

17TH CENTURY WOMEN WARRIERS

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ABSTRACT

The role of women in the Freedom Movement against the British. Velu Nachiyar Queen of Sivaganga, Kuyili Comondar in Womens Army of Velu Nachiyar and Udaiyal supporters of Velu Nachiyar. They were the warriors of 17th Century. Tamil Nadu people were generally having the accustom of receiving the in corners and handling hand for them well in manner. Women were in their prevailed situation bravery and warier women though they had been soused under touching system. In South India Velu Nachiyar were exemplary and remarkable warier women.

In that way a woman had lost her husband life. Then women are treated as a silly thing. Awareness was created by Mahatma Gandhi and Periyar invited to men for struggle against English men. Thus they were proud of gents were fore front for women for their development and improvement. In 17th century a lady who lost her husband, was having well trained and skilled in war front exercises and also skilled in co ordinations of armies and sword handling that woman was Velu Nachiyar.

This Paper attempts to bring out the warriorship of Velu Nachiyar, Kuyili, Udaiyal. Velu Nachiyar was in relevant records as she was having skill and power of argument with Englishmen and warrior, bravery and struggled for nation's independence. Velu Nachiyar was the first women in India struggled against British.

Introduction

The Sivagangai Seemai is historically an important territory. The Kingdom of Ramnathapuram comprised of the territories of the present Ramnathapuram, Sivagangai and Pudukottai. Sivagangai region was ruled by brave and valour leaders like Sasivarna Thevar, Raja Muthu Vaduganatha Peria Oodaya Thevar, Rani Velu Nachiyar and Marudhu Brother.¹ Velu Nachiyar re-captured Sivagangai Samasthan with the help of Hyder Ali and was crowned as the Queen of the Sivagangai Seemai.² Velu Nachiyar was the first queen who raised the revolt against the English and fought for Indian freedom. Queen Velu Nachiyar remained as a symbol of bravery for many freedom fighters. She became a role model for women.

Sivagangai

Sivagangai was previously known as Sivaganga. It is an administrative district of Tamil Nadu located in Southern India. Sivaganga District was carved out from the composite Ramnad District on 6th July, 1984 and it started functioning from 15th March, 1985.³

Sivagangai was mentioned as as Shevagungah in British period.⁴ It was one of the palayams during the Nayak of Madurai. In Velu Nachiyar history, Marudu Brothers also played an important role in Sivagangai. There are a number of places of historical significance in and around Sivagangai.

SasivarnaThevar had the pride in the forming of Sivagangai and the first king of Sivagangai Seemai.⁵ SasivarnaThevar destroyed the forests furnished it into a city and named it as Sivagangai. Besides hedigged water ponds and build a palace nearby the Raja Rajeswari Temple was constructed. The majestic palace was named as “Gowri Vilas” by SasivarnaThevar.

Queen Velu Nachiyar

SellamuthuVijayaRegunathaSethupathy (1749-1762) king of Ramanathapuram married Muthaathaal Nachiyar of Sakkanthi near Sivagangai. In 1730, a beautiful girl child was born to them. The Sethupathy of Ramanathapuram named his child as “Velu Nachiyar”.⁶

She was trained in the skills of using weapons and also in martial arts including fencing, shedding arrow, spear throwing, horse riding and archery. Apart from heroic arts and sports, she was a scholar in many languages and well versed in twin epics Silappathikaram and Manimegalai. The young woman grown up with valour and brevity met a turning point in her life.⁷

Velu Nachiyar from her young stage, she was a warrior women. She was known for her shrewdness and longer in exploring so many looks. Sethupathy king arranged and included her in the training of war field well. She was not only trained in war weapon handling to hold the sword to defeat army. She emerged in lance throwing.⁸ She was also trained in horse riding and elephant riding and trained in bravery sports like throwing of Valari, Silambam and bow and arrow shooting.⁹

Velu Nachiyar at the age of sixteen had been thought and illustrated in Sangam literatures like Thirukkural, Silappathikaram and epics of Mahabharatha and Ramayanam. She know the languages like Urdu, Sanskrit, Telugu, Malayalam, Kannada, English and French to write and speak. Besides that French clergy, Jose Di Bre taught French language to Velu Nachiyar.¹⁰

Wedding Life

In 1746 at the age of 16, Velu Nachiyar married MuthuVadukaThevar.¹¹ After the king first of Sivagangai SeemaiSasivarnaThevar, his son MuthuVadukaNathaPeriaUdaiyaThevar was sworn assecond king of Sivagangai. He ruled Sivagangai smoothly and well in manner. Velu Nachiyar Muthu Vaduka Natha Peria Udaiya Thevar who was brave and wise woman and along with dedicated herself to the administration of Sivagangai.¹²

ThandavarayaPillai and Marudu Brothers gave good support to king Muthu Vaduka Thevar. After eighteen years Velu Nachiyar yielded a female child. The child was christened as “Vellachi Nachiyar”. All people in Ramanathapuram and Sivagangai, Thandavaraya Pillai and Marudu Brothers were so happy.

The Expedition of Nawab of Arcot

After the settlement of Thanjavur, Mohammad Ali decided to annex the Marava states. As charges were against them, the Nawab represented in the Madras Council on the grounds that they occupied circar villages. Because the most notorious robbers in their woods permitted the Dutch to establish factories in their territory without his consent. The Madras Council, in consideration of the Company's alliance with the Nawab, without examining the merit of the case, decided to support an expedition.

Battle of KalaiyarKovil

The Poligar rebellion, and Sivagangai attack was mainly focused in Kalaiyarkoil. Kalaiyarkoil occupied an important place during the period of Velu Nachiyar.

In June 1772, a two-pronged-offensive extinguished the principality of Sivagangai. Joseph Smith from the east and Bonjour from the west still threatened Sivagangai. In May 1772, an immense army led by Joseph Smith commander of English army and Umdat-ul-Umara son of Nawab federation invaded Ramanathapuram and Sivaganga.

On 21st June 1772, Madurai army led by the commander Bonjore captured Sivagangai and marched towards eastern side. Joseph Smith moved towards KalaiyarKoil King Muthu Vadukanathar and younger queen Gowri Nachiyar went to KalaiyarKoil to worship Lord Siva. English army led by Bonjore commander killed the people and heaped.

Move to Virupatchi

ThandavarayaPillai preferred Virupatchi, a small village on the bankside of Kudamurittiriver,

because it would be a suitable place for safety of Velu Nachiyar, and her daughter Vellachi Nachiyar. The palayam of Virupatchi was ruled by Gopala Nayakkar. After the death of the Thandavaraya Pillai, Marudu brothers assisted Queen Velu Nachiyar and they took a lead in the affairs of the occupied territory.

Loyalty of Udaiyal

She was born in Ariyekurichi. She was Sheppard and she took care of cow and goats. Udaiyal lost her cows and her marriage mainly depended on terms of money on cow sales. She felt very sad. Velu Nachiyar saw her while she traveled Kollankudi and enquired met her misery. Velu Nachiyar always had great concern for her people. Velu Nachiyar rented monetary help and present jewels for her marriage with greeting.¹³

Velu Nachiyar felt sad after hearing the death news of MuthuVadukanathar and Gowri Nachiyar in Kalaiyarkoil. Velu Nachiyar travelled by Kollankudi road again and met Udaiyal on the way to Virupachi. Velu Nachiyar predicted that Englishmen would follow her to arrest. But Udaiyal diverted the English army to take another route. So that Velu Nachiyar would reach Virupachi safely. So the British arrested Udaiyal and contacted in enquiry. Udaiyal was tortured by the British to tell the truth. So the Englishmen beheaded and she lost her life.¹⁴

Nawab and British Domination

After defeating Marudu Brothers in Kalaiyarkoil castle war, the army of Arcot Nawab and East India company group responded to save Sivagangai Fort. Nawab rule commenced from Sivagangai fort. The elder son of Nawab Umdat-Ul-Umraactivated as a direct representative of Nawab. The new government formulated

declarations day to day. The name of the area was changed from Sivagangai to “Husain Nagar”. The new name came into effects in all government records.¹⁵ All these changes made Sivaganga people facing difficulties in their daily life. They left that they were made refugees to foreign country administration and made repulsion on the administration.

Army Formation

After getting the full support from Hyder Ali Velu Nachiyar returned Virupakshi and formed the army in groups. She formed young army and imparted war field training. Velu Nachiyar then handled the army groups to Silambam teacher Vetrival and Marudu Brothers also.

Velu Nachiyar decided to form woman army.¹⁶ Women who were sharing and sorrow in the life of Velu Nachiyar, thought they should join in the army service. Velu Nachiyar sheltered in Virupachi and heard about the assassination of the Udaiyal by the British. So Velu Nachiyar in order to commemorate Udaiyal sacrifice. She named the women army as “Udaiyal Women Army”. Velu Nachiyar stressed that every woman should remember Udaiyal’s bravery and courage for her nation.¹⁷

Velu Nachiyar performed daily pooja for Udaiyal and donated three villages, namely Udaiyavayal, Kollangudi and Ariyakurichi.

Commander Kuyili

Kuyili was the commander of the army of Velu Nachiyar, the queen of Sivagangai, Tamil Nadu. A warrior to the core, she was known for her valour and unconditional love for her motherland, and always ready to sacrifice her life. She was a faithful follower of the queen. Velu

Nachiyar trusted two lady warriors the most namely Kuyili and Udaiyaal.

Her army also included a big contingent of women warriors commanded by Kuyili. Velu Nachiyar herself trained them to perfection. Kuyili was beautiful with best brain and was one of the ablest of the queen’s commanders.

She served as a suicide bomber against the British during India’s initial freedom struggle. She is long forgotten and wiped away from the pages of History.

Success of 1780 War

Queen Velu Nachiyar regained her kingdom. Kuyili devised a plan for the queen. She undertook complete responsibility by volunteering for the task. She chose Vijayadashami as the day for executing her plan. Kuyili, along with a few women warriors, all disguised as worshippers carrying ghee-filled lamps, entered the temple. Inside the temple, Kuyili asked her fellow warriors to pour the ghee on her, all over her body. She then lit herself and entered the ammunition store room, turning into a suicide bomber. The storehouse exploded. She perished and turned into ashes in no time. But her sacrifice led to the destruction of guns and ammunition of the British forces.¹⁸ Kuyili is the first human bomb in India against the British. Her brave act paves the way for the victory of Nachiyar’s victory.¹⁹

Great Honor

Kollangudi Vettudaiyar Kaliamman Temple is located Ariyakurichi. It is a small Village in Kalaiyarkoil in Sivagangai district. Velu Nachiyar performed daily pooja for Udaiyal and donated three villages, namely Udaiyavayal, Kollangudi and Ariyakurichi. Now a day This

temple is being administrated by the Hindu Religious and charitable endowment Board.²⁰

Velu Nachiyar was an inspiring and touching personality of bravery and valour against the East India Company was consolidating her foothold in South India through a combination of cunning and brute force in the early seventeenth century. In memory of Velu Nachiyar, Government of India issued a stamp postal in 31st December 2008.²¹

Hon'ble former Chief Minister of Tamil Nadu late J Jayalithaa inaugurated Veeramangai Velu Nachiyar Memorial at Soorakulam, Sivagangai district on 18th July, 2014. Hon'ble Chief Minister also ordered that the birth anniversary of Veeramangai Velu Nachiyar will be celebrated as Government function from 3rd January 2015 onwards.²²

Conclusion

The Rulers of Sivagangai fought several battles among themselves and with the Nawabs of Arcot and later with the British. The warrior woman Velu Nachiyar, Kuyili, and Udaiyal exhibited extraordinary courage, skill and love of Motherland were finally executed. But they are still highly admired leaders of the area. These personalities stood behind the success of Velu Nachiyar and their patriotic spirit in hard times was indomitable. Their tactics, diplomacy, skills, bravery proved to be a great challenge to the British. Their names were written in the golden annals of regional history.

Endnotes

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MUSLIM POLITICAL LEADERS AND SOCIAL ORGANISATION OF KADAYAALLUR- A STUDY

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ABSTRACT

Kadayanallur is a municipality is situated on the Tenkasi Madurai highways, the name Kadayanallur comes “kadaya leeshwara” the name of the presiding deity of kadayalees warar kovil. Hindu temple located in Kadayanallur Indian Muslims who followed Shafi from the costal state of Kerala. Kadayanallur is one of the many traditional Muslim weaving villages in Tirunelveli, a district in the state of Tamil Nadu. There were many non-profitable and non-political Muslim organisation found in Kadayanallur. Many Muslimspolitical leaders in Kadayanallur have worked relentlessly for the developed of society, education, economic, religion and people. Due to the restless works of these leaders’ people of Kadayanallur have got a lot of benefits and developments in above said categories. The chapter discuss the most important Muslim political leaders of Kadayanallur and their services to the religion, society and for the people in Kadayanallur.

Keywords: Essential political ,handloom weaving, valuable initiatives, S M Abdul majid, Mym library, social service trust, Jamathe Islami Hind.

INTRODUCTION

A Study of discusses the most important Muslim political leaders, social organisation and their services to the religion society and for the people in Kadayanallur. Kadayanallur Muslims have been politically aware from the earliest times. Politics was an essential need for these people who were engaged in the handloom weaving industry. Some of the decision taken by the central government regarding the handloom industry, have affected these people at various times. The handloom industry will be paralysed of yarn prices rise or exports are affected due to the government policies. So, they naturally had the need to engage in direct politics to protect their profession and standard of living. As religious minorities, they felt the need to actively engage in politics to protect their religious rights and ensure that their identities were not compromised. It is because of this sentiment that there will be an All India Muslim League fed by Muhammad Ali Jinnah who spoke out for the right of Muslims before the country gained independence, Kadayanallur Muslims came to supports movements like the justice party dravidar kazhagam which supported the interests of Muslims in Tamil Nadu. The people

of Kadayanallur took the lead in all the struggles declared by the Muslim Seague. The work of the important political figures and social organizations of Kadayanallur is also immense. Due to the valuable initiatives towards many issues this organisation gathered very good home among all the people of Kadayanallur.

IMPORTANT POLITICAL LEADERS AND THEIR SOCIAL WORK

Many Muslim political leaders in Kadayanallur have worked relentlessly for the development of education, economics, religion and people. Due to the restless works of these political leaders, people of Kadayanallur have got a lot of benefits and developments in above said categories.

S.M.ABDUL MAJID

S.M ABDUL MAJID SAHIB is an Indian politician and former member of the legislative assembly. He was elected to the Tamil Nadu legislature assembly as an Indian National Congress candidate from Sankaranarayanan Kovil constituency in 1926 election. He also served as minister for local administration in Kamaraj cabinet between 1962 and 1963. In 1964 regime administrated by Kamarayar came to an end S M Abdul Majid Sahib continued to be a minister during the period of next chief minister M. Bagthavachalam. Several special projects have been executed in Kadayanallur during the period of S.M. Abdul Majid Sahib. He had an aim to construct a new library. After becoming a minister of Tamil Nadu, he sanctioned funds to construct a new library on Kadayanallur. The library established by S.M ABDUL MAJID SAHIB was named as “mym library” During his

minister period, he took many efforts to expand Kadayanallur government hospital. In prior to 1965, there was only co-educational institution S.M ABDUL MAJID SAHIB took efforts to build a separate school for girl’s students due to his effort, government girl school was established in Kadayanallur town. Now this school improved to higher secondary level and producing a best result in the Educational circle.

V.K.O Abdul Rahman

He belongs to the vellaikarupanmoopan family of Kadayanallur. His house is situated in periya theru. He was a good trader and involved in the textile business for a long time. He owned a company named V.K.S vilas Sudesi press work before 1947, he was the leader of Indian Muslim league party in Tirunelveli District. Later he worked as the district level secretary of IUML party during the independence, he had an occupation as a had of Muslim League in Kadayanallur area he worked as secretary of SOUTH INDIAN INSHA ATHUL ISLAM SABHA, He worked a lot for the social changes in Kadayanallur

A SHAHUL HAMEED

A.Shahul Hameed is a Tamil Nadu politician and former Member of the legislative assembly. He was elected to the Tamil Nadu legislative assembly as an Independent candidate from Kadayanallur constituency in 1980 election he has implemented many development plans in Kadayanallur for the benefit of the people during the reign of his period as member of legislative assembly an association known as “Samuthuva Sahadarathuva Sangam” an association for equality and brotherhood was formed by A

SHAHUL HAMEED. He is a convener of the Tirunelveli based South India Islamic Society which was responsible for the meenakhipuram conversions.

K.NAINAMOHAMMED

K. NAINA MOHAMMED was elected as MLA of that Kadayanallur during the election held in 1996. He belongs to dravida munnetra kazhagam party. The people who controlled against him were achanputhur etani of anna dravida munnetra kazhagam and DR Sanjeevi of MDMK during his schooling and in college days. He was one of the members of DMK party. Later, he was one of the senate members of manonmaniam sundaranar university now he is in ADMK party. He was the secretary for the minority people of Tirunelveli district.

Social organisation of Kadayanallur

Manitha Neethi Pasarai (MNP)

It works under “popular front of India” It works for the freedom subjugated people all over the world. The aim of the organization is to protect the rights of the people. This organisation takes up the issues related to the human rights violations. It also creates awareness with regard to issues affecting Muslims of India. The organisation played a major in helping the people affected by the tsunami. during election time it works against the communal forces during Ramzan festival. If helps the poor people and distributes zakat and sadaga to the needy.

RAHMANIA TRUST

Maulana Maulaui s.s Kalanthar

Masthar Rahmani was the head of this trust. This trust was in the first street of Rahmania

puram Rahmania nursery school is being run under this trust. This school includes classes from pre kg to 5 std. Now there are 100 students and 6 teachers.

There is mosque in this trust for the women to worship. Every year during Ramzan festival this trust provides free rice and dresses to the poor people

STUDENTS ISLAMIC ORGANISATION OF INDIA

Students Islamic organisation of India is the students wing of Jamaat-e-Islami Hind. Students Islamic organisation was formed in 1982. According to its constitution, it aims at presenting Da wah before students and youth, promote virtues. And moral values in educational institutions. Da wah literally means issuing a summons or making an invitation means to summon or to invite a muslim who practices da wah. Either as a religious worker or in a volunteer community effort students Islamic organisation of India is mentioned as One of the best practices of youth inter- faith dialogue initiatives in global survey report of UNESCO the organisation has been termed as a moderate muslim studentsunion, and is said to take part in social service and relief activities. It is reported to organize activities for the Muslim youth in order to engage them in peaceful religious activities, and to avoid communal activity and sentiment. The organisation also strives for promoting values in educational system and better academic and moral atmosphere in educational institutions.

KADAYANALLUR SOCIAL SERVICE TRUST (KASST)

Kadayanallur Social Service Trust has been started on 17 January 2010 at Kadayanallur

with 52 distinguished members. The main objective of this trust is to develop social religious and educational status of Muslims in Kadayanallur town. The member of this trust organizes many events for encouraging students and distributes prizes and awards. This trust identifies poor students and provides them financial support for their primary, secondary, higher secondary school education. In addition, with this, the students who are struggling to admit in the under graduate and post graduate studies are also benefitted by KASST trust. The trust helps us supplies the needy books to the schools and college libraries. The trust provides to financial assistance to Medicare, funeral burial for poor people and also conducts camp for HAJJ travel guidance.

JAMATHE ISLAMI HIND-KADAYANALLUR:

The organisation was started for the welfare of the Muslims. It makes the people to lead a happy life. It explains the message of Islam to all the people. This organisation conducts many programmes and debates regarding Islam Not only the Muslims but people from other religions take programmes. Now this organisation has been working in a good manner.

CONCLUSION

Kadayanallur Muslim political leaders who played an important role in Tamil Nadu have carried out a number of social reforms. Muslim political leader Abdul majeed has done clean public works such as building a library expanding a hospital bringing a drinking water project to quench the thirst of the people starting a girl's high school for the betterment of girl's education.

Muslim political leaders have served the public good in their political careers a lot of social service organisation have been started. The organisation has been started to help the people who are really in the need of financial support for education, marriage, and emergency situation some trust is started. This owns an ambulance for the benefit of Muslim people in Kadayanallur. This ambulance services is freely offered to all the needy peoples, some organisation also strives for promoting values in educational system and better academic and moral atmosphere in educational institutions.

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ROLE OF STATE FOR THE UPLIFTMENT OF THE MARGINALIZED GROUPS IN INDIA UNDER INDIAN CONSTITUTION WITH JUDICIAL INTERPRETATION

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ABSTRACT

Marginalization is an ever-changing, multidimensional and historical phenomenon, many people can fall into various marginalized groups simultaneously and they also can move in and out from search groups with their development by the state. Marginalized people are require support from the various agencies in state. To enable people to access justice, the approaching authority must be friendly so that they can approach easily. It will possible only when the state organized awareness program at grass-root level. In India women, people with disabilities, Schedule Caste, schedule tribe, elderly or aged people, children, sexual minorities, people without valid ID, people experiencing homeless etc are freedom for inequalities extra regarded as a marginalized groups and the effects of marginalization on labour market performance, economic growth also negative in our society. According to Clasen et al. (1998), unemployment brings about a decline in self - respect, social isolation, loss of a person's social bonds, disintegration's of the time structure of everyday life and further negative effects on one's personal and family situation.¹

Keywords:

Women, people with disabilities, Schedule Caste, schedule tribe, elderly or aged people,

children, sexual minorities, people without valid ID unemployment, marginalization, labour etc.

Introduction:

In the era of liberalization privatization and globalization in developing countries like India due to inequalities in social-economic field society experienced unique challenges that are the problem of marginalization and every society faced this problem of marginalization and this is a very complex phenomena which linked with social status of a human being. There are no pee-conditions or general outline to understand Complex nature of marginalization because in different countries people live in different social cultural economic political conditions. Marginalization is an ever-changing, multidimensional and historical phenomena, many people can fall into various marginalized groups simultaneously and they also can move in and out from search groups with their development by the state. Resolving this problem of marginalization Indian government should adopt more effective measures despite constitutional guarantees and laws prohibiting discrimination marginalized group continue to face discrimination in India.

Concept of marginalization:

In our human society a group of people due to lack of access to right, resources and

opportunities does not enjoy the same as the rest of the society does. Depending on social-cultural economic and political conditions marginalized group is suffered from various depressions. Though Sometimes this depression is intentionally, for example marginalization of schedule tribe in British India was for their profit gains. Mainly the reason behind the problem of marginalization faced by the people of third world countries due to they live in poverty - stricken conditions. The term marginalization can be defined in the following ways:

- i) According to Peter Leonard - "minority as being outside the mainstream of productive activity".
- ii) According to the Encyclopedia of Public Health definition - "marginalization as to be marginalized is to be placed in the margins as the excluded from the privilege and power found at the centre."
- iii) According to Merriam Webster's online dictionary the term marginalization define as - "to relegate to an an important or powerless position within a society or group".
- iv) Ghana s Gurung and Michael Kallmair define as - "the concept of marginal it is generally, used to analysis socioeconomic, political, and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. in other words marginalized people might be socially, economically, politically and legally ignored excluded or neglected and therefore unable to live hood change."

Marginality is a socio cultural and human problems of people belonging to various section of society. there are various marginalized group in

almost every society they are categorized as : 1) women 2) people with disabilities 3) Schedule Caste 4) scheduled tribes 5) elderly or aged people 6) children 7) sexual minorities 8) people without valid ID and documented immigrants 9) people experiencing homeless etc.

Millions of women and girl in the world faced various physical and psychological violence sexual abuse acid-attack, femicide, human trafficking and discrimination due to in-equal distribution of power between men and women. To stop violence against women Indian Judiciary and state should take more effective mechanism under Indian Constitution. "We mast unit. violence against women cannot be tolerated in any form in any contacts in any circumstances by any political leader or by any government ".On the basis of this statement the UN Secretary General Ban Ki-moon opened the international Women's Day in 2009.² Due to lack of awareness education employment ignorance and Prejudice in our society disabled people faced challenges like,starved of services, ignored by society, live in poverty and also include blindness, hearing impairment, loco motor disability etc. They do not enjoy their full civil political economic social cultural and developmental rights. Very pathetic problems experience by scheduled tribe that, due to poverty social and cultural exploitation economic and technological backwardness they alienated from their own lands and tribal landlords replaced by money lenders. till today they are isolated from the non tribal population. For the protection of the backward classes our Indian constitution introduce Article 342. In the hierarchy of caste system in India schedule caste are hold its position as a lowest status due to social religious economic and political deprivation. The constitution of India

made some special provisions for schedule caste under Articles 17, 46, 330, 332, 338 etc. With the increase of age elder people are face problem like authorities, hypertension, hearing problem, defective vision, deteriorating of health, malnutrition financial capacity are the most common problem in third world countries like India. Because of physical and mental health condition sometimes the experience social isolation feelings of loneliness which causes depression illness even death. For the protection of senior citizen our Indian constitution introduce and Directive Principle of State Policy under part IV, Cr PC and personal law also play a very important role for their protection. Children are the most vulnerable group in our society. In the era of industrialization and urbanization the children faced various challenges inside and outside of the family. Due to poverty economic inequalities child are faced serious problem like human trafficking, Serve as a labour in hazardous factory, begging, malnutrition etc. The constitution of India already introduced various provisions under article 21, 45, 21A, etc for the protection and development of the children because they need special care. very unique issue of sexual minorities have received serious attention because they are suffering from various forms of social-economic and cultural injustice, likely to experience in tolerance discrimination harassment and the threat of violence due to their sexual orientation. In India sexual minorities are recognized as a LGBT (lesbian gay bisexual and transgender) people. In the era of urbanization and modernization the management of global immigration is very unique concept. Many of the people without valid ID proof and illegal immigrants faced political pressure because politicians are use this problem as a vote catching mechanism. Though valid ID

card system would not able to solve the problem of immigration but it is highly acceptable in the field of protection of fundamental rights nationally and internationally. In this part of my paper I am trying to give some basic idea regarding who are fall under the arena of marginalized group in India though we know that the concept of marginalization is a umbrella concept.

Study of Migrant Labour in India :

The problems of migrant labour have become very serious issue in many developing countries of the world like India. Dadabhi Naoroji, (1888), and Lewis, (1956) have pointed out various causes of migration of labour, like agricultural poverty, the decline of village and cottage industries, poverty of the people, drought affected villages in which absentee of work for about six months per annum, and the existence of a large size of small cultivators whose holdings are extremely inadequate and landless labour in economically weaker sections of the community, and lower caste people The 1991 Census of India, includes two other reasons for migration of people. Namely (i) business and (ii) natural calamities like drought, floods, and others.

However, Karl Marx (1958) also pointed out the problem of migrants in the agricultural and industrial fields, he says that this class of people, who migrate to industrial areas for several months, they live with camp, the contractor himself generally provides his army and he exploits the labourers in two-fold fashion as soldiers of industry, and he works with the help of labour gang system, which is cheaper than other work. Karl Marx further states that labour gang system is decidedly the cheapest for the land and factory owners and decidedly worst for the children and migrant workers.

The Indian Constitution, (GOI, 1991) upholds the principle equality between men and women.³ Laws have enacted fixing the hours and minimum wages of labourers and to improve their living conditions. Various security schemes have been framed. Besides, there are various labour laws, like Trade Union Act 1926, The Minimum Wages Act 1948, Employees State Insurance Act 1948, Industrial Disputes Act 1949, Industrial Disputes Decision Act 1955, Payment of Bonus Act 1955, Personal Injuries, (compensation insurance) Act 1963, Maternity Benefits Act 1967, Contract Labour (Regulation and Abolition) Act 1970, Bonded labour Systems (Abolition) Act 1976, Equal Remuneration Act 1976, Interstate Migrant Workmen (Regulation of Employment) Conditions of Service Act 1979, The Child Labour (prohibition and Regulation) Act 1986 etc. However, these labour laws and policies are applicable for workers in the organized sector only. What is the present position of unorganized workers India? Have they got basic rights of labour as per labour standards in India? Have they protected by various labour laws in India? What is status of migrant workers in India? These are main issues of unorganized workers in India. They constitute 92 percent of the total workforce in the country. As against this an estimated 8 percent of the labour force in India falls in the formal or organized sector, which is protected by compressive labour laws covering Industrial Disputes, Unfair dismissal trade union rights, wage and working conditions, health, insurance, security schemes etc.

Role of state for the upliftment of marginalized group in India:

Marginalized people are require support from the various agencies in state. To enable

people to access justice, the approaching authority must be friendly so that they can approach easily. It will possible only when the state organized awareness program at grass-root level. Government of India has taken several schemes and programme for the welfare of the marginalized group in India. The key initiatives taken by the Government of India for social and economic justice are as follows:-

- I) To ensure Financial help to the Poor, Prime Minister Jan Dhan Yojana scheme is a very use-full programme which ensure that the economically backward class have access to bank accounts.
- II) To ensure Social Security Pradhan Mantri Suraksha Bima Yojana (Accident Insurance), Atal Pension Yojana (Unorganized Sector) and Pradhan Mantri Jeevan Jyoti Yojana (Life Insurance), was introduced for socioeconomic security to the marginalized sections of the society.
- III) The 'Venture Capital Fund for Scheduled Caste Entrepreneurs' and 'Credit Enhancement Guarantee Scheme for the Scheduled Castes' these scheme is introduced by government of India to promote entrepreneurship among the Scheduled Castes.
- IV) Swachhta Udyami Yojana is an integral part of 'Swachh Bharat Abhiyan' introduced by the Prime Minister in 2014, for sanitation related vehicles to collect garbage etc.
- V) Green Business Schem has been started by NSFDC, with the aim of promoting green businesses to support sustainable livelihoods of Scheduled Castes.

- VI) Sanitary Mart Scheme has been started 2014-15, for giving loans to up to Rs. 15 Lakhs for construction of toilets/bio-degradable toilets.
- VII) Stand up India scheme was recently launched to raise the spirit of entrepreneurship among the most vulnerable groups in the society such as Scheduled caste, scheduled tribes and women.
- VIII) Government of India has launched a pension scheme for unorganized workers in the name of Pradhan Mantri Shram Yogi Mann- dhan (PM-SYM) to ensure old age protection for unorganized workers.
- IX) For self-employment GATIDHARA scheme play very important role for the youth of West Bengal in Transport Department . Apart from these above mentioned scheme there are also various scheme for migration labour in India.

These schemes clearly stated that the present government is committed for the upliftment of disadvantaged sections of the country.

Role of judiciary regarding marginalized group in India:

The Constitution of India has ensured equality to all its members. Article 14 of the Constitution of India read as 'The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India'.⁴ The Constitution also prohibits discrimination on grounds of religion, race, caste, sex or place of birth.⁵ Article 39A of the Indian constitution under part iv, under the Directive Principles of State Policy read as 'The State shall secure that the operation of the legal system

promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.⁶

'Access to justice' in India has been costly and beyond the reach of poor citizens due to its complex structure and procedure. With the realization of justice remains in challenge to marginalized group of the society, Government's efforts to take justice to the door step of people in the form of Gram Nyayalayas, Lok Adalat system, Alternative Dispute Resolution etc. system. Justice P.N. Bhagwati heralded the new era as now the court permits public interest litigation at the instance of "any member of public or social action group acting bona fide" for defending the Constitutional and Legal rights of the weaker sections. He broadened the concept further in the case of People's Union for the Democratic Rights v. Union of India⁷ wherein he stated; "It would not be right or fair to expect a person acting pro bono public to incur expenditure out of his bag for going to a lawyer and preparing a regular Writ petition. In such a case a letter addressed by him can legitimately be regarded as an appropriate proceeding".

In *Menaka Gandhi v. UOI*⁸ Justice P.N. Bhagwati, made the following observations :

"We do not think it is possible to reach the benefits of the legal process to the poor to protect them against injustice and to secure to them their constitutional and statutory rights unless there is a nation-wide legal service programme to provide free legal services to them." He stated further in *Hussainara Khatoon v. State of Bihar* ,⁹ "This is a constitutional right of every

accused person who is unable to engage a lawyer and secure legal services, on account of reasons such as poverty, indigence or incommunicado situation and the State is under a mandate to provide a lawyer to an accused person if the circumstances of the case and the needs of justice so require, provided of course the accused person does not object to the provision of such lawyer.”

Suggestion:

- I) State have to educate the marginalized group for better understand of their right.
- II) To access the justice the procedure must be easy and approaching authority must be friendly .
- III) public awareness camp, advertisement, short video are very important to understand the problem of marginalization.
- IV) Government have to take measure, frame policy ,schemes for the upliftment of the marginalized group in India.
- V) For the marginalized groups state have to stand in Public Health Care Centre and services must be easily accessible and affordable by them.
- VI) state should be made new laws for women, because they need more protection from domestic violence physical and sexual abuse in our society.
- VII) Children are the future of any Nation so state should take due care regarding removing child labour and promotion of them.

Conclusion :

It will be my concluding remarks that marginalized group in India are those who are subject to unjust, unfair treatment or what are

unable to meet their own subsistence of life and who does not protect their right and for the protection and their security they depends on others attention for recovering from the situation of expedition . In India women, people with disabilities, Schedule Caste, schedule tribe, elderly or aged people, children, sexual minorities, people without valid ID, people experiencing homeless etc, are freedom for inequalities extra regarded as a marginalized groups.

These people are mainly deprived from the mainstream of the social cultural and economical life in a society. From the Welfare prospective all citizens should receive proper education, nutrition, shelter, enjoys equal distribution of power, freedom from inequalities etc. Though our Indian constitution as well as government has make laws and give rights for the promotion and protection of marginalized groups. Due to lack of awareness regarding their right and insufficient interpretation of their laws they have to meet number of problems. so , to make their good and to protect them from violation in equality and Justice discrimination and exploitation in Indian society, there is need to some new policy measures by the state.

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PALLOTINE'S MISSION IN INDIA

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ABSTRACT

The Charism of Saint Vincent Pallotti (the founder of the Society of the Catholic Apostolate known as Pallottines all over the world) was different and unique. The scope of the founding of the Society of the Catholic Apostolate was unique and wide that it is relevant even today to the people of India at large. The unique Charism of the Pallottines is to bring the laity to the forefront which has made the Pallottines presence known in India. Pallottines spread into many places in India in spite of their initial struggles and hardships. The Pallottine family in India is a prodigious family with enormous human and monumental potentialities embedded and in-built in the mind and hearts of the confreres who strip away their egocentricities in order to live, to serve and to revive the Pallottine Charism of faith, hope and charity and work passionately and enthusiastically for the development of the province and the people at large. Although the progress and the spread of Pallottines were slow but it was strong in those places wherever they served which left their indelible mark in action. The life and example of the Founder St. Vincent Pallotti guides the Indian Pallottines in their mission among the marginalized people in various States of India.

INTRODUCTION

The Indian mission of the Pallottines can be traced back to the South German Province of the Sacred Heart. The events leading up to the

finale of the Sacred Heart Province to undertake the new mission field in India, lead back to its engagement in the South Africa Mission and its decision to terminate it due to the poor prospects it offered.

1. THE SEEDS OF CHRISTIANITY IN INDIAN HISTORY

It is a popular belief that Christianity was brought to India by St. Thomas, the apostle, in the 2nd half of the first century of the common era or even by two apostles, St. Thomas and St. Bartholomew. Other popular view is that some merchants and missionaries of East-Syrian or Persian merchants brought Christianity to India. St. Thomas lived in the midst of high caste Hindus and with members of Royal families, later some of the Hindus became Christians¹. The Hindus who became Christians did not abandon their social and cultural customs and practices. All the ceremonies were celebrated according to the Hindu rite.² And also, the Church's structures were modeled after the architectural style of Hindu temples.³ Therefore, at times, the Hindu participated in the Christian procession and also Christians were invited to Hindu festivals.⁴

2. SOCIO-POLITICAL, ECONOMIC AND RELIGIOUS SITUATION IN INDIA WHEN THE PALLOTTINES ARRIVED IN INDIA

The twentieth century brought a number of critical changes to the situation

within which socio-religious movements functioned, prospered, or failed. The most significant of these changes was the rise to prominence of secular nationalism articulated by the Indian National Congress. Nationalist fervour peaked four times before 1947: first in the years 1905–1907, then during the three Gandhian campaigns of 1919–22, 1930–1944, and 1942. This wave-like pattern was contrasted by periods of severe religious conflict that emerged in a counter-design following the nationalist peaks. Both waves, nationalist and communalist, created political action, but with opposing goals and opposing organizations.

A third pattern of modifications came from the constitutional change. The most important came in 1909 when separate electorates were provided to the Muslims of British India. This method of allotting seats in the regional and central legislative bodies was fundamental to the idea of religion as a community, that is, a group of persons defined through their observance and loyalty to a specific set of doctrines. The idea of religion as a community developed from the introduction of a decennial census in 1871. The census defined religious communities, counted them, and analysed their features as social and economic units. The granting of separate electorates connected religion, the census reports, political power, and political patronage. The later constitutional transformation of 1919 and 1935 extended the number of religious and social groups who were given a share of political power. In turn, these 'reforms' stimulated and highlighted a new form of political institution.⁵ After the independence of India, communalism continues to remain the greatest hindrance to the harmony and integrity of India. And religion

is only the most efficient tool in realization of this object.⁶

The Church in India is a minority Church. According to 1971 census the Christian population in India is just 2.6 percent of the total population numbering 14, 223, 382. Due to this small number the voice of the Church is not taken seriously either by the government or by the non-Christian population. In spite of their small number, nobody can deny that it was the Christian missionaries both indigenous and foreign who have been pioneering the development among the poorest in India. Their welfare work extended over all possible spheres of economic and educational uplift. They have opened many schools and hostels, hospitals and dispensaries, leper asylums and orphanages. In spite of this fact the Christians can be proud that nearly 80 percent of the social work organized by the private agencies in India is done by the Christian minority of 2.6 percent.⁷ For example "In 1954 the Central Social Welfare Board appointed a Social and Moral Hygiene Committee consisting of six persons-all non-Catholics to inspect over a hundred charitable institutions. After touring practically the whole country, the committee submitted a report. This document is very frank about sad state of affairs existing in many other institutions. But one does not find a single word against Christian institutions. On the contrary they are praised for the manner in which they are conducted".⁸

The population of India is thus very heterogeneous, and this diversity penetrates the whole sub-continent, every state and district, and even every town and village.⁹ India, a land where only less than three percent of the whole

populace have acknowledged Jesus Christ as their sole redeemer. Yet, for centuries Christians in India have lived together with followers of several other religious groups, and religions. But it was only in the late 1950's and the early 1960's that serious efforts have been made to discover and explore ways of entering into a relationship with the other religions.¹⁰ The mission of the Church in the context of religious pluralistic fabric of the Indian society, need to recognize a pluralistic approach to mission and change the old dogma on mission. The Church should live as a bridge between different communities of this country. Hence, the overall socio-political, economic and religious condition of India was good when the Pallottines arrived India and the people of the land were open and receptive. In this significant context of Indian Church, the Pallottines in India is playing their role to transform Indian society according to the vision of Pallotti. Therefore, the pallottines were able to withstand any obstacle and take their roots in India.

3. BIRTH OF THE INDIAN PALLOTTINE'S MISSION

Vincent Pallotti, a Roman Catholic Priest, established the Society of the Catholic Apostolate in 1835. The followers of the Society of the Catholic Apostolate are known universally as Pallottines (Pallottine Fathers and Brothers). In 1951, Pallottine Fathers and Brothers from the Sacred Heart Province, Germany, arrived India and began the Indian Pallottine Mission in Raipur of Chattisgarh State. The Indian Raipur mission of the Pallottines progressively developed and the first Pallottine Province "Prabhu Prakash Province" was established. The Indian Pallottine mission also gave birth to the Diocese of Raipur

in Chattisgarh. The fathers and brothers of the Province sacrificed their lives educating the unfortunate and underprivileged, animating the social and apostolic undertakings, caring for the orphans and destitute, serving parishes, conducting retreats and promoting evangelization in India by carrying out the original vision and mission of the Founder in the remote missions of India.¹¹

4. THE SOCIETY OF THE CATHOLIC APOSTOLATE TAKES ITS ROOTS IN INDIA

The Formal history of the Indian Delegation of the Sacred Heart Province originated with the official installation of Fr. Dr. Lorenz Scheu as the parish priest of St. Joseph's Church, Raipur, on July 25, 1951. The first Provincial Delegate of the Society of the Catholic Apostolate in India was, by seniority and mission experience, Fr. Scheu, took charge already prior to his for India.¹² Since he, as the Superior of the mission, inhabited in Byron Bazar, adjacent to St. Joseph's Church, this place also became the abode of the Delegate Superior. With this he, officially, had the obligation for evangelization in the area handed over to the Pallottines. He was liable to the Provincial of the Sacred Heart Province in matters of the Society and in matters pertaining to the mission to the Archbishop of Nagpur under whose dominion the proselytizers were placed until such time when this region could become a self-governing body. This was lucidly affirmed in the letter of the Congregation for the Propagation of Faith while earmarking the Raipur mission to the Society.¹³

4.1. Initial Struggles

The utmost difficulty was the lack of personnel. There was very little that just two priests could do in an abroad mission with slight

knowledge of the indigenous culture and language. Therefore Fr. Scheu made recurrent appeals for more conferrers to be sent to India. But the province itself was in a difficulty. The Second World War had taken a heavy toll on the Conferrers. Many were required to build up the Province at home. Hence, the Provincial, Rev. Fr. Nagele was not in a position to achieve the crucial appeal of Fr. Scheu for more personnel. The province was also not able to care for the mission monetarily in any considerable way due to complications at home.¹⁴ However, in August 1952 the Provincial Council certain to authorize Fr. Strittmatter to leave for the Indian mission.¹⁵

Fr. Scheu was all gratefulness to the Provincial when, in 1953, he conveyed to him the choice of the Council to send three priests, two brothers and six scholastics to India but by then new limitation levied by the government on granting visas to foreign missionaries had made their admission into the country impossible. Fr. Scheu and companions were so dissatisfied and felt secluded from their motherland. All his frustration was obvious when in January 1954 he penned to the Provincial: "With gratitude we appreciate your readiness to put two Brothers and three priests together with six scholastics at our disposal. However, I am afraid that it is too late for this help from the province. It should have been done earlier".¹⁶

5. ESTABLISHMENT OF THE PRABHU PRAKASH REGION IN INDIA: TOWARDS GREATER AUTONOMY AND GROWTH

The provincial Council in its meeting of September 9, 1980 made the choice to request the General Administration in Rome to elevate the Indian Delegation to a Region. The appeal was formally forwarded on September 10, 1980. Except

in the case of monetary autonomy, the Indian Delegation accomplished all the conditions necessitated by the constitution. This was to be solved by the signing of a contract between the Mother Province and the Region for continued fiscal support.¹⁷

Prior to the final declaration of the choice of the General Administration, proposals for a name for the new region were asked from the conferrers. The majority of the conferrers however proposed the name "Epiphany of Our Lord" or "Prabhu Prakash" in Hindi, which was the title finally preferred. The Rector General, by his letter dated September 15, 1980, raised the Indian Delegation to the position of a dependent Region with the title "Epiphania Domini"¹⁸ (Prabhu Prakash). The then Superior Fr. Toni M. Kolb was appointed the first Regional and Frs. Manfred Hauck, Otto Härle, Ben Abraham, and Joseph Tharakunnel as Consultors.

The Indian Region was the first Pallottine Region in Asia. It was the unconditional support and help of the Sacred Heart Province, which made feasible for such a development in just 29 years. The Statistics¹⁹ of personnel for 1981 bore testament to the great strides the Society in India was making during these years:

Prelate	1
Priests	78
Brothers	13
Students of Theology	27
Students in the Spiritual Year	18
Students of Philosophy	18

The agreement between the Sacred Heart Province and the Indian Region regulating the

rights and duties of each was signed on March 9, 1981. The First Regional Assembly was held in Bangalore from August 24 to 29, 1981. The Assembly drew up the Statutes of the Prabhu Prakash Region.

The new status as Region brought with it increased independence in administration and greater autonomy in planning. That resulted in the rapid development of the Society in India, even surpassing the progress of the past twenty-nine years. Fr. Toni M. Kolb continued to be the Regional Superior until March 1984 when Rev. Fr. Manfred Hauck was elected to the office, which he held until 1987. During this period many parishes and missions were opened outspreading the activities of the Society to new dioceses and states. The first permanent committees on Formation, Apostolate and Mission were set up by the new administration in 1984. It was a significant landmark in the history of the Pallottine formation and apostolate in India. The new expansions from now on will be traced state-wise.

5.1. Madhya Pradesh

Once the Pallottines were rooted in the diocese of Raipur, it also brought about an increasing number of vocations from the northern states, assisting the Society to extend its activities outside the confines of Raipur, particularly into the neighbouring dioceses of Raigarh²⁰ and Ambikapur²¹.

5.2. Maharashtra

Until 1980, the presence of the Pallottines in the State of Maharashtra was basically, confined to the Seminary Hills, Nagpur where, the Major Seminary, Pallotti Bhawan and, later on, also the headquarters of the Society in India, were located. Though, during the early years, Fr. Strittmatter

had, for a while, stayed in the parish at Gondia that did not result in any substantial pastoral engagement in the diocese.

5.3. Kerala

The opening of the minor seminary, Pallottigiri, in Trivandrum had also initiated the pastoral involvement of the Pallottines in the southern State of Kerala. But that was confined to the extreme south. The better prospects of procuring vocations from the more traditional Catholic areas of Central and North Kerala demanded pastoral involvement in these areas too.

5.4 Tamil Nadu

Expansions in Tamil Nadu during this period were marked by the entry of the Pallottines into the dioceses of Salem and Madras and the opening of the Pallottine Institute of Lay Leadership, Animation and Research in Madurai, in addition to a couple of other new parishes in Meenachiapuram, Pechiparai etc. The rising number of ordinations from Tamil Nadu empowered the Pallottines to involve themselves increasingly indirect pastoral work. The shifting of the Minor Seminary to Madurai brought about an increase in the number of vocations from Tamil Nadu itself. Kulasekharam (Kottar) and Sindalacherry (Madurai) were other places of Pallottines entry to Tamil Nadu and worked zealously for the welfare of the people.

5.5. Bihar

After the Pallottines had taken up their work among the tribals of the Uprora region, their attention turned also to the Chotanagpur area in Bihar.

5.6. Orissa

Vocations from Chotanagpur were originally slow in coming and attention was still

concentrated more on Raipur and Madhya Pradesh. Taking up of parishes and stations in the other northern states were still dependent largely on priests from the southern states.

5.7. Andhra Pradesh

During the period after the erection of the Indian Province very minimum development was recorded in Andhra Pradesh. The VOC for Andhra Pradesh was founded at Nidamanuru, Vijayawada, in 1991. It was only after 1995 that two new parishes were taken over. The growth in Andhra Pradesh continued however at very slow pace. The primary reason for the slow progress was the lack of priests from Andhra Pradesh itself.²²

6. GOLDEN JUBILEE OF PALLOTTINES IN INDIA: HISTORY WRITTEN IN RED LETTERS

At the twilight of the second millennium, the Pallottine Fathers and Brothers in India were set to witness memorable moments in the history of their presence in the Country. On May 30, 2000, a concelebrated solemn High Mass at Pallotti Nilaya, Bangalore, had marked commencement of the celebrations of the 50th year of their coming in India.

The Province was at a defining moment in its history and going through a significant phase of its development. The toils and struggles of the pioneers had borne fruit a hundred fold, the hopes and promises they held forth for the future was in full bloom, their dreams for the generations that were to come after them had come true. The Prabhu Prakash Province of the Pallottines had touched great heights and was prepared to take even bolder strides. The Province was set to be split into three autonomous units. The statistics²³ by the close

of 2000 demonstrate the purpose for this daring and confident step.

Prelate	1	
Priests	187	
Deacons	10	
Brothers	6	204
Members of Temporary Consecration	103	
Students in the Spiritual Year	56	
Students in the VOCs	178	337
Total		541

The Society had nine houses of formation and had under its care fifty-seven parishes and missions. The members were also engaged in numerous other forms of apostolate and special assignments. Many Priests and Brothers left the Society between 1960 and 2000.²⁴

7. MILLENNIUM PROVINCIAL ASSEMBLY

The Assembly of 2000 was convoked on 12 May 2000. The Assembly took place at PILLAR, Madurai, from October 18 to 22, 200. It held great significance for the Society in India. This was to be the last Assembly of the united Province of the Epiphany of Our Lord. The theme of the Assembly, “Transformation of the Province and Creative Fidelity to the Pallottine Ethos” exposed its preoccupations. It was convoked to give last shape to the offer for the division of the Province but keeping intact the Pallottine identity and mission in India. Everyone involved had to be conscious that “a good beginning, sown in the context of a strong dialogue, the sincere search for the truth and an uncompromising commitment to unanimity will give a sound tradition and merit blessings from the Lord.”²⁵ It was certainly a

‘spiritual event, ‘a community event’ and an ‘ecclesial event’ with a bearing on the life of every member of the Indian Pallottine community, the Society and the Church in India.²⁶

8. THE FIRST PALLOTINE CONGRESS: 2001

The Pallottine Congress 2001, the second of its kind in the Province, coincided with the Golden Jubilee celebrations of the Pallottine mission in India. It took place at the PAC from February 1 to 4, 2001. One significant feature of this Congress was the presence of the representatives of all the constituent members of the Union of the Catholic Apostolate working in India vis-a-viz. The Khristsevikas, the Sisters of the Catholic Apostolate, the Pallottine Missionary Sisters, and the Pallottine Fathers and Brothers. The Congress had a two-fold objective: to assess the past, to weigh its merits and demerits and to design for the future, setting forth a pastoral vision for the whole Pallottine Family serving in India. On both counts, the Congress was “an experience of God’s grace, a moment of deep understanding of our Pallottine togetherness in the service of the Lord.”²⁷ The unique contribution of the Congress was giving the ultimate shape to the Pallottine Mission Statement, the fruit of the reflections of the past many years, touching every facet of the work of the Pallottines in India.

CONCLUSION

Let Pallottiens holiness shine forth into the world and change the face of the earth.

“May it keep pushing us on

We have dreams to fulfill

We have miles to go

We have challenges to face”

These above lines from the anonymous author reminds Pallottines the miles that they need to walk and challenges that they need to face to be part and parcel of member or Confreres of Society of the Catholic Apostolate. The life of Pallotti may push his followers on. Indian Pallottines have many dreams to be fulfilled, many miles to go, and many untold challenges that lay spread on their path to realize those dreams of a man from Rome. He formed his followers through his Charism and laws of the society’ day in and day out both in body and in spirit. Even though they encountered many difficulties and challenges to with stand but they stood like a solid rocks in their missionary spirit. All this was possible because of the rock-solid inspiration that they received from the founder of Society of the Catholic Apostolate.

(Footnotes)

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URBANISATION AND RESIDENCIAL SEGREGATION IN MADRAS: SPECIAL REFERENCE TO FORT ST GEORGE

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Abstract

This article examines the pattern of residential mobility by Indians and Europeans (whites) which leads white-black residential segregation in Madras, especially fort St George. Urbanization is a greatest goal for the government which gives lot of opportunity to the society in the form of job, education, health and other needs. Geographical isolation is mainly associated with social exclusion, also economic marginalization. Also, Residential segregation caused several deleterious effects may reflects in individuals, communities and economy. British also planned to erect the settlements and made residence for away from native Indians. Their residence formed into two major divisions like Black town and white town. Their motive is not to avoid Indians, but for the protection results isolation. This Geographical isolation not planned but leads discrimination by colour nature. At the time of building the fort, few Europeans have resided in and around the fort. So their residing plan would be safe for life and commercial purpose. Hence, they try to fortify their residence with building rampart, bastion, placing batteries and surrounded by moat. This blurred boundary divided the society as two sections. All the

settlements in Coromandel coast British followed the same pattern in Fort William at Calcutta, Fort St David at Cuddalore, and Fort St George, at Chennai. Moreover, the same pattern was followed by the French in Pondicherry. These segregation divided the society by colour in British India was unfortunate.

Keywords: Black town, white town, Urbanization, Fort St George, Coromandel Coast, Segregation

Introduction

India is second largest populated country which possessed numerous cities and towns evolved with unique historical identity. These cities symbolize the pride of their king and kingdom in ancient and medieval period. Still some of the ancient towns were glorified for its formation and urbanization. Mostly urbanization process started while founding the new capital or already developed by its own economical prosperity. However, European penetrated Indian territory for the commercial needs after the identification of shortest and easiest sea route from Europe to India by Vasco-da-Gama in 1489 A.D. Earlier they are coming for Indian goods then they tempted for India's administration. While admiring the Indian Territory and captured for their all commercial advantages. Earlier they build or erect trading post,

factories and small residence like forts, finally fortified cities. European got lands from native kings both rent and own. Gradually, their residence emerged as their capitals. On the consequences British established three major capitals viz., Calcutta, Bombay and Madras. For instance, they build three important forts viz., Fort William, Bombay castle and Fort St George. Perhaps, these capitals may place first three ranks out of 4 cities (metropolitan) in India. However, British plan these cities, in unique way, which having two major divisions like Black town and white towns. This residential segregation divided the Indians and Europeans in Indian cities, especially Madras. Black –white segregation in Madras presidency which reflects of historical racial oppression is thought to be more pronounced than segregation in Indian states. This article examines the pattern of residential mobility by Indians and Europeans (whites) which leads white-black residential segregation in Madras, especially Fort St George.

Fort St. George

Madras (alias Chennai) is capital of Tamil Nadu, state of India, served capital of southern area for British. It has some peculiar names like George Town, white town, black town and jenna pattanam, and pettah and maderiras. Before erecting the Madras by British only two towns had held in this area. A Portuguese writer Durand Barbosa mentioned two towns like Maliapur and Paleagate in Madras in his travelogue. The disturbance of Mughals, other Europeans British established their residence in Madras. In 1639 the place was selected by the British agent Francis day. Madras having some lack like poor geographical advantages for building port and having clean water. But this significant cloth of Madras with low cast admired to choose

erecting fort in Madras. However, Francis day have selected the place and got permission from local Nayak Damela Vincatedree Nague. Nayak has given royal grant on 22nd 1639 for erecting forts for residence and protection. This grant was officially accepted in 22nd August of 1639. Francis day planned to build this fort as square shape. But it evolved greatly and getting a new shape gradually.

Residential segregation

The twenty-first century has been glorified as an 'Urban Century' reflects numerous human populations in habituated in urban areas. Moreover, urbanization impacted the society in the form of segregation. People have migrated from the native places to where they get good opportunities for survive their life. However, urbanization has some disadvantages for some peoples. Perhaps, the society is divided in the form of settlements which lead segregation. Hence, this segregation has been renowned as Geographical isolations. Geographical isolation is mainly associated with social exclusion, also economic marginalization. Also, Residential segregation caused several deleterious effects may reflect in individuals, communities and economy. British also planned to erect the settlements and made residence far away from native Indians. Their residence formed into two major divisions like Black town and white town. Their motive is not to avoid Indians, but for the protection results isolation. This Geographical isolation not planned but leads discrimination by colour nature. At the time of building the fort, few Europeans have resided in and around the fort. So their residing plan would be safe for life and commercial purpose. Hence, they try to fortify their residence with building rampart, bastion, placing

batteries and surrounded by moat. This blurred boundary divided the society as two sections.

Urbanization process

Urbanization process would not happen in a single day. But it takes numerous times. However, the initiation of individual or Government may complete the process. Urbanisation helps the socio-economic and cultural transformation over the years. Urbanization is a long time process which depends on the Government policy from ancient to modern period. Earlier, people settled near the religious centers and migrated from rural like temples. Urbanization scaled by three fields namely population, industrial development also trade. Before British period, India was a land of villages and will continue to remain spar decades to come. The arrival of British made several changes to growth of cities and towns. The influence of the British in urban landscape became permanent. In 1800, India had about 16 cities with one lakh or more population. The British colonial and economic interests ran company to the interest of

the tradition business groups and economic activities. The urban centers became a big market for the manufactured product from England. By reflection to British impact of programmes, India reach the high esteem which had 49 cities in 1941. The village economy enhanced into the urban economy in British era.

While erecting Fort St George near Cooum River for enhance their commercial activities in Coromandel Coast. Francis day selected these place particularly cloths. Madras consisted enormous weaving community near Fort St George sell their cloths to British very cheap rate. Moreover, some of the weavers were migrated from other areas to settle near fort St George. This could be the main reason for urbanization of Madras. At the time of erection (1639) the fort region has consisted more than 7000 population. However, within five years it has increased as 19000. Moreover, it reaches as 50000 in 1674. Now (2021) it reached very high in ever. The population report of 2011 given data, the Chennai population reached as 4,646,732.

Nature	Year	Population	Population growth rate(annual)
Fort St George (erected)	1639	7000 souls	-
After 5 years	1644	19000	34.2857%
After 25 years	1674	50000	6.5263%
After 372 years	2011	4,646,732	24.7136%

Urbanization depends upon the migration of humans and having enormous possibilities to get economical prosperity. At the time of founding Fort St George, a small hamlet held in this area. However, it has been rapidly increased within 5 years of time as 34.2857%. Even agent Andrew Cogan and subordinate Francis day does not think this growth would reach this high esteem in future. At present Madras might be the fourth largest urbanized city in India.

Trading activities

Yester year, Europeans tempted to commoditize spices, textiles, silks, tea, coffee and indigo and cloths. In 1670, Sir William Langhorne arrived in Madras and founded a town within the walls of the Fort. It was fortified and garrisoned, and every year saw it increase in trade and importance, but there was still much to be done in the way of regulating the little community that lived within its walls. The fort house stood

where the present secretariat buildings now are, just are in front of sea gate. It continued rooms, a dining hall, a room set apart as a chapel, and accommodation for the few merchants, factories and writers who were numbered on the staff. The English company brought lead, tin, copper, quicksilver, ivory coral, gilded mirrors, blades, knives, sword-blades, arms and ammunition to the Coromandel Coast from England. Besides, woolen goods, stammers, Venice reds, broad cloth, kerseys, embroideries; luxury goods like velvets, damasks, satins, taffetas and curiosities like toys, comb cases, spectacles, pictures and looking glasses were imported Coromandel. The trade in colored calicoes was the one in which English superiority was achieved last. Although, Madras in the northern part of the Coromandel Coast was strategically placed in the trade for white calicoes, its geographical position proved a disadvantage in the trade in their colored counterparts.

Black town Vs White town

The settlement of people in Madras on British period, have segregated into two categories viz., Black town and white town. Europeans have settled inside the fort campus separate residence. Moreover, the other Europeans (Portuguese, Dutch, Danish and Armenians) who have migrated from their settlement (San Thome: Portuguese town which established before Fort St George) to fort St George. Between 1644 and 1648, the citadel build by Agent Francis day with the support of Agent Andrew Cogan, originally in a small square shape. This construction was completed in the St George Day, festival in Europe. So, this construction has been names as Fort St George. After completion of work Europeans build their residence near the fort for their safety. Perhaps, Europeans were

Christians who feared to settle the other region ahead of Fort St George. At the time foundation Fort St George have blurred border with native town of Indians.

Later, A visionary Agent Ivie has to plan and enclose (fortify) this construction by earthen wall. The Northern side of citadel has been renowned as black town in colonial period. Now this places China Bazaar or NSC Bose Road which ended with Broadway or Praksam Salai. The western wall has been extended through the Esplanade. There are other three gates held in this construction; northern wall and Western wall. This would be latterly called as west gate, also known as Armenian Bridge Gate.

During 1640, the divisions like Europeans and native settlement never seen in the Fort. But 1650 the fortified separated from the inner Fort and its outer counterpart. Somehow, some of the settlement was emerged in this region which has been renowned as Christian Town. Old Black Town or 'Gentu' Town as it came to be known, was the outer Fort and remained as it was. An interesting aside the foxes were regularly seen near its gates. The place also came to be known as Malabar Town from the 1680s and H.D Love attributes this to the increase in the number of Tamil as opposed to the earlier Telugu inhabitants.

Gradually it developed as small town and called as George Town or white town. This fort includes a church, ware house, hospital, and mint. Later it is fortified for their protection. Perhaps, it looks like commanding position, converted into governor's residence. Fort town has called white town for settlement of Europeans. Moreover, Europeans was not allowed to decorate their residence outside. They painted simply white, and renowned as white town.

Black town

Black town is otherwise known as George Town. White town has been renowned as pettah or black town. Perhaps Madras was the first place in the world history to officially designate into two sections by colour white town and Black town. The black town consisted several streets which had only Indians. It has some two classifications like old Black town and New Black town.

Old Black town

Old Black town had quite a few landmarks within itself. The first of these was the temple to Chenna Kesava Perumal, built by Beri Thimmappa shortly after the British arrival in Madras. Envisaged as a lung for the area, construction on it was forbidden at the express orders of Sir William Langhorne in 1675. An English traveler Streynsham Master, registries the position and atmosphere of fort St George from 1680 in his travelogue. He given details about the burial grounds and garden held in inside the fort. He also freed up some parts of the garden for public housing. Around four acres were thus offered for development and on it came up a principal thoroughfare – Garden Street, running north and south. Three alleys branched off it- Garden Lane, Merchants street and Merchants lane. To the east of Garden Street was Back lane.

Thomas salmon came to Madras in 1739. He described Old Black Town as being inhabited by “Portuguese, Indians, Armenians and a great variety of other people”. The precinct was a square, “better than a mile and a half in circumference, being surrounded with a brick wall seventeen feet brick with bastions at proper distances; it also has a river on the west and a sea on the east; and to the northward a canal is cut

from the river to the sea, which serves for a moat on the side”. The river was no doubt the Elambore, which flowed where NSC Bose road now.

In 1740s Old Black town became the subject of a Telugu book, fashioned as a dialogue between two Europeans. This was translated by the Danish mission at Tranqubar into English in 1750. From it we learn that the place had 8,700 houses and 366 streets. As these numbers seem excessive, it is likely that this enumeration included the northward hamlets of Muthialpet and Peddanickenpet.

Rather ironically, old black town was half-demolished even as the book was being printed. Between 1746 and 1749 the French occupied Madras and when the English returned they found “no great change in White town, but about half the Black town, the whole of its fortifications, and the company’s Garden house had been demolished”. The temple to Chenna Kesava remained undisturbed.

New Black town

By reflection of Battle of Carnatic, British recovering the Fort from French forces at last. On the consequences they extended their black town in north areas. The southern boundary was named Esplanade Road (NSC Bose Road) and Rattan Bazaar, Evening Bazaar occupied long stretches of its northern edge. The northern region was accumulated by Europeans subordinate staff members, also non-British (Portuguese, Jews and Armenians) the town was divided into new black town consisted eastern and western position as Muthailpet and peddanaickanet respectively. While the Prince of Wales, who was to be crowned George V, visited Madras in 1906, he renamed ‘Black town’ as ‘George town’. He changed the name of the place but the nature of place was

unchanged. Also it has remained the commercial heart of madras.

Conclusion

Urbanization is a greatest goal for the government which gives lot of opportunity to the society in the form of job, education, health needs. In British period, some of the few cities are developed by the administrators for fulfill their commercial needs. On the great ambition, they erect the fort and extend town in and around river or oceans. Europeans was trading commercial goods from India to Europe by sea route. However, for the long period they established the towns for unique pattern in India. They settled away from the native people's residence. By planning or naturally this towns were segregated as white and black towns. All the settlements in eastern coast British followed the same pattern in Fort William at Calcutta, Fort StDavid at Cuddalore and Fort St George, at Chennai. Moreover, the same pattern was followed by the French in Pondicherry. These segregation divided the society by colour in British India was unfortunate. However, the settlement of British and their plan might be main reason for urbanism in India and Tamil Nadu. On the great transformation Madras leading on forefront.

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WOMEN EMPOWERMENT AND RIGHTS IN INDIA

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Abstract

Among the various issues relating to human rights the issue of women's rights occupies an important position. It is an established fact that women are the primary victims of any kind of violence which in turn leads to the violation of their rights. It is therefore felt necessary to take certain ameliorative steps in order to improve the subjugated condition of women in the traditionally male dominated society. With this urge a number of women's rights instruments has been developed both at international and national level. Some of them, at international level, include Declaration on the Elimination of Violence against Women, Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), Convention on the Political Rights of Women, Convention on the Nationality of Married Women, Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages etc. Apart from these the other significant events are establishment of the Commission on the Status of Women, declaration of International Women's Year, observing International Women's Day, World Conference of the International Women's Year in Mexico City, declaration of the United Nations Decade for Women, World Conferences in Copenhagen, Nairobi, Beijing and New York etc. This paper intends to analyse the role of women

commission and policy enactments in protecting the rights of women in India.

Key words: Empowerment, Enactments, Discrimination, Implementation

Introduction

The Convention on the Elimination of All Forms of Discrimination against Women is the most important women's rights instrument at the international level that is concerned with the security and endorsement of the rights of women both in public and private spheres. The principle feature of this Convention is that it strictly negates discrimination on the basis of sex and thereby guarantees human rights and freedoms to women in matters related to education, employment, health, political, economic and others. The signatory states are obliged to implement its provisions, in order to ensure women with dignity and respect, so that women's rights can be realised in practice and not merely in laws. The Government of India has signed it in 1980 and Being a signatory to this Convention the Government of India is committed to ensure women in India all those socio-economic, civil and political rights which are enshrined in the Convention and thereby, to protect women from violence, atrocities and exploitation. The Indian Constitution does not contain any provision specifically made to favor women but it provides certain fundamental rights

to all its citizens (equally applicable to men and women) without making any discrimination on the basis of sex. In addition to the Constitutional guarantee of different fundamental rights, a number of Acts has been enacted by the Parliament for the protection of women from cruelties, discriminations, atrocities and violence. Some prominent of them include the Dowry Prohibition Act 1961, Medical Termination of Pregnancy Act 1971, the Indecent Representation of Women (Prohibition) Act 1986, the Commission of Sati (Prevention) Act 1987, the Immoral Traffic (Prevention) Act 1956, the Maternity Benefit Act 1961, the Muslim Women (Protection of Rights on Divorce) Act 1986, the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act 1994, Protection of Women from Domestic Violence Act 2005, the Protection of Human Rights Act 1993 etc. Accordingly a concern has developed for the protection of women's rights in different spheres like, social, economic, and political and others at the national level ratified in July 1993; and it came into force in August 1993.

National Commission for Women Act, 1990:

The National Commission for Women Act was enacted in the year 1990. The Commission consists of a Chairperson who shall be committed to the cause of women and shall be nominated by the Central Government; five members to be nominated by the Central Government from amongst persons of ability, integrity and standing who have had experience in law or legislation, trade unionism, management of an industry or organisation committed to increasing the employment potential of women, women's voluntary organisations (including women activists), administration, economic development,

health, education or social welfare. At least one member each shall be appointed from amongst persons belonging to the Scheduled Castes and Scheduled Tribes respectively [Article 3 {2 (a, b)} of the National Commission for Women Act, 1990]. According to section 10(1) of the Act. National Commission for Women shall perform all or any of the following functions, namely: (a) investigate and examine all matters relating to the safeguards provided for women under the Constitution and other laws; (b) present to the Central Government, annually and at such other times as the Commission may deem fit, reports upon the working of those safeguards; (c) make in such reports recommendations for the effective implementation of those safeguards for improving the conditions of women by the Union or any State; (d) review, from time to time, the existing provisions of the Constitution and other laws affecting women and recommend amendments thereto so as to suggest remedial legislative measures to meet any lacunae, inadequacies or shortcomings in such legislations; (e) take up the cases of violation of the provisions of the Constitution and of other laws relating to women with the appropriate authorities; (f) look into complaints and take sue moto notice of matters relating to (i) deprivation of women's rights; (ii) non-implementation of laws enacted to provide protection to women and also to achieve the objective of equality and development; (iii) non-compliance of policy decisions, guidelines or instructions aimed at mitigating hardships and ensuring welfare and providing relief to women, and take up the issues arising out of such matters with appropriate authorities; (g) call for special studies or investigations into specific problems or situations arising out of discrimination and atrocities against women and identify the

constraints so as to recommend strategies for their removal; (h) undertake promotional and educational research so as to suggest ways of ensuring due representation of women in all-spheres and identify factors responsible for impeding their advancement, such as, lack of access to housing and basic services, inadequate support services and technologies for reducing drudgery and occupational health hazards and for increasing their productivity; (i) participate and advise on the planning process of socioeconomic development of women; (j) evaluate the progress of the development of women under the Union and any State; (k) inspect or cause to be inspected a jail, remand home, women's institution or other place of custody where women are kept as prisoners or otherwise, and take up with the concerned authorities for remedial action, if found necessary; (l) fund litigation involving issues affecting a large body of women; (m) make periodical reports to the Government on any matter pertaining to women and in particular various difficulties under which women toil; (n) any other matter which may be referred to it by Central Government. The Commission shall, while investigating any matter has all the powers [section 10(4) of the Act] of a civil court trying a suit and, in particular in respect of the following matters, namely: (a) summoning and enforcing the attendance of any person from any part of India and examining him on oath; (b) requiring the discovery and production of any document; (c) receiving evidence on affidavits; (d) requisitioning any public record or copy thereof from any court or office; (e) issuing commissions for the examination of witnesses and documents; and (f) any other matter which may be prescribed.

Empowerment and Rights:

The constitution of India has given special attention to the needs of women to enable them to exercise their rights on equal footing with men and participate in national development. It aims at creation of an entirely new social order where, all citizens are given equal opportunities for growth and development and that no discrimination takes place on the basis of race, religion, caste, sex, etc., Planned development was considered to be the most efficient way for solving the numerous problems of poverty which had caused various imbalances and discriminations among vast numbers of people. The policy measures had serious implications for Indian women. Framing of the five year plans was the first major step taken in the direction of welfare state: Jawaharlal Nehru, the first Prime Minister of India and the pioneer of five year plans, stressed on welfare of women, children and tribals in our country. The planning commission's "Plans and Prospects for social welfare in India 1951 – 1961" spells out social welfare services as intending to cater to the special needs of persons and groups who, by the reason of same handicap-social, economic, physical or mental are unable to avail or are traditionally denied the amenities and services provided by community. The committee on status of women, in its report "towards equality", has mentioned, "women are considered to be handicapped by social customs and social values and, therefore, social welfare services have specially endeavoured to rehabilitate them. The Planning Commission defined three major areas in which they had paid special attention to women's development. (a) Education, (b) Social welfare and (c) Health.

A planned approach to provide special thrust to the welfare of women was adopted with the launching of the first five year plan in 1951. The First Five Year Plan (1951–56) contemplated welfare measures for women. To implement welfare measures for the benefit of poor women, the Central Social Welfare Board (CSWB) was established to deal with the problems of women. The CSWB recognized and realized the need for organising women into Mahila Mandals or women's club as an approach to community development.

The Second Five Year Plan (1956 – 61) intimately concentrated overall intensive agricultural development. However, the welfare approach to women's issues was determined recognizing women as workers. Further, protection against injuries at work, maternity benefits and crèches for their children. It also suggested immediate implementation of the principal of equal pay for equal work and provision for training to enable women to compete for higher jobs. The Third Five Year Plan (1961 – 66) sincerely recognized the greater importance of education for women which has been a major welfare strategy for women. This plan allocated the largest share for expending social welfare services and condensed courses of education. As regards to wealth, maternal and child welfare programmes were proclaimed in terms of maternal and child welfare, health education, nutrition and family planning. Thus the emphasis on women education was continued during the Fourth Five Year Plan also (1969 – 1974). The basic policy was to promote women's welfare as the base of operation. The outlay on family planning was stepped up to reduce the birth rate through education. Immunization of pre-school children and supplemental feeding, expectant and nursing

mothers. Need for training women in respect of income generating activities and their protection was stressed in the Fifth Five Year Plan. Further, the fifth plan also recommended a strategic programme of functional literacy to equip women with skills and knowledge to perform the functions as a good housewife. Under the health programmes, the primary objective was to provide minimum public health facilities integrated with family planning and nutrition for vulnerable groups, children, pregnant and lactating mothers.

The Fifth Year Plan was happened to be during the decade of International Women's decade and the submission of the Report of the Committee on the status of women in India (CSWI) "Towards Equality". The CSWI had comprehensively examined the rights and status of women in the context of changing social and economic conditions and the problems relating to the advancement of women. The CSWI reported that the dynamics of social change and development had adversely affected a large section of women and had created new imbalances and disparities. It was realized that constitutional guarantees of equality would be meaningless and unrealistic unless women's right to economic independence is acknowledged and their training in skills as contributors to the family and the national economy was improved. Consequently National Plan of Action (1976) providing the guidelines based on 'United Nations' World Plan of Action for women' came into force. The National Plan of Action identified areas of health, family planning, nutrition, education, employment, legislation and social welfare for formulating and implementing of action programmes for women and called for planned interventions to improve the conditions of women in India. The women's welfare as development bureau was setup in 1976

to act as a nodal point within the Government of India to co-ordinate policies and programmes and initiate measures for women's development.

The Sixth Five Year Plan stressed the need of economic independence educational advance and access to health care and family planning as essential for women's development. So the strategy was threefold: of education, employment and health. They are independent and dependent on the total developmental process. The Seventh Five Year Plan sought to generate awareness among women about their rights and privileges. The long term objectives of developmental programmes in the Seventh plan were to raise women's economic and social status in order to bring them into the mainstream of national development and recognized the importance of women in contributing to the various socioeconomic, political and cultural activities. The seventh plan emphasized the need to open new avenues of work for women and perceive them as crucial resource for the development of the country. Another salient and crucial recognition was the need for organisation of women workers and unionization. Under the plan, a new scheme, "Women's Development Corporation" has been taken up for promoting employment generating activities by supporting schemes from women's group and women from poorer sections of society. A women's development planning and monitoring cell was also set up for collection of data and monitoring of plan programmes. A very significant step therein was to identify and promote beneficiary oriented programmes which extended direct benefits to women. During the 7th Plan period, the Indian Parliament adopted a National Policy on Education 1986 included a chapter on Education for women's

equality. The strategy in the Eighth Plan was to ensure that the benefits of development from different sectors did not bypass women and special programmes were implemented to complement the general programmes.

The main objective of Eighth Plan was to extend the reach of services to women both qualitatively and quantitatively. Panchayati Raj institutions are involved in the designing and implementation of women's programmes. The approach of the Eighth Plan made a definite shift from development to empowerment of women. In order to meet the needs of women and children, there had been a progressive increase in the plan outlays over the time of eight 296 five year plans. The outlay of Rs. 4 crores in the First Five Year Plan (1951 – 56) had gone up to Rs. 2000 Crores in the Eighth Five Year Plan. The Ninth Five Year Plan came into effect from April 1, 1997. An approach paper had been developed by the Planning Commission and accepted by the National Development Council, which had become basis for developing Ninth Five Year Plan. In this approach paper focus was laid on empowerment of women and people's participation in planning and implementation of strategies. An important objective in the Approach paper was the empowerment of women. In planning process, empowerment at the outset, means choices for women and opportunities to avail of these choices. The supportive environment should be provided to women at all stages by the home, school, religion, government and work place.

A supportive environment was one that gender sensitive. In all regional meetings, participants asked for gender sensitisation or training at all levels in public and private sectors. Women are facing problems like feminisation of

poverty, inadequate investment in social sectors, increasing violence against women and stereotyped portrayal of women in private and state media especially television. There is necessity for information and training opportunities, reservations and social services etc., and people's involvement is necessary for the success of any programme. Empowerment is about choices and the ability exercise women's choices will be limited unless they are more involved in policy-making. The 9th Five Year Plan is an attempt to bring in women's issues within the policymaking spheres. The Government has set up a national resource units for women which acts as an apex body for promoting and incorporating gender perspectives in politics and programmes of the government. To achieve the goals laid down therein, a number of initiatives have been launched. They include enactment of legislation to ban sex determination tests so as to prevent female foeticide. Equally important is the fact that the state governments are also drawing up plans of action to cater to local requirements and ensure the holistic development of the girl child.

The 73rd and 74th Constitutional Amendment Acts of 1993 ensure reservation of 1/3 of seats for women in all elected offices of local bodies, in rural and urban areas. In the rural areas, women have thus been brought to the centre-stage in the nation's efforts to strengthen democratic institutions. The Tenth Plan aims at empowering women through translating the recently adopted National Policy for Empowerment of Women (2001) into action and ensuring 'survival' protection and development of children through rights based approach. The Eleventh Plan Approach paper aimed to raise the sex ratio for the age group 0 – 6

to 935 by 2011 – 12 and to 950 by 2016 – 17. Further, this plan intends to ensure 33 percent of the direct and indirect beneficiaries of all government schemes are women and girl children. It also proposes to ensure that all children enjoy a safe childhood without any compulsion to work.

Conclusion:

To sum up, planned development has been considered to be the most effective way of solving the numerous problems come in the way of eradicating poverty, reducing imbalances and preventing discriminations among vast number of poor people living in rural areas, especially of rural poor women folk. In this process various policies and programmes intended for empowerment of women have been implemented for which special budget allocations are made in Five Year Plans. Besides, various schemes are being implemented to uplift socio-economic status of rural poor women and paving a path for their empowerment. Thus the government has been making sincere efforts to empower women in socio-economic and politico-cultural aspects, so that a welfare state and a prosperous nation can be built.

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SOCIAL WELFARE OF TRIBAL WOMEN IN KANYAKUMARI DISTRICT

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ABSTRACT

The term 'tribe' denotes a group of people living in primitive or barbarous conditions. It is a social group with territorial affiliation, endogamous with no specialization of functions. They have a headman or a chief who control the activities of that group. Tribal have several sub-groups all of them together known as 'tribal society'. It is really difficult to say whether they are Indigenous or not but they are earliest settlers of India. They were living in forests since early times and even now some of the groups follow the same trends and live in forest. Since they are older settlers and living in forest they are known as Vanyajati, Vanvasi, Pahari, Adivasi, Anusuchit Jati, Anusuchit Jamati, etc., in Indian Language. Tribal have their own culture and social life and thus are important in India. The Social-economic status of tribal women is not satisfactory. Diversity of horticultural important crops are scattered throughout the green vegetation of tribal people.

KEY-WORDS

Social development- 48 Kani Settlement- Kanikaree-Kanikkaran-Platyrrhined type –dress-ethical-artistic-Material-Spiritual-Public health – tribe generation – Programmes- Doctor – Lab Technician – travel – education – School education – Higher education – books – notes – Scholarship – bathing oil- soap – surf – face powder – family – husband – wife- children – aids.

INTRODUCTION:

Kanyakumari district is one of the most significant districts in Tamilnadu. Its located in a Southern part of India. Its had various Historical significant and background. In this district social and economic condition is notable one. There are various types of people living in this region. Among them one is Tribal people. The Tribal peoples had various significant, their social life is very change one. They faced various problems regarding to Health and education. In this Article deals about the social welfare of the Tribal women in Kanyakumari district.

SOCIAL DEVELOPMENT:

Social development means bringing about improvement in the social being of the people and as such lays stress on provision of health services, education, housing, cultural amenities, protection of children, a change in the status of women, regulation of labour and improved status for workers and reeducation of disease, poverty and other social ailments. Tribal societies are said to have no special preference for or prejudices against women. Though there are clear differences between the roles of men and women in some spheres of tribal life the status of women cannot be said to be low on every count. Women have an important place in tribal society. Though the term status of women does not have a very clear cut or specific definition it is basically related to women's

roles as well as performance in important areas of social and economic.¹

APPEARANCES OF THE TRIBAL WOMEN:

There are 48 kani settlements in Kanyakumari district. Women is called Kanikkaree, Men is called Kanikkaran. The tribal women are generally dwarf and small in size. They are dark-skinned and platyrhined type. They are straight forward, truthful and open-hearted². They are usually helpful to the new visitors of the forest. Women wear Maravuri inside the house covering breast to the feet. They don't use footwear women put up dress after the age of 14. Women use blouse above waist and dhotis below waist. Both men and women wear ear studs made of brass or silver³.

HEALTH CONDITION OF TRIBAL WOMEN:

Good health is a prerequisite to human productivity and the development process. The progress of society greatly depends on the quality of its people. Health is the greatest possession it lays a solid foundation for his happiness. Health was vital for ethical, artistic, material and spiritual development of human being. Health is not only basic to leading a happy life for an individual but it is also necessary for all productive activities in the society⁴.

The new generation tribes are coming out of the forest to get cure of their diseases since they expect a sudden relief from it. For looking after the health condition of the tribal people a special facility is arranged known as "The Mobile Outreach Programme for the Tribes". It is there to do the needful for these people consists of a van with a doctor, a head nurse and a lab technician. The van has all facilities to take care of the health of these people. They used to travel different areas during the week days⁵.

EDUCATION:

Today the government constructs so many schools for the tribes. They went up to school education. They did not appear for higher education. There are a number of schools but the enrollment number is comparatively less among the girls. Instead they send the girls to do their house-hold work and the like. Tribal girls also improved the higher education⁶. Girls Hostel scheme was started in the third five year plan. Its main aim was to provide residential facilities to the tribal girls in pursuit of education. The tribal students in the hostel are provide with free mats, double set uniform and text book, notes book, bathing oil, soap, surf, face powder and play things. Scholarship system has been started in all Tribal Residential School are benefited the scholarship⁷.

FAMILY LIFE:

A family consists of husband, Wife and children. The wife enjoys equal status with her husband. Both sit and chat together. Both eat together from the same leaf or separately. Both go out for food gathering. Though a woman is debarred from possessing land, she has an enviable position at home. When a women is about to become a mother in the hamlets adjoining Kulathupuzha and Neduvangad, She is lodged in a seclusion-shed. Delivery takes place there. Old women who are experienced in midwifery attend on her and aid in the delivery⁸.

CONCLUSION:

Kanis in the forest area follow traditional form of administration to maintain law and order in their settlement. A well organized social system of kanis, functions effectively in hierarchical manner. Through they are uneducated; they

administer their settlement effective and interesting manner, without violating the traditions of the land. The kanis pay special attention to old form of cultivation and entertainments. The people in the plain area are familiar with the ancient form of cultivations. At present they are used with modern method of cultivations. They are getting less and less opportunities in education sector. In the long run the life of the tribes will be progress. The economy of kanis is limited and not self-sufficient one. They have no land of their own. Hence, their cultivations in mainly centered around the banks of the river, streams and lakes. When comparing the life of kanis in hilly area with the civilized people in the plain their living condition is simple and deplorable. They used the natural fruits and roots freely available in the forest. The honey collected from the forest is used as medicine.

8. Personal Interview with Thankapan kani, aged 54, residing at Aarukani, dated 11-03-2021.

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WOMEN IN HISTORY- ANCIENT PERIOD TO MODERN PERIOD

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Abstract

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the Medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. The evolution of the status of women in India has been a continuous process of ups and downs throughout history. In many cultures of antiquity women had a battle the disadvantages of rules and conventions made for men and by men who dominated government, public life and society.

Introduction

In every society all around the world, there is a social differentiation in dealing with men and women. Both have different roles, males as resources provider and women is doing the reproductive and home making role. Every human society is invariably characterized by social differentiation. Gender based differentiation is one. Men had the role of earning and women had the role of reproduction of heirs and home making. A historical understanding of status of women in early Indian Society shows a declining trend in the position of women. Their position was an subordinate to men.¹ The root to the participation of women in politics can be traced back to 19th century reform

movement. Social reformers thought that social change could be initiated by educating women and bringing progressive legislation.²

Women in Sangam Period

The Sangam literature describes the position of women in ancient Tamil society. In the Sangam age, women were treated with special consideration. The natural feminine qualities such as Achcham, Madam and Naanam were insisted in the Sangam Literature. Their most important virtue was chastity. The heroine of Silappathigaram, Kannagi had been hailed for her chastity and worshipped by the people. The women were given freedom to choose their life partners during the Sangam period. The concept of love had been elaborately discussed in Agananuru.³ Women treated their husbands as equivalent to god during the Sangam period. They were not permitted to remarry and inherit property sati or the custom of self immolation at the death of one's husband was not generally prevalent during this period. However, some women from the royal family indulged in the practice of sati. According to the Sangam literature, a women had to play different roles in the family such as a dutiful wife, responsible mother and an ideal hostess to guests. Women's education was also insisted during the Sangam age. A few women poets like Avvaiyar, Kakkaiyodiniyar and Nachchellaiyar whose verses are found in Sangam literature.⁴

Women in Ancient India

In the ancient Indus valley civilisation of India, evidences show the worship of the mother goddess. Hence, the veneration for the mother is evident during that period. During the Rig Vedic period, it is believed that the position of wife was honoured and women's position was acknowledged, especially in the performance of religious ceremonies.⁵ Education of young girls was considered as an important qualification for marriage. There are references in Vedic literature that in the Kshatriya society, brides had exclusive right of selecting their own consorts, which was known as 'Swayamvara'. In Rig Vedic society, dowry system was unknown. However, the concept of marriage as a dan or gift was prevalent. Monogamy was the general practice though Bigamy was also in practice, but it was limited to the aristocratic classes. The wife was respected in her new house. The wife participated in the sacrificial offerings of her husband.⁶ However, being a patriarchal system, the women were expected to bear sons since the son performed the last rites and continued the lineage. Remarriage of widows was permitted under certain conditions. Female morality maintained a high standard although the same degree of fidelity was not expected from the husband. In this age there was no practice of divorce. The Rig Veda states that the widow had the right to marry again with her husband's brother. Rig Veda recognised the right of inheritance of unmarried daughters on the property of her father but married daughters were exempted.⁷

Gradually, religious ceremonies were increasingly conducted by the priests resulting in weakening of the women's eminent position in

the household. Later, in the Age of the Upanishads, the 'anuloma' system of marriage, i.e., between the male of a higher caste and female of a lower caste prevailed during this period.⁸ In the Age of Sutras and Epics, the 'Grihya-sutras' give detailed rules regarding the proper seasons for marriage and qualifications of bride and bridegroom. The bride was supposed to be at a mature age, over 15 or 16. The elaborate rites indicate that marriage was a holy bond and not a contract. The women held an honoured position in the household. She was allowed to sing, dance, and enjoy life. Sati was not generally prevalent. Widow Remarriage was allowed under certain circumstances.⁹

On the whole, the Dharma-sutras take a more lenient attitude than the Smritis of a later age. The 'Apastamba' imposes several penalties on a husband who unjustly forsakes his wife. On the other hand, a wife who forsakes her husband has to only perform penance. In case a grown up girl was not married at a proper time by her father, she could choose her husband after three years of waiting.¹⁰ As in all patriarchal societies during that age, the birth of a daughter was unwelcome. The son lived with his parents, earned money for the family, protected the family from enemies, and perpetuated the name of the family.¹¹ The Ramayana along with the Mahabharata and the Puranas constitute the epic literature in India. The position of women gradually deteriorated not only in the society but also in the family. The discontinuance of Upanayana, the neglect of education, and lowering of the marriage age had a negative consequence upon the position and status of woman.¹²

During this period, a woman was considered to be a commodity which could be kept on bet and could be sold or purchased. But we also get quite contrary views from Ramayana and Mahabharata. Sita is regarded as one of the five ideal and revered women in India, the other four being Ahalya, Draupati, Tara, and Mandodari. There are references in Mahabharata which reflects that women used to guide men on religious and social questions. It was expected of a good woman to cooperate with her husband in religious pursuits¹³ Marriage was a religious sacrament. A woman was considered unfit for independence at any time as she required protection throughout her life. In the Age 600 BC to 320 AD, marriage between the same caste was preferred although inter caste marriages were prevalent¹⁴.

Buddhist and Jain nuns renounced the world for the sake of spiritual salvation. Jain texts refer to Jayanti who carried on discussions with Mahavira himself and later on became a nun. A famous courtesan Amrapali who lived during the reign of Bimbisara 300 to 273 BC was a beauty whom Buddha visited. The elaborate documents states that women had property rights to the stridhan, which was the gift made to a woman at the time of her marriage by her husband. Marriage was both secular and sacred institution. Widows could remarry, although, when they did so, they lost rights to any property inherited from their deceased husbands¹⁵ In 320 to 750 AD, the Gupta Empire is seen as the classical age of Indian culture because of its high literary and artistic accomplishments. Some information on roles for elite women comes from the Kama Sutra, a manual about the many ways to acquire pleasure, a legitimate goal for Hindu men in the householder, or the second stage, of their lives.

The literary evidence of the Gupta age proves that girls of high families as also those living in hermitages read works on ancient history and legend. Girls living in royal courts were trained in singing and dancing too.¹⁶

In Gupta period instances are not rare of women participating in the administrative job. Chandra Gupta –I founder of the Gupta empire, ruled the kingdom jointly with his queen Kumaradevi. Prabhavathigupta was the daughter of Chandra Gupta II of the Gupta empire and the wife of Rudrasena II of the Vakataka dynasty, and performed administrative duties in her kingdom. Instances of women of the upper classes extending their phase of activities beyond the domestic circle are provided by the queen and queens regent in Kashmir, Rajasthan, Orissa and Andhra. Institutions were established for co-education. In the work called Amarkosh written in the Gupta era names of the teachers and professors are there and they belonged to the female sex.¹⁷ In Kushan period women are all described by their familial relations to some one else. Rarely the family relation is a woman but more often it is a husband or father. The basic garment of the Indian women of Matura in the Kushana era was a sort of sari which usually hung from the waist down. Many women also wore a long shawl or scarf over both shoulders.¹⁸

Women in early Medieval Period

Like the earlier period, women were generally considered mentally inferior. Their duty was to obey their husband blindly. Women continued to be denied the right to study the Vedas. Furthermore, the marriageable age for girls was lowered, thereby destroying their opportunities for higher education. However, from

some of the dramatic works of the period, we find the court ladies and even the queen's maids-in-waiting were capable of composing excellent Sanskrit and Prakrit verses.¹⁹ Daughters of high officials, courtesans, and concubines were also supposed to be highly skilled in the various arts, including poetry. As for marriage, the Smriti writers say that girls were to be given away by their parents, between the ages of six and eight or between their eighth year and attending puberty. Medhatithi made inter-caste marriages exceptional. Marriage with the daughter of a maternal uncle is condemned. Marriage by mutual love is condemned by Medhatithi and he said that one should marry a girl who is much younger than himself, she must get married between the age of eight and achieving puberty. If a girl's guardian cannot find her a match before she becomes of marriageable age, then she can choose her partner after staying in her father's house for three years after attaining puberty.²⁰ Sometimes, girls with the approval of their parents opted for a Swayamvara ceremony. Remarriage was allowed under certain condition when the husband had deserted or died or adopted the life of a recluse, or was impotent or had become an outcaste. With the growth of property rights in land, the property rights of women also increased. In order to preserve the property of a family, women were given the right to inherit the property of their male relations.²¹

Women in Medieval India

Medieval Indian history spreads over 500 years. It is predominantly the history of Muslim rulers. Muslims appeared in India as a warrior class. Their rule in India is divided into two Eras. There are Delhi Sultanate and the Mughal Era. The only woman who had ever

occupied the throne of Delhi was Razia Sultan. Gulbadan Begum was a woman of exceptional poetic talent who wrote Humayun-namah.²² Nur Jahan and Jahan Ara took an active part in the state affairs. Nur Jahan was the greatest Muslim queen of India. She was the very embodiment of beauty and military valour. Mumtaz Mahal a princess of a rare beauty combined with superb intellectual talents and aesthetic tastes.²³ India has also produced heroic women such as Chand Bibi, who appeared on the ramparts of the fort of Ahmednagar dressed in male attire. Tara Bai, the Maharata heroine who was the life and soul of Maharata resistance during the last determined onslaught of Aurangzeb. Mangammal, whose benign rule is still a green memory in the South. The Moghul princesses of course played a notable part in the court life of Agra and Delhi.²⁴ Jija Bai, the mother of Shivaji, was a devoted mother, who was strong-willed and autocratic at home, but subordinated herself to the interests of her son. With the advent of Muslims in India, the social movement of Indian women was restricted. They were prohibited to attend public functions and were not free to participate as men's equals in religious functions. Another social evil that existed in society during this period was child marriage.²⁵

Many social evils like female infanticide, Sati, child marriages, Purdah system, or zenana developed during the middle ages due to the political instability of Northern India, especially due to various invasions. Polygamy came into practice. Islam also made the husband the head of the family and insisted that a wife should obey all his commands and should serve him with utmost loyalty.²⁶ Another social evil that existed in medieval India was female infanticide. This

particular system was prevalent among Rajputs and other high castes. The Devadasi system was prevalent among the Hindus. Under the Devadasi system women were the brides of gods²⁷. Bhakti movements which flourished during the medieval age gave rise to a new class of man and women who cared little for gender bias. This liberal stream to some extent widened the horizon of women. Female poet-saints also played a significant role in the Bhakti movement.²⁸

Women in Colonial Period

In colonial India anti-imperialist women's movement played a significant role for freedom. The six women participated at the Bombay session of Indian National Congress in 1889. It was only after that appeal that the Calcutta session of Indian National Congress under the presidency of Anne Besant resolved that women should be granted the right of universal franchise in the elected process of our country. Meanwhile, women's organization like Sahi Samity, 1887 under the leadership of Swarna-kumari Devi and Bharat Sree Mandal 1910 led by Sarala Devi Chowdhurani were formed by the women of the Tagore family.²⁹

Missionaries wives such as Martha Mault nee Mead and her daughter Eliza Caldwell nee Mault are rightly remembered for pioneering the education and training of girls in south India.³⁰ Raja Ram Mohan Roy's efforts led to the abolition of sati under Governor General William Cavendish Bentinck in 1829.³¹ Ishwar Chandra Vidyasagar's crusade for improvement in the situation of widows led to the Widow Remarriage Act of 1856.³² Many women reformers such as Pandita Ramabai also helped the cause of women.³³

Kittur Chennamma, queen of the princely state of Kittur in Karnataka led an armed

rebellion against the British in response to the doctrine of lapse.³⁴ Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. She is now widely considered as a national hero.³⁵ Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They were trained in martial arts.³⁶ Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were some of the earliest Indian women to obtain a degree.³⁷

Women in Modern India

Modern India refers to the period from A.D. 1700 to A.D. 1947. In the background of the intellectual upheaval of the 18th and 19th century there was a worldwide demand for establishment of independent and egalitarian nationalist societies which invariably emphasized the equality of women with men. British established their rule in India, Modernization began in the 19th century in India. At the advent of the British rule, the position of women in India was at its lowest ebb. The British lifestyle began to impress Indians. The British government took bold steps to reform the caste ridden Indian social order. There were some enlightened Indians who supported the British attempt to reform the oppressive social order of India.³⁸ In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927, it became a major organisation in the movement for social change.³⁹ In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl.

The first was the abolition of sati by law, on humanitarian grounds. It was on the 4th December 1892 that the British government in India passed the famous resolution by which sati was made a crime of culpable homicide punishable with fine, imprisonment or both.⁴⁰ Widow Remarriage was recognized by law in 1856. Widow's remarriage restriction was among high caste and high class families. Widow Remarriage was a high caste issue, as it was widely in practice among many low caste groups.⁴¹ The Hindu succession Act of 1956 provides the right to parental property for women. The Hindu Adoption and Maintenance Act 1956 gives a childless woman the right to adopt a child and to claim maintenance from the husband if she is divorced by him.⁴² The dowry prohibition Act, 1961 declares the taking of dowry an unlawful activity and thereby prevents the exploitation of women. The suppression of immoral Traffic of women and Girls Act 1956 provides protection to women from being kidnapped or compelled to become prostitute.⁴³

The Medical Termination of Pregnancy Act 1971 legalizes abortion conceding the right of a woman to go for abortion on ground of physical and mental health.⁴⁴ The criminal Law Amendment Act 1983 to stop various types of crimes against women. The Family Court Act 1984 to provide justice to women who get involved in family disputes.⁴⁵ The Maternity Benefit Act 1961 gives Maternity benefits such as three months leaves with salary to the married women workers during pregnancy stage.⁴⁶ The Equal Remuneration Act 1976 removes wage discrimination between male and female workers.⁴⁷

Women in the field of Education

Various benefits such as free-ship, scholarship, loan facility, hostel facility etc are

being given to women who go for higher education in many towns and cities, educational institutions meant only for female children have been established. The educational performance of girl students particularly at high school and college level is proving to be better than that of boys especially after 1980.⁴⁸

Women in Economic and Employment Fields

In villages and cities there has been a remarkable increase in the number of women going out of the four walls of the household and becoming workers. In the "employment market" they are successfully competing with the men folk. In every field, the number of women employees is steadily increasing since 1991, though in a smaller number, women are getting recruited into the Army force, Air force and Naval force also.⁴⁹

Women in the sports Field

In the world of sports, Arati Saha won the swimming champion by swimming the English channels. In other items of sports also such as high jump, long-jump, running race etc. women of India take sufficient drive and initiative. P.T. Usha has achieved remarkable success in the field of sports and games.⁵⁰

Conclusion

India can be reasonably proud of the success achieved by her women in every sphere of human activity. However, it is a matter of sorry state that though the status of women has been raised under the law, in practice they continue to suffer from discrimination, harassment and humiliation. They are not taken seriously in obtaining opinions neither they treated as equals to men and nor given the same respect either at

home or in the work field. The experience shows that men's tyrannical hegemony is over whelming strong deep-rooted to alloy for any change in the status of women. In most of the homes, male children are still being preferred to female children. It appears that the societal approach towards women, their role and status has not radically changed. Hence, bringing about more and more legislations to ensure better opportunities to grant more rights and concessions, do not carry any meaning unless there is a basic change in the peoples attitude towards women and women's role in society.

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ASOCIO - ECONOMIC STUDY OF SMALL AND MARGINAL FARMERS IN RECENT SCENARIO

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ABSTRACT:

India is having more number of citizen resident in rural area, depend on the agriculture in the country in excess of 50% of populace rely upon the horticulture. The greater part of the rancher are little and peripheral ranchers land holding under 5 sections of land. These ranchers are living under underneath destitution line. The pay of ranchers determined on the base of the size of land holding. Higher the size of land holding is higher the pay likely. Higher is the pay plausible higher is financial position. Present Study is centering the gathering of little and negligible ranchers in Kalagi taluka of Kalaburagi region in the territory of Karnataka. This examination is quick to an analytical investigation of social qualities of Socio-Economic states of the little and negligible ranchers.

INTRODUCTION:

India is large nation spread from Kasmir to Kanya kumari and from Arbean ocean to Bay of Bangal. This is the biggest country in world. The abundance of nature has made this country wealthy in all viewpoint.

The rich black soil, the minerals, the forests, the rivers and lakes have made possible habitations of men and animal alike. This vast

continent has lies in the northern hemisphere at the foot of the Himalaya. There are normally three season in the year.

The season varies from region to region. There are coldest Himalayan ranges as well as hottest Deccan plains. There are place where there is no rain like Thar desert as well as there are place like Cherapunji where there is highest rainfall.

The Country is having dense population of over more than 130 crore inhabited by people of different races, religions, castes, faiths etc. Variety and diversity is the identity of this land. But there is a theme of unity among this diversity that gives a sense of oneness. Due to this oneness the flow of Indian culture has stood to test of history.

The small and marginal farmers are economically as well as Socially weaker sections of the society, Who are mainly agricultural laborers have been deprived of opportunities in various walks of life for ages are focused in this study.

RESEARCH METHODOLOGY:

This article aims to study the socio-economic conditions of small and marginal farmers. The study is mainly based on the primary data

collected through questionnaires and the same analyzed for drawing conclusions of the study.

Accordingly 100 respondents have selected from the different corners of Kalagi Taluka. In this taluka the researcher has selected randomly five villages.

1. Socio-Economic Conditions of Small and Marginal Farmers:

The researcher has studied the socio economic conditions of the small and

marginal farmers according to durables of sample with reference to following points:

I. Study of type of housing

II. Study of holding of furniture

1. Classification according to types of Housing:

Types of housing decides the socio-economic conditions of farmers. A well quality furnished house provides a higher social status. Where a substandard house gives lower social status.

Table 1: Types of Housing

Sl. No.	Particular	1		2		3		4		5		Total	%	AVG.
1.	Hut Resident	6	30	3	15	4	20	0	0	1	5	14	14	2.8
2.	Tin Resident	7	35	8	40	8	40	9	45	7	35	39	39	7.8
3.	Kacha House	3	15	5	25	4	20	8	40	10	50	30	30	6
4.	Pakka House	2	10	4	20	2	10	3	15	1	5	12	12	2.4
5.	Other	2	10	0	0	2	10	0	0	1	5	5	5	1
	Total	20	20	20	100	20	100	20	100	20	100	100	100	20

From the above table it can be observed that Out of the sample of 20 from the first village 1 6 farmers representing 30% of group are having Hut Dwelling, Whereas 7 farmers representing 35% of group are having Tin shed Dwelling, 3 farmers representing 15% of the group are having Kuchha house, 2 farmers representing 10% of the group having some other housing. None of farmer are without having any house.

Out of the sample of 20 from second village 3 farmers representing 15% of the group are having Hut resident, whereas 8 farmers representing 40% of the group are having Tin shed resident, 5 farmers representing 25% of the group are having kacha house, 4 farmers representing 20% of the group are having Paka Housing. None of farmer are having some other Housing or are without any house.

Out of the sample of 20 from third village 4 farmers representing 20% of the group are having Hut resident; whereas 8 farmers representing 40% of the group are having Tin shed resident. 4 farmers representing 20% of the group are having Kacha house, 2 farmers representing 10% of the group are having Paka House. 2 farmers representing 10% of the group are having some other Housing. None of farmers are without any house.

Out of the sample of 20 from forth village 9 farmers representing 45% of the group are having Tin shed Dwelling, 8 farmers representing 40% of the group are having Kacha House, 3 farmers representing 15% of the group are having Paka House, None of farmers are having Hut resident, some other Housing or are without any Housing.

Out of the sample of 20 in fifth village 1 farmer representing 5% of the group is having Hut resident, whereas 7 farmers representing 35% of the group are having Tin shed resident, 10 farmers representing 10% of the group are having Pakka House. 1 farmer representing 5% of the group are having some other Housing. None of the farmers are without any House.

Thus it can be observed that out of the total sample 14 Farmers are having Hut Dwelling, the average farmers In this group of from 5 sample village is 2.8, whereas 39 Farmers are having Tin shed resident, the average of farmers in this group of from 5 sample village is 7.8, whereas 30 farmers are having Kacha House the average of

farmer in this group of 5 village sample is 6, whereas 12 farmers are having Pakka House, the average of farmers in this group of from five sample village 2.4, whereas 5 farmers are having other housing, the average of farmers in this group of 5 village sample is 1. None of the farmer are without having any house. Therefore it can be said that majority of the small and marginal farmers are either having Tin shed resident (39%) or Kacha House (30%)

2. Classification According to the type of Furniture

Furniture is one of the important parts of household keeping it also decide the social status. Good furniture gives good social status, the observation are presented in following.

Table 2: Types of Furniture

Sl. No.	Particular	1		2		3		4		5		Total	%	Avg.
1.	Sofaset	0	0	0	0	0	0	0	0	0	0	0	0	0
2.	Wood cupboard	1	5	0	0	0	0	2	10	1	4	4	4	0.8
3.	Iron cupboard	7	35	3	15	5	25	4	20	2	21	21	21	4.2
4.	Chair/Kurci	0	0	0	0	0	0	0	0	0	0	0	0	0
5.	Other	0	0	1	5	0	0	4	20	0	5	5	5	1
6.	None	12	60	16	80	15	75	10	50	17	70	70	70	14
	Total	20	100	20	100	20	100	20	100	20	100	100	100	20

From the following table observations can be made regarding types of furniture of the sample.

Thus it can be observed that out of the sample of 20 from first village 7 farmers representing 35% of the group are having wooden Cupboard whereas 1 farmer representing 5% of the group are having Steel cupboard, whereas 12 farmers representing 60% of the group are not having any furniture.

Out of sample 20 from second village 3 farmers representing 15% of the group are

having wooden Cupboard whereas 1 farmer representing 5% of the group are having other furniture, whereas 16 farmers representing 80% of the group are not having any furniture.

Out of sample 20 from Third village 5 farmers representing 25% of the group are having wooden Cupboard whereas 15 farmer representing 75% of the group are having no furniture.

Out of sample 20 from forth village 4 farmers representing 20% of the group are

having wooden Cupboard whereas 2 of farmer representing 10% of the group are having steel cupboard. Whereas 4 of farmer representing 20% of the group are having other furniture. Whereas 10 farmer representing 50% of the group are having no furniture.

Out of sample 20 from Fifth village 2 farmers representing 10% of the group are having wooden Cupboard whereas 1 farmer representing 5% of the group are having Steel Cupboard, Whereas 17 farmers representing 85% of the group are not having no furniture.

Thus it can be said that majority (70%) of the small and marginal farmers are having none of the furniture, only few (21%) are having wooden cupboard and negligible number are having other furniture.

CONCLUSION:

The Exploration of the study analyzed the socio-economic conditions of small and marginal farmers according to durable of the sample of housing and holding of furniture in the backward are of Karnataka. It is correspondingly observed that the socio-economic condition of the Farmers dependent on social as well as economic status. The social condition of the farmer can be enhanced by approving numerous social schemes for the empowering of down flattened masses. The money is not only the solution for resolving the problems of farmers but Approaches is needed for the uplift of the grassroots.

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THE CHALLENGES AND READINESS OF THE INTERNAL MIGRANTS TOWARDS THE CHANGING PATTERN OF LIFE DURING PANDEMICS WITH REFERENCE TO THE MIGRANTS FROM DHARAMPURI DISTRICT, TAMILNADU

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Introduction

India like developing countries internal migration is an inevitable feature. Since India is with diverse segments of labor force, the migration from one place to another to grab the employment is quite natural. There are 450 million internal migrants in India (Census, 2011). i.e about thirty percent of the total Indian population. Gupta (2020) has estimated in the year 2020 the Indian internal migrant population will reach six hundred million. Among them, there are interstate and as well as interdistrict internal migrants. These labor segments are more vulnerable and are prone for the development of psychological imbalance since they are away from their social networks. Time like pandemics their situation is further pitiable since they lose support from the work place as well as from the society. This causes reverse migration too. The source regions for internal migrants are Bihar, Madhya Pradesh, Odisha, Jharkhand, Chhattisgarh, Rajasthan, Gujarat and Maharashtra (Ajay Dandekar & Rahul Ghai, 2020). Keshri and Bhagat (2013) found for every thousand migrants twenty one are the temporary migrants. Some of the districts of Tamilnadu state also supply labor to the other states and countries.

The temporary and seasonal migrants are from different parts of India and migrate frequently on seasonal basis to get employment. The estimated interstate migrants in India was sixty million and the interdistrict was eighty million according to the economic survey report for the year 2016-17 (Govt. of India, 2017). When focusing on Tamilnadu state migrants, Anbuselvan (2020) pointed out over two lakhs people have migrated from Tamilnadu. While considering interstate migrants, workers from Dharmapuri migrated on temporary basis in many cases and permanent too to the neighbouring state Karnataka especially to the city Bengaluru. It is noted that Dharmapuri district was declared as drought prone districts of the state by the Tamilnadu government in 1990. There are 200,000 people migrated to Kerala in the year 2001 from two drought prone districts of Dharmapuri and Salem of Tamil nadu alone (Priya Deshingkar, 2006). The statistical data shows that migration is highly found in Dharmapuri district. During the Covid 19 pandemic we have seen plenty of reverse migrations across the country. Sunil Gupta (2020) expected that thirty percent of the Indian internal migrants will not return to their work destinations due to the bad experience they

had during the pandemic and lockdowns. There are and may be various reasons for such reverse migration. This drew an interest of the researcher to explore what are the major challenges to the internal migrant's when they face pandemics like Covid19. This paper focuses on the reasons or the challenges for the internal migrants of Dharmapuri district and also attempt to investigate whether they are ready to face such challenges in a proacted way.

Literature Review

Migration is a human phenomenon which originated since from the origin of the human. People move from their source or origin which is relatively permanent to a new place for their settlement. The settlement is a broader term which includes both financial and social aspects. Migrations are generally external (moving to other countries from the origin country) and internal (moving to other states or districts within the country). Migrations are voluntary and involuntary (Lee 1966). Population and environmental factors are the main causes for the migration of people. However there are several theories and theorists focusing on the reasons and consequences of the migration. According to the classical theorists demand and supply of the factors of production are the main causes for human migration. According to the neoclassical theorists income maximization is the core reason for the migrations. Ravenstein (1889) proposed the so called push and pull theory. i.e some push factors like wars and political environment and some pull factors like employment opportunities are the causes for migration. Theory of development proposed by Arthur Lewis (1954) was centred in rural – urban migration which was further elaborated by Gustav Ranis and Fei (1961).

Yet in micro level the decisions regarding migrations are made by individuals. Papastergiadis (2000) affirmed that migration is based on the individual decisions focusing on improving economic conditions or grabbing the economic opportunities. Human capital is seen as a main source for the growth in an other perspective and increased investment and human migration are the main causes for development (Becker, 1993). Gender and age are the predominant factors in migration propensities. When such migrants are supposed to pandemics their livelihoods are questioned in many cases since most of them are working in informal sectors Bhagat, R.B., R.S. Reshmi, Harihar Sahoo, Archana K Roy, and Dip tiGovil(2020). From North central India a telephonic survey was carried out by Jan Saha (2020) with the internal migrants during lockdown period about their difficulties. The survey depicted the reality that they survived without access to food and water. Many migrants were stranded out off the lockdowns due to shortage of fund and sudden decision of lockdowns with out prior intimation (Jan Sahas, 2020). They were struck up at the borders of the states. They faced psychological issues like social stigma (Sanjeet Bagchi, 2020). Even in an instance returners were sprayed off with chemicals (India Today, 2020). (Azeez, E.P.A.; Negi, D.P.; Rani, A.; AP, S.K (2020), have found the impact of covid 19 among the women migrants as loss of livelihood and resulting debt, compromises, captivity and the burden of responsibility and disrupted access. It has also brought socio economic changes among the migrants. Nevertheless the impacts of such pandemics clearly indicate the urgent actions to be carried out at the time of pandemics which are to be preplanned in a proactive way in order to ensure safety and security of the internal migrants.

This situation drew an interest and induce the researcher to investigate the problems faced by the migrants returned from various places of India to Dharmapuri District of Tamilnadu.

Objectives of the study

- To find the challenges for migrants during pandemics in various dimensions such as social and psychological dimensions and Economic dimensions
- To investigate the challenges for migrants during pandemics in availing the Basic Amenities
- To investigate the Acceptance and Readiness level of the migrants when they supposed to face pandemics
- To review the policies to improvise and to provide suggestions to help the migrants

Scope and Limitations

The study is confined with the migrants returned to Dharmapuri district during the Covid19 pandemics and limited with 250 samples due to time and cost constraints. The results thus obtained can not be generalised since the results are limited to Dharmapuri district migrants. There may be other extraneous variables that may affect the migrants and may also be their challenges but the study confined with the variable such as challenges in terms of basic amenities, Economic aspects, and Social and Psychological aspects.

Methodology

The study has followed empirical analysis in order to explore the challenges for migrants during pandemic periods. For that reason the study has considered the covid pandemic and well designed questionnaire has been used to conduct survey among the 250 samples of returnee migrants from the various places to Dharmapuri district during the covid peak season in the year 2020. The study is descriptive and used descriptive tools especially percentage to analyse the primary data collected from the respondents and bar charts are used to explain the situation and challenges further. Simple random sampling technique of sample collection method is followed to get the required samples. The questionnaire has been validated by the experts and a pilot study has been conducted with thirty samples. This pilot study helped the researcher to ease and revise the questions in the questionnaire to make the clarity among the respondents on the questions asked and a few questions were revised. The reliability of the received data was tested with cronbach alpha statistics and found more than 0.9 in all cases and found reliability is at the satisfactory level.

Results and Discussions

It is better to understand the socio demographic details of the respondents under study which will always give a clear picture of the study. Hence the details are tabulated below Socio Demographics of the respondents

Table1
Socio Demographics of the respondents

Age			Gender		Marital Status		Education		
Above 40 Years	Between 25 to 40 Years	Below 25 Years	Male	Female	Married	Unmarried	Degree and above	Higher Secondary	Tenth and Below
28	52	20	61	39	77	23	11	14	75

Source : Own Survey, Figures are in Percent

The data depicts the clear understanding about the migrants. Many of them are younger and only 28 percent are above 40 years. When comparing to female migrants (39%) male migrants are more (61%). Only 23% are unmarried and the respondents are in general not educated well since 75 percent of them have studied only tenth and below standards of education.

Challenges in terms of Physical Health and Basic Amenities

During Lockdowns the internal Indian migrants faced a lot of difficulties in getting their day to day food. 67% found it difficult. Because all the hotels and small mess like food providers had stopped their services. With limited savings the migrants found it difficult to lead their life because already many of them dispelled from their jobs or atleast though they had job they were not given with salary.

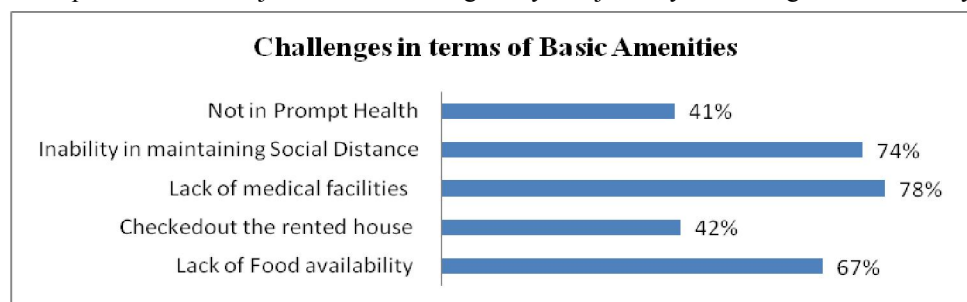


Figure1 Challenges in terms of Basic Amenities

The situations were well reflected from the statistics. 42 percent of the respondents were checked out from their rented houses and they found it difficult to reach their native places because that time the transport facilities were stopped. Due to unpaid rent, they were sent out from their rented house. Obviously this led them to anxiety. Since the migrants were in the groups, and dwelled in the places organised by government they found it difficult to maintain social distance. 74 % confirmed that they were unable to maintain the social distance. During lockdowns small hospitals were closed or stopped their services and government hospitals focused more on covid cases only. This situation left the public with unattended medical ill health patients. The data clearly reflected same. 78 percent said they did not see local hospitals opened for service. It is worth to note even 41 percent got ill health during that period but left unattended.

Social and Psychological Dimensions

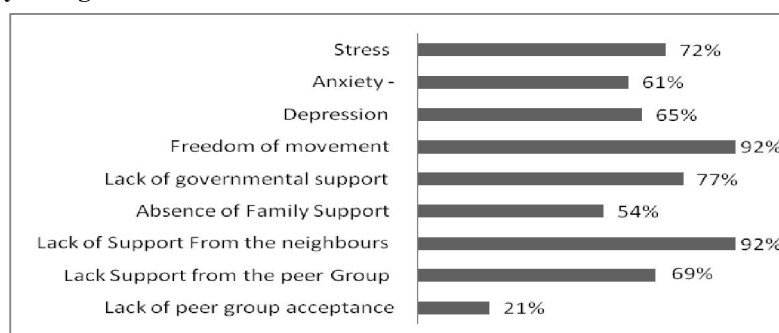


Figure 2 Social and Psychological Challenges

We have seen the difficulties for an individual during covid pandemic especially during lockdowns. In case of migrants from their native places the situation was further worse which can be inferred from the data. They have undergone with high stress and depression since they were excluded from the normal psychologically. As we have seen earlier though even they had money they were thrived for food and other basic amenities. The statistics clearly depicts the same since approximately more than two third (66%) of them were stressed and depressed. They have anxiety because of that, 61% said they were affected by anxiety. They were not supported by the local government in general because the focus of the government was with the larger general public and not on the migrants. The neighbouring members were not supportable to the migrants (92% confirmed that). This is quite natural since they were also under stress and they did not able to concentrate on their neighbour migrants. Yet this shows humanity has been slowly but steadily declining. However the peer group support was not denied because only 21% said they do not get the peer group support. These shows out of five approximately four have got support from their peer working group.

Economic Challenges

Pandemic situation always create unemployment, loss of jobs and famine. Such fear will create psychological impacts too.

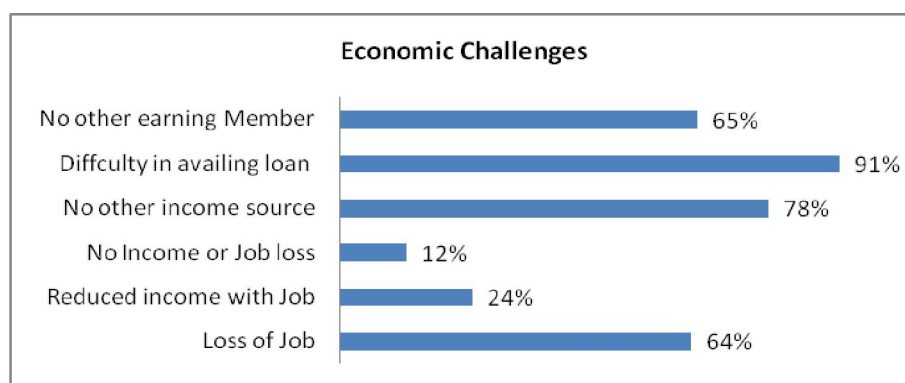


Figure 3 Economic Challenges

The survey results also depict the same. 64% of the migrants replied that they lost their jobs due to the pandemic. Since many of the migrants are from informal sectors they do not have job security. Considerable percent (24%) of the migrants though they did not lose their job their salaries were reduced to half or less than that. This created ample pressure among them because expecting the regular inflow of money they might have commitments like EMI payments towards various purchases. Though the government relaxed it for some time period, in general it hurt them a lot. Without regular ensured income they were unable to borrow money from their friends and relatives and unable to get loan from the financial institutions. 91% confirmed their situation and difficulties towards their economic position and it was a great challenge to them to manage their economic crisis at the micro level.

Acceptance and Readiness level

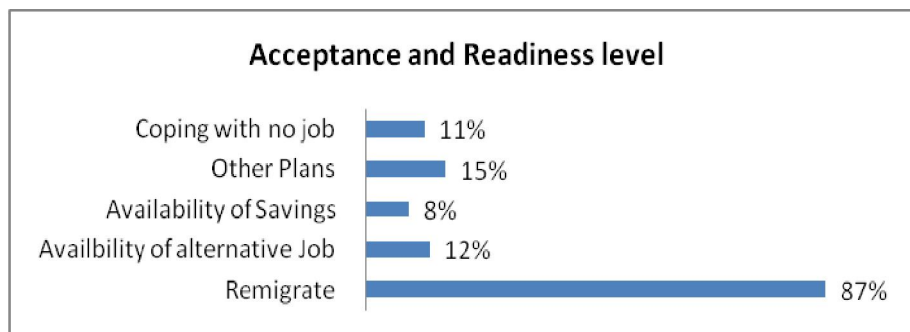


Figure 4 Acceptance and Readiness level

None expected the pandemic situation that we saw in the year 2020 and it is still undergoing. Migrants also never expect such situations. However everyone should have contingency plan to their life in terms of economy and job and profession. In that parlance migrant workers do not have any contingency plans with regard to their job. They do not think the alternative available jobs in the case of contingencies like pandemics. Yet 12% replied that they have some other alternative jobs. This reflects the exact situation that there are alternative jobs available but the workers especially the migrants are not aware of that. Savings nature among them is also very less which can be deduced from the statistics that only 8% have savings. But this does not indicate that they are unaware of savings or they do not have the saving attitude to some extent their income potential does also the matter for the situation under discussion. In a nutshell the migrants do not have any contingency plan which affects their life in a greater way.

Policy Implications

The results deduced clearly indicate the need of a vast spread awareness campaign on the

contingency planning towards the unexpected situations like pandemics and natural calamities. Furthermore campaign on imparting the savings culture among them is also an essential activity in order to balance and survive in such critical conditions. Creating wide spread employment opportunities across the country to reduce migration because the government faced lot of difficulties in managing and supporting migrants during the covid19 pandemic.

Further Areas of Research

This study further can be extended to map the migrations and reasons. Since the internal migrants are not able to avail many government subsidies and facilities a reach on these line to support them and to suggest proper plan to the government to come out of these difficulties.

Conclusion

In search of job, improved income and social affiliation people migrate and is unavoidable to some extent. However either permanently or temporarily while people migrate they do face lot of difficulties in terms of social and economic dimensions. Hence migrants should make aware of themselves how to manage the situations successfully if migration is unavoidable.

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PROBLEMS OF WOMEN LIVING IN SLUM AREAS OF KALABURAGI CITY

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Abstract:

Slum areas in cities and towns lack basic amenities and as such, poor people are living in such areas. As the population is poor and mostly migrants, their educational level is lower and even most of them are working in unorganized sector or occupations with lower income. Hence, they are poor. Due to poverty and low-education, status of women is neglected in slum areas and women are facing gender inequality, discrimination, exploitation and domestic violence. The present study is aimed to explore the problems of women living in slum areas of Kalaburagi city by analysing socio-economic conditions of these women. In this context, two slum areas were surveyed and primary data was collected from 75 women living in these slum areas using interview schedules. It is found that, though they are living in Kalaburagi city, most of the women are facing gender inequality, domestic violence and discrimination. Hence, education, employment and self-employment are suggested for these women. It is also suggested to NGOs to increase awareness of slum women on the welfare schemes and programmes implemented by the Government.

Introduction:

A slum can be defined in simple terms as a squalid, overcrowded section of a city, characterized by inferior living conditions. The essential characteristics of slums cover physical, spatial, social and behavioral criteria; high

densities and low standards of housing (structure and services) – physical and spatial; and ‘squalor’ – social and behavioral. ‘The spread of associations is typical, not just for the definition of slums but also of our perceptions of them’ (United Nations Human Settlements Programme, 2003). Slum dwellers are often trapped residing in slum conditions as they are commonly squatters holding no land rights or title deeds to their properties which prevents them from benefiting from investing and improving their homes.

The definition of “slum” varies from country to country. In India, each state has its own definition of slum. The official definition of ‘Slum areas’ was coined by the Slum Areas Improvement and Clearance act of 1956 (Chandramouli, 2003). It defines them as places where buildings:

1. are in any respect unfit for human habitation;
2. are by reason of dilapidation, overcrowding, faulty arrangement and design of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light, sanitation facilities or any combination of these factors which are detrimental to safety, health and morals.

In India, rapid urbanization without adequate basic facilities is the cause of critical challenges being faced by urban areas, increasing

urban poverty and the growth of slums. However, the average rural resident often fares worse than the urban dweller with respect to access to basic services such as drinking water, sanitation, electricity, health or educational facilities.

Slums and poverty are related and mutually reinforcing, but the relationship is not always straightforward. Slum dwellers are not a homogenous population. Some slum dwellers have incomes that exceed the earnings of formal sector employees, yet they choose to live in slum conditions. Almost all the workers working in unorganized sector in urban areas are forced to live in slum areas, as they are poor and having lack of income security.

The lives of hundreds of millions of slum dwellers are threatened by the lack of access to the most basic human requirements: water, sanitation, shelter, health, and education. The nature and extent of the daily challenges posed by existing slums are not just daunting, they are life threatening. Slums themselves are the physical manifestation of several overlapping forces. On the one hand, they are the manifestation of object poverty, unrealistic regulatory frameworks, ill-conceived policies, inadequate urban planning, weak institutional capacity, and larger macroeconomic factors. But on the other hand, slums are a manifestation of the ingenuity and resilience with which extremely disadvantaged populations have organized themselves in the face of these very challenges. To a greater extent, the backward class people including scheduled castes, tribes, minorities, etc are living in slum areas, as they are deprived sections of the society.

The slum people are always cursed with social evils such as illiteracy, ignorance, negligence, lack of sanitations, impure drinking

water, poor facilities for toilets, poor health facilities, etc. The slum people are also poor and generally addicted to different unhealthy habits such as alcoholism, smoking, gambling, etc. Due to all these factors, the status of women in slums is very low. Many of the health problems in urban slums stem from the lack of access to or demand for basic amenities. Basic service provisions are either absent or inadequate in slums. Lack of safe drinking water, clean, sanitary environment and adequate housing and garbage disposal pose series of threats to the health of slum dwellers, women and children in particular, as they spend most of their time in and around the unhygienic environment (Pande, 2005). This is why the slums are described in urban sociological circles as places of social and physical deterioration and decay as well as fertile breeding ground of social evils.

Due to the illiteracy of the husband, the wives are also illiterates and less educated and even they neglect the education of their children. As such, they believe in blind faith that 'women have secondary or subjugated status in family and society' based on social traditions. In this way, the status of women tends to be lower in slum areas. Due to unhygienic environment, malnutrition, contaminated drinking water, poor health facilities, etc, the women are suffering from lower healthy status in slum areas. Further, due to illiteracy, most of the slum women are unemployed and have no sources of income and economic security and they are compelled to depend on the income of husband. As such, it indicates to the dependency of slum women on their husbands. In this way, women are facing many problems in slum areas. In case of backward areas like Kalyan-Karnataka region, due to poor facilities, illiteracy and general backwardness the negligence is more in slum areas.

As stated by Pachauri (1994), the health conditions of women in India are very poor with severe under nourishment underweight, high levels of anemia and iodine deficiency among them, in addition to chronic communicable diseases such as tuberculosis, respiratory diseases, rheumatism, congestion, conjunctivitis and amebiasis. To an extent, all these conditions can be attributed to the poor nutrition intake by women and the lack of appropriate public health and sanitation facilities. Health policy in India, like all public policy, has always been the product of complex political processes. In the area of women's health, the situation is further complicated by the fact that policy processes have to straddle a treacherous fault line between target-driven population-control goals on the one hand, and issues of individual reproductive rights and general well-being on the other.

It is an accepted fact that basic education, health-care, family planning, obstetric services, economic security, equal status and respect, etc are essential for women. Yet these facilities remain unavailable to millions of the women, particularly to those living in slum areas. Due to all these factors, there is increase in negligence, poor health, gender inequality, higher fertility, poverty, etc. among women in slum areas. Hence, the present survey has been made to study the problems of women living in slum areas of Kalaburagi city of Karnataka.

Objectives of the Study:

It is found that, most of the women living in slum areas are illiterates and as such, they are neglected and even they are unaware about gender equality and rights of women. It is aimed to study the socio-economic conditions and consequent problems faced by slum women living in selected slum areas of Kalaburagi city.

Methodology and Limitations:

As discussed above, there are total 52 slum areas in Kalaburagi city and half of the slum population constitute women. Due to limited time frame, the author has surveyed total two slum areas, namely Harijanwada and Tarfile located in Kalaburagi city. Kalaburagi city is located in Karnataka State and it is most backward and also gained special status under Section 371(J) of the Indian Constitution. The sample survey of total 75 women living in selected slum areas using interview schedules. The collected primary data has been analysed, interpreted and discussed as under.

Problems of Women Living in Slum Areas:

Age of the slum women plays significant role in assessment of their knowledge towards education, employment and society. In this respect, age groups of the respondents were categorized into three groups, young that is up to 30 years, middle age that is between 31 to 55 years and old that is more than 55 years. The primary data collected on the age of the respondents is shown as under.

Table-1
Age of the Respondents

Age of Women	No. of Slum Women	Percentage
Young Age	21	28.0
Middle Age	33	44.0
Old Age	21	28.0
Total	75	100

Among the women surveyed from slum areas, 21 (28.0%) belongs to young age, 33 (44.0%) belonged to middle age group and 21 (28.0%) of the respondents are old aged.

It is noted that, majority of the people living in slum areas belonged to weaker sections,

such as scheduled castes, scheduled tribes, minorities, etc. In this respect, the primary data was collected to know about the castes of the respondents and tabulated as under.

Table-2
Caste of the Slum Women

Caste of Women	No. of Slum Women	Percentage
SC	26	34.6
ST	03	4.0
OBC	35	46.7
Others	11	14.6
Total	75	100

When the castes of the respondents living in slum areas of the Kalaburagicity are analysed, it is found that, 26 (34.6%) belongs to scheduled castes, 03 (4.0%) belongs to scheduled tribes, 35 (46.7%) belongs to other backward classes and the remaining 11 (14.6%) belongs to others or forward castes. It discloses that, the majority of the respondents belonged to scheduled castes and other backward classes including minorities.

It is noted that education increase knowledge of the people and as such, the information was collected from the respondents on the educational level of the respondents and presented in the following table.

Table-3
Educational Level

Educational Level	No. of Slum Women	Percentage
Illiterate	34	45.3
Primary	21	28.0
Secondary	08	10.6
PUC	10	13.3
Degree/ Diploma	02	2.6
PG/ Professional	--	--
Others	--	--
Total	75	100

As stated by the slum women living in Kalaburagi city, 34 (45.3%) have not went to schools and are illiterates, 21 (28.0%) have completed primary education, 08 (10.6%) have completed secondary education, 10 (13.3%) have completed pre-university education and 02 (2.6%) have completed degree or diploma courses. The educational level of majority of the respondents are illiterates or low-educated.

The social culture is influenced by marital status of the respondents. In this respect, the collected primary data on marital status of the respondents is shown as under.

Table-3
Marital Status

Marital Status	No. of Slum Women	Percentage
Married	70	93.3
Unmarried		
Widow	02	2.6
Separated/ Divorcee	03	4.0
Total	75	100

As mentioned by the women living in slum areas of Kalaburagi city, 70 (93.3%) are married and living with their husbands, 02 (2.6%) are widows and the remaining 03 (4.0%) are separated or divorced from their husbands.

It is found that, all the women living in slum areas have their own houses, information was collected from the respondents on the type of houses. The types of houses include Pucca that is concrete buildings Kachcha that is mud houses and thatched huts. The nature of houses of the respondents is disclosed as under.

Table-4
Type of House

Type of House	No. of Slum Women	Percentage
Pucca	19	25.3
Kachcha	38	50.6
Thatched Huts	18	24.0
Total	75	100

Among the slum women surveyed, only 19 (25.3%) of the respondents living in slum areas of Kalaburagi city are living in Pucca houses, 38 (50.6%) are living in Kachcha houses and 18 (24.0%) are living in thatched huts. It shows that, many of the respondents are living in temporary settlements.

It has been already revealed from the different studies conducted all over India that, where there is illiteracy and negligence, there are social evils such as subjugation of women, domestic violence, etc. Many of the cases have been reported that domestic violence is more prevalent in slum areas. Hence, it was asked to the respondents that whether they are facing any domestic violence in their families and collected primary data is analyzed, interpreted and discussed as under.

Table-5
Facing Domestic Violence

Facing Domestic Violence	No. of Slum Women	Percentage
Yes	55	73.3
No	20	26.6
Total	75	100

Surprisingly, majority that is, 55 (73.3%) are facing domestic violence whereas, 20 (26.6%) are not facing domestic violence. As majority of the slum areas are facing domestic violence and the primary

data was collected from these respondents on the type of violence and shown as under.

Table-6
Type of Domestic Violence

Type of Domestic Violence	No. of Slum Women	Percentage
Physical Assault	32	42.6
Verbal Abuse	17	22.6
Psychological Suppression / Depression	06	8.0
Any Other	--	--
Not Applicable	20	26.6
Total	75	100

Above table made it clear that, of the respondents living in slum areas of Kalaburagi city, 32 (42.6%) are facing physical attacks, 17 (22.6%) are facing verbal abuse, 06 (8.0%) are facing psychological suppression and depression and it is not applicable to 20 (26.6%) of the respondents as they are not facing any domestic violence.

Health conditions of the respondents plays significant role in determining the health conditions of their families. Women are weaker gender and due to their weak biological nature and gynecological problems, their health is frequently affected. Further, slum areas are with absence of essential hygienic conditions such as sanitation, pure drinking water, etc. To know the health conditions of the respondents, it was asked to the respondents to describe their health conditions and collected primary data is analyzed and discussed as under.

Table-7
Present Health Conditions

Present Health Conditions	No. of Slum Women	Percentage
Poor	11	14.6
Average	18	24.0
Good	46	61.3
Total	75	100

Present health conditions as stated by the slum women living in Kalaburagi city shows that, the health conditions of 11 (14.6%) of the respondents is poor, that of 18 (24.0%) of the respondents is average and health conditions of 46 (61.3%) of the respondents is good.

During the field work or survey, few of the women living in slum areas have expressed their dissatisfaction over the unhealthy conditions at slum areas. The respondents have felt that there are few of the factors, which spoil the health conditions of their family members. In this respect, the reasons for poor health of the slum women and their family members are shown as under.

Table-8
Reasons for Poor Health

Reasons for Poor Health	No. of Slum Women	Percentage
Malnutrition	46	61.3
Lack of Sanitation	31	41.3
Lack of Precautions	21	28.0
Bad Habits	32	42.6
Intermitted Defects	--	--
Total	75	100

Among the slum women living in Kalaburagi city, 46 (61.3%) have expressed that malnutrition is major reason for poor health, 31 (41.3%) have mentioned that lack of sanitation is main reason for their ill health, 21 (28.0%) have remarked that lack of proper precautions is major reason for poor health and 32 (42.6%) have stated that their bad habits are major reasons for their poor health.

Women are suffering from different health problems due to their weak biological body. During younger age, they suffer due to menstruation problems, during middle age, they may suffer from reproductive health problems, during the old age they may suffer from menopause and old age health problems. In this

way, women are facing many of the health problems depending on their age. The frequency of illness of the respondents is shown as under.

Table-9
Frequency of Illness

Frequency of Illness	No. of Slum Women	Percentage
Seldom	32	42.6
Occasionally	29	38.6
Frequently	14	18.6
Total	75	100

It is observed from the above table on the frequency of illness of the respondents living in Kalaburagi city, 32 (42.6%) are seldom ill, 29 (38.6%) of the women occasionally ill and 14 (18.6%) are frequently falling ill.

To analyse the feelings on the economic independence of women in their families, the information was collected from the respondents and tabulated as under.

Table-10
Economically Independent

Economically Independent	No. of Slum Women	Percentage
Meagre	31	41.3
To Some Extent	29	38.6
Sizeable	15	20.0
Total	75	100

On the economic independence of the respondents living in Kalaburagi city, it is found that, 31 (41.3%) have expressed that they are meager economically independent, 29 (15.0%) have stated that to some extent, they are economically independent and 15 (20.0%) have mentioned that they are sizably economically independent.

Women are subjugated in society and as such, they don't have even free to move in society

without the permission from or information to their family members. Hence, it was asked to the respondents that whether they are free to move at their own wishes and the collected information is tabulated as under.

Table-11
Free to Move in Society

Free to Move in Society	No. of Slum Women	Percentage
Yes	29	38.6
No	46	61.3
Total	75	100

Surprisingly, it is found that only 29 (38.6%) of the slum women are free to move in society, whereas 46 (61.3%) are not free to move in society.

In the family decision making or while managing different activities in families, suggestions are sought from the women and in many of families, such suggestions are not gained from women. It was asked to the respondents that whether their suggestions are sought in their families and the collected primary data is analyzed and discussed as under.

Table-12
Suggestions are taken in Family

Suggestions are taken in Family	No. of Slum Women	Percentage
Yes	38	50.6
No	37	49.3
Total	75	100

Surprisingly, it is highlighted that, the suggestions of only 38 (50.6%) of the respondents are taken in their families, whereas suggestions of the remaining 37 (49.3%) of the respondents are not taken in their families.

Of course, status of women is subjugated in family and society and still, due to

modernization, women are also given equal status and respect in families and society. In this regard, the extent of equal treatment and respect gained by the respondents in their families is as under.

Table-13
Extent of Respect

Extent of Respect	No. of Slum Women	Percentage
Little Respect	32	42.6
Due Respect	15	20.0
Considerable Respect	28	37.3
Total	75	100

On the extent of respect gained by the slum women living in Kalaburagi city, 32 (42.6%) are getting little respect, 15 (20.0%) are getting due respect and 28 (37.3%) are getting considerable respect.

Decision making is major authority in families. Still in many of the families, women are not authorized to make the decisions. In this regard, the collected primary data is shown as under.

Table-14
Independent Decision Making

Independent Decision Making	No. of Slum Women	Percentage
Yes	44	58.6
No	31	41.3
Total	75	100

Of the slum women living in Kalaburagi city, 44 (58.6%) have authority to make the independent decisions whereas 31 (41.3%) don't have any authority to make the decisions independently.

The slum areas are without basic civil amenities such as roads, sanitation, drainage, toilets, latrines, pure drinking water, health centres, schools, etc. Hence, the people living in these areas are deprived from basic facilities which

are essentially needed for life. Even women are not educated and neglected compared to other women. It was asked to the respondents that whether they are disadvantaged compared to others and the collected information is tabulated as under.

Table-15
Women Living in Slums are Disadvantaged Compared to Others

Women Living in Slums are Disadvantaged Compared to Others	No. of Slum Women	Percentage
Yes	46	61.3
Not Much	18	24.0
They are Better off	11	14.6
Total	75	100

Among the slum women living in Kalaburagi city, 46 (61.3%) have felt that women living in slum areas are disadvantaged compared to others, whereas 18 (24.0%) have felt that women living in slums are not much disadvantaged compared to others and 11 (14.6%) have mentioned that the women living in slum areas are better off compared to others.

Women living in slum areas are more traditional and conventional compared to educated women. Hence, it was asked to the respondents that whether women in slum areas have less restriction of traditions and the collected primary data is shown as under.

Table-16
Women in Slum Areas Restrictions of Traditions

Women in Slum Areas Have Restrictions of Traditions	No. of Slum Women	Percentage
Yes	48	64.0
No	27	36.0
Total	75	100

As stated by the respondents living in Kalaburagi city, 48 (64.0%) have agreed that they are facing restrictions of traditions whereas 27 (36.0%) have not agreed to the same.

Suggestions and Conclusion:

It is observed that, though gender equality is emphasized by the Indian Constitution and the Government has implemented welfare and empowerment schemes, still it is found that, women living in slum areas are facing many of the problems and challenges. Hence, more schemes specially to empower the women living in slum areas are essential. For this purpose, core areas of underdevelopment of slum women should be studied. In the present study it is found that, illiteracy and low-education, unemployment, lack of social status and respect, gender inequality and such others are problems faced by women. To solve such problems, it is essential to emphasize women's education and provide reservation to educated girls to take up employment. As many of the women are low-educated and as such, it is essential to provide self-employment training with financial assistance to start self-employment. It is suggested to NGOs to organize awareness campaigns about gender equality and increase awareness of slum women on welfare schemes.

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TOURISM IN HUMPI ENHANCES ECONOMIC DEVELOPMENT

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Abstract

The tourism and economic condition are two faces of a single coin, we can't separate each other, and both are cordial relation with each other. The tourism is developed since from the existence of the human nature in one or the other ways. But in recent contemporary world it has become one of the essential and need of the hour. The economic life of the human nature also developed since the aware of the human beings on the universe tourism influences the economic development of the host region or country; it is a valuable source of foreign currency earnings; as a service sector it might reduce inflationary tendencies; it generates employment opportunities, new investment, new sources of income and governmental revenues; and, last but not least, it creates earnings through exploitation of the host country's natural and cultural attractions and promotes environmental protection and care. However, it is important to bear in mind that the impacts of tourism are not simply un-directional as they are very complex, temporary and may be location- and time-specific and dependent on many factors.

The history of Hampi dates back to **2nd and 3rd century eras** and the initiation of kingdom in this city started when a hare chased hound for hunt. Hence this city is also known as the city of glory. Hampi, also referred to as the Group of Monuments at Hampi, is a UNESCO World

Heritage Site located in east-central Karnataka, India. It became the centre of the Hindu Vijayanagara Empire capital in the 14th century. Chronicles left by Persian and European travellers, particularly the Portuguese, state Hampi was a prosperous, wealthy and grand city near the Tungabhadra River, with numerous temples, farms and trading markets.

Hampi is full of **history** and serenity. With various rulers reigning over the Vijayanagar Empire, the map of **Hampi** was designed in such a way that today it stands as one of God's blessings to the humankind. Many monuments were constructed during the Vijanagar Rule in the Hampi. It has goat its own historicity in her soil.

Keywords: Employment, Monument, UNESCO, Sustainable

Introduction

The tourism and economic condition are two faces of a single coin, we cant separate each other, both are cordial relation with each other. The tourism is developed since from the existence of the human nature in one or the other ways. But in recent contemporary world it has become one of the essential and need of the hour. The economic life of the human nature also developed since the aware of the human beings on the universe. The economic condition of the human nature is always depends on the human attitude, nature and life style. Both the tourism and

economic condition related with each other. Over the last six decades tourism has expanded to become one of the largest economic sectors in the world. Receipts from international tourism, excluding international fares, rose dramatically from US\$ 2 billion in 1950 to reach US\$ 475 billion by 2010 (UNWTO, 2011a, 2011e). If we also take domestic tourism into consideration, the tourism volume figures would be some six to ten times greater.

Undoubtedly, tourism influences the economic development of the host region or country; it is a valuable source of foreign currency earnings; as a service sector it might reduce inflationary tendencies; it generates employment opportunities, new investment, new sources of income and governmental revenues; and, last but not least, it creates earnings through exploitation of the host country's natural and cultural attractions and promotes environmental protection and care. However, it is important to bear in mind that the impacts of tourism are not simply unidirectional as they are very complex, temporary and may be location- and time-specific and dependent on many factors. Accordingly, tourism development may not bring lasting economic benefits to a country; it might trigger inflation and bring environmental degradation and economic dependency. It is hence unrealistic to expect tourism to be a magic wand that can resolve all the problems of under development and close the economic gap between the developed and the Majority World.

For many countries tourism is seen as a main instrument for regional development, as it stimulates new economic activities. Tourism may have a positive economic impact on the balance of payments, on employment, on gross income and production, but it may also have negative effects, particularly on the environment.

Unplanned and uncontrolled tourism growth can result in such a deterioration of the environment that tourist growth can be compromised. The environment, being the major source of tourist product, should therefore be protected in order to have further growth of tourism and economic development in the future. This is especially true with regard to tourism based on the natural environment as well as on historical-cultural heritage. Sustainable tourism has three interconnected aspects: environmental, socio-cultural, and economic. Sustainability implies permanence, so sustainable tourism includes optimum use of resources, including biological diversity; minimization of ecological, cultural and social impacts; and maximization of benefits for conservation and local communities. It also refers to the management structures that are needed to achieve this.

Review of literatures

While visitor consumption always relates to people travelling or intending to travel outside of their usual environment, the acquisition of goods and services may also occur within their normal home environment (before and after travel) as long as the use of such goods and services clearly forms part of their trip or holiday. Another element of tourism consumption relates to all expenditures made during the trip and stay at the destination, regardless of the nature of the goods and services purchased. The sum of all these expenditures is called gross tourism consumption (Janez Planina & Mihalic, 2002).

Shahbaz et al. (2016) examined the tourism-growth nexus for Malaysia by incorporating financial development and trade openness over the period 1975–2013. Their results show the presence of bidirectional causation between tourism and output per capita, financial development and tourism and trade openness and

tourism demand, duly indicating the feedback or mutually reinforcing impact between the variables and providing evidence that tourism was central to enhancing the key sectors and the overall income level. Ngoasong and Kimbu (2016) used a micro-ethnographic approach to analyze the role of informal microfinance institutions in development-led tourism entrepreneurship in Cameroon. They found that collective action in informal microfinance institutions enabled entrepreneurial members to create small tourism firms. Kumar and Kumar (2013) investigated the contribution of tourism with other contemporary drivers such as financial development and urbanization in economic growth in Fiji over the periods 1981–2009 using the ARDL

Bounds approach. They found that tourism accounted for 0.13 per cent to per worker output, whereas financial development had the largest contributory power of 0.71 per cent per every 1 per cent increase in the long-run. Kumar (2014) explored the dynamics of the relationship between information communication technologies (ICT),

Tourism and financial development on economic growth in Vietnam over the period 1980–2010 using the ARDL bounds testing model. It was found that a bi-directional causation existed between tourism and output per worker indicating that both tourism and output per worker were mutually reinforcing each other.

The principle of sustainable tourism was proposed as early as 1988 by the World Tourism Organisation, with sustainable tourism “envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems”. Recalling

previous declarations on tourism, such as the Manila Declaration on world tourism, the Hague Declaration and the Tourism Bill of rights and tourist Code, the Charter for sustainable tourism approved during the World Conference on sustainable tourism, held in Lanzarote in 1995, underlined the need to develop a kind of tourism that meets both economic expectations and environmental requirements, and respects not only the social and physical structure of its destination, but also the local population.

History of Hampi

The history of Hampi dates back to **2nd and 3rd century eras** and the initiation of kingdom in this city started when a hare chased hound for hunt. Hence this city is also known as the city of glory. Hampi, also referred to as the Group of Monuments at Hampi, is a UNESCO World Heritage Site located in east-central Karnataka, India. It became the centre of the Hindu Vijayanagara Empire capital in the 14th century. Chronicles left by Persian and European travellers, particularly the Portuguese, state Hampi was a prosperous, wealthy and grand city near the Tungabhadra River, with numerous temples, farms and trading markets. By 1500 CE, Hampi-Vijayanagara was the world’s second-largest medieval-era city after Beijing, and probably India’s richest at that time, attracting traders from Persia and Portugal. **History of Hampi** Source A place of such great magnificence and opulence is sure to have a rich cultural heritage to it too. **Hampi** was a part of the Mauryan Empire back in the third century BC. There has been enough evidence of the fact that the rock edifices found in the Bellary district were a common form of recording relevant information. **Hampi** is one of finest historical sites of ancient age in the world. It was the initial capital city of famous historical

Vijayanagara Empire located on the bank of Tungabhadra River about 11 km away from Hospet City. **Hampi** is a small location covered an area of 25 sq. km. and it is totally bounded by mountains (Anjaneya, Malyavanta and Matanga Hills) by the three sites and rest one site is bordered. One of Karnataka's most treasured gems, **Hampi** is full of **history** and serenity. With various rulers reigning over the Vijayanagar empire, the map of **Hampi** was designed in such a way that today it stands as one of God's blessings to the humankind. Many monument were constructed during the Vijanagar Rule in the Humpi. It has goat its own historicity in her soil.

Aims and objectives

The present study aims to study the how the tourism and economic development is co-related with each other and how the tourism in the enhances the economic development of the region. To know how the economic development is need of the hour with the help of the Tourism in the study region. How the tourism is supportive to enhance the economic prevailize of the region,

Methodology

The present study is depends on the primary and secondary data, the secondary data are such as books, journals, published thesis. The primary data are to be collected with the help of the structured questionnaires, will be distributed to the respondents and collected the primary information to know how the economic development is depends on the tourism in the study region. The sample size for the present study will be 50 respondents, who were the business entrepreneur in the study region. Selection of the sample will be random sample. Their response will be the primary source for the present study.

Interpretation

Relationships between tourism activities and technological innovations: any "economic scenario" one may assume for the coming decades it is extremely probable that each country will have to face phenomena both of scarcity of certain natural resources (natural and forest resources) and above all, air and water pollution. This means that such problems will no longer be on a national scale but on a world wide scale. At this point a crucial question crops up: will scientists and those involved in technology have enough common sense and motivations to solve the problems that the ecological scenario now offers in an urgent and undeletable manner? A historical analysis of technological changes does not reply to the worrying question if scientific progress should proceed in a completely independent manner with respect to the economical sphere – and only subsequently it could become a source of productive innovations – or if the casual process is actually moving in the opposite direction. In the sense that the autonomous evolution of the production of goods and services – to satisfy the necessities of mankind, expressed on the market through prices – is prosaically the real driving force of scientific and technological discoveries.

Table-1
Tourist visit the Humpi

S. No	Tourist Visit	% Percentage
Yes	50	100
No	00	00
Total	50	100

Source; Field Study

The business entrepreneur were asked did the tourist visit to the Humpi, to which 100% of them has said that the frequently tourist visit

the humpi to see the historical places which have been there in humpi since from the Vijaynagar rule, it has been one of the most important historical site in the Karnataka region, due to its political and historical purview. The tourist visits the place regularly to see it and prize the beauty of the place with its archaeological historicity of the place.

Table - 2
The visit of the Tourist Enhance business

S.No	Enhance Business	% percentage
Yes	45	90
No	05	10
Total	50	100

Source; Field Study

The data in the table shows that the tourism in the region, enhance the economic activities in the study region, the respondents were put a question did their bussness improved due to the visit of the tourist to the places, the 90% percentage of the people are of the opinion that the due to the visit of the tourist to this place have improved their bussness and the economic activities lot. But only few bussness men said that they wont feel any enhancement in the business. It may be due their business depends on the local people, they never come cross the tourist, who never visit to their shops or their business spot, but it is very clear that the business in the Humpi is maily due to the tourist visit to the place to see its historicity in her mob.

Table-3
The tourist visit regularly or Season

Particulars	Number of Response	% Percentage
Regularly	19	38
Season	31	62
Total	50	100

Source; Field Study

The data from the above table shows that the tourist visit to the Humpi, whether visitors visit the place regularly or season wise, to know which the respondents have given their response to the question posed to them, 62% of the respondents are of the view that the tourist visit the place on season basis, it may be due to the weather condition and the geographical structure of the region, but only 38% percentage of the respondents said that regularly tourist visit to the site to see its beauty, its antiquity of the place and historicity of the Humpi to the next generation of the world.

Table-4

The visit of tourist improved the economic development

S.No	Number of Response	% Percentage
Yes	43	86
No	7	14
Total	50	100

Source; Field Study

From the table above shows the data about the economic development of the region with the progress of the tourist activities in the study region, the respondents were asked does the economic development is taking place with the visit of the tourist to the humpi, to which the respondents have given their response and their view with the situation arise with situation. The data shows us the 86% percentage are of the view that the due to the visit of the tourist to the Humpi, has improved the lot in the economic development of the region, but only 14% percentage of the respondents are of the opinion that they don't think show, the visit of the tourist may not changed the economic development of the region. But from the data on the table shows it

very clear that the tourism is essential for the growth of the economic activities in the region. the recent past the region has developed its economic condition, with the progress of the tourism in the Hampi.

Conclusion

The tourism is a accentuate the need for more reliable tourism development strategies and programs to be executed by the Government of India to take full advantage of the conceptions about tourism, especially the safety of women tourists. In his landmark work on economic growth, the 1987 Nobel laureate Robert Solow (1956) points out that in the long run, an economy's output/income depends on its supplies potential of tourism for promoting economic growth. Presently, the tourism sector is witnessing a shortage of talent in India. Therefore, to achieve the desired growth in this sector the country needs to execute policies that advance enthusiastic and prudent talent management, particularly in human capital development. In addition, the country may step up its incredible India campaign— showcase of different aspects of Indian culture and history. From developing historical sites into tourist attraction can provide the employment opportunity to the young generations of the region to overcome the unemployment problem and it will enhance the cultural values of the region to the outer world to know the art and sculpture adorned by the rules of the region from the past period. Hampi attracts the visitor with her beautiful monuments and place of attraction of archaeological structures. Place of Hampi has made economic growth with her tourist visit to the tourist attractions of the places.

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VR FOR HR - A REVOLUTIONARY PERSPECTIVE CHANGING THE FACE OF HUMAN RESOURCE MANAGEMENT

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Abstract

Human Resource (HR) managers are continually seeking out generation which could enhance their worker productiveness and communication, mainly ones which are impactful and smooth to deploy. Virtual Reality (VR) assessments each of the boxes. Large businesses and agile start-ups alike are the usage of VR for the whole thing from hiring to education to worker communication. A commercial enterprise is simplest as appropriate as the personnel it hires, so attracting the proper applicants is a vital function of the HR department. The Covid-19 pandemic has grown to become the sector upside down. Yet the virus has initiated possibly the first level of an awesome behavioural alternate and whilst Generation Z is now getting into the staff and as an era frequently described via way of means of their consolation round generation, it is expected that they may be seeking out their destiny employers to hold up with the present-day developments. This article presents a short review of current posted literature on how Virtual Reality could be handful used for many utilities and we're connecting how VR may have a fine effect on Human Resources expert from COVID 19 Pandemic

Keywords- HR, VR, Applications, Productivity, Employees, Technology, COVID 19 Pandemic

I. INTRODUCTION

The promise of augmented truth (AR) may be imagined through a person acquainted with the well-known 2016 cellphone game, Pokémon Go. Pointing on the close-by cellphone digital digicam can also additionally make a cool animated film photograph seem at the tool to be filmed. It turned into an amazing instance of the clean fusion of the 'actual' international panorama with the 'internet' international, complete of amusing. Experiments on the use of AR and digital truth (VR) have long gone manner past growing amusing and gaming apps to deal with middle marketplace challenges withinside a final couple of years.

Virtual Reality (VR) is immersive multimedia or laptop-simulated surroundings that mimic bodily presence withinside the actual international or imagined worlds. VR additionally we could the person engage with that international. Virtual truth artificially creates sensory studies, that could consist of sight, hearing, touch, and smell. This technology takes conventional media past traditional monitors and

use photographic images, video or laptop generated graphics (now and then provided as a 360-diploma view inside your subject of vision) as a brand new communicate and interplay medium that may be used throughout your agency from advertising and income to subject services, schooling, and records visualization.

II. MEANING

VR is the use of generation to create simulated surroundings inside a 360-diploma video enjoy. This might be a battlefield in a video game or exploring nature as in case you were there. It's a unique enjoy that no different generation can offer, which is why whilst it first emerged it turned into almost not possible to get your fingers on.

Example- VR differs from different studies including 3-d movies in that it is immersive. It gives you the illusion, each mentally and physically, that you are someplace else, whether or not that be status on the pinnacle of a mountain, on foot alongside a sidewalk in New York City - or undertaking an overall performance review. To create this illusion, VR worlds are incredibly detailed, massive in scale, and circulate as you circulate, displaying distinctive elements of 'truth' as you exchange direction.

III. VR RESEARCH

Whether you're an emblem marketer, director of operations, run a line of enterprise or head of HR, there are numerous approaches you could installation this generation to generate enormous revenue, growth productiveness or enhance safety. The overall marketplace length for VR/AR is expected to reach \$108B to \$215B through 2021.

So, it's commonly asserted that organizations of the destiny could be digital.

Although the unique definition of what it manner to be a digital organization is tough to find, the starting place of the word is, however, clear. It stems from the term "digital truth", laptop simulated existence that replicates surroundings that stimulate bodily presence in locations within the actual/imagined international.

The use instances for immersive technology (VR/AR) are endless, however where they shine (apart from Entertainment and Gaming) are in Visualization. Now Sales & Marketing, Remote Assistance, Training, and Education may be seen. Tech professionals expect the VR marketplace could be worth \$a hundred and twenty billion through 2022, so it's no wonder organizations are running towards integrating this generation into- their repertoire. It may be used for lots of things and isn't constrained to amusing and games.

The predictions range wildly, however irrespective of what you believe, this nascent generation goes to be a massive industry. Imagine leaving a be aware striking in mid-air at a production web page to flag an inconsistency in opposition to the blueprints or the use of AR to present you grade by grade commands on the way to restoration a complex production machine.

IV. FINDING VR WITH INDUSTRY LEADERS- CHANGING LANDSCAPE

In the 2019 augmented and digital fact survey study, a majority of respondents determined that the virtual era (AR, VR, and blended fact (MR)) may be as common as handheld gadgets through 2025. VR may even assist groups to locate the proper applicants for his or her group. Israeli era agency Actiview has advanced a procurement device that makes use of

a VR to check applicants. Its era additionally facilitates employers to give cap potential hires a digital excursion in their places of work or a digital consultation with the Chief Executive Officer. Applications advanced the usage of those improvements may be so powerful over the following few years that they'll make contributions to marketplace alternate thru AR, VR, and MR, be it enhancing customer quality, a car way to save you risks or progressive packages for the retail industry.

Companies like Walmart, Farmers Insurance and Boeing has already started deploying this era throughout their organizations for schooling.

- ❖ Google will introduce their model of cell phone-primarily based totally, function AR (AR Core) early in 2018 unlocking superior AR cap potential in any other 1.3 billion smartphones.
- ❖ Over the following 5 years, cell telephones will lead this era. It is expected that over the following three-five years, we can see mass purchaser adoption of this era (>100M headsets), till then smartphones and steeply-priced organization AR headsets will dominate the marketplace
- ❖ Revenue forecasts for Virtual and Augmented Reality range dramatically, however, all reassert factor to this era revolutionizing the manner we speak.

The International Data Corporation (IDC) Worldwide Quarterly Augmented and Virtual Reality Headset Tracker, for example, predicts that the international proliferation of digital fact (VR) and augmented fact (AR) headsets are anticipated to hold over the following 5 years as shipments

attain 59.2 million in 2021, up from 9.6 million in 2017

V. VR APPLICATIONS FOR HR

One manner of touch is covered with current HR sports in which interpersonal engagement is absent, producing a synthetic divide between a character and the employer. By having the capacity to seize extra expertise that can not be accessed conventionally, the transformation of current HR sports through AR/VR answers may be accomplished. Some of the receptive packages that have located high-quality effect on Human Resource Management are-

• VR for onboarding new workforces

VR offers potentialities an actual appearance in the workplace in preference to studying a description or listening to approximately it over the phone. They can see across the workplace, recognize the format and workspace, or even get a sense for worker's interactions and cap potential workflow. Offering a characteristic like this withinside the hiring manner can grow a candidate's hobby in a function and the agency overall. It additionally provides a brand new layer of personalization as it allows organizations to be greater accommodating to cap potential hires' busy schedules. HR is locating innovative approaches to contain digital fact into onboarding too.

There are a handful of commonplace strategies, and a few paintings higher than others. HR is speedy turning into greater tech-savvy and HR experts are preserving an eye fixed out for new technology that enhances productiveness and streamlines complicated processes. Depending on how it is used, VR can tick each of those boxes. VR has the cap potential

to make a large effect. With the useful resource of digital studios, 3-D graphics, and gaming, digital technology could make the entire enjoy dynamic and entertaining. Without the experience of being distant, employees can go through induction schooling from any location.

The cell AR / VR platform will permit a worker to undergo the entire onboarding manner at his or her entertainment withinside the shape of amusing and games.

Example- “The German railway agency Deutsche Bahn commenced the usage of VR 4 years ago to recruit new employees. Potential recruits will put on a VR headset and ‘inside a count number of seconds they’ll examine a function in a completely actual-existence setting,’ in keeping with Kerstin Wagner, Head of Talent Development at Deutsche Bahn.

• VR for Staffing and Talent Engagement (Hiring)

Using digital fact applicants may be interviewed and get a sensible preview thru an excursion to the agency, all from the toasty consolation in their home. It can additionally be utilized by recruiters who have to recruit for a notably technical engineering function, wherein they want to evaluate the candidate’s skills properly. To perform this, they may use the Virtual Reality era to permit them to remotely investigate the candidate’s set of abilities and test whether or not they may be up to the requirements they want. The virtual fact may be used in lots of exceptional regions of the field, however appears to be maximum treasured to the worker recruitment and on-boarding processes. Many organizations have started the usage of VR for recruiting. For one thing, it reduces prices through disposing of the want to pay for tour whilst a cap potential worker

desires to go to the workplace. VR is largely a 3-D pc-created international that lets in you enjoy and engage with matters that aren’t genuinely there. Investing in a state-of-the-art recruitment manner might be a crucial skills acquisition method for large organizations in aggressive industries. In HR, it’s critical to preserve matters fresh.

• Hiring

Hiring super personnel is the maximum critical task characteristic of HR. It’s the maximum critical task characteristic in any agency. Businesses thrive on having first-rate personnel. And if you may persuade the first-rate personnel to paintings for you, you’re at a strategic disadvantage. We stay in a modern-day financial climate in which unemployment is enormously low. And conventional hiring strategies are being upended. Just over a decade ago, maximum MBA graduates desired to paintings at the large call consulting and finance firms. But the sector has changed. Technology and society have made organizations like Google, Amazon, and tech startups an awful lot greater attractive to pinnacle graduates. According to Fortune, Millennials need a flexible place of business, thrilling professional improvement buoyed through non-conventional gaining knowledge of environments, and a place of business that cares approximately social reasons and an experience of purpose.

• Use VR for Employee Induction

The simple records around VR and new worker schooling are clear: VR is cost-powerful, scale-able, and independent of geographic location. Using VR is an extraordinary manner to deliver facts and get new personnel excited for his or her task. And it’s in particular well-desirable for excessive strain or risky jobs.

• Induction

People in the human assets branch is regularly overworked, and the orientation and onboarding of the latest personnel do not make it any easier. Using a digital fact set up, they could permit new hires to enjoy being welcomed through the CEO, meet colleagues and get familiar with the details of the organization. It can additionally be a super manner to get a worker who's going to paintings remotely, connect with the organization.

• VR for Continual Employee Education and Communication

Let's be honest — email is an overused and less-than-best manner to speak with personnel. It's efficient and simple, however, it additionally receives misplaced amid a sea of different emails. And it's now no longer dynamic or memorable. Video is higher. But still, looking a video on your pc is passive, and you may get effortlessly distracted because the video plays. VR is immersive, interactive, and memorable. It transports you right into an international in which your interest is 100% at the VR movies or pictures you're seeing in your headset. It also can be genuinely amusing! So, for both ongoing worker conversation or one-off events.

• VR completely for Training and Development

Training withinside the customer support branch involves coaching current and new personnel on the abilities and expertise required to grow, maintain and recognize customer happiness. The schooling gave normally consists of a way to in greeting clients, frame language, listening, managing discontented clients, coping with a suitable tone of voice. Training and Development may be profoundly revolutionized through AR/ VR-primarily based software. They

will take the instruction of employees to an entire exceptional stage, in which traditional gaining knowledge of strategies has been insufficient to make an effect.

VR here gives a completely promising prospect. Lack of possibility for the boom is one in all the maximum broadly mentioned elements for quitting an agency, simply under the ever-present one in all having a better salary. More and higher instruction now no longer only manner greater effective employees, however, it additionally makes clients glad and greater worried withinside the business. And it makes retention clean for them. You're less in all likelihood to stop in case you visit paintings each day considering the high-quality day ahead, and the way an employer

AR / VR-primarily based packages can create digital actual-international surroundings through precise architectural layout and save you any untoward injuries for the duration of protection schooling.

Example- VR is converting the way wherein coaching is distributed. For eg, the British Army these days released a pilot program that might use VR to train troops and given that 2017, the KFC speedy meals agency has been the usage of VR recreation to teach personnel a way to prepare dinner fried chicken.

• VR for Performance

The technique and device for fulfilment development must be capable of set up a commonplace the courting of the priorities of an employer and the middle expertise, competency and functionality of the character. AR / VR will offer HR practitioners and bosses the capacity to perceive crucial regions of enhancement and

comprehend essential expertise factors associated with priorities and abilities. With the help of soft research, it'll experiment the face of the worker and offer key inputs.

• VR and Sexual Harassment

As noted above, the augmented fact is getting used to the useful resources with the coaching of sexual harassment. Employees are subjected to any quantity of sexual harassment-associated circumstances. In such cases, the character might also additionally see actual behaviour that can be known as inappropriate. The worker is then taught a way to address those acts. It's the right manner to introduce the worker to an otherwise unsightly actual-existence state of affairs in stable surroundings. They are then in a function to analyze sensible classes approximately a way to deal in the one's dire situations. With VR in place, that teaches girls new abilities, particularly ones that could assist them near gender salary gaps of their respective groups.

• Developing customized workspace environments

VR era is simply any other device that recruiters can use, however it is virtually one of the maximum power. A no different technique, now no longer even video conferencing, can so thoroughly immerse a person withinside the surroundings that they seem like capable of combine into the lifestyle of the workplace without ever getting into withinside the threshold. By the usage of VR, employees can quite simply get admission to a customized digital area that has been advanced and designed to their specs to create appropriate working surroundings for them.

Whether it's far the quantity of noise, temperature or illumination, the choicest surroundings must be made to be had for any man or woman to paintings productively.

• Boost collaboration thru multinational corporations

For multinational groups, an experience of disconnect among employees is regularly the hassle they face on an everyday basis, whilst employees might also additionally fail to gain the experience of a purposeful group without being capable of bodily see every different. VR will ruin down the boundaries produced through the bodily barrier among employees through encouraging conferences to be held in 3-D that allows you to gain an experience of being in an equal venue. Besides, it can be utilized by far-off personnel who may be remotely accessed anywhere, anytime!

VLACKNOWLEDGINGVRPOTENTIALBYNR

All of this sounds fine, however, how does the regular HR practitioner carry VR into practice? Where are you alleged to begin? There is the right information right here: you will without difficulty begin to get higher results. The first aspect to do is to research extra approximately how businesses are going to be impacted via way of means of VR. Look on the tech and hardware alternatives to make certain you remember how a good deal the price range goes to be. As we've got visible from the examples of each the Army and the GSP, the times when VR was once expensive and annoying massive funding is gone – you could begin speedily and efficiently with just a few headsets and a few off-the-shelf materials.

The 2d aspect is to reflect on consideration on the sorts of content material that

could have the maximum superb impact in your enterprise. The most desirable approach is to pay attention on content material that can have the maximum direct impact and extend your VR efforts from there. For eg, when you have the extra want for education material, begin there and perform recruiting or on-board plans later. Know that you've got got a risk to create your content material so that it will be customized to your market. Depending approximately how profoundly you need to be involved, this will be performed both via way of means of expert VR content material agencies (there are a number of them) or in-house.

Benefits

VR and AR are immersive improvements with a tremendous cap potential to enhance and overhaul the manner businesses work. A few of the principal benefits for the enterprise to implement VR and AR packages inside HR include:

- Improving the candidate's and workers enjoy
- Scalability: VR and AR structures are a good deal less complicated to scale than human structures.
- Increased consistency
- Cost-Effectiveness
- Improvement of photo synonymous with creativity

We will see the finest uptake withinside the use of VR and AR technology to decorate the consistency and overall performance of real jobs. On-the-task VR and AR software programs could provide first-rate benefits. But this takes real, seamless integration. At the cease of the day, VR and AR technology have an essential position to play in optimizing applicant and worker engagement.

VII. CHALLENGES

Virtual fact generation is right here and is continuously evolving. The actual venture is converting individuals who need to paste to as substitute conventional elements of the organization. Whether you're an international participant or a begin-up in Silicon Valley, you're going to want to hold up with the consistent modifications taking place withinside the virtual globe. We can't wait to look at what destiny holds for us, human assets, and the enterprise global! Over the years, enterprise environments have confronted many fine-tuning tactics because of buttressing an enterprise's cultural values at the same time as additionally selling green productiveness. With COVID 19 effect on each factor of enterprise corporation, It could have maximum impact on introducing digital offices as a degree to maintain qualitative productiveness lets in the recruitment and retention of pinnacle talents no matter their geographic locations, stability work-existence amongst personnel, and sell cost-green method to extend or growth workplace workforce.

VIII. CONCLUSION

A lot of enterprise operation strategies have face traits in current times, with extra proposals on heaps of enterprise relieves provided via way of means of extra growing technology. For instance, emails and audio-conferencing on my own have become out of date and inefficient in selling the extent of productiveness wished in a digital workplace. COVID-19 will reboot the arena into digital fact and after the crisis, make money working from home fashions are probable to keep and enterprise journey is probable to be curtailed as digital conferences have proved to be simply as effective. That's for the destiny, however, the

generation of these days additionally enables us to make the fundamentals of HR extra pleasing and fun than ever before: recruiting, preparation, boom, and retention. Improving those locations is largely approximately ensuring that every employee receives extra top days at work. The virtual fact can enhance worker enjoy via way of means of permitting them to research extra approximately you after they become workers, via way of means of giving them higher fine interplay with you early in their career, and via way of means of supporting them to research extra approximately you.

Hence, Human Resources touches on quite a few one-of-a-kind sides of the worker enjoy hiring, education, and communication. (to call however three!) And Virtual Reality gives HR personnel a brand new and interesting manner to enhance all those areas.

Future References

Augmented fact in HR is going hand in hand with augmented fact utility. AR / VR generation can step past being a trifling device of a laugh and recreation to enabling disruptive corporation utility creation. Simulation via way of means of AR / VR of actual-global surroundings will assist to make choices less complicated thru machine getting to know via way of means of looking at the reactions of the worker in numerous scenarios. It has the strength to plug holes and remedy demanding situations that withinside the actual global are not possible to duplicate, whether or not or not it's recruitment, preparation, onboarding, or achievement improvement. Maximum destiny traits withinside the control of human capital can be knowledgeable via way of means of this.

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EMPOWERMENT OF WOMEN IN INDIA

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Abstract

Empowerment literally means becoming powerful. In that perspective the empowerment of women and the improvement of their status, particularly in respect of education, health and economic opportunities is highly important. Women need to be empowered in order to become strong and ready to take up new challenges for the building up of the family, society and the nation. In fact women empowerment is human empowerment itself. Women empowerment is a process which helps women to change other women's consciousness through creating awareness. Empowerment is not something that is given to women by man or society or the other women. Empowerment is the explicit exercise of the spirit of freedom and the sense of expert handling of Knowledge and wisdom. Empowerment of women means skilful use of women's talents and time for the advancement of humanity. Empowerment is not merely for self sufficiency but also to rise up above petty differences and establish womanless as warmth, love and understanding.

Key-Words

Empowerment – Literally-Women – Education – Opportunity-Awareness – Knowledge-Skill- Attitude-Self confident-

Unequal- Gender – Development-Political-Female-Evils-Marriage-Citizen-Rights

Introduction

Empowerment literally means becoming powerful. In that perspective the empowerment of women and the improvement of their status, particularly in respect of education, health and economic opportunities is highly important. Women need to be empowered in order to become strong and ready to take up new challenges for the building up of the family, society and the nation.

In fact women empowerment is human empowerment itself. Women empowerment is a process which helps women to change other to become strong and ready to take up new challenges for the building up of the family, society and the nation. In fact women empowerment is human empowerment itself. Women empowerment is a process which helps women to change other women's consciousness through creating awareness.

Means of Empowerment

There are various means to empower women. Women with the knowledge, skill, attitude and self-confidence necessary to fully participate in the development process. Sustainable

development is only possible when women and men enjoy equal opportunities to reach their potential. Women and girls experience multiple and interesting inequalities, Unequal opportunities between women and men hamper women's ability to life themselves form poverty and secure improved options to improve their lives. Empowerment is the most powerful instrument for changing women's position in society.

Justice Gyansudha Mishra, the only women judge of the supreme court of India said that the basic mantra for women empowerment was Education, which led to economic independence of a woman and development of her personality. She also said, "What is needed in India today is a change of mind set and attitude towards women and it has to start from the family. The respect of women should begin from the family and discrimination should be wiped out from every family.

Importance of women empowerment

Women empowerment is ensuring dignity and an interconnected frame work of rights and well being among women in education. Women empowerment signals a connection with economic, social, cultural and political relationships beyond the education system, both as sites for the realization of women empowerment, and the building of the insight and attributes associated with empowerment and education. Empowerment is a process of acquiring knowledge and awareness which enable them to move towards life with greater dignity and self-assurance.

Human development encompasses elements that contribute critical issue of gender and development. Women empowerment has become the key solution of many social problems Empowerment of women is empowerment of family

house hold and in turn development of a nation of a country. Empowerment of women leads to benefit not only to the individual women and to women groups, but also to the families and community as a whole through collective action for development.

Violence against women in India

Women are eligible to enjoy every right that is enjoyed by men and any crime against women can be considered as women right violation. But, everywhere there is gender disparity or discrimination against women, against women. Significant numbers of women in the world and routinely subjected to torture, starvation, terrorism, humiliation, mutilation and even murder because they are female. The women rights violation starts from the female feticides and going on till the death.

Violence against women in India are,

- Rape
- Kidnapping and abduction
- Dowry Death
- Cruelty by Husband
- Molestation
- Sexual Harassment
- Importation of Girls
- Sati

Rape

Rape can occur anywhere, even in the family, where it can take the form of marital rape or incest. It occurs in the community, where a woman can fall prey to any abuser including the police officials. It also occurs in situations of armed conflict and in refugee camps.

Kidnapping and abduction of women And Girls

Kidnapping occurs when an person, with out lawful authority, physically aspor is another person without that other person's consent, with the intent to use the abduction in connection with some other nefarious objective.

Dowry Death

Among the cases of violence against women, the problem of dowry is the most brutal and oft-repeated. It is estimated that a bride is burnt every two days in India. The dowry prohibition Act of 1961, which was amended in 1986, was means to be a deterrent to this evil custom. But, the reality, however, is different. The number of dowry deaths increases form time to time.

Cruelty by husband or his relatives

Wife beating in India is generally a cultural phenomenon. Most men beat their wives without any guilty consciousness. Women tolerate it as a part of life. Mental torture of the women by husband or his relatives is equally injurious.

It may even be more devastating than the physical assault. It is manifested in the following forms – taunting the wife, insulting her in the presence of the children, guests and domestic help, ignoring her completely and cutting off communication with her.

Molestation

Molestation is forcing undesired sexual behaviour by one person upon another and also it is an act of subjecting someone to unwanted or improper sexual advances or activity.

Sexual Harassment

Sexual Harassment is a growing concern for women. Employers abuse their authority to

seek sexual favours from their female co-workers or subordinates, sometimes promising promotions or other forms of career advancement work environment. Women, who refuse to give into such unwanted sexual advances often, run the risk of anything from demotion to dismissal.

Importation of Girls

Importation of girl means imports any girl under the age of twenty-one years with intent that she may be, or knowing it to be likely that she will be, or knowing it to be likely that she will be, forced or seduced to illicit intercourse with another person, shall be punishable with imprisonment which may extend to ten years and shall also be liable to fine.

Sati

Sati refers to a funeral ritual within some Asian communities in which recently widowed women commits suicide by fire typically in the husband's funeral pyre.

Women's Empowerment in India

India has also ratified various international conventions and human rights instruments particularly international covenant on Economic, Cultural and social rights and the International Covenant on civil and political rights. Article 51 (e) casts a fundamental duty on every citizen to renounce practices derogatory to women besides that, a large number of legislations stand for attaining equality, fostering gender justice and thee lamination of social evils subjugating women to disadvantages and disabilities.

The child marriage restraint act, 1976. The equal remuneration act, 1976 dowry prohibition act, 1961. Immoral Traffic Prevention act, 1986

medical termination of Pregnancy act, 1971 the pre-natal diagnostic technique regulation and prevention of act, 1992 are the special laws which has clearly affirmed women's human rights.

In recent years, the empowerment of women has been recognized as the central issue in determining the status of woman. The Government of India has made empowerment of women as one of the principal objectives of the Ninth Five Year Plan (1997- 2002) and also declared 2001 as the year of '**Women's Empowerment**'. Our constitution has conferred and guaranteed equality before, law, universal adult franchise and equal opportunities for men and women as fundamental rights. In order to give a fillip to women for their empowerment, appropriate institutional mechanisms and interventions have been initiated.

Separate institutions for women development were created both at the central and state levels. The creation of the National commission for women and also state Commission for women in most of the states are some of the important developments for the betterment and prosperity of women.

The launching of Rashtriya Mahila Kosh, India Mahila Yojana, Mahilasamridhi Yojana, reservation of one-third of seats in Panchayats for women are some of the measures for empowerment of women.

However, there still exists a wide gap between the goals enunciated in the constitution, legislation, policies, plans, Programmes, and related mechanisms on the other. This has been analyzed extensively in the Report of the committee on the status of women in India.

Conclusion

Empowerment is not something that is given to women by man or society or the other women. Empowerment is the explicit exercise of the spirit of freedom and the sense of expert handling of Knowledge and wisdom.

Empowerment of women means skilful use of Women's talents and time for the advancement of humanity. Empowerment is not merely for self – sufficiency but also to rise up above petty differences and establish womanless as warmth, love and understanding. At present, empowerment of women may not be a universal factor but the new age must hold it as its prime target.

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A STUDY ON PERCEPTION OF BENEFICIARY TOWARDS PERFORMANCE OF EMPLOYEE STATE INSURANCE IN THE SERVICE SECTOR IN THOOTHUKUDI

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ABSTRACT

Employee State Insurance (ESI) Scheme is a very large social security. It is different from other types of insurance like Health Insurance that it provides full amount of medical bill irrespectively of the premium contribution. The purpose of the study is to analysis the satisfaction and perception of beneficiary with the level of Employee State Insurance (ESI) policy. The study also attempt to review the various Employee State Insurance (ESI) benefits available to the Employees. The study was based on primary data were collected from the respondents directly with the help of questionnaire. Secondary data were collected from journals and websites. 150 respondents from the Thoothukudi were selected at random by adopting convenience sampling. The research paper is to find the relationship between demographic profile and their level of perception towards ESI. And also Gap model is used to find out the service quality of ESI.

Key words: ESI, Employee Satisfaction, Social Security

INTRODUCTION

Social Security has now become a fact of life for millions of people throughout the world.

It is a major aspect of public policy and the extent of its prevalence is a measure of the progress made by the country towards the ideal of a welfare state. The International Labour Organization (1942) defines social security as “the security that the society furnishes, through appropriate organizations, against certain risks to which its members are exposed. These risks are essentially contingencies against which the individual of small means and meager resources cannot effectively provide by his own ability. These risks are sickness, maternity, invalidity, old age and death. It is the characteristics of these contingencies that they imperil the ability of the working man to support himself and his dependents for health and decency.”

India's population, mainly consisting of middle and low-income groups, necessitate the provision of social security, although their capacities to pay insurance premiums are very low. In India, only 3% of population is covered under some form of health insurance, either social or private. In India, a good majority of the workforce is devoid of any formal social security protection. There is a dearth of formal social security protection i.e. either a contribution based social

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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insurance scheme or tax/cess based social security benefits. This is a major challenge to the existing social security systems that have evolved in the last century. Security and institutional support are required by all persons in order to face difficulties and to mitigate hardships in the event of losses due to sickness, injury, loss of income and inability to work.

EMPLOYEES STATE INSURANCE

The Employees' State Insurance Act and the scheme framed there under constitute an important social security program and protection to industrial workers and their families who are exposed to the risks of sickness, employment injury and occupational diseases and in the case of female employees to maternity. The promulgation of Employees' State Insurance Act, 1948(ESI Act), by the Indian Parliament is the first major legislation on Social Security for workers in the independent India. The ESI Scheme applies to factories and other establishment's viz. Road Transport, Hotels, Restaurants, Cinemas, Newspaper, Shops, and Educational/Medical Institutions wherein 10 or more persons are employed. However, in some States threshold limit for coverage of establishments is still 20. Employees of the aforesaid categories of factories and establishments, drawing wages upto Rs.21000/- a month, are entitled to social security cover under the ESI Act. The ESI Scheme is financed by contributions from employer's and employees. The rate of contribution by employer is 4.75% of the wages payable to employees. The employees' contribution is at the rate of 1.75% of the wages payable to an employee w.e.f 1.1.1997. Employees, earning less than Rs. 100/- a day as daily wages, are exempted from payment of their share of contribution

LITERATURE REVIEW

Vian S.C, Manoj Kumara N. V (2018) in their study "Employee State Insurance (ESI) In India" showed that Employee state insurance is a scheme provided by the Indian Govt, it is completely related on medical insurance to the employees. And this scheme provides medical treatment, medical facilities, cash compensation and other support for insured persons. From this study we come to know that how many persons will be insured and beneficiaries and also how many persons covered under ESI scheme in India.

Ananda Kumar and Porkalai (2017) in their study analyzed "the awareness and satisfaction of employees with the level of utilization of ESI policy", they displayed that employees of the company are not completely educated and majority of them are not fully aware about ESI policy. So they are not fully benefited from the ESI scheme. Hence the company need to focus on awareness and utilization of ESI policy more familiar and it will lead to high productivity results in healthy organization. G. Muthu Lakshmi (2014) conducted a study on the performance of Employees state insurance scheme with special reference to Tuticorin district, Tamilnadu. The study scrutinizes the performance of ESI Corporation and also the perception of employees on ESI hospitals. The primary data were analyzed with the help of various statistical measures such as simple percentage analysis, Averages, F-statistic, Chi-square test, Garrett ranking and percentage analysis. The study found out that ESI dispensaries/hospitals were not functioning up to the satisfaction of insured persons. The study also reveals the scope to improve its functions and turn into a highly trustful and reliable corporation, implementing better services.

STATEMENT OF THE PROBLEM

In developing countries like India there is an uneven growth in different parts of the country. There is perhaps, an indisputable statement that “India is not a poor country but Indians are poor”. So all wealth is accumulated in the negligibly few hands of Indians, which rest of the Indians are still in the par or below poverty line with much less than the average income, which certainly makes it difficult to spend for their social security. There are various schemes introduced by the government to provide social protection to workers like Employees Provident Fund Act, Workmen Compensation Act, Maternity Benefit Act, Payment of Gratuity Act, Minimum Wages and Employees’ State Insurance Scheme. Among these schemes Employees’ State Insurance scheme plays vital role in providing social security to workers and their dependants. In order to study the workings of Employees’ State Insurance Corporation, about various social security benefits provided by Employees’ State Insurance Corporation and the members attitudes towards Employees’ State Insurance schemes, The present study entitled as **“A study on perception of beneficiary towards performance of Employee State Insurance in the service sector in Thoothukudi”** is considered relevant as no such study has been attempted so far. With this intention the researcher has made an in-depth study of the chosen subject and explained in detail about the Need for Social Security, Employees’ State Insurance Schemes, and ESIC performance in Thoothukudi.

OBJECTIVES OF THE STUDY

The main objectives of the study are,

1. To study the demographic profile of the respondents.
2. To know the factors influencing to visit ESI.

3. To identifies the common problems faced by the insured person.
4. To know whether the insured persons are satisfied with the services provided by ESI.
5. To identify the service quality gap as perceived by the respondents.
6. To render suitable suggestions for improving service of ESI.

RESEARCH DESIGN:

- a) **SAMPLING DESIGN:** The sampling design was selected from Thoothukudi. The sample size was selected as 150. They were selected at randomly by applying convenience sampling.
- b) **SELECTION OF SAMPLE:** 10 percent of insured persons from each of the sample establishment were selected at random. The selected insured persons consisted at both male and female on the basis of the total number of each category. Thus, the selected 150 insured person.
- c) **COLLECTION OF DATA:** The study is based on both the primary and secondary data. The primary data were collected directly from the respondents with the help of questionnaire. The secondary data were collected from the publication of the ESI Corporation, reports, , periodicals, journals, websites.

LIMITATION OF THE STUDY

1. The study was restricted to Thoothukudi district only.
2. The sample size was limited and it may not represent the view of the all insured persons.
3. The samples were selected by convenience sampling technique. Hence the result may not accurate.

RESULTS AND DISCUSSION OF THE ANALYSIS OF DATA

The results of the analysis of the primary data collected through survey are explained in the following pages

I Socio-Economic Characteristics of the Respondents: The socio - demographic characteristics of respondents are shown in Table 1.

TABLE 1, SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS

Variable	No of frequency	Percent
1. Gender		
Male	65	43
Female	85	57
2.Age		
Below 35	30	20
35-45	55	37
45-50	35	23
Above 50	30	20
3. Educational qualification		
Below High school	30	20
Graduate	30	20
Post Graduate	65	43
Professional Courses	25	17
4. Monthly income		
Below Rs.6000	25	17
Rs.6000 – Rs.12000	40	27
Rs.12000 – Rs.18000	55	36
Above Rs.18000	30	20
5. Number of dependents		
Less than 2 members	40	27
2 – 4 members	60	40
Above 4 members	50	33

II. REASONS FOR VISITING ESI DISPENSARY

There are different factors influenced the respondents to visit ESI. Below table.2 shows that list of factors.

TABLE 2 REASONS FOR VISITING ESI DISPENSARY

The above table 2 shows that, 37 percent of the respondents told that the reason for visiting the ESI as 'Free medical care', 23 percent of the respondents told that the reason for visiting the ESI as 'Medical certification', 17 percent of the respondents told that the reason for visiting the ESI as 'Convenience to go', 13 percent of the respondents told that the reason for visiting the ESI as 'Good Treatment', 10 percent of the respondents told that the reason for visiting the ESI as 'Occupational hazard'.

III. PROBLEM FACED BY THE INSURED PERSON

The insured person in ESI are faced many problems. The researcher identified the following problems faced by the insured person in study area. The respondents are asked to assign the rank for the various problems. It is shown in table .3

HENRY GARRETT RANKING

The respondents were asked to assign the rank for various problems. The rank given by respondents were converted into present position by using the formula

$$\text{Percent position} = \frac{100(R_{ij} - 0.5)}{N_j}$$

Where, R_{ij} – rank given for the i^{th} variable by the respondents

N_j – number of variable ranked by the j^{th} respondents

TABLE 3 PROBLEMS FACED BY THE REPENDENTS

Problems	Mean score	Rank
Lack of doctors	53.93	II
Lack of medicines	51.93	V
Inconvenience to go	53.6	III
Lack of confidence	55.63	I
Hygiene environment	42.22	VIII
Insufficient specialist	48.72	VI
Poor services	53.02	IV
Bottleneck procedure	45.56	VII

From the above table it would be inferred that 'Lack of confidence' is the most important problem faced by the insured persons so it was placed in the first position..The net problem which affected the respondents is the 'lack of doctors'

FACTOR WISE ANALYSIS OF GAPSCORE

According to the Gap model, the difference between the expectations and perceptions are known as gap. Hence the expected, perceived and gap score of the respondents of employees state insurance dimensions are given in table

TABLE 4 FACTOR WISE ANALYSES OF GAPSCORE

S.No	Statements	Expected Score	Perceived Score	Gap Score
1.	Tangible	26.83	22.21	4.62 (IV)
2.	Reliability	23.92	18.65	5.27 (V)
3.	Responsiveness	19.84	15.84	4.00 (I)
4.	Assurance	21.31	16.72	4.59 (III)
5.	Empathy	16.76	12.27	4.49 (II)

Table shows the gap score for the services of employee's state insurance dimensions like Responsiveness was very low that indicating the high fulfilment of the expectations of the respondents as compared to other services of employees state insurance dimensions like Empathy, Assurance, Tangible, Reliability

SUGGESTIONS

1. The insured person should be properly educated about ESI scheme under the Employee State Insurance Policy.
2. Sufficient doctors and specialist should be arranged by ESI. So it creates good confidence among the insured person
3. Satisfaction of insured person must be increased by providing higher quality of service especially in the area of medicines, laboratory, diagnostics equipments, treatment and sanitary services.
4. Due to inadequate number of specialists and dispensaries, the ESIC provide poor service .The government should take step to improve the quality of service.
5. The ESI dispensary should be extended for round clock service
6. The ESIC should be located at the heart of the city to make the convenience of the patients to visit and get the treatment

CONCLUSION

Social Security is a dynamic concept that aims at upholding human dignity through

participatory approach and collective social action in the event of economic distress and physical suffering arising from disease and disablement. The system is based on the principle of pooling smaller resources for longer individuals, the social security systems protects and preserve the social usefulness of productive manpower – a prerequisite for achieving higher or better levels of productivity.

Social security measures have two – fold significance for a developing country like India. They constitute an important step towards the goal of welfare, state by improving the living and working conditions guarding people against the uncertainties of the future. These measures are also important for every industrialisation plan, because not only do they enable workers to become efficient but they also reduce wastages arising from establishment resources. Social security is, therefore, not a liability but a wise investment which yields good dividends in the long run. ESIC has played a significant role in providing social security millions of workers in the organized sector. It is only social security organization in the country which provides insurance coverage for exigencies related to health, maternity, disablement, death and

employment. The corporation thus extends complete social security cover to the workless and their family members

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DISABILITY AND INDIAN CINEMA: IN REFERENCE TO REPRESENTATION OF DISABLED MEN & WOMEN

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ABSTRACT

The Indian cinema is a vital instrument in creating awareness, fighting stigma and misinformation. It can be a powerful source to change the misconceptions of the society and present specially abled persons as individuals that are a part of human diversity. By increasing the awareness and understanding of disability issues and the diversity of specially abled persons and their situations, the media can strongly contribute to an effective and successful integration of persons with special needs in all aspects of societal life. Thus the paper portrays the role of Indian cinema by highlighting the changing trends and portrayal of men and women with disabilities.

KEYWORDS- Disability, Films, Stigma, Gender

INTRODUCTION

The most powerful impact is of Indian cinema due to its combination of images, words, language, sound which makes it more accessible to audience. The portrayal of differently abled persons and the frequency of their appearance in media have a huge impact on how they are regarded in society. It is often seen that persons with special needs rarely appear as part of mainstream programmes and are seen in disability specific media programmes such as

documentaries. Whenever they appear they are often stigmatized and stereotyped and may appear as either objects of pity, comic or super heroic accomplishment. The images and stories in the media can deeply influence public opinion and helps in establishing norms of the society. Differently abled persons are rarely covered in the media, and when they are featured, they are often negatively stereotyped and not appropriately represented. Similarly movies enter the psyche of the individuals and engage the minds of the individual.

DISABLED POPULATION BY SEX AND RESIDENCE INDIA, (2011)

RESIDENCE	PERSONS	MALES	FEMALES
URBAN	8,178,636	4,578,034	3,600,602
RURAL	18,631,921	10,408,168	8,223,753
TOTAL	26,810,557	14,986,202	11,824,355

(c- Series, table c-20, census of India 2011)

PORTRAYAL OF DISABILITY AS PUNISHMENT IN INDIAN CINEMA

Longmore (2013)¹ views that disability is a punishment for evil and people are poisoned by their “fate” and regarded as a punishment in India for a long time. Disability in Indian cinema was introduced in Hindi Cinema as punishment or sin. One of the earliest films that portrayed disability as punishment was ‘Jeevan Naiya’ written by Niranjan Pal in 1936. In this movie the

lead character disowned his wife because of her background from the family of dancers. Afterwards the husband gets blind in an accident and later is nursed by the woman who is revealed to be his wife in the end.

Another film portraying disability as a punishment was 'kashish' (1972) where the evil brother tortures his deaf sister and brother in law and later becomes paralyzed which he considers it as a result of his acts. Similar films portraying disability as punishment were 'Admi' (1968), 'Kasam' (1988), 'Jalte Badan' (1973). Also in 'Dhanwan' (1981) the rich and arrogant Rajesh Khanna becomes blind and is unable to buy new pair of eyes for him but finds a kind donor only when he regrets and turns to God. Similarly in 'Netrikkan' (1979) the lead character Rajnikanth ends up on a wheel chair at the end of the movie as an appropriate outcome of his lustful life throughout the movie. There have also been powerful representations of disability as equivalent to death. In the Film 'Mehboob ki mehandi' (1971) when Pradeep kumar comes to kill his rival and finds him on wheel chair, then he decides not to stab him as he is already disabled and allowing him to live would be a worse punishment than death.

Instance from a recent film 'Haider' (2014) where the lead character decides not to kill his uncle in order to take revenge of his father's death because he already had his legs amputated.

DISABILITY AS COMIC IN INDIAN CINEMA

Indian cinema is considered as one of the biggest entertainments, similarly for producing entertainment Indian cinema uses disability in unrealistic and humiliating ways. Some of the movies which have used differently abled for comic impressions are the 'Golmaal series' (2006)

where tushar kapoor has speech disability and paresh rawal and his wife played role of a blind couple and they have been exploited for comic use. Another film 'Housefull 3' (2016) where the 3 lead characters pretend to be blind, deaf and physically disabled just to marry 3 rich girls. In this movie many insensitive dialogues have been used like "sab kuch chal rha bas mein nahi chal raha" and many more. Other movies like 'Mujse shaadi krogi' (2004), 'Tom, Dick and Harry', 'krazzy 4' have used the constraints of differently abled as a source of entertainment for the audience to connect with them.

PORTRAYAL OF DISABILITY AS OBJECTS OF PITY AND DEPENDENCE IN INDIAN CINEMA

The notion of pity and dependence in India cinema has been one of the biggest stigma and stereotype portraying dependence on charity. For instance films like 'Dosti' (1964) features two disabled characters Mohan who is portrayed as blind and Ramu who uses crutches to walk. In the movie Ramu is seen as distraught as everything works against him. People don't talk to him, cars cause him danger on the street, and the insults he gets when he applies for job that "what work can be done by someone like you". In the later part of the film it is seen that Mohan and Ramu are deeply dependent on each other for their basic existence. Through out the film it is seen that the two characters are humiliated for their disabilities, students refuse to accept them, and crowds laugh at them. The film further shows that for living both of them beg on the streets as Mohan sings and Ramu plays the harmonium. So the film shows constant portrayal of differently abled persons as unable to live independently.

Another film 'Khamoshi' (1996) portrays disability as being dependent on the able bodied

persons. In this film the deaf and mute couple has been completely dependent for their economic and personal needs on their daughter. When the daughter decides to marry, the couple is disheartened and says "I won't let her marry, we will die without her". But this film also breaks the stigma that a disabled parent can give birth to a normal child.

Gulzar's 'Koshish' (1972) is another film where pity and indifference can be seen. In this film both the lead male and female characters are deaf and mute and the third main character is blind. Throughout the film the two characters are threatened by the society and people around them. An exploitative brother in law cheats and steals from them; their own infant dies because they could not hear him cry and exploited for being kind hearted. Later in the film when the lead characters boss invites him for dinner and asks him to bring his son along. The boss offers his daughters hand to his son. The lead character is shocked and signs that there is huge class difference between them and then the boss confesses that his daughter is deaf and mute and he is looking for a patient man for her.

There are films which also portrayed dependence where the disabled character is not playing the lead role. These characters include differently abled parents who depend on their children or others to survive such as 'Avatar' (1983), 'Allah Rakha' (1985), 'Laadla' (1994), 'Zordar' (1996). Dependent differently abled daughters in films such as 'Apradhi' (1975), 'Dil tera diwana' (1962), 'Biradri' (1966), 'Sharaabi' (1984). Dependent disabled siblings in films such as 'Payal' (1957), 'Apne Dushman' (1975).

PORTRAYAL OF DISABILITY AS HEROISM IN INDIAN CINEMA

There are films which portray the disabled characters and portray them as extra ordinary. The examples of such films include 'Dushman' (1998) in which the lead character is blind and fights with villain who tries to rape the female character in the film by using his sixth sense. Another film 'Aankhien' (2002) in which the three lead characters despite being blind accomplish a bank robbery with their sixth sense. The films like 'Iqbal' (2005) in which the lead character who cannot hear and speak and has a passion for cricket and eventually goes on to become a cricketer despite all the barriers.

PORTRAYAL OF DISABILITY AS SOCIAL MALADJUSTMENT IN INDIAN CINEMA

The stories of Shakuni and Manthara from the epics of Mahabharata and Ramayana portray disability as a form of social maladjustment and pathway to evil. Films such as 'Gora Aur Kala' (1972) in which the lead character plays twin sons of a royal family. The two brothers got separated at birth. While one grows up to be a good prince (Gora), the other becomes a bandit (Kala). The two terms are indicative of the contrasts-the fair skinned prince is suave, kind, desirable, whereas the bandit is dark skinned, cruel, and most importantly, has a paralyzed left arm.

PORTRAYAL OF DISABILITY IN THE CURRENT TREND IN INDIAN CINEMA

Films after 2000 seems to portray disability from the perspective of a disabled person rather than someone to be exploited and are more based on increased awareness and scientific findings. Films such as 'Phir Milenge' (2004) is a story of a business woman who is dismissed from

her job as she was a AIDS patient and later she fights her case with the help of a lawyer who does not have a hand and establishing that his ability is more significant than his disability.

‘Main aisa Hi Hoon’ (2005) is another film which shares a strong message that human love and care are also for differently abled persons. ‘Koi mil gaya’ (2005) is a science fiction story in which lead character has a development disability and later he avails super natural powers which help him establish in his peer group. ‘Black’ (2005) in which the lead character Michelle enjoys the company of his teacher and with his help and support comes out of the darkness of her life.

‘Tare zameen par’ (2007) which revolves around the life of a 10 year old dyslexic boy and the story portrays limitations created by the society for persons with intellectual disabilities. This movie was a landmark as after its release the CBSE issued a circular granting extra compensation time to differently abled persons for completing their exam.

Another film ‘Lafangey Parinde’ (2010) which is about a girl who becomes blind and is mentored by her teacher to realize her dreams to join a T.V show to show excellence on the dance floor. ‘Agneepath’ (2012) portrays an autistic child who loves music and has great faith in goodness of human beings. ‘Barfi’ (2012) is a film of a deaf mute boy and an autistic girl who find the real love in each other’s company. The film also portrayed a beautiful relation between an able bodied person and the lead character which could not be developed due to societal barriers.

Thus the inappropriate representations of persons with special needs are seen by majority of individuals and they accept it as reality. Such

representations have a negative impact on the lives of persons with disabilities. Reinhardt (2014)² describes that projecting people with special needs as victims creates the notion that they are bitter, dependent, and unable to help themselves. As a result, they are objects of pity and sympathy. Even positive projections such as depicting people with special needs as heroes create unrealistic expectations, which can make them feel disheartened when they do not achieve what film characters do. Projecting persons with disabilities as villains creates unwanted fear in the mind of people without disabilities and negative attitudes towards persons with special needs. Such representations devalue the status of persons with disabilities in their day to day life.

Mohpetra (2013)³ views that the gender differences in perceptions of persons with disabilities in Indian cinema is seen in varied forms. Firstly it is evident that men with disabilities are featured more than women with disabilities. Secondly men with special needs have been portrayed as being loved by an able bodied woman. Instances of such forms were seen in films like ‘Saajan’ (1991), ‘Sparsh’ (1980), ‘My name is Khan’ (2010), ‘Koi mil gaya’ (2003). On the other hand women with special needs were seen rarely being loved by able bodied men. Thirdly women with special needs never achieved economic self sufficiency. Women with disabilities are usually seen as objects of a man’s pity, sympathy and dependence. In many movies women with disabilities have been projected at risk to sexual exploitation and need the male protection. Films such as ‘Immam Dharam’ (1977), ‘Insaaf’ (1987), ‘Bhrastachar’ (1989), ‘Khuddar’ (1994), ‘Humko Tumse Pyar Hai’ (2006), ‘Kaabil’ (2017).

CONCLUSION

From a pitiable to an independent and self-reliant person with disability, Bollywood has undergone a number of changes in depicting persons with disabilities. While disability has often been represented as dependence and punishment, several recent films have dealt with the issue very sensitively, and have had significant impact on the disability movement in the country. Observing the current trends, one can be hopeful of the appropriate and effective utilization of the powerful medium of films. However, there have still been some movies that have presented disability in the stereotypical conventional light or for comical effect. Thus, festivals such as the international disability film festival must be continued and promoted to ensure that the Bollywood fraternity is even more sensitized and the disability sector is able to make full use of Bollywood for spreading its message across to the public.

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RURAL - URBAN MARKETING LINKAGES

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ABSTRACT

Populace development isn't exclusively in bigger metropolitan communities - the super urban areas. The quantity of little and middle measured metropolitan places are likewise expanding and furthermore have a significant part as connections in the advertising framework. The International Institute for climate and improvement assessed that by 2000, over 60% of the metropolitan populace of Africa, the Caribbean and Southeast Asia were in metropolitan habitats of not exactly a large portion of 1,000,000 occupants. These market towns and authoritative focuses are of basic significance in encouraging trades among rustic and metropolitan regions. Country populaces rely upon these metropolitan administrations, including admittance to brokers and markets to discard their agrarian produce and to get to the retail locations and different offices situated in nearby metropolitan places. The transitional focuses likewise give work freedoms to country populaces and may, at times, help to diminish movement tension on the bigger metropolitan communities. Marketing channels often vary according to the type of agricultural produce. Marketing, both for fresh produce and for semi-perishable produce, such as grains, lentils and onions, is normally through markets. These

can either be formal markets, set up by central or local government, or informal markets, where trade has spontaneously developed. The main types of markets are rural primary markets, assembly markets, wholesale markets, retail markets, supermarkets.

KEYWORDS

Urban, Linkage, Marketing, Solution, Food, Agriculture.

INTRODUCTION

By 2030, 60% of the total populace are required to be living in metropolitan regions. As demonstrated in Table 1, assessments of metropolitan populace increments shift broadly, from a multiplying to a trebling over a 20-year time span. Populace expansions in less created nations are additionally adding altogether to the extent of the metropolitan populace that is living underneath the destitution level. Half of the populace underneath the destitution line is normal and figures for the year 2000 were pretty much as high as 80% for certain urban areas.

Effect of urbanization on food security

Expanded rivalry between metropolitan land uses and horticulture land on the metropolitan edge; Expanded food supplies expected,

prompting more noteworthy gridlock and contamination, and to push being set on overburden food dissemination frameworks; Changing food utilization propensities, with expanded interest for comfort and handled food varieties, expanding food quality and general wellbeing concerns; and distance of low-pay families from business sectors expanding, which means extra expenses on schedule and transport to get to food supplies.

Impact of polarization on little and middle metropolitan habitats

However long issues of social and spatial polarization (so regularly connected to financial change, rebuilding and the internationalization of exchange and creation) are not tended to, it is improbable that local monetary development approaches can add to a more impartial turn of events and more fruitful neediness decrease. This is one of the principle explanations for the disappointment of so numerous past territorial advancement strategies zeroing in on the job of little and transitional metropolitan communities in neighbourhood financial turn of events.

Some broad standards should be explained to give a premise to understanding food-promoting frameworks inside an advancement setting. To make any viable mediation in a showcasing framework it is important to characterize the kinds of advertising channels, their linkages and capacities. The expression “market linkages” is regularly alluded to in the writing on country advancement. Its meaning could be a little clearer. The term linkage clearly suggests an actual association between the maker and a definitive customer. Linkages likewise include monetary exchanges - the selling and purchasing of merchandise.

SCOPE OF THE STUDY

Government policies increasingly recognize the importance of marketing to the commercialization of agriculture and the expansion of agriculture productivity. Linking of producers to consumers is usually addressed in two ways: through improved marketing extension and by improving physical infrastructure. This guide focuses primarily on physical infrastructure, including rural and urban markets, and rural access roads.

OBJECTIVES OF THE STUDY

- To describe the recent phenomena of urban growth accompanied by increased food demand and defines the objectives of improving linkages by making marketing interventions.
- To outline the purpose of the guide as a framework for studying market linkages.
- To provide a summary of the overall process that is recommended by the guide.

REVIEW OF LITERATURE

A writing audit of unassuming communities we co-composed with others (Raman, Prasad-Aleyamma, De Bercegol, Denis and Zerah, 2014), “for example, Bhagat (2005) clubs together the last three size class classifications of the Census under the name of “little” towns and calls “medium” towns settlements with a populace scope of 20,000 to 50,000. Dupont (2002) additionally considers towns under 20,000 individuals as “little” towns however; she incorporates towns with a populace going from 20,000 to 100,000 in the class of “medium” towns. Any town with a populace under 50,000 is an unassuming community for Kundu (2007) while his meaning of medium city has advanced in a

portion of his compositions up to 1 million.” These are simply models that show that the thought of little, medium also, enormous towns stays irresolute in like manner and surprisingly scholastic composition in spite of clear yet changing definitions embraced by the States.

RESEARCH METHODOLOGY

The fundamental difficulty with studying marketing systems is that it requires the surveyor to use a number of survey methods. The wide range of survey methods that might be used to obtain appropriate data for developing proposals for either the design of marketing interventions in rural areas or in urban areas. No single technique will suffice. The data is also often scattered in many different sources and it is difficult to present in a comprehensible way. The conventional method to present marketing data is in tabulated form or by using graphs, supplemented by diagrams of marketing channels. Mapping the data is a very useful way of understanding marketing systems and this is briefly described later in this chapter.

FINDINGS

The use of the survey data described in the next two chapters will depend on whether these data are being used for analyzing a rural or urban condition:

Rural areas

- providing data for the design of programs for upgrading an individual or system of existing assembly or primary market facilities;
- providing data for assessing the impact of new facilities, such as a new assembly market or pack house, on the viability of existing facilities; and

- Providing a marketing input to the design of rural road improvement programs and to the promotion of intermediate forms of transport.

Urban areas

- providing data for deciding whether new or upgraded wholesale or retail facilities are needed;
- providing the basis for assessing the impact of new facilities, such as a supermarket, on the viability of existing facilities; and
- Providing a marketing dimension to urban road or public transport improvement programs.

RECOMMENDATIONS

Supporting ecosystem services are those services that support the service delivery of the other services and that are necessary for the production or maintenance of the provisioning, cultural and regulating ecosystem services, such as nutrient cycling that maintain the conditions of the living organisms on earth. Supporting ecosystem services are different from provisioning, regulating, and cultural services in that their benefit to human beings is not direct or the benefit comes after a long time. The economic and environmental benefits of supporting ecosystem services are substantial to farmers and rural residents at all in terms of the economic values of these services. In addition, the role of these supporting ecosystem services will have an indirect benefit to the urban population. Thus, these ecosystem services should be maintained for better rural-urban linkages.

CONCLUSION

In this study we have drawn attention to the often neglected sectorial and spatial

linkages between urban centres and rural areas. The rural-urban linkages include the flows of backward and forward linkages between agriculture, manufacturing, and service sector. Synergies between rural economy and urban based businesses can enhance the development and sustainability of local economies and promote “pro-poor” regional economic development through several channels that we have discussed.

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A SOCIOLOGICAL STUDY ON THE SOCIO-ECONOMIC CONDITIONS OF WOMEN MIGRANTS IN CONSTRUCTION SECTOR IN CHENNAI

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ABSTRACT

Migration is the process of movement of people from one area to another in search of better living conditions based on employment, education and other facilities. It is generally observed that most of the migrants to cities originate from socio-economically backward states of India and proceeds to the socio-economically better placed states of India. Marriage is still the predominant factor of female migration in India. According to Dube (2001), women are facing innumerable problems and issues in their workplaces such as mental stress, health problems, safety and security issues, and sexual harassments, less wage, inequality of treatment, exploitation, torture and discriminatory practices. In general, women face illiteracy, poor quality life, social constraints in decision making, poor health care benefits while in particular the work-related issues are frequent headaches, fatigues, sexual exploitation, low wages, denial of their rights, circulatory disorders, emotional imbalance, burnout, work-life imbalance, back pain, mental disorders, etc. Despite all these negative conditions, there has been an increasing number of female migrants in the construction sector in the city of Chennai. The present study explores the socio-economic conditions of these migrant women and provides suggestions to improve their living conditions

INTRODUCTION

Internal migration is defined as a movement of people from one place or location to another- from a place of origin to a place of destination, within the same country, and which is not of a casual nature, as a visit or a tour. It is necessarily a pre-emptive move; it is the need for better prospects that motivates humans to seek greener pastures. According to 2001 Census, there were 309 million migrants based on place of last residence and, female migrants constitute 218 million while it is 91 million for male. Thus migrants constitute around 30 percent of the total population and where male and female migrants constitute 18 percent and 45 percent of their population respectively. The figures point to the fact that this is important not only in terms of magnitude but also from the perspective of economic and social development. A commonly held belief is that the globalisation process all over the world as well as in India has accelerated the migration trend. Women have also started moving from their hometowns in search of better jobs, fulfilment and a better life for themselves and their families. Many recent studies in India have reported an increasing number of young women joining the migrant flow to cities, many of them going on their own and others also accompanying their husbands in order to find work in a multitude of jobs mostly in the unskilled and the unorganized

sector. Official data often portray a distorted version about movement of women as though their decisions have almost entirely to do with marriage, given the widespread patrilocal cultural practice of wives relocating to the husband's home.

REVIEW OF LITERATURE

In spite of its significance and increasing numbers, the issue of female migration is not given due recognition in most of the migration studies. This neglect of research on women's migration can be associated with the emphasis placed on the existing economic theories of migration where migration is considered to be a search for Eldorado or the mythical city of Gold, that is, as motivated by economic opportunities alone. The migration of females were attributed to social and family-related reasons rather than economic considerations. Several researchers have concluded that migration of females is largely caused by marriage or as dependents (Bose, 1973; Premi, 1979; Nangia et al, 1990). This kind of gender bias in the analysis of migration patterns is better explained in the context of India's historical, institutional and socio-cultural norms that characterising women playing economic and social roles as secondary to those of men.

There has been an increasing evidence from various case studies that women's migration is now taking place for employment purposes also (Sundari, 2004; Premi, 2001). Agriculture is no longer a means of continuous income because technological developments have displaced many women from traditional agricultural work. Poverty and lack of employment opportunities have forced them to migrate for survival (Araya, 2005). On the other hand, in the urban areas, the emergence of gender segregated labour markets has created a higher demand for females labourers in many

informal sectors which act as a pull factor for females to migrate (Shanti, 2006). Looking at these factors it would be safe to say that women are no longer passive movers, rather they are being influenced by the various developmental activities and reforms occurring in the country.

A concern here is that the growing participation of women in extra domestic work throughout the economy has not resulted in many studies about the relationship between conditions in the work place, living conditions and their health (Devi, 2003). The female illiterate and unskilled rural migrants are used in work of a very low quality in urban informal sectors of major cities. In-migration of landless agricultural labourers and rural poor are taking place from backward states to relatively prosperous states of India, like Tamil Nadu, especially Chennai, where the industrial investments are high (Mukherji, 2001). Big cities with a higher proportion of rural women migrant workers witness large numbers women migrant workers in low grade, low paid, informal sector jobs (Gupta, 1993).

OBJECTIVES

The objectives of this paper are to study the nuances of female migration into Chennai from North India. The following are the specific objectives,

1. To understand the push and pull factors in the migration of women into Chennai
2. To analyse the general socio-economic conditions of the migrant women
3. To find out the living conditions, including health, of the women who are employed in the informal sectors
4. To identify the various issues faced by the female migrants and focus on areas where

policy interventions are required in order to safeguard the rights of these women migrants.

RESEARCH METHODOLOGY

The study is descriptive in nature and seeks to understand the socio-economic conditions of women who migrate from long distances into the city of Chennai. The present study is based on fieldwork and uses a structured interview schedule consisting of mostly close ended questions. This was also further supplemented by case studies, observations and informal discussions with workers and their families as well their employers or supervisors as applicable. The absence of a complete list of migrants made it difficult to undertake a systematic random sample. This was overcome by identifying work locations because the study focusses on only the construction industry where the maximum number of migrant women labourers are found. Multiple interviews were needed as the women were not available for a longer duration during work timings and they were too tired during their break timings. A total of 200 migrant women have been interviewed by using a pre-tested structured interview schedule.

ANALYSIS AND FINDINGS

Inter- state migration began almost a decade ago as a small trickle and has now assumed gigantic proportions. The typical migrant is a young unmarried male member who, after a couple of years would get married and leave his wife behind in his native village but in the recent years this trend seems to be changing. After marriage most of them have brought their wives with them as they see the opportunities for their employment in the same place of work. This would serve as an

additional source of income and help to send money back home as most of them are from a background of abject poverty and have come to Chennai for betterment of living standards. Analysis of the findings of the present study will prove whether their aspirations and hopes have been fulfilled and the cost they have to pay for it.

The study found that 94 % of the women interviewed were in Chennai because they had accompanied their husbands but 6 % had come because they had some relative who had brought them here. A state-wise break- up of the migrants will enable us to see a clearer picture. West Bengal dominated this sector with 55%, while Odisha and Uttar Pradesh followed with 20 and 15% respectively. The percentage of workers from Bihar (7.14%) and Assam (2.16%). The migration to Chennai is mostly due to poverty in the place of origin. It is not the debt which has driven them to migration. Requirement of additional earnings is evidently the most widespread reason for migration. Only 4 % of the respondents have reported that they migrated due to indebtedness.

Requirement of a big amount of money necessary for sibling's weddings or saving land or house from the clutches of moneylenders is stated to be the reason for migration by nearly 60 % of the respondents. The search for better opportunities is stated to be the reason for migration by 23% of the workers.

The minimum wages Act has been fixed at Rs 200 per day for helpers and Rs 350-400 for skilled labour but the study shows that the men were paid Rs 175 and women were paid only Rs 120-125 everywhere. None of them were provided with proper housing and were staying in make-shift structures in the construction sites itself

(76%) with no basic amenities of clean water or proper roof over their dwellings. The environment was found to be very unhygienic and there were no toilets anywhere in the vicinity. The women find it very difficult and open air defecation is rampant. Most of them complain of body pain and fever. Some of them have rented houses (24%) near the worksites and have been living in the same place for 3-6 years but are yet to get any form of identity cards like ration cards, which make buying daily grocery and other essentials more expensive.

The migrant women suffer due to the double discrimination handed out to them as migrants who not understand the local language and also as women everywhere in the world. There have been instances where they have been even denied drinking water. The men, after finishing work go to the local TASMAL outlet and the women are left alone. This has been found to be a dangerous situation for the women as they are subjected to atrocities and many kinds of harassments including teasing, physical beating, verbal abuse and sexual harassment. The women were mostly illiterate (63%) or had very low levels of literacy (37%) compounded with the lack of proficiency in the local language made them feel scared and shy to express the harassment and difficulties that they face in their everyday life. Basic healthcare, including pregnancy and childbirth are also not provided in these workplaces. Most of the women (76%) had gone to their native places for childbirth and some have delivered in Chennai (19%) and there are instances of childbirth within the worksites also (5%). There is no medical practitioner anywhere near the camps where they stay and so no prenatal or postnatal check-up or disease prevention steps such as preventive vaccines for the babies are done. These facts are clear indications of the lack of any healthcare facilities for these migrant women.

The household wastes and water stagnate in the surrounding areas. This results in the widespread prevalence of diarrhoea and other stomach related diseases including malnourishment among the children. The local bodies have not taken any measures to alleviate these issues. The infants do not have anyone to take care of them while the mothers are at work and can be seen loitering around the camps. The older children sometimes look after the younger ones and invariably all of them seem to have health issues like cough, skin infections and even jaundice. Breast feeding does not even exist as mothers work for long hours. According to the Contract Labour Act 1970 and Building and other Construction Workers (Regulation of employment and conditions of Service) Act 1996, if any workplace employs more than 50 women, they are required to operate a crèche within the premises but all these are only in paper and not implemented anywhere.

SUGGESTIONS:

Tamil Nadu boasts of having a Construction Workers Welfare Board, but the study finds that none of the respondents or any of the male migrants also had registered with the Welfare Board. Due to the cumbersome procedures required for enrolment. These procedures need to be simplified and someone with proficiency in the migrants' language should explain the advantages of having a membership with the welfare Board. Every accident that happens in the workplace resulting in fatality or injury is supposed to be reported to the state Labour Department but this is never implemented. The Interstate migrant workers Act is another legal provision that is not being implemented.

The most important factor about the migrants is the annual journey that they undertake to go to their native places. They should be adequately compensated and tickets provided in a manner similar to the Leave travel concessions in Government and private sector employees in the organized sector. Creche facilities and Anganwadis would provide the women with the necessary peace of mind while they continue their work. Periodic health check-ups by qualified doctors would also be a welcome initiative. Provision for educating the older children, similar to “Disha” – provision for education in their mother tongue – an initiative provided by the government of Kerala could be followed in Tamil Nadu too. Finally, the basic requirements of living, that is, their housing should also be taken care of. Decent homes with proper drinking water, sanitation and electricity could be provided to all the families.

RECOMMENDATION:

1. Implementation of Inter State Migrant Workers Act 1979 should be strictly adhered to, in TamilNadu, and the process of authentication should be done based on the migrant worker’s statement.
2. The safety provisions should be effectively implemented in all the worksites wherever women are recruited for work. Reporting of accidents resulting in death or grievous injury should be made compulsory and the State Government should make adequate provisions for compensation under Workmen’s Compensation Act 1923.
3. Registration of all migrant workers especially women migrants should be made compulsory so that they can avail of the benefits of the Tamilnadu Construction Workers Welfare Board.

4. Decent housing with basic amenities along with Crèches and education facilities for children should be set up in all the areas where these migrants work and it should be in their mother tongue.
5. The State government should provide temporary ration cards or any other similar identity card to enable them to avail of any scheme for the Below Poverty Line segment of society that they are entitled to.

CONCLUSION:

Migration can be said to be a process that indicates underdevelopment in the place of origin and development in the area of destination. Most of the migration of among women is because of the need to accompany the husband in the patriarchal society of India. In spite of the large number of women in the construction sector, they remain an unseen and unnoticed section for the planners and policy makers of our country. The conditions of work emerges as the most important factor with regard to the work of women migrants, who work in the job market in the most insecure and unorganized occupational groups and sectors. The cumbersome issue of their protection and also the regulation of the terms and conditions under which they work also emerges as major factors. The truth of the matter is that though there are laws that exist, it is the lack of will in implementation that creates problems.

The study shows that most of the female migrants who have moved to Chennai are moving to cities are either illiterate or semi-literate. Therefore, the need to implement migration policies which focuses on the empowerment and development of women in terms of education and income cannot be undermined. Female education

is the most crucial factor for the empowerment of women not only in terms of making the decision to migrate but for getting a better job at the destination also.

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RELIGIOUS STATUS OF THE PARATHAVAR COMMUNITY IN THOOTHUKUDI DISTRICT (TAMILNADU) – A HISTORICAL STUDY

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ABSTRACT

The Parathavar Community is one among the ancient aristocratic seafaring, warrior caste of Tamil Nadu. The Parathavars are proud about their caste heritage. They are said to be the rulers of Pandiyan kingdom of Madurai. Tuticorin the port city of the Pandiyan kingdom, has always been a stronghold of the Paravars. The Pandyas headquarters was Korkai. Historically, the Parathavars were involved in sea related activities such as pearl diving, fishing, navigation, boat building and making of salt. They were excellent ship builders. The Parathavars have the long tradition of learning and are one of the earliest communities to have a high literacy rate. This is attributed to their traditional profession of navigation and by the influence of Christian missionaries. Majority of the Parathavar Community are Christians belonging to the Roman Catholic. The arrival of St. Francis Xavier in 1542 A.D marked a turning point in the history of the Church in South India. There was mass conversion of people to the Catholic faith. Conversion of the Parathavars to Christianity in the sixteenth century was considered as one of the greatest and most successful group conversion movements in India.

KEY WORDS: Parathavar, Christian missionaries, Tuticorin, Roman Catholic.

INTRODUCTION

Tuticorin is called as Thoothukudi, is a city and corporation of Thoothukudi district in the Indian states of Tamil Nadu. In the past Tuticorin was the only widely known and esteemed harbor in Coromandel Coast.¹ Thoothukudi is located at North Latitude between 8° 45' and East Longitude between 78° 11'.² Thoothukudi is located in South India, on the Gulf of Mannar, about 540 km (340mi) South of Chennai and 125 km (78mi) north of Kanyakumari. The hinterlands of the port of the city is connected to the districts of Madurai, Tirunelveli, Ramanathapuram and Tiruchirappalli. The city mostly has a flat terroastal region, aim and roughly divided into two by the buckle Channel. Being in Coastal region, the soil is mostly clay, sandy and the water table varies between 1m (3.3ft) to 4m (13ft) below ground level.³ It is situated in the extreme South Eastern corner of Tamil Nadu state and bounded on the North by the districts of Tirunelveli, Virudhunagar and Ramanathapuram, on the East and South-west by districts of Tirunelveli.

The harbor was once a famous centre of trade and cradle of civilization. The area of the district is 4621sq.km. and the population is 1750176 (as per 2011 census). The district has three revenue

divisions, eight taluks, twelve blocks, one corporation two municipalities, ninety two Panchayats and one Loksabha.⁴ Thoothukudi District has 16.5 km of coastline from Vembar in the North to Tharuvai near Manapadu in the South. The sea coast enabled deep sea fishing, marine products and salt industries to develop in the district. These are labour intensive industries. Significant population dependent on these traditional industries.⁵ Marine fishery, Pearl and Chunk fishing are famous in this district from time immemorial. The city is also known as 'Pearl City'. It is a seaport which serves Southern Tamil Nadu including the inland cities of Tirunelveli, Nagercoil, Virudhunagar, Ramanathapuram, Madurai etc., It has one of the major sea ports in India dating back to the Sixth Century.

The Thoothukudi city was ruled by different emperors at different times amply the early Pandyas, Malabar Sultanates, Thirunelveli Sultanates, Vijayanagar Empire, Madurai Nayaks, Chandasahib, Carnadic Kingdom, Portuguese, Dutch and British. Thoothukudi was the settlement of the Portuguese, Dutch and the later by the British East India Company. Tuticorin district curved out of the erstwhile Tirunelveli district in 1986. The story of our country's freedom struggle cannot be completed without mentioning the supreme sacrifices of the illustrious sons of the district like V.O. Chidambaram Pillai who brought the first Swadeshi ship 'Gallileo' to the Tuticorin Port and Veerapandi Kattabomman who waged a war against the British. The people's poet Subramania Bharathi and the revolutionary Vanchinathan were also the proud sons of the soil. Tuticorin enjoys a unique position along the Gulf of Mannar in the East coast of India in view of the facilities available for the development and exploitation of the marine fisheries of the region.

The district started functioning as the twentieth district in Tamil Nadu with effect from October 20, 1980 with Thoothukudi as its head quarters.

Every society, community and race has its own traditional customs. These customs differ from caste to caste and religion to religion. These customs reveal the nature and innate conditions of a particular society.⁶ The Parathavars have their own communal customs and adopted the Tamil customs. The Parathavars as a community have retained the name of its occupation, way of life, religious practices and certain characteristics like military and hospitality for quite a long period; every fisherfolk household along the Fishery Coast has preserved and nurtured this unique culture. These people are the same Paravas to which the Sangam literature makes frequent references.⁷

Majority of the Parathavar Community are Christians belonging to the Roman Catholic. The arrival of St. Francis Xavier in 1542 A.D marked a turning point in the history of the Church in South India. There was mass conversion of people to the Catholic faith. The Parathavars embraced Catholicism mainly to escape the oppression from the Mohamadeans.⁸ The mass conversion of the Parathavars lived in Gulf of Mannar have taken place in 1536. Conversion of the Parathavars to Christianity in the sixteenth century was considered as one of the greatest and most successful group conversion movements in India. The Christian missionaries did conversion and also they are teaching the social orders. They established many charitable institutions and through them they are contributing generously to various needs in all parts of the world by alleviating the sufferings of people by providing food, clothes, medical aid

and enabling them to be trained in gainful occupations of all the Christian denominations, the Roman Catholic are the oldest in South India as well as in Tamil Nadu. Most of the Roman Catholic in Tamil Nadu speak, read and write Tamil. They usually marry within their community.⁹ Monogamy is the general marital norm. Divorce is not generally allowed, but legal divorces have been granted on grounds of adultery, impotency, cruelty or insanity. Widows, widowers and divorcees are permitted to marry again. There are mixed extended families as well as nuclear families among the Parathavars.

Education is urged that Government and Missionaries should concentrate in the field of education for the cause of fishermen and come forward to relax the rules in the case of education to fishermen children and also award more scholarship and necessary facilities to promote education among the fishermen children. Educated women go in for white-collar jobs and contribute to the family income. Women have a status equal to their men.

CHRISTIANITY

It is believed that Christianity was first introduced in the regions of Kerala by St. Thomas (52-68 A.D) one of the twelve Apostles of Jesus Christ. In the Sixteenth century A.D. Latin Christianity began to take roots in the district mainly due to the effort of the Jesuits missionaries. St Francis Xavier began his missionary enterprise on the coast of South India by about the middle of the Sixteenth century A.D. He received considerable help from the Portuguese authorities for his missionary activities.

There is a tradition that in AD. 52, Saint Thomas, one of the original disciples of Jesus

Christ, came to Kerala where he won India's initial converts to the Christianity. Whatever the underlying truth of tradition may be, there is more solid evidence of the presence of Christian communities in Kerala by the fourth century.¹⁰ St. Thomas, who spent some years in South India and after Evangelizing and performing miracles in Kerala and Tamilnadu, he is believed to have been martyred in Madras and buried on the site of San Thome Cathedral.¹¹ Early Roman Catholic missionaries, particularly the Portuguese, led by the Jesuit Saint Francis Xavier (1506-52), expanded from their bases on the West Coast making many converts, especially among lower castes and outcastes. The miraculously undecayed body of Saint Francis Xavier is still on public view in a glass coffin at the Basilica of Bom Jesus in Goa.¹² During the Sixteenth century, Tuticorin was one of the many villages of fishermen along the South Eastern coast of Indian Peninsula, known as Coromandal. The Catholic Christian faith arrived there in the first half of the Sixteenth century as part of the great conversion of the whole caste of the Paravars who were the original inhabitants of this village. During the time of conversion, Tuticorin was one of 30 settlements of the Paravars, who maintained a well-knit caste structure of corporate solidarity and economy under caste headmen.¹³

Formerly the Paravan were the Hindus, but now the entire community is Roman Catholics. Their relations with other castes of the area are cordial. Their most important festivals are New Year's Day, Good Friday, Easter Sunday, Christmas, Palm Sunday, All Soul's Day and Ash Wednesday.¹⁴ The Roman Catholic worships Mother Mary, Joseph and Jesus. They also worship the Apostles, and certain saints like St. Thomas, St. Antony, St. John and St. Xavier.¹⁵

The Christian Community forms the second major community in the district. Among the Christians in the Thoothukudi district, the Roman Catholics constitute the major group. The Christians are mostly converts from the Hindus, especially from the then so called low-castes. The Christians are found in all the Taluks of the Thoothukudi district. Which have been in early times the centres of the activities of the various missionaries like the London Mission Society, the Salvation Army and the Catholic Church.

In 1542 the celebrated Francis Xavier, a member of the Society of Jesus, visited the new Christians, and during the two years that he labored among them gave them their first practical lessons in the doctrines of their new faith. Having taught himself Tamil, Francis Xavier translated into the vernacular the Creed, the Lord's Prayer and the Ave Maria, and travelling, bell in hand, from village to village collected the inhabitants, instructed and baptized them. The numerous letters written by him to his Society in Rome from Tuticorin, Manappad, Vaippar, Virapandyanpatnam, Alanthalai, Punnaikayal, Tiruchendur and other places give a most interesting account of his activities.¹⁶ From the sea-coast Christianity spread to the interior, but little is known of its progress in the district during the next hundred years. According to an original authority quoted by Dr. Caldwell, in 1600 AD there were twenty-two congregations scattered over the district of Tinnevely and Madura, no less than sixteen of which were on the coast. The work was in charge of seventeen fathers and three brothers, the chief residence of whom was the college already established at Tuticorin.¹⁷

The Paravan clung to their Christianity, and in 1742 were fortunate enough to obtain the

services of the famous Divine, Scholar and Poet, Father Beschi of the Madura Mission. This remarkable man remembered chiefly as the author of a number of Tamil poems (the best known of which is the epic styled Tembavani) and of many books on history, religion and philosophy, arrived in Tinnevely in 1711.¹⁸

The Church of our Lady of Snows around which the Catholic Community of Tuticorin lived in olden days, would have been the "Mother Church" or the "Head Church" for the new diocese of Tuticorin, because its antiquity and importance. But new church had to be constructed for the sake of sheer necessity in the situation described in the previous paragraph. This new church, dedicated to sacred heart of Jesus and Mary was inaugurated on 5th January, 1849, though the construction work was completed only in 1864, without the towering belfry which was added later. When this church was constructed the catholic population of Tuticorin was around 3000.¹⁹ This church eventually become the "Cathedral church or the Principal church" in 1923, when Tuticorin was declared head quarters for the newly formed Catholic diocese. Till the end of the British period, the church of our Lady of Snows had the two parish churches from which the Catholic community in Tuticorin drew its spiritual benefits, though there which several other side chapel also established.

CHRISTIAN MISSIONARIES:

In Thoothukudi District, a lot of Christian missionaries dedicated themselves to spread Christianity and the development of the Parathavars. They established several institutions such as Educational institutions, Churches, Hospitals, Home for Children, Women and the Disabled, Old age homes, Welfare homes for needy

etc., They were concentrated on impart education, preaching the Gospel, to improve the status of Parathavar community and medical assistance and carryout welfare schemes. They sacrificed everything even their language, culture, habits, food, health and family in order to bring the gospel of light and upliftment of the Parathavars in the society through education, health service, social changes and evangelistic work etc., to these people.²⁰ It paved the way for the development of social and economic conditions of the Parathavars in Thoothukudi District.

In the coastal areas illiteracy among the Parthavars is one of the vital factors hindering the development of the society, so they conducted adult education classes in the coastal areas. This effort considerably reduced the high rate of illiteracy in that area. The most significant impact of the Western Christian missionaries on the status of Parathavars is to be seen in the form of 'mass education' the spread of education among the Parathavars had made them enlightened and now they are participating in every walk of life. Thus education has greatly contributed for the improvement and advancement of the Parthavar's status in Thoothukudi District.

The Church's mission being the task of bearing witness on a universal scale to the saving love of God which embraces all men and to the Fatherhood of God and Brotherhood among people, it is constitutive of her mission to enter into a fraternal dialogue with the religious traditions of India. In this sense the term "conversion" acquires a more profound meaning than the mere changing over of one's religion. "Conversion" will be understood more in terms of change and attitude than in external profession of faith in the message of Christ. The mission of the

Church coincides in the last analysis with the promotion of the total well-being of man. This would exclude all types of dualistic attitude towards man's existence.²¹

The Church has always stood up for its rights in Independent India. It runs schools, colleges, hospitals, nursing homes, orphanages, etc., and they are the most efficiently run, the most sought after institutions. Convent School education is a mark both for the civilization and self-discipline of a person.

Tuticorin, originally a Catholic village still retains its Catholic image, as it could count 65,534 of its citizens as Catholics (33%) against its present total population of 1,99,854 (1991 census). Any historian of this town cannot by pass the contribution of the Catholic community to the making of this city, as could be seen in the foregone pages. As in the past, so in the present, the Catholic community of Tuticorin believes strongly in religious harmony and good neighbourhood with the people of all castes and creeds in this Port city.

The Christian Missionaries have led the way in the development of written languages and literature for many tribal groups. Christian churches have provided a focus for unity among different ethnic groups and have brought with them a variety of charitable services.²² Much of the modern influences in the Indian society can be attributed to the role of Christianity in India. Christian missionaries helped in setting up schools and colleges.

The Christian missionaries stated number of educational institutions in order to open the eyes of the illiterate. Many of the educational institutions have been rendering yeoman service

to the field of education for the past 150 years which helped to raise many educated people such as Doctors, Engineers, Lawyers, Teachers, Administrators, I.A.S and I.P.S officers, Politicians etc., in the later years.²³

The arrival of Portuguese ushered in changes in the power structure within the Parava Jati. They changed the power structure within the Parava community in Thoothukudi district. During the Portuguese patronage, together with the entire fishery coast, the Parava community enjoyed official protection both for its corporate economy and social organisation. The Dutch though appeared hostile in the beginning on religious grounds, later turned out to be friendly respecting the expertise of the Parava community in its pearl and Chank fishery. The arrival of British improved the social and economic condition of Paravas and contributed more to the emergence of Tuticorin to a major port city in the pearl fishery coast. The Parathavars have the long tradition of learning and are one of the earliest communities to have a high literacy rate. This is attributed to their traditional profession of navigator and the influence of Christian missionaries.

In Thoothukudi District, a lot of Christian missionaries dedicated themselves to spread Christianity and the development of the Parathavars. The most significant impact of the Western Christian missionaries on the status of Parathavars is to be seen in the form of 'mass education' the spread of education among the Parathavars had made them enlightened and now they are participating in every walk of life. Thus education has greatly contributed for the improvement and advancement of the Parthavar's status in Thoothukudi District. The present study explains that the introduction of Catholicism into

Parava Settlements established the emergence of religion as a pivotal base of jati identity through the fusion of Indigenous and European religious practices into Parava rituals, festivals and social life. Nowadays, the Parava settlements were marked by many changes like Education, contact with westerners and opportunities for a greater share in colonial trade enterprises etc. The introduction of Education by the Christian missionaries in nook and corner of Thoothukudi district paved the way to improve their standard of living. It brought many changes in the social, economic and religious conditions of the Parathavars in Thoothukudi district.

CONCLUSION

The Paravas, thus Christianised, called themselves as Comorin Christians. The different Emperors and Europeans who established their rule in various part of Thoothukudi district treated the converted Parathavar with great kindness. They permitted intermarriages and even allowed them to assume their surnames. That is why we find among them many with names such as Machado, Diaz, Fernando, Rodriguez, D'Cunha, Rayan and D'Crus to name a few. The majority of the Parava Community adopted the religion of the Europeans (Christianity) and received Baptism. They became Roman Catholic and could be seen mostly in the coastal areas such as Thoothukudi, Manapad, Vipar, Virapandiyapattinam, Alanthalai, Punnakayal, Tiruchendur and other places, etc. The Parathavar villages had handsome churches found at intervals all among the seacoast. The Parathavar Community have contributed immensely to the socio-cultural, economic and political growth of the state. Educational facilities, reservation policy and scholarships offered by Government have increased the literacy among

the Parathavar Community. This community is proud of its numerous doctors, engineers, educationalists, consultants, armed forces, politicians and Government Officials who have all contributed immensely in placing the parathavar Community in a higher plane in the hierarchial status of people in Tamilnadu.

ENDNOTES

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DEVELOPMENT OF CLASSICAL TAMIL LANGUAGE AND LITERATURE

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Abstract

The oldest of the Dravidian languages is Tamil. Tamil literature has had unbroken development over twenty centuries. Dating ancient Tamil literature is, however, a problem. Most scholars agree that Tolkappiyam is the earliest extant Tamil grammar and literary work, as some of its archaic structures and considerations of stylistics place it earlier than what has come to be called Sangam literature. So it would be reasonable to accept its date as somewhere round 3rd century B.C. But some scholars place it as late as 4th or 5th century A.D. This work may be called the fountainhead of all literary conventions in Tamil literature. The influence of Sanskrit on it was peripheral. Tolkappiyar who wrote it is supposed to have been a disciple of Rishi Agastya, the purported author of the Agattiyum a magnum opus and grammar of letters-which, however, exists only in small pieces quoted by medieval commentators.

KEY WORD

Coorg, Tulu, Toda, Bruhui, Gondi, kolami, Figi, Balu, Brahui, Hymn-Chistan, Kurukh, Malto, Tolkappiyam, Silappadikaram, Asiriyammetre, Puharasiriyam, Selli, Draupadi, Cheran Senkuttuvan

Introduction

Unlike most moderns languages of the world, which are relatively of recent origin, Tamil

can claim the oldest classicism, along with Sanskrit in India, and Greek and Latin in Europe; and again, unlike these ancient languages which had ceased to be spoken long ago, the Tamil language yet continues as a modern spoken language also. The Grammar, the sound arrangement and syntax are almost the same; except for the inevitable changes necessitated by the passage of twenty centuries, the basic structure of the language has not changed. This is the one unique feature which places the Tamil language in a distinct class by itself, apart from all other languages, Ancient and Modern.

The sources off a study of the language have naturally the literature as the primary one – literature which includes also grammatical treatises, the early lexicons the later common facts. Inscriptions of Tamil Nadu and inscriptions in other languages also are secondary source of help. Then come the foreign notices of the Tamil country its people and places, its language and lastly the dialects of Tamil as they are spoken in the various regions and among the various classes of society, particularly the lower classes and the forgotten tribes, where civilization had not percolated and where primitive traits of speech and habit are are still partially preserved. A study of the sister languages of Tamil also throws considerable light on the History and growth of the Tamil language.

The Dravidian group of Languages

Tamil is considered to belong to a district group of languages now called Dravidian, which is thought to be different from all the other language groups of the world. Bishop Caldwell writes in particular about the four developed languages; Tamil, Telugu, Kannada and Malayalam. Even earlier than his writing, many other members of the Dravidian group had been recognized- Coorg and Tulu, Toda, Bruhui, Gondi, and kolami. In all, more than 120 millions of people speak the various Dravidian languages. Besides, quite a large number of persons of Tamil origin and speaking Tamil Languages live outside India, Ceylon, Malasia, South Africa and Fiji. A classification of the Dravidian group has also been made as the North, the Central and South Dravidian. The North means the Brahui language in Balu.

Sangam age

The Sangam age is followed by an age of hymn-singing in the Tamil Language in both the Saiva and the Vaishnava religions, extending over a period of about six centuries, from the fourth to the ninth. Each age is not a clear-cut one but it gradually merges into the next and there is a certain amount of overlapping. Hymn-Chistan, Kurukh and Malto. The Central means the various small pockets in Central India and adjacent areas which speak the different Dravidian languages other than the major four; it is interesting to note that all these exist only on the geographically higher reaches – plateaus and hills; this has naturally given rise to the theory that when the fertile plains and they had sought refuge in the hills. The last is the southern area of the Peninsula, where the extreme south and east are occupied by Telugu. Naturally each language has one or two others on its border. Which is generally bilingual?

Antiquity of Tamil

Of the four main languages, the Tamil language is agreed to be the oldest, the first to be evolved as a fully developed language out of a proto-Dravidian. Writers seek to derive the word Tamil from Dravida and vice versa; but it has to be conceded that the two are independent words whose origins are not known. The two languages Telugu and Kannada took shape as two distinct languages from the proto-Dravidian sometime in the first millennium after Christ, while Malayalam is considered to have branched off directly from Tamil by the early centuries of the second millenium after Christ. Literature in Tamil is available definitely from the beginning of the Christian era, whereas it is available in the other languages only from a much later period; Tolkappiyam is the earliest book available in the Tamil language and it is claimed to belong to about 500B.C.

The Language

The Vowels and the consonants in the Tamil Language are always arranged separately. The Vowels are twelve a, i, u, e and o, their short and long forms with the two diphthongs ai and au,. The short e and o are particular to Tamil and the Dravidian group; Sanskrit does not have them. The world of Humanity, Speaking various languages, professing different faiths and living in different climes. Though the charter was drawn up by a man, it applies with equal force to woman also. In a society ridden by Caste, he draws up a testament for a casteless society. For an understanding in the right historical perspective, we would place him at the latter half of the 2nd century A.D., after all the Sangam poetry was written and just earlier than “Silappadikaram”

which we would place in the first half of the 3rd century.

Silappadikaram

Silappadikaram, the story of the anklet, is hailed as the first epic poem in the Tamil Language. It is the Asiriyam metre, the metre in which most of the Sangam poetry was written. The occurrence of the story is placed in the three cities Puhar (Kaverippattinam), Madurai and Vanji, which were the capitals of the Cholas, the Pandyas and the Cheras. Accordingly it is divided into the three respective cantos. Kannaki, the daughter of a rich merchant in Puhar is married to Kovalan, the son of another rich merchant there; the story of these two is Silappadikaram.

The poem contains 30 chapters almost all in asiriyam except the musical pieces which are in Kalippa. The pieces might have taken by the author from folk-song prevalent in his day. The story is a real tragedy. But in keeping with Indian tradition, the third can to have been added, deifying Kannaki. This can to Vanjikkandam makes fiction look like history. Kannaki has now become a historical figure, to suit the political passions of the latter half of the 20th century. Mari, Selli, Draupadi and many other petty Devatas have now been merged with the story of Kannaki to evolve a new Kannaki cult.

Ignoring this attempt at a new cult, we may say that the poem is a great poem. The author Ilango is said to be a brother of Cheran Senkuttuvan. He showers praises on the three Tamil kings and their kingdoms equality. He is here made to say that Sattanar and author of Manimekhalai was his contemporary, that he learnt the Kannaki story from him and may not be true. 'Silappadikaram' in our opinion was written earlier than the Kalabhra interregnum in the first half of

the 3rd century A.D., while Manimekhalai was written after the interregnum, by the latter half of the 6th century A.D.

Medieval period

The medieval period was the period of the Imperial Cholas when the entire south India was under a single administration. The period between the 11th and the 13th centuries, during which the Chola power was at its peak, there were relatively few foreign incursions and the life for the Tamil people was one of peace and prosperity. It also provided the opportunity for the people to interact with cultures beyond their own, as the Cholas ruled over most of the South India, Sri Lanka and traded with the kingdoms in southeast Asia. The Cholas built numerous temples, mainly for their favourite god Siva, and these were celebrated in numerous hymns. The Prabhanda became the dominant form of poetry. The religious canons of Saiva and Vaishnava sects were beginning to be systematically collected and categorised. Nambi Andar Nambi, who was a contemporary of Rajaraja Chola I, collected and arranged the books on Saivism into eleven books called Tirumurais. The hagiology of Saivism was standardised in Periyapuramam (also known as Tiruttondar Puranam) by Sekkilar, who lived during the reign of Kulothunga Chola II (1133–1150 CE). Religious books on the Vaishnava sect were mostly composed in Sanskrit during this period. The great Vaishnava leader Ramanuja lived during the reigns of Athirajendra Chola and Kulothunga Chola I, and had to face religious persecution from the Cholas who belonged to the Saiva sect. One of the best known Tamil works of this period is the Ramavatharam by Kamban who flourished

during the reign of Kulottunga III. Ramavatharam is the greatest epic in Tamil Literature, and although the author states that he followed Valmiki, his work is not a mere translation or even an adaptation of the Sanskrit epic. Kamban imports into his narration the colour and landscape of his own time. A contemporary of Kamban was the famous poet Auvaiyar who found great happiness in writing for young children. Her works, Athichoodi and Konraiventhan are even now generally read and taught in schools in Tamil Nadu. Her two other works, Mooturai and Nalvali were written for slightly older children. All the four works are didactic in character. They explain the basic wisdom that should govern mundane life.

Of the books on the Buddhist and the Jain faiths, the most noteworthy is the Jivaka-chintamani by the Jain ascetic Thirutakkadevar composed in the 10th century. Viruttam style of poetry was used for the first time for the verses in this book. The five Tamil epics Jivaka-chintamani, Cilappatikaram, Manimekalai, Kundalakesi and Valayapathi are collectively known as The Five Great Epics of Tamil Literature. There were a number of books written on Tamil grammar. Yapperungalam and Yapperungalakkarigai were two works on prosody by the Jain ascetic Amirtasagara. Buddamitra wrote Virasoliyam, another work on Tamil grammar, during the reign of Virarajendra Chola. Virasoliyam attempts to find synthesis between Sanskrit and Tamil grammar. Other grammatical works of this period are Nannul by Pavanandi, Vaccanandi Malai by Neminatha, and the annotations on the puram theme, Purapporul Venpamalai by Aiyanaridanar.

There were biographical and political works such as Jayamkondar's Kalingattuparani, a semi-historical account on the two invasion of Kalinga by Kulothunga Chola I. Jayamkondar was a poet-laureate in the Chola court and his work is a fine example of the balance between fact and fiction the poets had to tread. Ottakuttan, a close contemporary of Kambar, wrote three Ulas on Vikrama Chola, Kulothunga Chola II and Rajaraja Chola II.

Tamil Muslim literature is eight centuries old. The earliest literary works of this coterie could be traced to the 14th century in the form of Palsanthmalai, a small work of eight stanzas. In 1572, Seyku Issaku, better known as Vanna Parimala Pulavar, published Aayira Masala Venru Vazhankum Adisaya Puranam detailing the Islamic principles and beliefs in a FAQ format. In 1592, Aali Pulavar wrote the Mikurasu Malai.

Development of Languages

The development of the Tamil Language can be noticed in three definite phases.

- ◆ The period of the Tolkappiyam
- ◆ The period of the Sangam poetry
- ◆ The modern period

The Sanskrit language had begun to influence Tamil even before the days of Tolkappiyanar. Tamil also had then contributed to the vocabulary of Sanskrit. As Sanskrit was not a spoken tongue even then, the absorption of Tamil words into Sanskrit is very much less than the absorption of Sanskrit words into Tamil, a spoken tongue, which is only natural.

The nominal cases were classified into the usual eight on the basis of form, meaning and

number. For example, the second case is so called on the basis of it being the second in a series of one to eight. It is also described as the *ai-verrumai*. Where *ai* is the second case sign, denoting the object it is also called the accusative because it denotes the object here the basis is the meaning. So with the other cases.

Coming to case signs, the third case seems to have had only the sign in the pre-Tolkappiyam period. These changes by the days of the Tolkappiyam and Nannul. And other concepts also enter the third case. Similar changes occur in the concept of the fifth and the sixth cases also. In the modern period, we find a number of post positions, such as Kontu, Parri and Udaiya which function as cases.

The rules given by Tolkappiyanar on certain uses such as the four given above are no longer valid in the Sangam period. These uses cannot be later developments either. Therefore Tolkappiyam must be considered to belong to pre – Sangam period. By the Sangam age we mean a period of about 500 years about the middle of the third century B.C. to the middle of the 3rd century A.D. a general characteristic of the language of the period was the shortness of all words. Rarely do we come across words having more than three syllables; the general rule is only two. The language is essentially the same as in the earlier age.

Conclusion

After the Cholas and Pandyas the literature in Tamil showed a decline. But in the fifteenth century Arunagirinathar composed the famous Tiruppugazh. Vaishnava scholars of this period wrote elaborate commentaries on religious texts; personalities like Vedanta

Desikar, Manavala Mahamuni, and Pillai Lokacharya were patronised by the discerning Tirumala Nayaka of Madurai. Brilliant commentaries were written on the Tolkappiyam and the Kural.

Christian and Islamic influences on Tamil literature are to be perceived in the 18th century. Umaruppulavar wrote a life of Prophet Mohammad in verse, Sirappuranam. Christian missionaries like Father Beschi introduced modern prose as a form of writing in Tamil. His Tembavani is an epic on the life of St. Joseph. His Aviveka Guru Kathai may be called the forerunner of the short story in Tamil. Vedanayagam Pillai and Krishna Pillai are two Christian poets in Tamil. Other works of note in this period were Rajappa Kavirayar's Kuttala-tala-puranam and Kuttrala-kuravanchi, and Sivajnana Munivar's Mapadiyam, a commentary on the Siva-jnana-Bodam. R. Caldwell and G.M. Pope did much to project Tamil to the world at large through English studies and translations of Tamil classics. Vedanayagam Pillai's Pratapa Mudaliyar Charitram was the first novel in Tamil.

In the 20th century Tamil has made immense progress. Subramania Bharati's poems have inspired readers to national and patriotic feelings as he writes of personal freedom, national liberty and equality of human beings. There is a spiritual strength in his Kuyilpattu, Kannanpattu and the dramatic poem Panchali Sabadam. He got the title 'Bharat' of a literary contest. He also founded the daily India and worked for Swadeshamitran. Journalism achieved the heights of literature with V. Kalyana Sundara Mudalir and V.O. Chidambaram Pillai. The modern short story was pioneered by V.V.S. Iyer and well

established in the writings of Pudumaippithan, C.R. Krishnamoorthy ('kalki') and M. Varadarajan. C. Rajagopalachari did much to reinterpret the classics in simple prose for the common people to understand. The post-independence period has brought up several promising writers—Ka-Na Subramanyam, P.V. Akilandam (Jnanpith Award winner), Indira Parthasarathy, Neela Padmanabhan, Jayakanthan and others.

Tamil literature refers to the literature in the Tamil language. Tamil literature has a rich and long literary tradition spanning more than two thousand years. The oldest extant works show signs of maturity indicating an even longer period of evolution. Contributors to the Tamil literature are mainly from Tamil people from South India, including the land now comprising Tamil Nadu, Kerala, Sri Lankan Tamils from Sri Lanka, and from Tamil diaspora. The history of Tamil literature follows the history of Tamil Nadu, closely following the social, political and cultural trends of various periods. The early Sangam literature, starting from the period of 2nd century BCE, contain anthologies of various poets dealing with many aspects of life, including love, war, social values and religion. This was followed by the early epics and moral literature, authored by Hindu, Jain and Buddhist authors, lasting up to the 5th century CE. From the 6th to 12th century CE, the Tamil devotional poems written by Nayanmars (sages of Shaivism) and (Alvars, sages of Vaishnavism) heralded the great Bhakti movement which later engulfed the entire Indian subcontinent. It is during this era that some of the grandest of Tamil literary classics like *Kambaramayanam* and *Periya Puranam* were authored and many poets were patronized by the imperial Chola and Pandya empires. The later medieval period saw many assorted minor literary works and also contributions by a few Muslim

and European authors. By having the most ancient non-Sanskritized Indian literature, Tamil literature is unique and thus has become the subject of study by scholars who wish to delineate the non-Aryan and pre-Aryan strands in Indian culture.

Suggestion

Tamil is one of the longest-surviving classical languages in the world. Tamil literature is unique and thus has become the subject of study by scholars who wish to delineate the non-Aryan and pre-Aryan strands in Indian culture.

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DESAI AND DESHMUKH WAADES OF HYDERABAD KARNATAKA

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Introduction:

There was a time when the wealth of emperors and royals knew no bounds and they could give wing to their imagination and construct the grand palaces and palatial residences of their dreams. And one of the erstwhile princely states of the country where one can find such architectural marvels is the empire of the Nizam of Hyderabad, founded in 1591 by the fifth Qutub Shahi ruler. Under the Nizams, Deshmukhs, Desais, Nadagoudas, Police-Patils and Zahagirdars built palatial buildings known as Waades (pronounced as Vaadegalu) which were in some places as grand as palaces, as they led no less than princely lives. Writing in the nineteenth century, Major W.H. Skyes, the statistical reporter to the Government of Bombay, said that the Deshmukhs were for a district what a Patil was to a village. The Waades are also known as Sirimane, Mahals, and Gadhdhe in different areas. There are many Waades, especially in the present day districts of Hyderabad Karnataka region, which were part of the erstwhile Nizam state- Bidar, Kalaburagi, Yadgir and Raichur. Many of them, more than 100 years old, are now neglected and slowly turning into ruins all because of an apathetic administration which has hardly cared to turn an eye to the glorious heritage of a bygone age. In fact there are many who wonder why they could not be converted into luxury hotels and tourist

destinations like it has happened elsewhere in the country. K.N. Reddy takes us through the history of Hyderabad-Karnataka to rediscover these Waades which still retain their quaint and pristine charm despite the vagaries of time

Eye view of Waades in Karnataka:

Waades, as they are known in local parlance, have suddenly generated a lot of interest, for their grandeur and the history that surrounds them. Among the several waades I stumbled upon was Desai and Deshmukh waade in Gadag district's Mulagunda. The 400 year old house is said to have belonged to Aadi Kavi Pampa's ancestors in Hubli taluk. At one point, a particular room in the house was said to have dozen millstones. The room was called the millstone room, Rajendra Deshpande of the waade had pointed out to me once. Today, there are no millstones in the house.

Another waade in Annigeri belongs to a certain Desai, who no longer lives there, but in a house constructed elsewhere in the village. The Chachadi waade in Belgaum district's Savadatti taluk has a history of 800 years. Today the 24th generation of the family headed by Nagaraja Eeshaprabhu Desai lives here. "There are references to our house in the Mubai Gazetteer. Waades were built after shares of property were obtained from Belawadi Mallamma. The Waades

includes Myala Chachadi, Tallur, Ingalagi, Rudrapur, Mutawada and Gontamara, all in Belgaum district”, explains Nagaraja. The first generation that lived in the Chachadi waade belonged to Veerabhadrapappa Gunnappa Nayak Bahaddur, the greater grandfather of Nagaraja, Bahaddur was the founder president of the KLE Society and a magistrate in those times.

“A court session was held in the waade every Sunday. Even post-Independence, court sessions were held”, recalls KPCC member Nagaraja. There were watch towers surrounding the waade. One tower houses a Narayana temple and an Eshwara temple. Another tower has a granary built in such a manner that it is discreet. As many as 500-600 bags in grains would be stored at the granary. Today though, it is not in use anymore. Also, such huge quantities of grain are not harvested anymore. Only Nagaraja and his wife live in the waade, while the children are studying in Belgaum.

The Nizam period:

Another remarkable house is the Tallur waade in Savadatti taluk of Belgaum district. “This was built by the Hyderabad Nizams in 1495. Later, it came into the possession of Dasagati family”, points out Prakash Patil, a relative of the family. The house has retained its grandeur till date. There is not an inch of damage visible anywhere. The interiors are whitewashed and kept spic and span. The house, built across one-and-a-half-kilometers of land, has many watch towers. There is a well in front of the house. A dip in the groundwater level has meant that the water in well has fallen too.

There is a panchayat bench inside the house. Even five to six years ago, there were several cattleheads in the house that catered to

the dairy requirements of the village. Waades are also called killas in some parts of North Karnataka.

The Kavalur waade in Koppal taluk is called a killa (in Marathi) because it resembles a fort thanks to its watch towers. The Kavalur waade belongs to the Patils. “Mallareddy migrated from Andhra in 1368 to Gulbarga district’s Bidari and the Bilagi in Bangalkot district. His next generation Doddaveerappa Reddy Gouda and Sannaveerappa Reddy stayed back in Bilagi. Doddaveerappa’s son Mallareddy Gouda came to Kavalur and became a local chieftain, taking control over seven villages. He was called Mali Patil by the locals and was in charge of collecting taxes under the Nizam’s rule.

Today, the waade constructed in four acres of land, has only three people living there. There is a temple dedicated to the diety Harihareshwara inside the waade. There are four watch towers. About 15 years back, there were over 100 cattle in the waade. Today, there are not that many”, says Jagadish Basanta Gouda Mali Patil, who lives there, and is the 17th generation of the family.

“There is a panchayat bench even inside this waade. Disputing villagers would settle their problems here. Today, no such sessions are conducted because people prefer police stations and courts”.

There is a similar waade at Gajendragadh in Gadag district, belonging to eighty-year-old Pratapsimha Ghorpade. The house has a history of 200 years. Ghorpade belongs to the 17th generation of the family that owned the house.

“The waade, constructed on seven-and-a-half-acres, has 17 watch towers. Elephants, horses and camels would be stationed in rooms

built for them. All religious ceremonies of the village were performed at the waade”.

Today, six people live in the waade, whose structure has not been altered one bit. But, another such traditional house belonging to a relative of theirs is in a dilapidated state. Except the entrance, the rest of the house has been converted into a public toilet.

A relatively small waade in Gadag district's Mundaragi belonging to Nadagouda is in a good condition, though. It sees a fresh coat of paint every year, according to 73-year-old Venkatrao Lakshmana Rao Nadagouda, a fourth-generation owner. The house, with a history of 300 years, first belonged to Bheemarao Nadagouda. “He participated in mutiny against the British in 1857 at Koppal. He had the administrative power to rule over 54 villages in the region, and appoint officials such as Shyanbhogs and Patels” explains Venkatrao, who is also the Block Congress President.

Waaes in Hyderabad Karnataka:

In the land of the Nizams, the Deshmukhs and Deshpandes who wielded enormous power, had large landholdings and wielded great clout over tenants and labourers. Barry Pavier says the Deshmukhs owned 2,000-3,000 acres at the lower end to 160,000 acres. So the waaes they built were no less grand to match their enormous wealth. Kalaburagi district boasts of majestic waaes at Kadaganchi, Nirgudi, Khajuri, Chincholi, Sedam, Chittapur, Chintapalli, Kodli, Garampalli, Nidagunda, Madana, Habala, Karadalli, Hosur, Andola, Korawar, Diggavi and other places.

In Kalaburagi City the Mansabdar Waade, Balghat Waade and Deshmukh Waaes symbolise the splendid life led by their inhabitants

during the 18th to 20th century. These majestic buildings with their unique style and exquisite architecture are comparable to palaces as well as luxury hotels elsewhere. Some of these Waaes, which are surrounded by forts with motifs around them, are spread over an area of eight to ten acres. Like the palaces had darbar halls, the Waaes have spacious council halls where besides conducting court hearings related to administration, music concerts were also held. They also have separate enclosures for women as in many families, the pardah system was being observed then. In Dubulgundi village in Humnabad taluk, the Waade owned by Sharanappa Fatepur is very well maintained though it is around 150 years old.

The building spread over around one and a half acres has 30 rooms and 60 doors. What is most appreciable about the building is the splendid wood work with various types of wood used such as rosewood, teak and mahogany, imported from China, Burma and Sri Lanka. The building which is said to be the biggest in Bidar district.

At Mudnal village in Yadagir taluk, the Waade owned by former minister Vishwanath Reddy Mudnal's family is so big that it has around 90 doors! But unfortunately these buildings are on the verge of extinction now. The main reason for this is the abolition of the zamindari system, changing family system, and also migration of these families to urban areas. During those days those buildings were meant not only for the family but were also used for the upkeep of animals and to stock foodgrains. Moreover the families from grandfather to grandsons and great-grandsons all lived together. With a lot of revenue and also the cheap workforce that was available, maintenance of these buildings was not a costly affair then. But now this system has undergone a sea change.

Secondly, because of changes in vocation and the dwindling land holdings coupled with the erosion of interest in the hereditary farming system, the generations that succeeded these zamindar families are migrating to towns and cities in pursuit of education and also employment abandoning their profession as well as these grand buildings. Some of the families have shifted to single and double bedroom concrete houses as they are finding it extremely difficult to maintain the Waades.

It feels that there is an urgent need to conserve these magnificent buildings. "In states like Rajasthan there are similar structures known as havelis which have been converted into heritage hotels. Similarly in Kerala, similar old homes have been turned into heritage buildings.

Will the Waades spring back to life again infusing vigour and wealth into the lives of people of Hyderabad-Karnataka, now considered backward? Will tourist stakeholders realise the tremendous potential these ancient structures have to get the industry up and booming? Maybe what can do the trick is an initiative backed by state sponsored incentives. With the region having enough political heavyweights, this is no impossible task.

The lives and times of the Deshmukhs

'Deshmukh' was a historical title given to a person who was granted a territory of land in the Nizam's territory. The deshmukh was in effect the ruler of the territory, as he was entitled to a portion of the collected taxes. It was also his duty to maintain the basic services in the territory such as the police and judicial system. This was typically a hereditary system. The Deshmukh system was abolished after independence in 1947 when the government confiscated most of their

land. However some families maintain their status as real estate barons. It was similar in many respects to the Zamindar and Jagir systems elsewhere in India. However the title Deshmukh should not be associated with a particular religion or caste. Deshmukhis were granted to Deshashtha Brahmins, Chitpavan Brahmins, Marathas, Lingayats, Reddys, Jains and Muslims too. Despite changes in the political system, this hereditary institution survived, since no ruler wished to risk disturbing the local administration, headed by village officials.

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URBANIZATION AND PANDEMICS

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Abstract

From the last one year we are facing the COVID 19 pandemic. But COVID 19 pandemic is not the first pandemic in the world. If we check the history of pandemic, severe pandemics like Plague at Athens, Black Death, and Spanish Flu occurred in the world in different periods having Global Impact. The feature of these pandemics was that it mostly affected the urban centres or cities in the world.

In the Stone Age human being lived a life of wanderer. When discovered how to do agriculture started living a settled life. Further the progress in trade and commerce, rise of kingship and kingdoms, lead to emergence of big cities as capital, port, trade centre, and religious place.

As further progress happened in the world with Renaissance and discoveries of new sea route towards Asia and America, process of Colonisation started which is responsible for new settlements and emergence of new cities in Europe, America, Asia and Africa. People preferred to settle in cities for better job opportunities and life. The process of Urbanisation, and Migration became the main features of the 20th and 21st century. But the growth of big populated cities brought new problems like development of slums, poverty, crime, poor health facilities and therefore when the people living in such cities came across the deadly Epidemics and Pandemics they suffered a

lot. This paper tries to find out the reason behind this and comment on the connection between Urbanisation and Pandemics.

Most of the Pandemics originated in urban areas like cities and spread through trade routes, killing the population in the cities and also affecting the public and mental health of the society.

Definition of Urbanization

The concept of urbanization has a dual meaning demographically and sociologically. 'The demographic meaning refers to the increasing proportion of population in a country or a region that resides in cities. Sociologically, it refers to the behaviour, institutions and materialistic things that are identified as urban in origin and use.'¹

Increase in population can occur because of migration. Migration of people from one place to another or from villages to cities because of war, riots, and natural calamities or in search of jobs. So because of urbanisation, many different community and religion people whether rich or poor living together in cities, interacting with each other. This process of Urbanization and Migration was responsible for the spread of Pandemics in the world.

The Definition of Pandemic

A Pandemic is derived from Greek word **pan** meaning *all* and **demos** meaning *people* and

is the term used to describe the rapid spread of a transmissible Infectious/Communicable disease. Spread over several continents or worldwide. Once an epidemic becomes global and affects a large percent of the population it becomes known as a pandemic. ² When an epidemic spread from one country to another, one continent to another it called as Pandemic. A pandemic is an epidemic that travels.

During the Stone Age when humans living a life of wanderers faced the infective diseases. As humans became more civilized, building cities, increased trade and commerce, trade routes connected the cities and people, battles and wars to control the trade and trade routes and also to capture markets in the cities, migration of people from one place to another, from one country to another, from one continent to another led more likely to the spread of Epidemics and Pandemics.

The Plague of Athens occurred in, **430-427 BCE**. This disease originated in sub-Saharan Africa just south of Ethiopia, then spread to Egypt, **Libya**, and through Mediterranean Sea reached to Persia and Greece in 430 BCE. This pandemic killed the 1/3 population of Greece. Athens was one of the world's oldest city but this pandemic weakened the Athenians significantly.

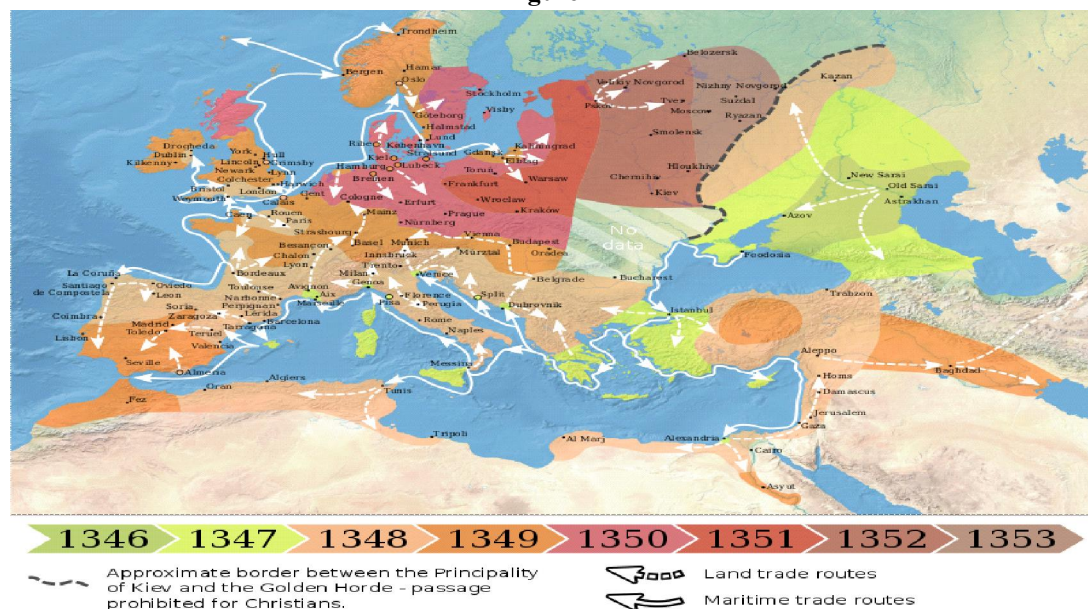
Thucydides in his book "*History of the Peloponnesian War*" recorded about the spread of this plague in Athens. He was an Athenian General but exiled from Athens for a disastrous defeat. During his exile, he travelled freely and noted the things which he saw and experienced. He himself suffered from plague but somehow survived from it. He narrated like this 'Athenians suffered further hardship owing to the crowding into the city of the people from the country districts and this affected the new arrivals especially. For since no houses were available for them and they had to live in huts that were stifling in the hot

season they perished in wild disorder. Bodies of dying men lay one upon another.'³ He sharply notes how crowding in Athens, along with inadequate housing and sanitation, helped the disease spread more quickly and added to the number of casualties. Thucydides observed very rightly that lack of attention to public health and safety measures were responsible for the death of Athens people. After so many centuries have passed away, today in this Globalized progressive world many countries still have not paid that much attention to the public health and safety measures of the cities and people. Like the people of Athens, today many people died in developed European cities because of lack of ventilators or bed in Hospitals. They had medical staff and infrastructure but not had the proper planning to deal with Pandemic.

The next pandemic was the **Antonine Plague** which spread throughout the Roman Empire. It emerged in China shortly before 166 CE. Through Silk Route and by trading ships it reach to Rome in 165 to 166CE. Roman Empire had good trade with China and India. During this time Roman Empire was on its peak of power. Rome was an urban populated city with town councils, local magistracies and community organizations. But outbreak of this disease in Roman Empire and death of the last of the Five Good Emperors, **Marcus Aurelius** Antoninus (161-180 CE) marked the beginning of decline of Roman Empire. The Roman historian Dio Cassius (155-235 CE) estimated 2,000 deaths per day in Rome at the height of the outbreak. In the second outbreak, the estimate of the rate of death was much higher, upwards of 5,000 per day.⁴ This shows that urban activity of Roman empire like trade with other countries and for that travelling of people from one place to another responsible for the spread of pandemic. Plague damaged the urban activities of Rome.

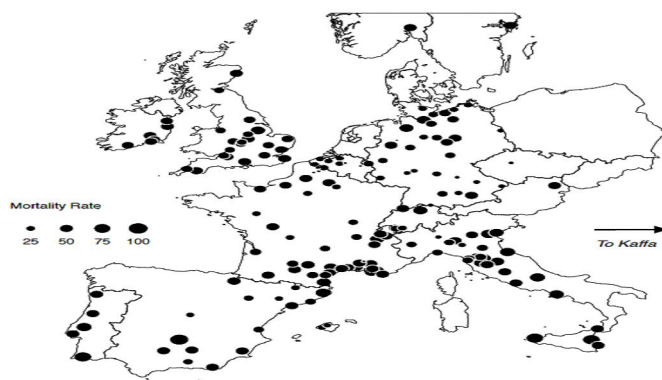
The Black Death was a Global outbreak of Bubonic plague. Originated in China in 1334 through silk route with the merchants and infected fleas, rats, its spread in Baghdad and Constantinople, Alexandria in Egypt, Damascus in Syria, and down the Red Sea to Mecca. In Europe it first arrived in Sicily (Italy) port and then Marseilles and then within 5 years spread to other cities in Europe.

Figure 1⁵



It can be seen from the above map that starting from 1346 within 5 years up to 1351 its spread throughout Europe. Increased International trade through Silk Road, rising urban population, crowded cities like Rome, Venice, Paris, London its neighbourhoods, economic and population boom responsible for such rapid spread of this pandemic.

Figure 2- Black Death mortality rates in European cities, 1347-1352 (%)⁶



Mortality rate in the above map showed that the countries like Italy, France, Germany, and England affected most because of Black Death. Because of development in trade and commerce, growth of the economy and emergence of rich class living a rich life in crowded cities. Migration of people from villages to cities, travelling of traders from one continent to others this bubonic plague travelled fast and killed the people.

It was observed that during this time people in Europe living in crowded populated areas where garbage, unsanitary living condition, lack of medical knowledge was responsible for such high mortality rate. To save their cities from the infections the system of Quarantine first started during this pandemic. Emergence of a new middle class, the lack of cheap labour may contributed to technological innovation. It's this point in history when Europe population shifted their focus from heaven and God to humanity and life on earth. Considering the definition of Urbanization *Sociologically it refers to the behaviour, institutions and materialistic things that are identified as urban in origin and use.* So Black Death pandemic changed the behavioural pattern of European people and their thinking. Many scholars started thinking scientifically and intellectually on humanity ground. This shift of the people gave rise to Renaissance, Intellectual awakening in Europe.

When Christopher Columbus founded the new continent America in 1492 CE. European people who went to America continent spread the diseases such as smallpox, measles and bubonic plague among American Native people. It is called as **The Columbian Exchange**. This

shows that migration of people in search of job or better life caused the spread of pandemic diseases. 90% of the indigenous population in the Western Hemisphere of America was killed. The native Inca and Aztec civilizations collapsed. So when Britain, France, Portugal and the Netherlands began exploring, conquering America they faced no opposition from Natives. European people captured land and started agriculture and industry which resulted in the fast Urbanization of America.

In 1889 the **Russian Flu** pandemic started in Siberia and Kazakhstan, travelled to Moscow, Finland and then Poland, where it moved into the rest of Europe. This Pandemic occurred after Industrial Revolution. Because of Industrial growth many cities emerged as industrial urban centres with increasing workers population living in slum areas. They became the victim of pandemic. Industrial Revolution is responsible for progress in transport sections. Lot of European countries had their colonies and control on Africa and Asia continent. Increased in the trade and human activities from one continent to another helped the spread of **Russian Flu**.

Spanish Flu (1918-1920) caused by the H1N1 influenza A virus, was the most severe pandemic in 20th century. Infected half a billion people in the world, killing 20 to 100 million people. Spanish flu spread during First World War time. Mass troop movements and close quarters during World War I caused it to spread faster among soldiers. As soldiers returned to their homeland they took the disease to their country. Improved transportation systems of every countries in the world responsible for the rapid spread of Spanish flu in all corners of the world. Many cities faced

the problem to deal with this. Only rich and upper middle class people could afford to visit doctors. Many European cities were already devastated and destructed because of war. People died living in poor slum areas in cities. No antibiotics and vaccine at that time so the Measures taken against this disease were isolation, quarantine, good personal hygiene, use of disinfectants, and limitations of public gatherings.

In America, Spanish flu spread in the city of Boston. 7th march 1918, 300 sailors arrived in the city of Philadelphia from Boston. Two weeks later more than 999 sailors got sick with flu. A parade arranged on 28th September in the city where 3000 soldiers and sailors marched and around one lakh cheering spectators on the street of Philadelphia. This type of social gathering was responsible for the spread of the disease and within two days over 100 people per day were dying of the flu in Philadelphia.⁷ The citizens of Philadelphia did not followed the limitations instructed by the Government, so the spread of Spanish flu killed thousands of people in the city.

After 100 years people living in cities like New York, Paris, Milan, Mumbai and many others doing the same mistake. Urbanisation means not just growth in population of the cities, infrastructure, gardens and malls. Public Health and approach to take care of it, was missing during that time and today also while facing COVID 19 Pandemic situation is grim. Marriages, Birthday Parties, meetings by politicians are all responsible for the spread of Corona in Maharashtra's major cities. We the people living in cities happy with good Road, Metro, Mono, and Malls but all this is not useful to fight against pandemic. In Urban City planning, Government and people must focus on building hospital with all facilities and in good

number. Today many cities in Maharashtra and in the world not having adequate number of hospitals to deal with pandemic.

After Spanish Flu, Asian Flu spread in the world around 1957-58 causing an estimated total of about 1.1 million deaths globally. In the 21st century Severe Acute Respiratory Syndrome (SARS) 2003, Swine Flu" or H1N1/09 Pandemic 2009 spread in the world. In one year, the virus infected as many as 1.4 billion people across the globe and killed between 151,700 and 575,400 people. So globally Pandemics are coming and damaging the life of people mostly living in cities economically and socially.

India also affected by this spread of pandemics. Some pandemics originated in India like Cholera and some pandemics travelled to India through Naval routes. **The 1896-97 Plague Pandemic** which originated in China reached to Mumbai via naval trade routes by the summer of 1896. The plague spread through Rats which carried Fleas. During this time in Mumbai textile industry developed and many mills were there and the mill workers living in Chwals. The rats were attracted to thatched roofed houses and Chwals became happy homes for rats. These infected Rats and Fleas spread the plague from one house to another. Crowded Chwals, more people living under one roof, made the spread rapid in Mumbai. British Government introduced the Epidemic Disease Act of 1897 to deal with the pandemic. Restrictive orders were set by the Government, infected people in designated hospitals, quarantine camps. The people were panicked, afraid they became superstitious, confused, angry, criticised British government for mishandling of plague. Soldiers were enlisted to conduct a door-to-door search in infected areas. The soldiers' methods to

investigate the houses and patients triggered widespread social anger among the citizens of Pune. Walter Charles Rand, an Indian civil service officer deputed as the Pune city's plague commissioner, was murdered by Chaphekar brothers. ⁸ So the spread of Pandemic in urban centres in India and the harsh British measures to deal with it were responsible for the spread of Nationalism among the people living in cities like Pune, Mumbai, and Calcutta.

Bombay then the crowded city in India became the hot spot of Spanish **Flu between 1918 to 1920**. The Times of India reported that 'nearly every house in Bombay has some of its inmates down with fever'. To avoid an attack one should keep away from all places where there is overcrowding and consequent risk of infection such as fairs, festivals, theatres, schools, public lecture halls, cinemas, entertainment parties, crowded railway carriages etc." ⁹ People were advised to sleep in the open rather than in badly ventilated rooms. It's very difficult to follow all such instruction in slums areas of Mumbai. So was difficult to stop the spread of Spanish Flu during that time. British Government did not provided the medical help rather blamed the 'insanitary condition' of Indians," for the spread of disease in Mumbai. After hundred years have passed the situation remains the same, rather the population of Mumbai has increased, slums like Dharavi became the hotspot of Corona.

But this has to be change. If we see the history of pandemics from Plague of Athens to Covid 19, from Ancient period to Medieval to Modern age Cities and people living in cities became the victims of Pandemics. Same situation and same panic we are facing from centuries in dealing with pandemics. As Spanish Flu called as

Forgotten Flu the people also forgot the devastating effects it had even after its exit. Now this approach of humans must change. Society, people living in Urban areas must learn how to react, respond to such pandemics. Government must pay attention to Public Health and to educate the people how to deal with such situation in future. Thus Urbanization, Migration and Pandemics closely relate with each other, affect each other in the past and also today and will be tomorrow.

Conclusions

- 1) The Process of urbanization, development of cities, and migration of people from one place to another is responsible for the spread of pandemics.
- 2) From the Ancient times human being living in this world are facing the problem from the spread of pandemics with high mortality rate.
- 3) During the Ancient time good demand for Asian commodities in European market, development of trade and commerce through silk routes, populated cities as trade centres responsible for the spread of pandemic.
- 4) Black Death Pandemic was responsible for the change of thinking of European people which was responsible for the Intellectual awakening in Europe. Because of Renaissance new sea route discoveries towards Asia continent which increased the trade and imperialism, colonialism, and development of new cities
- 5) Migration of European people to America continent in search of better life and work started the process of Urbanization in America. But the European people took with them the different pandemics which resulted in end of the native civilization.

- 6) After the Industrial Revolution emergence of working class living in cities in slum areas nearby the industries became the victim of Russian Flu and Spanish Flu. This showed that Governments focuses on achieving economic progress without implementing proper urban planning and public health policies.
- 7) Mumbai became the hotspot for Spanish Flu and Cholera pandemics because of population of Mumbai. And today also Covid 19 Pandemic has affected Mumbai and major cities in Maharashtra.
- 8) People in the world got panicked, afraid, and angry and started blaming each other while fighting against the Pandemics. Instead of that they had to work on their behavioural response, understand the situation, and follow the rules and regulation to face such pandemics. People living in cities must demand for adequate health facilities.
- 9) While planning the growth of the city, Government must first plan for hospitals and adequate health policy to combat with such pandemics.
- 10) Environmental Science, Ecology are the subjects taught in schools and colleges like that now Pandemics and how to deal with such pandemics must be there in the syllabus.
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A DESCRIPTIVE STUDY ON LEGAL PERSPECTIVES OF DISABLED PERSONS IN INDIA

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Abstract

The problems of the disabled and their rehabilitation had occupied my mind ever since I became aware of my environment and my place in it as a toddler. The process of amputations and surgeries eventually culminated in the fitting of artificial legs. This 'acquired mobility' prompted me to make an attempt to improve my lot. The impact of new legislation on old and deep seated discriminatory practices and attitudes against disabled people would take along time to be felt. Disability is essentially a social construct and reflects a flaw in the thinking processes of our society. The present study is primarily a doctrinal study. The researcher will go through various books, journals, articles and newspapers on the subject for the purposes of collecting literature for the study. The researcher will go through various libraries of various universities and also collected data from internet. One out of every ten people in India suffers from one form of disability or the other that is they possess physical or mental impairment substantially limits one or more of major life activities.

Keywords: Disabled Persons, Legal Perspectives, Provisions, Rehabilitation

Introduction

The problems of the disabled and their rehabilitation had occupied my mind ever since I

became aware of my environment and my place in it as a toddler. While sitting in the lap of my mam, I watched the winged creatures, the honey bees and the butterflies flying; cats, dogs, rabbits and squirrels frolicking; children running, skipping, and chasing each other. The ball bounced and rolled; the cars sped splashing the rain water; the trains and airplanes seem to shake the ground and the air on way to distant lands. The movement of all the things animate and inanimate fascinated me, as though movement was inseparable from life. I would wriggle out of the hands of my mother to go and be a part of this dynamic and pulsating world. But there was a difference. The feathered creatures had wings; cats had paws, the little girls skipping rope. Had the feet, I had none of these. I was disabled, born without feet. I liked moving far and wide on the strength of my lower legs, 'fibula' and 'tibia'. But in place of bones, there was only a vacuum where there existed no flesh and blood proclaimed my doctors! However, after a few amputations, they found a way out for me: my 'knees' turned into the solution to my actual presence. For some time, I carried my load on knees and could start my odyssey in order to explore the world around me, combining my physical and mental faculties.

The process of amputations and surgeries eventually culminated in the fitting of artificial legs. This 'acquired mobility' prompted

me to make an attempt to improve my lot. The best way to do this, I thought, was to receive the best education as was possible under the circumstances my restricted movement meant time off the playground, and more hours at the study table. Fortunately, managed to do reasonably well almost in all the examinations, I took. My academic achievements enabled me to join the as a law lecturer. Henceforth, the impulse to contribute to the society in some significant way impelled me to think further and afresh. My contact with the mundane affairs made me realize that there are many more in the world, which are beyond orthopedic limitations and are impaired visually, orally or by hearing and the spectrum continues. It was at this juncture that an idea occurred to me that it was the psyche, and not the physical disability itself, that had something to do with state of being handicapped. Here, then, was a chance to do 'something' what at times I feel was my destiny. Yes, disability in all its manifestations.

Importance of the study

The impact of new legislation on old and deep seated discriminatory practices and attitudes against disabled people would take a long time to be felt. Disability is essentially a social construct and reflects a flaw in the thinking processes of our society. The person with polio does not have a problem; the problem is rather with the building which prevents his wheelchair to get inside or with the bus which stops him from riding in it or the taxi driver who ignores him on the roadside. The new law has given boost to the self-esteem of every disabled person in the country. The law is important since it liberates a disabled person. He/she should have ample opportunities to change his/her life rather than to remain dependent on others. Feelings of anger, frustration and self-

disgust will gradually get replaced by competence, independence and health. Disabled people need no longer waste their energy in fighting oppression and discrimination but instead should invest them in improving the world around them.

Causes of Disability

Disability is considered undesirable by all the four: the individual who is disabled, who is made to feel handicapped in taking what he sees to be his normal role in society; the family which feels cursed on the birth of a child with deformities; the society which expects some contribution from all its members including the disabled lot and which in its rat race to make a successful living, looks at everything that is deviant from the normal as a mishap. A child with disability would be considered, therefore, as a disturbance for the course of progress of the society and the State who is under an obligation²⁷ to make effective provision for the rehabilitation of the disabled. Something which is viewed as so deadly by all has to be prevented by all means. But before we can make an effort to prevent it, we need to know its root cause(s) and the sources from where it comes and spreads. There can't be any conclusive list of causes of disability applying to all the nations, because a particular cause amply rendering a good number of people disabled in one country may be the cause at the lowest step of the ladder in the other country.

Objective of the Study

1. To Evaluate Law Perspectives on Disabled Persons in India
2. To Evaluate the concept of society designed in a way that allows people with disabilities of all ages, full participation in the life of the community.

Research Methodology

The present study is primarily a doctrinal study. The researcher will go through various books, journals, articles and newspapers on the subject for the purposes of collecting literature for the study. The researcher will go through various libraries of various universities and also collected data from internet. The researcher is concentrating on doctrinal research due to the physical restraints. The lack of facilities has discouraged the researcher to go for Empirical research that is why the researcher is relying on the material available for the doctrinal research.

Conceptions of the Terms ‘Physically Handicapped and Disabled

The terms ‘physically handicapped’ and ‘disabled’ are often used with a certain confidence, suggesting as if we know exactly what they mean. But in reality, we don’t. We just make an attempt to explain, much less define them. These mean different things to different individuals, society and the state and vary with time and place and therefore, the purport of these terms also varies. Efforts have been there to define them exactly, but there are certain problems: The question, ‘Who is disabled’, Give rise to other questions, who is defining? What is his purpose? Under what circumstances is the attempt being made? The cause and effect (degree or percentage) of disability are also important factors especially when the purpose of definition is to grant compensation to the disabled.¹ Cross- cultural considerations further add to the complexity of the problem of defining these terms. Culture specific meanings attached to these terms may render the cross cultural comparisons of disability difficult.² For example, if it is a value in one culture to run fast at a high speed-say in a hunting society-a person, who is not suffering from any impairment of limbs

or disability to walk, will be considered a handicapped person due to this value.

According to the World Health organization, 19 a disabled person is one who suffers from any one of the following:

- (a) **Impairment:** It is concerned with abnormalities of body structure and appearance and with organ or system function resulting from any cause; in principle, impairments represent disturbance at the organ level.
- (b) **Disability:** It reflects the consequences of impairment in terms of functional performance and activity by the individual; disabilities, thus, represent disturbances at the individual level of the person.
- (c) **Handicap:** It is concerned with the disadvantage experienced by the individual as a result of impairments and disabilities; handicap thus reflects interaction with and adaption to the individual’s surroundings.

Indian Legislation with regard to industrial injuries and compensation seems to be in tune with the *ILO’s* conceptualization of disability. The Workmen’s Compensation Act, 1923 (an Indian Statute) categorizes disability as under:

- ✓ Temporary total disability is that period in which the injured is totally unable to work;
- ✓ Temporary partial when disability period is that recovery has reached the stage of impairment so that the person may begin some kind of gainful occupation.
- ✓ Permanent disability refers to permanent damage or loss of use of some part of the body after the stage of maximum improvement

from orthopedic or other medical treatment has condition is been reached and stationery.

Again, India passing Parliament while the *Employees State Insurance Act*, 1948 seems to be in line with the definition in disability given of ILO's as conceptualization of disability. The Act classifies and defines disability as under:

- ✓ **Temporary disablement:** It is a condition resulting from an employment injury. This requires medical treatment and renders an employed temporarily incapable of doing the work which he was doing prior to or at the time of injury.
- ✓ **Permanent Partial Disablement:** It is such disablement of a permanent nature as reduces the earning capacity of an employee in every employment which he was capable of undertaking at the time of the accident resulting in the disablement.
- ✓ **Permanent total disablement:** It is such disablement of a permanent nature as incapacitates an employee for all work which he was capable of performing at the time of accident resulting in such disablement.

Severity of disability affects the degree to which an individual's performance of customarily expected activities is restricted. It may be a congenital or acquired deformity. Keeping in view the severity/degree of disability, persons can be categorized as under:

- ✓ **Not disabled:** No disability present, that is, the individual can perform the activity or sustain the behaviour unaided and on his own without difficulty.
- ✓ **Difficulty in performance:** Difficulty is present, that is, the individual can perform

the activity on his own but only with difficulty.

- ✓ **Aided performance:** Aids and appliances are necessary, that is, the individual can perform the activity only with a physical aid or appliance.
- ✓ **Assisted performance:** The need for a helping hand is a must, that is the individual can perform the activity, whether augmented by aids or not, only with some assistance from another person.
- ✓ **Dependent performance:** At this stage there is complete dependence on the presence of another person for the performance of an activity.
- ✓ **Augmented inability:** At this stage it is impossible to perform the activity without the help of another person and the latter needing an aid or appliance to enable him to provide this help.
- ✓ **Complete inability** at this stage, activity or behavior is impossible to achieve or sustain.

United Nations Declaration: (a) U.N. Charter 1954

The Post-War period began³ with a new approach to various problems of mankind. The Charter of the United Nations 1945 was signed in the name of the peoples of the United Nations. It reaffirmed their faith in fundamental human rights in the dignity and worth of the human person, and their commitment to promote social progress and better standards of life and larger freedom. The Charter resolved to employ international machinery for the promotion of the economic and social advancement of all persons. One of the purposes and principles started in the Charter was

to achieve international co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction of race, sex, language or religions. Though there is no direct mention of disabled persons in the Charter, yet they can be said to be covered when it refers to “problems of an economic, social or humanitarian character.

(b) U.N. Declaration of Human Rights 1948

In 1948, the General Assembly of the United Nations⁶ adopted and proclaimed the Declaration of Human Rights. It asserted for everyone freedom from want and ensured equality in all its manifestations.⁷ The Declaration covered *inter alia* the following rights:

- ✓ All human beings are born free and equal in dignity and rights. No one shall be held in servitude and all are equal before the law.
- ✓ Everyone has the right of equal access to public service.
- ✓ Everyone has the right to social security and is entitled to realization of the economic, social and cultural rights indispensable for his dignity and free development of his personality.
- ✓ Everyone has the right to work, free choice of employment, just and favorable conditions of work and protection against unemployment.
- ✓ Everyone has the right to an adequate standard of living and to security *inter alia* in the event of unemployment, sickness and disability.

- ✓ Everyone has the right to education to be directed to full development of human personality. Everyone has the right to share in scientific advancement and its benefits.
- ✓ The Declaration, declaring the rights of the human beings, did not make a specific mention of disabled persons or cases of disability except at one point. It is, however, obvious that its contents were made applicable to all alike.

International Labor Organization's Recommendations Concerning Vocational Rehabilitation of Disabled Persons, 1955

The UN Charter⁸ and the UN Declaration⁹ were universal People's Charter¹⁰ a standard of achievement, common for all peoples and all nations. The Declaration declared a number of rights and freedoms to which all human beings without any distinction of race, sex, language or religion were entitled equally. These were the guiding principles for and expectations from all the nations to create a new world order assuring justice, human dignity and security in the event of unemployment, sickness and disability. It was with this background that International Labor Organization, one of the organs of United Nations, in 1955, adopted the Vocational Rehabilitation (Disabled) Recommendation¹¹ which not only further developed international interest in vocational rehabilitation of disabled persons but also stimulated national activities in this area. Apart from being a direction to all the States / Governments, the Recommendation with the object to restore to the disabled persons to the fullest possible physical, mental, social, vocational and economic usefulness of which they are capable, *inter alia* covered principles and placement of disabled persons,¹² principles to

organize rehabilitation services;13 methods of enabling disabled persons to make use of vocational rehabilitation services;14 means seeking co-operation between the bodies responsible for medical treatment and those responsible for vocational rehabilitation;15 methods of widening employment opportunities for disabled persons;16 measures for sheltered employment;17 special provisions for disabled children and young persons;18 and methods of application of the principles of vocational rehabilitation to special needs and circumstances.

The following contents of the Recommendation are noteworthy:

- ✓ The process of vocational guidance should include as far as practicable in the national circumstances and as appropriate in individual cases in ascertaining of aptitudes and the development of abilities by appropriate work experiences and trial, and by other similar means.
- ✓ The principles, measures and methods of vocational training generally applied in the training of non-disabled persons should apply to disabled persons in so far as medical and educational conditions permit.
- ✓ Wherever possible and appropriate, there should be courses to increase the skills of disabled persons.
- ✓ Follow-up measures should be taken (i) to ascertain whether placement in a job or recourse to vocational training or retraining services has proved to be satisfactory and (ii) to remove as far as possible obstacles which would prevent a disabled person from being satisfactorily settled in work.

- ✓ Research should be fostered and encouraged to evaluate and improve vocational rehabilitation services for the disabled.
- ✓ Measures should be taken to enable disabled persons to make full use of all available vocational rehabilitation services and to ensure that some authority is made responsible for assisting personally each disabled person to achieve maximum vocational rehabilitation.
- ✓ Disabled persons (including those in receipt of disability pensions) should not, as a result of their disability, be discriminated against in respect of wages and other conditions of employment if their work is equal to that of non-disabled persons.

Conclusion

One out of every ten people in India suffers from one form of disability or the other that is they possess physical or mental impairment substantially limits one or more of major life activities. In other words, 90 million of our countrymen live with, and learn to overcome in their own individual ways, problems which non-disabled can seldom understand.¹⁵⁰ The law should enable not only one in ten people but nine out of every ten people to lead their lives to their fullest potential. The law declares that disability need not be an insurmountable handicap as long as it can be properly understood and catered for. The law attempts to eradicate factors which produce low self-esteem in disabled people and empowers them to confront the insensitivity and ignorance of others. The real danger now is that those who had been vigorously demanding its enactment might become complacent and think that the job has been done.

The Act must be implemented in schools and colleges, in factories and workplaces, in transport and shopping centers. People with disabilities, and those who care for them, must ensure that discrimination is outlawed and barriers are removed as much from the physical environment as from the attitudes of ordinary people. The real battle for the right to full citizenship and active participation of disabled people is ahead.

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WOMEN AND EDUCATION DEVELOPMENT IN INDIA

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Abstract

Educate a girl and you educate an entire family. An educated girl can educate her whole family in different roles as mother, a wife and teacher. Education has dynamically motivated women to aspire for freedom, viz, Social freedom, Educational freedom, economic freedom, political freedom and freedom for career and earning. Education has played a very significant role in changing and emancipating the position and Status of women in society through the ages, the woman has been the subject of study – from the ancient to the modern times. In the **Rig Vedic period** Women were educated both in the spiritual as well as temporal subjects. The pattern of education in the **upanishadic period** become more philosophical in nature. In **Islam** female education was highly restricted. In **modern times**, education has attained immense importance as a source of Status mobility and consequent social change modern education with its various forms, i.e., formal, Non-formal, distance education etc., has opened the door for the choice of various vacations and status mobility for all human beings in spite of their socio-economic and cultural differences. The integrity and the development of a nation as well as society a great deal of emphasis is put nowadays on the education of women.

Introduction

Education has been seen as a magic Wand for curing the ills of Society. Education is a Force capable of generating new opportunities

for women. “Educate a girl and you educate an Entire family. An educated girl can educate her whole family in different roles as mother, a wife and teacher.

Education has dynamically motivated women to aspire for freedom, viz, Social freedom, Educational freedom, economic freedom, political freedom and freedom for career and earning.

Education has played a very significant role in changing and emancipating the position and Status of women in society through the ages, the woman has been the subject of study – from the ancient to the modern times. The woman has been branded as a mysterious creature as well as a devoted mother and self-sacrificing wife during various periods of time through which the human civilization has evolved out from its primitive roots to an advanced scientific and technical culture. The changing status and position of the woman in different periods and in different civilizations have very greatly influenced her upbringing and education.

For better understanding of the Socio-psychological dimensions of women education in India one may look into the background out of which the role, position and education of women have emerged from the past to the present.

In the **Rig Vedic period** Women were educated both in the spiritual as well as temporal subjects. They were given training in the religious love, in the historical tradition and mythology.

They were also given training in the fine arts as well as in the Military Science in certain cases. As a qualification for marriage, the education of a girl was considered as important as that of a boy.

The education of the women mainly centered round the acquisition of language and literature, the fine arts and the military science. The ancient literature records that there were Scores of women, eligible to become Rishis and composed very effective poetry. The name of Ghosa, the wife of the Great Seer Kaksivan can be mentioned. Two long hymns, 39 and 40 of the tenth Mandala stand to her credit. Lopamudra is another lady Rishi who is credited with having composed a hymn jointly with her husband Agastya.

The pattern of education in the **upanishadic period** become more philosophical in nature. The men and women shifted their attention from vedic ritualism to more intricate problems of life. The women engaged themselves freely in debates and Philosophical Symposia.

Education helped the women to become more balanced and lead a regulated good life. It was directed towards the development of their natural virtues and latent capabilities and aimed at all round development of their character and personality. Eminent women scholars of this period like Sulabha, Vadya, maitreyi and Gargi made significant contributions to the advancement of knowledge.

The **Buddhism** initially was averse to the admission of women into his Sangha system but later on agreed to the formation of the order of the nuns – these nuns were imparted religious and Spiritual education. A life of celibacy, austerity and strict mental discipline was expected of them.

The education for the women was also introduced at the later stage in order to help them to acquire the knowledge that would enable them to lead a fuller life. But the end of Buddhist era in India also resulted in the end of female education for many generations.

In **Jainism** women were also admitted into monasteries and given full facilities to get the best possible education. The Jain system of education had depth, was universal in nature and applicable to all alike, irrespective of Caste, creed or sex. The spiritually trained Jain women attained a high degree of academic education and involved themselves in preaching their faith of universal love and brotherhood. They dedicated themselves to social service.

In **Islam** female education was highly restricted. Only in the families in which the father was educated, the girls learnt to recite the verses of Quran.

In **modern times**, education has attained immense importance as a source of Status mobility and consequent social change modern education with its various forms, i.e., formal, Non-formal, distance education etc., has opened the door for the choice of various vacations and status mobility for all human beings in spite of their socio-economic and cultural differences. Higher education among women has so far been confined to higher castes. Among the lower castes it has not gained much significance. In general, higher education for girls is not favored because it is thought that they are to be married off and would not support the family. Once married their obligations are transferred to the husband and his family except in exceptional circumstances.

According to Carl Marx whatever changes that have occurred in the status of women, However, seem to be more due to spread of women's education. Plato and Aristotle Political Philosophers have affirmed principles embodies higher education for women has both microscopic and macroscopic implications i.e., education may transform the attitudes and the self-image of a woman.

The education of women has increased the number of their tasks as they have to perform duties which educated people are required to perform e.g., the achieving children, keeping bank account and maintaining the family budget etc.

Women's education has assumed special significance in the context of the country's planned development. This is because women constitute nearly half the nation's population representing a valuable human resource and play an important role in the development of the community and the national economy. Education enables women to acquire basic skills and abilities and fosters a value system which is conducive to raising their status in society. Recognizing this fact, great emphasis has been laid on women's education in the five year plans.

The First Five year Plan advocated the need for adopting Special measure for solving the problems of women's education. It held that women, "must have the same opportunities as men for taking all kinds of work and this presupposes that they get equal facilities so that their entry into the professions and public service is in no way prejudiced". It further added that "at the secondary and even at the university stage it should have a vocational or occupational basis, as far as possible so that those who complete such stages may be in a position, if necessary, to

immediately take up some vocation or other". Accordingly, the educational facilities for girls continued to expand in the subsequent plans. The major schemes undertaken encompassed elementary education, secondary education, university education, post graduate education and research, technical education, scholarships, social/adult education and physical education. The Second Plan continued the emphasis on overall expansion of educational facilities. This trend continued in the Fourth and Fifth Five Year Plans.

A landmark in the **Sixth Plan** was the inclusion of women's education as one of the major Programmes under Women and Development which was an outcome of the publication of the report of the Committee on the Status of Women in India. The programmes for universalization of elementary education were specially directed towards higher enrolment and retention of girls in schools. It was envisaged to promote balwadis attached to the schools to enable girls responsible for sibling care to attend schools. Woman teachers, where necessary, were to be appointed in rural areas to encourage girl's education. Science teaching in girls schools and colleges had to be strengthened to achieve greater participation of women in science and technology. Streamlining the admission policies to promote greater enrolment of women in engineering, electronics, agriculture, veterinary, fishery and forestry course was stressed. For boosting the education of women belonging to backward classes, the number of girls' hostels were to be increased. Instead, of adding more separate women's polytechnics, which were developed as multipurpose institutions for imparting training in arts, crafts, etc., co-educational institutions were encouraged as far as possible. The adult education program too received a fillip.

The **Seventh Plan** envisages restructuring of the educational programmes and modification of school curricular to eliminate gender bias. Enrolment of girls in elementary, secondary and higher education courses, formal as well as non formal, has been accorded high priority. At the elementary stage education has been made free for girls. Sustained efforts are to be made through various schemes and measures to reach 100 per cent coverage in elementary education. Financial assistance schemes to voluntary agencies to run early childhood education as adjuncts of primary/middle schools are to be expanded, particularly to help evolve innovative models suited to specific learner groups or areas. Efforts are to be made to enroll and retain girls in schools, especially in rural areas and also to enroll children belonging to scheduled castes, scheduled tribes and other weaker sections. Teacher training programmes are to receive continued priority with a view to increase the availability of trained women teachers and thereby to enhance girl's enrolment and reiteration in schools. Incentives by way of distribution of uniforms, free text books and attendance scholarships to needy girls are to be continued. Non-formal elementary education is to be expanded to benefit girls in the age-group of 6-14 years. Talented girls are to be encouraged to pursue higher education. It is also proposed to expand the 'Open Learning System', including correspondence courses for them. In order to promote technical and vocational education for girls, more women's polytechnics are to be set up and programmes for vocationalization of education are to be expanded.

To expedite education among the girls of the scheduled castes and scheduled tribes, additional facilities will continue to be provided

under the "Development to Backward Classes" sector. Girls above the matriculation stage will get higher scholarships, stipends than boy students. Financial assistance is envisaged for construction of hostel buildings for girls at the district level and for purchase of equipment, furniture utensils, book and periodicals in these hostels.

The National Policy on Education (NPE) is a landmark in the approach to women's education. It has attempted for the first time to address itself to the basic issues of women's equality. In the section titled, "Education for Women's Equality."

Education will be used as an agent of basic change in the status of women.

The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers and administrators.

It gives overriding priority to the removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education. Emphasis has been laid on women's participation in vocational, technical and professional education at different levels as also to promote women's participation in nontraditional occupations and existing and emergent technologies.

For universalization of elementary and adult education, the present programme of non-formal centers for girls needs to be extended to all educationally backward pockets of the country. Increased assistance should be given to voluntary organizations to run non-formal education centers for girls. In rural areas, special support services

should be provided to relieve the girls from sibling care and other household work like fetching water, fuel, etc. Skill development linked to employment opportunities in the villages is required to be given priority so that there is an incentive on the part of the parents to educate girls. It is necessary to develop adult education programmes for women linked with up gradation of their skills and income generating activities. Skill development for girls should be continuous process of learning and should be supported by programmes administered by other agencies such as polytechnics, Industrial Training Institutes (ITIs), Women's Centres in Agricultural and Home Science Colleges, etc. Continuing Education Centres should be set up in a phased manner to organize vocational training, provide opportunities for retention for literacy skills, and application of this learning for improving their living conditions. There are 104 it is functioning exclusively for women and 97 wings in general it is reserved for women. In 1949 the University Education Commission which was set up under the Chairmanship of Dr. S. Radhakrishnan has observed.

“There cannot be educated people without educated women. If general education had to be limited to men or to women, the opportunity should be given to women, for then it would more surely be passed on to the next generation”. The secondary education commission (1952-53) emphasized that: “Every type of education open to men should also be open to women”. The Report of the National Committee on Women's Education (1958-59) made a strong case for the education of women. The Education Commission (1964-66) endorsed the views of the National Committee on Women's Education and emphasized: “The education of women should be regarded as a major programme

in education. The National Policy on Education (1986) considered that “Education will be used as an agent of basic change in the

Status of women”. National Commission on Self-Employed Women and Women in the Informal Sector (1987-88) has emphasized: “Education is both an important instrument for increasing and bettering the chances of women's employability and for empowering women.

The National Commission for Women, a statutory body was set up under the National Commission Act, 1990 to safeguard the right and interests of women. This commission reviews legislations, intervenes in specific individual complaints of atrocities and takes remedial action to safeguard the interests of women where appropriate and feasible.

Women's studies programmes would also have four dimensions, viz., teaching, research, training and extension. Women's issues would be incorporated in courses under various disciplines. Research would be encouraged on identified areas/subjects. Seminars/workshops would be organized on the need for women's studies, and for dissemination of information and interaction. Educational institutions would be encouraged to take up programmes like adult education, awareness building, legal literacy, information and training support for socio-economic programmes of women's developments instructional programmes through media, etc., which directly benefit the community and bring about the empowerment of women. The programmes for women's education will have to be implemented as a priority so that women attain a comparable level of education by 2000 A.D. The strategy to be adopted for raising literacy levels and education among women has to keep in view the wide

cultural, geographical and ecological variations as also the problems relating to poverty and ignorance. The objectives to be achieved by 2000 A.D. in regard to women's education.

National Education Policy 2020

One of the primary goals of the schooling system must be to ensure that children are enrolled in and are attending school. Through initiatives such as the Sarva Shiksha Abhiyan (now the Samagra Shiksha) and the Right to Education Act, India has made remarkable strides in recent years in attaining near-universal enrolment in elementary education.

The second is to achieve universal participation in school by carefully tracking students, as well as their learning levels, in order to ensure that they (a) are enrolled in and attending school, and (b) have suitable opportunities to catch up and re-enter school in case they have fallen behind or dropped out. For providing equitable and quality education from the Foundational Stage through Grade 12 to all children up to the age of 18, suitable facilitating systems shall be put in place. Once infrastructure and participation are in place, ensuring quality will be the key in retention of students, so that they (particularly, girls and students from other socio-economically disadvantaged groups) do not lose interest in attending school. This will require a system of incentives for deploying teachers with knowledge of the local language to areas with high dropout rates, as well as overhauling the curriculum to make it more engaging and useful. To facilitate learning for all students, with special emphasis on Socio-Economically Disadvantaged Groups (SEDGs), the scope of school education will be broadened to facilitate multiple pathways to learning involving

both formal and non-formal education modes. Open and Distance Learning (ODL) Programmes offered by the National Institute of Open Schooling (NIOS) National Education Policy 2020.

Conclusion

Women are regarded as the nucleus of a nation. Just as the body is made up of cells, controlled by their nuclei, a nation is made up of millions of families depending upon women for their progress and well-being. So for the integrity and the development of a nation as well as society a great deal of emphasis is put nowadays on the education of women. Jawaharlal Nehru exhibited his assessment of the need for educating women when he declared at an annual conference on community development. "In order to awaken the people it is the women who has to be awakened. Once she is on the move, the household moves the country moved and thus, we build the India of tomorrow".

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A REASONABLE STUDY ON CONSTRAINTS AND CONTRIBUTION OF YOUNG ENTREPRENEURS IN THE ECONOMIC GROWTH IN TIRUNELVELI DISTRICT, TAMILNADU

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ABSTRACT

In human being economics, entrepreneurship is the process of identify and opening a business endeavour, sourcing and organising the required resources and taking as one the risk and boosted with the venture. "Entrepreneurship" may end result in new organisation or regenerate mature organisations in response to a surface business opportunity. A new business started by an entrepreneur is referred as a start up company. In recent natural life, the term has been extended to include social and biased forms of entrepreneurial activity. Entrepreneurship has played a major responsibility in economic success and the social order durability in many developed countries. Today India as developing country is faced with very big challenges of high levels of joblessness among the youth, especially university graduates. Students of today's grown-up group are the future entrepreneurs of the country. Entrepreneurship is superficial to bring financially viable welfare and may contribute significantly in nation's future wealth. Many college graduate students are unable to find jobs appropriate with the degree they finished. Former president of India Dr.A.P.J Abdul Kalam mentioned that the brightness of India is in the hands of youth. This study based

on both primary and secondary data. This research aims to meaningful the entrepreneurial point along with commerce students in Arts and Science College, Tirunelveli District in TamilNadu.

KEYWORDS: ENTREPRENEUR, ENTREPRENEUR SHIP, ATTITUDE, CAREER PLAN

Introduction

Entrepreneurs and entrepreneurship are maybe the leader on which economic health of societies was assembled. Improvement of entrepreneurship is in essence dependent on the entrepreneurial mind-set. It creates job that hence create more opportunities. Today, youths are exhibiting big plan in setting up of an enterprise. It is very important to identify these young people near the beginning and to encourage their entrepreneurial power. Economic surroundings, which evaluate entrepreneurial movement, push extra persons to put into practice their ideas through entrepreneurship and establish presumptions to find more successful measures.

The exposure to entrepreneurship upbringing has inference to the development of the attitude. Technical students show large interest in learning more entrepreneurship, still for the most part do not be expecting to practise

entrepreneurial careers. Not surprisingly students who have taken business related course were more interested in opening their life form business. They are also additional likely to have an idea for a business, product or technology. The positive attitude and superficial behavioural control acquired from disclosure to entrepreneurship education may enable them to consider follow business venture as preference career-plan after their studies. In the glow of current world events, this had become an essential area to study the attitudes of students towards entrepreneurs, constraints and entrepreneurship.

Definition of Entrepreneur

The word 'Entrepreneur' is lacking in originality as of the French word "Entreprendre" which means to accept. Many authors have defined 'entrepreneur' differently. Generally, Entrepreneur is a self identity who combines resources and work hard for production. According to Cantillion, "An entrepreneur is the mediator who buy revenue of invention at certain prices, in charge to put on the market at price that are certainly at the moment at which he commits himself to his cost".

Attitude:

Attitude manipulates the activities of the persons. Attitude is a usual approach of doing things. Successes and failures in life depend upon the attitude of the individuals. If feelings are positive, then being relations will be positive and human relations are obligatory for a victorious life. Attitude is an outlook to come close to an idea, event, person or an object. It is propensity to act in one way or the other toward an attitude object or something.

Types of Attitude

A different variety of attitudes consists of four basic types of attitudes in organisational behaviours. There are, positive attitude, negative attitude, neutral attitude and sicken attitude. In many times, in order to survive persons have to start change process. Positive attitude to define the personality of the whole organisation natural it is pass two categories good and bad. Positive attitude is the one in which people think that things will happen in a good way. Positive thinkers activities were always reach the environment in an effective way. Negative attitude is the one in which people think that things will happen in a harmful way. The negative attitude people always think in negative manner. Because of that their life will not come in fulfilled way.

Objectives of the study

- To analyse whether entrepreneurship is a career option among commerce students.
- To trace out their attitude level towards entrepreneurship.
- To suggest suitable measures to encourage Entrepreneurship among students in future.

Scope of the Study

This research is performing along with arts and science college students in Tirunelveli District. This research was help to know the attitude of students in taking entrepreneurship as a line of business and its help to improve the entrepreneurship programmes to promote entrepreneurship and to develop a country.

Review of Literature

Satheesh kumar.C (2017) clearly define that entrepreneurship show business a very important

role in developing our wealth by moulded the students and young entrepreneurs with innovations and entrepreneurial capacity. The beneficiary planned at decision out the attitude point of commerce students in the route of entrepreneurship. He found that the teachers do not motivate their students to come to pass an entrepreneur. He concluded that teacher's motivations are not much effective to accomplish the support to become a new entrepreneur.

Research Methodology

The methodology used by the research was descriptive approach. The study includes

together primary and secondary data. Primary data were collected by a structured questionnaire. The secondary data were collected from books, journals and websites. The collected data are tabulated and focus to statistical analysis like simple percentages and tabulation in order to make the process of analysis more clear and simple to understand. The study confined to Arts and Science College, in Tirunelveli District in the state TamilNadu. Commerce students from Arts and Science College in Tirunelveli District who are pursuing their under-graduation in commerce were taken as samples of the study. The studies to be conducted with the sample range of 100 students.

DATA ANALYSIS AND INTERPRETATION
TABLE 1: DEMOGRAPHIC DETAILS

	OPINIION	NO.OF RESPONDENTS	PERCENTAGE
Gender	Male	65	65
	Female	35	35
	Total	100	100
Age	18-20	26	26
	21-23	74	74
	Total	100	100

Source: Primary Data

The highest 65% Male respond in association with 35% female respond. The research determines the attitude just before entrepreneurship education under gender perspective. In the main 74% of the responds go to the age grouping is 21-23 years and 26% of the responds go to the age combination of below 18-20 years.

TABLE 2: CAREER PLAN AFTER GRADUATION

Sl.No	OPINIION	NO.OF RESPONDENTS	PERCENTAGE
1	Higher Education	42	42
2	Government Job	18	18
3	Job in Private company	20	20
4	Self Employment	10	10
5	Does not decided	10	10
	Total	100	100

Source: Primary Data

The above table exposed of 100 respond, 42% of the respond belongs to higher education. 18% of the respond are like better to job in private company. 20% of the respond look forward to to Government Job. 10% of the respond have target to Self employment and also negative response about their career plan.

TABLE 3: HAVING ENTREPRENEURS IN THEIR FAMILY

Sl.No.	OPINIION	NO.OF RESPONDENTS	PERCENTAGE
1	Yes	32	32
2	No	68	68
	Total	100	100

Source: Primary Data

The above table showing of 100 respond, 68% of the respond didn't have an entrepreneur in their family. 32% of the responds encircle an entrepreneur in their family.

TABLE 4: MOTIVATING FACTORS WHICH INCREASE THE DESIRE FOR ENTREPRENEURSHIP

Sl.No.	FACTORS	NO.OF RESPONDENTS	PERCENTAGE
1	Family Members	24	24
2	Neighbourhood Entrepreneurs	16	16
3	Career Advisor	22	22
4	Education system/College	25	25
5	Others	13	13
	Total	100	100

Source: Primary Data

The response to the question whom or what motivated the students to start their own business, Majority 25% of the react replied that they are motivated by Education system and their College. 24% of the react are encouraged by their family member. 22% of the reacts are indicated to their Career advisor. 16% of the reacts are encouraged by entrepreneurs in their neighbourhood. 13% of the reacts are motivated by others.

TABLE 5: PARTICIPATION IN ENTREPRENEURIAL DEVELOPMENT/ TRAINING PROGRAMMES

Sl.No.	OPINION	NO.OF RESPONDENTS	PERCENTAGE
1	Yes	52	52
2	No	48	48
	Total	100	100

Source: Primary Data

Majority 52% act in response replied that they are participate in such programmes and the rest 48% act in response replied that they did not have the opportunities to participate in Entrepreneurial Development Programmes.

TABLE 6: ATTITUDE LEVEL OF THE RESPONDENTS TOWARDS ENTREPRENEURSHIP

Sl.No.	OPINION	NO.OF RESPONDENTS	PERCENTAGE
1	High	34	34
2	Moderate	47	47
3	Low	19	19
	Total	100	100

Source: Primary Data

Majority 47% act in response replied to have Moderate level opinion towards entrepreneurship. 34% act in response replied to given High level opinion and the rest 19% act in response replied they are Low level opinion towards entrepreneurship.

FINDINGS OF THE STUDY:

- It is found that, out of 100 respond, 65% of Male responses in comparison with Female respond and it is observed that, 74% of the respond belong to the age combination of 21-23.
- It is discovering that, 42% of the respond feel right to higher education of their Career plan after under graduation.
- It is found that, out of 100 respond, 68% of the respond didn't have entrepreneurs in their family.
- It is observed that, out of 100 respond, Majority 25% of respondents to answer that they are motivated by Education system and their College.
- It is revealed that, Majority 52% of respondents to react that they are did not have the opportunities to participate in Entrepreneurial Development Programmes.
- It is found out that, 47% of the respondents have sensible level opinion towards entrepreneurship.

RECOMMENDATION OF THE STUDY

Universities be supposed to involve in our early stage to provide entrepreneurship

education on to increase awareness of students about entrepreneurship, shaping their attitude and attractive their superficial behavioral control and personality traits. Entrepreneurial concentration among students would be improved if their colleges brought them into contact with the networks required to start new business and help them to create new business enterprise creations. Higher Education systems can also additional fast the entrepreneurial intensions of students by increasing entrepreneurial awareness and importance. Entrepreneurship Guidance cell in colleges should arrange workshops, seminars, training oriented on Entrepreneurship Development Program.

Conclusion

Entrepreneurship among students has no disbelief to improve the possessions of the state in general and of the family particular. Today, students are enthusiastic to take up activities that were considered the safeguard the growth of the economy. While activity the present study it become apparent that young educated students have interest in entrepreneurship. Therefore, something like to be need to gain more knowledge about the young educated students and their views on entrepreneurship. Rural area Students

have different attitude towards self employment because of many factors influence their awareness to start their own business.

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A GLANCE OF CAUSES AND CONSEQUENCES OF MIGRATION IN INDIA

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ABSTRACT

Migration process has been one of most dynamic human activities from the very beginning of human life. During early days people used to move from one forest to another in search of forest products. When most of people divorced forest life and adopted civilized life they developed relationship with domesticated animals and fertile land. As a result, mobility of mankind changed considerably. They almost left a wanderer's life and started developing settlements. Certainly at this stage also mobility of mankind did not stop at all. In fact people continued to move from one region to another in search of fertile land for developing cultivation. Afterwards, the nature of mobility frequently changed. The people moved from early civilized area to other parts of world, partly for agricultural purposes or for trade and partly for investigation. Migration of the people to big cities takes from all the corners of the country with different social and cultural background. When such people meet in cities and stop living together, a new cosmopolitan culture develops, cities are, therefore, known as "melting pot of cultures". Such cultures are more liberal, impersonal, self-centered and more materialistic.

KEY-WORDS

Migration – Climate – Poverty – Drought
– Water Logging – Population – River –

Agricultural – MENA- Thepull- Opportunities –
Urbanization – Rural – income Knowledge- Family
– Environmental

INTRODUCTION:

Migration process has been one of most dynamic human activities from the very beginning of human life. During early days people used to move from one forest to another in search of forest products. When most of people divorced forest life and adopted civilized life they developed relationship with domesticated animals and fertile land. As a result, mobility of mankind changed considerably. They almost left a wanderer's life and started developing settlements. Certainly at this stage also mobility of mankind did not stop at all. In fact people continued to move from one region to another in search of fertile land for developing cultivation. Afterwards, the nature of mobility frequently changed. The people moved from early civilized area to other parts of world, partly for agricultural purposes or for trade and partly for investigation. Migration of the people to big cities takes from all the corners of the country with different social and cultural background. When such people meet in cities and stop living together, a new cosmopolitan culture develops, cities are, therefore, known as "melting pot of cultures". Such cultures are more liberal, impersonal, self-centered and more materialistic.

CAUSES:

People move for many reasons. To decide, they think about what is good or bad about staying or moving. Push factors are those in their old place which force people to move. For example, there may be civil wars in general in the country, but political or religious oppression, climate changes, lack of jobs or simply poverty are all important push factors. Pull factors are factors in the target country which encourage people to move these include peace and safety, a chance of a better standard of living in general as well as political and religious freedom.

PROCESS OF MIGRATION:

There are many definition of migration. According to Lee, 'migration is permanent or semi-permanent change of residence'. According to Caplow, "Migration is considered as a change of residence and should not necessarily involve any change in occupation." According to Weinberg, "Human migration as change of place permanently or temporarily for an appreciable duration as in case of seasonal worker. According to Safa, "Migration is normally viewed as an economic phenomenon through non-economic factors obviously has some bearing. Though pull factor dominates the process of migration from rural to urban areas, yet social networks both at the origin and destination are to be considered as an integral part in the whole process of migration¹. The majority migrates only short distances and thus establishes "currents of migration" towards larger centers. This causes displacement and development processes in connection with populations in sending and destination regions. This causes migration chains develop over time. Urban residents are less prone to migrate than rural people. This is also true for female population.

Agriculture is the main occupation of migrants before migration at their place of origin. The highest proportion of migrants left their home at 10 to 20 years age group. 61.88% migrants revealed that friends and relatives were instrumental in their migration². The process of migration deals with the change in place of residence. With the change in place of residence changes in social life takes place. It also brings change in process of social interaction, change in social group, change in culture, change in obligations and duties, new expectations, problem of adjustment at new place, social mobility and many other socioeconomic challenges³.

FACTORS RELATED TO MIGRATION:

Two principle factors-push and pull-influenced people for migration. In the study, push factors are poverty, unemployment and natural calamity, while better opportunity, high wage, relatives or friends stay since long time are the indicators of pull factors. Migration is a natural process that often happens depending on the socio-economic, demographic, cultural, political and environmental factors related to the migrant people. All of the factors of migration are included in two broad classifications as Push and Pull factors. Push factors are those that compel a person, due to different reasons, to leave place of origin and to go to some other place. For instance, lack of work opportunities, unemployment and underdevelopment, poor economic condition, lack of opportunities, exhaustion of natural resources and natural calamities⁴. On the other hand, pull factors indicate the factors which attract migrant to an area, like, employment and higher education opportunities, higher wages facilities, better working condition. In aspect of Bangladesh, factors such as, poverty, natural calamities e.g.

flood, draught, soil erosion, river erosion, etc and socio-cultural factors like marriage, family conflict, social discrimination, social problems, political chaos, dominating village elders, better employment, better life living, better education facilities etc. are considered to be the determinant of internal migration. The “push”: mostly declining opportunities in agriculture Situations of surplus labour arising from scarcity of cultivated land, inequitable land distribution, low agricultural productivity, high population density and the concentration of the rural economy almost exclusively on agriculture frequently lead to an increase in outmigration. This combination of factors creates a “push” that is encountered more often in fragile environments, examples of which are cited below⁵.

Drought:

Drought is the classic “push” affecting millions of people especially in sub-Saharan Africa and South Asia. In Africa the movement of people in a fragile and challenging environment can be seen as one of the main characteristics and drivers. Drought-prone Sahelian and Sudanese rural economies have strong traditions of trade and labour migration⁶. It is estimated that the population of Nouakchott in Mauritania rose forty-fold between 1965 and the end of the 1980s because of prolonged drought and loss of livelihoods It is likely that migration will become even more important: a European Food Security Network study of employment and labour mobility in Ethiopia notes that migratory labour is likely to play an increasingly important role as a coping mechanism for food-insecure rural house-holds⁷.

WATER-LOGGING:

Water-logging can also be a trigger for migration. In parts of Pakistan, the uncontrolled

use of irrigation water has resulted in the water logging and salination of lands. This has led to falling crop yields, which in turn has led to migration by poor families.

POPULATION PRESSURE AND LAND FRAGMENTATION:

Having little access to land in a predominantly agrarian society leaves the landless with few alternatives to migration. In some Latin American countries access to land is so limited that nearly all poor young people view migration as their main and perhaps only livelihood option. The PPA in Ecuador tellingly states “The voices of poor people in Ecuador are voices of people on the move, travelling to new places in hope of improving their circumstances”. Many young people in the study sites of Association 10 de Agosto, Voluntad de Dios, La Calera, and Tumbatu and Tablas possessed no land at all and a majority migrated temporarily or permanently to work in factories, farms, as domestics, or selling handicrafts. The situation in parts of Cambodia is the same where there are reports of “a new and growing breed of land-less workers which has led to increased migration from rural areas to cities and other countries”⁸.

RIVER-BANK EROSION:

In Bangladesh several districts are affected by river bank erosion which has been an important driver of migration. According to a study conducted in the late 1980s the number of people affected annually by river bank erosion in the delta areas was 1 million. The study found that roughly 11 per cent of the squatters in Dhaka came from Barisal district and a further 31 per cent from Faridpur. A further 19 per cent of the rickshaw pullers were from Barisal and 32 per cent from

Faridpur. Recent studies also show that such areas have high outmigration rates⁹.

POOR MOUNTAIN AND FOREST ECONOMIES:

In the poor mountainous areas of South Asia low agricultural productivity, poor access to credit or other pre-requisites for diversification and high population densities create the conditions for outmigration. A recent increase in migration has been reported from Uttaranchal by Mamgain as the fragile mountain ecosystem cannot support increasing populations. The poor mountainous districts of Nepal also have high rates of outmigration. More or less the same factors create a push from many forested areas where population pressure has increased and CPR based livelihoods have become unsustainable. The very high rates seen from forested tribal areas of Madhya Pradesh in India are an example of this¹⁰.

OTHER PUSH FACTORS:

Apart from environmental push factors is the downsizing of public sector jobs and overall stagnation in formal sector job creation. In MENA countries migration has been triggered by a rapid growth of their labour forces, high rates of unemployment, and a heavy reliance on the public sector for job creation⁹. Roughly 70 per cent of the poor in the MENA region live in rural areas. Since the 1970s, the share of employment in agriculture has declined rapidly but manufacturing and other industries have not increased proportionally creating a stream of rural-urban migration in all MENA countries, leading to rapid urbanization and, in turn, to the transformation of urban spaces into clusters of unemployed people¹¹.

URBANIZATION:

Urbanization has been a major driver of internal migration in many countries and has overtaken other factors in many Asian locations. Rates of urbanization influence rural-urban wage differences: an increase in the demand for labour in urban areas can push up urban wages and increase migration. Rural-urban differences in average incomes increased in many South and East Asian countries during the 1990s, especially in China and fell in most African countries. Current ESCAP projections are that urbanization rates in South and South-West Asia will soon exceed other regions in Asia. Urbanization is progressing throughout Africa albeit more slowly: in 1960, 18 per cent of the population lived in urban centres. In 1990, the figure had increased to 34 per cent for Africa as a whole. New opportunities in agriculture¹²: Since the time that high yielding varieties, assured irrigation and agro-chemicals were introduced across the developing world in the 1960s high productivity agricultural pockets have become a magnet for poor migrant workers from poor areas. This continues to be an important pull due to the marked wage differences in many countries even today: for instance there is much rural to rural migration between lowland and upland Viet Nam. Workers go from the densely populated Red River Delta in the North, to the Central Highland frontier which had until very recently a growing export oriented agro-economy primarily in coffee. Similarly rural-rural migration in Ethiopia has increased since 1991 where young men from heavily populated areas go to irrigated farms for three to five months.¹³

KNOWLEDGE AND AWARENESS OF MIGRATION:

By the term “safe migration,” most Bangladeshi migrants meant finding a “good company” to work for at a “good salary.” A substantial proportion of aspirant migrants said that “recruitment by the government” rather than by a recruitment agency was the key to safe labour migration. Interestingly, all the Bangladeshi respondents expressed the belief that as long as an agency was involved in the recruitment process, it was impossible to make the process safe. Some returnee migrants defined safe labour migration as “completing the whole process without an intermediary¹⁴.”

The impacts on family structure: While women participants voiced worries about the effect of migration on their families and social structure during many PPAs it was also noted that the prolonged absence of male decision makers can result in a change in the social order with women becoming more vocal in village decision-making and participating more often and openly. For example a PPA conducted in Indonesia shows that women have gained more power in the domestic sphere because they earn more cash income and manage landed assets more often now than they did ten years ago. Similarly in Ecuador women are participating in greater numbers in community¹⁵ development activities because of the high outmigration of males. In the Senegal River Valley also women have adapted to long absences of their emigrated husbands by becoming more active in farming. While migrant work has stressed household relations, many women may also benefit from related independent incomes. For many years, the focus was on migration as a problem, either because it was seen

as a consequence of a lack of development, or because of fears about a ‘brain drain’ of skilled workers. Today, there is a much greater recognition among policymakers that migration can contribute to development, and that these benefits can be enhanced where policymakers have the capacities to manage migration effectively. In addition to contributing to economic growth in destination countries, migration can contribute to poverty reduction and economic growth in origin countries, particularly as a result of the remittances sent back by migrants, through investments by diaspora associations, and when migrants go home. Capacity-building is required not just to enhance the positive outcomes of migration for development, but also to reduce or prevent potentially negative outcomes. In certain circumstances, for example, remittances can become a disincentive to work for those left at home, and diaspora investments can exacerbate disparities, including gender disparities¹⁶.

CONCLUSION:

This study derives that migration is a function of push and pull factors that is in rural areas increasing of population did not have job facilities, reasonable income, basic amenities. The pull factors of better job facilities, good salary, and more income, medical and educational facilities are attracting the rural people to move to the cities like Chennai city. The push factors of no job facilities, low salary, less income, drought, less medical and educational facilities are the push factors of the rural people from rural to urban migration. Even though, to minimize the rural to urban migration and to prevent to move to cities the following are the some measures has to be taken by government and government organizations.

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KANCHIPURAM CITY IN TRANSITION

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ABSTRACT

This paper attempts to highlight the growth of Kanchipuram City from a historical perspective. The emergence of cities in the Tamil Country could be traced to the early historical period. Cities like Uraiyur and Madurai developed into Capital Cities of Sangam Kingdoms. The Chapter attempts to narrate the topography, extent and expansion of Kanchipuram City. Its existence could be traced to the Sangam Period. It was the Capital of Tondaiman Ilantiraiyan, a Tiraiyar Chieftain of the Sangam Age, who ruled the northern Tamil Country. Later it was the Capital of the Pallavas (A.D. 350-900). The Cholas (A.D. 850-1238), who conquered the Pallava Region, made Kanchipuram an important political and economic centre. During the Pandya and Vijayanagar periods, it retained its political and economic importance. Its association with the Nayanmars and Alvars are well known and deities in Kanchipuram were praised in their hymns. During the long years of its existence, the City has shown a remarkable progress in the development of trade and commercial activities. It was a center of textile production and metal work during the Pallava and Chola Periods. Through the process of growth, the City annexed the neighboring areas and enlarged its size to accommodate the growing diverse population.

INTRODUCTION

The emergence of cities in the Tamil Country could be traced to the early historical

period. Cities like Uraiyur and Madurai developed into Capital Cities of Sangam Kingdoms. Ports like Arikamedu, Puhar and Korkai became centers of maritime trade. The Sangam Literature, excavations and inscriptions provide some reliable data for the study of the origin and growth of cities. Some of the Cities in the Sangam Period survived for a very long time as important centers, though information with regard to their existence and development are very meager. However, this meager information was studied by some historians to understand and explain the origin of cities and their development. In her work, *Trade, Ideology and Urbanization*, R.Champakalakshmi, utilising the literary and archaeological materials, traced the growth of ancient settlements, including some cities in the Tamil Country. T.K.Venkatasubrahmanyam's, "**Growth of Urban Centers in Early Tamilakam**", deals with the patterns of growth of the urban settlements during the Sangam Period.

City in Transition

The City of Kanchipuram (Headquarters of Kanchipuram District), located on the northern bank of the Vegavati River, has a hoary antiquity. Its existence could be traced to the Sangam Period. It was the Capital of Tondaiman Ilantiraiyan, a Tiraiyar Chieftain of the Sangam Age, who ruled the northern Tamil Country. Later it was the Capital of the Pallavas (A.D. 350-900). The Cholas (A.D. 850-1238), who conquered the

Pallava Region, made Kanchipuram an important political and economic centre. During the Pandya and Vijayanagar Periods, it retained its political and economic importance. Hieun -T-sang, the Chinese Pilgrim, referred to the Stupas erected by the Mauryan King, Asoka. It was an important center for Buddhism and Manimekalai, the Buddhist Nun of the Post Sangam Period, visited this City. Its association with the Nayanmars and Alvars are well known and deities in Kanchipuram were praised in their hymns. During the long years of its existence, the City has shown a remarkable progress in the development of trade and commercial activities. It was a center of textile production and metal work during the Pallava and Chola Periods. Through the process of growth, the City annexed the neighbouring areas and enlarged its size to accommodate the growing diverse population.

The ancient topography of Kanchipuram is known from the *Perumbanarrupadai*,¹ a work of the Sangam Period (First and Second Centuries A.D.). It was mentioned as an important City of the King Kachchiyon, who is identified with Tondaiman Ilantiraiyan, a contemporary of the Chola King, Karikala. However there is no direct mention of the name of the City in the work. It appears in the name of the King as the first segment and a short description of the City is found in the work.² It mentions that the City was well laid out in the form of a lotus flower and it was surrounded by a high rampart and a deep moat which was surrounded by a forest of trees. The roads in the City are described as full of potholes due to the frequent running of chariots. The buildings in the city were constructed with burnt bricks. There were markets and Temples inside the City.

The City boasts of a Fort with a rampart and a moat. Though the epigraphical and literary

evidence is quite clear about the existence of a Fort with rampart and moat from the Sangam Age, there is no reliable description of the Fort. The evidence from the *Perumbanarrupadai* has already been quoted. Nayanmars³ also mention the existence of a Fort with high rampart. The hymns of Alvars, especially those of Tirumangai Alwar⁴, mention the City surrounded by a Rampart. The Gadval Plates⁵ of Vikramaditya-I mentions the City of Kanchi with a big rampart which was unsurmountable and difficult to be breached and it was surrounded by a great moat unfathomable and hard to be crossed. The excavations conducted here could not trace any evidence with regard to the Fort, Rampart or Moat. It is generally believed that the Pallavamedu, located on the west was the site of Pallava Palace. Ruins of structures and brickbats could be noticed in that area.

On the basis of the Temples of the Pallavas, epigraphs, literature and supported by archaeological evidence, we may suggest that the size of the City gradually increased. The western extension of the City went up to the Kailasanatha Temple since it was built by Rajasimha (700-728 A.D.) and referred to as situated in Kanchipuram. The area around Merralisvara Temple must have formed another point in the boundary on the west. On the east, we can fix the Temples of Vaikuntaperumal and the Nerikkaraikkadu as forming the limits. On the south east, the extension might have reached drawn up to the Temple of Tiruvehka since it was referred to by Tirumangai Alwar as situated within Kanchipuram. In the north, no extension beyond the Iravatanesvara and Piravatanesvara Temples could be noticed and obviously that region was a low-lying area or otherwise unfit for occupation. On the south, the River Vegavati formed the natural boundary to the City.

The growing importance as a political centre and development in economic activities probably led to the establishment of different quarters in the City. The inscriptions provide some names of these quarters occupied by different communities. Kachchippedu has been identified as a locality situated outside the City of Kachchi (Kanchipuram) by M. Rajamanikkanar⁶. He explained the suffix *pedu* as a place name applied to an area in the neighbourhood of a City. On the other hand, N. Subrahmanian takes it as a part of the City.⁷ However, during the Pallava and Chola Periods, the name Kachchippedu was applied to the whole City. In the inscriptions, both the names (i.e. Kanchi/Kachchi, Kachchippedu) were used synonymously to refer to the City. The Vaishnava Alvars mentioned that Uragam and Tiruvehka were situated in Kachchi. In the days of Uttamachola, Kachchippedu was referred to as a Nagara and the Uragam was included in it. Again the Kailasanatha Temple, situated on the western extremity, was included in Kachchippedu. The Ainjandi Durga Bhattarakki Temple, situated in the centre of the City, was included in Kachchippedu. From the above details it is clear that the City of Kachchippedu lay at least between these two Temples in the early stages.

A few quarters of the Pallava Period, located within the limits of Kanchipuram, are known. A market is referred to in an inscription of Nandivarman-II.⁸ In 864 A.D., the market was established with the permission of the ruling King. The inhabitants of a quarter, called Videlvudugu Kudiraichcheri, were permitted to sell articles varying from *karpuram* (camphor) to *cheruppu* (footwear) in the market. Permission was granted on a request made by an officer, Anuttarappallavaraiyan. Another officer, Kadupattigal Tamilapperaraiyan, executed the

orders. About the inhabitants of the *cheri*, no details are available. The name, Videlvudugu, was a title, usually associated with the Pallava Kings. Kudiraichcheri could be understood as a settlement of royal horsemen or members of the King's Regiment.

A part of the City was known as Aimmanaich-Cheri. The engravers of the Pattattalmangalam Plates⁹ (Nandivarman II, A.D. 731) and Velurpalayam Plates¹⁰ (Nandivarman-III, A.D. 846), namely Sridandi and Perayan respectively were from Aimmanaich-Cheri in Kachchippedu. Aimmanaich-Cheri may be identified with the Kammala (Smith) Quarters. Kilpaicaram was another part of the City mentioned in the Bahur Plates (Nripatungavarman, A.D. 869). It was a settlement of Goldsmiths (*Svarnnakritsavvru*)¹¹. Some quarters of the Pallava Period could be gathered from the Madras Museum Plates of Uttamachola¹² Kambulanpadi, Atimanappadi, Kanjagappadi and Erruvalich-Cheri are the four quarters occupied by the *pattusalins*. The *pattusalins* were the weaving community. Iranajayapadi, Ekavirapadi and Vamanasankarapadi are the three quarters occupied by the Sankarapadiyar. The Sankarapadi Community manufactured and marketed oil¹⁴ and the above quarters were occupied by the Oil Pressers and Oil Merchants. The other quarter mentioned in the Copper Plates is the Cholaniamam. Though it looks like a name given during the Chola Rule, the older name of the Pallava period seems to be Devar Cheri, evidently related to King (*devar*). The quarter was occupied during the Pallava days by the Producers of Royal Cloth (*rajavastra*). This quarter was inhabited earlier by a group called Tolachcheviyar alias Elakkaiyar, probably Groups of Weavers. Since the population of this group was very much reduced during the

Rule of Uttamachola, new inhabitants were settled in this part of the City. Virappadi was another quarter mentioned in the copper plate. The Madhyastha Narpattennayira Mangaladittan was a resident of this quarter. The last part of the name, Mangaladittan, indicates Brahmana association. Hence Virappadi could be identified with a Brahmana Quarter. Another quarter mentioned in the copper plate is Uragam where the famous Temple of Vishnu (Ulagalanda Perumal) is situated. The name Uragam could be explained as the centre of the Ur. Ologamarayap Peruncheri was another quarter of the City.¹³

Though the locations of all these quarters are not clearly known, there is no doubt that they were situated within the limits of Kanchipuram. The copper plate clearly mentions that these quarters belonged to Kachchippedu and uses the following phrase in this connection, *ivvur kambulan padiyum atimana padiyum*.¹⁴ In another instance, Uragam is mentioned as¹⁵ Kachchippettu Uragattu, indicating that it was a part of Kachchippedu. Though there may be some difference in the meaning of *padi* and *cheri*, it may be said that in this case both the suffixes refer to a part of village. Another quarter mentioned was the Ranavirappadi¹⁶, the place of a prosperous merchant who had gifted to the Temple at Uttiramerur on several occasions during the Rule of Parthivendravarman. Perhaps this quarter could be identified with the Iranajayapadi of the Madras Museum Plates of Uttamachola on the basis of similarity between the names.

Another quarter mentioned in an Uttamachola Inscription was the western block called Kadumpidugu (*kadumpidugu merkappu*).¹⁷ The Temple of Terkkirunda Nakkar and a Shrine for the Karikalacholap-Pillaiyar are

mentioned in the inscription. Since the inscription is from the Chokkisvara Temple the Terkkirundanakkar Temple may be identified with the Chokkisvara Temple situated on the northeast of Kamakshiamman Temple. Hence the western quarter of Kadumpidugu may be located around the Chokkisvara Temple. The name, Kadumpidugu sounds, like a Pallava Title. The last segment of the Title pidugu, was a title borne by Pallava Kings. Some of their titles have, pidugu, as their last segment.¹⁸ Hence this quarter might have been established during the Pallava period.

END NOTES

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15. *S.II*, 3, 128. 1.23.
16. *S.II*, 11.14-15.
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UNITED STATES OF AMERICA AS A NATION OF IMMIGRANTS

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America is a nation of immigrants. The factors that induced the emigration to the United States were distresses caused by famine, political oppression, ethnic conflict and population explosion in Europe. Medical advancement which lowered the death rate, creation of poor working class due to industrialization, accelerated by the invention of steam engine and other technological developments were also causative factors. America's need for manpower during its industrial revolution was the decisive factor for the immigration.² When compared to other countries United States has been receptive to immigrants of diverse cultures, when national interests demanded import of labour into the country.³ This article deals about the immigration waves spread over in different periods of time in the United States. Though emigration from Western Europe began in 17th century, a mass exodus took place in the mid 19th century, which can be divided into four waves.⁴

Colonial Period (1609-1775)

During the colonial period the British government and the colonists encouraged immigration, with a view to quickening economic development of the new land. Their policies provided the immigrants with land grants, transport, loans to purchase tools and religious and political freedom. At the same time they conquered the resisting native inhabitants and put them in reservation.⁵

The Open Door Period (1776-1881)

The independent America had encouraged the free flow of immigration for about a century from 1776-1881 and thereby facilitated millions of immigrants settling in the United States.⁶

George Washington, the first President firmly supported immigration. The early immigration laws restricted criminals, the insane, prostitutes and anarchists. But there was no restriction on grounds of nationality. Since 1882 China was prohibited from entering into the gates of America.⁷

While John Adams (1797-1801) was in power, the anti-immigrant feelings ran high. Three years after, the Alien and Sedition Acts were passed by which the period of residence was raised to fourteen years and a period of intent five years.⁸ The Alien Act which a part of the Alien and Sedition Acts gave the President full powers to rule out of the country any alien. As the Alien Act had only two years validity it simply lapsed.⁹ This was the first Act passed in a bid to drive the aliens out of the country.¹⁰

The Naturalization Act of 1801 restored the requirements of residence of 1795 and the provision of its 5 year period which prevails even today. The Nationality Act which was amended during the War of 1812 prohibited any alien including the British from being naturalized if he had not declared his intention to become a citizen

before the commencement of war.¹¹ Subsequently in 1819, statutes seeking to improve the conditions of ships bringing immigrants to United States were passed.¹² The wave of immigrants from the British Isles was very high during 1840-1870. This was mainly due to the famines especially loss in potatoes during decades from 1840. As a result the over populated, undeveloped rural population from Western Europe had rushed into urban United States for survival. The extraordinary hard labour rendered by the flock of rural Irish boosted the industrial status of United States during the mid 19th century.¹³ Italians were not encouraged by their government to emigrate for two decades from 1861.¹⁴

The Federal government did not allow oriental slaves, prostitutes and alien convicts into the United States from 1862.¹⁵

Until 1870 citizenship was not granted to Blacks. The condition of American Indians was even worse than that of Blacks. In 1887 Congress recognized citizenship on acculturated Indians who were not residents on reservation according to Dawes Act. At last in 1924, Congress gave all the rights to become citizens to Indians who were born in America.¹⁶

The wave of immigrants consisted of mainly Catholics and Jews from European rural areas. Although they were discriminated, they provided manpower which helped industrialization reach to a dizzy height.¹⁷ Asians followed Europeans gradually with China occupying the first place having its number peaking in 1870's. Japanese officially sanctioned emigration in 1886 and other Asians including Koreans, Hawaiians, Indians, Bengalis, Pakistanis and the Filipinos followed suit. This led to enactment of new immigration laws.¹⁸

In 1870, the Naturalization law allowed Blacks to be naturalized. Asian immigrants were allowed to live in the United States without naturalization.¹⁹

The Regulation Period (1882-1916)

Though the immigrants entered into United States from different Asian countries of diverse culture and religion, the American government considered them totally as Asian immigrants.²⁰ Chinese were the first ethnic group excluded from the United States.²¹ Following Chinese the Japanese and Filipino were the victims of Anti-Asian Movement for three decades from 1905. Gradually this exclusion turned to be against all immigrants in 1924, and it had its force of law for 40 years.²²

The Restriction Period (1917-1964)

Immigration Act of February 5, 1917 and that of May 26, 1924 are prohibitive in nature. The Passport Act of May 22, 1918 which was subsequently amended in 1918 and 1920, the Act of May 26, 1922, the Act of March 4, 1929, the Alien Registration Act of June 28, 1940, the Act of June 20, 1941 and the Internal Security Act of 1950 supplemented the 1917 Acts. Despite the above Acts refugees were allowed to enter since the later part of 1940's. Alien orphans were also admitted from 1953.²³

McCarran-Walter Act (1952)

The Immigration and Nationality Act, commonly referred to as 1952 Act, enacted by McCarran-Walter, also known by his name, replaced the earlier laws.²⁴ This act put an end to the complete exclusion of naturalization and immigration on grounds of race and ethnicity. Naturalization law was liberalized to include

Chinese in 1943 in the context of the outbreak of Second World War. The later liberalization process set in motion in 1952 was with a view to facing the Cold War situation.²⁵ This Act indirectly admitted unlimited number of aliens temporarily by using the discretionary power of the Attorney General.²⁶ Although this Act encouraged liberalization of immigration rules many of the restriction clauses of 1924 Act remained operative in the 1952 Act.²⁷

The 1965 Immigration Law

President Eisenhower was not honest in fulfilling his promise to amend the McCarran-Walter Act. His immediate successor John F. Kennedy, who had committed to undertake immigration reform, sent up a proposal to Congress in 1962. Yet no significant progress was made until his assassination. Next to John F. Kennedy, Lyndon Johnson became the President. Johnson in his address made in 1964 called for an end to National Origin Quota System.²⁸ Within a year less than 1/3 of a million legal immigrants came to the country.²⁹

The 1965 Immigration Law is considered a mile stone in the history of immigration legislation.³⁰

Immigration in post - 1965

Before 1965 the immigrants had come mostly from western hemisphere. The 1965 immigration Law facilitated the entry of Asians and Latin Americans in large number.³¹ A large number of Asians migrated to California and settled there in the late 1960's. During 1970's the percentage of Asian and Hispanic immigrants was higher.³²

The entry of illegal immigrants from Cuba and Haiti due to poverty and alleged political

oppression was the problem of concern in America in the 1980's and early 1990's.³³

In order to weaken the wave of illegal immigration, the Congress passed the Immigration Reform and Control Act of 1986.³⁴ This law provided for illegal immigrants becoming legal citizens. It contained clauses to penalize the employers who knowingly hired illegal immigrants.³⁵ Radical changes were made in the United States immigration policies in 1996.³⁶ As a result, the Anti- Terrorism and Effective Death Penalty Act (AEDPA) and Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) were passed. Under these Acts since 1996 about 1,000,000 persons have been deported.³⁷

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ORIGIN OFFEMINISM THEORIES – AN OVERVIEW

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Ensure women's equal access to economic resources, including land, credit, science and technology, vocational training, information, communication and markets, as a means to further the advancement and empowerment of women.

Beijing Declaration, Sept. 1995

Action for Equality, Development and Peace.

Women constitute half of the world population, yet women are ignored. Among the sexes, there is no equality. Women “accomplish two third of the world's work, receive one tenth of its income and own less than one hundredth of its property.

Approximately our earth is 4000 million years old. For one to two million years, humans lived in societies based on hunting animals and gathering wild food. The existing evidence indicates that women gathered fruits, vegetables and grains, while men did most of the hunting. So the first division of labor was along sexual lines.

In this sense, Shulamith Firestone, also take this approach. She argues that male domination is, at origin due to women's reproductive role “it appears that the biological facts of childbirth and nursing did limit women's mobility, so it made sense for men to do the wide-ranging hunting”

God created man and woman as an equal genders, but miserable throughout the ages,

women have been subjugated and lowered to an inferior position in the social set-up. The status of woman throughout the world has been undergoing a lot of changes, right from the early period.

Most clan of societies are “Patrilineal” meaning that descent and inheritance are calculated through the father the wife usually goes to live with her husband's family. Many patrilineal societies are also ‘patriarchal’, that is male dominated.

Yet there are also many clan societies that are “matrilineal”, with the descent and inheritance through the mother kinship calculated to the mother's class, and usually the husband moving to live with the wife's clan. Even in the matriarchal societies

Power holders in the family were men. Matrilineal societies still exists among American and Canadian Indians in some areas of Africa and among the Dravidians of India. In most matrilineal societies the status of women is very high being at least equal to that of men and the dominant role of the maternal. There is, clear female dominance, slight evidence in matriarchy.

Most clan of societies are “Patrilineal” meaning that descent and inheritance are calculated through the father the wife usually goes to live with her husband's family. Many patrilineal societies are also ‘patriarchal’, that is male dominated. Hence, the term feminism and feminist introduced.

TERM FEMINISM

Feminism is derived from the Latin word 'Femina' means 'having the qualities of female' broad meaning, advocacy of the rights of women. It encompasses agitation for social, political, economic, personal, and legal rights, equal opportunities, sexual autonomy, and right of self-determination (abortion, Contraception).

Feminism integrates the position that women are treated unjustly in the society, but prioritize the male point of view, within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and as a consequences, for women that are equal to those for men.

The origins of the feminism cannot be traced to a single source but are located in a number of traditions. In Medieval Europe there were early defenders of Women's 'nature'. Aphra Behn and Mary Astell 1790-1860 marks the beginning of the feminist movements.

Feminism, always have the belief in social, economic, and political fairness of the sexes. While, largely it coining in the West, for feminism various institutions committed and established worldwide and is represented by committed through activity on behalf of women's rights and interests, and everyone who is aware of and is seeking to end women's subordination.

Feminist has generated a rich variety of ideas based on the condition of women. One of the important concerns among the Western and Indian feminists is to understand the cause of women's subordination. Everyone agree that women are not biologically inferior and their lower status to that of men is man-made. Still, their

approach to the cause of women's emancipation differs. These approaches have resulted in the formulation of different theories to elucidate how women's position was relegated to a lower status in the course of civilization.

ORIGIN OF FEMINISM THEORY

In late 14th- and early 15th-century France, the first **feminist** philosopher, Christine de Pisan, challenged the social restrictions prevailing attitudes toward women with a bold call for female education. In 18th-century England Mary Wollstonecraft's *A Vindication of the Rights of Woman* became an inspiring work of English-language feminist philosophy. During the mid and late 19th century feminism in the United States had a number of prominent activists. Notable mainstream activists included Lucretia Mott, Elizabeth Cady Stanton, and Susan B. Anthony. Less mainstream but similarly important views came from Sojourner Truth, a formerly enslaved Black woman, and Emma Goldman, the nation's leading revolutionary during the late 19th century.

The first feminist wave was in the nineteenth and early twentieth centuries, the second was in the **1960s** and **1970s**, and the third extends from the **1990s** to the present. Feminist theory emerged from these feminist movements.

Jaggar's text grouped feminist political philosophy into four camps: Liberal Feminism, Marxist Feminism, Radical Feminism and Socialist Feminism.

LIBERAL FEMINISM

Liberal Feminism or mainstream feminism, The inferior position of women, according to the supporters of this theory is due

to cultural and psychological factor, liberal principles have rooted in the 18th Century, philosophical revolt on which we now call the “Enlightened or Enlightenment or the Age of Reason”

Greater value was attached to the freedom of individuals. Rationalism, anti-authoritarianism, democracy, freedom of speech and Laissez faire things, which might contributed to the free development of the individual.

The link between liberal philosophy and equality was first made in 1792 by Marywollstonecraft. She was not the first to apply the ideas of individualism to the position of women in society. We find a number men and women in the 17th and 18th centuries claiming equality for women on individuality. First treatise in the field, was “Vindication of the Rights of Women” by Marywollstonecraft. She argued that the book is the affirmation that women are first and foremost human beings not a sexual beings.

Further she claims that women are human beings, that they are rational creatures, capable of governing themselves by reason. To achieve independence ‘the grand blessing of life, the basis of every virtue’ because there by one is dependent only on own reason not on the opinions and judgments of others. To obtain the grand blessing through the education of a persons. The most perfect education is one which enables individuals to achieve this independence. If in the present state of society it appears that they are less talented, this is hardly surprising given the age old neglect from which women have suffered.

Women were brought up to their physically feeble, not to take exercise, to be attentive only their physical appearance.

Traditionally women are taught from their infancy that a woman’s value lies in her beauty, and that it is through the power of her charms, she must subject to men. Their minds are shaped by this concern, and as a result become as feeble and dependent as their bodies. Women’s real capacities can be determined only when they have given their freedom and the opportunity and education to develop their talents.

Another liberal feminist Margaret Fuller from England, wrote in her book on the fundamental requirement for woman is freedom. Her need as woman is not to have power but for her nature to grow for her intellect to develop and for her soul to live free and unimpeded. The aim is self-dependence to be attained through self-help, and self-respect.

John Stuarts Mill and Harriet Taylor, notably in long essay “On the Subjection of Women” (1869). It became a land mark in the history of women’s movement. They made explicit the contradiction between the democratic values of liberalism and the subordinations of women.

Mill stated that “the subjection of women was the product of age long custom and was not the proof of any inherent inferiority to them. The existing relations between the sexes, the subordination of one sex to another is wrong in itself, which the chief hindrance to human improvement. The principles of perfect equality admitting no power or privilege on the one side not disability on the other.

He believed that what needed was ‘Enlightened womanhood’ and women’s dignity would rise in her own estimation and she would come to realize that she was not created merely to satisfy the physical that cravings of man but had an independent life of her own, which she could

enrich and fulfil as much as man. He believed that man and woman have their peculiar abilities. These abilities are not inferior or superior but reciprocal.

Feminist Mahatma Gandhi also took a somewhat similar approach towards women's liberations. Excessive subordination of the wife to the husband was strongly criticized by him. He raised his voice against customs and customs and pleaded for women education. However they believed that the main role of woman is to be a mother and a house wife. Unlike Gandhi Moderate feminists in the west do not believe in strict segregation of the roles between men and women. With the rebirth of women's liberation movement in the 1960s the old-east liberal feminists were criticized.

For the new liberals equality meant opportunity and status in civil and political society, and that hence-forth, the primary activity of women must lie in the spheres and not in the family. If the family is to continue to exist at all it must take second place for women as it does for men. An example of later liberal feminists is Betty Friedan's work. The Feminine Mystique (1962) 'his work played an important role in reawakening among women dissatisfaction with their position in society and giving new impetus to the feminist movement.

According to her if women are to realize their inherent worth as human beings, they must cease to identify themselves their image as housewives and mothers and pursue careers in civil society. It is the image of women as essentially feminine and not as human beings, which is feminine mystique that Friedan sets out to attack. The image is cultivated through cut women's education and in the media and is associated with

a life as wife and mother. Women must reject the household image. But this rejection does to require them to give up their husband's home and children. They do not have to choose between marriage and a career. Their activity outside the home, however must not be a stop gap. It must be a far a whole life and of real value to society.

MARXIST FEMINISM

The followers of Marxist feminism, Capitalism is the root cause for women's oppression. When Marx and Engels began to formulate their ideas in the mid-1840s they clearly and repeatedly expressed their concern with the oppression of women in contemporary society. They argued that capitalism transformed all human relations into marketable commodities.

Human labour was seen as means of production and human beings were seen as instruments. Women in this system became instruments of production and reproductions. As Marx and Engels developed their theory, their concentrated their attention more and more on what they considered to be the principal key to understand of capitalist society, its class structure. Everything they examining including the oppression of women and the relationship between the sexes within and outside the family was to understand in its functional relations with the class structure and class oppression.

The first step Marx and Engels took in this direction was the attempt to interpret sexual differences as an instances, perhaps the primal one of the division of labour and fall from grace in sexual activity. Similarly, they asserted that property and with the inequality of allocation of work enjoyment has its origin in family, where wives and children are slaves of man.

In the 'Communist Manifesto' (1848) they developed theoretical frame work for the analysis of class struggle and the emancipation of the working class and women. Other than Marx and Engels Bebel, Zetkin, Lenin and Stalin etc who proposed a strategy for women's liberation. This strategic line is again explicitly stand in Frederic Engels work on "the Origin of the Family Private Property and the State" (1884). This work contained the first systematic attempt to trace women's exploitation and subordination back to trace women's exploitation and the evolution of private property through the various stages of history. The private property, brought a basic change in the family. It assured the supremacy of the man in the house, the woman's house work lost its significance compared with man's work in obtaining a livelihood. Those who believe in this view advocate class struggles which will lead to those abolition of private property and here is no need for separate women's movement. According to them women also represented either the proletariat or the bourgeois class and they cannot be seen in isolation from the class struggle. Although Marxism is theoretically committed to women's liberation, there have been a long and continuing dispute between Feminism and Marxism. This is usually presented as an argument about whether class or sexual oppression should take priority since traditionally Marxism considers the class struggle to be the basic whereas feminism believes male domination of women is fundamental. According to Engels monogamy in marriage is based on the idea of private property ownership, hence inextricably linked to capitalism and a class society, capitalism must be emancipated women both as workers and in their particular relation is reproduction. Marxists do not see this as a matter of a class revolution having to

precede one owe to free women, but see inevitable connections between capitalism and patriarchy as the common enemy of women and the working class. They argue that women should not unite women but should recognize the long term interest they have in common with shared struggle.

Feminists criticize the traditional Marxism which failed to acknowledge the full extent of women's oppression while explaining how capitalism benefits from patriarchy. Marxism does not explain how patriarchy also works of independently of capitalism not why women as a group even in pre-capitalist societies are also exploited.

RADICAL FEMINISM

The distinguishing feature of the radical feminism is the way in which it located the origins of women's subjection is due to sexual oppressing by men. Male supremacy is the oldest and most basic form of domination. All other forms of exploitation and oppression are extension of the male supremacy. They do not believe that capitalism or any other believe that female oppression will disappear as a result of a purely economic revolution.

Adherents of radical feminist theory argue that the history of the world was the struggle between the sexes and not the struggle of classes. The battle lines are drawn between men and women rather between the bourgeoisie and the proletariat and the determining relations are, the relations of reproduction not production.

Biological limitations are solvable, technological developments reliable birth control and artificial reproduction offer the promise of freeing women from these limitations. Radical feminists plead for sex revolution which would

result in the sex destruction of the present day male dominated institution and values.

Shulamith Firestone, a Canadian-American radical feminist 'pregnancy is barbaric' says in her book "The Dialectic of Sex" and arguing that "family structure is the source of psychological, economic and political oppression" Radicalist advocate that women can achieve equality in two ways by technological revolution, which would separate child birth from the female body or by abandoning heterosexual activity and child birth altogether.

A few radical feminist advocate matriarchy. According to them, woman is biologically superior to man. Ashley Montagu argued the historical insistence on women's superiority and their subsequent subjection is caused by man's envy of woman's capacity to give birth to children, the great creative act. The two different approaches of the radical feminism mentioned in a way is a contradictory nature. The former favors the eradication of sex division whereas the later advocates women's supremacy on the basis of sex division. They blamed for the subjection of women are due to patriarchy, the family, sexuality and women's history. The other supporters of this theory are Kate Millett, Simone de Beauvoir,

SOCIALIST FEMINISM

The supporters of this theory both gender and class are responsible for women's inferior position. Unlike Radical Feminism socialist feminists have not sought to subordinate Marxism to Feminism. Instead they have attempted to give Marxism feminism and their accounts of capitalism and sexual inequality, equal weigh with a socialist feminist account of sexual division in society. According to many socialist feminists Marxist

theory needs to be supplemented by feminists theory since it failed to account for the fact that sexism predates capitalism. Other however recognize that since Engels located the origins of the subordination of women in the early development of herding societies classical Marxist theory is quit capable of countenancing the fact that sexism predates capitalism. Engels however, failed to explain why sexism continued to prevail within the proletariat with social classes which do not own private property.

Perhaps the greatest cause of socialist feminist's disappointment in the traditional unequal division of labor tries. Some have attempted to explain this in the terms of the dialectical relationship, that its position between the forces and relation of production, and in the term of the relatively low level of economic development in many socialist societies. The majority of socialist feminists however have argued that the continuation of sexism within the family is relatively autonomous from the mode of production. They conclude that Engels was therefore wrong to suppose that this situation would be transformed as a result of the socialization of production.

Some Socialists Feminists have attributed this mistake of Engels to the fact that both he and Marx regarded the sexual divisions of labor within the family as given by biology and to the fact that they failed to criticize this division. It is true to say that most socialist feminists reject analysis which locate the basis of women's subordination to biology. At the same time it is clear that the socialists Feminists theory has given biologically at least its social construction an important place in its account of women's social status. Combining the insights of Radical Feminism with Marxist

analysis socialists Feminism is committed to the abolition of both class and gender. It aims to overthrow the current female commune which in its ideal form is self-contained. Nevertheless the commune is the logical structure for these women who wish to isolate their lives as much as possible from the patriarchal culture around them.

Radical Feminism is self-evidently the most extreme form of feminism. It alone attaches no value whatsoever to the differentiation of the sexes, which apart from its physical form in the sexual organ and other possible physical characteristics, it sees as something not determined biologically but by and in the interest of men. All traditional social order as founded on the domination of women by men further. Given these beliefs it seemed for many Radical Feminist that they must have as little as possible to do with men and that in the sphere of sexual relations only with other were compatible with their fundamental position. Hence, for such feminists' lesbianism is the practice is a slogan, came to be a touchstone of the true faith. Feminism is the theory lesbianism is the practice is a slogan.

The total abolition of sexual roles in society would involve the coming into existence of what the Radical Feminist, call an androgynous world. By this they mean that the differentiation of masculine and feminine characters and sensibilities being a product of patriarchal society and not something biologically based, which will disappear with the abolition of the different sexual roles of the society.

Radical feminism is also subject to criticism, one of the criticism, one of the criticism is that they ignore economic exploitation both by men and women. Though this oppression is important it does not give convincing explanation

to economic exploitation which involves both men and women as either exploiter or exploited.

In conclusion, all the feminist theories are aimed to work for the upliftment of women, gender equality, and independent. But they differ from the causes for the oppression and inferiority status of women, dependent and also they suggest to relieve the clutches of the inequality. In fact some women also exploit other women, when they belong to two different classes a exploitation and exploited. It is true that technology is key to women's liberation. Contraception have freed women in important ways. But technology is not neutral. It is linked with the economic and political structure of society. Finally I conclude that whatever the feminist theories came for the rescue of women from subjugation and harassments. The society as whole and the minds of men should change to ensure complete liberation of women.

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Aphra Behn and Mary Astell 1790-1860 marks the beginning of the feminist

Feminism allows people to look at the world not as it is, but how it could be.



‘BREAKING GLASS CEILING FOR THE CONSERVATION AND PRESERVATION OF GREENGLOB’

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INTRODUCTION

In the early 1970s interest in women and their connection with the environment was sparked, largely by a book written by Esther Boserup entitled, *Woman's Role in Economic Development*.¹ Starting in the 1980s, policymakers and governments became more mindful of the connection between the environment and gender issues. Changes began to be made regarding natural resource and environmental management with the specific role of women in mind. According to the World Bank in 1991, "Women play an essential role in the management of natural resources, including soil, water, forests and energy...and often have a profound traditional and contemporary knowledge of the natural world around them".² Whereas women were previously neglected or ignored, there was increasing attention paid to the impact of women on the natural environment and, in return, the effects the environment has on the health and well-being of women. The gender-environment relations have valuable ramifications in regard to the understanding of nature between men and women, the management and distribution of resources and responsibilities and the day-to-day life and well-being of people.³

Women, Environment and Development (WED) debate

The women, environment, and development debate (WED) began in the early

1970s due, largely in part, to the oil crisis. In Mexico-City, in 1975, at the First World Conference on Women, Vandana Shiva introduced the issue of women and the environment. Concern was raised about the depletion of forestry resources as people began to realize that those resources were finite. Women's role in agriculture and their role as wood-fuel users began to come under scrutiny. Soon, a major connection was made between the impact environmental developments had on women. According to Schultz et al., "The women, environment and development debate is anchored in a critical view of development policies where the link between modernization or industrialization and technology on the one hand and environmental deterioration on the other is focused". Women took active part in the Liberation Movements, field of Social reforms, etc., in US and UK. But among these there are women who sacrifice their life, even their children for these movements.

Women's Attitude towards Environment

Women's perspective and the value for environment are totally different from men. Women give more importance to protect and improve the quality of environment. Knowingly or unknowingly, it happens in their day-to-day life, because of both are subordinated so far. We can observe our Mothers while doing housekeeping. In rural areas, women do not dispose just like that any vegetable wastes instead they stored in a pan

and let to eat animals like cows and sheep. While washing rice for cooking, they never waste that used water, they stored in a jug and offer for those of animals. If there is excess of cooked rice of previous day, women never pour in trench or in dust-pin, they offer it to hens, crow or dogs. During the fasting time, women offer first meal to crow, then only they eat. These examples are happening in our day-to-day life but nobody think why men did not involve in such a practice. Not only in rural areas, even in cities we can see the same. For instance, men may be bought a dog or plants by his own money, but after that moment women only take care of them. In some cases, it is exceptional. In developing countries women are considered as the Primary users of Natural Sources.⁴

Men are dominant in causing several environmental degradations. It may be of rural or town set up, they pass urine alongside the road. They don't care about the environment of those surroundings. Men used to drink alcohol, tobaccos and other harmful drugs in historical monuments like Jain caves, nearby the cave temples or inside, nearby by public schools. After drinking alcohol and tobaccos they just throw it, those substances remained dirty. By these, worse behavior, the environmental surroundings getting degradation. Men always seen environment as commercial entities. On the contrary, women look natural resources as supporting element of their basic needs.

ENVIRONMENTAL ACTIVISTS ALICE HAMILTON

Alice Hamilton was born in 1869, in America. She was the 1st expert in industrial medicine, and hailed as Professor of Pathology in Chicago. Unfortunately, there was many diseases

in society took place suddenly. The Government appointed Commission called Illinois on Occupational diseases. Alice Hamilton was the only woman in Illinois commission on occupational diseases. She investigates hazardous industries in 1908. Official men's did not oppose the industries causing for these diseases by fear of losing their jobs and popularity. But, Alice, took effort to tackle this issue regrettably, she could not achieve. Then, she was appointed as assistance of industrial medicine at Harvard University in 1919. Here too, she was the 1st woman in this institution (industrial medicine). In 1920, she wrote the book *Industrial Poisons in the U.S* it let country's effective consequence among industries and publics. She was not only concentrated on Industrial Medicine but also a strong advocator of pollution prevention. She died in 1970.⁵

RACHEL CARSON

Rachel Carson was born on 1929 in America. She was a biologist for the Bureau of US Fisheries. Her did a Research on Oceanography and Marine Biology and wrote many articles relate to environmental issues. In 1940's and 50's DDT attack on trees become big issue in America. Peoples have transmitted to diseases and the State could not found the root cause of the diseases. In 1958 Rachel Carson while having conversation with her friend in home, she noticed a labor spraying DDT for mosquitoes. Suddenly, number of birds has been affected. Then she works hard to ban the selling of DDT. But the state did not recognize her request. In 1962, she wrote a book called *Silent Spring* which deals about the loss of birds like Robins, Catbirds, Jays, Wrens and other small species due to using fertilizers. Though, it was not encouraged by the Citizens of America, it

got sound response among World Countries. Many of the scholars, scientists, politicians and policy makers were embraced and later on the American civilians too responded positively. The Silent Spring published for more than 2 million copies, and translated into 32 languages. At the same time, she has to face much criticism. Many officials state that “as women she is incapable of understanding the highly technical and scientific fact of pesticides, and Hysterical women try to scare U.S people to sell more of her books. But she clearly answered all the criticism about her book before she died.”⁶

CAROL M BROWNER

Carl Brown is an American lawyer, environmentalist, and businesswoman, who served as director of the White House Office of Energy and Climate Change Policy in the Obama Administration from 2001 to 2009. Browner previously served as Administrator of the Environmental Protection Agency (EPA) during the Clinton Administration from 1993 to 2001. She launched agency which greatly emphasized on pollution prevention and instituted pollution control board to make awareness of pollution and effects. While she was in office, she enacted ambition legislature agenda to improve nation's clean; water act, safe drinking act, waters act superfund law (to clean existing hazardous waste dumps).⁷In 1991-93, she served as the secretary of the department of environment Regulation in Florida. In April 1997, Browner received the Outstanding Mother of the Year Award from the National Mother's Day Committee “for her dedication to providing ‘children with a safer, healthier world.’”⁸and the Lifetime Environmental Achievement Award from the New York State Bar Association.⁹

MEDHAPATKAR

Medha Patkar was born on 1954 is an Indian Social activist and Social reformer turned politician. She is the founder member of NarmadhaBachoAndolan and was National Convener of National Alliance of People's Movements (NAPM), an alliance of progressive people's organizations. She was a representative to the World Commission on Dams to research the environmental, socio-economic impacts of the development of large dams globally. She is well known for her Narmada BachoAndolan shortly calls NBA. Sardar Sarovar dam was built across Narmada River in Gujarat is one of the biggest dams on the river and was one of the first focal points of the movement. This NBA – Social movement consisting of adivasis, farmers, environmentalists and human rights activists against a number of large dams being built across the Narmada river. With the leadership of Medha Patkar (later by Baba Amte) movement was started only through non-violence. The NBA is the best example for non-violent movement in India.¹⁰

Within the focus of NBA towards the stoppage of the SS dam, Patkar advised addition of World Bank to their propaganda. Using the right to fasting, she undertook a 22-day fast that almost took her life. In 1991 at the recommendation of World Bank President Barber Conable, conducted its first independent review of a World Bank project. This stated that “performance under these projects has fallen short of what is called for under Bank policies and guidelines and the policies of the Govt. of India.” This resulted Indian Govt. pulling out of its loan agreement with the World Bank. In response, Patkar said “it is very and obvious that they used this as a face-saving

device, suggesting that if this were not to happen, the World Bank eventually would have withdrawn the loan. The World Bank's participation in these projects was cancelled in 1955.¹¹

BOBBY S LOW

Bobby S. Low is an evolutionary and behavioral ecologist, Professor of Resource Ecology in the School of Natural Resources of university of Michigan and the Environment (SNRE), and Faculty Associate in Population Studies, the Institute for Social Research, at the University of Michigan. Her research centers on behavioral ecology and life history theory; how these were shaped by evolution, and how they in turn constrain optimal management. She links data collection, analysis, and theory; her methodologies include dynamic modeling, optimization, agent-based modeling and game theory. Her popular works were; Issues of resource control and fertility and Sex difference in using of resources. She used to say the following statement everywhere she delivers meeting "We haven't evolved to be Environmental Altruist but we can solve the Problems". This received sound greeting among the Michigans.

LOIS MARIE GIBBS

Lois Marie Gibbs born on 1951 is an American Environmental activist. Never had any political experience until strange faced her 2 kids has suffered unexplainable diseased of unknown reason. Later she realized the toxic of dumping chemicals caused disease. It led to her involvement in environmental causes began in 1978 when she discovered that her seven year old son's elementary school in Niagara Falls, New York was built on a toxic waste dump. Subsequently investigation revealed that her entire

neighborhood, love canal, had been built on top of this dump. With no prior experience in community activism, Gibbs organized her neighbors and formed the Love Canal Homeowner Association with. She led her community in a battle against the local state, and federal governments. After years of struggle, 833 families were eventually evacuated, and cleanup of Love Canal began.¹² National press coverage made Lois Gibbs a household name. Her efforts also led to the creation of the U.S. Environmental Response, Compensation and Liability Act, or Superfund, which is used to located and clean up toxic waste sites throughout the United States.¹³

In 1980, Gibbs formed the Citizens' Clearinghouse for Hazardous Waste, later renamed the Center for Health, Environmental and Justice (CHEJ), where she currently serves as Executive Director. CHEJ is a grassroots environmental crisis center that provides information, resources, technical assistance and training to community groups around the nation. She had authored several books about the Love Canal story and the effects of toxic waste. Her story was dramatized in the 1982 made – for – TV movie *Lois Gibbs: The Love Canal Story*, in which she was played by Marsha Mason. She awarded the Goldman Environmental Prize in 1990, the 5th Annual Heinz award in the Environment in 1999, etc. for her active role play in environmental issues.

MEI NG

Mei Ng was born in Hong Kong. She did her B.A Degree in University of California. She promoted environmental awareness throughout China. Her message is "Sustainability and eco-friendliness". It reached about 8, 60, 000 people in 15 provinces of China. She advocated the responsible consumption, renewable energy

utilization through women and youth. She has been as the director in friends of earth association. In 2002, been as China's environmental envoy. In 2003 awarded baubhinia star award. And she brings environmental education in all parts of China. She also found earth station in China, it was the 1st renewable energy education centre.¹⁴

VANDANASHIVA

Vandana Shiva was born on 5th November, 1952 in India. Is an Indian Environmental activist, Scholar and anti-globalization author. She has authored nearly more than 20 books. She is an influential leader in developing country. She did B.Sc Physics, M.A Phil in Guelph, PhD., in university of Western Ontario. Vandana Shiva brings the concept of eco-feminism. Regarding with this, published numerous books on unequal burden placed on women by environmental degradation. Shiva spent much of her time in the defense and celebration of biodiversity in indigenous knowledge. She has worked to promote biodiversity in agriculture to increase productivity, nutrition, farmer's incomes and climate resilience. It is for this work she was recognized as an 'Environmental Hero' by Time magazine in 2003. She is well known for her Navdanya Movement – Navdanya Movement is a Movement for Earth Democracy based on the philosophy of 'Vasudhaiv Kutumbakam' (The Earth as one Family). We protect the India's biodiversity-based food heritage through Bija Swaraj, Ann Swaraj, Bhu SWARAJ AND Gyan Swaraj. The movement intends to help farmers and consumers through awareness of benefits of local, fresh organic nutritious food and training and harm to the health from Chemicals which are destroying biodiversity, trapping farmers in to the debt suicides and

spreading diseases epidemics in society. She has received Order of the golden ark award, Global 500 roll of honor award, Earth day international award, Right livelihood award, "VIDA SANA" International award, Golden plan award, Nobel prize, right livelihood award, Sydney peace prize, Calgary peace prize award, and she is named "one of the 7 most influential women in the world".^{15,16}

MARIA CHERKASOVA

Maria Cherkasova was born on 1938 in Soviet Union. She is a ecologist, journalist and director of Center for independent Ecological Programmers (CIEP). She is famous because of coordinating a 4 – year campaign to stop construction of hydro-electric-dam on the Katun River. After her involvement in student movement on environmental protection in 1960's she began to work for the Red Data Russian Federation for the Department of Environmental Protection Institute. She researched and preserved rare species until she became the editor of USSR Red Data Book. She co-founded the Socio-Ecological Union, which has become the largest ecological NGO in the former Soviet Union. In 1990, she became the director of United Environmental Program (UEP). Recently focusing on children's right protection to live healthy environment.¹⁷

WANGARI MAATHAI

Wangari Muta Maathai was born on 1st April, 1940 in Nyeri, Kenya. She was a Kenyan environmental and political activist. Educated in the United States at Mount St. Scholastica and the University of Nairobi in Kenya. She was the 1st Women who got first Doctorate in East and Central Africa. Her passion was to work towards the environmental protection. It leads to found GBM - "Green Belt Movement" (planting of trees in large

level) in 1977. They planted nearly 1 million trees in Kenya. She was so enjoyed her career but not in her personal life, faced very pathetic experience throughout her married life and got divorce. When she started her environmental career, there too, she had faced trouble like arrested by the African Govt.¹⁸ for her environmental activism but latterly, she was portrayed even by the government. She has received nearly '300' Awards for her environmental activities. Very important among them are; Better World Society Award in 1986, Global 500 Roll of Honour Award in 1987, Golden Environmental Prize Award in 1991, the Golden Ark Award in 1994, the Juliet Hollister Award in 2001, Nobel Peace Prize in 2004¹⁹ (became the 1st African Women to receive the Nobel Peace Prize), etc. Recently advocate the Human Rights issues (Death Penalty). Even, UNO has declared the Award by the name of Wangari Maathai Award. She was died in 25th September 2011, due to ovarian cancer. BBC news noted her death as a 'death of visionary'.²⁰

CONCLUSION

Women are very much involved in the field of environment as comparing to the Men. Some of the activists faced many barriers to solve environmental issues. Even, they sacrificed their life and family to protect the environment. The world couldn't fail to remember Amrita Devi who sacrificed her life and her family to protect the tree from tree cutters was acknowledged the Chipko Movement. No qualifications or status essential to protect environment rather humanity tends to protect. Apart from the above discussed activist's there are so many people who also protesting towards the environmental protection. It doesn't matter that individually involving in environmental protection or as a group. Here are few examples

whom paved way for environmental protection and made awareness; Lady Doak College under stewardship of Principal Dr. Mercy Pushpalatha, along with union members headed by Miss. Catherin Angel (2012) took several initiatives to protect the environment viz., Grasp, Recycling Bin Unit inside the Campus, Bio-Degradable and Degradable Dustbins For making Awareness, the college has banned using plastic cups, plates, in juice corners, canteens till date.

"We must believe in lighting the candle rather than cursing darkness. We should not take nature for granted". As a human being woman in particular, even though all of us don't have concern in the environmental protection, we should never do things against it.

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STATUS OF WOMEN IN ANCIENT TO MODERN PERIOD

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Abstract

Swami Vivekanand states, “It is impossible to think about the welfare of the world unless the condition of the women is improved. It is impossible for a bird to fly on only one wing.”

Women’s history is the study of the role that women have played in history and the methods required to do so. It includes the study of the history of the growth of woman’s rights throughout recorded history, personal achievement over a period of time, the examination of individual and groups of women of historical significance, and the effect that historical events have had on women.

Inherent in the study of women’s history is the belief that more traditional recordings of history have minimized or ignored the contributions of women to different fields and the effect that historical events to modern period. History was written mainly by men and about men’s activities in the public sphere, especially in india, war, politics, diplomacy and administration. Women are usually excluded and, when mentioned, are usually portrayed in sex-stereotypical roles such as wives, mothers, daughters, and mistresses. The study of history is value-laden in regard to what is considered historically “worthy. Other aspects of this area of study are the differences in women’s lives caused by race, economic status, social status, and various other aspects of society.

Introduction

Women during the Vedic period enjoyed equal status with men in all aspects of life.

Women in the Pre Vedic period enjoyed freedom in various fields like education, decision making, property rights, remarriage and more. The Pre Vedic-Era was a true bliss for women as the concept of a Patriarchal Society and Gender Inequality did not exist. However, with the advent of Aryans in 1500, the status of women deteriorated. They invented the caste system which further deteriorated the condition of women. The Aryans brought with them the concept that women should serve her husband, in-laws, take care of the children in order to secure a seat in heaven. The Manu smriti opposed widow remarriage, education of girls, encouraging child marriages, sati, and forced widowhood. The various shlokas in Manu Smriti humiliated women. In the Post-Vedic Era women also, the position remained unchanged

Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period. Rig Vedic verses suggest that women married at a mature age and were probably free to select their own husbands in a practice called swayamvar or live-in relationship called Gandharva marriage. The Rig Veda and Upanishads mention several women sages and seers, notably Gargi Vachaknavi and Maitreyi (c. 7th century BCE).

Originally, women were allowed to undergo initiation and study the Vedas. In the Dharmasutra of Harita, it is mentioned that:

In Mahabharata, the story of Draupadi's marriage to 5 men is a case in point. This pointed to the fact that polygamy was matched with polyandry during the Vedic era. Women could select their husbands in an assembly called swayamwar. In this practice, the father of the woman would invite all the men and the woman would select one, and marry him while the court watched. This clearly showed how women's rights were taken seriously during the Vedic era. This practice was prevalent till the 10th century A.D.

Also, in the Puranas, every God was shown in consort of their wives (Brahma with Saraswathi, Vishnu with Lakshmi and Shiva with Parvati). Idols of god and goddesses were depicted with equal importance to both genders. Separate temples were set up for goddesses, and within each temple, goddesses were treated and worshipped with as much care and devotion as the gods were. There are also specific practices that endure to this day, in terms of preference of worship.

The Manu Smriti gives mixed views about women. On one hand, it states, "Women must be honoured and adorned by their fathers, brothers, husbands, and brothers in law, who desire their own welfare. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely as if destroyed by magic.

Hence men who seek (their own) welfare, should always honour women on holidays and

festivals with (gifts of) ornaments, clothes, and (dainty) food." On the other hand, there are various provisions that are against a women's interest. According to Manu women should not be educated. It states that women are fragile and that that they should be protected from the evil inclination or else they will invite sorrows to both the families.

Girls should be protected by their father, after marriage they should be protected by their husbands and after the death of her husband, she should be protected by her son. An ideal wife must take care of and worship her husband. Widows should not remarry, in fact, it is a sin for them to even think of another man. Certain shlokas in the Manu Smriti which degrade the position of women, are Asheela kaamvrto (Men may be lacking virtue, be sexual pervers, immoral and devoid of any good qualities, and yet women must constantly worship and serve their husbands.) Na ast strinam (Women have no divine right to perform any religious ritual, nor make vows or observe a fast. Her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven.) various other shlokas were written which were derogatory of a women's character. Thus, it can be concluded that in Ancient India there were two different thoughts and attitudes towards women.

One where women were treated as equal to men, were given due respect in every field and one wherein they were shown as fragile which needed protection at every stage in life and their rights were curbed. The position of women saw a sharp decline in the Post Vedic or Later Vedic Period. With the advent of Aryans, the classes of Brahmans, Kshatriyas, Vaishyas, and Shudras were created. Evil practices such as sati, child

marriage, dowry system, the prohibition of widow remarriage, polygamy, became more prevalent. Widows were forced to commit sati.

Few Sanskrit literature like Kumarsambhava and Mrichchhakatikam gave examples of widowed women burning themselves on the funeral pyre. Since then sati was practiced, as it was a symbol of purity and chastity of women. Right to inherit property was denied to women. Women did not have ownership of Stridhan. Only brotherless daughters received some share of the property. But such situations were very rare and therefore they did not receive any share. In the Vedic Period widows were given a certain share of the property, but in the Post Vedic Age were not considered as an heir to the property. Thus, we can conclude that the freedom and liberty that women enjoyed in the Vedic period was taken away from the women in the Post Vedic Period. In the Gupta period instances are not rare of women participating in an administrative job. Chandragupta I, founder of the Gupta Empire, ruled the kingdom jointly with his queen Kumara Devi.

Prabhavatigupta was the daughter of Chandra Gupta II of the Gupta Empire and the wife of Rudrasena II of the Vakataka dynasty, and performed administrative duties in her kingdom.^[9] Instances of women of the upper classes extending their phase of activities beyond the domestic circle are provided by the queen and queens regent in Kashmir, Rajasthan, Orissa and Andhra. Institutions were established for co-education. In the work called Amarkosh written in the Gupta era names of the teachers and professors are there and they belonged to the female sex.

In the 2nd century BCE, Queen Nayanika (or Naganika) was the ruler and military commander of the Satavahana Empire of the Deccan region (south-central India).^[9] Another early female ruler in South Asia was Queen Anula of Anuradhapura (Sri Lanka, 1st century BCE).

Queen Orrisa assumed regency when her son died in the late ninth century and immediately involved herself in military adventuring. Queen Kurmadevi of Mevad commanded her armies on the battlefield in the late twelfth century. Queen Didday of Kashmir ruled as full sovereign for twenty-two years, and Queen Jawahirabi fought and died at the head of her army.

The advent of Mughals in India created more problems for the women in the society. The Mughals treated women as objects of sexual enjoyment. Postwar the women of the lost empire were taken by the Mughals as prizes of their victory. This attitude of Mughals led to the creation of the custom of Jauhar. Jauhar was common among the Rajput Kshatriyas. This was a custom wherein the wives, daughters of the soldiers and king of the lost kingdom burnt themselves in the fire to prevent men from touching them. As a result, this custom became prevalent and it was seen as a method to prove the women's purity. The Mughal soldiers and the courtiers used to many times kidnap girls and used them as objects of sexual enjoyment. As a result, there was the rapid growth of child marriage. Girls at a very tender age of six to eight were married.

The fear of their children being kidnapped by the Mughal soldiers and courtiers made them marry their children at a very early age. Those who were not married at an early age were secluded in the house. Also,

with the advent of Mughals came the custom of Purdah System. The Mughal Harem followed the Purdah System. The rich aristocratic class gave gifts, ornaments, costly clothes, gold, precious stones and money to their daughters at marriage. This way the concept of dowry came into practice.

The local people imitated the kings and also practiced the concept of Dowry System. The position and status of women saw no change till the advent of British rule in India and the efforts of various social reformers such as Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekanand, Ishwarchandra Vidyasagar, Justice M.G. Ranade, Annie Besant and many more. It was due to the efforts of these social reformers that the British Government passed various Acts for the betterment of the women, and to uplift their position and status in the society. Involuntary Sati was yet practiced.

The birth of a girl child was considered as a bad omen and burden on the family. Thus, they were killed after birth. In case they survived after birth then they were deprived of the basic necessities such as education, freedom. They were married at a very early age. The male child was preferred as it was believed that when a male child performs the funeral rites the parents attain moksha. The increasing practice of polygamy, and more so the permission granted by society to have more than one wife kept the women in a state of insecurity lifetime. The practice of Kulinism in Bengal further degenerated womanhood.

Socio-Religious Reform Movements during the British Rule and the Acts introduced by the British Government for the betterment of

Women in the Society. Sati was practiced since ages. Raja Ram Mohan Roy is considered as a 'Crusader against Sati.' He pointed out that most of the times sati was forced upon women. Raja Ram Mohan Roy along with his friends submitted various petitions in 1818 to ban Sati. He also wrote an article against sati in his Bengali Journal, 'Sambad Kaumudi.' It was due to his constant efforts and struggles that Lord William Bentick passed The Prohibition of Sati and Female Infanticide Act, 1829.

The life of widows was filled with miseries. Women who did not commit sati lived a life full of troubles and sorrows. Ishwar Chandra Vidyasagar worked immensely in order to uplift the conditions of widows. He gained a lot of support from the educated Indians from all over the country. It was due to the efforts of Ishwar Chandra Vidyasagar that the British Government passed the Widow Remarriage Act, 1856. Thus, during the British rule there was some relief for the women. The Acts passed by the British Government helped to curb the social evils and customs to some extent.

Post-Independence various laws were passed for the betterment and upliftment of women. The most important being Article 14, 15 and 16. Article 14 provides Equality before the law, it states 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." Article 15 states "Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth."

Article 16 states "Equality of opportunity in matters of public employment." Other laws passed were Maternity Benefit Act of 1861, Special Marriage Act of 1954, Hindu

Marriage Act of 1955, The Hindu Adoption and Maintenance Act of 1956, The Hindu Minority and Guardianship Act of 1956, The Hindu Succession Act of 1956, The Dowry Prohibition Act of 1961, Indian Divorce Act of 1969, Medical Termination of Pregnancy Act of 1971, The Hindu Women Right to Property Act of 1973, The Equal Remuneration Act of 1976 and many more. Although these Acts gave some security to women and upgraded their position in eyes of law, these Acts failed to upgrade the status of women in the eyes of society.

The society denied the women the Right to Education as guaranteed by Article 21(A) of the Indian Constitution. Since women were not educated, they were not much aware of their rights. Although Child Marriages were prohibited as per law it continued in most of the rural areas.

Status of Women in the 21 Century
Despite the unwritten societal norms that expect women to restrict themselves from education, women are gaining an education. Whether it is politics or science or medicine or law or literature, there is no field of profession that is untouched by women. The percentage of dropout in education has reduced. Women such as Pratibha Patil, Sushma Swaraj, Sheila Dixit, Nirmala Sitaram, Smriti Irani have made their mark in politics. Women such as Shobhaa De, Anita Desai, Arundhati Roy, Nita Ambani, Sharmila Tagore, have made their own position in their respective fields. Thus, it can be concluded that though slow but there is steady progress in women empowerment.

Conclusion:

Although there has been progressing in the status of women but yet the minds of

many people especially men are filled with patriarchy. Many men yet believe and treat women as objects. This is evident from the number of crimes against women. Various crimes such as sexual assault, domestic violence, bullying, dowry, trafficking and many more make their lives difficult and fill them with insecurity. Today not only men but also young boys openly assault girls sexually and are left free on payment of a meagre fine. WHY? Because according to our Indian Constitution children below the age of 15 cannot be tried as adults for crimes. The situation of women is similar to two sides of a coin. On the one hand women are climbing the ladder of success, fulfilling their dreams, but on the other hand, they are humiliated and suffer from violence from their own people.

Women are not only facing problems related to patriarchal thoughts from society, but also from their own family. But as compared to past women have achieved a lot. Our so-called developed and modern society, yet patriarchal in thoughts had created, are creating and will create obstacles in the path of success for women, but we need to be strong and go ahead. As Michelle Obama states, "As women, we must stand up for ourselves. As women, we must stand up for each other. As women, we must stand up for justice for all."

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EMPOWERMENT OF WOMEN AND LAW

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Abstract

While improvement in the status of women was a pledge made by the constitutions makers and admitted by the Government from the very beginning as one of the major tasks facing the country, no comprehensive review of the achievement in this direction has been undertaken so far. Some Laws attempting to embody the principles underlying the constitution has from time to time passed through the legislature. Attempts were made to introduce programmes of development, aimed at enabling women to play their role in our national life in an effective manner.

Key-Words

Empowerment- Government – Development – Education-Knowledge- Personality-Discrimination – Women- Legal Literacy- Gender Justice – Sex Equality

Introduction

While improvement in the status of women was a pledge made by the constitutions makers and admitted by the Government from the very beginning as one of the major tasks facing the country, no comprehensive review of the achievement in this direction has been undertaken so far. Some Laws attempting to embody the principles underlying the constitution has from time to time passed through the legislature. Attempts were made to introduce programmes of

development, aimed at enabling women to play their role in our national life in an effective manner.

Women's and Educational Development:-

Emphasis on different arguments justifying the value and necessity of education from the point of view of the individual as well as society has varied according to the historical needs of any society in different stages at its evolution.¹ The first argument regards education as a value in itself, since it develops the personality and the rationality of individuals. The second argument emphasises the usefulness of educated persons to society at large. Their knowledge, by serving a social purpose, raises their status in society.

With the recognition of the need to direct the process change and development towards certain desired goals, education have come to be increasingly regarded as a major instrument of social change. “The realization of the country's aspiration involves changes in the knowledge, skills, interest and values of the people as a whole.”³

One of the expectations from this directed use of education is that it will bring about reduction of inequalities in society. On the assumption that education leads to equalisation of the status between individuals coming from hitherto unequal socio-economic strata of society.⁴ It was one of the basic rights of every human being. The constitution of the UNESCO directs its efforts to achieve “the ideal of equality

of educational opportunity without regards to race, sex (or) any distinctions, economic (or social”.

Education and Women's Status

The history of the movement for improving women's status all over the world shows emphasis from the beginning on education as the most significant instrument for changing women's subjugated position in society. Increase of educational facilities and opportunities, and the removal of traditional bars on entry of women to particular branches and levels of education came to be supported by all champions of women's emancipation from the 19th century onwards. However we look into their justification for this departure from the tradition then. Prevalence in the country, we notice certain significant omissions. According to the reformers, the main purpose for educating women was not to make them more efficient and achieve units in the processes of socio economic (or) political development, but to make more capable of fulfilling their traditional roles in society as wives and mothers. Stunted and crippled personalities affected the harmony of the family atmosphere, weakening the bonds of the family.⁶ Education for women was regarded as a means to improve their status with in the family, and not to equip them to play any role in the wider social conteret.⁷

Gender Justice:-

I would be apt to being with lord dinning. He said in 1980 “A Women feels as keenly, thinks as clearly, as a man she is her sphere does works as useful as man does in his. She has a much right to her freedom to develop her personality to the full as man.”⁸ The Indian culture has been built on the concept of male superiority and the subordinate status of the women. This has

resulted in her complete extermination from the field of economic independence.⁹ Economic democracy and economic justice for women depends on making available, to men and women a like the entire wealth of the nation.¹⁰

The general assembly of united nations recognised as back in 1967. “Discrimination against women, denying (or) limiting as it does their equality rights with men, is fundamentally unjust and constitutes an offence against human dignity”

Legal literacy:

The case for empowerment of women through legal literacy programmes making them aware of the laws of country, their rights and entitlements under law is the focal theme of this paper. The concept of legal literacy must percolate in the curriculum of schools and colleges in India specially providing nomen's education. So that women are aware of basic laws of the country and are prepared to defined themselves with the help of law. Legal literacy programmes have been important because of growing gender bias and increasing violence against the women. In short, the struggle for justice, social, economic and political remains to be taught and won. The constitutional provisions are weapons nor victories.

Gender Justice:

The Law is still too inadequate to give protection to the suppressed women of India and the law enforcing agency is probably not sufficiently concerned with and awake to the gravity of situation. Atrocities against women are not on the decline. Women are often tortured in their own house, by her own relations. Krishna Iyer views these act with shock. Wife-burning

that atrocious species of number horrendously escalating in some parts of this country – is a shocking crime the terrible act in this case has taken place in the house, and in the presence of the husband who has been convicted Gender justice has a high place in Indian Criminal Jurisprudence.¹²

Women and the Law:

One of the main characteristics of modern society is a heavy reliance on law to bring about social change. It is therefore necessary not to legislate but to see that it is implemented. In the following paras, an effort has been made to point out the areas where the law is lagging behind to solve the problems.

a) Equality of Sexes:

Full equality of sexes can hardly be possible in a legal system which permits polygamy and a social system which tolerates it. The only personal law, which has remained impervious to the changing trend from polygamy to monogamy is muslim law. There should be no compromise on the basic policy of monogamy should strictly inform all communities. In spite of the fact that monogamy has been introduced for Hindus but still bigamous marriages are prevalent among Hindus.¹³

b) Child Marriages:

This is another harsh reality of the Indian Society where thousands of child marriages are performed every year. The policy of Law which do not render a child marriage as invalid and rather permits such marriage of a girl before she is physically and mentally mature is open to serious question.

c) Registration of Marriages:

Due to non-registration of marriages, no check can be put on child and bigamous marriages. In spite of the fact that such registration is recommended by the United Nations as it facilitates the proof of marriage are not made compulsory.

d) Dowry:

Is another teething problem without any solution. In spite of the Dowry provision Act 1961 and the subsequent amendments to the act, providing harsh and severe punishments, the dowry deaths cases are increasing alarmingly defying all norms.

e) Divorce:

The increase in the rate of divorce in the cities and even the villages is another cause for concern for the law of the country. Of course marriages which have failed beyond repair should break. But frequent divorces should be checked because in the modern times a new thinking which is developing against divorces is the welfare of the child. A child needs a father as well as a mother for proper development. Divorce law needs to be properly streamlined for the muslims.¹⁴

f) Maintenance:

The provision of maintenance in the various law has been a subject of some times subdued and some times sharp controversies. At the same time, there is a need to evolve a proper legal system which can take care of the maintenance of the wife and also of the divorced wife. In inheritance and succession are the areas where women are greatly discriminated. In spite of the fact

that there are so many laws on the statues book the reality remains that women are largely denied these rights.

g) Criminal law and Women:

The problem like rate, adultery bigamy, and other crimes against women are on the increase, causing great concern to the law makers. The indecent representation of women in films and other modes of media are a matter of shame for everybody. Prostitution in the society and the ever inversing instances of child is a gave problem faced by the Indian Society.¹⁵

Conclusion

Women remain isolated and unequal to men in many parts of the world. As a prelude to the 21st Century, every opportunity must be taken to insist that the situation must change in favour of equality for women with men. As long as inequality persists, development will mean increased denial of rights for women and increased distance from the condition in which women exercise rights equally with men, a precondition for observance of human rights for women.

Hence, there is every need for legal literacy. They also presuppose excess to proper formums including courts to ventilate one's grievances. Hence, the need for organised free legal aid to weaker sections of the people. Given the minimum degree of legal literacy and easy access to legal processes and institutions. One can expect in the not too-distant future a better deal for women not only under the better provided by the legal process of the country but also in day-today life.

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A STUDY ABOUT PALMYRAH TAPPERS IN THE PRODUCTION AND MARKETING OF PALMYRAH PRODUCTS IN THOOTHUKUDI AREA

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ABSTRACT

It was then brought under the preview of the erstwhile all India khadi and village industries board and then under the control of khadi and village industries commission. In the year 1960 the development work was brought under the purview of Tamil Nadu Khadi and village industries board. In Tamil Nadu, there are about 2 crores of tapplepalmyrah trees available for industrial use. The Tamil Nadu Government is formulating suitable strategies to exploit these palms and establishing palm complexes in some district. Due to the introduction of partial prohibition in Tamil Nadu with effect from 1st January, 1987, the Tamil Nadu Government has sanctioned a sum of Rs.3 cores grant and Rs.3 cores as interest free loan for rehabilitating 30000 ex-toddy tappers. The Tamil Nadu Agriculture University has established a palmyrah research center at srivilliputtur in virudhunagar district, which is unique of its kind in India. , It was decided to adopt the non-random sampling technique to collect the data from the universe. A sample of 100 respondents was selected from the universe for

this study. The collected data are presented in the form of tables and diagrams and they are analyzed with the help of simple percentage, and other statistical method.

INTRODUCTION

“Palmyrah botanically known as ‘Borassus flabelliform,’ is a species which belongs to the palm family (arecaceae). It has round fan shaped leaves and large roundish drupes each containing three seeds. It is commonly cultivated in India and Ceylon and it is very important for its variety of uses. The fibrous wood is used as timber; the leaves are used for thatching, matting, making heats, baskets, umbrella, and fans, paper etc. the sap yields wine (toddy) and sugar (jaggery). The outer pulp of the fruit is eaten roasted or made into juice and the seeding plants are used as food etc. palmyrah tree is well known from Vedic terms. There is an interesting story about the sage viswamitra who created this tree as duplicated to coconut tree. At the time of Mahabharata, one of the kings used this tree as a royal symbol on his flag. The history of palmyrah tree is older than human history. It had been there

even before the origin of human beings. The stone age man had made the inscription of palmyra tree in the caves that he lived in. even in the oldest literature reference had been made about palmyra tree. In our sangam literature, it has been very aptly elucidated how this palmyra tree was made use of by the People in ancient Tamil Nadu. They were more aware of medicinal value of palmyra tree than the present day people.

STATEMENT OF THE PROBLEM

In Tamil Nadu there are about 5.02 cores of palmyra trees and 5.43 lakhs of palmgur and palm products artisans. Each and every part of the palmyra tree is used as raw material for producing multifarious products to cater to the need of the rural community. This industry is naturally interlinked with other rural artisans like potters, lime workers, blacksmiths, carpenters etc. providing them part – time employment.

OBJECTIVES OF THE STUDY

- To analyse the production problems faced by the palmyra tappers.
- To analyse the labour and marketing problems faced by the palmyra tappers in selling their products.
- To analyse the palmgur products membership of Co-Operative Society formed by the palmyra tappers.
- To offer concrete suggestion to improve the tapping industry.

SCOPE OF THE STUDY

The palmyra industry has greatly contributed employment and earning of the rural poor in Tamil Nadu. Yet, this industry has vast unexploited resource potentials to provide more

wealth and employment opportunities to the unemployed and underemployed in rural areas of Tamil Nadu. Being labour using enterprise and requiring low capital and technological know-how, it could go a long way in solving the problem of rural unemployment and underutilization of resources in the rural economy where even facilities for the development exist. In short the focus is on Socio-Economic conditions, the problems faced regarding production and marketing and the earnings and savings of the palmyra tappers in Tuticorin area.

RESEARCH DESIGN

From the data collected from questionnaire and secondary sources, it is observed that the study is descriptive in nature which is most appropriate for this topic. Hence the study is descriptive as well as analytical. The research problem and the questionnaire have been formulated and formed accordingly. The suggestions of the study emerge from the influence drawn from the sample survey of 100 respondents in Tuticorin area.

LIMITATION OF THE STUDY

1. Even though the palmyra industry is developed in many parts of Tamil Nadu, the scholar has selected Tuticorin area only.
2. As the palmyra tappers are not having proper records of accounts the data collected and extracted are from their recollection on memory only.

PROFILE OF PALMYRA PRODUCTS

The problems faced by the palmyra tappers are numerous. First of all, the palmyra trees the foremost one in the palmyra industries, are not owned by the palmyra tappers. The

owner of the palmyrah trees is of some other individual, who knows nothing about the palmyrah occupation. In some cases the owner is the Government and in other cases the palmyrah trees belongs to Sri Andal Temple, Srivilliputtur. The palmyrah tappers take the palmyrah trees from other individuals or from Government or from Sri AndalThirukovilDevesdanam on lease basis. Another problem is tapping business is of seasonal one. It gives employment for four months only. The climbing of palmyrah trees, two times a day requires good physical health for the palmyrah

tappers. The production of palmgur or jiggery from the palmyrah juice gives another problem. The firewood is very essential for the production of palmgur or jiggery and the manual work of tappers and their family members are also necessary for it.

PRODUCTS OF PALMYRAH

The products of palmyrah are grouped under two categories viz., Edible and Non edible products. The edible products are neera, palmgur, candy, sugar, palmyrah fruits and tender shoots. Palmyrahfibre, stalks, leaves and timber are the non-edible products.

ANALYSIS AND INTERPRETATION OF DATA

Table – 4.1 AGE OF THE RESPONDENTS

Age (In Year)	Number Of Respondents	Percentage Of Total
20-30	50	50
30-40	30	30
Above 40	20	20
Total	100	100

Source: Primary Data From the above table it is clear that out of total 100 respondents, 30% belong to the age group of 30-40 years where as 20% of above 40 years old persons and 50% of the respondents are between 20-30 years,, there is no person in the age of below 20 years.

TABLE 4.2 MARITAL STATUS

Status	Number of respondents	Percentage of Total
Married	40	40
Unmarried	60	60
Total	100	100

Source: Primary Data

Out of total respondents 100%, 40% persons are married, while 60% of the respondents are unmarried.

TABLE 4.3 RELIGION OF THE RESPONDENT

Status	Number of Respondents	Percentage Of Total
Hindu	24	24
Christian	76	76
Total	100	100

Source: Primary Data

The table 4.5 reveals that out of the 100 respondent most of the respondent families is Christian (76%) while the remaining 24% are Hindus. A unique feature is that the Muslims do not resort to this tapping industry.

TABLE 4.4 EDUCATIONAL QUALIFICATION

Qualification	Number of Respondents	Percentage Of Total
Primary level	26	26
Higher secondary level	23	23
College level	9	9
Illiterate	42	42
Total	100	100

Source: Primary Data

From the above table it is clear that 100% of the respondents are illiterate people and 42% are educated up to primary level 26% and only 23% are up to higher secondary levels.

TABLE 4.5 OWNERSHIP OF THE HOUSE

Types of house	Number of respondents	Percentage of Total
Own	72	72
Rented	28	28
Total	100	100

Source: Primary Data

The table 4.7 reveals that 100% of the respondents are residing in rented houses. So Palmyra tappers normally in an average level.

TABLE 4.6 TYPE OF THE HOUSE

Type of house	Number of respondents	Percentage of Total
Hut	18	18
Tiled	39	39
Concrete	43	43
Total	100	100

Source: Primary Data

The table 4.6 shows that out of the 100 respondents 39% of the respondents have a tiled house's while 18% live in 'hut' houses. Then 43% of concrete house.

TABLE 4.7 NUMBER OF MEMBERS ENGAGED IN THIS OCCUPATION

No of member	Number of respondents	Percentage of Total
Less than 2 members	42	42
2-4 members	33	33
Above 4 members	25	25
Total	100	100

Source: Primary Data

From the above table it may be concluded that in 42% of the family's only less than 2 members are engaged in this industry while in 33%, families to 2-4 members and 25% of people above 4 members doing on this job.

TABLE 4.8 TRADITIONAL OCCUPATION

Occupation	Number of respondents	Percentage of Total
Traditional	91	91
Nontraditional	9	9
Total	100	100

Source: Primary Data

It is clear that for thumping majority 91% of the respondents are of traditional tappers and only 9% are new entrants to the tapping industry.

TABLE 4.9 REASON FOR PURSUING PALMYRAH TAPPERS OCCUPATION TRADITIONALLY

Reason	Number of respondents	Percentage of Total
Illiteracy	38	38
Lack of monetary resources	26	26
Lack of interest in other jobs	36	36
Total	100	100

Source: Primary Data

The study reveals that 38% of the respondents continue the occupation traditionally due to illiteracy 26% of the respondents due to lack of monetary resources 36% of the respondents due to lack of interest in other jobs. It is clear that most of the respondents pursue this palmyrah tapping occupation due to illiteracy and lack of monetary.

TABLE 4.10 REASON FOR CHOOSING PALMYRAH TAPPING OCCUPATION

Reason	Number of respondents	Percentage of Total
Illiteracy	40	40
Poverty	48	48
Others	12	12
Total	100	100

Source: Primary Data

It is a shocking revaluation that acute poverty has forced sizable percentage of the fresher's to take up this wretched job.

TABLE 4.11 SUPPLEMENTARY OCCUPATIONS

Occupation	Number of respondents	Percentage of Total
Day labour	67	67
Factory workers	23	23
Other jobs	10	10
Total	100	100

Source: Primary Data

It is clear that majority of the respondents 67% are working as coolie. It reveals that 23% of the respondents have palmyrah tapping as their main occupation are working as coolie in agricultural land and the remaining 10% respondents of them are fully engaged in tapping occupation opting for no other occupation to supplement their income.

TABLE 4.12 NUMBERS OF TREES TAPPED

Number of trees	Number of respondents	Percentage of Total
Below 30	12	12
30-40	65	65
Above 40	23	23
Total	100	100

Source: Primary Data

The analysis of the data collected reveals that out of 100 respondents, of them tap 30-40 trees number of respondents 12% and above 40 trees the number of respondents 23% of people. It is clear that majority of the respondents 65% 30-40 trees.

TABLE 4.13 NO OF TIMES TAPPED IN A DAY

No of times	Number of respondents	Percentage of Total
One	47	47
Three	45	45
Four	8	8
Total	100	100

Source: Primary Data

The analysis of the data collected reveals that out of 100 respondents, then two times palmyrth tappers to respondents 47% and three times palmyrth tappers having respondents 45% then four times palmyrth tapper to respondents only 8%.

TABLE 4.14 OCCUPATION PERIOD

Period	Number of respondents	Percentage of Total
3 month	47	47
6 month	31	31
9 month	16	16
12 month	6	6
Total	100	100

Source: Primary Data

It is clear that majority of the respondent 47% are having 3 month tapping work while only 3% have this work for the entire year.

TABLE 4.15 MAJOR PRODUCT PRODUCED

Products	Number of respondents	Percentage of Total
Nerra	56	56
Palmgur	22	22
Palmcandy	12	12
Nungu	10	10
Total	100	100

Source: Primary Data

From the table it is learned that 56% of the respondents obtain Neera 22% produce palmgur and 10% cut Nungu. Only 12% do obtain the palm candy.

TABLE 4.16 PROHIBITION OF TODDY

Prohibition on toddy	Number of respondents	Percentage of Total
Favourable	62	62
Un favourable	38	38
Total	100	100

Source: Primary Data

The study reveals 62% of the respondents favour for prohibition on toddy and the remaining 38% of the respondents do not favour prohibition due to employment and livelihood reasons. It is displayed in the following diagram.

TABLE 4.17 CHANNEL OF SALES OF PALM PRODUCT

Channel of sales	Number of respondents	Percentage of Total
Direct to consumer	45	45
Traders	23	23
Wholesaler	26	26
Retailer	6	6
Total	100	100

Source: Primary Data

It is clear that majority of the respondents 45% are selling palmyrah products directly to the consumers. While 26% sell through the wholesalers and only 6% sell their products through the retail outlets.

TABLE 4.18 MARKETING FACILITY IN THE RESIDENTIAL AREA

Residential area	Number of respondents	Percentage of Total
Nearer	75	75
Not Nearer	25	25
Total	100	100

Source: Primary Data

The study reveals that out of 100 respondents, 75% of the respondents market is nearer to the residential area and for the remaining 25% opine their market that is far from the residential area.

It is clear that majority of the respondents 75% have marketing facility at a very close residential area.

TABLE 4.19 MARKETING INTERVAL

Distance	Number of respondents	Percentage of Total
1 km	20	20
1-3 km	35	35
Above 3 km	45	45
Total	100	100

Source: Primary Data

The study reveals that out of 100 respondents, 45% sell away their product by taking and 35% of the respondents sold their product by covering 1-3 km distance, remaining 20% of the sold their product within 1 km distance. It is clear that majority of the respondents 45% sell their product beyond a distance of 3 km.

TABLE 4.20 MODE OF TRANSPORT

Mode of transport	Number of respondents	Percentage of Total
Motor cycle	25	25
Cycle	29	29
Mini lorry	40	40
Any others	6	6
Total	100	100

Source: Primary Data

It is clear that majority of the respondents 40% use mini lorry for moving the product. 29% use cycle for their marketing and 25% Motor cycle carts for their marketing. The mode of transport of palmyrah products is shown in the diagram.

Annual sales of palmyrah tappers

The study analyse the total annual sales of the palmyrah tappers. The tapping income is the only source of them for the whole year.

TABLE 4.21 ANNUAL INCOME OF PALMYRAH TAPPERS

Annual sales	Number of respondents	Percentage of Total
Below Rs. 45000	60	60
Rs. 45000 – Rs. 80000	26	26
Above Rs. 80000	14	14
Total	100	100

Source: Primary Data

The study reveals that out of 100 respondents, 60% of the respondents annual income is below Rs. 45000 for 26% of the respondents the annual turnover between are Rs. 45000 – Rs. 80000 and remaining 14% of the respondents have annual sale of more than Rs. 80000. It is clear that for most of the respondents 60% annual turnover is below Rs. 45000.

TABLE 4.22 MEMBERSHIP OF CO-OPERATIVE SOCIETY

Membership	Number of respondents	Percentage of Total
Members	26	26
Non Member	74	74
Total	100	100

Source: Primary Data

Majority of the respondents 74% are nonmembers of the Co-operative society. The membership of the palmyrah tappers is exhibited in the following diagram.

TABLE 4.23 FUNCTIONING OF THE CO-OPERATIVE SOCIETY

Over all functioning	Number of respondents	Percentage of Total
Very good	5	5
Good	8	8
Average	47	47
Poor	40	40
Total	100	100

Source: Primary Data

The study reveals that out of 100 respondents, for 5% respondents the functioning of the society was very good for 8% respondents good for 47% respondent average for 40% respondents poor. Majority of the respondents 47% state that the services and the functioning of the Co-operative society is average.

TABLE 4.24 SATISFACTION IN THIS OCCUPATION

Satisfaction	Number of respondents	Percentage of Total
Highly satisfied	Nil	Nil
Satisfied	6	6
Dissatisfied	94	94
Total	100	100

Source: Primary Date

It is clear that most of the respondents 94% dissatisfied satisfaction in this occupation.

SUGGESTIONS

1. Government may arrange loan facilities to the Palmyrah professionalist.
2. Government may provide safety instruments to them at free of cost.
3. Government may announce special pension and insurance schemes for them.
4. Government may take efforts to bring awareness among the people about the importance of palmyrah tree and its products through various media like newspaper, radio, television etc

CONCLUSION

Major sources of sample household's income are tapping casual labour agriculture and animal husbandry. Income from tapping forms more than 50 percent of their total income. This proportion is higher in the lower income groups. Rise in income out of tapping has a limitation. Households have to depend on sources other than tapping for the betterment of their standard of living beyond a level. Higher the income group, higher the income group, higher will be the share of tertiary sector.

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CONTRIBUTIONS OF ST. FRANCIS XAVIER – THE PEARL FISHERY COASTAL REGION

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INTRODUCTION

Francis Xavier was born in the royal castle of Xavier, in Navarre, in North Spain, on 7 the April 1506. The zealous King John III of Portugal, who came under the influence of this society, decided to utilize the services of the Jesuits to hasten the spread of Christianity in India. Which to his appeared rather slow Francis Xavier one of the nine close associates of Ignatious Loycla was then asked to go to India. Armed with a royal order directing the Portugues Governor at Goa, Maritime Alfonso de souza, to render all necessary help to the missionary, and a flat from the Pope appointing his the papal Nuncio of the Eastern world, Francis Xavier, accompanied by Paul Comerino and Francis Mancias, his associates, set sail for India from Lisbon on April 7 1541, which happened to be his 35th birthday. It was the desire of the King that Xavier should work in the Coromandel Coast among the humble Paravas (Fisher Folk) who had been included in the Christian fold recently.

THE PEARL FISHERY COAST

The long and far –farmed Pearl fisheries from when that coast derived its name, were held

twice yearly and quasi- alternatively, on the Indian coast, between Manapad and Vaipar and on the Ceylon coast round the Islands of the Gulf of Mannar. Till the middle of the fourteenth century, the sovereignty over those Pearl fisheries belonged to the Madura Pandians, who levied a fixed tribute of one days fishing per week and a fixed permit tax per boat to pay for the arrangements. A fixed number of boats were also made to fish for the benefit of the two pagodas of Rameswaram and Thiruchendur in turn according as the fishing was on the Ceylon or the Indian Coast. But all the owners of the boats and especially the divers, were Paravas.

In 1334, however, a certain Adi sultan Mulk oame from Delhi, seized Madura, destroyed its pagodas and sent the then ruling Pandian prisoner to Delhi, While the Brahmin priests fled away with their idol of siva to Malayalam country. But a few years later, in 1371, an army of warriors from the North of Madras, sent by the Rayer of Vijayanagar, drove away the Muhamadans from Madura and re-established for some time the rule of the Pandians. Nevertheless there had meanwhile arisen, all along the southern coast, clusters of

Muhammadan settlers and sea farers. Desirous to take their share in the profit of the pearl Fisheries, they succeeded in converting to their faith some Parava divers, and with their help, as well as the strength of their fleet they began worth to compete with the Paravaers in the enjoyment of their former monopoly. Things were thus going on in a more or less peaceful manner till, in 1520, some Portuguese from Ceylon landed and established a commercial settlement of their own in the then nobody-owned low sand banks of veidaley at the extremity of the peninsula opposite to Pamban.. Their neighbourhood seemed to have so far diminished the prestige of the Muhammadans as to embolden the Paravers to revolt against their instruction and even to sacrifice a few Muhammadan heads to their vengeance. But after having done the deed in a moment of excitement, fear of reprisals overtook them and made them seek for protectors. The advice was then suggested to them, by a Juan da Cruz a noble Nair convert from Calicut to apply to the Portuguese and the better to succeed in their request to ask at the same time for baptism. To all appearances that same nobleman was their introducer and their interpreter in such an embassy. The Portuguese who at that time held uncontested sway over a those seas, were not slow in making out the advantages that would accrue to themselves from their assumption of such an easy charge. So the protection demanded was at once granted on the sole condition of a tithe of the proceeds of those fisheries being paid into the Portuguese treasury.

We advisedly say the protection and not the monopoly was thus guaranteed for even after this compact. Those accepted to do, on the other hand, was only the policing at sea and on the neighbouring islands of those fisheries and see

to the arrangements necessary for conducting them. For this trouple they were paid, besides the tithe that went to the Royal treasury a permit tax per diver and per boat and their merchants, as may be easily implied, had special advantages for good bargain and even in collusion with the Parava merchants and master men for easy extortions practiced on the poor and divers. Lastly, this protection conferred on the Portuguese absolutely no right on the coast itself, as the Paravers, moreover, had none to give. In fact at the coming in of the Nayakar rule over this coast, the Portuguese themselves, in order to be able to continue to enjoy the benefits derived by them from that protection, had to accept terms from the Madura rulers and share with them a portion of their profits.

One of the greatest and most successful movements in India in the one the fourth centenary of which we are celebrating this year. The first great effort of the Catholic Church in modern times. The pearl fisheries grew less and less productive and intermittent and even when successful hardly came up to a shadow of the glories past. With them went down also the wealth of the Paravers and of their churches.

The coast of south India from the island of Rameswaram to Cape Comorin was then and also now, inhabited by the fishermen of three castes the Paravars the Mukkuvars and the Karaiyars. The habitants on the pearl fishery coast were the fisherfolk called paravas. six years earlier to Francis Xaviers arrival, they had been converted to Christianity. The story of their conversion, holds a significant place in the history of the catholic Church in India.

From time immemorial, the Paravars were professional divers for pearl-oysters found in the

Gulf of Mannar. The Arabs, trading on the Indian coast for many years held the monopoly of the trade in pearl fisheries. The Portuguese captain received the Paravars warmly and assured them of protection, if they were to become Christians. Since he insisted on more representation from their caste. One of them came back to the fishery coast and fetched 70 more headmen of the Paravars.

There in the Pearl Fishery Coast in March and April 1536, these priests Baptised 20000 Paravars living in 20 villages. Thus, the missionary work in the pearl fishery coast was pioneered by the Franciscans. By the end of 1537, the entire Paravar caste had accepted Christianity. The mass conversion of the Paravars, was solely instrumental in the call of the Jesuits to India and the resultant mission of Francis Xavier. Miguel Vaz took with him some young Paravar boys from Tuticorin to Goa at the time of their conversions in order that they might be educated and become priests for their countrymen.

It was the vicar General, Miguel Vaz, who first apprised Francis Xavier of the Conversion of the Paravas and their struggle for survival. Three of the paravars students of the college of St. Paul in Goa, were nearing the priesthood, two as deacons were hoping to be ordained by the Bishop within the next two years. Francis Xavier selected these three seminarians to help him with the interpretation of the local language on his voyage to the fishery Coast.

At the end of the September 1542, Francis Xavier boarded the ship sailing from Goa to Tuticorin, a town in the pearl Fishery Coast. Sailing in the ship were, Cosme de Paiva the new captain of the fishery coast, and his men and the licentiate, Antonio Rodrigues de Gamboa, who had been commissioned by the Governor to defend the rights of the Parava Christians.

The ship on the way stopped at Cochin, a city in Kerala and the second important city for the Portuguese living in India. It was also entirely inhabited by Christians, as Goa. After a short stay in Cochin, voyage continued and the ship reached the village of Manapad. Francis Xavier decided to go ashore as it was at the centre of the Pearl Fishery Coast. The ship then sailed on to Tuticorin, leaving Francis Xavier and the three seminarians. The habitants there were Paravars, already converted to Christianity, when working on the sea or beach, the men wore only a small loin cloth and a white scarf about their head, elsewhere, they wore a white skirt falling to their knees like that of a woman. Although they knew very little about Christian faith they were eager and joyous to receive Francis Xavier the white Swami. The children were fascinated at the sight of white man, who taught them all the main prayers. The children born after the mass conversions of 1536 and 1537, were then baptized by Francis Xavier.

Upon his arrival in Manapad, he found a place in the house of Paravar named Fernandes later stated that he had frequently seen Francis Xavier raised for a long time a span above the floor, especially during the celebration of Mass. This miracle was also attested by another witness from Perumanal, Antonio Henriques, an altar-boy to Francis Xavier in the same place. At the base of a foothill near Manapad, was kind of a cave, hewn out of the rock. Which before Francis Xavier arrival, had been dwelling of a Hindu Yogi. But soon after, Francis Xavier occupied it and it was there at the cave that Francis Xavier spent his time for prayers, meditation and for the celebration of Mass, and also stayed intermittently during his visits to the Pearl Fishery Coast.

CONCLUSIONS

We may now take a general view of Xaviers in Pearl Fishery Coastal Region, as he left it and see what was special significance. First as regards the number of his converts leaving all exaggerating e apart, there were some 20300 Christians, Paravers with a few Kadeyers on the one coast , most of them baptized by Xavier and his helpers , and between as and 13000 Mukuvars on the other coast, all baptized by the Saint and his assistants.

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ADVERSITIES FACED BY THE INDIGENOUS GOLDSMITHS OF KERALA – WITH SPECIAL REFERENCE TO TRIVANDRUM DISTRICT

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ABSTRACT

Gold jewels and ornaments are a part and parcel of our motherland's traditions and customs. Besides being the fastest growing industries in the country, it also acts as a prominent foreign exchange earner. Kerala has the largest number of gold jewellers in India, where more than 500 kgs of gold jewellery is manufactured here every year. Gold jewelleryes constitute a major proportion of Kerala's industrial sector and it employs several thousands of artisans. Though globalisation had opened up the doors for businesses on a transnational level, small scale, indigenous as well as traditional industries started to face a severe setback. Indigenous and traditional goldsmiths are now vanishing very fast. Lack of sales revenue and difficulties in carrying out business operations are compelling them to wind up their centuries old ancestral business. The sudden and competitive entry of huge multinational players into the arena has caused a dilemma in the indigenous gold trade in Kerala.

The present paper explores the adversities and challenges faced by Indigenous goldsmiths of Kerala based on various economic, social, political, legal factors and suggests certain measures to overcome their problems. The data and information are based

on a small survey conducted among the indigenous goldsmiths in Trivandrum district of Kerala. The study proved that most prominent challenges included poor market, rising factor costs and unawareness.

KEYWORDS: Indigenous Goldsmiths, Business Challenges, Multinationals, Marketing, Struggle for Existence, Supportive Schemes.

INTRODUCTION

India's passion for gold and gold ornaments is world known. After crude oil and petroleum products, the export and import of gold, precious metals, precious stones, gems and jewellery accounts for the largest portion of India's international trade. According to a financial estimate, India has a stock of approximately 23000 – 24000 tonnes of gold held by households. The industry contributes about 7% of India's GDP, employs millions and is a major source of our foreign exchange earnings. The jewellery industry created 60 billion dollars in economic output on value added basis in 2017, and is expected to grow to 110 billion dollars by 2022.

Gold continues to be the popularly traded commodity in the southern Indian state of Kerala. Kerala constitutes about 20% of India's gold consumption annually and India in turn accounts for about 1/5th of the world's annual gold sales. According to the Kerala

Jewellery Manufacturers Association, the state is these days turning out to be one of the hottest destinations in the country for retail jewellery trade credits to the ever- increasing demand and overall economic growth. Jewelry retailers from Mumbai, Gujarat, Jaipur and various other places are flocking to Kerala to capture the lucrative market here. Moreover, there is a newly sprout up demand for unconventional ornaments such as kundan jewellery (an ancient form of jewellery, using gold foil between gem stones and an enamel mount), filigree work (fine gold thread and wire), and stone-set jewellery.

Apart from the major players there are thousands of small and medium scale retailers who undertake ornament making business for centuries all over the state. The big business establishments in gold jewellery already reaping the benefits of retail trade by way of huge increase in business has destroyed the glory and fame of the indigenous and traditional goldsmiths of Kerala. In addition to this, modernization, mechanization of business activities, adverse shift in demand and similar other factors are catalysing their downfall.

REVIEW OF LITERATURE

Kumar and Varadaraj (2013) in their study entitled, “A Study on Buying Behaviour of Woman Customer’s towards Jewellery Products with special reference to Tripur City” have stated that since the late 1990s, there has been a shift in consumer tastes. Women were increasingly opting for fashionable and lightweight jewellery instead of traditional chunky jewellery. There was a rise in demand for light weight jewellery, especially from consumers in the 16 to 25 age group, who regarded jewellery as an accessory and not an investment.

Asha and Edmund Christopher (2014) “A Study on Buying Behaviour of Customers towards branded and non- branded Gold Jewellers with Reference to Kanyakumari District” showed that the majority of the people of Kanyakumari district buy gold jewellery for the marriages in their family. It is also understood from the study that the respondents are highly satisfied with the goodwill factors of the branded jewellery such as wide product range, finishing and designs etc. Purity factor of the branded jewellery makes the people to buy from branded jewellery. Television plays a main role in advertisement to create awareness towards the brands and it ranks first and Radios become the outdated mode of advertisement, theatres scores the last mode of advertisement to create awareness. Television plays a main role in the mode of advertisements towards brands. Majority of the male and female respondents are satisfied with the overall performance of the branded outlets. They are satisfied with the service, price, design and wide product range provided by branded outlet.

Priya M. Lakshmi and Suganya (2009) in their study, “A Study on Customer Preference and Satisfaction towards Gold Jewelry”, explores that Indian jewelry sector should focus on developing brands that stand for quality and transparency. The brands are gaining more popularity and customers are expecting more and more transparency apart from the choice to choose from various varieties of designs.

STATEMENT OF THE PROBLEM

In spite of the lustrous aspects of gold trading and ornaments manufacturing in Kerala, one of the significant participants in this industry – the indigenous goldsmiths – are

undergoing a tough phase currently. Lack of business and sales have made them to wind up their hereditary business and seek new and diverse sources of livelihood. This dilemma is caused due to the sudden and competitive entry of huge players into the arena – the multinational gold sellers and gigantic gold trading corporates. They have successfully eliminated competition in the market by bringing out an oligopolistic trade pattern thereby disrupting the business and existence of once thrived indigenous goldsmiths. Before 916 gold ornaments were introduced, conventional methods like soldering were being used and the goldsmiths were on the gaining edge. This is one of the main reasons for the traditional craftsmen to leave their profession and seek semi-skilled jobs. Most of them are now leading lives as autorickshaw drivers, painters and waiters. The influx of Bengali workers and craftsmen from other community, especially those from Trissur district, has posed tough competition for the traditional goldsmiths of Trivandrum, totalling more than 10,000. But they are hesitant to raise their issues in a common platform or to identify themselves as a skilled community. The laxity on the part of the unions and lack of coordination from jewellery merchants give way to an unhealthy competition for small-scale jewellery makers.

OBJECTIVES OF THE STUDY

- ❖ Identify key problems faced by Goldsmiths in Kerala.
- ❖ Suggest ways and means to overcome the problems faced by Goldsmiths in the State.

SIGNIFICANCE OF THE STUDY

A considerable proportion of our state's population relies on gold trading as their

means of livelihood. Those traditional goldsmiths are now fast vanishing, with 40 to 60 per cent of the workers who had worked in central areas having shifted to semi-skilled jobs in the past 15 years. They could not withstand the competition by the wholesale marketing and branded jewelry showrooms. There is an urgent need for the revival of this sector as they play a significant role in the cultural heritage of Kerala.

RESEARCH METHODOLOGY

The study is analytical and descriptive in nature. Both primary and secondary data are used in this study. Primary data was collected from a sample of 50 indigenous goldsmiths who are residents of Trivandrum district of Kerala with the help of a structured questionnaire. Snowball sampling technique was employed for selecting the sample respondents. Information from various magazines, journals, reports and newspaper articles constitutes the secondary data. The collected data was analyzed using percentages and weighted averages.

LIMITATIONS OF THE STUDY

1. The study is based on the personal & qualitative information obtained from respondents where exact quantification is difficult and can be biased.
2. This is a conceptual research not supported by empirical evidence.
3. The study is limited to Trivandrum district only.
4. Sample size was restricted to 50 indigenous goldsmiths due to COVID pandemic restrictions.

CONCEPTUAL FRAMEWORK

Gold has an aesthetic appeal. In Indian culture, gold jewelry is traditionally worn by both men and women during festivals, celebrations and other religious events. It is also given as gifts to close family members especially during weddings. The goldsmith crafts jewelry completely by hand, in contrast to modern machine-made jewelry sold in big branded showrooms. Making use of a small burner and iron tools such as files and hammers, he molds, shapes and carves the gold to the design required by his customer. He also offers allied services such as repair, cleaning, polishing, alterations etc. Many of them offer ear and nose piercing services as well.

Traditionally, in south Indian states such as Kerala and Tamil Nadu, majority of the jewelry businesses are family owned. People bought ornaments from their family jewelers. With the passage of time, some of those family businesses rose themselves into an international level and became a noble brand. It helped them to overcome competition and welcome prosperity. But the severe setback was upon the small indigenous goldsmith families for whom ornament making and selling was the sole means of livelihood. Thus, they started to suffer. As far the goldsmith's tradition of Kerala is concerned, the majority of goldsmiths community belonged to Thrissur, Trivandrum and Calicut districts. But there are certain key factors which segregate the goldsmiths of Trivandrum from other districts. Their roots of heritage can be traced back to Tirunelveli, Thoothukkudi, Tanjore, Tenkasi, and Kumari districts of Tamil Nadu. The present-day goldsmith families existing in Trivandrum are the

descendants of those craftsmen who were brought here by the Rulers of Travancore Dynasty centuries ago for making the ornaments and treasures for Sri Padmanabhaswamy Temple in Trivandrum. They belonged to Viswakarma, Veera-Saiva, chettiyar, vellalapillai and similar communities of Tamil culture. After fulfilling the requirements of the temple, they established their own colonies in Trivandrum, concentrating on places like Karamanai, Chalai, Balaramapuram, Neyyattankarai, Vizhinjam, Kaithamukku, etc. Later on, they started making ornaments for the public and established their own businesses here proudly. The traditional ornaments of Kerala consist of Kasumalai, palakkamalai, nagapadathali, karimanimalai, mullamottumalai, mangamalai, thalikootam, addiyal, kashali, poothali, jimukka, sarapolimalai, vilakkumalai, erukkampoomalai, vilvadamalai, manimalai etc.

But, unfortunately with the passage of time, the traditional ornament models along with their makers started to lose their past glory. The gradual increase of fashion and resultant movement from unbranded to branded jewelry, dictated buying, hallmarking and certification policies, increased use of technology, availability of labour at competitive rates and the transformation from family owned businesses to professionally managed largescale entities started to affect them adversely. In the current globalized trade scenario, the small indigenous goldsmiths are facing an acute trade dilemma. The major threat is emerged from the stiff and exploitative competition eliminative practices undertaken by large scale multinational players in the industry.

ANALYSIS AND INTERPRETATION

1 INCIDENCE OF ANOMALIES BASED ON BUSINESS EXPERIENCE.

Table 1
Incidence of Problems Based on Business Experience of Indigenous Goldsmiths

PROBLEMS	VH (5 PT)	H (4 PT)	N (3 PT)	L (2 PT)	VL (1 PT)	WM	MS	STATUS
Difficulty in availing Capital.	12	23	0	15	0	3.64	3	High
Inflationary price hike trouble the business.	33	17	0	0	0	4.66	3	High
Tough competition from MNCs.	28	22	0	0	0	4.56	3	High
Poor market for traditional Works.	22	26	1	1	0	4.38	3	High
Change in customer preference.	25	24	1	0	0	4.48	3	High
High labour Costs.	10	36	4	0	0	4.12	3	High
Inability of ads & media.	19	19	12	0	0	4.14	3	High

From the analysis of data collected and fixing the mean score 3, it was found that the indigenous goldsmiths had great difficulty in availing capital (weighted mean 3.64). There are much higher issues with regards to inflationary price hikes (weighted mean 4.66) and severity of competition from MNCs (weighted mean 4.56).

Challenges from poor market for traditional ornament models were very high with weighted mean score 4.38. Much tension was present in business due changes in customers tastes and preferences (weighted mean 4.48). Labour costs and inefficiency of sales promotion through ads and media was also marked high with weighted mean scores 4.12 and 4.14 respectively.

2 EVALUATION OF THE CURRENT BUSINESS PERSPECTIVE.

Table 2
Level of Agreement of Indigenous Goldsmiths

STATEMENT	AGREE (3 PT)	NO OPINION (2 PT)	DISAGREE (1 PT)	WM	MS	STATUS
Shift into GST affected business	1	16	33	1.36	2	Disagree
Problems due to inability in adopting modern mechanized manufacturing	29	18	3	2.52	2	Agree
Troubles from migrant goldsmiths	45	5	0	2.9	2	Agree
Challenges from jewelry imports	46	4	0	2.92	2	Agree
Shift of demand into organized Jewellery	43	7	0	2.86	2	Agree

From the data collected from survey, on analyzing the responses based on mean score 2, it has been found that respondents disagree that shift in tax regime into GST has caused problems in

their business (weighted mean 1.36). Business is facing problems due to inability to adopt modern mechanized manufacturing strategies (weighted mean 2.52) and business is troubled by migrant goldsmiths (weighted mean 2.9). They further stated their high degree of agreement on enquiry into shift in customers' demands into large scale organized jewelry sector with a weighted mean score of 2.86 and they further agree that gold ornaments import is causing grave loss to traditional ornament making business and indicated a weighted mean score of 2.92.

3 PARTICIPATION IN ARTISAN BENEFIT SCHEMES.

Table 3

Registration under Artisans Id Card Scheme and Labour Welfare Fund Scheme

SCHEME	ARTISANS ID CARD	%	LABOUR WELFARE FUND	%
YES	13	26	20	40
NO	37	74	30	60
TOTAL	50	100	50	100

The Development Commissioner (Handicrafts) issues photo-identity cards to artisans. The card facilitates easier identification of the artisans. It also acts as an official proof of their identity when they deal with various government schemes related to skill training, access to credit, marketing, and insurance, among other things. It carries the photograph of the artisan and denotes the craft he/ she is engaged in. All artisans and craft workers are eligible to apply for the card. From the survey results it was found that 37 out of 50 respondents (74%) were not registered under artisan's id card scheme. Only 13 out of 50 (26%) were holding artisans id card scheme and receiving benefits under it. Kerala state govt offers various financial, technical and advisory services through labour welfare fund scheme 2019 including short term and medium-term loans at lower rates of interests, set up services, marketing facilities, sales promotion, materials and resources gathering, skill enhancement services, scholarships, and other kinds of financial aids for registered members. From the survey results

it was found that 30 out of 50 respondents (60%) were not recipients of benefits of labour welfare fund schemes. 20 out of 50 were registered under this (40%).

FINDINGS

1. Majority of the indigenous goldsmiths under study agreed that there was a huge shift in demand from the part of potential customers into Organized – large scale business.
2. The traditional goldsmiths were threatened by the tough competition from Multinational Gold trade companies.
3. They had much difficulty in availing essential resources mainly finance and capital.
4. Inflationary price rise was giving much tension in their small business.
5. Majority of them agreed that there was a rapid change in the taste and preference of customers which in turn resulted in a poor market for traditional ornament works.

6. Most of the respondents accepted that they were unable to promote their business through advertisements and modern media.
7. A great deal of respondents agreed their incapacity to adopt modern mechanized means of ornament manufacturing.
8. Moreover, migrant goldsmiths from other states and increasing jewelry imports were marked as severe trouble for a large proportion of respondents.
9. The lion share of the respondents was not registered for the benefits under Pehchan Card Scheme and Labour Welfare Fund Scheme.

SUGGESTIONS

1. The govt in India should exercise a limit of control over the import of gold ornaments so that potential consumers can be re-routed to traditional and indigenous goldsmiths and ornament sellers.
2. Pension schemes and other monetary support policies must be announced by the govt for the protection of senior and age-old goldsmiths with excelling craftsmanship.
3. Banks and other financial institutions must adopt specific customized loans and other financial assistance schemes for indigenous goldsmiths.
4. They should be made aware of the govt policy initiatives for their betterment such as Pehchan card scheme, KADCO projects, Labour welfare fund schemes etc.
5. Financial, technical, managerial and advisory services must be offered to them

for automation, modernization, growth, expansion and diversification of traditional goldsmith business.

6. Large scale multinational player in gold industry should absorb the skilled and talented indigenous goldsmiths and offer them a platform for performance and employment.

CONCLUSION

From the study it is clear that the traditional and indigenous goldsmiths of Kerala with special reference to Trivandrum district is facing acute trade dilemma in the current globalized trade scenario. The major threat is emerged from the stiff and exploitative competition eliminative practices undertaken by large scale multinational players in the industry. In addition to this insufficient availability of factors of production and unscrupulous price rise in causing severe threat to their means of livelihood. Possible solutions that can be put forward as suggestions for overcoming this tough situation are making the indigenous goldsmiths available with their required raw materials and means of production at concessional rates, providing them with technical, financial, managerial and advisory assistance, ensuring minimum assured wages for traditional artisans, providing them with craftsmanship and skill enhancement workshops and training sessions, ensuring market and sales, helping them with modernization and mechanization processes, exercising governmental control over gold ornaments import etc. Hence it can be concluded that the traditional and indigenous goldsmith community existing in Kerala, having a major historical and anthropological significance and a major source

of livelihood to many centuries old heritage should not be allowed to vanish in the course of globalization and multi nationalization. All necessary steps and measures should be adopted as suggested in the study for the fast and effective protection, revival and enhancement of business of indigenous and traditional goldsmiths of Kerala thereby recovering the lost glory of our mother land's proud craftsmanship and handicraft expertise in gold ornament making heritage.

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PARTICIPATION OF THE RURAL COMMUNITY AND IMPORTANCE OF DALIT LAND RIGHTS IN TAMIL NADU – A STUDY

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Jawaharlal Nehru, the first Prime Minister of Independent India realized the need to develop rural areas in order to get rid-off endemic poverty from the country. In his first speech, he states that: Though poverty is widespread in India, it is essentially a rural problem, caused chiefly by overpressure on land and a lack of other wealth-producing occupations. India, under British rule, has been progressively ruralised, many of her avenues of work and employment closed, a vast mass of the population thrown on the land, which has undergone continuous fragmentation, till a large number of holdings have become uneconomic. It is essential, therefore, that the problem of land should be dealt with in all its aspects. Agriculture has to be improved on scientific lines and industry has to be established in its various forms so as not only to produce wealth but also to absorb people from the land Planning must lead to maximum employment, indeed to the employment of every able-bodied person¹.

INTRODUCTION

Rural development has a positive effect on human development through raising rural incomes which are partly channeled into social and physical infrastructure in rural areas. The idea of rural development does not have a prescribed commonly accepted model for development which is applicable for every regions or place. The

approach for rural development differs from place to place but the basic goals of rural development have been identified primarily in terms of improving the quality of life of the rural masses. The nature of the rural development as a concept or strategy interestingly is not confined to one particular areas, it has an inclusive approach which takes the development of other important sectors into consideration. One of the specific characteristics of the rural development is to create an equitable and sustainable environment for the rural community so that they could depend on their livelihood in an assured way. It also aims at providing better access to technological, physical, natural, social capital and services to the people of rural areas through the rural development strategy.

IMPORTANCE OF RURAL DEVELOPMENT

Rural development is one of the priorities areas of development in the developing nations because majority of the population lives in the rural areas and they are poor, without their development state cannot develop their self. It is necessary to rethink about rural development and its policies how it plays an important role to alleviate poverty and overall development of rural poor. The genesis of the rural development programmes emphasis on alleviating poverty and creating jobs for unemployed population of the rural areas. Under the rural development

programme strategy the unemployed youth are trained so that the seasonal and permanent migrations from rural areas to urban areas could be contained. The idea of rural development has indeed yielded positive results in relations to improving the conditions of common life in the rural areas. Development strategists and policy makers are of the view that such concepts or the mechanism need to be encouraged in the developing countries. There are countries which have recorded significant results in terms of uplifting poor people². For the agriculture based the idea of rural development becomes viable option for strengthening the national economy by focusing economy rural development.

TAMIL NADU RURAL DEVELOPMENT

Tamil Nadu being a welfare State, the purposeful endeavors of the Government are aimed at the Social, Economic and Political upliftment of the people in the rural areas. Rural Development aims at improving the rural lives with the participation of the rural masses. The concept of Rural Development targets the Social and Economic development of the rural areas. Rural Development in Tamil Nadu is concerned with the Economic Growth, Social Justice and Improvement in the living standards of the rural people, by deploying an efficient delivery mechanism to provide adequate quality services and essential minimum needs³. The primary objective of the Government is the provision of basic infrastructure facilities and social services in the rural areas and assistance to the individual families and Self Help Groups, living below the poverty line. Elimination of poverty and delivery of high quality services are the basic premises upon which the planning of Rural Development is based and concerted efforts of this Government

have improved the living standards and set the benchmark for the quality of rural lives⁴.

The Government of Tamil Nadu is committed to the Socio-Economic development of the people living in rural areas. As per the 2011 Census, in Tamil Nadu about 51.55 percent of the people, numbering 3.72 crores are living in rural areas. Since majority of the State population live in rural areas, and Tamil Nadu being a welfare state, more thrust is given to the development of rural areas, directly impacting its economic growth, deliverance of social justice and improvement in standard of living of the people, focusing on poverty alleviation, provision of basic amenities and infrastructure facilities as its stated objectives and goals. These goals will be achieved through effective implementation of various well conceived development programmes with the active participation of Panchayat Raj Institutions.

DALIT LAND RIGHTS IN RURAL COMMUNITY

“While a majority of Indian farmers cultivate their own land, but Dalit farmers in much of the country continue to work for wages⁵.”

How land ought to be used to empower communities depends on diverse socio-economic and ecological systems that have, over time, changed under conflicting interests and pressures. In this way, land rights are temporal and diverse mechanisms for stewarding land through generations on end. Dalits, or so-called “untouchables”, make up 19% of Tamil Nadu’s population but remain among its most marginalized (Census, 2001). Under casteism, Dalit property ownership has been removed or restricted, forcing them into in-kind labour and barring their access to key resources. In 1892, the British Raj declared a nationwide redistribution of *Panchami Land*,

restoring land titles to Dalits that were either cheated or stolen from them (approximately 499,150 acres across Tamil Nadu, according to IRDS)⁶.

Yet the redistribution process has been stalled by government back-logs and disputed entitlements. These rights would otherwise dignify title holders with the opportunity to cultivate land responsibly and achieve food and livelihood security.

While IRDS has had reservations accepting government programmes due to their discriminatory inclinations towards Dalits, the Dalit community is in serious need of several public services. Land surveys, rural credit schemes, and agriculture extension services may only be successful should they involve marginalized members of farming communities. IRDS also has the opportunity to coordinate with several local organizations to achieve these measures but lacks organizational momentum due to financial constraints⁷.

The land reforms have now fixed the amount of land a person a family can own anywhere in the country. It was formed in terms of law with the view of achieving the social justice in the society which is highly fragmented at various levels. National statistics from the concerned ministry suggest that due to such land reforms there have been 51.8 million hectares of a total land consolidation. The phenomenon landlordism has been largely eliminated from the Indian rural society.

Government has taken several steps by framing appropriate policies needed to design and implement various welfare programmes for achieving the objectives of creating favorable environment to ensure speedy socio-economic

development of Adi Dravidars and Tribals. Major ameliorative activities for these communities are grouped under educational development, economic development, Special Component Plan for Adi Dravidars and the Tribal Sub Plan for Tribals. Tamil Nadu Adi Dravidar Housing and Development Corporation (TAHDCO) implements the economic development programmes in addition to the regular economic development programmes implemented by various sectoral departments for the benefit of Scheduled Castes and Scheduled Tribes with specific target coverage for the Scheduled Castes and Scheduled Tribes⁸

TAHDCO implements *Land Purchase Scheme*: The aim of the schemes is to improve the land holding of Schedule Castes and to enhance their socio economic status in the state. The Government have issued orders for the exemption of 100% stamp duty for the registration of the land purchased under the scheme. ***Subsidy:*** Maximum 30% of the project cost or Rs.2.25 lakhs whichever is less may be released as subsidy to each family. The cost of land should be fixed as per the Govt. guidelines. The subsidy released is Front End subsidy⁹.

CONCLUSION

Rural Development is a continuous and complex process which not only envisages the development of rural areas but also the development of rural masses. It aims at optimum utilization of growth potential of the villages, ensuring equitable distribution of benefits of development to the disadvantaged sections of the society, and creating gainful employment and opportunities¹⁰. The World Bank's definition of Rural Development: Rural Development is a strategy designed to improve the economic and

social life of specific group of people – the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural areas. The group includes small-scale farmers, tenants and the landless. Access to land in an agriculture based rural economy is important because land is a primary means and instrument of production. The social distribution of land in a village economy determines the economic position and power relations between different social groups in village.

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(Footnotes)

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SALT TRADE IN THOOTHUKUDI DISTRICT

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ABSTRACT

Thoothukudi otherwise known as Pearl City, the southern gateway of India, is the headquarters of the district in Tamil Nadu. It is traditionally known for its pearl fishery and sailing ships called 'thonis'. Thoothukudi is also famous for fishing, saltpans, pearl trade and related business. Salt industry is one of the main occupations of the people of Thoothukudi because of its geographic location and favourable factors. Thoothukudi comes next to Gujarat in India's salt production. There are saltpans which is spread over 25,000 acres in places such as Arumuganeri, Kayalpattinam, Kulasekarapattinam, Vembar, Kulathoor, Veppalodai, Tharuvaikulam, Muthiahpuram, Mullakadu and other twenty - two villages. About 25 lakh tonnes of salt are produced per annum in Thoothukudi.

Thoothukudi produces the maximum salt in the state. The saltpans are developed in the lands leased either by the central government or by the state government. Central Government leased lands are largely taken up by Salt Producers' Cooperative Societies and private producers (large, medium and marginal). The State Government lands are leased to the Tamil Nadu Salt Corporation. Apart from this, about 8,000 acres of private lands are converted into saltpans. There

is a trend in converting the salt pan area for house sites near Thoothukudi city, which gives the increase in demand for housing and parking near the Thoothukudi Port. The district is well connected to the railway transport system and hence transport of salt is much easier while compared to the other places like Vedaranyam.

Salt is one of the oldest commodities used in man's food and occupies a valuable position in the history of human civilization. Salt plays an important role in our day to day life. Salt is present in all naturally available food items such as cereals, fruits, vegetables etc. As a mineral, it is an essential ingredient which is vital for the bodily metabolic functions of humans and animals. The majority of people in Thoothukudi are employed in saltpans. Salt industry is the backbone of economic development of the Thoothukudi district. Thoothukudi constitutes 70 percent of the total salt production of Tamil Nadu and 30 percent of the total salt production in India. Thoothukudi salt industries are able to continue to serve the southern markets such as Tamil Nadu, Kerala, Karnataka etc. The weather conditions and long seashores provide a great chance for salt production. Salt producing fields called "Uppalam" in Tamil, are abundant across the district. Salt production methods are based on evaporation and crystallization. Value added salt

products manufacturing units which produce iodized salt, free flowing salt, fortified salts etc. are promoted in Thoothukudi. The salt workers face many problems related to health, housing and higher education to their children.

Thoothukudi has the highest number of salt workers in the state and it produces the maximum amount of salt in the state. The salt pans are developed in lands leased either by the central government or by the state government.

MAJOR SALT PRODUCING CENTRES IN THOOTHUKUDI

Major Salt Producing centres in Thoothukudi namely Levengipuram, Sivanthakulam, Karapad, Urani, Urani Extension, Arasadi, Veppalodai, Melmanthai, Vaippar and Kayalpattinam have different typologies of salt producers such as marginal, medium and large salt factories of both private and public sector undertakings, cooperative societies and sub-lease producers.

A notable feature of Thoothukudi district is that it has the highest concentration of small units who are classified as unorganized units by the salt department. The estimated salt production by these units outstrips the production of organized units in the district. The unorganized manufacturers who operate less than 10 acres of land account for nearly 88 percent of the total number of units. The III category is organized salt producers (i.e., co-operative societies) who also operate less than 10 acres of land occupies only 9 percent of the salt units. About 1 percent of the units are large units and another 2 percent are medium sized units.

The small unorganized units account for nearly 54 per cent of the quantum of salt produced

in Thoothukudi region. While the production per acre is the least (50 tonnes per annum) among large units and it is the highest for the small units that is 124 tonnes per acre per annum. At the preliminary level, small units look more than doubly efficient as compared to large units. Small salt producers who operate outside the control regime of the salt department dominate Thoothukudi region. They are known as Thanpadu uppu Urpathialargal and this Tamil nomenclature is translated into English as Self Labouring Salt Producers. The presumption is that substantial labour required for salt production in their farms would come from them or their family. They get some help from outside labour also.

However, such self - labouring salt producers are not many in Thoothukudi. The standard labour requirement to harvest salt from a 10-acre salt pan is 5 male labourers and 5 female labourers. They need to work almost on a daily basis for nearly eight months in a year and it is a hard labour. Hence, they hire labour on a regular basis to work in their farm. There are many salt producers who own 30 - 40 acres of salt pans but in the names of their family members. In this sense, they are not self - labouring salt producers in terms of size of the farm, most of them are small producers except few.

NATURE OF THOOTHUKUDI SALT PRODUCERS

Another important feature of salt production by the small producers in Thoothukudi region is that they just produce the basic edible salt. They do not engage themselves in any value addition activity. Some of them have crushing and iodizing facilities in their pans but invariably sell the basic salt. It is the middlemen or trader who undertakes further processing of salt based on

their specific requirement. They are constrained by their scale of operation and the emphasis is on volumes. Consequently, a substantial quantity of their production is of lower quality. This lower quality salt is identified as 'lightweight salt' and is scrapped once in five days whereas table salt requires nearly fifteen days for crystallization.

Despite a higher price for table salt, most of the producers go in for light weight salt. The space constraint and the low salt content in the subsoil brine compound the problem further. Since the small producers do not have much space, the condenser crystallizer ratio is not strictly maintained. The small producers expand the area of crystallizers at the cost of condensers. At another level, they are unable to maintain a chain of crystallizer for series feeding. Only a few large salt producers in the region have enough space to have a series feeding system and consequently they are in a position to use the raw material optimally and maximise profit. In the absence of series feeding, small producers are constrained to reduce the condensers and keep on producing low value high volume light weight salt.

The traders of Thoothukudi take up the additional processing of the basic salt. In fact, the basic salt is differentiated further by the size and colour. Salt with higher whitish tinge, low moisture levels and bigger size is rated the best. The lowest in the quality is the one with brownish tinge, high moisture levels and of small size. Therefore, the basic salt is composed of many qualities as defined by the combination of above-mentioned variables. Factors that conditions the quality include natural or physical conditions and the financial conditions.

One important factor to be considered is the scrap variable. The small-scale producers with

inadequate space invariably try to optimize by going in for quick scrapping of the salt resulting in low quality light weight salt. On the other hand, salt pans with adequate space and finances maintain the condenser-crystallizer ratio and allow the salt to mature resulting in good quality salt. The colour of the salt depends on the quality of the brine, level of bed preparation, rainy season and the like. Even if they have the appropriate crystallizer condenser ratio, the bottom most layer of salt that is left unscrapped to act as a buffer between the brine and the soil will be disturbed. If the bed is not sufficiently prepared or the bed is new or there is a heavy downpour, the brine will mix with the soil. Therefore, eventual product would not be of adequate quality (both in terms of purity and colour) and will be brownish in colour. That is why the brownish tinge is taken as an indication of poor quality. The traders of the specific order locate the required product and they take up further processing of the basic commodity. Therefore, the quality of the salt is in the control domain of the producers. The role of trader is just to locate the product and market it in the desired place. Principally, in Thoothukudi coastal areas, any salt pan operation comprises of the following five components:

- ☐ Abstraction of brine
- ☐ Impounding of brine in reservoirs
- ☐ Concentrating in condensers
- ☐ Precipitating salt in pans and
- ☐ Stock Stockpiling or salt heaps.

SALT EXPORT IN THOOTHUKUDI

Since the salt products have been exported from Thoothukudi to abroad countries abroad including Indonesia, United Arab, Sri

Lanka and Vietnam, the demand is still high and maximizes profits of the manufacturers. After a few good years, the salt industry in Thoothukudi is experiencing a rough time. Industry representatives attribute this to the drop in exports, the state administration's action against salt pans and a fall in prices. The industry, which largely comprises small and medium farmers, meets 70 per cent of the total salt requirement of Tamil Nadu and about 30 percent of the country's demand for salt.

Indonesia tops the list of exporters of salt from Thoothukudi followed by Bangladesh and Malaysia. Competition from Gujarat and from countries such as Australia where prices are lower, also play a major role in the fall of exports. Among the states of India, Gujarat is the largest manufacturer of salt, accounting for 70 percent of the country's output. In Gujarat, the cost of production is only Rs.150 per tonne while compared to Rs.450 per tonne in Thoothukudi. The difference is mainly owing to power and labour costs. In Gujarat, sea water is stored in reservoirs naturally during high tide but in Thoothukudi, it has to be pumped up from bore wells, which requires power.

TYPES OF SALT TRADE IN THOOTHUKUDI

There are three broad types of salt that are produced and traded. These differentiations are based on the inherent content of the product. Industrial grade salt is of very high quality. Edible grade is in the medium category. Agricultural and allied purpose salt is of low quality. Consequently, the prices also vary. Since our focus is on the edible segment, let us discuss the differentiation that takes place within the edible grade salt. Differentiation takes place both in terms of content and form. While we have discussed the differences in the content in the previous section,

we have identified various types of salt that get decided by the producers. Since the traders take up further processing, let us now discuss what kinds of differentiations the traders create on demand.

Crystal Vs Powder

One basic differentiation that involves further processing is regarding the powder salt. There is still a huge market for crystal salt particularly in the rural areas. Even in the urban market there is still a demand for crystal salt. Bulk users of edible salt like hotels, marriage halls etc. continue to use crystal salt. Crystal salt seems to be preferred at home for cooking. Its value terms are so much so that even leading brands have started introducing iodised crystal salt to cater to that huge market.

We need to make a further classification here. Rural and urban division of the market is in fact a broad class division of the population. While urban is a proxy for the people of higher levels, rural stands as a proxy for poorer sections of the population. The upmarket or the supermarket outlets (a part of a supermarket chain or otherwise) stocks all varieties and brands of edible salt, both crystal and powdered. The products are packed in pouches and stocked. On the other extreme, we have village shops that cater to the poor peasants and agricultural workers where the quantum of each commodity purchased is conditioned by the cash in hand on that day or the credit limit that they enjoy with the shop owner. In such shops, one hardly comes across commodities sold in pouches. But there are exceptions like salt, where in some states like Tamil Nadu and Kerala it is predominantly sold in pouches. There are still places where it is sold by volumes and not by weight.

In states like Andhra Pradesh and Karnataka, where the agricultural wages are low, the days of unemployment are high and there is no scope for alternate employment in non-farm sectors. It seriously affects the income levels of people. Under the prolonged distress, the commodity composition of their consumption deteriorates rather than improves. Poor levels of living are much more visible in Andhra Pradesh and Karnataka than in Tamil Nadu and Kerala.

On the other hand, Kerala is a remittance economy and more importantly thanks to social mobilization for keeping the average wage level high. The overall levels of disposable income are also high. The composition of commodities consumed is also different. Awareness levels are quite high. Given all this, the shops are well stocked. However, it is highly deceptive. The settlement pattern in Kerala is different from other states. Demarcation of rural and urban is difficult with the habitations as they are not in pockets but in continuum. Consequently, poverty is not visible but hidden. Even then, the higher wage level results in better disposable income and therefore, both crystal and powdered salts and substantially iodised salts are sold in pouches. Tamil Nadu has a different situation. Its agriculture is also in distress. Poor rainfall, decline in area under cultivation, unsustainable crop composition, mindless water mining, depletion and drying up of ground water, disrepair of surface irrigation sources, mechanization and a host of other factors have in combination led to the decline agriculture. Both the small peasants and agricultural labourers are impoverished. But the distress is not as actually that is felt in Andhra Pradesh or in Karnataka.

Tamil Nadu has tremendously succeeded in diversifying into non-farm activities. It is one

of the most diversified states in India along with Haryana. Nearly, one fifth of its workforce is already into nonagricultural activities in the rural areas. Another one fifth of the population are trying to find a foothold in the non-agricultural sector. With such a sizable section finding non-agricultural work, levels of income may be steadier and higher even though there is a decline in agricultural employment. Emergence of many successful industrial clusters in Tamil Nadu of which many of them are export oriented has led to a boom in non-agricultural employment. This process is on for the past two decades and it has happened without any state initiatives. The state for its turn has an important role in providing a crucial buffer at the time of distress by the state-run Public Distribution System (PDS). PDS in Tamil Nadu is rated as the best in the country, despite all its problems. It has achieved a phenomenal reach, it is accessible and it delivers. The overall system is functioning very well.

At another level, the food policy of the state is quite generous. While the Union government and many state governments have opted for the targeted public distribution system (if at all it is there), Tamil Nadu continues with the universal public distribution system. Moreover, it maintains the lowest price for rice that is distributed through PDS and more importantly the lower prices are maintained by subsidising it, even when it lifts its quota from the central pool at a higher price. Each card holder is thus eligible to get 20 Kgs of rice per month at the rate of Rs.3.50 per kg. This is a very important and effective mechanism whereby the shocks of distress are absorbed, thanks to the policies of the state.

Thus, with diversification on the one hand and effective PDS on the other, the working

population in Tamil Nadu is managing to live a relatively better life as compared to their counterparts in the neighbouring southern states. However, there are pockets within the state where the distress levels are much more acute and one important livelihood strategy adopted by the people is to temporarily migrate to cities and to towns within the state or outside the state. All these wider socio-economic conditions and changes therein influences the income patterns, thereby the consumption levels and the basket. That is why, we found pouched salt (both crystal and powder) being sold in most of the rural retail outlets. We could not ascertain whether they were iodised or not. However, invariably, all the plastic pouches have the name of the salt company and declared that the content is iodised.

Packaged Vs Non-Packaged Salt

The next level of differentiation is packaging of the salt. The quantities to be packed, the kind of package to be used are the decisions that would differentiate the product further. Generally, salt is packed either as ½ kg packs or 1 kg packet. The polythene pouch has a range of quality. Wholesalers with a steady market use medium quality plastic pouches. Line businessmen use low quality plastic pouches. Salt companies that try to build their own brands in bigger markets use a better quality pouch. All the divisions involve in varying of cost implications. Plastic pouches alone cost nearly half of the cost of its content.

Hence the cost implications are very crucial in marketing salt. A better quality pouch will push up the price further. Another differentiation in packaging is regarding the outer packing. The unit of salt for sale is a bundle. A bundle contains 50 packets of salt each weighing

500 grams. These bundles are packed in cartons or in plastic sacks. Several such cartons or plastic sacks are again packed into a gunny bag or a plastic bag for transportation. Decision about the type of bag again involves the varying cost both in terms of material and in terms of wages. Gunny bags cost less both in terms of cost of material and the wages (packing and loading labourers are paid with higher wages if they handle plastic bags as they are not allowed to use the hooks). Decisions regarding packing material depend on the quality of the salt packaged, the price paid and the nature of the destination. Good quality salt meant for urban markets are packed with 'good' material. Its content would be powdered, iodised and free flowing with a brand. Low value salt meant for remote rural markets is packed with the low cost material. In fact, salt traders have to decide whether to use fresh bags or recycle the old/used gunny bags or plastic bags for outer packing.

Branded Vs Unbranded Salt

As we have noted earlier that the big wholesalers have their own brands. They get orders for their brands of salt. They have different brands for different types of salt viz; one for crystal, one for powdered and iodised, one for free flowing etc. There are many other traders who package salt for others. Wholesalers from other states or from Thoothukudi place orders for packaged salt and they want the packets in their brand. If the salt is moved in bulk (not in pouches) in gunny bags, the salt is sent unbranded. Brand building is not a very important business activity in Thoothukudi. Only very few big production and trading houses try to build a brand but not on a grand scale. Since it is a mandatory requirement for all packaged food items to have identities,

these traders give a name or brand. In that sense, this differentiation is not very important in an economic sense.

A direct evidence for this is the fact that not many salt brands of Thoothukudi are established in the market to corner a sizable share in the market or fetch a premium price for its product. Free flowing v/s non-free flowing is another marker of differentiation with regard to further processing of salt to ensure its free flow. This process is taken up only by a very few big salt producers and traders who have their own brand and build it up over time. Such brands and such products are mainly in the premium segment. This process involves additional cost both in terms of material input as well as additional labour cost. Processing for free flowing is minimal in Thoothukudi.

When we add the outer packing variations and the variations in the mode of transport, the range will expand further. Each variety or item that we have classified has a different cost structure, different market, different levels of profit, different destinations and different supply chains. Though many links of these chains may not be exclusive, however, each chain is distinct.

TYPES OF SALT TRADERS IN THOOTHUKUDI

With the nature of this activity and the huge network that they cater to, the traders in Thoothukudi are of various types. Each one specialises on a particular type of trade. We could discern at least six types of traders who operate in Thoothukudi region. Let us have a brief discussion on these types of traders. Salt trading activity goes on throughout the year. Various types of salt are procured, processed to various levels and reaches to many different places. Who

are the players in the trade? We could identify the following types of players.

- ☐ Salt Brokers
- ☐ Exporters
- ☐ Wholesale traders - Large Scale
- ☐ Wholesale traders - Small Scale
- ☐ Line Businessmen
- ☐ Primary Wholesalers
- ☐ Secondary Wholesalers
- ☐ Retailers

Salt Brokers

Salt brokers play the crucial role in the intermediary between the producers and traders. The quantity of salt required, the desired quality, expected price, credit requirement, cash disbursement and other such crucial aspects of business are communicated by both the parties (buyer and seller) through the salt broker. Salt brokers also take up the responsibility of ensuring the adherence to the contract by both parties. Every deal is settled through them. The salt broker charges 1 percent of the total transaction as his fee for the service from both the parties. The broker does not have capital of his own. His success lies in enforcing contracts between both parties. However, his activity is mainly confined to the procurement of the basic salt. There are two kinds of salt brokers in Thoothukudi. The big ones deal with the orders for ship loads and train loads. The small ones deal with lorry loads. The challenge faced by the big salt broker is the tight time schedule. They just get few hours (24-48) to locate and finalize the deal for thousands of bags of salt. The small salt brokers get a regular order and their income through commission is also low.

Exporters

Thoothukudi being a port is the home for many export houses for several decades. The export houses were exporting various items essentially to East Asian and South Asian Countries. Among other items that are exported by these houses, salt is one. Salt was mainly exported to Sri Lanka, Malaysia, Indonesia and Philippines. Recent trends show that there is a decline in the export of salt to these countries as the market in those countries is flooded with salt from Australia. Whatever, salt exported from Thoothukudi is not of high quality. The market has become so competitive, so the salt is exported based on the letters of credit. Exporters take enormous risk when they export without a letter of credit. The importer can easily evade payment when they do not commit themselves through their banks in the form of a letter of credit. Salt exports from Thoothukudi are based on trust these days. Only those export houses that have managed to establish trust worthy relations with their importers over a long period of time can take risk in such business dealings. Hence, there is a fall in export of salt to these countries.

Wholesale traders - Large Scale

Large scale wholesale traders are few in number but they cater to the requirement of substantial portions of the individual states like Karnataka or Odisha or Andhra Pradesh. Many of them have their clans as the traders at the other end. They used to move rakes and rakes of salt from Thoothukudi to various destinations. They get a regular supply of salt from about 50-60 small producers throughout the year. They engage salt brokers to procure additional salt when it is necessary. Many of them also own a salt pan. They also have a fleet of heavy vehicles to move

the salt. Invariably all the largescale wholesale traders have crushing, washing and iodising units. Many of them also extend credit to small producers and hedge their price of salt. That would constitute about one fifth of their total salt turnover in terms of quantity. All of them have one or more brands of packet salt. Substantial portion of the salt that is moved via road is packet salt. Apart from packed edible salt, they handle a variety of salt both for edible and industrial purposes.

Wholesale Traders - Small Scale

The business practices and the logistics of the small sized wholesale traders in Thoothukudi region is a scaled down version of the large wholesale traders. Instead of catering to the requirement of an entire state, the smaller ones have clients in a particular region. Consequently, these traders do not handle a range of salt products like the large traders. The payment schedules are similar to the large scale wholesalers. However, the credit limit goes beyond 30 days time. Time taken for full settlement varies depending on the business practice in each region. If the outstanding payment is cleared promptly within 30 days, the price quoted is lower and a longer payment schedule attracts higher prices. The common ethics that governs salt trade is that no one will deny payment for salt. The culture associated salt as a symbol of faithfulness that goes a long way in building up mutual trust between various players in the market.

Line Businessmen

This constituency is the largest among a variety of players in salt trade in Thoothukudi. The modus operandi of these traders is to identify a particular area as their target. They take lorry loads of salt and try to push it to as many local traders as possible on the way till they reach the

destination. Their supply is not based on specific orders from the retailers or other traders. They solicit orders from them after taking the commodity to their doorsteps. Such unsolicited supplies naturally do not attract any advance payment. Mostly, they get the transport cost at the time of unloading the salt. After some time the trader undertakes periodic trips to collect the outstanding. Simultaneously, he delivers the next consignment. Along with a partial payment towards earlier dues, a new order is placed. This logic dictates that the outstanding dues grow along with the business. It is estimated that around 600 – 700 lorry loads of edible salt is moved out of Thoothukudi by these traders.

There are three important nodes in the destination. Primary wholesalers, Secondary wholesalers and Retailers are these nodes. Unlike in the production point, there are numerous middlemen or a huge network of other services like processing, packing, transport and labour arrangements at the destination points. According to the destination point, they place the orders, receive the consignment, store it and distribute it.

Primary Wholesalers

Primary wholesalers are generally located in big market towns and they deal only with salt. Primary wholesalers identify new sources of supply and they attempt to build their own brands. Usually, the big traders or producers do not undertake the work of packing salt in some other brand for the primary wholesalers. Considering higher margins with their own brands, many primary wholesalers have tried to build their own brand but the product source is from some other suppliers from Thoothukudi. The primary wholesalers do not handle the whole range of salt. Each centre has a particular preference. The primary wholesalers do

not maintain a huge inventory. Salt is stored in the pan and is procured when it is required.

At the most, they stock only two to three days of requirement. They place orders once in two days. Supplies from Thoothukudi are very prompt and regular. Every big wholesale traders in Thoothukudi keeps sending 40-50 loads of salt every day to various destinations.

Secondary Wholesalers

The next link in the supply chain of salt is the secondary wholesalers. They are dispersed and are located mainly in small towns catering to the retailers within a small radius. Unlike the primary wholesalers, the secondary ones do not exclusively trade in salt. They procure and distribute a range of edible items. The incidence of such procurement is much higher among the traders in Tamil Nadu. Predominantly, supplies are from primary wholesalers. They get credit after two or three weeks. Entire transaction with the retailers is through cash and they also extend credit to them.

Retailers

The interface between the whole set of nodes that in production and trades in salt and the consumers is the retailers. At one extreme, there are supermarkets and at the other extreme is the village grocer. Salt is traded in all these outlets. While supermarkets provide a range of varieties or rather brands, the village grocer provides just the basic salt either in the form of crystal or in powder. Consumer preference is felt by the retailers.

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AWARENESS ON LIFE SKILLS AND SPIRITUAL PRACTICES IN ADOLESCENTS

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Abstract

Adolescence is a multifaceted and distinctive period positing lot of developments among human's life cycle (Elliot & Feldman, 1990; Spear 2000) which includes various stages of development. From the moment of conception till the end of our existence untenable changes are taking place in all the spheres of human life. During these processes of growth and development, the maturation progression is very fast and dynamic and subsequently brings out a good number of achievements in their life. Considering the future of adolescents and their life enhancement there are new innovations time and again introduced by familiarizing with various interventions and innovation of Programs. Life skills is considered to be one among them which contributed for the better livelihood adolescents. There are literatures which support that life skills combined with spiritual practices also an another innovation can bring out more pragmatic developments among school students (Bonin & Pillai, 2013). Under these circumstances, a need based study was conducted in order to find out primarily the awareness on life skills and spiritual practices in adolescents. The descriptive research design was adopted by using disproportionate random sampling. The details of the paper will be discussed later.

KEY WORDS: *Adolescents, Life skills, Spiritual practices, Awareness*

INTRODUCTION

Human beings naturally pass through various phases of development during their life span. Adolescence is one among them which has generally identified as a period of transition from childhood to adulthood where in the young adolescents on the whole undergo lot of physical, Intellectual and communal modifications. They are very active and much concentration is centered on the admiration of their body. Regarding their Cognitive aspects, they are much sharpened and incessantly trying to adopt with certain abstract concepts. Their psychological explorations in developing self-esteem, willingness in self-awareness, eagerness in social relations with their friendship circles and readiness to change over from dependency to independency are explicitly presuming the visible signs of adolescent behaviours. During this stage, they learn to prepare gradually and fine-tune their Personal, Cognitive, Social, Spiritual, Educational and Political interactions in the society (Graber & Brooks-Gunn, 1996)

ADOLESCENCE

A good number of studies stated that "Adolescence" is a period of dynamism having advanced in the course of internal and external

aspects of physical, Psycho-Social, Chronological and Cultural elements. It is most often commented by the elders as a period of serious development due to its stereotyped behaviours. Generally, The demarcation of the adolescence onsets at the time of puberty and ends it in the naissance of Social liberty (Steinberg, 2014; Kibret, 2016). Regarding the fixation of age, there are good numbers of assumptions accessible to determine the age of adolescence. The most frequently used classification of adolescence includes the ages between the years of 10 to 18 (APA, 2002).

The Center for Disease Control and Prevention's Youth Risk Behaviour Surveillance System has defined that the students from ninth grade to twelfth grade were belonging to the category of adolescence. Even though, there are confusions and inconsistencies on age limit, the World Health Organization (WHO, 2015) defines "adolescents" as individuals between 10 and 19 years (Blum & Nelson, 2004) where in the development of cognitive, emotional social and Spiritual maturation occur (Lingley, 2000). At the same time, the fast and dynamic changes occurring in their biological, emotional and social realms induces drastic challenges to the adolescents (Gitome, 1989; Brigham, 1989; Roehlkepartain et al., 2006; Wasike et al., 2009).

PROBLEMS OF ADOLESCENTS

The other side of the maturation process has the tendency to get shattered or hindered due to various socio and psychological features. Mainly, the adolescents are exposed to problems such as: parent-child conflicts, substance abuse, violence, risky, behaviour, peer pressure and mood changes. These unresolved problems further lead them to undergo role diffusion or negative identity which subsequently results in mismatched

abilities, desires, directionless and unpreparedness to face the psycho-social changes of adulthood (Berk, 2007). And uniquely the psychosocial problems faced by the secondary school students are very alarming. Predominantly, the problems such as lack of concentration, exam stress, selection of major career for oneself, lack of motivation and encouragement, financial problems and lack of practical education seriously delays the growth of the students studying in senior secondary schools and eventually affect their future. The adolescents' problems are not same but it differs from person to person and country to country (Vranda & Rao, 2011).

Considering the emergence of addressing the issues concerning adolescents, various interventions and programs are proposed (Danish, 1996), (Subramanian, 2016) in order to address their issues. Among those, life skills and spiritual practices are found to be more innovative and pragmatic which brings remarkable changes in the life of adolescents (Kor et al., 2019).

LIFE SKILL EDUCATION FOR ADOLESCENCE

To cater the adolescents who suffer by various psycho-social problems, a number of scientific solutions have been proposed by various professionals. Among them, the Life Skill Education program suggested by WHO (1999) found to be culturally and developmentally more appropriate and adequate to evoke expected changes in the adolescent students in general and secondary school students in particular.

THE COMPONENTS OF LIFE SKILLS

The major and the most vital components of the Life Skills proposed by WHO (1999) are worth recording and adequate attention should be focused for their development during the

adolescence period especially at the secondary school level. To increase their effectiveness, life skills programs are indispensable which assist them to be resilient during the time of menace. Life skills are very effective by its components. They are as follow as:

- **Decision Making** is the skill of taking effective decisions in life situations.
- **Problem Solving** is the skill enabling to solve unresolved and tough problems.
- **Creative thinking** is the skill of exploring the alternatives and various consequences of our actions or non-action.
- **Critical Thinking** is the ability of the individual to analyze the information and experiences in an objective manner.
- **Effective Communication** is the skill of expressing verbally and non-verbally in ways that are appropriate to the cultures and situations.
- **Interpersonal Relationship Skills** is the skills of relating with other people positively.
- **Self-awareness** is the skill of understanding the characters, strengths, weaknesses, desires and dislikes.
- **Empathy** is the skill of understanding other person as he is.
- **Coping with Emotions** is the skill of identifying one's and others emotions and responding accordingly.
- **Coping with stress** is the ability to analyze the source and management of stress.

SPIRITUAL PRACTICES IN ADOLESCENTS

Adolescent is a period of exploration wherein they learn to think more and

try to explore a well – contented and stable life across with the concept of Spiritual development. As a lifetime hunt, the period of adolescents is an entry point to be filled with lot of sensitivity towards the lead of recognizing of Spiritual modifications in life (Good & Willoughby, 2008). At this time the sudden changes occur not only in terms of physical, mental, emotional and spiritual arenas but there will be a grandiose for experiencing certain struggles which constantly posits wrestling with independence, Intimacy and Identity (Kenneth J. Doka, 2011). As a result the experts opinioned that the early part of adolescents' development has devoted to the origin for the expansion of Spiritual dimensions. During the course of time, they learn to adopt spiritual values and to uncover spiritual identity (King & Roeser, 2009).

According to Sax, (2011) the central characteristic of adolescents' distinctiveness lies in spiritual journey of the person. Moreover, when they are having close association with spiritual contentment at this stage which avoids undertaking extreme situations such as: drug, violence, suicidal tendency and increases the ability to acquire coping mechanisms for resolving certain mental health issues namely: Aggressive behaviour, depression and anxiety (Raftopoulos & Bates; 2011, Apostolides, 2017).

REVIEW OF LITERATURE

Dr. Priyanka Behrani (2016), Implementation aspects of life skills education program in central board of secondary education schools has studied about the operational implications in life skills education and suggested certain effective ways of operation towards the success of the life skills programs. Life skills and affirmative prayer

Namrata Singh (2018), has published a paper on “Life Skill Based Education for Youth in India” which makes the significance of the Life skills education during the period of Adolescents. The study concludes that Life skills assists adolescents to become a self-made persons ensuring with all kinds of positive identity, behaviour and self-esteem.

Purohit (2019), conducted a study on effects of long-term transcendental meditation on life skills of adolescents: a cross-sectional study which revealed that transcendental meditation had a strong influence on life skills of the adolescents and suggested to be included transcendental Meditation as a part of School Curriculum.

Huang et al., (2020), conducted a Study on Mindfulness, Life Skills, Resilience, and Emotional and Behavioral Problems for Gifted Low-Income Adolescents in China which has proved that the personal exercise of mindfulness along with life skills had a positive outcome in addressing to reduce the emotional behavioural problems of adolescents.

THE NEED FOR THE STUDY

The above mentioned presented very clearly suggests that the period of adolescence is a serious period which deserves much attention in shaping their life. As, the current scenario presented that Indian adolescents’ undergo very severe chaos and havoc in their life in terms of having poor health consciousness and associative issues (Sivagurunathan et al., 2015). There is a need from the part of Social Science researchers to bring out more interventional studies which can assist to reduce the internal stress evoked by parents negligence and social inequalities induces self-doubt, disappointment,

role confusion, inferiority complex and lack of interests in academics (Sunitha & Gururaj, 2014).

Under this circumstances, the evolving new measures and systems to deal with their life demands is highly essential and imperative. Since, the adolescents is a period of developing their skills, life skills training along with right awareness on exercising spiritual practices would bring expected change in the behaviour repertoires of the adolescence. Moreover, both life skills and spiritual practices such as: Prayer, Meditation and yoga bring out double effect in reducing the stress and other emotional concerns of adolescents. Considering the above factors, the present study an attempt is made as an attempt to find out initially the awareness on life skills and spiritual practices in adolescents.

AIM

- The aim is to assess the awareness on life skills and Spiritual practices among School students.

OBJECTIVES OF THE STUDY

- To study the socio- demographic profile of the respondents
- To assess the awareness levels on life skills and Spiritual practices among adolescents.
- To insist the benefits of life skills and Spiritual practices.
- To offer suitable suggestions and recommendation and Social Work interventions in the school settings.

METHODOLOGY

The study was conducted to investigate the prevalence of awareness levels on Life skills and spiritual practices among adolescents by using a descriptive research design.

UNIVERSE OF THE STUDY & SAMPLING

Totally 347 students (184 Girls + 163 Boys) who are doing their 11th standard from three matriculation Schools in Coimbatore were chosen for the study. Among the universe, 112 students (56 Boys + 56 Girls) were selected by using a disproportionate random sampling

TOOLS

1. Life skills Assessment Scale (LSAS) developed by A. Radhakrishnan Nair, R. Subasree and Sunitha Ranjan (2014) was used to collect data from the students. The itemized scale had totally 100 questions excluding of Socio- demographic details and the questions related to their awareness, knowledge and familiarity in the school context on life skill education among adolescents.
2. The self-structured daily spiritual practices scale was prepared by the researcher comprising of 10 items which showed the internal consistency among the items. The cronbach value was found 0.72 which revealed the reliability of the items.

INCLUSION

- Only 11th standard students were selected for the study
- English medium students alone included.

EXCLUSION

- The students who were absent and not interested were excluded.

FINDINGS

- 98 percent of the respondents were at their age of 16.

- 100 Percent of the respondents belonged to urban settings.
- Much of the respondents (64 percent) of the families were doing industry based works in the private concerns.
- 78 percent respondents were backward in community (BC).
- 75 percent of them had more than four members in the family.
- More than half (56 percent) of the respondent's families were Nuclear type.
- Only (40 percent) of the respondents were found satisfied with their family income while rest were not satisfied.
- A good majority (79 percent) responded that they did not know that life skills programs would address the problem of lack of Self-confidence.
- Nearly (81 percent) of the respondents were academic oriented than strength based approaches.
- 69 percent of the respondents reported that they never bothered about future career.
- 64 percent of the respondents thought that sound communication and decision making were different from life skills and spiritual practices.
- 50 percent of them were not aware of their interpersonal skills.
- 85 percent of the respondents expressed their fright towards facing the conflicts.
- 75 percent of the respondents were neither agreed nor disagreed the importance of life skills programs.

- 90 percent of the respondents agreed that spiritual practices could bring lot of changes and inner abilities in them
- About the special trainings offered by the management on LSP, 78% of the respondents disagreed where as 69 percent agreed that Spiritual exercises benefited them lot.
- In the overall assessment, only 46% of the respondents were familiar with life skills education and the programs where as a majority 61 percent agreed that Spiritual practices assist more courage in decision making. From the above results it is understood that their awareness on life skills and Spiritual practices need to be improved which in turn may address the concerns of adolescents.

DISCUSSION

The study on the awareness of life skills and Spiritual practices in adolescents revealed that the school based interventions would bring out progressive and healthy behavioural patterns in the school settings (Shackleton et al., 2016). Considering the adolescents' awareness on life skills in adolescents, they are not yet clearly aware due to the academic pressures and the requirements, the much focus is given to the marks based outcomes than life based outcomes. Most of the times the spiritual component is viewed as a religious perspectives than a health component which brings out more pragmatic approaches in order to become successful in life. The regular habit of any spiritual practice certainly would pave a greater impact for exercising life skills and assists in character formation in adolescents (Defitrika & Mahmudah,

2021). Therefore, life skills and any Spiritual practices are complementary in each other and posits an unique way of addressing the concerns of the adolescents. The blend of life skills and Spiritual practices would bring more outcomes in resolving the problems of adolescents.

SOCIAL WORK INTERVENTION

- There is a need to find out the viability of conducting more studies on identifying the spiritual dimension involved in the profession of Social work and should work out for inclusion of Spirituality in the Social work Curriculum.
- To create remarkable changes in solving the insufficiency on life skill education in the educational environment, the staff, social workers, school mental health professionals, life skills educators, should join together and emphasis certain executional patterns with the intention of practicality.
- There should be a strengthening of networks and private public partnership in creating more awareness among the adolescents.
- There should be periodical trainings offered to the students and staff with the help of Social workers and LSE trainers.
- The social workers must come forward to contribute more to research oriented materials for better operation of life skills in empowering the adolescents and to give proper orientation on the importance of habit formation through the regular exercise of any spiritual practices.

- Should be educated the benefits of life skills and spiritual practices to better their future career.

CONCLUSION AND RECOMMENDATIONS

The main aim of the study was to find out the awareness on life skills and spiritual practices in adolescents. From the study the conclusion was drawn that a majority of them did not have sufficient awareness towards the importance of life skills and spiritual practice which can bring out positive outcomes towards the success of their life. At the same time, proper planning and allocating proper hour's periodical trainings on life skills and spiritual practices in the school curriculum with the guidance of the professionals and the positive responses associated with initiatives from the part of management would surely improve the awareness on life skills and spiritual practice among adolescents.

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IMPACT OF INFORMATION COMMUNICATION TECHNOLOGY IN THE BANKING SECTOR

(A Study with Special Reference to Banks in Tirunelveli Dist.)

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Abstract

A bank is a financial institution that provides customers. A bank is generally understood as an institution which provides fundamental banking services such as accepting deposits and providing loans. There also non-banking Institutions that provides certain banking services without meeting the legal definition of a bank. Banks are a subset of the financial services industry. Today, Information Communication Technology has become the heart of banking sector, while banking industry is the heart of every rebuts economy. The ICT development has a significant effect on development of more flexible and users friendly banking services. ICT has created a new infrastructure for the world economy to become truly global and also provided the users of new technology a competitive advantage over their rivals. Electronic banking system has become the main technology driver revolution in conducting financial transactions. However, banks have made huge investments in

telecommunication and electronic systems users have also been validated to accept electronic banking system as useful and easy to use.

Keywords: Information Communication Technology, Banking Industry, Electronic Banking.

Introduction :

A banking sector is the lifeline of any modern economy. It is one of the important financial pillars of the financial sector, which plays a vital role in the functioning of an economy. It is very important for economic development of a country that its financing requirements of trade, industry and agriculture are met with higher degree of commitment and responsibility. Thus, the development of a country is integrally linked with the development of banking in India, banks are playing a crucial role in socio-economic progress of the country after independence. The banking sector is dominant in India as it accounts for more than half the assets of the financial sector.

Information Communication Technology has been one of the most important factors for the development of mankind. Information and Communication Technology (ICT) is the major advent in the field of technology which is used for access, process, storage and dissemination of information electronically. Technology and banking are inseparable now in India. In a bid to catch up with global development. Improve the quality of customers services, delivery, and reduce transaction cost, banks have invested heavily in ICT, and have widely adopted ICT networks for delivering a wide range of value added products and services.

Impact of Information Communication Technology in Indian Banking Sector:

Banking Industry a backbone of Indian financial system and it is afflicted by many challenges forces. One such force is revolution of information communication technology. In today's era, Technology support is very important for the successful functioning of the banking sector. Information technology in banking sector refers to the use of sophisticated information and communication technology together with computer science to enable banks to offer better services to its customers in a secure, reliable and affordable manner and sustain competitive advantages over other banks. The significance of technology is greatly felt in the financial sector in view of the competitive advantages for banks resulting in the efficient customer service.

The banking industry is going through a period of rapid change to meet competition, challenges of technology and the demand of end user. Clearly technology is a key differentiator in the performance of banks. Banks need to look at innovation not just for product but for process

also. Today, technology is not only changing the environment but also the relationship with customers. Technology has not broken barriers but has also brought about superior products and channels. This has brought customer relationship into greater focus. It is also viewed as an instrument of cost reduction and effective communication with people and institutions associated with the banking business. The RBI has assigned priority to the up gradation of technological infrastructure in financial system. Technology has opened new products and services, new market and efficient delivery channels for banking industry. IT also provides the framework for banking industry to meet challenges in the present competitive environment. IT enables to cut the cost of global fund transfer.

Some of the recent IT devices described as below:-

Electronic Payment and Settlement System – The most common media of receipts and payment through banks are negotiable instruments like cheque. These instruments could be used in place of cash. The interbank cheque could be realized through clearing house systems. Initially there was a manual system of clearing but the growing volume of banking transaction emerged into the necessity of automating the clearing process.

Use of MICR Technology – MICR overcomes the limitation of clearing the cheque within banking hours and thus enables the customer to get the credit quickly. These are machine – readable codes added at the bottom of every cheque leaf which helped in bank and branch-wise sorting of cheque for smooth delivery to the respective banks on whom they are drawn. This no doubt helped in speeding up the clearing process, but physical delivery of cheque continued even under this partial automation.

CTS (Cheque Truncation System) – Truncation means stopping the flow of the physical cheque issued by a drawer to the drawee branch. The physical instrument is truncated at some point on route to the drawee branch and an electronic image of the cheque is sent to the drawee branch along with the relevant information like the MICR fields, date of presentation, presenting banks etc. This would eliminate the need to move the physical instruments across branches, except in exceptional circumstances, resulting in an effective reduction in the time required for payment of cheque, the associated cost of transit and delays in processing etc., thus speeding up the process of collection or realization of cheque.

Electronic Clearing Services (ECS) – The ECS was the first version of “Electronic Payments” in India. It is a mode of electronic funds transfer from one bank account to another bank account using the mechanism of clearing house. It is very useful in case of bulk transfers from one account to many accounts or vice-versa. The beneficiary has to maintain an account with the one of the bank at ECS Centre.

There are two types of ECS (Electronic Clearing Service)

ECS – Credit – ECS Credit clearing operates on the principle of ‘single debit multiple credits’ and is used for transactions like payment of salary, dividend, pension, interest etc.

ECS – Debit – ECS Debit clearing service operates on the principle of ‘single credit multiple debits’ and is used by utility service providers for collection of electricity bills, telephone bills and other charges and also by banks for collections of principle and interest repayments.

Electronic Fund Transfer (EFT) – EFT was a nationwide retail electronic funds transfer mechanism between the networked branches of banks. NEFT provided for integration with the Structured Financial Messaging Solution (SFMS) of the Indian Financial Network (INFINET). The NEFT uses SFMS for EFT message creation and transmission from the branch to the bank’s gateway and to the NEFT Centre, thereby considerably enhancing the security in the transfer of funds.

Real Time Gross Settlement (RTGS) – RTGS system is a funds transfer mechanism where transfer of money takes place from one bank to another on a ‘real time’ and on ‘gross basis’. This is the fastest possible money transfer system through the banking channel. Settlement in ‘real time’ means payment transaction is not subjected to any waiting period. The transactions are settled as soon as they are processed. “Gross settlement” means the transaction is settled on one to one basis without bunching with any other transaction.

Core Banking Solutions (CBS) – Computerization of bank branches had started with installation of simple computers to automate the functioning of branches, especially at high traffic branches. Core Banking Solutions is the networking of the branches of a bank, so as to enable the customers to operate their accounts from any bank branch, regardless of which branch he opened the account with. The networking of branches under CBS enables centralized data management and aids in the implementation of internet and mobile banking. Besides, CBS helps in bringing the complete operations of banks under a single technological platform.

Development of Distribution Channels – The major and upcoming channels of distribution in

the banking industry, besides branches are ATMs, internet banking, mobile and telephone banking and card based delivery systems.

Automated Teller Machine (ATM) – ATMs are perhaps most revolutionary aspect of virtual banking. The facility to use ATM is provided through plastic cards with magnetic strip containing information about the customer as well as the bank. In today's world ATM are the most useful tool to ensure the concept of "Any Time Banking" and "Any Where Banking".

Phone Banking – Customers can now dial up the banks designed telephone number and he by dialing his ID number will be able to get connectivity to bank's designated computer. By using Automatic voice recorder (AVR) for simple queries and transactions and manned phone terminals for complicated queries and transactions, the customer can actually do entire non-cash relating banking on telephone: Anywhere, Anytime.

Tele Banking – It is another innovation, which provided the facility of 24 hour banking to the customer. Tele-banking is based on the voice processing facility available on bank computers. The caller usually a customer calls the bank anytime and can enquire balance in his account or other transaction history.

Internet Banking – Internet banking enables a customer to do banking transactions through the bank's website on the internet. It is system of accessing accounts and general information on bank products and services through a computer while sitting in its office or home. This is also called virtual banking.

Mobile Banking – Mobile banking facility is an extension of internet banking. Mobile banking is

a service provided by a bank or other financial institution that allows its customers to conduct financial transactions remotely using a mobile device. Unlike the related internet banking it uses software, usually called an App, provided by the financial institution for the purpose. Mobile banking is usually available on a 24 hour basis. Some financial institutions have restrictions on which accounts may be accessed through mobile banking, as well as a limit on the amount that can be transacted. Transactions through mobile banking may include obtaining account balances and lists of latest transactions, electronic bill payments, and fund transfers between a customer's or another's accounts.

Statement of the Problem:

The research work is a study of the Impact of Information Communication technology in banking sector. Many problems' confronting the banks in India is in their use of Information Communication Technology (ICT). The problem associated with the study is to determine the true position of the banking system. Researcher described that compared to ordinary banking system E-banking is providing the competitive advantages by lowering the cost and providing best satisfaction of customer needs. The old age people are generally say of use of ATM because of perceived risk of failure, complexity, security and lack of personalized service.

Objectives of the Study:

The main objectives of the study are:

1. To identified the degree acceptance of ICT in the banking sector.
2. To examine the contribution of Information Communication Technology to the growth of the banking sector.

3. To know about the Information Communication Technology is enhancing efficiency in the banking.

Hypothesis of the Study:

- Ho: There is no association between the education qualification of customers and overall satisfaction about ICT.
- Ho: There is no relationship between income level of customers and overall satisfaction about ICT.

Methodology of the Study:

Sources of Data:

The data required for the study were collected from the both the primary and secondary

sources. The primary data has been collected directly from the customers by using Interview Schedule. The Secondary data has been collected from the published Journals, books, magazines' and websites.

Sampling Design:

The 60 samples were selected from the population for this study. A convenient method of sampling technique is applied to get the questionnaire. 60 respondents were selected as samples for the study for analyzing the data, percentage, and weighted Ranking method were used. Chi-square test was used to test the hypothesis.

DATA ANALYSIS AND INTERPRETATION

TABLE-1
DEMOGRAPHIC FACTORS

Demographic	Number of Respondents	Percentage
AGE		
Below 20 years	08	12.31
20 – 30 years	11	16.92
30 -40 years	20	30.77
40 -50 years	16	24.62
Above 50 years	10	15.38
GENDER		
Male	37	56.92
Female	28	43.08
PLACE		
Urban	37	56.92
Semi-urban	13	20.00
Rural	15	23.08
EDUCATION		
Up to Higher Secondary	08	12.31
Graduates	22	33.85
Post Graduates	14	21.54
Technical	06	09.23
Professional	15	23.07

Source: Primary data

The demographic characteristics of the respondents (table1) it is clear that (30.77%) of the respondents belongs to the age of 30 – 40 years followed by ((24.62%) aged group 40.50 years. (16.92%) of the respondents belongs to the age of 20 – 30 years followed by (15.38%) aged groups above 50 years and (12.92%) the respondents belongs to the age of below 20 years. It is revealed that majority respondents are male (56.92%) and (43.08%) of the respondents are female. It shows that out of 65 respondents (56.92%) of their belongs to urban area where as only (23.08%) of their belongs to rural area. The respondents belongs to semi-urban area constitutes 20%. It is clear that majority of the respondents are graduates (55.39%). Among these under graduates alone constitute (33.85%) and post graduates constitute (21.54%). A significant portion of professionals (23.07%) are also involved in ICT banking operations. Technically qualified respondents educated up to higher secondary level constitute (9.23%) and (12.31%) respectively.

TABLE – 2

**AWARE ABOUT INFORMAYION COMMUNICATION TECHNOLOGY BASED ON BANKING
SECTOR**

S.NO	Awareness	No of Respondents	Percentage
1	Aware	49	75
2	Unaware	16	25
	Total	65	100

Source: Primary data

It was analysis from Table – 2 that out of 65 respondents, 49 respondents (75%) were aware of ICT base banking services whereas 16 respondents (25%) were unaware of ICT based banking services. Hence, it was majority from table-2 that 75% of the respondents were aware of ICT based banking services.

FINDINGS

- ❖ Majority of the sample respondents (31%) are between 30 yo 40 years age group.
- ❖ Majority of the respondents are male and awareness among female regarding ICT in banking sector.
- ❖ More than three fourth of the respondents belongs to urban and semi-urban area. It is appreciable that even though urban people more interested in ICT in banking operations

a considerable rural population involved in ICT in financial securities.

- ❖ Majority of the respondents are graduates (33.85). It is inferred that awareness of ICT banking operations more among graduates.
- ❖ Most of respondents(75%) are aware of ICT based banking services.

SUGGESTIONS

- Banks should make their own their own effective competitive strategies taking into consideration about the ICT strategies for better service to customers.
- Banks must spread their ICT services in the rural and unbanked areas.
- Banks should give the training to employee. It will also reduce the burden of ICT in banking sectors.

CONCLUSION

Despite these efforts, ICT banking sector has yet to gain popularity in India. Growth in ICT banking has been limited not only by financial illiteracy but also the simplicity of offerings. In India, cash is preferred mode of transaction so villagers often cannot accept the money transactions. Banks too are increasingly showing more interest in ICT in Banking.

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WOMEN EMPOWERMENT THROUGH SELF HELP GROUPS (SPECIAL REFERENCE TO MALAGAMAPANCHAYATH)

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ABSTRACT

All over the world there is a realization that the best way to tackle poverty and enable the community to improve its quality of life is through social mobilization of poor, especially women into Self Help Groups. The Indian government adopted the approach of SHGs to uplift the rural poor women within the Ninth five year plan. The Self Help Groups, launched and implemented by the government of India for the empowerment of Women and poverty alleviation, play important role in the holistic development of various sectors in the rural areas. It has also enabled Women to make progress in the socio-economic spheres. According to the result of the study, Women through SHGs have been able to greatly participate in income generated activities and increase their savings, thereby achieving financial security and working for the common good of the community by social involvement.

Keywords: Women, Decision making, Empowerment, Self Help Groups, Participation, Leadership.

INTRODUCTION

Empowerment is the process by which the disempowered or powerless people can change their circumstances and begin to have control over their lives. Empowerment results in a change in the relationships; perhaps the most important effect of empowerment is that is the person says

‘now I never feel fear’. Women empowerment means women are able to have control over their resources, and they can take decisions about their life, their children and family and also contribute to the community decisions.

Women have through the centuries, remained cloistered confined within the four walls of the home and dismissed as the second sex, in the society. But today their statuses are drastically changed in their position. Now a day’s government and voluntary organizations had taken many developmental programmes for the upliftment of women. Self help groups is a small economically homogeneous and affinity group of a rural poor which is a voluntary ready to a common fund to be lent to its members as per groups decision which works for groups solidarity.

OBJECTIVES

The objectives of the study Includes (a) To examine the socio-economic condition of the respondents after joining in Self Help Groups. (b) To analyze the empowerment of women through SHGs.

METHODOLOGY

UNIVERSE AND SAMPLE

Universe of the study is women who have membership in self help groups. Samples are taken from the Self Help Groups in Mala Gama Panchayath. Simple random sample method was

used to collect the data. The study was concentrating 50 samples from the universe.

TOOLS AND METHODS OF DATA COLLECTION

Primary data collected through interview schedule. Secondary data were collected from books, journals and internet.

RESEARCH DESIGN

The nature of the design referred in this study is descriptive.

VARIABLES

In this study Age and Education is considered as independent variables. Leadership quality, Monthly savings, Participation etc are the dependent variables.

ANALYSIS

SHGs a mini voluntary agency for self help at the micro level has been a focus on the weaker sections particularly women for their social defense .SHGs has got great potential in creating awareness on day today affairs, promoting in savings habits, developing self and community assets, increasing the income level, increasing the social power etc. It generates confidence self-scrutiny and self-reliance. The analysis reveals the changing status of rural women through SHGs.

TABLE 1 : DISTRIBUTION OF RESPONDENTS BASED ON AGE

Age	Number of respondents	Percentage
20-30	9	18%
30-40	23	46%
40-50	11	22%
Above 50	7	14%
Total	50	100%

The majority of the respondents were below 40 years of age group. Only 14% were above 50 years.

TABLE2: EDUCATIONAL LEVEL OF THE RESPONDENTS

Education	Frequency	Percentage
Lower primary and below	16	32%
Upper primary	25	50%
High school and above	9	18%
Total	50	100

The table shows that among the respondents only 32% of them have lower primary education. 50% of them have upper primary education and 18% of them have high school and above.

The main expectations of the respondents from SHGs were economic betterment, capacity building and status improvement. All the respondents were of the opinion that not only Government but Non Governmental bodies were also given full support to them. Voluntary organizations were acting as the promoters, trainers and executors to facilitate group activities. Both Government but Non Governmental bodies gave help for their improvement. Whole respondents were opined that SHG s is fruitful one. Almost all they were benefited from it.

In rural India lower level of economic status of women underline the need to accelerate their earning power by providing the income generating assets. Provisions of employment opportunities and income to rural women are one way to improve their nutrition, health, education and social status.

TABLE3: INCOME GENERATED ACTIVITIES UNDERTAKEN BY THE SELF HELP GROUP MEMBERS

Income Generated Activity	Number of respondents	Percentage
Textile	7	16.27%
Cottage industries	3	6.9%
Animal husbandry	19	44.18%
Others	21	42%
Total	43	100%

The above table shows that among the 50 respondents 43 of them were engaged in the income generated activity. Out of the 43 respondents 44.18% of them were engaged in animal husbandry. Only 6.9% of them were engaged in cottage industries. The availability of natural resources, lack of materials and trainings are key factors for this variation.

TABLE4: BACK ACCOUNT

Bank account	Number of respondents	Percentage
Yes	50	100%
No	0	0%
Total	50	100%

The above table shows the bank account of the respondents. All of them have bank account for their money transactions. The money transactions through bank account helped them to increase their savings. This is a progressive change in their life. Through this they get knowledge about modern transactions also.

TABLE 5: MONTHLY SAVINGS OF THE MEMBERS BEFORE AND AFTER JOINING IN THE SELF HELP GROUPS

Before Joining			After Joining		
Monthly Savings	Number of respondents	Percentage	Monthly Savings	Number of respondents	Percentage
Below 1000	20	86.95%	Below 2000	5	10%
Above 1000	3	13.04%	Above 2000	45	90%
Total	23	100%	total	50	100%

This table shows that the monthly savings of the members before and after joining in the SHGs. After joining SHGs almost all of them have savings and they use this savings for the development of the family. The analysis indicates that the economic condition had improved after joining the SHGs. Because the group following the system of compulsory savings. And they are engaged in various income generating activities.

TABLE 6: PROGRESS LEVEL IN SOCIO-ECONOMIC CONDITION OF THE RESPONDENTS AFTER JOINING IN SELF HELP GROUPS

Progress of Socio- Economic Conditions	Number of Respondents		Total
	Yes	No	
Standard of living	50(100%)	-	50
Annual income	43(86%)	7(14%)	50
Financial support to family	50(100%)	-	50
Self-sufficient for Income Generated Activity	43(86%)	7(14%)	50

In this analysis the table clearly reveals that the opinion regarding the progress in socio-economic conditions of the respondents after joining SHGs. All the respondents opined that their standard of living had improved after joining Self Help Groups. 86% respondents said that there is an increase in the annual income after joining in the SHGs and 100% of them were able to provide financial support in their family. 86% of them expressed that they were self-sufficient for doing their Income Generated Activity. They were not self-sufficient before joining

in the SHGs. The analysis proves that there is a change in the socio-economic conditions of the women through SHGs. Compared with the past, majority of them had earned more benefits. After joining SHGs almost all of them have savings and they use this savings for the development of the family. The analysis indicates that the economic condition had improved after joining the SHGs. Because the group following the system of compulsory savings. And they are engaged in various income generating activities.

TABLE 7: PROGRESS LEVEL IN SOCIO-ECONOMIC CONDITION OF THE RESPONDENTS AFTER JOINING IN SELF HELP GROUPS

Progress of Socio- Economic Conditions	Number of Respondents		Total
	Yes	No	
Standard of living	50(100%)	-	50
Annual income	43(86%)	7(14%)	50
Financial support to family	50(100%)	-	50
Self-sufficient for Income Generated Activity	43(86%)	7(14%)	50

In this analysis the table clearly reveals that the opinion regarding the progress in socio-economic conditions of the respondents after joining SHGs. All the respondents opined that after joining SHGs their standard of living changed. 86% respondents said that there is an increase in the annual income after joining in the SHGs and 100% of them were able to provide financial support in their family. 86% of them expressed that they were self-sufficient for doing their Income Generated Activity. They were not self-sufficient before joining in the SHGs. The analysis proves that there is a change in the socio-economic conditions of the women through SHGs. Compared with the past, majority of them had earned more benefits.

TABLE 8: IMPROVEMENT IN POSITIVE THINKING

Improvement	Number of respondents		Total
	Yes	No	
Self respect	35(70%)	15(30%)	50(100%)
Social dignity	40(80%)	10(20%)	50(100%)
Self confidence	49(98%)	1(2%)	50(100%)
Self esteem	45(90%)	5(10%)	50(100%)

The table reveals through the participation in the SHGs their qualities like self respect, self dignity, self confidence and self esteem highly increased.

TABLE 9: PARTICIPATION IN SOCIAL EXTENSION ACTIVITIES

Extension Activities	Number of respondents		Total
	Yes	No	
Rising funds for the victims of natural calamities	49(98%)	1(2%)	50(100%)
Conducting sanitary programmes	44(88%)	6(12%)	50(100%)
Helping poor people in the village	28(56%)	22(44%)	50(100%)
Work for improvement of literacy of the group members	26(52%)	24(48%)	50(100%)
Organizing awareness classes	23(46%)	27(54%)	50(100%)
Motivating for collective thinking and action of the members	50(100%)	----	50(100%)

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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The table reveals that around 98% of them said that they had participation in raising funds for the victims of natural calamities. 88% of them were interested in conducting sanitary programmes. 56% of them were organized programmes to help the poor people in the village. 52% of them were worked for improvement of literacy of the group members. 46% of the respondents said that they were organized awareness classes. All the respondents were motivated for collective thinking and action of the members.

TABLE 10 : IMPACT OF PARTICIPATION

Impacts	Number of respondents			Total
	High	Average	Low	
Improvements in the quality of life	30(60%)	14(28 %)	6(12 %)	50(100 %)
Increases in the standard of living	29(58 %)	13(26 %)	8(16 %)	50(100 %)
Decision taking capacity	35(75 %)	15(25 %)	---	50(100 %)
Increases in the self managing capacity	32(64%)	8(16 %)	10(20 %)	50(100 %)

The table clearly indicates that they get certain impacts through participation. Regarding the improvement in quality of life of the respondents all of them were positively responded, within this 60% of them had high improvement. 58% of the respondents said that their living standard increased and 75% are able to take decisions, 64% expressed their self managing capacity increased.

TABLE 11 : PROGRESS IN LEADERSHIP QUALITY

Progressive Changes	Number of respondents	Percentage
Yes	46	92%
No	4	8%
Total	50	100%

The study reveals majority of the respondent's changes of life style after joining the SHGs. Through this work they get good amount of money. This helped them to change their life style such as selection of dress, quality of food, celebrations in their family etc. It also helps to increase their status in the society.

TABLE 13 : REGULAR MOBILE PHONE USAGES OF RESPONDENTS

Regular usages of mobile phones	Number of respondents	Percentage
Yes	41	82%
No	9	18%
Total	50	100%

The analysis shows 82 % respondents use the mobile phone regularly. Majority uses mobiles to communicate their group members. This helps them to convey their programmes. Regular use of mobiles shows their knowledge in modern facilities. This is absolutely true in the case of rural women.

MAJOR FINDINGS

- Economic empowerment and improvement in economic status.
- Social mobility increased through exposure to outside world.
- Developed team spirit and became organized group of employment.
- Improved sanitary conditions because of the construction of latrines.

- Habits of news paper reading and watching TV increased to get more information about day to day affairs and government programmes and policies.
- In the family decision making capacities increased and fairly attained equality in family matters.
- A large majority of the respondents stated that they are to take independent decisions on various family matters and also implemented them.
- Over all positive changes in the life style such as proper food habits, education of children, personal hygiene etc enhanced.
- They participated in extension activities like raising funds for the victims of natural calamities, conducting sanitary programmes, helping poor people in the village, work for improvement of literacy of the group members, organizing awareness classes. These activities lead to motivating the members towards collective thinking and action.
- Majority of them (88%) improved their quality of life.
- ❖ Their economic independence has elevated their level to involve them in the developmental activities in the village.
- ❖ Majority of them raised their saving habit and self management created self reliance through the participation of the SHGs.
- ❖ All of them actively participating in the rural welfare activities after becoming the member of SHGs.
- ❖ They participating in the managing issues such as water, sanitation, health and family welfare issues etc.
- ❖ Due to the impact of participation their social skills have been improved and their awareness has risen. Majority of the respondents' conscious about the social issues through the discussions, debates, readings awareness classes organized for SHGs.
- ❖ 96% of the respondents attended the training programmes and awareness classes.
- ❖ Awareness about schemes and subsidies of Government, reservation policies and rights of women had increased.
- ❖ Respondents get more social benefits and gained the knowledge about the banking system and development programmes. The group interaction, saving habits, mutual dependency, and economic independence decision making process were increased.
- ❖ All the respondents opined not only Government but non-Governmental bodies were also given full support to them.
- ❖ Voluntary organizations were acting as the promoters, trainers and executors to facilitate group activities.
- ❖ The above analysis proves that the socio-economic conditions of the respondents, the participation and awareness of the respondents were improved through the participation in SHGs. All the respondents are very satisfied about being members of the group.
- ✓ Membership in SHGs empowering helps the respondents.
- ✓ Majority of the respondents belonged to below 50 years of age.
- ✓ Majority of them were engaged in income generated activities like animal husbandry and others like textile business and marketing few of them engaged in cotton industries.

- ✓ Majority of them earned high monthly income from income generated activity
- ✓ The respondents who have high school education and above had actively participated in the better income generated activities.
- ✓ The younger and educated respondents actively participated in the SHGs.
- ✓ Majority of them have savings for the progress of their family.
- ✓ Their annual income increased and they become self sufficient to do their own works.
- ✓ All (100%) respondents became capable to financially assist their family.
- ✓ The younger and educated respondent performed main roles like president, secretary and treasurer.

SUGGESTIONS

- Training in non-traditional activities has to be given.
- The Voluntary organizations and government should take necessary steps for marketing the goods produced by the SHGs.
- Frequent awareness camps can be organized by the Rural Development Department authorities to create awareness about the different schemes of assistance available to the participants in the Self Help Groups.

CONCLUSION

The self help groups in the Mala Panchayath playing an important pivotal role in social transformation, welfare activities and infrastructure building and they have served the cause of women empowerment, social solidarity

and socio-economic betterment of the poor. SHGs, a mini voluntary agency for social help at the micro level has been a focus on the weaker sections particularly women for their social defence. SHGs has got great potential in creating awareness on day today affairs, promoting in savings habit, developing self and community assets, increasing the income level, increasing the social power and development. In short the empowerment of women through SHGs would lead to benefits not only to the individual woman and women groups but also the families and community as a whole through collective action for development.

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A STUDY ON CONSUMER PERCEPTION TOWARDS ONLINE FOOD ORDERING SERVICES

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Abstract

India has a rich tradition in homemade food industry. But the change in work life had welcomed the food online delivery app. Apps for food supply has now become a major sensation in India. Numerous food delivery apps in India can be downloaded from the ease of homes on smart phones to order food on the go. The popularity of online food orders and service providers is constantly increasing because people choose to order food for their convenience instead of going out to the restaurant. Never mind, it is bit costlier than restaurant foods. But complaints regarding food quality, delivery time, food packaging etc. Keep tricking in form time to time. Along with convenience, there is something that attracts customers towards these food apps that leads to the boom of food ordering services. The perception of consumers may vary under different circumstances. Therefore, the researcher has taken the initiative to study how consumers perceive the online food delivery services.

Keywords: Consumer perception, Service delivery, Zomato and Swiggy.

Introduction

With the coming of the 21st century, we have entered an “e” generation era. The Internet

has generated a tremendous level of excitement through its involvement with all kinds of businesses starting from e-Commerce, e-Business, e- CRM, e- Supply Chain, e - Marketplace, e-Payment, e-Entertainment, e-Ticketing, e-Learning, to e-Citizen or e-government ETC. Online food delivery has emerged as one of the most fast-paced developments in the e-commerce space. This sector has revolutionized the entire outlook towards the food industry as consumers now have the privilege to choose from a wide variety of cuisines, anywhere, anytime from a range of restaurants listed online. Moreover, customer flexibilities in form of no minimum order value and various payment options like the internet banking, digital wallets and cash on delivery have further enhanced the convenience of all consumer categories. The growing urbanization with easy access to smart phones has accelerated the growth of online food delivery system.

Objectives of the study

1. To know about the food application used mostly by consumer
2. To study the factors that influences the consumer to choose online food ordering.

3. To evaluate the consumers satisfaction towards the service provided by them.

RESEARCH METHODOLOGY:

Sample design

By adopting convenient sampling method a sample of 60 respondents were selected from Thoothukudi district. A questionnaire was distributed to get a primary data from them. The popularity of online food ordering and delivering services is steadily growing; expectations of the users are also increasing. This research paper is aimed to investigate consumer's views about the services they receive from different portals. This paper will help us to understand the consumer's perception, needs and views on the basis of the result of a survey.

Sources of data

The present study is based on primary and secondary data. Primary data were collected from the food application users in Thoothukudi district and Secondary data were collected from Books, Journals, Reports and Websites.

REVIEW OF LITERATURE

According to **H.S. Sethu & Bhavya Saini (2016)**, their aim was to investigate the student's perception, behavior and satisfaction of online food ordering and delivery services. Their study reveals that online food purchasing services help the students in managing their time better. It is also found that ease of availability of their desired food at any time and at the same time easy access to internet are the prime reasons for using the services.

According to **Leong Wai Hong (2016)**, the technological advancement in many industries have changed the business model to

grow. Efficient systems can help improve the productivity and profitability of a restaurant. The use of online food delivery system is believed that it can lead the restaurant's business grow from time to time and will help the restaurants to facilitate major business online.

According to **Hong Lan, et al, (2016)**, online food delivery market is immature yet; there are some obvious problems that can be seen from consumers' negative comments. In order to solve these problems, we can neither rely merely on the self-discipline of online food delivery restaurants nor the supervision and management of online food delivery platforms. Only by taking laws as the criterion, with the joined efforts of the online food delivery platforms and restaurants, the government departments concerned, consumers and all parties in the society, can these problems be solved and a good online take away environment can be created.

According to **Varsha Chavan, et al, (2015)**, the use of smart device based interface for customers to view, order and navigate has helped the restaurants in managing orders from customers immediately. The capabilities of wireless communication and smart phone technology in fulfilling and improving business management and service delivery. Their analysis states that this system is convenient, effective and easy to use, which is expected to improve the overall restaurant business in coming times.

TIMELINE HISTORY

ZOMATO:

Zomato is an Indian restaurant aggregator and food delivery start up founded

by Deepinder Goyal in 2008. Zomato provides information,

menus and user-reviews of restaurants, and also has food delivery options from partner restaurants in select cities. As of 2019, the service is available in 24 countries and in more than 10,000 cities.



SWIGGY:

Swiggy is India's largest and most valuable online food ordering and delivery platform. Founded in 2014, Swiggy is based out of Bengaluru, India and, as of March 2019, was operating out of 100 Indian cities. In early 2019, Swiggy expanded into general product deliveries, under the brand name Swiggy Stores. The company has grown at a staggering pace acquiring millions of users each passing month.



FOOD APPLICATION AND THEIR EVOLUTION:

SWIGGY:

Swiggy is a company which offers an on-demand food delivery platform designed to provide food from neighborhood restaurants to the customers. The company's platform utilizes a smartphone application that has local restaurants and their online ordering menu listed, from which it provides delivery using a fleet of personnel, enabling people to order food at their convenient places.

When Swiggy started out in 2014, it was seen as a late entrant to an overcrowded

market. The online food ordering and delivery market was not considered attractive back then, and Zomato, the leader in food-tech, had decided not to expand its delivery business, which was seemingly messy and unviable. Yet, in less than four years, Swiggy is part of the much-vaunted league of 'unicorn' startups. It has also forced an about-turn from Zomato, which is now investing hundreds of crores of rupees to catch up with Swiggy, which sits pretty at the top of the online food ordering business.

Lastly, Swiggy raised \$210 million at a valuation of \$1.3 billion, marking an important milestone for what has been a remarkable journey of the three entrepreneurs from different backgrounds, who built one of India's most sought-after consumer internet firms.

JOURNEY:

Swiggy began its journey from Bangalore with six executives and 5 restaurant on its platform. In time of three years, this scaled up with 6000 delivery executive across India in more than 8 cities like Delhi, Mumbai, Kolkata, Chennai, Hyderabad, Pune, Bangalore.

FOUNDERS:

Swiggy, was launched in Bangalore. Neighborhood of Koramangala by Sriharsha Majety, Nandan Reddy and Rahul Jaimini, breached the same mark in less than four years, becoming the fastest startup to become a unicorn. Swiggy is literally the only consumer internet startup from the 2014-2015 hyper-funding wave that continues to thrive. That wave was supposed to produce dozens of successful companies and a handful of unicorns.

BUSINESS MODEL:

Advertisements - Please note, everyone suggesting that you need to pay to be featured on Zomato is incorrect. Listing is free however, you can buy a banner to have a premium listing on Zomato. These premium listings are the sponsored ads shown on the right of the website/ separately mentioned on the app with a title.

Advertisements happen to be the largest revenue generating source for Zomato.

Commission - This is only limited to the online ordering platform of Zomato which was introduced last year. Zomato takes a cut out of the order total from the restaurant. These commissions typically range from 5-20% of the order value.

Subscription - Zomato charges merchants who want premium dashboard access which allows them to edit and change their listing as per their convenience.

Features of its app:

- It features an easy-to-navigate user interface with well-defined food filters and category pages.
- It provides a good selection of restaurants of the different price range.
- Deliveries for online orders are mostly processed within the specified time in the app.
- Swiggy offers late-night food delivery service (almost 24×7, depending on restaurant availability)
- This food ordering service provides an option to schedule food delivery.
- Swiggy offers a seamless chat-based customer care experience and refund process.
- Swiggy Pop service is there to quickly deliver meals for a single person.
- Doesn't seem to cut costs in terms of offers and discounts.

ANALYSIS AND INTERPRETATION OF DATA

Variable	Parameter	Frequency	Percentage
Age	20-25	12	20
	25-30	30	50
	30-35	5	8.33
	35-40	6	10
	40-45	4	6.67
	45 or more	3	5
Residence	Urban	51	85
	Semi urban	7	11.67
	Rural	2	3.33
Education	SSLC	2	3.33
	HSS	17	28.33
	UG	31	51.67
	PG	10	16.67
Gender	Female	45	75
	Male	15	25

Occupation	Student	38	63.33
	Business/profession	19	31.67
	House wife	3	5
	Retired employee	0	0
Income	Rs. 10000- Rs. 20000	10	16.67
	Rs. 20001-Rs. 30000	17	28.33
	Rs. 30001-Rs. 40000	12	20
	Rs. 40001-Rs. 50000	10	16.67
	Rs.50001 and above	13	21.67

Source: primary data

Inference:

From the above table most of the respondents ,mostly of age 25- 30 ,mostly of urban area, most of them are graduates ,most of them are female, mostly of them are students, mostly falls under the income of Rs. 20001-Rs. 30000.

Easily Accessible food app

Particulars	Frequency	Percentage
A) Swiggy	21	35%
B) Zomato	39	65%
C) Uber eats	0	0

SOURCE: PRIMARY DATA

Inference:

The above table indicates that out of total respondents 35% says that swiggy is easily accessible and 65% says that zomato is easily accessible.

REASONS TO USE FOOD APP SERVICES

Particulars	Frequency	Percentage
A) Fast delivery	23	38.33%
B) Discounts and offers	13	21.66%
C) Convenient	20	33.33%
D) Easy mode of payment	4	6.66%

SOURCE: PRIMARY DATA

Inference:

It reveals that out of total respondents, 38.33% says that on time delivery is primary reason to use food app services, 33.33% says that convenient is the primary reason to use food app services, 21.61% says that discount is primary reason to use food app services 6.66% says that easy mode of payment is the primary reason to use food app services.

IMPORTANCE IN ONLINE FOOD ORDERING

Particulars	Frequency	Percentage
A) Quality	22	36.66%
B) Timeliness of delivery	26	43.33%
C) Rate of foods	12	20%

SOURCE: PRIMARY DATA

Inference:

From the above chart, we can understand that out of total respondents 20% says that rate of food is their expectation while ordering, 43.33% says that timeliness of delivery is their expectation while ordering, 36.66% says that quality is their expectation while ordering.

SUGGESTIONS:

To conclude, the researchers present the following suggestions for preferring online food ordering services:

- ✍ Clear communication is the key to online food ordering. Many delivery orders are delayed because of the prolonged delivery time.
- ✍ Give a call to a customer or message him/her via the online food app before delivering the food.
- ✍ Create an online menu that is crisp, concise, and easy to read. It should convey all the necessary information having a clear CTA. The price, the quantity of the items should be clearly written so that it becomes easy for the customers to order.
- ✍ Persons who are delivering should be trained to behave professionally which may include communication; it is the main thing in a successful orders.

- ✍ Feedbacks and rating should be carried out properly because it appraises the brand loyalty will certainly enhance the demand and increase profits.

Conclusion

Apps for food delivery have now become a major hit in India. There are several food delivery apps in India that can be downloaded from the comfort of homes on smart phones to order food on the go. On analyzing the consumer perception of online food delivery applications in Tuticorin it can be concluded that online food ordering system has its benefits and limitations. The chief reason of electronic ordering is convenience. Based on the result of this research, it is understood that online food delivery application helps customers in the easy and fast ordering of food. The study discloses that youngsters are more inclined to online food delivering system as compared to elder people. The study poses as the most influencing factor on online food ordering is faster delivery. The study also reveals that Zomato is the most preferred app among the selected food delivering applications. The changing lifestyle of the consumers and expansion of online activity in India has undoubtedly transformed the trends in online food ordering scenario.

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FIREWORKS LABOURERS' WITHOUT SOCIAL SECURITY

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ABSTRACT:

Most of the small, Medium, and large fireworks industries are operating in Virudhunagar district, Sivakasi and vembakkottai taluks. These fireworks industries work for a minimum wage with no alternative to work from rural and urban areas. The social security environment for fireworks labourers is increasing day by day. Fireworks are used for happiness in human life. The lives of such labourers are a shattered charcoal waste. But 8 lakh fireworks labourers earn Rs.2000 crore a year in taxes. Employers and the government benefit. But in order to improve the lives of labourers, laws such as the ESI and EPF, Introduced by the government for social security, must be used to properly monitor employers and employ, employers who take advantage of labourers' opportunities. The fact of the matter is that the government can at least provide social insecurity for fireworks labourers if it takes over and runs industries that fail to do so. Fireworks labourers should also be members of welfare boards. Fireworks labourers also have to pay for insurance alone and take care of their families after the economic crisis. Fireworks labourers also need organisation.

Keywords: social security, wage, environment, fireworks, human, Employers, organisation.

INTRODUCTION

Fireworks industry provides employment opportunity to many people throughout the year in Virudhunagar District.¹ The industrial development also contributes to urbanization by its wide spread nature, which indirectly awakens the rural illiterates. Sivakasi is famous for its fast developing small-scale industries. There are three major traditional industries in sivakasi district namely Fireworks Industry, Printing Industry and Match Industry. The development of these industries have paved the way for emergence of other ancillary industries such as, Chemical industries, card board items, waste paper, cutting, punching and trading business etc., Fireworks industry is one the explosive industries. The production of fireworks is manual one. Labour is an important factor of production in the fireworks industry. The safe and security of labourers is of paramount importance as any accident could bring disaster.² some important facilities are not available in fireworks industries. Most of fireworks industries may not follow the government rules and regulation. Some industries must have varies safety measures facilities in the industry. The labourers will meet

with various problems in the fireworks industries.³ The present study focuses on the Social security problems of fireworks labourers in fireworks industries.⁴

STATEMENT OF THE PROBLEM

Safety is important for workers. You can only do business peacefully if you have proper protection during work. The situation of a worker engaged in the business of making crackers that delight many is very painful.⁵ There are huge restrictions on operating a fireworks plant. Even though the owners have been accused of not following them properly, despite all the restrictions imposed over the years, are the fireworks industries maintaining them properly? It is questionable what the authorities have done from time to time for the safety of the workers.⁶ Generally, these labour problems comprise the problem of social security, minimum standard of living, working hours, working conditions Accident, sickness, old age benefits, health care, education, culture and recreational facilities. In brief, the scope of labour problems may be classified as socio-economic conditions, working conditions and welfare measures. The government of India trying its level best to extend good working condition of factories to various employees, so that workers may not be exploited by the Industries.⁷ Safety and well-being is very essential for firework employees because in fireworks they are handling dangerous things every day. So the safety measures are most important in the fireworks industry. In Sivakasi, most of the people working in fireworks industry mainly the rural people. According to the Factories Act, Safety and well being is very necessary. Employees should also understand

the risk in the workplace, reduce the stress, take regular break while working and wear safety equipment which suits the task in industry.⁸

REVIEW OF LITERATURE

Thirty seven year old Muthupandi has been admitted to a private hospital with severe burns in the Achankulam blast. He is receiving medical treatment at a private hospital. What he said was that we were injured after the accident and were taken to the government hospital where we were admitted to the Sattur Senthil Private hospital as there was no bedroom facility there. We are in a situation where we have to borrow money to see medicine here. we had already taken care of the family by borrowing from Advance and Depositors. It would have been nice if the company also accepted our medical expenses and told us to see a doctor. Again we would not have had an economic problem. If ESI had done the favorite, we would have had the facility to see ESI hospital for free. But that money would have been a huge help to us if the EPF had made it a favorite. It's also a disaster for us because we do not pay any accident insurance Money.⁹

BALAMARY (age 28) was one of the victims of the Achankulam blast. I have been doing this work for twelve years. At present I had received Rs.15000 in Advance from the Industry. I went to work thinking that Corona could finish working in the industry and it became an environment where I had to get into an accident. How do I look after my family anymore? I do not know. We would have seen it for free even if ESI had done the favorite. The absence of that too is a big impact on people like us. The government should now press for the imposition of ESI, EPF and Accidental life

insurance in such Industries. The reason I have to give ID card at the industry is that my name is Bala Mary but my co- workers in town and I am called Mary, I was admitted to the Hospital after the blast. At that time the Honble Chief Minister of Tamil Nadu handed over a check in the name of one lakh rupees Mary from the relief fund. But they said the name was wrong when the check was going to be changed. They immediately go to the officer who gave the check and get angry and call me saying I don't know. In such an environment we stand helpless. The government should take note that if the authorities had checked the documents of the victims, no mistake would have been made and such disturbances would have taken place easily.¹⁰

Chennai High Court Judge **Sasidharan** has issued an order challenging a circular issued by a senior Central Government official to observe safety procedures in the fireworks industries. Only the poor and simple people work in the fireworks industries. For a living, they have a compulsion to work. The Government cannot give jobs to everyone. Alternative careers, People should look for. The Government must protect the interests of labourers.¹¹

Police and Firefighters say the blast was caused by illegal industries. This is not an accident; it is a conspiracy of violations. The first reason for this is the mistake made by the industries in observing the safety rules in the industries. Many industries do not have a lab our record. There is no such thing as a deposit fund, no lab our insurance, no insurance. Excessive stockpiling of explosives. Work outdoors. Recruiting boys. Narrow room, work

after 6 pm, no rubber sheet on the floor. Injecting the drug using iron rods. Without the use of copper rods. Using an iron weight stone to put weight on. The government should systematically inspect the fireworks industries which are violating such rules.¹²

Former Judge **A. Ramamurthy** said; such atrocities were taking place in the district where Kama raj was born. They think that if there is money, justice can be killed. Government officials are not functioning properly. Why did the public prosecutor not take action on that matter? It seems that government officials are not doing their duties properly. They also said that they are not using government laws after getting the manual.¹³

Former Vice Chancellor of Gandhi gram University **N. Markandan** said; that the Mahatma should give surplus to the poor people. It has been 62 years since Independence and labourers have been ruthless. 80% do not have ESI and Pf and are acting in violation of the rules. Government officials are all collective as entrepreneurs and contractors. 95% of industries should be monitored.¹⁴

AIM

This study intends to provide an overview of the Indian fireworks industry, providing comparisons at the global level. The study also deals with the social security available to the fireworks industry labourer's and the difficulties faced by the labourer's in Virudhunagar District **OBJECTIVES OF THE STUDY**

- ❖ To evaluate the problems faced by the social security of fireworks labourers in fireworks industries.

- ❖ To offer suitable suggestions based on findings of the study.

METHODOLOGY

The study is based on both primary and secondary data. The Primary data were collected from the manufacturers by thoroughly prepared schedule and secondary data have also been collected from books, the previous studies, Journals, newspaper, pamphlets and Publications from fireworks Industries, collaborates, the office of the labour department and published M.Phil and PhD thesis on the subject

PERIOD OF THE STUDY

The collection of Primary data with the aid of a questionnaire was carried out from January 2018 -2021

LIMITATION OF THE STUDY

The following are the Limitations

- ❖ The collected data from sample respondents are first hand information.
- ❖ The secondary data gathered from standard books, journals, PhD Thesis, M Phil. Dissertation, and News paper.
- ❖ This study is confined to the year 2018-2021

AVAILABILITY OF SOCIAL SECURITY MEASURES IN THE WORKING PLACE

Social security means that a society guarantees help and assistance to sick-disabled, destitute, aged and those who are temporarily incapacitated and need others help. Social security protects a man from hunger and want, squalor, disease, unemployment and ignorance. The Firework facility workers are enjoying the

welfare measures or not. Out of 300 respondents 56 per cent of the respondents gets provident fund benefit, 100 per cent of the respondents are enjoying the maternity leave benefits, 35 per cent ESI and 56 per cent are enjoying the medical allowances, 99 per cent are enjoying the accident compensation and 56 per cent of the respondents are enjoying the sickness benefits.

It shows that more than half of respondents are enjoying the Provident Fund maternity leave benefits, medical allowances, accident compensation and sickness benefits. Only 35 per cent are enjoying the Employees State Insurance benefits.

CONCLUSION

The workers should have commitment towards safety. They should follow the safety rules and regulations. Safety education to workers and effective safety training will reduce the accidents. Similarly, the enforcement authorities should enforce the safety act rigorously to prevent accidents and give guidance to the management and workers about safe methods of work.¹⁵ Safety regulations must be established in all the firework factories. These rules must include the maximum amount of chemicals that can be handled at one time and an absolute prohibition on smoking while making firework. The firework workers should focus exclusively on making firework in order to avoid carelessness resulting in rough handling.¹⁶

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THE EFFECT OF LABOR MIGRATIONS IN INDIA AND POLICY IMPLICATIONS

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In the history of the world, human migration has got its own importance and consequences in various aspects. Migration must have been innate. We have witnessed many such migrations that happened earlier in the history denotes cultural inclusion, new plantations, technology transfer, employment generation or even unemployment to the indigenous etc. Whatever the reason one cannot deny the innumerable flows of human migrations. We are now seeing the inclusive world as a result of human migrations around the world that had happened at various eras. Apart from various types and reasons of migrations, human migrated from place to place to meet out their livelihood in other words to seek employment opportunities. That is why Industrialisation encouraged human migration at a larger extent. Industrialisation was the main cause for labor migration ("History of human migration," 2017). According to Chinmay Tumbbe (2019) in search of work roughly a hundred million Indians have moved from their native place and most of them are circular migrants. Migrants moved from their native place to either other states or other countries depending on their capacity in terms of education, exposure etc. Labour migration and skilled worker, academician migration is not new to India, It has its deep root since the Bronze Age. The Indo-Aryan migration had happened during the later stage of Bronze age ("History of human migration," 2017). From 14

th century to 19th century world has witnessed the European expansion (Shlomowitz. R and Brennan.L, 1994). Indians too have migrated to various countries. Indian migrants were recorded since the first Census of India i.e is from 1881. Indians have immigrated to US in considerable numbers in 19th century (Richard T. Schaefer, 2008). Indian Population during 1945 in UK was one thousand (Visram, Rozina, 2015) whereas currently 1.4 million Indians are residing in UK (British Indians, 2021). Many Indians have migrated to Gulf countries also. According to a source of ministry of external affairs of India there are 8.54 million Indians in the Gulf States (John Calabrese, 2020). While considering India, India itself is a country that is united or bonded by means of various cultures and ethnic groups and people have migrated from one state to another within India for various reasons. Employment opportunities are one big reason for the Indian migrants either nationally or internationally. Either push factors like wars and political environment or the pull factors like employment opportunities are the main causes for Indian migrants whether it is internal or external migration. Keeping certain objectives in their mind people migrated from one place to other place. Though they achieve their objectives in their migration consequently and simultaneously it creates different adverse effects also.

Causes of Labor Migrations

Migration is a human phenomenon. Migrations are short terms as well as long terms. i.e. Some migrations results into a permanent one whereas others are temporary and circular. Migrations are caused by many factors like political, social, cultural, and environmental and demographic factors like population and population growth in a particular region etc. When we consider labor migrations Economic factors like demand for the work, high wages attract a migrant towards a particular place. For example construction workers from north India go to the south India places due to the demand and high wages at the same time unemployment for their work in their origins. Tem Surenla Jamir and Sahbanathul Missiriya (2015) confirmed the above stated situation. Monalisha Chakraborty Subrata Mukherjee Priyanka Dasgupta (2020) stated that the for male migrant workers of West Bengal, south Indian states are the major destinations to work. Ecological factors like better environment and safety preventions for labors also attract the labors towards a particular place. Push factors like natural disaster, lack of resources, civil wars, unemployment and low wages. The National Commission on Rural Labour (NCRL, 1991) has recognized the migrations as rural labor migration for survival and for subsistence. Haoyang Lyu, Zengchuan Dong, Mahendran Roobavannan, Jaya Kandasamy & Saket Pande (2019) confirmed that the unemployment situation in Jiangsu Province of China pushed the migrants into urban areas. In Tamilnadu state of south India many people from Ramanath district and around areas have migrated due to the lack of resources. Anbuselvan. B (2019) stated that from 2014 -2018 over two lakhs people have migrated from Tamilnadu to 18 countries in Africa and West

Asia and 63 per cent of those who migrated are from nine districts - Thanjavur, Pudukottai, Madurai, Cuddalore, Villupuram, Ramanathapuram, Nagapattinam, Sivaganga and Tiruchirappalli. According to 2001 census of India (2001) thirty percent of the Indian population is internal migrants. Hence how such a massive population affects the country is of our interest.

Effects of Labor Migration

Though out of migration it is expected to reach balanced development and to equalise regional disparities, from the past experiences it has not happened so. Migrations have an effect on economic consequences, demographic consequences, social consequences and environmental consequences which results in both in positive and negative dimensions. The migrants are of different types. It has happened from rural to urban and at times vice versa too. However in most of the cases in India people from village migrated to urban areas inside India to have better employment and standard of life. Gautam Tika (2006) has pointed out that many fertile lands were also now left uncultivated due to the shortage of labor to work in the cultivation and farming activities. Shortages of labor are due to many factors and are all not mutually exclusive. Agricultural marketing infrastructure, socio-economic and environmental factors are predominant factors among them (Prasad. S, 2017). However Labor Migration is a remarkable factor for the Agricultural situation in India.

Agriculture and labor Migration in India

Looking into the major Indian economic sectors agriculture sector is an inevitable sector. After seventeen years the current share of agriculture sector in Indian GDP is increased to

19.9 per cent in 2020-21. In the year 2019-20 it was 17.8 per cent. It shows the importance and the contribution of Agri sector to the Indian economy. Yet it was facing a decline in the past decade due to various reasons. Urbanisation and labor migration is also a considerable reason. Agri sector has provided to fifty percent of the countries workforce in the year 2015 (Madhusudhan L, 2015). It is now estimated to 42 percent of total employment. The distribution of the workforce in agri sector in India has declined to 42 percent from 51 percent from the year 2010 to the year 2020 (H. Plecher, 2020). This statistics shows though the contribution of agri sector to Indian GDP is in increasing trend in the recent years, its contribution to employment is in the decreasing order. The major challenge for agriculture professionals in India is shortage of labour (Prasad S. 2017). The root cause for these shortages is urbanisation and labor migration.

Socio Economic Consequences of migration in India

Social problems are eventually induced by the Migrants in the new states they arrived. The acceptance rate over the migrants among the indigenous is less due to the suspicious nature of the human. The indigenous also feel their work and employment are captured by the migrants. Hence a migrant felt it difficult in getting support from indigenous people. India like countries with various multi diversified ethnic groups internal migration results in such problems than the positive expected outcome like cultural inclusion. India has 17.5 million international migrants according to the International Migrant Stock 2019 report. Internal labor migration created good technology and skill transfer in India. Yet it has failed to manage the social adverse consequences.

According to UNESCO (2013) report on Social Inclusion of Internal Migrants in India, Indian internal migrants are unable to claim their social protection entitlements. There are other socio and demographic consequences adversely affect the internal Indian migrants. For example since most of the young men migrated from rural areas to urban side left the elderly persons in villages alone and insecure. Migrants and their families are departed away and the migrants at times are not able to attend the family occasions and customs too. In pandemic situations like covid 19 pandemic, they further effected psychologically and socially. Some of them have undergone depressions too. Ranjana Choudhari (2020) argued that the internal migrants were subjected to mental health issues due to Covid 19 pandemic and Lockdowns. Especially health and Education workers were deeply affected so. In addition in normal conditions also the labors who worked in harsh working conditions suffer from mental and physical health problems. The migrant workers are unable to fulfil their political duties like voting etc. In addition the receiving states failed to develop their own human capital from the long term perspectives. In some cases in some areas the internal migrants are the victims of exploitation, psychological and gender based abuse. In general gender and migrations are the factors which affect mutually the each other. Gender influences the risk factors and vulnerabilities in their migration journey and post migration too. Women and children are more vulnerable than men in general and they are tended to abuse during migration. According to a study conducted by Nishikant Singh, Kunal Keshri and R.B.Bhagat (2015) in India percentage of working women declined after migration. The demifinisation and the sexual

harassments can be the interpretations for the above situation.

Migration and the productivity

Labor migrants cause sometimes the instability in a company performance since they lag to get the support from the indigeneous workers. Researches show the mixed results in these cases. For example Francesco C, Milano-Bococca G and Jonathan Portes (2018) confirmed the relationship between the migrants and the productivity, In case of skilled workers the effect of migrants performance on the productivity is high. Ortega and Peri (2014) the impact of migration on productivity is positive. Todaro, M. (1969) confirmed that the rural labor migration causes unemployment among the urban people. Since the migrants are from low productive regions (Tilak Sanyal and Kingsuk Maity, 2018), the regions are further affected by lack of human and the other resources. Though the improved productivity is expected out of migrated labors in many cases and situations less acceptance and failed inclusions causes to lower the productivity of the labors and the organisations too. Indian internal migration pattern is unique and some are seasonal too. Seasonal migration is as pivotal for rural families of Rural Indian migrants since their livelihood and survival is secured by it. Seasonal migration is quite normal in India. Sugarcane cutters from Medak district are the best examples for seasonal migrants in India (Deshingkar P and Start D, 2003). Many such seasonal patterns of migrations have emerged in India. The flip side of such migrations is the challenges that the migrants faced in the rest of the year when they do not have work.

Policy Implications

The current Indian internal labor migrants situation call for an urgent policy making

and policy revising actions. Many Indian regional states are following 'sons of soil' concepts in their government recruitment. Even private companies are also legally enforced to do so. The failure of economy and economic policies in generating employment opportunities, competition and human Psyche may be the reasons for the situation. Whatever the reason, the situational alarms internal migrants need to be protected by legal norms. Creating wide spread employment opportunities across the country may reduce such tense situations. If there are enough employment opportunities with decent wages people won't migrate to their neighbour states. Hence creating employment opportunities in their source or origin place will reduce considerable migrations. Reverse migration may reduce the family tensions and will boost the agriculture activities in the villages and rural areas. In other words the agrarian economy will be boosted by means of reverse migration. This may reduce the adverse effects of internal migrations. Urbanisation and labor migration from rural to urban also causes many problems such as over crowding and highly dense population. Indian towns and cities are not pre planned for such exponential growth in terms of infrastructure requirements. This further causes unhygienic environment which may lead to diseases. Hence the government should well plan in advance in the expansion and infrastructure requirement for such internal migration. Indian cities like Bengaluru and Chennai are the best examples for such problems. Government may initiate policies like 'one nation one ration' schemes to reduce the burden of internal migrants so that they can grab the opportunities and schemes offered by the government wherever they are inside the nation. Such initiatives will ensure the internal integration of the country to some extent. Government may

support thereverse migrants by means of financial aids and loans to start p their own business ventures.

Conclusion

In growing literatures on Indian internal migrations the adverse effects of such migrations have not been detailed. Hence this npaper takes up such important effects and consequences of internal migration from Indian perspectives and have thrown the light on the issues undermined or unconsidered. There is an urgent call to the government to take up these issues for consideration or in due course it may create a ripple and disliked consequences. This paper hence attempts to present the effects of internal migration in the areas like agriculture, family and society, health of migrants and their productivity in a nutshell. The proper and planned policies willaddress such effects and in turn ensure the Indian Growth.

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THE LIVELIHOOD CHALLENGES OF MIGRANT WOMEN

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Abstract

Migrants form the largest part of India's vast unorganized work sector. Their entry into the labour markets is marked with several endemic disadvantages. Devoid of critical skills, information and bargaining power, migrant workers often get caught in exploitative labour arrangements that forces them to work in low-end, low-value, hazardous work. Lack of identity and legal protection accentuates this problem. The hardships of migrant workers are especially magnified when state boundaries are crossed and the distance between the "source" and "destination" increases. Migrants can also become easy victims of identity politics and parochialism. There is one legislation known as Inter-State Migrant Workers Act, 1979 which aims to safeguard migrants. However, it is obsolete and is hardly enforced anywhere. A serious constraint in framing an effective policy is the lack of credible data on incidence of seasonal migration. Economic growth in India today hinges on mobility of labour. The contribution of migrant workers to national income is enormous but there is little done in return for their security and well-being. Fish/prawn processing industries were set up all along the coastal areas because of the growing importance of this Industry as a source of foreign exchange. This industry all over India prefers migrant contract labourers. The term fishery also

comprises one more stocks of fish that can be traded as a unit for purposes of conservation and management. Fishery is a stock or stocks of fish and the enterprises that have the potential of exploiting them. Thoothukudi is known as "Pearl City" due to the pearl fishing carried out in the town. It is a commercial seaport which serves the inland cities of Southern India and is one of the sea gateways of Tamil Nadu. The Present study brings out The Study of Migrant Women/Girls Working in the Fish/Prawn Industries in Thoothukudi District, Tamilnadu.

Introduction

Migrants constitute a 'floating' and invisible population, alternating between source and destination areas and remaining on the periphery of society. In India, internal migration has been accorded very low priority by the government, and policies of the Indian state have largely failed in providing any form of legal or social protection to this vulnerable group. Migration takes place from one area to another in search of improved livelihoods in terms of employment, education and other facilities. Migration is an intrinsic part of development and so are the changes that development brings about in the role and status of women. Earlier the focus on migration research was on males. But recently, the focus has shifted more on females which is

known as *feminization of migration* [UN, 1993]. In many countries, women's education still lags behind that of men. Few women are entrepreneurs, investors, lawyers, journalists, physicians, scientists, academicians, or politicians. Although the situation is changing, women still lack a voice in decision making, especially, in the most important areas of economic, civil or political life. The country is in a transitional phase of the development, especially, since the economic liberalization started in 1991. The rapid pace of development in social, economic and other spheres is bound to influence the mobility and migration of population in general and, females in particular. The migration data of 2001 census gives an opportunity to throw more light on the internal female migration in India. Female migration is for economic reasons like employment, education etc. The Constitution of India (Article 19) gives the right to all citizens to "to move freely throughout the territory of India; to reside and settle in any part of the territory of India". India's total population, as recorded in Census 2011, stands at 1.21 billion. Internal migrants in India constitute a large population: 309 million internal migrants or 30 per cent of the population, and by more recent estimates 326 million or 28.5 per cent of the population. This far exceeds the estimates of Indian emigrants 11.4 million.

Laws Applicable to Migrant worker

Almost all labour laws are applicable to migrant workers also. One specific Act pertaining to inter-state migrant workers is the Inter-State Migrant Workmen (Regulation and Conditions of Service) Act 1979. The Act only covers interstate migrants recruited through contractors or middlemen and those establishments that employ five or more such workers on any given day.

Contractors and establishments are required to be licensed and registered by a notified registering authority. The Contractor is required to issue a passbook to every worker, giving details about the worker, including payments and advances. Other laws include:

1. Minimum Wages Act, 1948
2. Contract Labour (Regulation and Abolition) Act, 1970
3. Equal Remuneration Act, 1976
4. Building and Other Construction Workers Act, 1996
5. Workmen's Compensation Act, 1923
6. Payment of Wages Act, 1936
7. Bonded Labour Act, 1976

Migration in India is primarily of two types:

Long - Term Migration

This resulting in the relocation of an individual or household;

Short-term or Seasonal/ Circular Migration

This migration deals with involving back and forth movement between a source and destination. Estimates of short term migrants vary from 15 million to 100 million. Most short-term migrants belong to socioeconomically deprived groups, such as Scheduled Castes or Scheduled Tribes, having negligible educational attainment, limited assets and resource deficits. Migrants are mostly employed in the following subsectors: construction, domestic work, textile, brick-kilns, transportation, mines, quarries and agriculture. Migrants face denial of basic entitlements including access to subsidized food, housing, drinking water, sanitation and public health

facilities, education and banking services and often work in poor conditions devoid of social security and legal protection. Positive impacts of migration remain unrecognized:

EVOLUTION OF MIGRATION PATTERN

India has a long history of migration which has shaped its social history, culture and pattern of development. In pre-colonial times, the reasons for the circulation of populations were mainly for religious and trade purposes. Migration, on account of military movements, also played an important role. People also travelled in search of pastures with their cattle. Nomadic migration, even for short distances, was an important feature outside the gangetic valley. This practice is still found in some parts of Rajasthan and Madhya Pradesh located in central India and is one of the earliest forms of circulation in the history of human migration.

Migrant Women in Fishing Industries

Fishing is an important activity in India. Fish is the main source of animal protein for the people accounting for 80% of the animal protein consumed. Fish and fishery resources play a vital role in improving socio-economic conditions. It also plays important combating mal-nourishment, earning foreign currency and creating employment opportunities in India. India is blessed with huge water bodies in the form of rivers, canal, natural reservoir and so on. India is endowed with very considerable areas of marine, estuarine and inland waters with a great potential of fisheries and aquaculture. Thoothukudi district is one of the important maritime districts of Tamil Nadu. The

labour participation of these marine fishermen is influenced by many socio-demographic factors like age, literacy, religion, caste, housing condition, sanitation, health, social habits, occupation, income, expenditure, savings and indebtedness. Conversely, the Socio-demographic characteristics determine the level of the fishing activities too. In this district, there are many sea foods processing units. They export the marine products to many countries. There are plenty of migrant peoples working in these industries across our country.

Objectives

1. To assess the Socio-Economic conditions of the respondents.
2. To identify the reasons for migration.
3. To find out the wage, working hours, working and living condition.

Methodology:

The Present study brings out The Livelihood Challenges of Migrant Women/Girls Working in the Fish/Prawn Industries in Thoothukudi District, Tamilnadu. There are more than 17 fish / prawn processing industries in Thoothukudi district. The researcher purposively selects one industry for study, because this industry has more migrant people, particularly women labourers. Only the migrated women were taken for the present study. The sample size is 48 that became census method. A well structured interview schedule was used to elicit data with regard to problem.

Results and Discussions
Table-1 Characteristics of the Respondents (N=48)

S.NO	CHARACTERISTICS	NO.OF RESPONDENTS	PERCENTAGE %
1	Age Group		
	16 to 20	25	52.08
	21-25 years	12	25
	Above 25	11	22.92
2	Caste		
	SC	35	72.92
	ST	9	18.75
	Others	4	8.33
3	Religion		
	Hindu	35	72.92
	Christian	6	12.50
	Muslims	7	14.58
4	Education		
	Illiterates	35	72.92
	Primary	8	16.67
	Middle School	5	10.41
5	Marital Status		
	Un Married	34	70.83
	Married	14	29.17
6	Income (per week)		
	Below 600 Rs	25	52.08
	600 Rs-700 Rs	18	37.50
	Above 700 Rs	5	10.42
7	Working Hours per Day		
	10 Hrs	12	25
	12 Hrs	25	52.08
	More than 12 Hrs	11	22.92
8	Total Years of Work		
	Up to 2 years	17	35.42
	2-3 years	15	31.25
	Above 3 years	16	33.33
9	Savings		
	Having	40	83.33
	Not Having	8	16.67

The Table 1 shows that the Socio – Economic Characteristics of the Respondents. Socio – Economic Characteristics such as Age, Caste, Religion, Education, Marital status, Income, working hours per day, total years of work, Savings.

The above table reveals that all the 48 respondents were women. In Age wise, (52.08%) of the respondents were belongs to 16-20 years age category. The majority (25%) of them belongs to 21-25 years age category. (22.92%) of them were above 25 years age category.

In the Community Level, the majority (72.92%) of them were belongs to SC, followed by ST with (18.75%) and finally (8.73%) of them were belongs to other category. Followed by the educational level of the respondents, the majority of the respondents (72.92%) were illiterates. (18.75%) of them had their primary education. (8.73%) of them had their middle school education. The majority (72.92%) of them were Hindu, followed by (14.58%) of them were Muslim, remaining (12.50%) of them were Christian and religion did not find the religion as an inhibiting, or enabling factor in their migration .

Regarding the Marital Status of the respondents, Majority (70.83) of them is unmarried, and 29.17% of them were married. The wages were paid weekly. Majority of the respondents (52.08%) were earning below 800 rupees per week. (37.50%)

of the respondents were earning 800-900 rupees per week and 10.42% of them were earning above 900 rupees per week.

With respect to the working hours of the respondents, (52.08%) of the respondents were working 12 Hours per day. 25 per cent of the respondents were working 10 hours per day. During season time they were forced to work for more time. The local people will not work more than 10 hours. (22.92%) of the respondents were working more than 12 Hours and overtime standing in temperatures close to freezing.

Finally, the majority of them (83.33%) having savings in the bank for sending their income to their family. The rest of them (16.67%) were not having savings. They use to send money to their family by friends account.

Table-2 Distribution of Respondents by Living Arrangements

S.No	Living Arrangement	Good (%)	Bad (%)	Total
1	Place of stay	11 (22.92%)	37 (77.08%)	48 (100%)
2	Water Facilities	15 (31.25%)	33 (68.75%)	48 (100%)
3	Toilet and Sanitation	9 (18.75%)	39 (81.25%)	48 (100%)

Living arrangements differ based on the experience of working as a migrant worker or based on companies are clearly related to the control that they space at the work place. The women are provided with accommodation either on the permission of this processing units or nearby. There are also very few number of Women staying in private accommodation. The accommodation provided to them is unfurnished and overcrowded, where 15 to 20 women live together depending on the size of the halls. They cook, eat, Sleep and dry clothes in these rooms. The basic amenities like water, toilet, bathrooms etc. seem to be highly insufficient, for them. The above table shows the majority (77.08%) of them were not satisfied in the place of staying and (22.92%) were satisfied. Then (31.25%) were satisfied on water facilities remaining (68.75%) of them were not satisfied. The majority (81.25%) of them were not satisfied in toilet and sanitation facilities. Very few (18.75%) of them satisfied in toilet and sanitation facilities.

Table-3 Distribution of Respondents by occupation in Industry

S.NO	Occupation	Frequency	Percentage (%)
1	Packers (un skilled workers)	44	91.67
2	Graders (skilled workers)	4	8.33
	Total	48	100

The above table shows the majority (91.67%) of the respondents were working as packers the rest (8.33%) of them working as graders. There are two kinds of work in fish processing units, namely Packers and Graders. Most of the women migrants in these industries work as packers. The management prefers local women as graders because they are skilled, quick in their work and maintained good hygienic conditions. But in the case of packers, they are unskilled labours, they work a lot than graders.

Table-4 Distribution of Respondents by Native place

S.NO	Native	Frequency	Percentage (%)
1	Uttar Pradesh	21	43.75
2	Maharastra	8	16.67
3	Jharkhand	15	31.25
4	Orissa	4	8.33
	Total	48	100

The above data shows, the majority of the respondents (43.75%) were migrated from Uttar Pradesh. (31.25%) of the respondents were migrated from Jharkhand. Followed by (16.67%) of the respondents were migrated from Maharastra. The rest of (8.33%) the respondents were migrated from Orissa.

Table-5 Distribution of Respondents by Reasons for Migration

S.NO	Reasons	Frequency	Percentage (%)
1	Poor Salary	19	39.58
2	Unemployment	21	43.75
3	Bad working condition	8	16.67
	Total	48	100

The above data shows, the majority of the respondents (43.75%) were migrated due to unemployment. (39.58%) of the respondents were migrated due to poor salary in their native places. Followed by (16.67%) of the respondents were migrated due to bad working conditions. When comparing to their village, they are getting more money from industries.

Table-6 Distribution of Respondents by Major Health problems

S.NO	Health problems	Frequency	Percentage (%)
1	Skin disease	14	29.17
2	Anemia	21	43.75
3	Fatigue	8	16.67
4	Pain in leg/hand	5	10.41
	Total	48	100

The above data shows, the majority of the respondents (43.75%) were having Anemia. Because they are working in ice plants for more than 10-12 hours per day. (29.17%) of the respondents were having skin disease. (16.67%) of the respondents were having fatigue. Finally (10.41%) of the respondents were having more pain while doing work by standing.

Table-7 Distribution of Respondents by Visits to their native place

S.NO	Visits to village	Frequency	Percentage (%)
1	Once in 6 months	12	25
2	Once in year	20	41.67
3	After 2 years	16	33.33
	Total	48	100

The above data shows, the majority of the respondents (41.67%) were visits their village once in a year. (33.33%) of the respondents were visits their village after 2 years. Finally one fourth (25%) of the respondents were visits their village once in six months.

Table-8 Distribution of Respondents by Problems faced by women migrants

S.NO	Problems	Frequency	Percentage (%)
1	Quarrel with local people in work	19	39.58
2	Blackmailing/torturing by local labourers	14	29.17
3	Language barriers.	15	31.25
	Total	48	100

The above data shows, the majority of the respondents (39.58%) were having quarrel with local people in their work place. They were beaten by them very often. (31.25%) of the respondents were having language as a major problem. Followed by (29.17%) of the respondents were black mailed or tortured while working. They are verbally abused too.

CONCLUSION

Despite India's impressive rates of economic growth over the past three decades, vast numbers of Indians are unable to secure a meaningful livelihood. In 2010, 29.8 percent of all Indians lived below the national poverty line, while 33.8 percent of rural Indians lived below the national rural poverty line, according to World Bank data. The magnitude and variety of internal migration flows in India, as well as the distresses associated with them, are enormous. A basic overview of this complex phenomenon makes clear that in spite of the vast contributions of

migrants to India's economy, the social protections available to them still remain sparse.

While the state and market have failed in providing protections to these millions of internal migrants, civil-society interventions across various high migration pockets in India offer a number of successful, context-specific solutions that the government can adapt and build upon in order to protect this marginalized segment of workers. A concerted national strategy that ensures access to entitlements and basic work conditions will be essential in building a sustainable and equitable pathway to progress.

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TRANSFORMATION THROUGH WOMEN'S EMPOWERMENT FOR SUSTAINABLE ECONOMIC GROWTH

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“Feminism is not about making women stronger, women are strong, it's about changing the way the world, how to perceive her strength”.

By G.D.Anderson
Australian Activist & feminist writer

Abstract

In this generation everything is changing, coming to the status of women, strength of women, have been increasing in social, economic, political choice. The changing trends of government and non-government ensuring new line of methods, policies and opportunities to women make her strong and aware of her available rights and self-confidence to make right choice and decision.

The present study is built on the feminist perspective and follows advocacy research methodology. This research is trying to study about the transformation of women's empowerment for sustainable economic growth, because women empowerment process is a key factor to achieve SDG-2030. It also follows a descriptive method to know the status of women in economic sector. The research also helps in to understand new way of understanding the level of participation increased in economical stream line.

The further way of study continuously trying to build an importance of women empowerment, factors to sustainable economic growth in the society. Thorough this line – view we can achieve MDS-SDG for nations upliftment.

Key words: women Empowerment, sustainable development economic growth.

Introduction

Women hold up half of the part in total population, it's not a statement only, The realities of gender equalities, many revolutions have been proved that patriarchy seems to be eternal, every country is facing this problem through gender hierarchy. Only which matters are that patterns and degrees of how gender inequalities is existing in this perception. Presently government and non-government agencies and international organizations are bringing new tools and theories for women's empowerment, because empowerment is the best tool for National development. It means empowerment process helps to increase the authorities and controls once own resources based on the status of women can take their own decisions.

Women Empowerment.

The concept of women empowerment emerged for women leadership since the beginning of 20th century. Latest of these observation of the status of women is changing perceptions as dependent daughters to responsible daughter, many daughters after marriage are helping economically, morally for their parents. Dependent wives are coming out to work and helping their families economically, socially etc. so dependent wives are changing as independent companions, dependent mothers are becoming secured mothers.

Sustainable development

In these view women empowerment is a key factor for achieving sustainable economic growth, social development and environmental sustainability. The concept of sustainable development has been defined as development process that manages needs of the present without compromising the future generation to their own need, there are three core elements of sustainable development, these are economic, social, environment changes.

International actions for women empowerment and gender equalities.

- 1) CEDAW
- 2) World conference on women
- 3) Gender and millennium development goals
- 4) Gendered sustainable development goals

Women take about 50% of the total population, according to the world trade organization, 60% of the total population are working at the same time in which women's make 80% of the consumer's decisions, but women own only 30%

of the business all over the world. Women receive ones 10% of the income in the society.

The MDG era came to a conclusion in 2015, the year 2016 ushered in the official launch of the bold and transformative 2030 agenda for sustainable development, which adopted by world leaders in September 2015 agenda at the united nations. Sustainable development goals entitles 17 SDG and 169 targets, these new goals are universally applicable to all countries, a core future of the SDG is their strong focus on means of implementation, the mobilization of financial resources and capacity building.

According to 3rd international conference on financial development called Addis Ababa action plan on transformation financially through women's empowerment, which held in Ethiopia on financial development on July 2016 by 193 UN members.

How women's empowerment is a key factors for sustainable economic growth. :

- 1) A Women empowerment matters intrinsically because the abilities live the life of (women) one's own, its helps to choose and spread the absolute deprivation which is a basic human right and should be equal for everyone no matter if it's male or female.
- 2) A woman empowerment brings great contributes to economic efficiencies and the achievement for other economic growth.
- 3) If women's emancipation brings the access to women for education, economic opportunities and producers input more productivity. women now represent 40% of the global labour force, 43% of the agricultural workforce and move than half of the world's

population. If women boost with proper skills and talents will be engaged in productivity.

On July 2016 an international conference was held by 193 UN members on financial development in Ethiopia, it address the importance of critical role to play in all development goals (MDS & SDG)

According status of provides a foundation for implementing 2030 agendas of SDG. According to states that women's empowerment is vital for sustainable development as well as for sustain inclusive of equitable economic growth. In order to achieve sustainable economic growth change in domestic policy action and public resources for gender equality, for women's economic growth drastic progress in introducing international policy action through gender equality for economic growth. Upgrading a feminist based data monitoring and follow up in research methodology, major millstones, by creating an enable environment through empowerment for sustainable economic growth.

Improved outcomes for the next Generation

Women known for control over resources at household sector, which improve states, countries, which benefits to children, evidence from a range of countries (such as Bangladesh, Brazil, Mexico, South Africa and UK) shows that increasing the share of household income controlled by women, either through their own earnings or has transfers changes spending in ways that benefit children years of schooling. (Luke and Munshi 2011). In India increasing female income by 15% out of the average household income investigated the factors of surviving girls by 1 percentage point

and increased years of schooling for both girls and boys. (Repel Edi 2018)

More representatives in decision making

These days women's participation in decision making at household level and even collective level in public sector, agencies of societies create them to make a choice and to transform them to decisions, actions and outcomes across the countries and participation, there are many differences between men and women abilities to make the decisions. In these days empowerment impacts only to women's wellbeing which create positive capacity and outcomes for their facilities and for societies, in general women's empowerment can be transformative for society. It can sharp the institutions markets and social norms that constrain their individual agency and opportunities of empowering women as an economic and social factors can change policy, choices and make institutions more representative of a range of voices. (world development report 2012). Empowerment is giving power to women from all sectors, women playing a greater role in public sectors, empowerment is changing in domestic policy actions and public resources for gender equalities for women's economic growth, in national and international sectors, through this, women are able to create an enable environment for sustainable economic growth.

Women empowerment is the inclusive progress of tax system, it's creating a fare and progressive for women in tax system, which addressing explicit and implicit gender in tax policies, indeed most of the non-market business is coming toward global sectors which women entrepreneur's diverting towards tax

system. AWAKE and DESI are the best examples. According to ILOP /11/81 2011 TO 2017 the percentage of women ownership and buying properties in India fell drastically from 25% to 35% in urban. Women empowerment is enabling the instruments in accessible, offer able and quality social infrastructure is essential services' like dairy forming tailoring, mobile repairers etc. government is providing a incentives to women ownership for assets / properties by women, its reducing and redistributing women's occupied care and domestic work and that enable their participative in economically like online trading and shopping.

- ✓ Amul one of the known industry in India which export to many counties, its creating an economic stability for women these decades, its associating with women , approximately 36 lakhs in Gujarat through dairy forming. It has created an economical independence for women.

Women empowerment is integrated or closely linked to national sustainable development, financing strategies are helping women to move forward, many national policies are based on gender parities, strategies plans on gender equality across sectors of public expenditure also women's empowerment and human rights of women and girls are creating a space through ex-ante and ex-post gender assessment as well as targeted incentives global supply chains, E.g.: SABAL, IMF at the same time UNO bodies as following as targeting gender equality as a principal objective E.g.: CHARCA project from UNDP.

Micro finance enhances the role of women's decisions:

SHG are the source of grassroots level savings and credit organizations, savings and

credit from women playing a great role them for decision making, when women controls has decisions regarding credit and solving, they will be optimize their own and the household welfare, these kind of investment, economic activities will improve employment opportunities for women. India has its own vision to make women independent or self-reliant, women contribute towards family –society and its significant in globalized and changing economic patterns. The sustainable economic growth, outline a set of time bound and measurable goals and targets to gender equalities to combat poverty, hunger, diseases, illiteracy and environment degradation by 2016.

Economic empowerment is the first criteria's for the overall development of women income, women participating in income generating activities is considered as major light of independence sight of women empowerment. The process of empowerment implies border, systematic changes in the way in which the societies is structured in that, since empowerment is a stringent part of sustainable development effort that seeks to ultimately empowerment aims at changing the balance of power between the gender, so as to ensure equitable distribution of power in the society the progress of economic empowerment.

Selection of the topic

Empowerment has changed the lives of every women, by providing them many facilities therefore, using this tool, in the other implementation as strategies as basis of solidarity strength and action, thereby important sustainable will achieved. SDG have enlarged as an universal method for natural growth and popular method of working with people in the

recent years, and better future, the empowerment too can be studied in two way, empowerment is a key factor for SDG, Implementation and it's change even in other external factors. empowerment is considered as unique internal factor including the SDG incountries.

Scope of the study

The SDG are considered as a new strategies for developmental tools, the institution of women empowerment tool is contributing to the holistic SWG of nations. So relating this concept the study is working around bringing various factors to justify the problem of statement.

Area of the study

Anekaltaluk is the place which had focus group discussion for the study to get the primary information.

Objectives of the study

- To examine the support of women empowerment to SDG implementation in the nation.
- To examine the changes among women through women empowerment schemes

Hypothesis

1. There is a vital significant using the key factors of the tool using towards the motive adaptive inSDG

Research methodology

It is a descriptive study and followed by Feminist perspective.

Data collection

The study is followed by primary and secondary data. Primary data collected by way using FGD and secondary data used were followed by books journals and website.

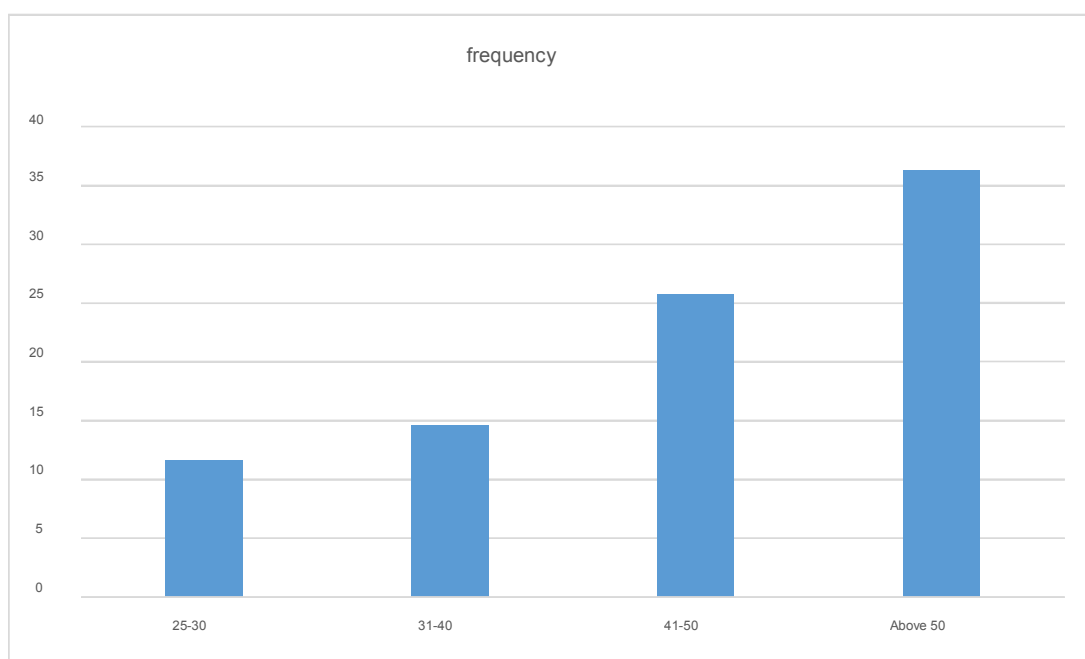
6 Domains of empowerment

- 1) **Sense of self-vision and aware of person-to** know the streaked of themselves and assertiveness
- 2) Plans for further future oriented action to be free individually freedom of economic violence and sense of security -83%
- 3) **mobility and visibilities**-build the capacities to improve the capacity among women, coming out side from four walls, create space for women beyond the domestic sectors, competing and interaction on with men equally as them-72%
- 4) **Economic security**
Property, ownership, new skills and knowledge and income in public activities and new/non-traditional type of work -78%
- 5) **Status of decision making within the household**
Self-confidence, proper planning using of process enhanced the status of the family controls /spread women's participation / in decision making on allocation not dominated by others
- 6) **Ability to perform and interact Effectively in public sectors**
Legally- socially award and know about the status of service availability to get access
- 7) **Participating in non-family groups**- working with non-family group like focus for creating sense of solidarity with other women, self-expression and articulation of problems participating in a group with autonomous structure

Frequency details of the age as respondent conclusion Analysis and interpretation of the research is the main step of research. The main motto of the research is to classify and summarize shortly. The collected data by FGD

Descriptive analysis of samples Age details

Sl no	age	Frequency
1	25-30	11.6
2	31-40	14.6
3	41-50	25.7
4	Above 50	36.3



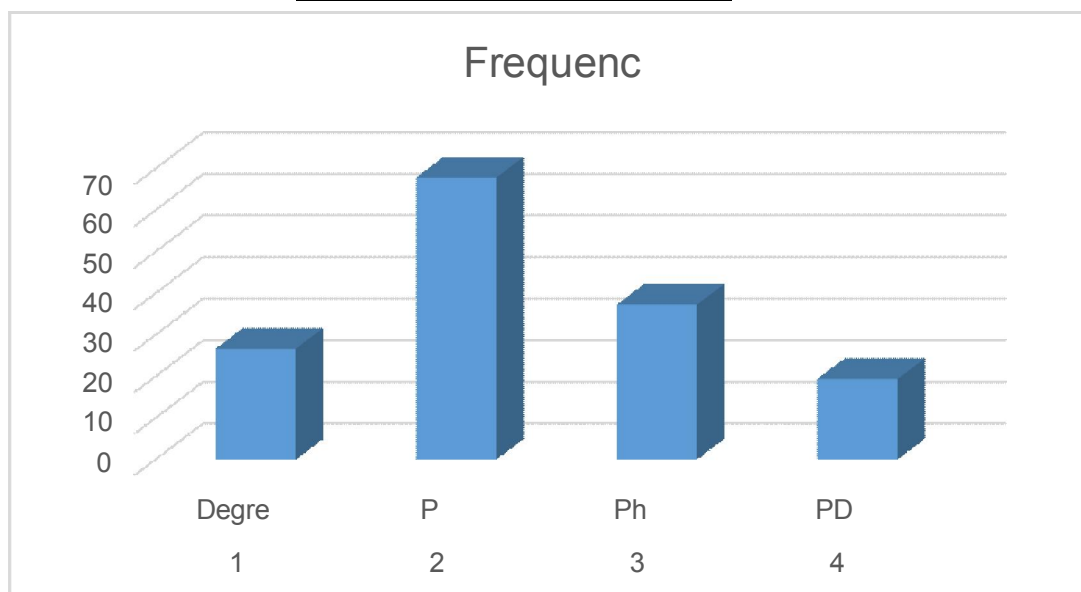
Source : Collected By Investigator

The above table diagram depicts 11.6% of the respondents are belongs to the age of 25- 30,14.6% of the respondents are belongs to the age group of 31-40 years, 25.7% of the respondents are fall under the age of 41-50 years, and remaining 36.3% of the respondents are belongs to age of above 50years.

The above table indicate that nearly half of the respondents are belong to the age group of 50 and above.

4) Educational Attainment

Sl,no	Qualification	Frequency
1	Degree	26.7
2	PG	67.9
3	PhD	37.3
4	PDF	19.4



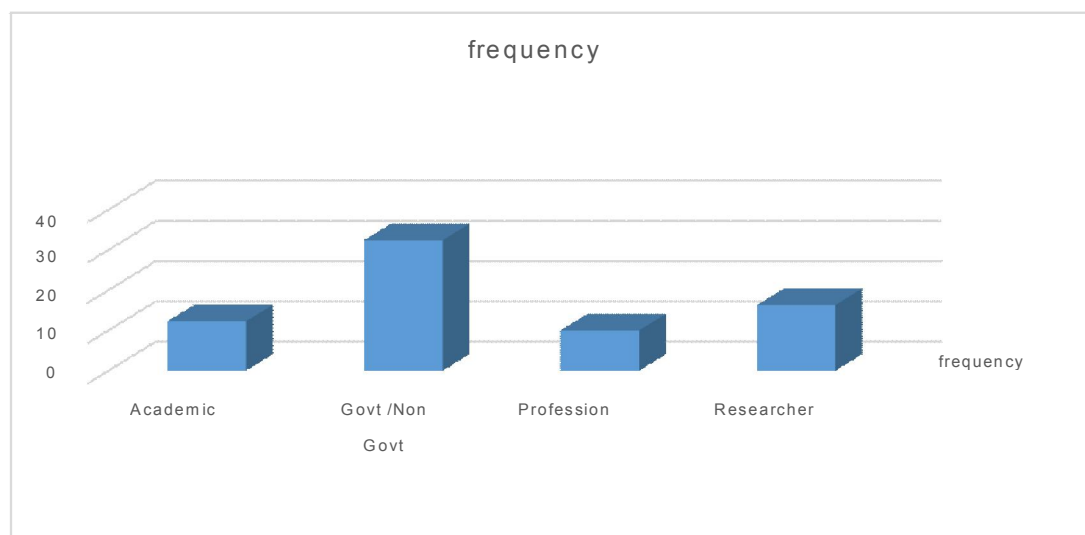
Source : Collected By Investigator

The above diagram depicts that 26.7% of the respondents are completed degree, 67.9% of the respondents are qualified up to PG, and 37.3% of the respondents are done their Ph.D. and 19.4% of the respondents are completed post-doctoral have completed.

The above table shows that more than half of the respondents are PG qualified.

5) Respondent's occupation.

Sl.No	Occupation	frequency
1	Academic	12.3
2	Govt / Non Govt	32.4
3	Profession	10.0
4	Researcher	16.3



Source : Collected By Investigator

The above table shows that 12.3% of the respondents are academicians who are working with women welfare, 32.4% of the respondents are working in Govt and non Govt organizations, 10% of the respondents are belongs to professional and 16.3% of the respondents are working as a researcher an women development. The above table indicates that nearly half of the respondents are working in Govt/Non Gov. for women empowerment. Commonly followed dimensions of empowerment and transformation in the development sectors.

Dimensions	private agreed discussion	public sector
Economic	women's control over income And contribution towards families Support, access to control over the Family resources has been increased	women employable owners assets and land, credit access involvement hip of representation has been increased in public and market sector,
Cultural Transformation	educating daughter's and access to freedom to take the action against the discrimination At family level.	visible access in to the social space following modernity. Easy accessing in non-financial activities social networking Symbolic representation of the female myth And ritual.
Interpersonal relations	- participatory is decision making	visibility of women autonomy
In family & non family	of public & private sectors balancing Sexual relation -child bearing decision -contraceptives usage decision - Spouse selection and priorities	of women in marriage, self- selection of spouses & child bearing others
Legal	support and knowledge of usage Of women rights, access to come to Police station for theserights	mobilization with in the community for rights, effective local enforcement of legal facilities
Psychological	self-esteems, efficient wellbeing with Morally & psychologically	collective awareness injustice potential and mobilization Women entail and inclusion in many policyselection

Assessed by FGD

Transformation at women's empowerment for SDG

The process of women's empowerment brings the transformation among process relationship which enhances the local organizational capacity that creates the social mobilization; the result will be greater inclusion participation of women in work force.

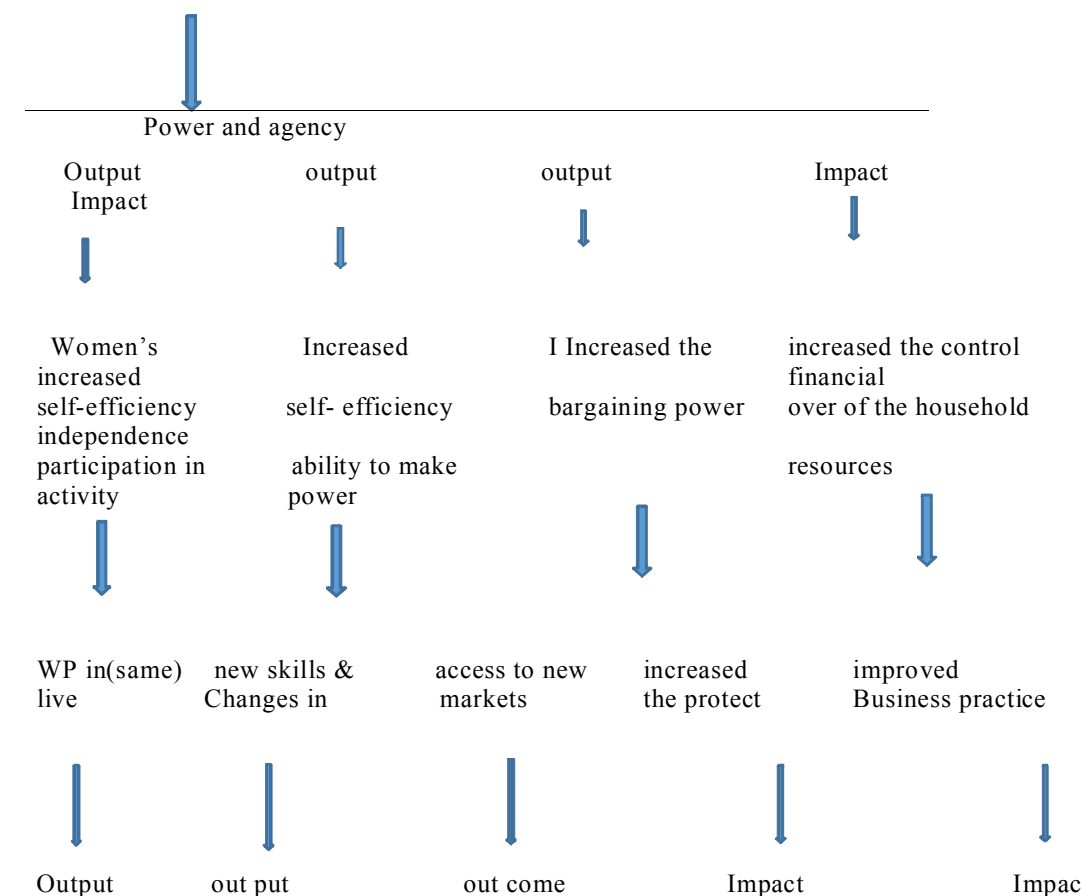
Empowerment dimensions of economic, social, political, psychological and legal are bringing growth of economical participation, building the capacities and creating an opportunities of women and their household for secure and enhanced income and greater access and control over resources, which always supports the core of SDG.

The levels of women empowerment like individual household and community interventions designed to impinge on structural issues of gender, caste, class kind of hierarchy.

Output	Output	Output	Output	Input

Frame work to measure women's economic empowerment

Power and agency



Economic advancement

The economic contribution of women has been found to be related to her role-changing status and freedom in society, which helps to the growth of nation. Economic independency helps women to change her perspectives, confidence and help her to know

Conclusion

The research, that the empowerment of women brings the significant changes in development of nation, women constitute half of the population in the state, if they start entering in every field and sectors of economic activities the GDP will boost. The open truth of the SDG to be achieved with this tool to results other problem in the nations, women empowerment key factors is resulting three best thing with other results.

- 1) Social attitudes with discriminating against women is improving.
- 2) Facilities should be provided to all women entrepreneur.
- 3) Future to use high technology with supporting women participation :IT

When women comes out, family will improve, village improves, nations will get good result, essential as their values system lead the development of a good family, socially to ultimate better nation.

“We need women at all levels, including the top, to change the dynamic, reshape the conversation, to make sure women’s voices are heard and heeded, not overlooked and ignored.”

Sheryl Sandberg

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TAX PLANNING POTENTIAL & ADOPTION STRATEGIES AMONG SALARIED EMPLOYEES WITH SPECIAL REFERENCE TO KERALA STATE

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ABSTRACT

Every salaried employee whose income exceeding taxation limit has been forced to make compulsory payment of income tax. As a result of this every employee whether Govt. or private has to make financial planning which will help in reducing tax liability. Tax planning is a financial arrangement of one's income to reduce tax liability in order to save their income. Tax planning ensures not only accruals of tax benefit within the four corners of law, but it also ensures that the tax obligations are properly discharged to avoid penal provision. Tax planning is a sensible decision taken by the income tax assesseees to reduce their tax liability while investing their hard earned money in various investment and tax saving schemes. Before making an investment one has to plan where, when and how to invest his/her money. The investment option that suits one may not suit others. One has to choose an investment option that is highly suitable to him. To select a suitable investment option the assesseees should know the various tax planning measures available. Efficient tax planning enables us to reduce our tax liability to the minimum. This is done by legitimately taking advantage of all tax exemptions, deductions, rebates and allowances while ensuring that our investments are in line with their long term goals. Assessee will look at the tax rebates, reliefs, allowances and exemptions to make advantage of it. Many of them know about various provisions

while some not. Tax Management helps in Tax planning by removing Tax evasion.

Key words – Tax Planning, Tax Evasion, Tax Management, Standard Deductions, Tax return

Introduction

“A fine is a tax for doing something wrong. A tax is a fine for doing something right.” The term tax itself implies it is a tax on earnings. It plays a vital role in the national economy. The ever increasing function of the government have naturally lead to increasing expenditure for instance achieving the social and economic objectives laid down in the constitution, reducing the inequality of income, removing the concentration of economic power in few hands, balancing regional economic growth and so on. Tax planning is an essential part of our financial planning. Tax planning is the arrangement of one's affairs in such a manner that the tax planner may either reduce the incident of tax wholly or reduce it to maximum possible extent as may be permissible within the framework of the taxation. It doesn't amount to evasion of tax. It is an act of prudence and farsightedness on the part of the taxpayer who is entitle to reduce the burden of his tax liability to the maximum possible extent under the existing law. Tax liability cannot be totally avoided, once the income crosses a particular limit.

This is because of the fact that the avenues for tax savings are quite limited and even the available avenues have their own in-built

ceiling limit. Hence, tax planning means reducing tax liability to the absolute minimum by adopting proper tax planning measures.

Objectives of tax planning:

The major objectives of tax planning are

- Reduction in tax liability and Minimal litigation
- Growth in Economy and Economic Stability
- Productive Investment

Review of the Literature:

Anil kumar Jain and Parul Jain (2007) reviewed the tax treatment of savings under the Indoan Income Tax Act and examined whether a switch over from EEE to EET is desirable in the present scenario. **Rajni Bedi** (2007) studied and evaluated the performance, reforms and incentives of personal income tax system in India. **Ria Sinha** (2010) observed that tax systems around the world have undergone significant reforms in the last twenty years due to the varying ideologies and levels of development

Significance of the study:

Sound tax planning measures would certainly help the salaried people to minimize their tax liabilities and avoid complexities involved in the taxation procedures. If proper education and awareness is provided, employees can plan their salary utilization such that the tax liability is minimized. The current study is an effort to evaluate the tax planning measures adopted by the salaried income tax assessee of the state in the light of tax administration measures being implemented by the government.

Statement of the study:

Tax planning is an arrangement so as to bring about the least incidence of tax under the four corners of law. Salaried people of Kerala state constitute a remarkable group of regular tax payers.

An attempt has been made to explore whether the tax planning of salaried people is effective or not.

Objectives of the study

- To understand and evaluate the tax planning measures being adopted by the salaried class of employees
- To assess the efficiency of the administrative machinery for collection of income tax and management of taxation matters
- To ascertain the level of awareness of the salaried class on various tax planning measures available under Income Tax Act

Methodology

Methodology helps to analyze scientifically how research has been done. It helps to know the answers to various questions and to conduct an empirical study. In pursuance of above mentioned objectives following methodology is conducted for the study.

- a) Population: Population of the study consists of all the salaried employees living in Kerala state.
- b) Sampling method: Convenient sampling is used for the study
- c) Sample size: 60 samples were selected from the population to conduct the study.
- d) Data collection : Primary as well as secondary data were collected for the study
- e) Primary data: To make the study more realistic and accurate we collected primary data through structured interview schedule
- f) Secondary data: It is used to establish a theoretical framework for the study. The secondary data used for the study are magazines, journals, unpublished thesis and websites.

- g) Tools for analysis: The data have been processed and analyzed with the help of the mathematical tools like percentage analysis, ranking method, Likert scale, Pie-Diagram etc.

Period of the study

The study covers a period of 3 months ranging March 2020 to May 2020

Limitations of the study

- Tax planning is a concept based on all related tax laws but this study is limited to the tax planning of salaried employees in Kerala state.
- This study has taken into consideration about the amendments made in tax laws up to AY 2020–2021
- Time and cost constraints are the limiting factor of the study and the reply of participants may not be accurate

Data Analysis

1. Age-wise Classification of Respondents

Majority of the respondents (75%) belonged to the age group of ‘ below 40 years’, 13.33 per cent of the respondents belonged to the age group ‘ 40 to 50 years’ and the remaining respondents belonged to the above 50 years group.

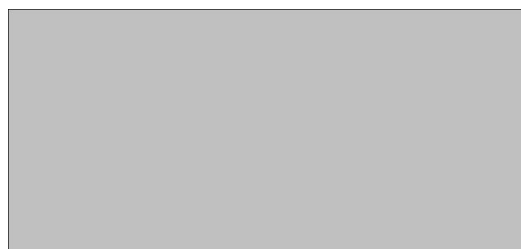
For survey details see table No 1 and figure No 1

Table 1

Age-wise Classification of Respondents

Age	Number of respondents	Percentage (%)
Below 40 years	45	75
Between 40-50 years	8	13.3
Above 50	7	11.7
Total	60	100

Source: Primary data



Age-wise Classification of Respondents

Figure No 1

2. Gender-wise Classification of Respondents

About two third of the respondents (63.3%) were female while one third were male (36.7%). For survey details see Table No 2 and figure No 2

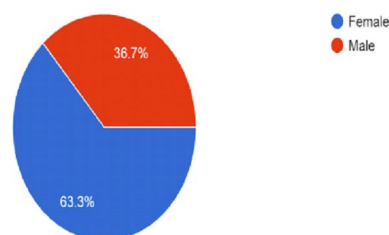
Table 2

Gender-wise Classification of Respondents

Gender	Number of Respondents	Percentage (%)
Female	38	63.3
Male	22	36.7
Total	60	100

Source: primary data

3. Sex
60 responses



Gender-wise Classification of Respondents

Figure No 2

3. Classification of Respondents based on Nature of Employment

Respondents in the sample frame were taken equally from Public sector and the private

sector with a representation of thirty each. In the Public sector 21 out of the 30 were State government employees while the remaining 9 were Central government employees. For details of respondents based on nature of employment see table No. 3 and figure No. 3

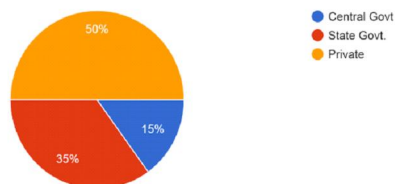
Table 3

Classification of Respondents based on Nature of Employment

Status of the employees	Number of respondents	Percentage (%)
Private	30	50
Central Govt.	9	15
State Govt.	21	35
Total	60	100

Source: Primary data

4. Status of the employee
60 responses



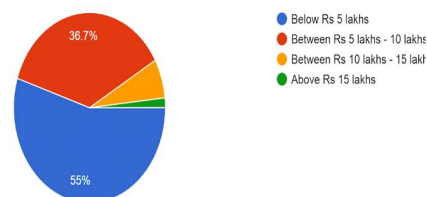
4 . Income - wise classification of respondents

About 55 percent of respondents have an income 'below 5 lakhs', 36.6 percent have an income 'between 5 -10 lakhs', 6.7 percent have an income 'between 10 – 15 lakhs' and remaining have an income 'above 15 lakhs'. For details see Table No 4 and Figure 4

Annual Income	Number of respondents	Percentage (%)
Below 5 Lakhs	33	55
Between 5-10 Lakhs	22	36.6
Between 10-15 Lakhs	4	6.7
Above 15 Lakhs	1	1.7
Total	60	100

Source: Primary Data

5. Annual income for the Previous Year 2018 - 2019
60 responses



5. Savings per Year of respondents

About 38.3 percent of respondents save '10 % to 20%' of their annual income every year, 35 percent of respondents save 'up to 10 %' of their annual income and remaining 26.7 percent of respondents save '20% to 40%' of their annual income every year. No one is saving 'above 40%' of their annual income. For details see Table No 5 and figure No 5.

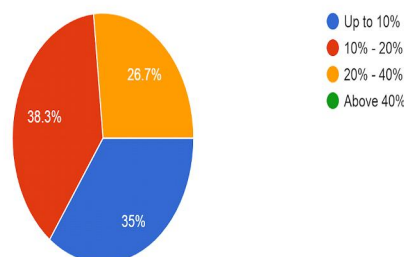
Table 5

Savings per year of respondents

Income saved	Number of respondents	Percentage (%)
Upto 10 %	21	35
10%-20%	23	38.3
20%-40%	16	26.7
Above 40%	0	0
Total	60	100

Source: Primary data

6. How much of your income in a year is saved ?
60 responses



6. Awareness on Tax Deductions Available under the Income Tax Act

Awareness of respondents on deductions available under the income Tax Act was assessed under the heads, Standard Deductions under salary, interest on housing loan, capital gain on transfer of property, tax relief, Insurance premium and investments in savings, Pension funds and other recognized funds, pension schemes of central government, medical insurance, treatment of disabled dependent, interest on education loan, donations, payment of rent by non-salaried and expenditure on medical treatment of the assessee. The factor on which the respondents were aware are :

1. Standard Deductions under salary and Interest on housing loan
2. Relief of tax and Insurance premium and housing loans

3. pension funds and other recognized funds and Pension scheme of Central Govt.
4. Medical insurance Premium and Interest on higher education loan
5. Donations and Rent payment

The factors on which they were unaware were:

1. Capital gain from transfer of property
2. Disabled dependent
3. Self suffering from disability

The factor which had the highest awareness was deductions on interest on housing loan and the factor on which it was lowest was deductions on disabled dependent. For details see table No 6

Table 6

Awareness regarding deductions under income tax act

Source : Primary data

Factors	Fully aware (3)	Partially Aware (2)	Unaware (1)	Score	WS	MS	Status
Standard Deductions under salary	31	25	4	147	2.45	2	Aware
Interest on housing loan	40	14	6	154	2.57	2	Aware
Capital gain from transfer of property	14	21	25	109	1.82	2	Unaware
Relief of tax	26	24	10	136	2.27	2	Aware
Insurance premium & housing loans	32	21	7	145	2.42	2	Aware
Pension funds & other recognized funds	30	22	8	142	2.37	2	Aware
Pension scheme of Central Govt.	23	30	7	136	2.27	2	Aware
Medical insurance premium	33	21	6	147	2.45	2	Aware
Disabled Dependent	17	14	29	108	1.8	2	Unaware
Interest on loan for higher education	34	20	6	148	2.47	2	Aware
Donations	32	14	14	138	2.3	2	Aware
Rent payment	31	19	10	141	2.35	2	Aware
Self suffering from disability	14	23	23	111	1.85	2	Unaware

TS – Total Score

WM – Weighted Score

MS – Mean Score

7. Analysis of tax service consultants

About 28.3 percent of respondents seek the services of a tax consultant for filing return, 21.7 percent of respondents are rarely and never seek the help of tax consultants, 20 percent often file return with a tax consultant and the remaining 8.3 percent always seek the services of tax consultant.

For details see Table No 7 and Figure No 7

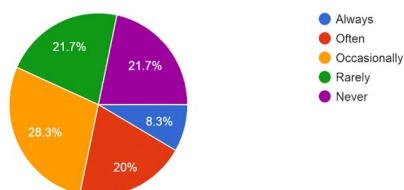
Table 7

Analysis of tax service consultants

Factors	Number of respondents	Percentage (%)
Always	5	8.3
Often	12	20
Occasionally	17	28.3
Rarely	13	21.7
Never	13	21.7
Total	60	100

Source: Primary data

8. Do you seek the services of a tax consultant for filing returns?
60 responses



8. Agreement relating to income tax

Agreement of respondents relating to the income Tax Act was analyzed based on the factors like whether tax rates are higher in India, re-enforcement of standard deductions are beneficiary or not, increase in tax exemption limit, avoiding surcharge, changes in tax rebates and whether tax planning measures related to investment measures of the assessee. The factor on which the respondents agree are:

1. Income tax rates are higher in India and Re-enforcement of standard deductions are beneficiary
2. Increase in tax exemption limit is good and Surcharge should be avoided
3. Tax planning measures to be relates with investment measures

The factors on which they were disagreeing is:

1. Changes in tax rebates

The factor which had the highest agreement rate was tax rate is higher in India and the factor on which it was lowest was changes in tax rebates.

For details see table No 8.

Table 8

Agreement relating to income tax

Factors	Strongly Agree (5)	Agree (4)	No opinion (3)	Disagree (2)	Strongly Disagree (1)	TS	WS	MS	Status
IT rates are higher in India	16	29	7	7	1	232	3.87	3	Agree
Re-enforcement of Standard deduction	7	30	19	3	1	219	3.65	3	Agree
Increase in Tax exemption limit	11	27	15	5	2	220	3.67	3	Agree
Surcharge should be avoided	10	21	18	8	3	207	3.45	3	Agree
Change in tax rebate	3	15	18	16	8	169	2.82	3	Disagree
Tax planning measures to be related with investment measures	8	24	19	3	6	205	3.42	3	Agree

Source: Primary data

TS – Total Score

WM – Weighted Score

MS – Mean Score

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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9. Awareness of taxation procedures

Awareness of respondents relating to the income Tax Procedures can be analyzed based on the factors like PAN, E-filing, Manual filing, Filing date, Tax slab and Cess. The factor on which the respondents are aware:

There is no factor on which they were unaware

The factor which had the highest awareness rate was about PAN

For details Table 9.

Table 9
Awareness of taxation procedures

Factors	Fully aware (3)	Partially aware (2)	Unaware (1)	TS	WM	MS	Status
PAN	47	10	3	164	2.73	2	Aware
E-filing	25	28	7	138	2.3	2	Aware
Manual filing	28	22	10	138	2.3	2	Aware
Filing date	32	19	9	143	2.38	2	Aware
Tax slab	29	18	13	136	2.27	2	Aware
Cess	28	20	12	136	2.27	2	Aware

Source: Primary data

TS – Total Score

WM – Weighted Score

MS – Mean Score

10. Suggestions on improving income tax planning

The suggestions on improving income tax can be analyzed by taking into consideration of the following factors like nominal rates should be deducted from all employees, minimizing of tax liability and enhancing tax revenue, tax incentives to promote investment in selected avenues, tax planning education and popularizing E-filing. It is found that nominal rates should be deducted from all employees is ranked 1st followed by minimizing of tax liability so as to enhance tax revenue is ranked 2nd, tax planning education ranked 3rd whereas popularizing of e-filing is ranked as 4th and tax incentives to promote investment in selected avenues is ranked as 5th.

For details see Table 10

Table 10

Suggestions on improving Income tax planning

Factors	5	4	3	2	1	TS	WS	Rank
Nominal rates should be deducted from all employees	23	7	5	15	10	198	13.2	I
Minimizing of tax liability & enhancing tax revenue	6	23	13	10	8	189	12.6	II
Tax incentives to promote investment in selected avenues	5	7	29	7	12	166	11.07	V
Tax planning education	10	15	4	23	8	176	1.73	III
Popularizing E-Filing	16	8	9	5	22	171	11.4	IV

Source: Primary Data

TS – Total Score

WM – Weighted Score

MS – Mean Score

(Rank 1-5 points, Rank 2-4 points, Rank 3-3 points, Rank 4-2points, Rank 5-1points)

Findings

- i. Majority of the respondents belong to the age group of below 40 years
- ii. Most of the salaried employees are females
- iii. On an average majority of employees are private employees
- iv. The respondents are mainly belonging to an annual income ranging below 5 lakhs
- v. Most of the salaried tax payers save about 10% to 20% of their annual income
- vi. On evaluating the awareness regarding Income tax deductions, majority of the respondents are aware about the factors such as Standard Deductions under salary, Interest on housing loan, Relief of tax, Insurance premium and housing loans, pension funds and other recognized funds, Pension scheme of Central Govt., Medical insurance Premium, Interest on higher education loan, Donations and Rent payment.
- vii. Most of the respondents seek the services of tax consultant occasionally.
- viii. On analyzing the agreement of respondents relating to Income tax act, it is found that majority of salaried assessee agree with the following factors like that the income tax rate in India is higher; the re-enforcement of standard deduction is beneficial, favoring with the increase in tax exemption limit and the relation of tax planning measures with investment on specific assets.
- ix. On analyzes of awareness of taxation procedure it is found that many of the respondents are aware about the PAN, E-filing, Manual filing, Filing date, tax-slab and cess.
- x. Majority of the employees are of the suggestion that nominal rates should be deducted from all employees.

Suggestions

- Awareness should be made on the need for raising the habit of savings and thrift among the tax payers.
- The provisions relating to the deductions of capital gain arising from the transfer of property, deductions on the income of disabled dependent and the deductions on the self generated income of disabled persons should be made aware to the salaried employees.
- The employees should be provided with proper awareness to calculate themselves the tax incurred in each year.
- Tax rebate changes according to the change in the Budget. So the employees have to be keen observed to the changes made in each Financial year by the Government.

Budget and Governance Accountability, New Delhi-49, 2010

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**Conclusion**

Since the study is conducted based on the Assessment year 2020-2021, we can find that most of the employees are aware about the Income Tax Act and the amending Income Tax Laws year by year on the financial budget. Income Tax Laws are flexible enough to make their decisions relating to the tax planning.

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STREETVENDORS IN THE LARGER MARKETS: OCCUPATIONAL DIFFICULTIES OF THEWOMEN STREET VENDORS FROMKOYAMBEDUAND KOTHUVALCAHVADI MARKETS IN CHENNAI

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ABSTRACT

Street vending is one of the largest sources of self-employment for the urban poor especially with low literacy skills and poor economic background. They take up street vending as a means of their livelihood among the various occupations. It is mostly women who engage themselves in street vending to sustain their livelihood and fulfil the basic needs of their dependents. However, they encounter multiple constraints and challenges in their day-to-day occupation which worsen their conditions of work and have an impact on physical and mental health. The challenges faced by women is much worse than their male counterparts thus posing a challenge for ensuring the right to decent work. The study tries to understand the plight of women working as street vendors from the two largest markets namely KothuvalChavadi and Koyambedu in Chennai through a mixed method describing the challenges faced by them in their day-to-day working conditions.

Keywords: Street vendors, Occupational difficulties, Right to Decent Work.

INTRODUCTION

The largest employment opportunities are created in the informal sector in India. Hence,

it has a greater significance and is considered the backbone of the Indian economy. More than 94 per cent of the workforce are engaged in the informal sector wherein there is higher participation of women workforce (91 per cent) than men similar to other developing nations (Mohapatra, 2012). Meanwhile, the increased informalisation of the formal sector, the impact of globalization and demographic dividend in India, has become a great challenge to provide 'decent work' to its masses besides widening the workforce in the informal sector. And now, it is high time for the nation to think over the informal sector as the one which brings about a quality of life to its people (Kalyani, 2015). On the other hand, the people who are working in the informal sector are subjected to indebtedness and bondage followed by a poor human capital base (in terms of education, skill & training), unregulated and competitive markets, small scale operation, ease of entry, reliance on locally available resources, labour-intensive, absence of access to institutional credit and protections (Saha, 2011). The people are engaged in different forms of employment among which street vending has been in existence since time immemorial. It has been playing an integral part in urban economies. It is one of the survival strategies of the urban poor (Karthikeyan &

Mangaleswaran, 2013; Sharma & Konwar, 2014), who are categorized by the Ministry of labour as self-employed under the service category (Bhowmik, 2005). According to the National Policy for street vendors, 2009, about 2.5 per cent of the urban population is involved in street vending in which women constitute about 40 per cent (Njaya, 2016). The women street vendors are facing lots of struggles and hardships and live a life full of compromises despite inclusive growth being one of the central concerns of the nation's growth process. However, women are playing a significant role in urban society (Manickavasagam, 2018; Mohapatra, 2012).

STATEMENT OF THE PROBLEM

The work participation of women is higher in the informal sector as the majority of them are engaged in some form of economic activities such as street vending to make their living (Diwakar & Anand, 2014; Soujanya, 2018). Street vending has become one of the promising avenues of self-employment for many especially women (Thakur & Narula, 2017). Many take up such works as the result of their poor economic conditions of the family e.g. a woman enters into street vending due to various reasons viz poverty, to supplement the husband's income or the woman may be the primary breadwinner of the family, joblessness and an increase in the size of the family etc. Moreover, it is considered as one of the best choices of work for such women as it requires least skills and knowledge of work ethos (Diwakar & Anand, 2014; Soujanya, 2018). Women are considered as one of the vulnerable groups despite their higher and visible participation in the workforce. They continue to face multiple constraints compelling them to live a life full of compromises (Mittal, 2012; Naik, 2013) wherein

women street vendors are nowhere different. Thus, a woman gets into employment not only to attain economic independence but also to support and earn livelihood for her family.

The women who engage in street vending encounter numerous difficulties and problems. Because it is an occupation with the least social and job security which creates constant anxiety and tension among them viz fear of eviction, harassment, verbal abuse, unsold goods, heavy workplace competition etc. They also suffer from various health hazards caused due to unhygienic workplace conditions (Thakur & Narula, 2017). The women street vendors undergo some common problems such as long hours of work, and the seasonal nature of the business besides dealing with the perishable goods (fruits, vegetable and flower etc). also, women vendors face social bias and gender stereotypes as well (Bhowmik, 2005). Thus, women street vendors undergo lots of difficulties that affect both the physical and psychological state of a woman. Hence the study focuses on the various occupational challenges encountered by the vendor in their workplace.

RESEARCH METHODOLOGY

It is both quantitative and qualitative study using a descriptive research design to describe the occupational challenges to the women street vendors at their workplaces (both mobile & stationary). The study adopted stratified random sampling and the samples were stratified on gender and place of work in which women were chosen for the study from two larger markets in Chennai namely KothvalChahvadi and Koyambedu. The interview schedule was used to collect data and the total size of the sample was 80. The data were analyzed using SPSS and MS-Excel.

The limitations of the study would include that it was confined to two big markets in Chennai but the respondents' working place was not confined to the market premises alone. The start of the COVID'19 pandemic, hesitation and negligence of vendors posed a great challenge to the study.

REVIEW OF LITERATURE

Street vending is considered as one of the easiest forms of livelihood opportunity especially to the poor and it is an integral component of the urban economies around the world (Rani, 2016). It requires few skills, training, and knowledge and as a result, a large number of women and migrants take up street vending (Diwakar & Anand, 2014). A street vendor is a person who sells goods in public or private areas (Bhowmik, 2005). It can be stationary by occupying a space on the pavements or it could be mobile where the vendors take their wares either on their heads or on vehicles such as pushcarts, two-wheelers etc. catering to the needs of both lower and middle-income group at an affordable price. This actually helps especially the urban poor who cannot afford to shop at the supermarket (Roever & Skinner, 2016). According to NSSO (2011) data, street vending consists of 4.4 to 6.5 per cent of the total urban informal employment (Bhowmik & Saha, 2012) and it provides a large source of employment for the masses especially the marginalized and migrants in search of employment (Panwar & Garg, 2015; Roever, 2014). The street vendors are one of the most scattered categories of workers who sell different types of commodities (Panwar & Garg, 2015) predominately perishable goods such as fruits and vegetables etc. Though it is widely claimed at the outset that street vending needs the least skills and training, a closer examination reveals that it needs extraordinary business strategies and communication skills. But the street vendors learn

all these skills without any formal training. Hence, it remains as the invisible skills of these women which in reality help them survive despite the immense difficulties (Sharma & Konwar, 2014).

Difficulties Faced by Women Street Vendors

The Arjun Sengupta committee report, 1999 elucidated the huge size and awful working conditions of women in the informal sector wherein street vending was also a part. The report stated that women workers continue to face discrimination and marginalization with no equal share of development in different parts of the country (Mittal, 2012). Moreover, the street vendors are not protected by the labour legislation rules and they lack social security benefits provided by both the government and the employer (Murugesan, 2016). This seems to act as the base for all the difficulties faced by the women street vendors. Some of the basic problems and difficulties faced by them are as follows;

Lack of Credit Support

Most of the vendors are poor and live below the poverty line. They even find it very hard to earn their daily livelihood. In such a situation, the vendors are most in need of financial assistance though it would not be small. And, red-tapism, poor economic conditions and lack of access to credit support consequently push the vendors into a situation where they are left with the only option of borrowing from the money lenders (Saha, 2011). The meagre income from the vending and payment of higher interest for the money they borrowed, lock the vendors into the debt trap.

Hard Physical Labour

Studies have revealed that street vending involves enormous physical labour. They start their day with the purchase early in the morning and then followed by cleaning, sorting, arranging them. Some vendors move from one lane to another irrespective

of the heat, wind, rain and cold etc. Calling out loud to attract buyers and dealing with them is not an easy task. It consumes lots of time, energy and physical labour (Sharma & Konwar, 2014).

Vending and Illegality

The occupation of street vending is considered illegal in some countries like Bangladesh, South Korea while in some countries like Angola and Jordan, it is declared as a criminal offence. Hence, the vendors are harassed by the authorities when they were caught. In the same way, though India has licensed street vending, they are with 21 restrictions such as what to sell, where, when and how etc. (Roever & Skinner, 2016). These restrictions create a fear towards the job. The street vendors sell their goods in temporary places either public/private pavements and keep moving from place to place with the fear of eviction.

Results and Analysis

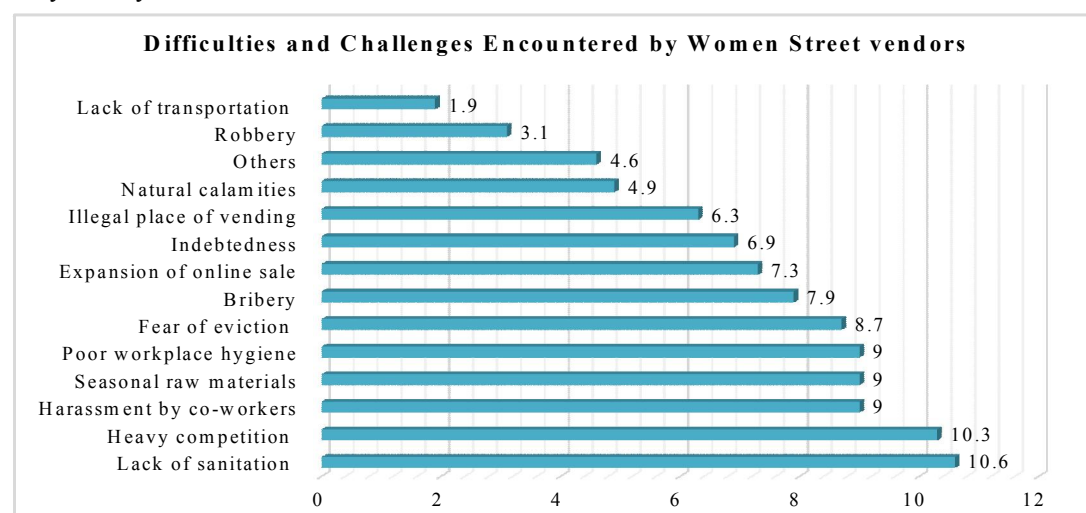
Socio-Economic Profile

The majority (62 per cent) of the respondents were middle age group of 31-40 years. They mostly reside in and around the market

complex with poor housing facilities. One-fifth of them were illiterate and about one-fourth of them had at least primary level education. Three fourth of the respondents were Hindus. However, community-based distinction such as MBC (Vanniyar caste) and SC (Adi-Dravida caste) occupying Koyambedu and KothuvalChavadi markets respectively with the absence of higher caste vendors. Thus, the caste hierarchy seems to play a vital role even in today's modern-day occupation creating a lower status of sanction towards vending. It has been evident that street vending has gained a lower status but with little investment and low skills of employment. This has eased the entry of people especially women into street vending.

Issues and Challenges

The working environment such as the street, market, pavements, parks, and other public places are unhygienic with a lack of basic human needs such as clean drinking water, sanitation facilities, lack of infrastructure, exposure to harsh climatic conditions affect the women health conditions adversely subjecting her to various



health disorders. The women who enter into street vending encounter a lot of challenges and difficulties on a day-to-day basis, suffering more than the other women who work in the formal sector. It was estimated that Koyambedu market produces 200 tonnes of waste per day (TOI, 2019) which induces a lack of proper disposal of waste in the market. The improper dumping results in an unclean working environment. The pile-up and dumped garbage cause a decayed smell. All these causes various health problems to the street vendors viz about 4.7 per cent of respondents are health issues and lack of storage facilities. But the study focuses on two major problems such as fear of eviction and bribery because these are the common problem faced by vendors in both the market.

Seasonality and Competition

The seasonal availability of raw materials creates heavy competition between vendors selling the same products subsequently leading to poor sales and verbal clashes among the co-vendors. Meanwhile, the development of the gig economy especially the online sale of vegetables and fruits has attracted people which has very badly affected the vendors who earn their survival on daily basis. The availability of supermarkets and grocery near the houses adds to it.

Additional Work Burden & Role Conflict

Additional work burden and role conflicts were some of the other important challenges faced by the women vendors. Women generally have various roles and responsibilities to be performed as a mother, wife, daughter, and daughter-in-law etc which make them more responsible for household chores. Thus, when a woman gets into any work, it not only adds a burden to her but also puts her in trouble for

performing her roles and responsibilities. It consequently leads to a clash of roles (role conflict) that creates confusion and frustration affecting the psychological stability of the women vendor. The intensive physical labour and long working hours add fuel to the role conflict with lack of participation in the family.

Investment and Indebtedness

Some choose street vending due to poverty and not merely for the financial benefit as it earns them very little (Rs 1000-1500 per day) which includes the purchasing/investment cost. The investments and other expenses lead them into the debt trap making them indebted for life. There were also cases where robbery has become one of the difficulties due to lack of security as vending is done in the pavements and streets.

Eviction and Bribery

The challenge of eviction leading to bribery is a major problem that every vendor faces in the market daily. These vendors are engaged in selling various products on daily basis in public places. The urban government, personals, construction and the MNC companies play a major role in evicting the vendors claiming them to cause public nuisance, traffic jams, congestion of streets, and in the name of development projects such as Smart City mission, construction of new market complex, widening of bus stand (CMBT), Metro railway projects (CMRL), parks, recreational places, and other commercial buildings. Even the organizing of great events like Common Wealth Games at Delhi, Rio Olympics, Brazil FIFA, etc.. have cleared large tracts of vendors from public pavements considering them as hindrance thus creating a dirty and unclean picture of a vendor.

The vendors are subjected to the daily collection of money/complements on a monthly/weekly basis by the corrupted persons. The defaulters are disturbed and harassed (both physically & verbally) regularly which interferes with right to work with dignity and treated as criminals instead of hard-working self-employed people.

Thus, the problem of eviction and bribery are intermingled with one another creating a vicious cycle. As most of the vendors try to escape from the eviction by bribing the individual who forces them to leave such as the municipal officials, personnel, security in koyambedu market, and shop owners in kothuvalchavadi market. This form of bribery is voluntary in nature which is an act of escapism from eviction. But at the same time, the vendors are also forced to bribery predominately by the police, security, and other government officials. The denial to pay bribery results in the seizure of their products leading to loss of money because of degradable products. Thus, in the fear of losing the vendors oblige to bribe rather than to accept the loss but some vendors deny to bribe at any circumstances and accept the financial loss leaving them into the debt trap and vicious cycle of poverty.

CONCLUSION

Women from time immemorial are being oppressed and not treated equally with male counterparts irrespective of their family contribution both physically and economically which continues to persist even at the workplace. Women come out to work, not for their financial interest but to supplement their family and surroundings such as women are facing numerous challenges and difficulties both at home and workplace. Especially the women employed in occupation that have lower status and sanctions

in the social experience more hurdles than other working women. The street is one such place where a woman vends for her livelihood who encounters and tackles all such challenges posed because of occupation and continue to sustain in the same occupation. The lack of recognition of their contribution to the economy, poor administrative support, and protective measures towards street vendors expose them to various challenges that they face today. The situation like pandemic has made their condition adverse hence it is the response of the society to regulate and respect women in all occupations whose contribution is always essential for survival.

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URBAN HOUSING POLICY IN INDIA: AN OUTLINE

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Abstract:

Housing is an important economic good in the consumption basket of a household. As it relates to the living of human beings, it is tied to their security. The economic importance of housing calls for careful policy framework, so that it does not hinder the growth. After continuing with a housing policy dominated by the State's housing provision through various policies, it moved towards enabling the provision of housing with the advent of new economic policy unveiled in the early Nineties. Although, role of private sector has a larger to play, and the State has to play the role of providing social housing for the poor and ensure the regulatory environment enables and ensures the appropriate levels of housing. In this case, the present paper analyses the changes in the housing policy in India. It argues that while continuing with the reforms already lay down on demand side, it is necessary to focus on supply side reforms, particularly in land and housing regulations at local level. Moreover, housing is that the poor needs to be intended through well-targeted and subsidized programmes, in partnership with other stakeholders. The paper discusses the experience of housing policy then identifies the reform agenda that surrounds the outdated legislations, incompatible planning standards and regulatory policies contributing to the exacerbation of the housing problems in cities. However, it says that the recent initiatives do spell out such objective with the programmes of overall renewal of cities.

Key Words: Housing Policy, Urban Housing, Housing Programmes.

I. Introduction:

Housing is an important economic good in the consumption basket of a household. As it relates to the living of human beings, it is tied to their security. Therefore, an improvement in housing status leads to the development of household in true sense - both economic and social. Moreover, housing activity is tied with many other sectors of economy, as well as the life stages of individual and their social network. Improvement in housing, on both qualitative and quantitative parameters, leads to an increased welfare of individual and the society not only by providing the vital shelter but also by offering room for improved health, education and nutrition. These characteristics of housing have prompted several governments to undertake the responsibility of housing provision, which India has also undertaken for almost 40 years after its independence. However, it has been severely criticised and shown as one of the root causes of poor housing status in several low-income countries. With changing political and economic structure of nations and changing priorities of development policy, the focus and interventions of governments in the provision of housing have also been changing – primarily shifting away from greater public provision to

greater market provision. This framework provided by Mayo and Angel (1993) argued for adopting policies that enable housing markets to work and suggested the following broad instruments as a part of housing policy:

➤Enabling Environment for Housing Development

Demand side instruments:

- **Developing property rights:** ensuring that rights to own housing and freely exchange housing are implemented by law and enforced, and administering programs of land house registration and regularisation of insecure tenure
- **Developing house registration and regularisation of insecure tenure:** creating healthy competitive mortgage lending institutions, and encouraging innovative arrangements for providing greater access to housing finance by the poor.
- **Rationalising subsidies:** ensuring that subsidy programs are of an appropriate and affordable scale, well-targeted, measurable, and transparent and avoid distorting housing markets

Supply-side instruments

- **Providing infrastructure for residential land development:** coordinating the agencies responsible for residential infrastructure to focus on servicing existing and undeveloped urban land for efficient residential development
- **Regulating land and housing development:** balancing the costs and the benefits of regulations which influence urban land and housing markets, mainly use of land and

building, and removing regulations which unnecessarily obstruct housing supply

- **Organising the building industry:** creating greater competition in the building industry, removing restrictions to the development and use of local building materials, and reducing trade barriers that apply to housing inputs

Management instrument

- **Development institutional framework for managing the housing sector:** strengthening institutions which can supervise and manage the performance of the sector as a whole, bringing together all the major public agencies, private sector, and representatives of non-governmental organisations (NGOs) and community based organisations, and ensuring policies and programmes benefit the poor and elicit their participation.

India has been witnessing several macro-economic changes that affect all sections of its economy after the adoption of liberalisation policies in the early 1990s. The macro policies paved way for increasing role of markets in housing provision and targeting of public housing to the poor. There have also been attempts to strengthen the existing financial institutions – both apex and retail – so that the finance flow takes place with little difficulty. Although changes on the demand side have been quickly undertaken, supply side changes have not taken place to the extent desired by the above ‘template’ of enabling environment. Somehow, these changes did not receive much attention of literature in the Indian context. Much of the Indian literature concerned with housing programs and issues concerning with a specific region/area or they were too generic and confined too few areas. This paper attempts to fill the gap through an overall review

of changes in housing policy changes in India, and that of urban housing in particular.

II. Objectives Of The Study:

Following are the major objectives of the present study.

1. To understand the concept of Urbanization and housing policy in India.
2. To study the Housing Programmes in India.
3. To study the Reforms in Housing Policy.

III. Methodology:

The present study is based on secondary data only. The data is collected from government of India's website, published Journals and Books.

IV. Urbanisation and Housing:

It is important to note that housing needs are largely driven by population and demographic changes. India underwent a rapid population rise after independence, which somewhat stabilised in the recent decades. The number of households has been largely growing due to increase in family size and nucleation of families and important phenomenon accompanying it is urbanisation. The share of urban population in total population has been increasing from 20 per cent in 1950s to touch almost 30 per cent by now (MoEF 2016). This presents a picture of urbanisation and urban population growth in India. Yet, in comparison with the urbanisation levels of 60-70 per cent in Africa and 70-80% in the Europe, India is yet to transform in to a predominantly urban society.

Among all classes of cities, metropolitan cities, which already have a large population and a major share of total urban population, are experiencing faster growth. Mega cities i.e., cities with more than ten million population, share almost

40 per cent of urban population and another 30 per cent is shared by other Class I cities i.e., cities with more than one million population. The polarisation of growth towards metro cities and mega cities poses a greater challenge to provide housing in urban areas, which are rapidly becoming areas of crowded habitations without basic amenities. This gets reflected in an increasing proportion of slum population which constituted 28 per cent of the urban population. In fact, the proportion of slum population in Mumbai, Delhi and Kolkata is rapidly reaching the levels of 40%; in Mumbai, it has reached almost 60% of total population according to latest census. The slum population faces challenges ranging from insecure tenure and poor housing conditions to the lack of access to basic infrastructure facilities like water supply, solid waste disposal and sanitation.

The report of National Commission on Urbanisation (1985) eloquently pointed out the reality of comparatively rapid growth of population as well as the scale and intensity of urbanisation, the critical deficiencies in the items of infrastructure, the concentration of vast number poor and deprived people, the acute disparities in shelter and basic services, deteriorating environment quality and the impact of poor governance on the income and productivity of enterprises. However, only recently, the economic importance of urban areas in terms of their contribution to the national income has been recognized and so do their potential in absorbing large 'surplus labour' of the rural hinterlands. Cities began to contribute to more than 50% of the GDP from less than a quarter in the post-independence era. Given the rising importance of urban areas and increasing challenges of urban housing, the problems and issues of urban housing assume significance and so do the reform agenda towards

improving it. The structure of the paper is as follows: First, the economic importance of housing to Indian economy is explained; Second, the focus and changes of housing policy are explained; Third, the shifts in housing policy are analysed; Last, various interventions made by government in housing sector, particularly in urban housing, are explained. Towards the end of the paper, we shall discuss recent policy changes and the way forward to a reform driven growth of housing sector in general and urban housing in particular.

Economic Importance of Housing

Housing constitutes an important element of human life which many aspire to achieve in their lifetime. It has the potential to contribute to a rise in national income, because of the linkages with various other sectors providing goods and support services. It also has the potential to add value over a longer duration even after house construction and because of this advantage it also contributes to the employment to a good extent. Housing production is labour intensive process in India, since the cost of labour is low and the relative cost of capital is high. Different components of a house demand a variety of products supplied by other sectors and skilled persons, creating demand for a variety of goods and services, thereby generate greater employment. Given such economic importance, housing policy needs to be carefully designed to ensure that its growth is not hampered by macro-economic policies and plans.

The economic importance of housing in India is reflected in its contribution to income and employment generation, and to capital formation. The income accruing from housing sector is of the order of 3.5 per cent of national income (at constant prices) (NBO, 1987). The share of Gross Capital Formation in Residential dwellings (GCFR) is around 12-13 per cent of capital formation and

the GCFR/GDP ratio has been stable at around 2.5 per cent. The GCFR in Urban areas (GCFRU) at around 50 per cent reflects the importance of dwellings in urban areas. In terms of employment, construction sector accounted for 5.4 million workers (1.9 per cent of total employment), up from 3.7 million (1.7 per cent of total employment) in 1981, an estimated 60-70 per cent of it would have come from house construction. The indirect employment generation that takes place from backward linkages to the economy will be very high.

Housing and Urban Development sector has been a thrust area of economic planning in India. It received attention and priority in most of the five-year plans, in which investments were stepped up regularly but the share in plan outlay remained more or less constant at 2.5 per cent. Yet, the relative priority to housing in comparison to urban development appears to be declining, as allocations made to housing alone as a proportion of total plan investments have been reportedly declined (NBO 1987). This is a manifest of a shift in central government policy to curtail public expenditure. It is also in consonance with the macroeconomic policy change of state's role from a 'provider' of private goods to enabler of their provision. Housing, given its characteristics of durable consumption good, is viewed outside the area of public provision. Such policy departure would have resulted in crowding out of public investment to expenditure on other welfare areas, but it would have led to the production of social housing option for the poor, especially in the urban areas. Given that the crowding in of private investment to the production of housing would take longer time, there is an acute pressure on housing of low income population in many cities, particularly large metropolitan cities. Though public spending on targeted programmes of

housing and/or infrastructure provision to urban / rural poor either by central government or through state governments has stepped up at the same time, it is less than adequate and the resource transfers are plagued by leakages in the system.

Housing Policy Focus and Changes in India

The current and past state of housing can be better understood when the various approaches taken towards it are understood, which is reflected in the policy stance. Until 1990s, no comprehensive assessment of housing sector was made and policy was largely driven by government programmes (or, budgets) and interventions (or, regulations). The National Commission in Urbanisation (1985) called for reorganising government policies and programmes to meet the

challenges of urbanisation in the coming decade. In 1988, the Union government came out with draft 'National Housing policy', modified in 1992, explaining the approach towards the sector and the policy objectives. This document was revised later in 1998, and brought forth as 'National Habitat and Human Settlements Policy'. This section, however, attempts to review housing policy, in terms of (a) the strategic focus laid down in economic plans and (b) the policy focus laid down in various programmes.

Hence Housing Programmes in India implemented by the Government of India for urbanization, which seeks the cities to bid for financial support to infrastructure and overall development through city development strategies and plans.

Table-1: Housing Programmes in India

Sl.No	Name of the Programme	Year of launch
1	Integrated Subsidised Housing Schemes for Industrial Workers and EWS	1952
2	Low Income Group Housing Scheme	1954
3	Slum Clearance and Improvement Schemes	1956
4	Subsidised Housing Scheme for Plantation Workers	1956
5	Middle Income Group Housing Scheme	1959
6	Rental Housing Scheme for State Government Employees	1959
7	Village Housing Projects Scheme	1959
8	Land Acquisition and Development Scheme	1959
9	Provision of House Sites of Houseless Workers in Rural Areas	1971
10	Environment Improvement of Urban Slums	1972
11	Sites and Services Scheme	1980
12	Indira Awas Yojana	1985
13	Night Shelter Scheme for Pavement Dwellers	1990
14	National Slum Development Programme	1996
15	Two million Housing Programme	1998
16	Credit-cum-Subsidy Scheme for Rural Housing	1999
17	Samagra Awaas Yojana	1999
18	Prime Minister Gramodaya Yojana	2000
19	Valmiki Ambedkar Aawas Yojana	2001
20	Jawaharlal Nehru National Urban Renewal Mission	2005
21	Rajiv Awas Yojna	2009
22	Affordable Housing in Partnership (AHP)	2013
23	Pradhan Mantri Awas Yojana (Urban)	2015

Sources: <http://mohua.gov.in>

V. Major Findings:

1. The number of households has been largely growing due to increase in family size and nucleation of families and important phenomenon accompanying it is urbanisation.
2. Yet, in comparison with the urbanisation levels of 60-70 per cent in Africa and 70-80% in the Europe, India is yet to transform in to a predominantly urban society.
3. There is boom in house prices and housing supply observed in the recent past.
4. However, Policy has not been able to address housing for poor and low income groups which needs to come through local government innovations and State government support.
5. There are number of Housing Programmes in India implemented by the Government of India for urbanization and to eradicate Poverty.

VI. Suggestions:

1. Recognizing the need to widen the scope of reform.
2. The urbanization should strive towards well organized development of their infrastructure while enhancing housing options and habitability conditions of their citizens.
3. The Policy reforms, which needs to come through local government innovations and State government support.
4. There should be improvement in the housing schemes to eradicate poverty and for better Urbanization.

5. The beneficiaries should utilize the allotted amount in proper manner in constructing houses under the scheme.

VII. Conclusion:

Housing is an important economic activity in India. It provides good amount of income and employment and has strong linkages with other sectors. Therefore, policy changes in this sector shall have implications for overall growth of economy and macro-policies can influence housing activity to a good extent. As India has transformed from mixed economy to market economy, housing witnessed many changes - for example, plan investments in housing were declining and so also the public provision of it. The programmatic focus of housing, in general, and that of urban poor, in particular, has also shifted from time to time reflecting the needs of time and people; but they achieved limited but not lasting success. This led to a conclusion that government has its own limitations in providing housing for all. Given the limited success with planning and programmatic approach and the surging need of housing in the dawn of urbanization, it required a paradigmatic shift in the approach. However, the response is not very encouraging. Therefore, the policy focus shifted from delivery of housing unit to facilitating its provision in line with changes in macro-economic policy. These measures are comprehensive and their implementation in spirit can percolate benefits to the sector, further, recognizing the need to widen the scope of reform.

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CULTURAL CONFLICT IN MANJU KAPUR'S *THE IMMIGRANT*

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Abstract

Manju Kapur is one of the notable contemporary Indian Women writers who has meaningfully underwritten the progress of Indian fiction. She is a writer who mechanically identifies with the situation of women in a masculine society and contracts with the problems of women. Her novels current the ongoing fight of women to establish an identity of their own. She shows different histories, cultures, and different construction of values, the complexities of life in family members to the sociocultural context; and, the male-controlled pressure, control, and social exclusion that women are subjected to. Her writings reproduce the experiences of the woman in the real world. *The Immigrant* is the story of Interruption and Cultural conflict. It is about thirty-one year old unattached, Nina, who lived with her widowed mother in Delhi. She acquires married to Ananda, an NRI, Dentist, and fly to Canada to start her new life. The paper here converses how the novelist carries out the life of a married woman, with her husband alone to exchange with, all alone in a strange land where Indian Culture and Independence has often remained unfamiliar ideas. Married ecstasy, women's protagonist at home, and the change of assertiveness is mainly focused. The isolation and

sensitivity of being evacuated rotate the character of habitually brought up, Nina. Finally, there is the whole modification in the personality and mentality of the character and she grows a new aspect towards life and moving into the future.

Keywords: masculine, construction, interruption, converses, assertiveness

Introduction

It is an accepted fact that the women writers have added a new dimension to Indian-English fiction with their exquisite perception of men and matters. Their fiction constitutes a major segment of contemporary writing in English. It provides insights, a wealth of understanding, a reservoir of meanings, and a basis of discussion. Through women writer's eyes, we can see a different world, with their assistance we can seek to realize the potential of human achievement. They have dealt with the place and position of women in Indian society and their problems and plights from time to time. While doing so, they have analyzed the socio-cultural modes and values that have given Indian women their role and image along with their efforts to achieve a harmonious relationship with their surroundings. In due course, they aimed at portraying realistically Indian women's sense of frustration and their

alienation. Time and again we see the Indian women as displaced, alienated figures, ground in the mill of the convention, domestic injustice and institutionalized tyranny, the victims of their time, of their society, of their own romantic illusions. When the woman awakens, she awakens to the absurdity of life which follows the disintegration of familiar reality. Manju Kapur indubitably is not an exception of this type of trend-obsessed with the obsession to portrait the women of all types in all spheres of life. As she is the author of three acclaimed novels like *Difficult Daughters* (1999), *A Married Woman* (2008), and *Home* (2006) besides the fourth one which I have had for the seminar namely *The Immigrant* (2008) in which she has explored the complex terrain of the Indian family with much insight and affection in the protagonist like Nina who is a thirty-year-old English Lecturer in Miranda College, New Delhi, struggling to make both ends meet for herself and her widow mother but her pursuit is as useless as to search water in the arid soil and as a result of that her fragile new life begins to unravel. No one writes about middle-class family life with the nuance and tenderness of Manju Kapur. *The Immigrant* is an intimate portrait of an arranged marriage-and another mesmerizing saga from this most beloved of novelists in which an attempt has been made for mental thirst at the cost of physical lust.

The contemporary whole research paper is a modest effort to sign the real meaning of immigration at the cost of humiliation, inhibition, secret and unwanted sex as the title proposes through the mouthpiece of the protagonist of the novel Nina who concludes ultimately at the end of the novel in these words:...the eventual immigrant experience. Not that anyone thing ready enough to assign yourself for to the rest of your life, but

that you found different ways to belong, ways not necessarily lasting, but ones that completed your journey less lonely for a while. When something unsuccessful it was a signal to travel on. For an immigrant, there was no going back. When one was reinventing oneself, anywhere could be home. Pull up your shallow roots and change. Find a new place, new friends, and a new family. It had been possible again (333-34).

The novel explains many currents of views and now of different dwellers who are just finger-puppets in the hands of Almighty. 'What is lotted cannot be blotted' appears to demonstrate the novel. A human being is just a target of situations. Nina, though thirty years old but her spirit touched sixty as she marched from the bus stop to a single room where she lived with her widow mother Mrs. Batra. The confidences each conversation produced gradually lost luster as the years departed by and nothing changed. When she was doing MA. She fell prey with an English teacher who was 15 years older than her, named Rahul, and 'like to love serially'. Unluckily for Nina, he repeated her of her father. She presented him her heart and anticipated his in return... Ultimately, the serial lover encouraged on. She thought the pain would destroy her. She delayed for him to assert that she was the chosen one. 'But Rahul had always completed it clear that he required to have his cake and eat it too. Like all cakes, this was chewed, pounded into a pulp, and swallowed. She had her close chap to ventilate her heart namely Zenobia who always cheered her for higher studies "that being their only chance of finding a decent guy, for Indian men were mother-obsessed, infantile, chauvinist bastards". But her mother was too pessimistic and supposed an astrologist who displayed some drop of rain in the gasping land of heart, "By now

the mother was in a state of profound enjoyment and Nina in a state of bottomless feeling”.

The novelist acquired the readers to present the hero of the novel, Ananda, with whom the heroine i.e., Nina was going to tie and journey to Canada where he, as a dentist has been practicing with the last seven years and reminding the moments he accepted in Dehradun with some dreams to assist his old parents but it was not written in his lot, “these archetypal ambitions were not intended to be realized”. The umbrella of this marriage would cast its shade over the young brother as well because ‘Success was bound to crown your career when you could claim some connection with the Family. Ananda accomplished five years course as a dentist from King George’s Hospital in Lucknow. After the death of his parents, Ananda propertyed in Halifax on 15th August where the dentist uncle seized the accountability of his profession.

After three months Ananda had stimulated into the Galler home where Gary, the close friend, introduced Sue, a nurse who later on developed his sexual, mate passing through unsuccessful intercourse: “She appropriated the initiative, kissing him unbuttoning his shirt, zipping open his pants, while his hands and tongue shadowed where they were led. He summited before he touched the desired goal, then tossed himself face down between her legs so that positively she would not grasp it touching him”. The subsequent time he took her to his own room, he could no longer linger over foreplay; her breathed profoundly and importantly, tried for entry, but again to no avail. “His experience with Sue that been traumatic, but maybe another. In this country nothing was awarded, the blurred-hearted”. Each detail became a brick in the structure of Ananda’s love for Canada, the sanctuary.

His sister Alkain initiate an Indian bridegroom for him, ‘Marriage is a question of adjustment, you still need a canvas to paint on’ but “Ananda thought sorrowfully of his sexual difficulties and questioned whether the breakthrough moment would come with an arranged marriage. Positively, he could count on a willing, patient, forgiving, loving partner”. Any possibility on the horizon was accompanied by tension and tantrums. But the time was fixed for face to face talks between Ananda and Nina and Ananda concluded with a small kiss that sealed the proposal and put the ball in Nina’s court. The evening of Ananda’s departure came and both of them enjoying the moment and did not want to miss it at all, ‘I love you’, he believed. He was leaving the next day for Canada and already he touched desolate. ‘So soon’, she whispered back.

His arm around her middle felt nothing but padding and he skidded his hand under her sweater so he could feel her skin... His hand embraced her stomach, brushed against her breasts. More delight, she was not exhausting a bra, beneath the outer volume of clothing she was very accessible... She pressed herself closer.... His hand frolicked fast and furious with her breasts, now no walls between him and them. Unwillingly she opened her legs slightly, with alacrity he followed that invitation as well.

During the time Ananda couldn’t wait to get inside her. No foreplay, no kissing, just jam it in. Nina tried to take his head in her hands to propose some preparation, but he was too impatient. As she got for his hand, he exhaled, ‘That was better, wasn’t it?’. Ananda thought sexually he was doing better than before even without the anesthetic he sprayed on his penis to delay his climax. “One day he might try again

with a white woman. He respected her but he didn't want to feel that was the only one in the world he could have sex with. What kind of man would that kind him, with his masculinity so limited? Each female patient lying in his chair with her mouth open, giving herself trustingly to him. Nina could see her dreams falling into fragments around the dining table. Tears gathered in her eyes.

Lengthy moments were spent looking at herself in the mirror, in her underwear or sexy nightie. Her bare skin, the curves of her body, her black hair falling over her shoulders, all were delectable. Desire rose in her as she expended with her reflection. She strapped her breasts up and gazed at the seductive cleavage that would surely drive any man to fondle. Having a husband should not have meant such lonely desperation. For years and years, Nina had masturbation, hoping the day would come when a loving partner would evade the furtive, dissatisfied feeling this left her with.....He never noticed, never questioned what she had been doing for a long, when she marched resolutely towards the bathroom, sat on the toilet, opened her legs, congested her fingers in, leaned back, and closed her eyes.

Nina looked worried. She didn't comprehend why he'd had suddenly curved hostile-surely he was aware he had a problem. Sex was a form of communication and if they could not communicate on this basic level, what about everything else? Just as he thought, she had planned the subject. She put her arms around him, slid her hands inside his pants, and touched his faulty, furtive organ...Don't you want to have better sex...The penis she was cradling go smaller as it tried to escape her searching hands. She became the message. She had never heard that

penises did very well on their own, but if this one wanted to try, it was welcome.

Finally, Ananda went through two weeks' sexual therapy and give back with ease hope to support the castle with a suitcase full of books to be read and then trial and error session but he could not satisfy her fire fully which protected under the ash of disappointment. Nina also goes to see Gynecologist for her treatment and satisfaction but it was the fault of her husband than hers. She also read many books on sex and learned many stages like anal sex, erogenous zones, oral sex, communicating about sex, stroking, massaging. She believed in the dictum of Simone de Beauvoir after reading *The Second Sex* that "One is not born, but rather, develops a woman. "Meanwhile she got a part-time job in the library there and became officially busy which left room for her husband to do unproductive sexual experiments with white women like Sue first and Mandy later.

Little sobs began to escape her-were the walls of the hotel thin? Could anyone hear? Anton seemed not to care, then neither did she. The moans grew into soft screams. On the kept-she found herself arching, she found herself offering her breasts to him, she found herself whimpering, she felt wet and hot, she felt driven beyond the point of herself, her legs thrown across his back, eyes glazed, arms around his neck, and then down, down his back, her fingernails digging into the sing. She came and came, begging him to stop, she could take no more, before he came too. They collapsed into sleep, his arm around her stomach, she snuggled into him until she woke up to pee.....As she peed, she felt the soreness of her vagina. That she liked. She had lived.

Conclusion

Consequently, it is apparent from the afore-stated discussion that Manju Kapur has brought forth the diasporic problems in the boundary of this piece of novel and she has mingled the theme of Diaspora throughout the novel. The life of immigrants and their difficulties in assuming is clearly imagined in this work but she does not put forward any elucidation to the problems faced by the immigrants rather she leaves on the reader to shape it out with it. They don't discover a way to fight against all the probabilities and position stable without defect. Instead, they receipt it as an opportunity to be a part of the new world. They live to survive, their subsistence is founded on their changing attitude.

It is factual that individual contracts in trouble after immigration but steadily with the mingling of the new culture, it also opens up new ways and new methods of thinking which contribution in development and development and eventually it be determined by upon the approach of the person how to challenge with the complications that come in between from journey to settlement. When Nina understood her mistake she bravely agrees to begin a new life. Her revolution of attitude, receiving of the reality, and quest to please the people around her get her ruin. When she apprehends the blunder or the identity she has lost in ambitious the new, for identity has completed all the difference in her life. I undertake this paper saying, that the concept of dispersion continues till there is a change of boldness in every immigrant.

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SCHOOL BASED EDUCATION PROGRAM IN REINFORCING ATTITUDE AND PRACTICE OF FEMALE ADOLESCENTS

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Abstract:

Adolescence is a time of unrest with biological, psychological, and social changes as they grow from childhood to adulthood. Swift changes often outpace their social and emotional maturity. Regardless the importance of this period, not much is known about the knowledge, attitudes, reproductive health-related behavior and health and social support needs of adolescents. Hence, the present study aimed to assess The Implementation and the Efficacy of Kishore, Programme – A Case Study conducted in Dharwad, City female adolescents studied in Govt Kannada medium Schools of Dharwad city in Karnataka who have under gone Kishori Awareness Program training an initiative of Sarva Shikshan Abhiyan from 2005 to 2013, and also including non-participant to measure the effectiveness of program in reinforcing their attitude and practice. Findings found Awareness program has reinforced attitude of the trained students than untrained students but lack the behavioral modification due socio-economic and cultural factors.

Keywords: Kishori Awareness Program, Adolescent Girls, School Based Educational Program, Attitude and Practice.

Introduction:

Adolescence is a phrase used to describe the second decade of life of an individual,

which is characterized by changes-physical, emotional, intellectual, social-role, relationship and expectations towards society (USAID, 2012). It may pose new challenges to health and development of the incumbent adolescents owing to their relative vulnerability to and pressure from peers and society to experiment. They may knowingly or otherwise adopt risk behavior under these circumstances. As a dynamic productive force, it is important for adolescents that the transition from childhood to adulthood is smooth and effortless so that they can make an enormous contribution to society through proper support of informed interaction. Therefore, a need for effective and immediate programs has been discerned. Life Skills Education is one such initiative which can play a vital role in creating awareness and providing guidance to adolescents, as it empowers them with improved decision making skills, abilities that promote mental wellbeing and competencies to face the realities of life, builds self-esteem and confidence, ability to take responsibility for self and the society around.

Every third person in the India is young, while every fifth person an adolescent. India has the largest population of adolescents in the world. Being home to 243 million individuals aged 10-19 years, the country's adolescents constituted 20 per cent of the world's 1.2 billion adolescents (UNICEF 2012). According to the decadal & yearly

data from 1991 to 2011 the adolescent population has increased from 177.7 million in 1991, 21.9 per cent in 2001, 20.9 per cent in 2011. Karnataka's adolescent population constitutes about 18.9 percent of the entire adolescent population in India (Census 2011). This significant population is therefore attracting the attention of the policy-makers and the academicians alike, as this population can become a valuable asset of the country if groomed well and their energy is channelized productively.

Adolescent girls being the creators of future healthy generations, their empowerment becomes an essentiality than an option. The societal expectation towards girls has also changed and efforts are on to improve their potentialities through implementation of schemes for their empowerment. India has one of the fastest growing youth populations in the world. Taking cognizance of the morbidities and associated problems faced by adolescents in general and girls in particular, the government of India has initiated certain schemes and programs for their capacity building and empowerment. Kishori Shakti Yojana (KSY) is one such scheme, initiated under the Integrated Child Development Scheme (ICDS), under the aegis of the Ministry of Women and Child Development, in 2005. In Karnataka on an experimental basis Kishori Awareness Program was implemented and training to 9-14 years school going adolescent girls was provided through awareness camps (*Jagruthi shibhira*) Dharwad district was one of the districts which implemented it through the Public Instruction Department with the help of the Sarvashikshan Abhiyan Programme. The training manual with the objectives of creating awareness on child rights, child trafficking, child abuse, importance of education, health and hygiene, gender equality,

personality development, skill development, HIV/AIDS and Life Skill Education. Keeping these facts in mind, the Kishori Awareness Program was evolved to impart appropriate knowledge to young adolescent girls in schools so that they can be empowered to take care of themselves. Realizing the utility and significance of this program, the researcher has attempted to relook in to this program and evaluate efficacy of the component taught during the training and its practice Health and Nutrition, Menstrual Hygiene Management and Superstitious Beliefs practice in their life.

REVIEW OF LITERATURE

The researcher has made an elaborate survey of the studies evaluating Adolescent Education Programs in Indian literature published during the last one decade and more, to get some insights on methodological outcomes and to comprehend the utility and impact of each of the components on adolescents, based on the findings of the previous studies if any.

ARTICLES PERTAINING TO HEALTH AND NUTRITION

Report of the District level Household Survey on Reproductive and Child Health (2006) drafted by Ladu Singh, Mari Bhat ; Ram and Paswan; Thomas, 1991; Shepherd and Dennison, 1996; Spear, 1996; Ramrao's (2013), describes the status of Indian adolescent, their Changes in physio-psychology, monetary backwardness, and uncontrolled population made the adolescent girls vulnerable to malnutrition. Majority of girls was found to be anemic with other illness. So it was suggested that Indians had comparable genetic potential to grow, but sub-optimal environmental factors like diet, morbidity burden, socioeconomic status etc., had taken a toll and resulted in poor growth. Nutritional problems of adolescents-

whether under nutrition or nutrition-related chronic diseases-are mainly the result of dietary inadequacies, because of a number of factors that can be grouped under physiological, socioeconomic, and psychosocial factors. So it was concluded that the need an hour to help them by eliminating the negative environmental factors for the upliftment of their nutritional status so as to raise healthy mothers of new millennium.

SUPERSTIOUS BELIEFS

Dhillon (2014) was keen in examining the level of superstitions among the girls in the age group of 14 to 16 years. Besides, he was also looking forward to examine the difference in the level of superstition among girls grouped on the basis of type of school, income, & education of their parents. For this study he used a Purposive sample of schools & subjects. The sample consisted of 86 Convent & 122 Government school girls, totalling 208 girls from both the schools. Data were collected through the superstition scale by Dixit & Dubey (1988). The study found that nearly two third of the girls were not superstitious, 1/6th girls had moderate belief towards superstitions, government schools students were more superstitious than convent going girls because convent schools. It clearly indicated that education played a significant role in developing analytical, critical & logical thinking among individuals

Yet another study carried out in Iran by Kashiha (2015) covering a sample of two hundred & fifty female students, ranging from 15 to 19 years, to identify the relationship between superstition & locus of control & find out whether people with more superstitious beliefs were more in an external locus of control or internal, using Rutter questionnaire consisting of 29 items &

questionnaire with 16 items, found a significant relationship between external source of control & having superstitious beliefs among the adolescent students.

MENSTRUATION AND ITS HYGIENIC MANAGEMENT

A community based descriptive cross-sectional study conducted by Kumar and Kundan (2011) focusing on the knowledge and psychosocial behavior of school going adolescents during menstrual days revealed that a strong bondage with the traditional beliefs, taboos and misconceptions during menstruation among these girls had led to much serious health and behavioral problems. Majority of the adolescents had affirmed that, they experienced cultural and societal restrictions during menstruation. There searchers therefore recommended that school management should take up weekly/monthly sessions on the menstrual issues by inviting health experts at times, to address the important issues faced by students and by involving their parents also. It was suggested that the teachers too had to address some issues in the class and also inform the students about good and reliable sources which they should access for accurate and correct information and intervention was found to be effective among adolescent girls in developing and enhancing their life skills.

The above review proves that life skill development programs, which target adolescents early in life, can prevent aggression, improve social skills, boost educational achievement and improve social skills. For, a healthy transformation from childhood to adulthood could be achieved by inculcating life skills in one's life to cope with several problems such as increasing pre-marital sexual activity, subjection to gender

discrimination, early marriage, teenage pregnancy, unsafe motherhood and sexual abuse. Hence this evaluation study of the 'Kishori Awareness Program' which had incorporated all these features of sexuality and reproductive health education, besides life-skills based education, is undertaken to assess its efficacy and to suggest continuation, if found efficacious, with renewed impetus.

RESEARCH METHODOLOGY

The researcher has conscientiously followed all the requisite steps of social work research viz., Problem Formulation/Statement of Problem to detailing the Chapter Scheme while bearing in mind the scientific validity of the study. It is titled as "The Implementation and the Efficacy of Kishore Programme – A Case Study of Dharwad City". In this backdrop of the theoretical foundation, the Kishori Awareness Program-supposedly a vital tool to enlighten adolescent girls about their reproductive and sexual health-under Sarvashikshan Abhiyan. Program was initiated very enthusiastically in Dharwad district on an experimental basis in the state of Karnataka, besides the other districts. This program was implemented under the joint auspices of the Sarva Shikshana Abhiyaan, the District Institute for Educational Training, Dharwad (DIET), the Department of Public Instructions, Government of Karnataka, and the Department of Women and Child Development, Government of Karnataka. The first phase training was held between November and December 2011 by covering 25,375 girls under the jurisdiction of Hubli-Dharwad Corporation. Initially the program was launched as a residential program by covering 2100 female adolescents between 9 and 14 years of age from the Government Kannada Medium Primary and High Schools studying in 6th, 7th and 8th standards. The broad objectives of the Scheme

are to enhance the awareness level of adolescent girls towards nutrition health, menstrual hygiene, HIV AIDS, Life skills, and to enable the beneficiaries to take initiatives to become productive members of the society. For this purpose 'Kishori Awareness Program manual' was designed by mobilizing and utilizing expertise from volunteers working in local NGOs working with adolescents, Teachers and other members of the DIET. The researcher in present study has attempted to evaluate the efficacy of Kishori Awareness Program in respect to Dharwad city.

STATEMENT OF THE PROBLEM

Adolescent girls form a significant section of India's population. Their healthy development is of concern in the present day's society as their roles are fast changing and they are expected to be active both in the private and public arenas. Basically therefore, they need to be comfortable with themselves and be aware of their potentialities. This self realization will not dawn on them without their being exposed to the obstacles inherent in themselves and around them in the external environment, and trained to relieve these threats successfully. Realizing this need the Kishori Awareness Program was evolved and implemented. It is with this in background, the present study was conceived and planned so that the researcher could evaluate the impact of the erstwhile Kishori Awareness (residential) Program and acquire some insights to suggest to the administrators of this program as well as the state either to continue it by reviving it or remodel it or even discontinue it if found obsolete.

OBJECTIVES OF THE STUDY

The following objectives were therefore set for this study:

1. To examine the socio-demographic profile of the respondents of this study;
2. To examine the impact of this program on the behavior of the beneficiaries by comparing the same with the behavior of the non-trainees
3. To make appropriate suggestions to the stakeholders to determine the future course of action with regard to this program.

PLACE OF THE STUDY Researcher preferred to undertake this study in Dharwad, especially in Dharwad city cluster.

SCOPE OF THE STUDY: The scope of this study is limited to the evaluation of the Kishori Awareness Program with regard to its implementation and efficacy.

SIGNIFICANCE OF THE STUDY

Adolescents are unable to utilize their potential in an appropriate way and are engaged in non-productive activities due to lack of proper guidance and motivation. By adopting high risk behavior, adversely affecting society to a large extent Life Skill. Education plays a vital role in creating awareness and providing guidance and direction to adolescents through Schools. It empowers them with improved decision making skills, abilities that promote mental wellbeing and competencies to face the realities of life, build their self-esteem and self-confidence; develop the ability to take responsibility for self, relationships and society around. Therefore a need for effective and immediate programs have been discerned which would be beneficial to young adolescents in specific and the society at large.

RESEARCH DESIGN

Since the present study had aimed to assess its effectiveness of Kishori Awareness

Programme on enhancing awareness level among beneficiaries, the researcher has opted for an evaluation research design.

UNIVERSE OF THE STUDY: The Adolescent Girl Student Beneficiaries from all the Government Kannada Medium Schools of Dharwad city cluster where KAP was implemented were considered to be the universe of the study, besides the Administrators of the program, Teacher Resource Persons trained to be trainers, and the untrained female adolescent students studying with the beneficiary girls at the time of this study and volunteered to participate in this study were taken into consideration for population of the study.

SAMPLING PROCEDURE: Researcher had adopted Purposive Sampling method and the sample selected was as follows:

	TRAINED	UNTRAINED
Universe	10 to 12 % of the total 2100 Beneficiaries	Matching number of voluntary Participants
Sample	240	240
Sample (Actually available)	170	170

Inclusion Criteria

- Only female Adolescents students from Government Kannada Medium Schools who fell in the age group of 10 to 19 years were included;
- Adolescent girls who were the beneficiaries of Kishori Awareness Program and their class mates who had no opportunity to be the recipients of the benefits of this program were included.
- Only those female adolescents who were the residents of Dharwad city were included.

Exclusion Criteria

- Adolescent Girl Students of the Government English Medium schools were Excluded
- Girl students from other classes other than those who were studying with the beneficiaries were excluded.

RESEARCH TOOLS AND TECHNIQUES USED

Primary data was obtained through administering self structured questionnaires (prepared with the support of Kishori Awareness Program manual) for respondents, and Researcher has reviewed about 100 studies from different data bases, such as Infibnet –Shodganga-Shodsindu, Research Gate, Google Scholar, Google e-books, Pub Med, JSTOR, Biomedical Research, International Journal of Indian Psychology, Sage Journals, Science Direct, Pro-Quest, J-Gate, PsycINFO, Semantic Scholar, Springer Link, Times of India, various reports of the Ministry of Women and Child Development, Govt of India, UNICEF, UNDP, USAID, UNODC, UNFPA, UNESCO and WHO; reports of the National and International NGOs, Annual and Census Reports of the Government of India and the State of Karnataka.

PRE-TESTING OF THE TOOLS

The questionnaire for the adolescent girl students was pre-tested with a total of 20 each female-trained and untrained adolescent respondents and suitably modified.

DATA COLLECTION

Student respondents filled the questionnaires in the presence of the researcher and whenever they had any difficulty, they consulted her to clarify their doubts. The data from the beneficiary and non-beneficiary children were collected by distributing questionnaires to

them in their respective classes, after obtaining permission from the Head Masters/Head Mistresses of the schools. The researcher attempted to discern the efficacy of KAP, by assessing their knowledge and behavioral practices in the areas covered under this program by administering a self structured scale prepared with the support of Kishori Awareness Training Manual.

DATA ANALYSIS AND INTERPRETATION

The collected data were cleaned, coded, computed and analyzed by working out frequency tables and percentages, and using simple statistical measurements/tests. Further the data collected from the trained and the untrained adolescent girl students were compared to assess the efficacy of the program and inferences were drawn.

ETHICAL CONSIDERATIONS

- The purpose of the study was informed to the respondents and their informed consent to participate in the study was obtained.
- Confidentiality was an important issue that was given serious consideration.

LIMITATIONS

- Inordinate delay caused in obtaining accurate data about the planning, inception and implementation of the program.
- Absence of accurate information about the beneficiaries.
- Delayed permission from and shorter duration permitted by the school authorities for data collection.

Analysis

The major findings of the primary data obtained from the field from four different groups Trained and untrained adolescent girls by administering three separate sets of questionnaires could be summarized as follows:

Assessment of Knowledge and behavioral Practice of the Respondents in the 13 Components of KAP

Assessment was carried out for 340 respondents (170 trained and 170 untrained) who

participated in this study belonging to the middle adolescence period, studying in Government Kannada Medium Schools, majority were from urban area and studying in 10th standard. Parents of the respondents were found to belong to lower socio-economic backgrounds like lower literacy, occupation and economic status, etc. There were 13 different components covered in the KAP manual (see table 1). The cumulative scores of the respondents on knowledge and awareness were consolidated and the respondents were classified in three levels viz., low, average, and high levels.

Table 1: Overall Awareness Level among Trained and Untrained Respondents on 3 components

SI No	Components	Trained				Untrained			
		Low	AVRG	High	Total	Low	AVRG	High	Total
1	Health and Nutrition	10 (5.88)	64 (37.65)	96 (56.47)	170 (100)	12 (7.1)	63 (37.1)	95 (55.9)	170 (100)
2	Superstitious Belief	11 (6.47)	159 (93.52)	-	170 (100)	86 (50.58)	84 (49.42)	-	170 (100)
3	Menstrual Hygiene management	-	2 (1.2)	168 (98.8)	170 (100)	17 (10)	142 (83.5)	11 (6.5)	170 (100)
	Overall Knowledge	-	74 (43.5)	96 (56.5)	170 (100)	124 (72.9)	46 (27.1)	-	170 (100)

The efficacy of KAP was attempted to be examined by comparing the overall awareness and knowledge of the respondents, both trained and untrained, on 3 components which showed a majority of the trained respondents had high level of awareness and knowledge on the three components while the untrained showed poor knowledge as a majority of them exhibited low and average knowledge.

The comparison of the cumulative scores of knowledge on components of the KAP showed that the trained respondents had better knowledge than the untrained respondents. This could be attributed to their exposure to the KAP training. This is because, on certain components which are openly discussed in the day to day life and which do not happen to be taboo subjects, the awareness of both the groups appears almost the same, though the trained respondents have an edge over the untrained. But the subjects who are not discussed openly either in families, at home or in schools; the untrained respondents seem to be more ignorant. Based on these findings it can be conclusively stated that the training has had positive impact on the adolescent girls. Moreover, a large percentage of the children still remember the inputs provided to them through this training as accurately as mentioned in the training manual even after a time gap of more than a year.

Table 2: Overall practice Level of Health and Nutrition, Superstitious Belief and Menstrual Hygiene management among Trained and Untrained Respondents

Sl No	Components	Trained				Untrained			
		Low	AVRG	High	Total	Low	AVRG	High	Total
1	Health and Nutrition	22 (12.9)	147 (86.5)	1 (0.6)	170 (100)	28 (16.9)	73 (42.9)	69 (49.6)	170 (100)
2	Superstitious Belief	9 (5.29)	25 (14.71)	136 (80.00)	170 (100)	51 (30.00)	64 (37.64)	55 (32.35)	170 (100)
3	Menstrual Hygiene management	22 (12.9)	109 (145)	39 (22.9)	170 (100)	5 (2.9)	145 (85.3)	20 (11.8)	170 (100)
Overall Knowledge					170 (100)			-	170 (100)

Both the trained and untrained respondents who confessed to taking shelter under the superstitious beliefs. In fact the KAP's intention of bringing a change in respondents' irrational belief to rational beliefs through awareness seems to have made little impact. Nonetheless, the Menstrual Hygiene and management practice when compared, the trained girls attribute to their inability to practice because of inadequate physical conditions/facilities both at schools and at home and socio-economic conditions of their families. The overall practice pertaining to personal hygiene, nutrition and related behavior shows that while among the untrained respondents more number exhibit satisfactory practice, among the trained a majority exhibit somewhat satisfactory practice. This confirms that despite no training exposure, the untrained respondents have adopted satisfactory habits about personal health and nutrition..

The researcher prefers to conclude that KAP is an effective program barring some drawbacks. There is a need to continue it with new vigor eliminating or plugging the gaps successfully. It will go a long way in developing the holistic

personality of the adolescent girls by cautioning them about the areas where they need to be more careful and alert. A few hours of training may not be adequate for changing the psyche and behavior of them. A repeated and effective interaction with them seems to be essential to imbibe the desired change among the adolescent as the trained respondents being dependents their individual choices irrespective of their knowledge, may have been constrained by various factors such as social, cultural, and economic conditions of their families

SUGGESTIONS FOR FUTURE RESEARCH

- The effectiveness of life skill education for female adolescents in rural, hilly and tribal region to integrate the education of life skills into specific social and cultural contexts.
- An interventional studies could be thought of on changing Nutrition Health issues, Menstrual Hygiene Management, Superstitious belief etc., so that the quality of life of adolescents can be improved by enabling them to make informed decisions.
- An examination of the impact of the socioeconomic determinants on the

intervention could be a new area for social scientists, to comprehend the ineffectiveness of the intervention.

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SILENT REVOLUTION OF KAMARAJ IN THE EDUCATIONAL POLICY

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Abstract

K. Kamaraj popularly known as KumaraswamyKamaraj (1903-1975) who played a decisive role in the regional and National Politics of India for nearly half a century as a freedom fighter, politician, administrator and popular leader. Though he was basically illiterate he tried to impart the best system of education to the millions of rural society irrespective of their caste and creed. He introduced free education and free midday meal scheme. He strove hard for education of the masses by introducing many educational reforms. He introduced the scheme of compulsory education for children up to the age of eleven. This paper “SILENT REVOLUTION OF KAMARAJ IN THE EDUCATIONAL POLICY” is intended to bring out the educational reforms initiated by a multifaceted personality.

Key word : Education, Ministry, Revolution, Mid-day-Meal, Government.

Introduction

K.Kamaraj by his simple and straightforward approach gave priority to education.

Kamaraj took the first step of dropping the scheme introduced by Rajaji.¹ The Madras Government headed by Kamaraj proposed to open schools in all villages with a population of

500 and above. The Government set up more schools after five years. By the year 1961-62 another 12,267 centers with a population of 500 and more were provided with one or more

schools. In 1962-1963 his Ministry took steps to provide schools in villages with a population of 300 and above.² The number of school going children enrolled in the schools almost doubled within a period of 8 years. From 1956 enrollment in Elementary schools were about 1,924,874 where as the figure almost doubled in 1962-63.³

Promotion of educations

The ministry of Kamaraj made considerable progress in promoting primary education by creating more single teacher schools in school less centres.⁴ A notable feature in this expansion of secondary education was that majority of the new schools were located in rural areas.⁵ In his ministry another achievement was the reorganization of secondary education and new scheme to learn English and introducing diversified courses and also providing technical education . This made secondary education not merely academic but also technically oriented. Under this scheme Engineering, Textile, Technology, Agriculture, Secretarial Course, Home Science were included.⁶

Implemented proposal to education

The Madras Government also implemented the proposals made by the state Secondary Education Implementation committee headed by Dr. A. Lakshmanaswamy Mudaliar, the then Vice-Chancellor of the University of Madras.⁷ This new pattern provided for subjects like mathematics, General Science and Social studies under compulsory subjects.⁸ The Government of Madras realized the need to provide for more trained teachers to meet the demand in primary and secondary education. It came forward to open more training schools both for men and women. In 1953-54 there were 140 training schools of which 76 were for men and 64 for women with a total intake of 19,250 scholars of both sexes.⁹ The expenditure also rose from 19 lakhs per year in 1954-55 to 38 lakhs in 1962-63.¹⁰

Mid-day meal and free uniform schemes

In July 1956 the mid-day meal scheme was launched unofficially on voluntary basis under the guidance of the Director of Public Instructions, Which later became a good incentive for the promotion of education in the state. It was another noteworthy change brought about by the Government of Madras under the leadership of K. Kamaraj.¹¹ The mid-day meal scheme in school was approved in November 1957 as a Voluntary eligible for Government assistance and was also included in the state's Second Five Year Plan with a total provision of Rs. 164.77 lakhs. The scheme was also eligible for central assistance upto 50% of the cost.¹²

In 1957 November financial assistance was esteemed to 60% of the total expenditure while the remaining 40% was expected to be

borne by the local public.¹³ This increased the number of school going children in the rural areas and they enjoyed the privilege of attending schools for want of one meal in the afternoon.¹⁴ The supply of uniforms, free of cost to school children also formed a part of the policy of Kamaraj. The education department provided necessary funds to supply free uniform to school children in 1960.¹⁵

Improvement movements

The Madras Government also initiated the school improvement movement.¹⁶ The local population took part in the movement by contributing money, clothes, materials for mid-day meals, gift of lands, buildings, construction of quarters for teachers, provision of furniture, equipments for schools and supply of books to the library.¹⁷ The Government of Madras implemented the triple benefit schemes of pension, provident fund and insurance for teachers from 11.04.1955.¹⁸ Fee concession was also granted to the school teachers working in secondary and primary schools.¹⁹ Another concession given to teachers was the education advance to meet the expenses of higher studies of their wards.²⁰

Besides primary education, secondary education also made considerable progress during the time of Kamaraj's rule as chief Minister. Due to the effective steps taken by the Government of Madras the college education improved. After a period of 9 years, the number of colleges rose to 63 with a total strength of 49,000 scholars.²¹ Technical educational sector especially the professional colleges registered rapid growth. Pension benefit with family pension was provided to the college teachers from 1962-63.²²

Conclusion

Kumaraswamy Kamaraj's keen intellect, organizing ability, modest living and his concern for the common man made him a prominent leader. He aimed in creating a stable administration, promoting agriculture, maintaining peace of industry and solving the problem of ignorance and poverty. By giving power, equal chance and freedom to his ministers, he carried the work to the progressive measures. His constant contact with the masses gave him an opportunity to know their difficulties and set right their grievances under Congress Government in the sphere of education. Thus he silently fought to impose economic progress based on education.

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A STUDY ON CONSUMERS BEHAVIOR TOWARDS ORGANIC FOOD PRODUCTS IN TIRUNELVELI DISTRICT

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ABSTRACT

Organic food, fresh or processed food produced by organic farming methods. Organic food is grown without the use of synthetic chemicals, such as human-made pesticides and fertilizers, and does not contain genetically modified organisms (GMOs). Organic foods include fresh produce, meats, and dairy products as well as processed foods such as crackers, drinks, and frozen meals. The market for organic food has grown significantly since the late 20th century, becoming a multibillion dollar industry with distinct production, processing, distribution, and retail systems. The major reasons are organic producer are low, adequate market facility is not there, few number of shops, lack of awareness, and so on. Therefore, if farmer as well as government give interest to organic farming easily enhancing good marketing system in Tirunelveli.

Keywords: Organic products, price, attitude, Health consciousness, consumer satisfaction.

1.INTRODUCTION AND DESIGN OF THE STUDY

The term “organic” refers to the way food is produced and grown in agriculture.

Organic farming practices have been in place for several decades and focuses primarily on implementing sustainable practices to protect and preserve the ecosystem as well as the humane welfare of animals (USDA National Organic Farming Handbook111). Organic foods provide the consumers with a choice of “healthy life” by giving them healthy food. It guarantees that, synthetic fertilizers, toxic persistent pesticides or Genetically Modified Organisms (GMOs) are not used in production, and the livestock are not administered antibiotics or growth hormones. It also means that strict organic cultivation standards have been employed with respect to impact on soil, water, and air support environmental protection.

Organic food promotes a balance of human, other living organisms and the nature. It also prevents artificial preservatives and ensures the originality of food. This prevents excessive use of harmful ingredients and thereby ensures safety of our health. This study is an attempt to ascertain the awareness of consumers towards organic foods in Tirunelveli District. The result of the study shows that lot of problems are faced by

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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the consumers while purchasing the organic food in the markets. It is not easy for consumers to go to market daily for purchasing organic food because consumer buys in bulk. It is also found that these products are not easily available in the rural area; they are available mostly in urban areas. So, availability of organic food also affects the choice of the consumers. The other main reason for reluctance to purchase organic food items is that organic food is more expensive when compared to non-organic food. So, people with low level of income cannot afford to meet the expenses on these products. Even the organic consumers do not purchase more quantity of organic products. The varieties of organic food which are available in the market are also limited. There is a lack of awareness about organic food among rural consumers.

Indian consumers are living in a dynamic world. They are continuously coming across new things in the world of food. They are becoming more and more conscious about their health; the Indian market is offering increasing potential for health friendly food segments such as that of organic food but the market for organic food is extremely in a nascent stage in India at present. Organic food serves as a promising alternative for the population concerned about the consequences of high amounts of chemical infusions in food items –both in terms of self-consumption as well as the ill impact on the environment. The affinity of an individual towards consumption of organic food items is highly dependent on the knowledge levels, expending capacity and accessibility of the consumers

ORGANIC FOOD

Various terms such as ‘bio’, ‘eco’ and ‘organic’ are used to refer to organic products.

The term ‘bio/biological’ prevails in Latin and Germanic languages. English-speaking countries mostly use the term ‘organic’. More specifically, the term ‘organic’ refers to an overall system of farm management and food production that aims at sustainable agriculture, high –quality products and the use of processes that do not harm the environment, and human, plant or animal health and welfare. However, these widely used terms in food marketing have a variety of definitions, most of which are vague and assumed to imply foods that are minimally processed and all of whose ingredients are natural products.

THE BENEFITS OF ORGANIC FOOD

While the sustainable nature of organic farming is generally accepted, its health and nutritional benefits are still widely debated. The use of (organic) pesticides and the possible presence of residues in organically grown crops also attract a lot of attention. A difficulty comes from the fact that, when assessing the results of existing studies, at least three different aspects are treated simultaneously:

THE ENVIRONMENTAL IMPACTS OF ORGANIC AGRICULTURAL PRACTICES

Organic agricultural practice is environmentally sustainable by nature. Soil-building techniques such as crop rotation and minimum tillage preserve soil fauna and flora, improve soil formation and structure, and avoid soil erosion. Many management practices used by organic agriculture increase the return of carbon to the soil, raising productivity and favouring carbon storage. The more organic carbon is retained in the soil, the higher the climate-change mitigation potential of agriculture. The use of organic fertilisers (e.g. compost, animal manure,

green manure) and greater biodiversity (in terms of species cultivated and permanent vegetation) also enhance soil structure and water infiltration which, in turn, reduce the risk of groundwater pollution. Moreover, traditional and adapted seeds and breeds are preferred for their greater resistance to diseases and their resilience to climatic stress. Finally, the maintenance of natural areas within and around organic fields, together with the absence of chemical inputs, preserve habitats for wildlife.

2. SCOPE OF THE STUDY

Organic food promotes a stability of human, other living organisms and the environment. It also stimulates no artificial preservatives and best retain the originality of food. This inhibits spare use of harmful ingredients and thereby ensures health. This study attempted to gain knowledge about Consumers' buying behaviour towards organic food products and to see whether there is any prospective that might change their behaviour. However, before any behaviour can be changed, it is necessary to appraise the current state of consumers' awareness. Therefore consumer's behaviour towards organic food products and perception to purchase organic food will be the main range of this study.

3. OBJECTIVES OF STUDY

- ❖ To assess the various aspects that influences consumers to buy organic food
- ❖ To identify the perception and awareness of consumers regarding organic food

4. REVIEW OF LITERATURE

- ❖ Health consciousness Health consciousness best describes those "consumers [who] are

aware and concerned about their state of well being and are motivated to improve and/or maintain their health and quality of life, as well as preventing ill health by engaging in healthy behaviours and being health conscious regarding health. Such individuals tend to be aware of, and involved with, nutrition and physical fitness" (Kraft and Goodell 1993). (Michaelidou et al 2007, Fotopolous et al 2000, Saher et al 2006) in their article Exploring the gap between attitudes and behaviour; Understanding why consumers buy or do not buy organic food, Lockie et al (2002) found that by far the strongest motivator for buying organic was health. their study involved focus groups and laddering interviews with 181 regular and occasional consumers of organic food. They found that the main motives which were mentioned in the focus groups were health consciousness, the assumed higher health value, and social aspects including support for local farming, fair trade, and further down the scale environmental protection. strongest link in the main ladders involved personal health, well-being, and quality of life. People buy organic products because they perceive them to contain no pesticide residues and to be better for their health. Although, the results therefore confirm health as an important factor they also claim that it is not the only motivator. Similarly, Roddy, Cowan and Hutchinson (1996) stated that people who are more concerned about food safety hold positive attitude towards organic food.

- ❖ Knowledge about organic food Consumer knowledge determines to have a positive influence on their attitude towards organic food, according to Chrysoschoidis, (2000);

Padel and Foster, (2005). Knowledge of consumer is categorized as subjective knowledge, objective knowledge and prior experience (Brucks, 1985). Subjective knowledge refers to what the consumers perceive that they know. In other words, it is called as self rated knowledge. It represents for the confidence of an individual about their knowledge. The low level of subjective knowledge results in the lack of confidence (Chrysoschoidis, 2000; Padel and Foster, 2005). Objective knowledge is what the consumers actually know and finally prior experience is defined as what the consumers have experienced before (Brucks, 1985). Regarding the correlation between consumer knowledge and their attitude, Stobbelaar et al. (2007) claimed that the more knowledge consumers have about organic food, the more positive it is in their attitude. In addition, prior experience plays an essential role to determine consumer attitude since the more experienced consumers have, the more positive attitude they would have (Sørensen et al., 1996). Similarly, Roddy et al. (1996) argued that consumers who have consumed organic food before tend to have more positive attitude in comparison to non-experienced consumers. Consumer knowledge about organic food could be gained from different sources. Gracia and De Magistris (2007) demonstrated that information about organic food which is showed in the market can have a significant influence on subjective knowledge of consumers. Apparently, knowledge regarding organic food is impacted by public administration such as local governments, social media, social networks, notifications from ecological organizations and

advertisements. Subsequently, prior experience is also considered as essential factor that influence consumer knowledge towards organic food. Finally, 2nd hypothesis is constructed on the review of these literatures (Gracia and De Magistris, 2007).

5.METHODOLOGY

- ❖ The analysis and interpretation joints on the data collected from representative sample. Primary as well as secondary data had been collected for the analysis of the study.
- ❖ To collect the primary data, respondents/ consumers of organic food were contacted in the organic trade fair. This place was chosen to reach all types of consumers of organic food. As it was weekend also, working people and families with children were easily found. Most of the questionnaires were distributed in the fair and collected back within 10-20 minutes. Respondents were contacted face to face. The questionnaires were got filled in some multiple/ superstores.

6. SAMPLING

A sample of 60 respondents was selected for the study. The study sample includes the respondents from Tirunelveli District. The sample was chosen using convenience sampling method. Questionnaire were used to collect data from the respondents. Structured questionnaire was framed from various researches to suit this specific study. Self-administered questionnaires were distributed to the respondents for the study. This study attempted to gain knowledge about consumers behavior towards organic food.

7. OUTCOMES AND DISCUSSION

Table 1: The Classification of Respondents according to Gender

Gender	No of Respondents	Percentage
Male	28	46%
Female	32	54 %
Total	60	100

Source: Primary study

The above table 1 reveals that the 46 percent of respondents were belonging to Male, remaining of the 54 percent of the respondents were Female. Hence, majority of the male respondents were purchased organic products.

Table 2: The classification of Respondents on their Age

Age	No of Respondents	Percentage
Below 25 years	4	6%
25-35	13	22%
35-45	17	28%
45- 55	12	20%
Above 55 years	14	24%
Total	60	100

Source: Primary study

The table 2 shows that 6 percent of the respondents are in the Age below 25 Years old, 22 percent of respondents are in age between 25-35 years, 28 percent of respondents are in between 35-45 years old age, 20 percent of respondents are in between 45-55 years old age and remaining 24 percent of respondents are Above 55 years old out of 60 Respondents. The ages between 35-45 years are well aware about organic products, so that they buying more in the study area.

Table 3: The classification of Respondents according to their occupation

Occupation	No. of Respondents	Percentage
Self-employed	36	60%
House wife	12	20%
Professional	2	4%
Student	10	16%
Total	60	100

Source: Primary study

The table 3 shows that 20 percent of self-employed, 24 percent of House wife, 48 percent of Professional, 8 percent of Students out of 60 respondents while buying organic products respectively in the study area, so we witness that table and figure it says that more professional individuals are prefers organic food product.

Table 4: Reasons for purchase of the Organic Food Products

Important Factors	No. of Respondents	Percentage	Simple Rank
Maintain Good Health	36	60%	I
Quality	12	20%	II
Low Price	2	4%	IV
service	10	16%	III
Total	60	100	

Source: Primary study

The table 4 exhibits that the 60 percent of respondents choose organic food to maintain good health, 20 percent of respondents for its quality and other 4 percent of respondents to Low Price and remaining 16 percent of the respondent were preferring as good service provided by organic shop out of 60 respondents. Hence the simple rank tool has been used to analysis on the basis of percentage. Ranked first to maintain good health is the main reason for buying the organic food products regularly.

Table 5: Purchase of Different Kinds of Organic Food Products

Types of Food Products	No. of Respondents	Percentage
Fruits and Vegetables	23	38%
Cereals and Pulses	9	14%
Milk	7	12%
All organic product	21	36%
Total	60	100

Source: Primary survey

The table 5 clearly shows that the majority of the respondents (38 %) are usually purchase of fruits and vegetables because of the fruits and vegetables are fresh in nature, 36 percent of people are using all organic products, 14 percent of people are purchasing Cereals and Pulses remaining 12 percent of respondents are using milk.

Table 6: Consumer responses about satisfaction about quality of organic product

Reactions	No of Respondents	Percentage
Yes	48	96 %
No	12	4%
Total	60	100

The Table 6 states that majority of the respondent (96%) quality of organic harvest is satisfied. But only few (4%) of consumer not satisfied of organic product majority of organic product not preserve more months.

PERCEPTIONS TOWARDS THE PURCHASE OF ORGANIC FOOD

The adoption of organic food production and doling out is extremely determined by market demand. Therefore, this is reproduced in consumers' perceptions and attitudes towards organic food products. Factor analysis has been adopted to analyse the perception towards the purchase of organic food products. Before applying factor analysis, Table 7 shows the test of goodness of fit for factor analysis.

Table 7 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.183
Bartlett's Test of Sphericity	Approx. Chi-Square	1344.567
	D. f.	100
	Sig.	.000

Source: Primary Study

KMO test and Bartlett's Sphericity test has been applied to check whether the information is fit for factor analysis or not. Then Kaiser Meyer Oklin (KMO) Test and Bartlett's test of Sphericity are carried out to ensure the adequacy of the information. The value of KMO statistic test is 0.183 which is above 0.5 which is taken as slightest level of acceptance. The value of chi square for Bartlett test of Sphericity was also significant. These test established that the information are adequate for factor analysis. Before grouping the variables into factors, variances are calculated.

8.FINDINGS OF THE STUDY

- ❖ There is no good packaging system of product
- ❖ More number of farmer is not grow the organic commodities so organic product is no available throughout the week.
- ❖ Lot of problem while preserving / storing organic product. Because there no use of chemicals pesticides while growing and all so storing. So it is highly perishable in the nature.
- ❖ Cost of the organic product is very high so it is all so effected to consumer to buy the commodity. Because Price of the product should not meet the normal people
- ❖ There is a lack of awareness about organic products to consumers.
- ❖ The organic products shops are limited in the city

9.SUGGESTIONS

1. Awareness and training program to farmer: Because more number of farmer is not grow without use of chemicals. Because farmer are go only production of high yield commercial crops so he will use more chemical fertilizer and pesticides. But some majority of farmer success in organic farming.
2. Government support: Government is all so support to grow of organic farming and all so farmer through good organic product market facilities, financial support and so on
3. Infrastructure facilities: Give to sport to post-harvesting facilities for organic forming. Because possible to decline in yield during the conversion period, there is need to provide some form of incentives to affected farmer.
4. Package of product: Provide a good packing facilities to specific product
5. Development of marketing: There is all very important is to develop more marketing area. Because there is no regulated market facility in organic product.

10.CONCLUSION

India has tremendous potential, largely untapped, for a major breakthrough in organic cultivation. With the effort of government to streamline regulatory mechanisms for improve of organic produce and awareness among local

consumer for domestic consumption will pave way for faster development of organic farming. And all give assistant to farmer to grow the organic product. Consumer behaviour is playing the major role while buying not only organic product any product. So the organic shops and product supply is limited but demand for it is more so farmer and all so government are think to improve or increasing production of organic product as well as good packaging, quality and market system it helps to improve the standard of living farmer and all it healthy to environment and all so it helps to government. The seller of the organic product are all so increase. Keeping the risky effects of inorganic fertilizers and also the agro-chemicals on setting similarly as on the person, therefore, it's associate degree pressing would like for the developing country like India to shift the organic agriculture from the present inorganic agriculture as most of the cultivable soils in India contain organic carbon below the brink level and majority of the farming community is resource poor and getting of fertilizers and chemicals in adequate quantities is on the far side their capability. Agriculture is far and away the foremost vital occupation of the individuals of this region. Organic Agriculture can be a production system that avoids or for the foremost half excludes the use of chemical fertilizers, pesticides and growth regulators. The foremost aim of organic agriculture is to substantiate sustained productivity, environmental protection and making on the market food and food merchandise raised with none reasonably chemicals. With increasing health consciousness and concern for setting, organic farming system has been drawing attention all over the world. Organic farming will be a holistic production management system that promotes and enhances agro-ecosystems health additional as bio-diversity, biological cycles and soil biological activities. As a result, there is widespread organic

movement and enormous demands for organic merchandise.

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YOGA - A REMEDY FOR PROBLEMS FACED BY STUDENTS DURING COVID-19 PANDEMIC

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Abstract

The whole world is grappling with the adverse impact of the Covid -19 pandemic in the social, economic and political spheres. India is also very much affected and our government is making all earnest attempts to mitigate the hardship of the people. The pandemic has been the biggest game changer in every field especially the educational sector. All the educational institutions have been closed during the Covid -19 period, but the teaching continues through online method. Education is provided on the basis of various informational technologies system. Teachers and the students have started interacting with each other with the latest technologies. But the teaching nurtures the students only on physical presence of the students and teachers. The aim of education endeavor is to help one's own individuality, development of inborn potentialities and innate capacities. This will create both body and mind in good spirit. During the pandemic, the entire teaching community and the students had experienced difficulties in the learning process thereby leading to deterioration of well-being and academic stress of the students. Yoga practices daily will make the students and the teachers getting the feeling of serenity, keep up vitality levels, improve adaptability, and discover motivation to channelize the energies correctly

and reduce the stress level. Thus the Yoga practices will definitely make a good platform to take care of the well-being of the students and reduction in academic stress to a great extent.

Key words: Covid-19, Pandemic, Education, Online learning, Yoga, Physical exercises, Well-being, Academic stress.

Introduction

The impact of COVID-19 on the educational sector has devastated the entire community i.e. students, teachers, educators and the educational institutions. Teachers were expected to make the students knowledgeable through different kind of methods and more focus on career and vocational education. This is possible only with classroom teaching and it is very difficult to cope up with the online learning. The current trend of traditional education with physical classes may take a very long time for the students to recover from the strain. Learning through digital technology becomes impossible for most of the people due to various factors such as economic, social, etc. Further the physical exercises and yoga practices are also not provided. The good health and reduction of academic stress of the students are to be given a great importance. In this aspect, Yoga plays a major role being the regular everyday practice.

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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Education and its relevance

Education plays an important role in any progress of the country. The education shapes the character and develops the intelligence of the individual. Education in its broadest sense refers to ways in which people learn skills and gain knowledge and understanding about the world and themselves. Education is an integral part of developmental process of an individual. By educating an individual, an attempt is given to him to gain desirable knowledge, understanding, skills, interests, attitudes and critical thinking. Most of the educators emphasize the contributions of education in societal purposes, including good citizenship, shaping students into productive members of society, thereby promoting the general economic development and preserving cultural values of the society.

Educational sector under Covid-19 Pandemic

The world had witnessed a significant and drastic loss of human life during the Covid-19 pandemic and this has necessitated the deterioration of public health and food shortage. The impact on economic and social sector was huge, millions of people had gone into extreme poverty line leading to undernourishment and it is likely to increase further.

The educational sector is equally affected leading to the strain and stress of the students, teachers and the teaching institutions. The pandemic had caused a great concern on this educational system and the government had decided to close all the educational institutions at all levels to avoid or reduce the spread of Covid-19.

The school closure had severely impacted on the students and the teaching community thereby leading to far-reaching

economic and societal consequences such as student debt, digital learning, childcare and healthcare, disability services etc. Further it had affected most on the students from disadvantaged background who may not have parental support for their course. The working parents had also faced the similar issues when the schools were closed in order to take care of their children incurring wage loss in most of the places.

Due to the closure of schools, the students had to feel the negative impact on the learning outcomes because they are deprived of opportunities for growth and development, especially the under privileged children. The students really missed the social activity and human interaction because schools provide a hub for such activities. The students could not attend the libraries and participate in literary rich activities during the closure of the schools.

The digital technology plays a very important role in respect of online learning. The shortage of access to technology and reliable internet made the students' life miserable because the students could not learn through online coaching to a satisfactory level. This is due to various factors such as economic, social, political etc. The remote learning was only a dream which could not be fulfilled in most of the families.

Difficulties faced by the student community during pandemic

The student community had to face a lot of challenges during this pandemic due to various reasons such as denial of sports and extra-curricular activities, mid-day meal scheme, interaction among the students, classroom coaching, routine health checkup, etc. It was also enforced that students have been necessarily

made to undergo online coaching being taught by the respective teachers. Again the students were compelled to write the examinations through online only.

Due to the above setbacks, the student community was forced to a lot of academic stress, physical strain, digital eye strain, lack of mental and other health well-being. The online learning of the students makes them to watch the screen for a very long time every day thereby leading to eye strain such as blurred vision, dry eye, eye fatigue, light sensitivity, eye pain, eye itching, headache, eye redness, eye discomfort, eye tearing, etc. Further they are exposed to neck and shoulder pain, hip pain and back pain due to long hours of sitting in the same position besides gaining body weight. The students are also put into academic stress and mental uneasiness due to lack of adequate knowledge to understand the syllabus taught by the teachers through the online which had further deteriorated at the time of online examination.

In the light of the above, it is noticed that the students and the educational community are the most affected group in terms of lack of physical well-being, mental disturbance and increase in academic stress during Covid-19. The yoga practices will alone make the students to feel better and come out of all stressfulness. Regular exercise can help to improve balance, strength, flexibility, mobility, and robust health.

Remedies through Yoga

Yoga is a way of better living. It ensures great competence in work and a better control over mind and emotions. Through yoga one can achieve both physical and mental harmony. It renews and reinvigorates and heals the body, stretching and toning the muscle joints and spine,

directing blood and oxygen to the internal organs, generating motions without causing pain and imbalance in the body. Yoga also involves almost every muscle in the body and challenges the body to work in a different and often more passive way. Since the limbs function as free weights, resistance is created by moving the body away from center of gravity. The regular meditation and controlled deep breathing will take us to the right path of happiness and health.

The following exercises will help to take care of the difficulties faced by the students:

➤ **To prevent eye strain and other related issues.**

The eye exercises need to be carried out by the students in a systematic and on a daily basis as designed by Vethathiri Maharishi. Besides, Prana mudra will also provide the needful relief. By doing the above practices, the students are expected to get out of all issues relating to eye strain.

➤ **To prevent neck, shoulder and back pain and reduce the body weight.**

- There are various types of asanas available such as Dhanurasanam, Gomukhasanam, Halasanam, Usthasanam, Paschimothasanam, Vakrasanam, Bhujangasanam, Uddhanapadasanam, Chakrasanam, etc. The exercises as prescribed in the above asanas are to be followed diligently which will provide a long relief to take care of the above pains. Further Shunya mudra will also be beneficial in this aspect.

➤ **To reduce the physical strain, maintain the mental well-being and relieve from academic stress.**

There are various steps of simplified exercises to be performed as advised by Vethathiri Maharishi. The simplified exercises will include 9 steps such as Hand exercise, Leg exercise, Neuro-muscular breathing exercise, Eye exercise, Kapalapathi, Maharasanam, Massage, Acu-pressure and Relaxation. Besides, the 12 steps of Surya Namaskar exercises and meditation will also need to be followed for a great satisfaction. If we follow these exercises in an earnest manner with dedication, we can get relief from all the strains and stresses to a desired level.

Thus the Yoga helps to have regular moderate-intensity exercise to get immune-boosting benefits that may help the body to fight infections, including Covid-19. The routine yoga exercises will help to burnout extra calories caused by poor dietary plan and to set off the effects of sedentary activities. The yoga exercise proves to be a mood-booster and can help students reduce stress levels and build emotional resilience. The yoga exercise proved to be a good factor to get adequate good sleep faster and improves sleep quality to boost the immune system.

Further, it can boost energy and overall well-being. The regular physical activity can help the students to optimize their health and well-being during the pandemic. The yoga exercise and the mindfulness meditation achieved the reduction in the feelings of anxiety and yoga is the perfect solution. Yoga practice had demonstrated number of positive benefits physically and mentally. The practicing of yoga promotes values that inspire a peaceful, environmental stewardship for the betterment of society and the earth.

Conclusion

The Covid-19 pandemic situations had consequently affected social, economic and

political sectors especially educational sector. The student community has faced lot of difficulties. The time has really come to a stage that the teachers have to be made to get ready for the online education and blended education. The in-service teacher training will also be of utmost useful in this online education system. The government has to ensure that the systems are in place by providing financial assistance to all the educational institutions, students and parents to ease the sufferings. The yoga practices will definitely make the students and the teachers to lead good well-being and reduction in academic stress to a certain extent.

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A CRITICAL REVIEW ON THE DEVELOPMENT OF ADMINISTRATIVE STRUCTURE IN MANBHUM DISTRICT AND THE NATURE OF PEOPLE'S CONSCIOUSNESS. (1858-1911)

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Abstract:

Since ancient times, Manbhum territory had been under Bengal or Banga. Until the middle of eighteenth century, the Manbhum region, then under Junglemahal, surrounded by mountainous range, dense forests, arid land and 'unhealthy weather', being ruled by major princes, was a semi-independent area. During the forceful imposition of the administrative system of British East India Company in the latter half of the eighteenth century, Manbhum showed a strong resistance against this oppressive foreign rule. To curb down these revolts the area of Manbhum was reduced and formed as a separate district in 1833 under the Non-regulating Act XIII but still the region was full of disturbances in different phases. In 1858, Manbhum became restless and fell in Sepoy mutinies. To avoid any rebellious outbreak in Manbhum, the British government took various measures to settle the problems under some of the administrative reforms under the direct intervention of the Viceroy. Various initiatives had been taken to mitigate the agitation till 1912, when the Manbhum district was ceded to Bihar and Orissa Province from Bengal a sequel to the partition of Bengal on 1st April, 1912. This paper tries to explore the different administrative measures taken by the British government in this area within the period from 1858 to 1911. It also deals with the development of the political consciousness among the people of Manbhum during this time

Keywords: Manbhum, administration, British, people, rule

Objectives of the study:

- ❖ To know the administrative facets of the British East India Company in Manbhum region.
- ❖ To learn the nature of the features.
- ❖ To get idea about the growing consciousness among the people in this area.
- ❖ To realise the legacy of the uprisings in this locality.
- ❖ To compare with other regions in India.

Methodology:

Primary sources have been utilized like reports, letters to prepare the paper along with the secondary sources to get a clear idea on this study.

Introduction:

The region of Manbhum had its ancient glory. Historically, during the reign of the great Mughal emperor Akbar, Manbhum was ruled by the Mandaran government of Bengal. According to H. Coupland, "The district takes its name from one of its most easterly parganas, at the chief place in which, Manbazar or Manbhum Khas, was the head quarters of the Junglemahals from 1833 1838, in the earlier of which the Manbhum district was

constituted.” It was surrounded by mountainous range, dense forests, arid land and unhealthy weather. Being ruled by the major princes, it was a semi-independent area. Because of its natural adversity, rude and disloyal nature of the inhabitants, the rulers could not be able to occupy this land or to bring it under full control for a long time. This area comprised of different tribes and castes like Bhumij, Munda, Kol, Mal, Bagdi, Bauri, Santals, etc. ‘The Bhumij are no doubt the original inhabitants of Dhalbhum, Barabhum, Patkum, Baghmundi, Bhanjabhum, and still they form bulk of the population in the adjoining estates. The tribal folk of this area were habituated in their own way of primitive simple life and independence attitude under the landlords with a little or no revenue payment. With the advent of British East India Company the intervention in this territory affected the socio-economical lifestyle of the inhabitants as well as the landlords. granted Diwani (right to collect revenue) of Bengal territory in 1765 from the hands of the Mughal Emperor Shah Alam –II, the Company started their journey for establishing and consolidating its sovereignty over the land along with Junglemahal including Manbhum region. The new form of administrative imposition, initiated by the Company was not accepted with a welcome reception. Being afraid of loss of their primitive life, privileges and socio-economic balance, this area got outburst into rebels. The initiatives of the Company to impose the revenue system and the procedure of collection encountered a severe opposition with the age-old traditional and primitive ethno-cultural inhabitants of the area. The people of this area responded against this forceful acquisition and unprecedented domination of the foreign rule with a serious antagonism. The tenants along with the zaminders

of the locality resisted against this annexation and burst out in a severe violent agitation. It happened in different phases while implementing inhabitants of Company’s administrative system over this territory. It continued in different phase along with the Chuar Rebellions, GangaNarayan Hungama, Santal revolts, Sepoy Mutiny. Ultimately, in 1858, under the rule of Viceroy, some administrative measures were taken to minimize the problems in this area till 1912, when Manbhum district was made a part of the newly created Bihar and Orissa Province a sequel to the partition of Bengal on 1st April, 1912.

Administrative reforms in Manbhum:

As J.C. Price observed, “Manbhum area was surrounded with jungles, a larger part of which was inaccessible, unpopulated and mouteneous and overspread with thick woods which renders it many places utterly impassable”, had been with its own identity of independence and war-like environment.¹ The Sepoy mutiny along with the other revolts had a significant impact on Manbhum area. The continuous economic exploitation of mahajans, encounter with arms, mental pressure, the famines, continuous drought, created a lot of problems in the life of Manbhum. The government could not succeed in solving these problems. Thus conflicts continued here and there. Therefore to mitigate the problems and dissatisfaction and to establish the peace and security for the public in this area the governments took some effective measures. For the benefit of the tenants, tenancy act in the Chotanagpur division was implemented.

Chotanagpur Tenancy Act was introduced for the benefit of the tenants. The government felt the need to satisfy the inhabitants of different attitude, culture, customs, and societal

institution with that of the others regions. With a view to give some privileges related to land revenue, the government changed the previous Acts and introduced Chotanagpur Encumbered Estates Acts. By this way the government tried to build a good relation with the zaminders and the tenants in this area.

The Bengal government wanted to settle the disputes regarding the rights and limitations on *pattani taluk* between zaminders and Collectors. In this regard, by section 16 of Regulation VIII of 1832, Act VIII of 1819 was modified and the power of holding *Pattani* sales was transferred from the civil courts to the collectors- that section was now been replaced but substantially the difficulty occasioned by the repeal of this section should not affect the zaminder injuriously. Act XXXIII of 1850 is still in force and by the preamble and first section of that Act, it is provided that when zaminders are entitled to apply for the sale of patnee tenures in which the right of sale for an arrear of next is reserved, a petition to collector shall be sufficient to bring the tenures to sale in accordance with clause 2 section 8 of Regulation VIII of 1819 and provided all the preliminaries therein directed to be observed.² By this, the authority to sale *Pattani* Collectors in Manbhum, It was said that as there would be no implementation of the Act of 1833 in Manbhum. There were also other difficulties in implementing the Chotanagpur Encumbered Estates Act in regard to revenue and civil case. As per the Act, revenue could be fixed after the discussion of civil court in consent with the Deputy Commissioner and the tenants. For the benefit of the riots or peasants, the rate of revenue was decided to minimize from 12% to 6%.³

Break up of Manbhum 1879-81: The territory of Manbhum was reorganized by this

period. Supur, Ambikanagar, Raipur, Shyamsundarpur, Fulkusma, Shimlapal and velaiddiha areas were ceded to the new district Bankura from Manbhum and it remained as non-regulated area.

Formation of Local self Government:
During this period, the administrative system was developed. The local self government began to emerge after 1870. The initiatives were taken to form the municipalities in towns like Purulia, Raghunathpur, etc. The responsibilities in regard to education, irrigation, health, construction of roads, postal system other public works were vested in the hands of the municipalities. Purulia Municipality was formed in 1869 comprised of 19 Commissioners. As per the Census report of 1872, the population under this municipality were 5695. For administering the mufassal areas out of municipal area Manbhum District Board was set up in 1900.

Census Report:

The first Census report was published in 1872 in Manbhum. The total population was 694498 persons. Out of these the tribal were 232777 i.e. 23.3%.⁴

Communication :

During the rule of Company, there was lack of roads communication till 1854. The Sarak-e- azam by Sher-Shah was reconstructed and named as Grand Trunk Road, which stretched along Manbhum by 43 miles. Till 1874, 500 miles were constructed within Manbhum area.⁵ In regard to rail communication, East India Cord Line was constructed, Bengal Nagpur Railway started the work and constructed Asansol-Bilaspur Railway Line, in 1889, Karagpur-Gomo Railway line in 1903 and Purulia-Ranchi rail line in 1907.

The Postal system, introduced by Lord Dalhousie, gradually increased in this area, doubled by 1870-71. Letters, newspapers, parcels and books from the 56 post offices in the district were increased.⁶ The Health centres were established in Purulia, Jhalda, Raghunathpur, Chas, Katras, Gobindapur and Barabazar area till 1911.

Education:

The education system was took a positive turn after the Company Rule. During Company rule, as per Hunter's Report, only and first government school (now, Zilla School) was established in Manbhum in 1853. Since then an encouragement was noticed in the middle class family for education. In 1870-71, the number of schools were 23 and the students were 960 which was increased in 1872-73 by 182, 5232, and in 1901-02 it was 727 and 19728 respectively. As per the census in 1901, the number of literate person were 47231, 4.2% of the total population in Manbhum.⁷ Regarding girls education, till 1908-09 the numbers of girl student was 1997 including the numbers in co-ed schools.⁸

Law, Order and Justice:

Previously, the per the historian, Manbhum was notorious for gang-robbery and general lawlessness. There was a considerable increase in the number of cognizable offences in 1871 over that of the previous year. The chief questions of the police interest in Manbhum, in both 1871 and 1872 were the efficiency of the ghatwali or rural police. The machinery for protecting persons and the property consists of the regular or District Police, the village watch or rural force. The regular police consisted of the following strength at the end of 1872- 3 superior

European Officers, namely, one District Superintendent, and two Assistant Superintendents: 3 subordinate Officers(Rs. 100 and upwards)and 60 Officers (on less than Rs. 100 a month: 10 mounted police constables and 262 foot police constables. The census of 1872 returns the area of the district at 4914 sq. miles and the population at 995570. According to these figures, the total strength of the regular police force is 1 man to every 2945 of the population.⁹ The rural police for watch and ward of the villages in the interior of the district, consisted in 1872 of 7267 men. each village watchmen has on an average 31 houses under his charge.

In 1909, the regular police force consisted of a District Superintendent of Police, a Deputy Superintendent, 6 inspectors, 46 sub-inspectors, 44 head constables and 358 constables, representing one policeman to every 9.09 sq. miles and to every 2853 persons. The rural police force consisted of 2683 chaukidars under act of 1887. There were besides 1974 ghatwals of different degrees namely, 12 taraf sardars, 11 sadiyals, 504 village sardars, 1384 tabedars, 40 digwars and 23 naib digwars, whose services were remunerated by service tenures.¹⁰

Conclusion:

Manbhum district with all its arid region and disloyal attitude had gone into several administrative changes in different phases. The forceful implementation of this administrative facets including revenue system as initiated by the British East India Company created a huge disturbances in Manbhum. The primitive lifestyle resisted against the exploitation and oppression. Thus it remained as a non-regulated area. After 1858, the British government took the various measures to bring Manbhum into the main current,

but Manbhum did not surrender by showing its agitation and resistance during the rule of British. The administrative development could not be taken place smoothly. During the period of 1858-1911 many steps were taken in regard to revenue system, police, law, judicial administration, education, communication but it was not quite enough to solve the problems of Manbhum. But still the growth of a political consciousness was noticed in the middle class in Manbhum district. In 1912, Manbhum was ceded to the newly formed Bihar and Orissa Province from Bengal. This people of Manbhum protested against this inclusion into Bihar Government and started the language movement to remain a part of Bengal.

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FUNCTION OF THE LABOUR ORGANIZATION

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ABSTRACT

Employee welfare is justified for several reasons. A typical worker does a lot of work like digging coal from earth, fetching and refining oil, to build dams for society. They look after necessities as well as luxuries of people in society. Thus, welfare measures are a must for them. Welfare measures are going to have a great impact on workers' productivity. Thus, a worker show safeguards economic and social factors of the industrial economy needs a boost with welfare activities. Welfare may help retain the employee. Most welfare facilities are hygiene factors according to Frederick Herzberg, they create dissatisfaction if not provided. Replace dissatisfaction, place an employee in favourable mood, provide satisfiers, and then motivation will take place. Welfare facilities, besides removing dissatisfaction, help develop loyalty in workers towards the organization.

Introduction

Labour welfare is one of the concerns which has captured the alternation of all the stake holders of the nation. Welfare means good for all. A welfare state aspires to give full and free development of human personality apart from the materialistic terms of human freedom and progress. India has adopted the philosophy of being welfare state. Therefore,

going by the norms of a welfare state, India tries to grant justice, equality and establishes a social order where there is more equal distribution of income for every citizen, a basic minimum real income, irrespective of the market value of one's work and property. According to T.W. Kent, a welfare state provides a wide range of 'Social Services' to its citizen which includes education, health, so on. The concept of welfare keeps on changing according to requirements of the nation and its people.

Workmen's Compensation

All workmen, including supervisors employed in the occupations covered under the Workmen's Compensation Act, 1923, should be eligible for compensation for work injury. Wage limit for eligibility should be removed. 13.24. A scheme of Central Fund for Workmen's Compensation should be evolved. All employers who are subject to the workmen's Compensation Act should pay to this fund a percentage of total wage as monthly contributions to cover the cost of the benefit and of administration. The fund should be controlled by the Employees' State Insurance Corporation. Periodic cash payments may be made to injured workers and their dependents by the Corporation through its local offices in

the same way as payments are made at present for various benefits under the ESI payments are made at present for various benefits under the ESI payments are made at present for various benefits under the ESI scheme. Medical care to injured workers should be provided by the Corporation. A similar arrangement in respect of mines may be made by the Welfare Commissioners who control various welfare funds for coal, mica and iron ore mines.

a) Contract Labour

Contract labour are not enrolled in the muster roll of the establishment and the are not paid directly by the establishment. A contractor engages contract labour is an organization. The benefits of engaging contract labour by an organization are manifold – i) Cost of production is low. ii) The organization does not have to pay benefits like leave wages. iii) Reduction in the administrative burden on the organization. There are contract labour working in many of the organization in different degrees. Their presence is more visible in construction works and mining activities. They are also engaged in mills, press, quarries, agricultural implements, brick making, tanneries etc. The labour are mostly unskilled, but very small number of them are skilled to highly skilled like masons, blacksmiths carpenter, filter and driller. Contract labour is broadly divided into two categories namely.

Organisation and Administration of Crèches

Royal Commission on labour in 1931 gave stress to form crèches at work place. At that time, the limit of women workers was 250. It suggested to provide the same even if the number of women workers is less than 250. In the year 1934, Factories Act incorporated and

made it mandatory to maintain crèches in factories that employed more than 50 women workers. The provincial government were authorized by Government of India to make rules under the act. The Factories Act, 1948, Section 48 provides for setting up of crèches in every factory where more than 30 women workers are employed. The crèches keep children up to 6 years of age and it is run by a trained women who can look after infants and children. The crèche must be sufficiently far from the factory to prevent any health hazard for the children. The crèche must be built with proper furnishing and equipments. There must be sufficient number of attendants (female) appointed for smooth functioning of the crèche. The mother is allowed to visit her child for two times, fifteen minutes (min) each during the working hour in order to nurse her child. There must be adequate arrangement for food items for the children. The crèche should be equipped with toys, first aid, cradles, drinking water, soap, towels, feeding bottles, utensils etc. for the children. Hygiene and sanitation must be maintained. The attendants also need to be given adequate facilities to help them execute their responsibilities in smooth way. Committee on labour welfare made certain important guidelines to maintain and improve crèches in factories – 38

- a) The crèches must be well furnished and properly supervised by a trained personnel. The standard maintained for large group of children must be continued in case the children number drops for whatever reason.
- b) Small organizations employing 10 or more women must maintain a common crèche facility on joint basis.

- c) Crèches must have nurseries / kindergarten in it for the proper upbringing and growth of children.
- d) Community crèches must be set up near residential areas, labour colonies, central location of cities and towns by municipal bodies, local bodies, State Government, to help working mothers. Thus from the above discussion it can be derived that the crèche facilities are a must for women workers to help them execute their professional and personal obligations without much of difficulty. The crèche facilities can be provided by the focal bodies, public authorities or by virtue of provisions in legislations. The crèches must be appropriately located and consist of required equipments and trained nurses who are supposed to work under the supervision of a women in charge having prescribed qualification to look after the children. Proper food, hygiene and sanitation for both children and the attendants must be provided. In the factories where less than 20 women workers are working, the state government may exempt that factory by notification in the Official Gazette. In order to run the crèches where women employees/ workers are less than 20, rules are made whereby, the women and widows working in the factory must report to the Chief Inspector every six months. The crèche facilities are also extended to the contract women workers according to the Contract Labour (Regulation and Abolition) Central Rules, 1971. It spells out that in every establishment where 20 or more women are ordinarily employed as contract labour, there must be two rooms of reasonable dimension,

provided for use of their children, under the age of 6 years. One room be used as bedroom and the other as play room. The bed room must consist of adequate number of cots and beddings and the play room must be provided with sufficient number of toys and games. The crèche facilities are who provided under the Mines Crèche Rules, 1959.

The Coal Mines Welfare Commissioner and the Chief Inspector of Mines respectively are the competent authorities to administer and enforce the Rules in respect of Coal Mines and Mines other than coal. The National Commission on Labour has recommended that the standard of crèches need to be upgraded with the changing times, the labour welfare activity must have crèches as its part and State government must ensure it in all of the factory units however small they may be and finally, the children of the women workers employed through the contractors should also be covered by this facility.

1.Full Employment

Full employment of men and materials is the first and foremost objectives of a welfare state. Men want happiness and employment is a pre-requisite for it. Therefore, in the pursuit of human happiness, it is necessary that all those who want employment and are fit for it must get it. In absence of full employment, those who have employment can not maximize their happiness as they have more dependants. Employment can be generated only by the Government initiatives by examining of its own economic activities. As the population keeps on growing and the private employers restrict themselves for their economic gains, it is the duty of the state to provide employment to its people.

2. Maximisation of National Health

A welfare state needs to secure the per capita income in the country as well as ensure that it keeps on increasing, so that living standards of the people can improve. This objective can be achieved by expanding a technologically progressive economy and increasing production of national wealth. All the endeavour of welfare must be achieved through a balanced economy.

3. Equitable Distribution of Wealth

The above objectives of a welfare state need to be achieved by means of directing its policy towards – a) Providing equal opportunity to all citizen. b) Equitable distribution of income and wealth c) Prevention of concentration of economic power in fewer hands. In simple words, a nation must provide work to all, a living wage to meet the basic necessities and opportunities with a view to ensure a decent life standard.

4. Implementation of Social Security Schemes

A welfare state must provide assistance to individuals during contingencies like unemployment, sickness, disablement, old age, depth of the bread winner etc. This helps the people of a nation to live with a sense of dignity in case of any unforeseen or known risk.

5. Provision of Welfare Facilities

A welfare state aims to achieve a nation of social equality and justice to all. This objective is achieved through providing welfare facilities to its people like proper accommodation, compulsory and free education for children, improvement in public health, nutrition, standard of living etc. Thus it is

observed that development and growth of welfare in India and to be specific labour welfare is at the core of the nation. The workers/labours working in organized as well as unorganized sector of the Indian economy are the part and partial of its population in total. Therefore, it can be said that labour welfare comes automatically into play when discussion regarding a welfare state is being done.

Labour welfare after independence:

There was widespread understanding that labour welfare has positive impact on labour productivity and reducing industrial unrest. At the same time, rise in the number of central trade union like INTUC (1947), HMS (1948), UTUC (1949) gave further encouragement to growth of labour welfare movement.

Rege Committee recommendation and the experience of Wilfrid Garrette led to formulation of the Factories Act, 1948 which come into effect from 1st April, 1949.

The Constitution of India in its Directive Principles have stated that “the state shall strive to promote the welfare of people by securing and protecting as effectively as it may a social order in which, justice, social, economic and political, shall inform all the institution of national life”.

CONCLUSION

The Labour Welfare measures (LWM) are privilege for every employee, without that employee feels discomfort and ill-fated in the organization. However this kind of environment makes direct impact on labour performance, productivity and of course their satisfaction at workplace. From the above review it can be concluded that, there is significant relationship between Labour Welfare Measures (LWM) and

employee satisfaction at workplace. Thus, now-a-days LWM does not remain as just act that bound to follow by employers but now it becomes need of employer since implementation of this resulting into attracting better workforce and reducing turnover, contributes to increased job satisfaction, retention and increased performance.

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THE IMPACT OF COVID19 ON INDIAN INTERNAL LABOUR MIGRATION

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Abstract

This paper examines the impact of COVID-19 pandemic on migration. The rapid spread of the pandemic caught countries across the world off guard, resulting in widespread lockdowns that clamped down on mobility, commercial activities and social interactions. In India, the pandemic precipitated a severe 'crisis of mobility', with migrant labourers in many major cities seeking to return to their hometown. Narratives of the COVID-19 struggles of Indian migrant workers have either overlooked or trivialized the gender perspective. The experience and impact of COVID-19 on women migrant workers are different from their male counterparts, vis-à-vis the process of migration. Special care needs to be taken in the case of women migrants. As we have shown, women's issues have been largely invisibilised in both the narrative and policy responses by the state. This needs change

which not only protects migrant women at the workplace but also provide social support like crèche facilities, adequate sanitation and healthcare facilities need to be ensured. Schemes to ensure better participation in the labour market through self-help and also access to finance and credit schemes also need to be further incentivized so that migrant women have a more robust support structure available to them. Moreover, it is important to ensure that direct cash transfers are provided into the hands of migrant workers. With the loss of jobs, remittances to their respective households, a loss in purchasing power of these workers will result in a depressed demand even if normality is restored in the future. Cash in hands of workers ensures that workers have enough resources to sustain during any crisis and also ensure that some kind of consumption is restored in the future.

Key Words: COVID-19 pandemic, labour migrants, Social Security, Employment, Social Protection

Introduction:

The commencement of the lockdown generated widespread panic among migrants across India's major cities and states of destination, kicking off concerted attempts to return predominantly to rural hometowns in the states of origin. From the scale of the attempted exodus, it is evident that the government did not account for India's enormous magnitude of internal migrants, with the four-hour notice preceding the first lockdown taking migrant workers by surprise. The shutdown of commercial activities effectively cut off the primary source of income for many of these labour migrants, leaving them with little or no resources to ride out a twenty-one-day lockdown period which was likely to be the first among a number of consecutive nationwide lockdowns.

This paper is divided into four sections. First, the paper gives an overview of the characteristics of internal migration in India in terms of numbers, streams and gender through documentation on existing data. This section lays the foundation of the paper by highlighting how the COVID-19 pandemic affected migrants through an analysis of various strands. Secondly, the paper examines the gendered aspects of COVID-19 on migrant workers, since most of the narratives, albeit limited, were male-centred. The third section gives an account of mental health issues of migrants, and the fourth section highlights the limitations of social security provisions that failed to address the multidimensional vulnerabilities faced by migrants. This section presents an overview of laws and policies related to migration, known vulnerabilities and mobility-related issues, and the larger 'invisibility' of the migrants as a key contributor to the unprecedented scale of the crisis during the lockdown. The fifth section

examines the roadmap for inclusive migrant policies.

Statement of the Problem

This paper examines the impact of COVID-19 pandemic on migration. The rapid spread of the pandemic caught countries across the world off guard, resulting in widespread lockdowns that clamped down on mobility, commercial activities and social interactions. In India, the pandemic precipitated a severe 'crisis of mobility', with migrant labourers in many major cities seeking to return to their hometowns. Their desperate attempts to return home by any means available rendered the lockdown ineffective in several areas, prompting clashes with authorities, last-minute policy relief and, eventually, the arrangement of transport measures. This paper aims to shed light on the vulnerability of India's internal migrants in terms of their mobility, gender and mental health. In addition, it critically analyses the limitations of public policy in addressing migrants and suggests recommendations for the way ahead.

Section I: Internal Migration in India:

Last Residence' metric, thus accounting 37.7 per cent of the total population (Registrar General of India 2011). Based on census trends, we estimate about 600 million internal migrants in 2020. Among this, one-third are interstate and inter-district migrants which accounts to 200 million, and within this 200 million, two-thirds are estimated to be migrant workers that roughly constitute 140 million (Gupta 2020).

By all accounts, these numbers are enormous. If we have a closer analysis, we find that most internal migrants in India are short-distance intra-district migrants, with almost 62 per

cent according to the 2011 Census. Long-distance interstate migrants accounted for 12 per cent of internal migrants, which, when compared to other developing countries like Brazil and China, is quite low. Research has pointed to a number of reasons; most importantly among them is the non-portability of social security benefits like subsidised food procured through the public distribution system and the constraints on jobs at the destination due to domicility restrictions (Kone et al. [2018](#)).

Another point to be noted is that a significant number of migrant workers are temporary or seasonal migrants, with 21 out of every 1000 migrants classified as a temporary or seasonal migrants in 2007–08 (Keshri and Bhagat [2013](#)).

Section II: The Missing Narrative of Gender

Narratives of the COVID-19 struggles of Indian migrant workers have either overlooked or trivialised the gender perspective. The experience and impact of COVID-19 on women migrant workers are different from their male counterparts, vis-à-vis the process of migration.

While women outnumber men in internal migration in India, it is often identified as part of marriage or associational migration (Srivastava [2011](#); Verick [2017](#); Rajan and Sivakumar [2018](#); Rajan and Sumeetha [2019b, b](#); Rajan et al. [2020](#)). This generalisation is one of the inherent reasons for the invisibility of female labour migrants. It is undoubtedly obvious that marriage and associated migration as part of the social practice of patrilocal and increased care work responsibilities are core reasons for the majority of women withdrawing from the labour force. However, women's employment status after

marriage migration is highly misunderstood and mis-measured, due to the fact that many women report marriage as the reason for migration, even though they immediately enter into jobs in the newly migrated area (Mehrotra and Parida [2017](#); Parida and Madheswaran [2020](#)). In addition, the study conducted by Agnihotri et al. ([2012](#)) points that the movement of women is greatly oriented towards struggle with social, economic and political forces along with the policies that influence internal migration patterns and their outcomes for women.

At this juncture, it is vital to visibilise three predominant categories of vulnerable women: those who belong to the lower strata of class, caste and geographical location. The first is the left-out women due to male migration. Male migration to urban areas, leaving their spouse, children and extended family behind, has been mainly due to lack of employment opportunities, agricultural crisis and small landholdings in rural areas and better opportunities in urban areas (Keshri and Bhagat [2013](#)). This had structural as well as cultural constraints on the left-out women (Rai [2020](#)). Increasing number of female-headed households in the rural areas has exponentially increased women's responsibility inside and outside the house, often engaging in the traditional occupation or agricultural and allied activities the man left behind, in addition to the care work and household management. However, such women are neither part of welfare programs and schemes nor migration policies (Rai [2020](#)).

Section III. Labour Migrants and Social Security Provisions:

Over 90 per cent of India's economy is supported by informal sector activities. There are varying degrees of informal economic activities,

but the key feature of informal work is that organisations are removed from 'formal' oversight structures, and workers are left to fend for themselves. There may even be the extension of 'informality in the formal sector' (Dhanya 2013). This is evident from the point that the increasing employment opportunities even in the organised sector mainly accounted for informal workers (Mehrotra 2019).

Thus, two problems arise. first, the workers may be entirely outside the ambit of certain social benefits and key legislation. Second, the prevalence of informality in the formal sector results in shifting responsibilities and, ultimately, less oversight. Certain other acts, such as the Unorganised Workers' Social Security Act and the Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act (1996) also pertain to migrant workers, but limited in applicability due to various reasons. Moreover, India is yet to sign the flagship ILO Convention no. 102 [Social Security (Minimum Standards) Convention, 1952], which guarantees social security coverage to all workers, including informal workers. The Unorganised Workers' Social Security Act, 2008, covers social security measures limited to (a) life and disability cover, (b) health and maternity benefits and (c) old-age protection, and any other benefit as determined by the central government.

With regard to the Building and Other Construction Workers Welfare Board (BOCWWB), where a predominant section of migrants is engaged, it is estimated that around 56 million workers are in the construction sector, and out of this, only 32 million workers are registered. As of December 2015, an amount of Rs. 254.96 billion was collected as cess under the

BOCWWB, out of which only 53.71 billion had been spent for the welfare of registered workers (Chandrasekhar et al. 2017). On 24 March 2020, the Union Labour Ministry had issued an advisory to all states/UTs to provide financial aid to construction workers out of the cess collected and the advisory mentioned that about 5200 billion is available as cess fund (Press Information Bureau 2020a). As per the advisory, around 35 million workers are registered under the act as of 2020.

Section IV: A Roadmap for Inclusive Migrant Policies:

The adverse impact generated due to COVID-19 crisis is multidimensional and it is to be seen whether migrants will be able to come out of this vulnerable situation to restart/redirect their migratory journeys. The seasonal or circular migrants represent predominant internal migration in India and belong to lower socio-economic groups therefore adversely placed in the labour market (Srivastava et al. 2020). It is an undeniable fact that sound socio-economic policies can mitigate the ill effects of pandemic and the wrong ones magnify the problems. Based on lessons learned during the COVID-19 pandemic and our own empirical observations, we propose the following measures to better managing the future of internal migration:

Employment

Studies show that employment provisions available in a locality even at low wages reduce seasonal distress migration. For example, analysing the original survey data from three states of India, Imbert and Papp (2018) prove that the availability of employment in local public works significantly influences out-migration

despite the higher earnings available outside the villages. The employment provisions available locally for migrants need to be strengthened in order to reduce the gap between income at source and at the destination. Local income generation also comes with more assurances and proximity to safety in case of unprecedented circumstances such as COVID-19. This can be achieved either by expanding NREGA or by creating more by increased government spending into local public works.

Social Protection

PDS rations need to be supplied irrespective of migrant status during a national crisis. The One Nation, One Ration Card scheme, expected to be operational in 2021, will go a long way towards this. Along with this, it is important to strengthen the institutional mechanism for supporting migrants by cash transfers and extending food subsidies. The NCEUS-based working papers and reports can provide the foundation for the formation of a social protection framework in the future (Government of India 2017b). Moreover, it is important to ensure that direct cash transfers are provided into the hands of migrant workers. With the loss of jobs, remittances to their respective households, a loss in purchasing power of these workers will result in a depressed demand even if normality is restored in the future. Cash in hands of workers ensures that workers have enough resources to sustain during any crisis and also ensure that some kind of consumption is restored in the future.

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to strengthen the institutional mechanism for supporting migrants by cash transfers and extending food subsidies. Special care needs to be taken in the case of women migrants. As we have shown, women's issues have been largely invisibilised in both the narrative and policy responses by the state. This needs change which not only protects migrant women at the workplace but also provide social support like creche facilities, adequate sanitation and healthcare facilities need to be ensured. Schemes to ensure better participation in the labour market through self-help and also access to finance and credit schemes also need to be further incentivised so that migrant women have a more robust support structure available to them.

Health

Migration in post-lockdown scenario will create highly vulnerable situation as most of the urban PHCs are in accessible for migrants due to various reasons. Moreover, the accommodation and sanitation facilities available for migrants will make them further vulnerable. The mental health concerns of the migrants need to be considered, because they face enormous stress, anxiety and mental duress at the destination even under normal circumstances. The COVID-19 crisis has exposed the vulnerability of migrants in times of crisis—migrant mobility must be facilitated to or from source on a priority basis. Restricting mobility at the outset only delays comprehensive resolution as was observed in source states that received return migrants after a few weeks and saw a spike in cases.

Governance

Comprehensively restructure the oversight and governance mechanisms for

migrants in urban areas. The dichotomy of urban growth and migrant oppression must be addressed. A report by the Aajeevika Bureau has suggested a number of issues in this regard, such as the lack of political agency of migrant workers, misaligned local governance initiatives and discrimination based on origin, caste, ethnicity or sex (Thomas et al. 2020). Without an overt attempt by state governments to regain trust and inform migrants of their value to the urban economy, local employment will remain more lucrative and convenient. However, governance can only be effectively implemented with an accurate idea of the extent of the problem. And for that, real-time, accurate data are required. The central government should include improved data gathering instruments, which can be handled digitally through a central database. More frequent migration surveys can also be held, which track mobility trends and constraints in a more accurate manner.

Conclusion:

This paper provides insight into the contemporary migrant crisis due to COVID-19, by examining the condition of internal migrant labourers with respect to gender, mental health and social security provisions. Any effective solution to the present migrant crisis requires accurate data on internal migrants which would render visibility to the invisible yet pervasive categories of labourers. Many migrants remain excluded from various governmental schemes due to their 'neither here, nor there' status. This should be done in alignment to the intent–impact gap analysis of such schemes. At this juncture, it is critical to revisit NCEUS recommendations and effectively implement them without diluting the specificities. It is also necessary to form a migrant

collective for better voice and political agency of migrants.

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MARRIAGE ENRICHMENT: TO HOLD THE TIES OF MODERN INDIA

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Abstract

Healthy and happy marriages have extraordinary social and economic benefits for individuals as well as their children. However, despite the countless benefits of a happy and healthy marriage, divorce rates continue to be increasing around the globe. Indian census data reveals a dramatic increase in marital problems which, considering its numerous ill effects on individuals involved, their children and in turn on the society, is not a healthy trend. The rapid social, cultural, economic and gender role alterations have initiated a tremendous transformation in the Indian understanding of marriage as an institution. This article describes the changing marital trend in modern India with a focus on the rapidly rising divorce rates and shifting cultural outlooks. The paper emphasizes the need for promoting healthy marriages and recommends a culturally appropriate marriage enrichment program as a viable solution.

Introduction

Marriage has been the most basic and significant social relationship in the history of mankind. **Landis** in 1954 wrote, "Marriage and family are not optional; they are necessary, they meet man's deepest needs". Marriage provides a person with an opportunity to securely satisfy

his needs for companionship, affection and sexual expression without a hitch.

It is the most dynamic of all social institutions, probably a difficult and challenging human relationship. The union of two individuals in a relationship intended to last a lifetime requires great effort to build and maintain. Nevertheless, those who manage a successful relationship enjoy several benefits. Healthy and happy marriages have extraordinary social and economic benefits for individuals as well as their children.

Happy and stable marital relationships result in family stability and promote the physical, social, spiritual and emotional wellbeing of adults (**Adler-Baeder, Shirer & Bradford, 2007**). Physical and emotional health, financial stability and wealth as well as sexual satisfaction are found to be better in happily married couples (**Waite & Gallagher, 2000; Antonovics & Town, 2004**). According to **Oliya, et.al (2011)**, one of the key features of marriage is the happiness the couple enjoys from their relationship.

Correspondingly the children of happily married couples have better physical and emotional health, better academic performance, better relationships with their fathers and mothers, lesser possibility of drug and alcohol abuse, lesser teenage pregnancy rates, fewer behavioral

problems as well as decreased risk of divorce (Carlson, 2006; Adler-Baeder, Shirer & Bradford, 2007; Wilcox et al., 2011). Numerous researches prove that children who grow up in a happy, healthy and stable marriage tend to do better in life (McLanahan & Sandefur, 1996; Seefeldt & Smock, 2004; Goldberg & Carlson, 2014).

Healthy marriages are the foundation of strong societies, for they are the backbone of strong families. Stable marriages yield stronger societies since marriage helps children become more successful (Ribar, D C, 2015), create healthy citizens (Lunau, K, 2014; Sifferlin, A, 2015) and contribute positively to the economy (Thomas, A & Sawhill, I, 2005).

On the other hand, unhealthy marriages cause several harmful effects on couples, their children and the society. Divorce leads to acute psychological and emotional problems in both partners. Divorcees are found to have higher admission rates in psychiatric clinics and hospitals; and often suffer from anxiety, depression, anger, feelings of incompetence, rejection, and loneliness (Gahler, 2006; Kendlar, Hettema, Butera, Gardner, & Prescott, 2003). The severity of the trauma increases with the increase in the duration of marriage (Ramachandrapa, 2012). Divorced women are found to experience more depression, anxiety, stress, loneliness, social interaction anxiety, anger outbursts, and total anger than happily married women (Ariplackal & George, 2014; Kumari, 2016). Subjective well-being was also found to be significantly lower in divorced women (Kaneez, 2015).

Children of divorced couples are found to have more emotional problems than children from intact families (Jurma, 2015). Marital

disharmony has the potential to create a major turmoil in children's lives, a turmoil that can have long-term consequences on their psychological well-being and adjustment, education, family formation and dissolution, and intergenerational social relationships (Amato, 2014; Garriga, A., & Harkonen, J. 2009). Studies also reveal that children from broken families experience pessimistic feelings and report low self esteem, academic performance, familial relationships and everyday functioning (Carlson, 2006; Cartwright, 2006; Scabini and Cigoli, 2004). Children of divorcees, especially adolescents are found to be socially struggling, aggressive, more likely to have weaker relationships with peers and have fewer close friends (Jeyaseelan & Munuswamy, 2016).

However, despite the countless benefits of happy and healthy marriages, and the numerous detriments of marital discord, the divorce rate continues to be increasing around the globe. India, even though, among the countries with a low divorce rate, shows a similar fashion.

Changing Marital Trend in Modern India

Indian society is "collectivistic" in nature; it encourages interdependence and co-operation, where family forms the focal point of the social structure. In India, from time immemorial the institution of marriage has been deified as a sacred duty, significantly influenced by spiritual and religious traditions (Kallampally, Oakes, Lyons, Greer, & Gillespie, 2008). Each religion and caste has its own traditions and practices that control and manage the institution of marriage (Kallampally et al., 2008; Nambi, 2005).

Marriage is the indispensable social institution for family life in Indian society. Marriages are generally arranged by the family

(Behere, Rao, & Verma, 2011; Srivastava, 2013) and this still remains the norm, both statistically and preferably in India (Fuller and Narasimhan, 2008). Marriage is rather seen as the union of two families than the union of two individuals (Stanley, 2012).

Indian marriages were renowned for the sense of perpetual commitment and bonding and the element of sanctity attached to it. Marriage was for a lifetime with better understanding and mutual respect and served as a shield from social vulnerabilities. Modernization and urbanisation have dispersed families from their hometowns, bringing in alarming figures of divorce, separation, marital violence, intergenerational conflicts, and so forth (Sonawad 2001), revealing the changing condition of marriages in India.

The divorce rates have been shooting over the last few decades. Divorce and separation together constituted 0.07 percent of the married population in the 2001 Census, while the number has amounted to 0.8 percent as per the 2011 Census. In 2011, 0.24 percent of the married population reported themselves as divorced (13.6 lakh individuals) and 0.56 percent of the married population are separated. (Indian census data, 2011). The divorced/separated population is proportionately small, but its magnitude in numbers is huge.

Percentage of divorced or separated among ever married in India

Year	Percent	Number
1971	0.44	13,61,600
1981	0.52	20,53,087
1991	0.40	20,44,377
2001	0.65	32,45,954
2011	0.77	47,62,680

Source: For 1971, 1981, and 1991, Indian census data as reported in United Nations: Demographic

Yearbook: Historical supplement 1948-1997, 1999; For 2001 and 2011, Indian census data from C3 Table, Census of India 2001, 2011.

The census data reveals a dramatic increase in marital problems in our country which is alarming in view of the various negative outcomes associated with it as discussed earlier. Considering the stigma attached to divorce in India, the number of people having marital problems will be far more than what is revealed in the census data. The rapid social, cultural, economic and gender role alterations have initiated a tremendous transformation in the Indian understanding of marriage. The last decades have seen Indian families struggling with the same pattern of marital tension and dissolution and forms of family violence that has affected the western countries since the 1960s which pushes the future and well-being of the Indian family into uncertainty (Carson, Carson, & Chowdhury, 2007; Das, 1999). The pandemic season proved to be an unmasking and exposing period for Indian marriages. Marital problems and conflicts were reportedly on the hike especially among already distressed couples (Maiti, Singh, Innamuri, & Hasija, 2020).

Factors Contributing to Marital Distress

Literature review of various studies examining the reasons for rising marital distress and divorce among Indians found, socio-cultural changes, the shift from joint family to nuclear family, educational and financial empowerment of women, a change in values, and personality factors as the major causes (Ariplackal & George, 2014).

The swift economic advancement, urbanization and the shifting cultural norms are

influencing modern Indian marriages. The extreme focus on career development and wealth has negatively impacted the quality and stability of marital relationships. Family and marital life are often given very low priority. The pressure of modern work life also appears to have spilled over into marital relationships leading to divorce and separation.

Earlier women used to tolerate all kinds of abuses and violence by the husband and in-laws in fear of non-acceptance from society and their own family and also because of the lack of financial freedom. They had forced themselves to continue unhappy marriages. Things have changed; the large variety of opportunities for women through education and employment made them more economically independent which strengthens them to leave abusive or unacceptable relationships.

The majority of divorce in India is due to lack of adjustment and understanding (Girase, et al., 2016). In a study conducted by Faye, et al. (2013) interpersonal problems between spouses were found to be the most common single reason for divorce (34%). Ramachandrappa (2012) found that the real reason for divorce is a lack of understanding and communication between couples. The study also revealed lack of time at home, erratic working hours and work pressure as negatively affecting marital harmony. Similarly, Vasudevan et al., (2015) identified communication problems and lack of marital adjustment to be the actual reasons for divorce. Alcoholism and resulting physical abuse were also identified as a leading cause.

Domestic violence and real or perceived excessive interference from the in-laws are also repeatedly discovered to be a reason for instability

in Indian marriages (Ghosh, 2015; Grover, 2009; Mand, 2008). Kumari, (2016) discovered physical and mental harassment by spouse or in-laws, male dominance as well as extramarital relationships as the major causes for increasing marital problems. Mattoo and Ashai (2012) found cruelty from the husband as the primary reason for divorce, whilst, Hussain (2014) discovered demand of excess dowry and maternal uncle's dominance as the contributing factors. Ariplackal and George (2014) found psychological resistance and personality attributes as the foremost reasons for marital distress among newlyweds.

The loosening of social ties as a result of urbanization weakened the influence of extended families and the traditional community on couples leading to marital instability. Another major factor is the growing individualism leading to a lack of marital adjustment. The shift from arranged marriages to the so-called 'love marriages' is another reason for the rise in divorce and separation rates. Indian youth are adopting an unrealistic expectation, being swept away by the influence of media. Love is misunderstood as a feeling that brings happiness without hard work.

Modern India has started to view marriage as "an exciting union which has, as its main purpose, the involvement of both partners in the adventure of actualizing each other's potential" (Otto, 1970). Failure to commit to and achieve such a goal by partners results in marital disharmony which deteriorates further if not intervened on time.

A tangible solution lies in educating the couple to value the relationship, standing for each other in good and bad times, respecting and loving each other and living as good companions. All the reasons stated above underpins the need for

marriage enrichment programs otherwise known as marital relationship education, which will create awareness about the significance of a healthy marriage, enhance marital skills, and will also help to build more realistic expectations about marriage (Halford, Markman & Stanley, 2008).

Marriage Enrichment: Concept and Definition

Marriage enrichment is a generic term that refers to preventive programs designed to help married couples increase their relationship satisfaction and avoid marital breakdown. These programs have been developed in response to a multitude of technological, religious and social changes in our society. They exist with the aim of enabling good marriages to grow and develop. Marriage relationship Education (MRE) is a preventive intervention in the field of marital relationships. It is an established method of intervention with the potential to reach couples and improve marital functioning. MREs serve to promote the development of healthy intimate relationships (Halford, Markman, Kling, & Stanley, 2003). Marriage and relationship education provides knowledge, skills, and ideas that aid individuals, couples, and families to establish and maintain healthy relationships (Markman & Rhoades, 2012).

Enrichment programs are marital health promotion interventions (Van Widenfelt, Hosman, Schaap, & van der Staak, 1996) classically designed to assist couples who wish to boost their relationship satisfaction (Silliman & Schumm, 2000). Marriage enrichment is defined as the systematic effort, dynamic, experiential, educational, and preventive in nature to improve marital functioning. It is founded on a positive and growth-oriented view that people and relationships have strengths that can be utilized

and improved. In a broad sense, relationship education is: "Efforts or programs that provide education, skills, and principles that help couples increase their chances of having healthy and stable relationships." (Markman & Rhoades, 2012).

Despite the disparity in format and scope, all marriage enrichment programs strive to strengthen relationships, build interpersonal skills, and prevent marital distress.

Marriage Enrichment: History

Marriage relationship education originated in grassroots as faith- and community-based programs hoping to strengthen marriages in the 1950s and 1960s (Hunt, Hof, & DeMaria, 1998). Since then, it has mushroomed throughout the western world (Harris, Simons, Willis, & Barrie, 1992), is being delivered in a range of public as well as private settings and also receives a significant amount of public funding. However, the reach of these programs to the Indian population remains limited regardless of its remarkable growth.

Marriage Enrichment: Rationale

Married couples who attend MEP show significant improvements in how they interact with each other (Blanchard et al., 2009) and their overall marital quality is enhanced (Hawkins et al., 2008). MRE facilitates the feeling of safety and respect in a marital relationship and helps the couple to develop skills to negotiate clear and equitable roles and expectations that support and fulfill each partner's needs in the relationship. Research has found improved marital satisfaction, sexual intimacy, and intellectual intimacy in couples who have participated in marriage enrichment programs (Ebrahimi, 2011; Oulia, 2006). Similarly, significantly higher scores in self-

disclosure were found among the participants of ME programs (**Bahrami, 2009**).

Participants of Marriage Enrichment programs show higher levels of positive communication and lower levels of negative communication and marital violence. Research also indicates that married couples who participated in an enrichment program are less likely to separate or divorce up to 5 years after participating in the program (**Hahlweg, Markman, Thurmaier, Engl, & Eckert, 1998; Markman, Stanley, & Blumberg, 2005**).

Marriage Relationship Education in India

In India, relationship-focused family life education has always been provided by grandparents, uncles, aunts, big brothers, and sisters in the joint family system. The migration of young couples to cities for better job prospects has reduced the availability of informal support from the extended family. Furthermore, the increase in women joining the workforce has changed the distribution of household and parenting responsibilities demanding more involvement from both husband and wife in this. The changing roles of the family members have created ambiguity in parenting as well as household responsibilities. Many couples now realize the need for professional intervention to help them accomplish their relational roles.

It is only in the recent past the Indian youth has slowly started viewing marriage as a means for companionship rather than as a means of procreation. Though there has been a structural transition from joint to semi-joint and nuclear families as a result of rapid social changes, functional interaction continues and affects the couple dynamics. Young couples now have to develop greater problem-solving and coping skills

to be equipped to meet this increased demand. More and more couples are finding it difficult to make these adjustments on their own.

Various religious institutions are organizing prayer-based retreats to enrich marital relationships run under the headship of their priests and leaders. They provide advice and recommendation from theirs as well as others' life experiences. But scientific and professional training is lacking in most such programmes.

A formal family life education program for the young in India was first launched by 'The Family Planning Association of India (FPAI) in the late 60s (**Shetty, P & Kowli, S, 2001**). Since then the focus of most family life education programs in India has been on sexually transmitted diseases, nutrition and hygiene, (**Shetty, P & Kowli, S, 2001**) reproductive health, and contraception (**Godbole, S & Mehendale, S, 2005**).

The goal of marriage relationship education is to teach couples the skills and principles necessary for a satisfying, supportive, and stable relationship as well as decreasing the risk of distress by preventing problems from developing (**Tiwari, V, K & Kumar, A, 2004**). The societal structures and processes are highly significant while considering 'marital relationship' in the Indian context. A culturally perceptive marriage relationship education program for young adults to equip them with the essential marital skills to meet the challenges to a happy marriage is the need of modern India.

Conclusion

Divorce rates are frighteningly mounting; still, the true reasons for it are rarely explored. Taking into account the infinite damage unhappy marriages pose on individuals and society, it is

essential that people learn skills to nurture happy marriages and prevent marital breakdown. Strengthening marriages create a stronger foundation for the families, the fundamental social building blocks, and builds a stronger nation that benefit many future generations. Healthy and happy marriages promote public health by enhancing the physical, social, emotional and financial wellbeing of adults and children. Over and above communities with higher numbers of healthy marriages show comparatively lesser social pathology, like suicide, teen pregnancy, crime, and substance abuse.

Globally many governments are taking steps to support healthy marriages. In India, with uncontrollably growing marital discontent and breakdown, marriage strengthening efforts by the government are urgently needed. The government must intervene to support and strengthen marriages and bring policies and programs to promote healthy marriages as healthy marriages serve public purposes by benefitting individuals, children, and society. The national institute of health and family welfare should focus more on building healthy marriages as a way for well-being. All citizens, together with policymakers, must do their part to support the institution of marriage because it provides the best environment for raising children, who are the future of our society. Healthy marital relationships create happy adults, happy couples have happy children, happy adults and children build a healthy society. Taking into account the changing cultural outlook on marriage and the quickly rising divorce rates in India, a culturally appropriate marriage enrichment program is a need of the hour.

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WATER STRESS AND URBAN POVERTY: HOW CLIMATE CHANGE IMPACTS SOCIO-ECONOMIC LIFE OF HOUSEHOLDS IN CHENNAI DISTRICT?

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Abstract

India witnesses large number of population moving from rural to urban areas in search of better livelihood. Around 35% of India's population lives in urban areas. Migration of people brings human capital to urban areas but along with it many social issues. Around 81 million population in urban areas live below the poverty line and this makes urban poverty most important social problem to be tackled. Coupled with these issues, climate change creates new problems and aggravates the existing issues. This paper estimates the impact of climate change induced water stress on households in Chennai district. Frequent water stress are experienced all over the world due to change in weather pattern and it is becoming a new normal. UNFCCC reported anthropogenic activities are the major cause for these catastrophes. Therefore, it becomes pertinent to estimate the extent of impact of water stress on society especially on urban population. This paper quantitatively analyses water stress impact on Chennai population, how households of varying socio-economic background experience water stress, who are most vulnerable, and how it becomes a cause for increase in urban poverty.

Keywords: urban poverty, urbanization, climate change, water stress, vulnerability, Chennai district.

I. INTRODUCTION

Environment and human beings cannot be separated. A good environment provides necessary conditions for humanity to live and thrive. But, human greed and unsustainable economic development lead to unsustainable exploitation of natural resources. Humans depended on the environment to satisfy their needs, but due to population growth, burning of fossil fuels, increased transportation, and other lifestyle changes lead to an increase in greenhouse gases that resulted in global warming and climate change.

Global warming and Climate change

Greenhouse gases are the gaseous compounds present in the atmosphere that helps to sustain life on planet Earth. But, unsustainable anthropogenic activities leads to increase in greenhouse gases that traps more solar heat which in turn leads to increase in temperature, melting of glaciers, rise in sea level, increased precipitation, floods, landslides due to deforestation, and another man-made disaster. Growth of industries, and vehicular mobility led to the release of a large amounts of greenhouse gases that increased global average temperature to new heights. This caused "global warming" which means a rise in the earth's temperature due to increased heat-trapping of greenhouse gases. Climate change describes a change in the average

temperature and rainfall in a region over a long period of time. Article 1 of UNFCCC defines “Climate change” as a change in the state of the climate that can be identified by changes in the mean and/or the variability of its properties and that persists for an extended period, typically decades or longer. IPCC in its 2018 report says “Climate change may be due to natural internal processes or external forcing such as modulations of the solar cycles, volcanic eruptions and persistent anthropogenic changes in the composition of the atmosphere or in land use”.

Water, Economy, and Society

Water has been widely recognized as an important resource due to the fundamental role it plays in development, human health, and overall well-being of the society. Water has been recognized as a priority and Goal 6 (Clean Water and Sanitation) of Sustainable Development Goals specifically talks about the importance of accessing clean water and a healthy environment as an important goal. This goal tries to address the degradation of freshwater resources through unsustainable economics and poor infrastructure which have led to millions of people, mostly children, die from water-related diseases accompanied with inadequate water supply, sanitation, and hygiene. Around 75% of the earth’s surface is covered with water and only about 3% is available as freshwater. In that 3%, only 0.5% is available in different forms like rainfall, aquifers, freshwater lakes, rivers, etc. and the remaining 2.5% is locked up in glaciers, ice caps, and permanent snow cover. The World Business Council for Sustainable Development estimated the minimum basic water requirement for human health is 50 litre per capita per day and the minimum amount of water required per capita for food is

approximately 4 lakh litre per year. This shows the importance of water for human survival. By 2050, feeding a planet of 9 billion people will require an estimated 50 percent increase in agricultural production and a 15 percent increase in water withdrawals. Monsoon precipitation has been the lifeline of India with respect to agriculture as well as recharging its water resources. Due to the potential impact of climate change, the water crisis is considered a global risk by the World Economic Forum. Population explosion, improved standard of living, consumption patterns and agriculture are the main reasons for the increase in demand. Unsustainable consumption leads to environmental degradation like decreased river flows, a decline in lake water, and groundwater resources.

Impact on socio-economic life

Water, jobs, income, and economy are interrelated, and increased water stress affects many especially when an economy is dominated by primary occupations like farming, fishing, forestry, etc. Globally three out of four jobs are highly dependent on water as a resource. Therefore, increased water scarcity leads to the downward growth of economies. Around 1.5 billion people are employed in farming, forestry, and fisheries and they are highly concentrated in Africa, and South Asia. According to International Labour Organization, women and children carry most of the supply burden when access to water is not guaranteed. Improving access to basic utilities can be a powerful instrument to reduce child labour and increase school attendance. Nutrition deficiencies, diarrhoea, and worm infestations are all related to hygiene and all affect school participation and learning. According to UNICEF report adequate supply of safe drinking

water near the children reduces his or her school absenteeism, positive impact on enrolment levels, ratios of girls to boys attending school, quality of education, and achievement. International protocols like Kyoto Protocol and the United Nations Framework Convention on Climate Change documents have no words like 'gender' and 'woman'. Women are more vulnerable during any natural disaster. World Health Organization stated that women have 14 times more chances to die in any natural disaster than men. It is because they undertake social roles such as carers and provisioning roles in their household, and this becomes more difficult due to climate change because they have to travel a long distance to fetch water when there is water shortage; food shortages might force to forgo eating and allot their share to the children. This can make them more nutrition deficient and might lead to further health problems. The rise in temperature due to climate change leads to the spread of infectious diseases and the low-income countries are vulnerable to this catastrophe. This paper quantitatively analyses the climate change-induced water stress on the socio-economic life of Chennai households. The findings of this study and suggestions were provided briefly which encourages further research on various aspects.

Statement of the problem

Contemporary world debates and discusses more on climate change and its impact on the material life of the global population. Many researchers claim that climate change has significant impact on the socio-economic life of the people. But these researches were region-specific and were difficult to generalize to the entire population of a nation. India is a nation with a diverse population living in different geographical landscapes

experience varied impacts climate change in their socio economic life. North India has comparatively has physical barriers to access clean water and South India experience more scarcity. Only a few types of research were about climate change-induced water stress impact on the socio-economic life of the Indian population is available. Chennai, one of the big urban centres in India is set to face severe water scarcity by 2020 according to a NITI Aayog report. Being a metropolitan city, Chennai has a population of diverse cultures that are from different socio-economic backgrounds. Composite water management index 2019 by NITI Aayog states that 600 million were are affected yearly due to water scarcity. It is said low earning families and people in lower economic and social strata will be most affected and they will be first-hand victims of any future disasters. Chances of women dying due to any natural disasters is 14 Times higher than men. Due to entrenched gender roles in families, activities like fetching water cooking food etc. were mostly done by women. Water stress leads to significant loss of school days and it also increases conflict in societies. Taking this into consideration the present study focuses on the impact of climate change-induced water stress on the socio-economic life of the Chennai people. This study quantitatively analysis of water usage, resource dependence, and its impact on education, occupation, and income.

Research question

How the climate change induced water stress affects the socio-economic life of the people in Chennai and who are the vulnerable sections under immediate threat?

Objectives

1. To examine the usage of water among different social groups in Chennai.

2. To examine the effects of water scarcity on the socio-economic life of the people in Chennai.

II. RESEARCH METHODOLOGY

1. Research Design

A traditional research design is a blueprint or detailed plan for how a research study is to be completed. This study descriptively analysis the combined impact of climate change and water stress on socio-economic life of the people in Chennai district. Descriptive research is “aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely than was possible without employing this method” (William Fox, 2008).

2. Type of study

Quantitative type of study is preferred to determine the impact of climate change induced water stress on socio-economic life of people in Chennai district. Basic demographic details, water usage patterns, data on income and expenditure, spending on water, etc. needs to be analysed quantitatively to find the underlying patterns, and facts to support the objectives stated.

3. Universe of the study

This study takes Chennai district as its universe where the district is divided into five zones. Chennai faces huge water stress during summer, and many lose their livelihoods due to water stress. This makes Chennai a perfect place for quantitatively studying the climate change impacts on socio-economic life of its population.

4. Sampling method

Stratified random sampling involves stratifying the sample based on some characteristics and randomly selecting samples from the stratified section of the population (Sullivan, 2009). Chennai city is divided in five administrative zones, when based on groundwater data the zones were ordered from least affected to most affected zone. Based on this stratification Anna Nagar zone was least affected, and Thiruvika Nagar was most affected zone. Then, random sampling was in both zones to select households for the survey.

5. Sample size

Stratified random sampling was used to select the zones, and each zone is further stratified as slum and non-slum. Using random sampling 25 households from Anna Nagar slum, 25 households from Anna Nagar non-slum, 25 households from Thiruvika Nagar slum, and 25 households from Thiruvika Nagar non-slum were selected for the study.

6. Tools of data collection

Structured interview schedule is used to collect quantitative data. The interview schedule was preferred because the study covers respondents from different social background which makes necessary for the researcher to interview in person. To make the study inclusive interview schedule was preferred, and to reduce bias. The schedule helps to collect data on basic demographic details, water usage patterns, impacts of water stress on socio-economic life of the study population.

7. Sources of data collection

For this research, two types of sources of data collections are used.

- a. Primary source - First hand information's collected from the respondents directly using interview schedule.
- b. Secondary source - Secondary data is collected from different sources of written materials like books, journals, newspaper articles, magazines, etc., related to the study topic.

8. Limitations of the study

1. Any study has its own limitations in it. Time and money were the major limitations of this study.
2. This study is limited to Chennai district alone. Therefore, the results might differ when this study is carried in other cities in India.
3. Finally, human resource is another major limitation because many volunteers are needed to survey households if the sample size increases.

III. FINDINGS AND CONCLUSION

Major findings from the study

Demography

- The study finds that most of the respondents in the Thiruvika Nagar zone are residing in rented houses, and the majority of the respondents in Anna Nagar zone are residing in houses owned by them. Ownership of the house shows Anna Nagar zone residents have good economic background than residents of Thiruvika Nagar.
- Predominantly respondents are living in Nuclear families in both zones.
- The majority of the respondents from Anna Nagar and Thiruvika Nagar slums are either uneducated or completed only schooling. But, the majority of the respondents from Anna Nagar and Thiruvika Nagar non-slums are graduates, and a few are postgraduates and doctorates. Educational details show that non-slums are more educated than the slum regions in both zones.
- Occupation details show the population's ability to satisfy basic human needs, social status, the extent of reliable income, and identity. The majority of the respondents in Anna Nagar and Thiruvika Nagar non-slums are government servants and retired. But, the majority in slums of both zones are self-employed. This shows non-slums have a stable, and reliable income. Since most of the respondents in slums are self-employed and are less covered under any social security schemes. As a result, they are vulnerable to economic fluctuations and less resilient if there are any natural disasters.
- Income details are a very important indicator to determine the economic and social background of a population. The study shows that the average monthly income of households in both non-slums are higher than households in slums of both zones.
- The study shows that the majority of the population in both zones were natives of Tamil Nadu, but Anna Nagar zone has many populations who are intra-state migrants. Thus, most of the population in Anna Nagar zone are either from other districts or from other zones.
- The study also shows that the major reason for shifting the residence was work-related.

Chennai is a big urban conglomeration and has good job opportunities which attracts many people from different states and countries. An exodus of migrants in the future to the city increases pressure on existing water resources.

Climate change

- The data collected from secondary sources shows that there is an increase in annual mean temperature and major variation in rainfall patterns in Chennai city in the past two decades.
- Annual mean temperature (26.45 degrees Celsius) recorded in 2017 was the highest ever recorded mean temperature in the past 100 years, and 1365.3 mm in 2005, and 1204.6 mm in 2013 were the highest annual rainfall ever recorded. Similarly, Chennai experienced high droughts in 2002 and 2017.

Water stress

- The study shows that water stress is high in the Thiruvika Nagar zone, and they experience water stress for the past 1 to 5 years. Anna Nagar experiences less stress when compared to the Thiruvika Nagar zone, and they experience stress for less than a year.
- The study finds that water stress is very high during summer i.e. from April to June in both zones, and the study also finds that water stress increases during floods. Hot summer and floods are common phenomena for Chennai due to climate change, and any drastic change in climate may lead to increased water stress in the future making the city inhabitable.

Water usage

- The study found that corporation water (piped supply) is available mostly in non-slums, and only a few households in slums have piped connection. Piped supply ensures increased accessibility, and less time spent in fetching water. Therefore, slums have less water accessibility.
- The study also shows that the frequency of corporation water reduces during stress days in both zones.
- More than 90% of households in both slums depend on public tap water for their needs during normal days and dependence increases during stress days. The study also finds that non-slum households depend more on public tap water during stress. Therefore, water stress leads to increase in dependence on public tap water for households in both zones.
- But, most of the households use public tap water for washing clothes, vehicles, personal hygiene, etc., and only a few use it for cooking and drinking. This shows the quality of the water is not fit for consuming, and quality further deteriorates during stress days.
- The study also shows the frequency of public water reduces during stress days, and this causes issues with neighbours who come to fetch water standing in long queues. Therefore, water stress leads to conflict among the communities.
- The study shows that bore wells are mostly concentrated in non-slums in both slums. It is found that bore wells go dry and no water

is available during stress days. Therefore, climate change-induced water stress leads to less availability of water in existing resources and increases dependence on few resources.

- Open wells are mostly available Anna Nagar non-slum and availability of water gets reduced during summer.
- The study finds that slums are more dependent on government tanker lorries, and non-slums prefer private tankers. It is found that dependence on tankers increases manifold due to a shortage in other sources during summer. This makes the source more costly and adds burden to low wage earners who are mostly in slums.
- Tanker lorry water is considered good in quality and mostly used for cooking, and drinking in both zones. Adult females mostly fetch water from tankers, and female children are more preferred to assist their mom during stress days which leads to a significant number of missing school days especially during water stress times.
- The study finds that water cans and tankers were mostly used for drinking and cooking and their dependence increases during stress days. Since many depend on these two sources it becomes difficult to cater to the increased demand during water stress times. This makes these resources costly, and some suppliers using this opportunity charge high rates.
- Respondents find the water provided by these two sources good and fit for drinking and an increase in cost significantly affects their accessibility and affordability potential.

- Rainwater harvesting facilities were made compulsory in every household, but the study shows the majority of the slum dwellers and a significant number of respondents from non-slum mentioned no such facilities are available at their home.

Other usage details

- Bucket and mug usage for bathing consumes less water than shower and bathtubs. The study finds that most of the households use buckets and mugs for bathing and some use shower and bathtubs in Anna Nagar zone during normal days. But, water shortage forces all to use bucket and mug during water stress times.
- Many in slums have reduced bath times, or sometimes foregone baths due to a shortage of water during stress days. More than 80% of the total respondents mentioned they don't use washing machines in stress days due to water shortage.
- The study finds that usage of public toilets by slum dwellers increased, and many in non-slums used Indian style toilets in stress days as it consumes less water rather than using western-style toilets.

Impact on socio-economic life

- The study finds that there is an increase in electricity cost during stress days because it takes more time for a motor to pump water out of bore wells, storage tanks, etc. Thus, low wage earners are more vulnerable because they have to spend more on the water during stress days.
- Education is very important for a person's development. But, the study found that

children lose a significant number of school and college days due to water stress, and children residing in slums are most affected.

- Female children are more preferred to help families in fetching water during stress. This shows less importance is given to female education and biased gender roles in families.
- The study also finds that water stress in slums leads to loss of workdays because people have to take leave for fetching water that is available only from a few sources. Workers experience loss of pay for taking off, and most of the workers in slums were self-employed. This shows water stress might push many low earning families into poverty if the stress continues for a long time.
- The study shows the quality of water deteriorates when there is a widespread

shortage in the city, and non-slums have mechanical devices to filter impure water. Slums mostly filter using clothes and boil water to make impure water fit for consuming. As a result, many in slums are affected by water-borne diseases, and mostly for the treatment, they prefer self-medication.

- The majority consider Climate change and urbanization as major reasons for water stress in Chennai.
- Thus, the socio-economic impact of water stress is very high on the slums of both zones because they have decreased accessibility to pure water and unaffordable to spend more as their family income is very less. Any increase in future water shortages due to climate change will further deteriorate their situation and makes them highly vulnerable to the vagaries of nature.

Correlational Analysis

			Water stress experience	Water borne diseases
Spearman's rho	Water stress experience	Correlation Coefficient	1.000	.207*
		Sig. (2-tailed)	.	.048
		N	92	92
	Water borne diseases	Correlation Coefficient	.207*	1.000
		Sig. (2-tailed)	.048	.
		N	92	92
*. Correlation is significant at the 0.05 level (2-tailed).				

Table 1: Correlation between water stress experience and no. of school days lost

Spearman's coefficient was used to determine the relationship between water stress experienced by respondents and number of school days lost due to water stress. Results from Spearman's coefficient show that there is strong positive correlation between the two variables ($r = .31$, $p = .05$). Therefore, it is evident that there is an impact on school going days due to water stress, and any increase in water stress results in increased absenteeism and disturbs educational attainment of the school children.

Table 2: Correlation between water stress experience and no. of work days lost

Spearman's coefficient was used to determine the relationship between water stress experienced by respondents and number of work days lost due to water stress. Results from Spearman's coefficient

show that there is strong positive correlation between the two variables ($r = .226$, $p = .03$). Therefore, it is evident that water stress can lead to loss of work days that results in subsequent income loss to families.

			Water stress experience	Lost work days due to water stress
Spearman's rho	Water stress experience	Correlation Coefficient	1.000	.226*
		Sig. (2-tailed)	.	.030
		N	92	92
	Lost work days due to water stress	Correlation Coefficient	.226*	1.000
		Sig. (2-tailed)	.030	.
		N	92	92

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

Table 3: Correlation between water stress experience and affected by water borne diseases

Spearman's coefficient was used to determine the relationship between water stress experienced by respondents and affected by water borne diseases due to water stress. Results from Spearman's coefficient show that there is strong positive correlation between the two variables ($r = .207$, $p = .05$). This shows that water stress deteriorates the water quality and results in spread of water borne diseases.

The problem of water scarcity and climate change has been proved that it affects the socio-economic life of the people through the above parametric inference.

Conclusion

The study showed slum dwellers were more vulnerable and prone to suffer more from future water stress. Climate change has a significant effect on socially and economically weaker sections of the society in the Chennai district. The study also showed that women, children, disabled, and daily wage earners were the vulnerable section to get affected. Conservation of water at the household level and

conservation of existing water resources like

rivers, groundwater resources should be given more importance to meet current water needs and to avoid future water stress scenarios. Behavioural change of the population, adoption of green technologies like solar energy, electric vehicles, recycling of wastes, etc., should be prioritized in policy formulation and widespread awareness is the only way to protect Chennai from future water stress.

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HEALTH PROBLEMS FACED BY ELDERLY PEOPLE

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ABSTRACT

An attempt is made in this paper is to analyse the health problems faced by old age people. Major problems facing the elderly include lack of financial provisions, lack of health care, lack of emotional support and illness in the post-retirement period. A socioeconomic problem or a condition that many people feel. According to Indian tradition, joint families were created to provide social security to the elderly members of the family. However, the problems of the elderly people are escalating due to changes in family structure. Due to the formation of nuclear families in recent years, older wealthy family members are exposed to mental, physical and financial insecurity. Descriptive method used for conducting this study. Collected data from 120 respondent through small structure questionnaire. This study essay provides an insight into the social and economic conditions of elderly people living in the Tuticorin city.

Key Words: Health problems, Elderly people, Family, Socio-economic and chronic disease etc.

I. INTRODUCTION

Increasing the lifespan of the elderly in India involves more than the average age, and it is necessary to take care of the problems of the elderly today in order for social and economic reform to proceed effectively. According to Indian

tradition, the elderly held a position of authority and prestige in the family. But nowadays they are inactive, dependent, sick and financially, physically and mentally weak, all these phenomena causing many socioeconomic problems. Due to the decline in the mortality rate of the elderly, there is a continued growth trend in the elderly population due to health, education, medical care and similar technological advances and other national programs or programs of old age. Major problems facing the elderly include lack of financial provisions, lack of health care, lack of emotional support and illness in the post-retirement period. A socioeconomic problem or a condition that many people feel.

Post-retirement inadequate income, spouse loss or insufficient free time, poor health, social isolation, family ties and physical and financial dependence and so on - all of these situations are interdependent. The Indian traditional joint family system is currently declining and most families are turning into nuclear families. It is against this background that all the elderly in the families are taken to explore the situation of proper care and support. Therefore, an important effort has been made to understand the main issues facing elderly people in the study. Given the rapid social and economic changes in India and around the world nowadays, there are economic problems. The importance of the study draws attention to issues related to the care of

older wealthy people and its policy debates. It is therefore important to look at the various major social and economic issues facing elderly people and factors such as family care and support. It is also important to know the major causes of aging problems and negative attitudes towards their lives, thus helping to assess the extent of social work intervention in medical / health care, emotional support, counselling and other matters.

II. REVIEW OF LITERATURE

1. (Raju, 2011) the authors of this study, focused on research on the elderly of India. Similarly, this study provides an analysis of the social, economic, psychological and physical, health aspects and abuse of the elderly. The authors discuss issues that may shape the care patterns of older people. Similarly, it has been argued that factors such as accommodation, social class and gender equality among others influence such models of care. In the author's opinion, an institution called family must be protected. It is also required to provide standardized and social work intervention or financial assistance through professional welfare services, including counseling for the elderly and their family members. The authors of this study conclude that not all aspects of the elderly are uniformly stable and most of them are microscopic local studies.
2. (Ali, 2014), this study focused on the problems of aging compatibility. The authors say that there is a need to preserve the Indian joint family system. There must be mutual cooperation and understanding between new and old generations. According to the author, the situation of the oldest people in India is not only understanding the coordinated efforts of the government, NGOs, religious organizations and others, but also addressing the problems caused by the graying society. The authors of this study focus more on the emotional adjustment, social adjustment and marital adjustment of the elderly. As the authors point out, the elderly who remain in the care home experience more emotional problems than those who live with families.
3. (U. Hemavathi, & B Swaroopa Rani, 2014) Researchers in this study have looked at the problems faced by the elderly people based on age, sex and type of stay, for which the authors selected the Manurapalli village of Tirupati, Andhra Pradesh. Most older people are admitted to the institution from nuclear families. Organizational aging is just a psychological problem I have compared to non-institutional seniors. The authors note that organizational aging is associated with many psychological problems compared to non-organizational ones
4. (Yatish Kumar and Anita Bhargava, 2014) the authors of this study have attempted to bring out the abusive behaviour of their family members on the elderly. Similarly, the authors discuss the prevalent abuse of elderly people and study the impact of abusive behavior on family members. The authors examined the adequacy of social security measures to protect the position of older people in families in this study. The authors are of the view that social work, government policies and timely intervention should be given greater importance to alleviate the problem of the elderly.
5. (Singh, 2015) in this study, have provided insight into the socioeconomic status of the

elderly in addition to the social and health problems faced by older people. Through this study, the author has focused on the factors that contribute to the problems of older people in India. In their study, they have shown that the nuclear family is being created by the rapid growth of urbanization, industrialization, and the rise of personal philosophy. The author concludes that social security schemes should be integrated with anti-poverty programs as far as India is concerned.

III. OBJECTIVES OF THE STUDY

1. To understanding the staying arrangements of elderly people.

2. To study the major socioeconomic problems facing by elderly people
3. To Study the Chronic disease found among elderly people.

IV. RESEARCH METHODOLOGY

Descriptive method used for conducting the study. The sample of 300 elderly people was taken by using simple random sampling method. The required data is collected through primary sources. The data is collected thorough small structured questionnaire. The sample of 300 respondents has been selected from various Districts of Tuticorin Region. The following table indicates the districts wise distribution of the respondents.

V. RESULTS.

Table 1. Age profile of the Respondents

Age Group	Number of Respondent	Percentage
60-75	118	39%
76-85	106	35%
Above 85 years	76	25%
Total	300	100%

The above table shows that, majority of the respondent were belonging to the age group of 60 years to 75 years (39%). 35% of the respondents were belonging to the age group of 76-85 years and only 25% of the respondents were above 85 years of age.

Table 2 Gender wise distribution of the respondents

Gender	Number of Respondent	Percentage
Male	168	56%
Female	132	44%
Total	300	100%

As per the primary data, 56% of the respondents are male and remaining 44% of the respondent is female.

Table 4. Staying arrangement of Elderly People

Staying arrangement	Number of Respondents	Percentage
Staying alone	34	11%
Staying with wife only	111	37%
Staying with married son	120	40%
Staying with Others or Old age homes	35	12%
Total	300	100%

The above table shows that, 11% of the respondents staying alone. These respondents were not referred to stay with their son or daughter to some reason. Indian men more dependent on their wife for the maintenance of the family. The majority of the respondent would refer with their wives (37%). 40% of the respondents staying with their married son. That is preferred to stay in the families. 12% of the respondents due to some reasons to stay with others or taking care from old age homes.

Table 3 The major problems faced by Elderly People

Problems	Number of Respondents	Percentage
Accommodation related problem	12	04%
Economically Problem	105	35%
Elderly abuse Problem	14	05%
Psychologically Problem	34	11%
Health related Problem	89	30%
All the above Problem	36	12%
No any Problem	10	03%
Total	300	100%

The above table shows that, 04% of the respondents face the accommodation related problems. The respondents say that, the present accommodation is not suitable, sufficient as per the requirement. 35% of the respondents face the economic problems. The economic problem arises when of age people are not able to sustain themselves financially. They lose the financial independence, because of increasing completion from young generation. 5% of the respondents face the problem of the abuse or ill-treatment by the family members and majority of the old age people face in the physical abuse. 11% of the respondents are face the psychological related problems. Growing age of the mindset of human being is always change. After the retirement illness is made to believe that, they are not physically productive now. That exists to them made of infused inactivity, lack of games and withdrawal from family responsibilities. And all this had been negative emotionally effects of the old age person. 30% of the respondents are face the health-related problems. During the old age position, metabolism process slows down. And individual become physically and mentally weak. Old age people are more prone to sickness, diseases etc. 12% of the respondents were faced all above the stated problems. Only 03% of the respondents have said that, they have no any problems faced during the old age.

Table 4 Chronic disease found among Elderly People

Diseases	Number of Respondents	Percentage
Cough and Cold	48	16%
Joint pain and knee pain	155	52%
Hypertension	24	08%
Heart disease	19	06%
Diabetes	54	18%
Total	300	100%

As per the data collected by the respondents, 16% of them suffering from the Cough and cold. The majority of the respondents suffer from joint pain and Knee pain (52%). 08% of the respondent are

associated with Hypertension, 06% are associated with the heart diseases and 18% of the respondents are suffering diabetes. It's clearly shows that, the Gerontocracy of joint pain, knee pain and diabetes are much higher in the cities. The diseases among the old age people increased and its burden on the family members and health care takers.

VI. FINDINGS

Through the study it was found that, majority of the old age people staying with their own married son. They are staying in their families and with spouse only. Due to some reason old age people staying with others or staying in old age homes. The main reason of this, they are facing negligence from their family members, conflict with son and daughter in law. In this way the majority of old age people taking care from old age homes. Because, the above mentioned the problems faced by family members and others in the society. present days the old age people resided in cities are facing mainly health related and economic problems. Apart from these problems, so many old age people were suffering from psychological problems. A very few of them only 03% were not having any socio-economic problems. The study observed that, the almost all the selected old age people were suffering from various diseases like, joint pain, knee pain, heart diseases and diabetes etc.

VII. CONCLUSION

Aging is an irreversible biological process. No one can get out of this. Old age is considered a major social problem of worldwide. Old age people have to face many socio-economic and health problems in old age. Will not be able to solve it. This is why aging is becoming a huge

social problem. Nowadays, the focus has been on the exotic problems faced by the elderly, mainly the existence of a nuclear family system and the impact of socio-economic transformation. It is concluded that the present generation of young people are failing to protect the elderly and that social obligations are currently being destroyed.

VIII. SUGGESTIONS

The Government should effectively implement the National Program on Elderly Health Care (NPHCE). Government and NGOs should make efforts to raise awareness of various government schemes or programs among the elderly. Day care centres should be established by NGOs where older people can meet and socialize with their peers and spend their time socially and meaningfully. Thus, NGOs must play a significant role. For the welfare of society, the experiences and understanding of older people should be properly utilized so that their lives can change from a negative attitude to a positive attitude and this will help to reduce the dependency of family members. National policies and programs for the elderly should be properly and effectively implemented.

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PRATIHARA EMPIRE AND OSIAN: A STUDY WITH SPECIAL REFERENCE TO ARCHITECTURE

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Abstract:

Osian, 60 km from Jodhpur, is an ancient desert town with the finest specimens of temples and architecture. The main attraction here is the Sun Temple which is dedicated to the Sun God. It also has idols of Goddess Durga and Lord Ganesha. The roofs of the temple are carved closely into the shapes of the serpents, which are surrounded by a horoscope around the lotus flower, which is very beautiful. Other attractions of tourism are Harihar Temple Sachiya Mata Temple and a Jain Temple dedicated to Lord Mahavira. Another name for Osian is Upkeshpur. It was an important center of trade between the 8th and 9th centuries. There was a majority of Jain population here, who have left a precious heritage of artfully carved and beautifully preserved temples due to which tourists come from far and wide in Osian. During the period of Pratihara rule, Osian was considered the main religious and cultural center of the capital of Marwar. Since ancient times, the region has had a great cultural influence due to its policy critical position during the Gupta, Nag and Pratihara rule.

Keywords:

Osian, Architecture, Jain temple, Sachiya Mata, Thar Desert, Pratihara Empire

Introduction:

Osian is located about 60 km north-west of Jodhpur city of Rajasthan. Beautiful

works of architecture are found here from the 8th century to the 12th century AD. The temples of Shiva, Vishnu, Surya, Brahma, Ardhanarishwara, Harihar, Navagraha, Krishna, and Mahisha Mardini Devi etc. are notable among the ancient temples.

There is a considerable influence of Gupta art and architecture on the art of Osian. Inside the village is a beautiful temple of Jain Tirthankara Mahavir, which was built by Vatsaraja (770-800 AD). It is located within the park. Its arch is very magnificent and there are statues of Tirthankaras on the pillars. This article is engraved at one place 'Samvat 1075 Ashadhi Sudi 10 Adityavar Swatinakshatre' and a citation of Vikram Samvat 1013 is also carved on a stone, which shows that this temple was built during the time of Pratihara Naresh Vatsaraja and 1013 V. Its pavilion was built in No. (956 AD).

Another temple on the adjacent hill is seen surrounded by a huge perikote. It is related to the 'Sachiya Devi' or 'Sachikadevi' of inscriptions, which is a form of Mahisha Mardini Devi. It is also a Jain temple. An article on the statue 1234 v. No. It also has a clear connection with Jainism. During this period worship of this goddess was also prevalent elsewhere in the Jain sect of Rajasthan. A debate on this subject related to the city of Osian is mentioned in the Jain text 'Upkesh Gachha Pattavali'. (Upkesh is the Sanskrit form

of Osian) There are many small and big temples near this temple. Outside the Sun Temple on its right are sculptures of Ardhanarishvara Shiva, Vanshavadak and Govardhan Krishna statues in the roof of the assembly hall. This statue of Govardhan-Leela can be considered a unique work of Rajasthani art. There are many ancient temples on both sides of the road from Osian to Jodhpur. Among them, the statues of Trivikramupri Vishnu, Narsingh and Harihar are particularly notable.

There are also many idols related to Krishna-Leela. Local ancient records indicate that many names of Osian were prevalent till the middle ages, which are 'Ukesh', 'Upkesh', 'Akesh' etc. Legend has it that in ancient times it was also called 'Melpurpattan' and 'Navneri'. The original place of the 'Oswal' Jains is the Osians.

A 'Mahamaru style' of temple architecture was developed in Rajasthan from the eighth to the tenth century. This style has given hundreds of beautiful temples and temples to the Jain and Vaishnava traditions. The Jain temples of Osian are also living proof of this style. There are many more temples in Osian besides the main Jain temple of Lord Mahavira, notable among them are Lord Shiva, Vishnu, Surya, Brahma, Ardhanarishwara, Harihar, Navagraha, Dikpal, Shri Krishna, Piplad Mata and Sachiyya Mata. The architecture of these temples, the excavation on the stone and the construction of the statue, everything is visible.

History of Osian:

Osian is about 60 km from Jodhpur. Is located in the north-west direction. That is why it is also called Osia Mata. Osian has been an important center of religion and art since

ancient times. There are artistic temples of Jain and Brahmins of the 8th and 12th centuries and sculptures made in exquisite crafts. Like the temples of Khajuraho and Bhubaneswar, the important Osian temples include the Kuldevi Sachiyya Mata of the Parmar Kshatriya dynasty whom the Oswal Samaj also worships as the Kuldevi, an example of the exquisite craft of architecture and sculpture. According to local beliefs, Osian Nagar was named Melpurpattan in ancient times. Which was also known by the name Upkesh or Ukesh. According to public opinion, this city was once destroyed due to a curse by a monk named Dhundhimal. It was restored by Uppalraj or Uppaladeva Parmar Rajkumar. Around 400 AD in Rajasthan, the Paramaras had established their kingdoms in western Rajasthan by taking over the kingdoms of the Nagavanshis of Rajasthan. The nine fortifications of the Paramaras in Marwar (western Rajasthan) were Mandore, Sambhar, Pungal, Lodrava, Dhat, Parkar, Kiradu, Abu and Jalore.

Uppalraj, a prince of Kiradu from these states of Paramaras, who is described as the prince of Bhinmal in Jain texts, took Osia in Osian city, that is, took refuge. For this reason, this place was named Osian. Although historians have differences over the name of the settler, it is certain that Prince Uppalraj came to Osian and built the temple of Mother here.

"It is known from the inscriptions and Tamrapatras received that the original male name of the Paramaras of Abu was Dhumaraja. V.s. The inscription from Kiradu dated 1218 begins with Sindhuraj. The Indus of Abu was different from the Indus of Malwa. Utpalraj Kiradu, the son of Sindhuraja, left Osian and

settled. There he built the temple of “Sathiyya Mata”. In this regard, Munta Nainasi wrote -” Dharnibarah’s Utpalarai left Kiradu and settled in the oceans, Sachchiyya Devi was pleased to have Malwa, made her prostrate in Osian. “ The editor of Munnhot Nainasi’s fame, Ojha ji, on writing a note of Dhupibarah by Munta Nainasi as Utpal Rai’s brother, writes on the footnote of the same page, “No. I met Basantgarh.” It is found in the writings of the Paramaras of 1099 A.D. that Utpal Raj was not the brother of Dharnibarah but a great-grandfather whose time should be at the beginning of the tenth century of Vikram.”

Major temples and architecture of Osian

The ruins of ancient temples in the ancient Marwar state and the famous city of Osian in the present day Jodhpur district are the only attractions of the ancient story. It is believed that at one time there were about 108 temples here. Presently, there are some 16 Hindu and Jain temples of the eighth and outer centuries. Among which statues of Shiva, Vishnu, Surya, Brahma, Ardhanarishwara, Harihara, Navagraha, Dikpal, Sri Krishna, Mahavira, and many forms of the Goddess are of major importance in philosophy.

The stream of time may have reduced the external appearance of idols and temples, but the hidden infinity and consciousness in it is still intact. The value of art is known from its audience, and the value of the idol from its worshiper. According to archaeological experts, ancient temples of Osian play a very important role in the mention of pre-medieval art of Rajasthan in the eighth-ninth century. In fact, there is a lot of political history of the Gurjara Pratihara era. But not much has been written about the idol of that time.

Harihar Temple -The Harihar Temple of Osian is the first temple of the Panchayatana style of timeless in Rajasthan. Wherein the diversity of the composition is formed on seeing it. There is a statue of a twelve-handed goddess on the exterior of the miniature shrine to the right of the temple. Whose vehicle is depicted sitting near him. The Goddess is wearing Shaivi Yudh in dance posture. She is drawing demand from right hand. So Nupur is wearing a leg with left hand. In this, the existence of a round mirror on the position of the hairstyle has made a substantial increase in the bodybuilding of the statue. Under the outer establishment of the same Harihar temple, there is a statue of Baddhanjali and Padmanastha Dev in a tank. There is an absolute lack of armament or violent depiction here. This main Harihar temple with four subsidiary temples is a grand example of Panchayatan style. Which, like the Khajuraho temple group, is built on a high post. But the second tharf reveals the early craft of the Orissa style of this temple. The Harihar temple has an open pillar mandapa. The lower part of which is equipped with slopes and beautiful artwork.

Sun Temple -Osian also has an ancient sun temple. Which is most attractive in the temple group of Yha. Its main gateway consists of two high pillars. Which gives the impression of a completely traditional structure. This temple is also of Panchayatan style. The four subsidiary temples are connected with the Salnuma Parkote. This Parkote Numa Circle is useful for the rest of the travelers. The flowers of the pillars of the Sun Temple are formed on seeing leafy texture. The gateway to the sanctum sanctorum has quadrangular motifs on both sides. In which the picture of Shri Krishna and Balarama is important.

Sachchiya Mata Temple - One other temple is also notable among the temples of Osian. Like the temple of Sachiyya Mata, these temples are not of the eighth century but must have been made in the outer century. Surrounded by perkote on the high hill, the people of Sachayya Mata go to the Mundan rites of the children. The true mother is the total goddess of the Oswalas. There is a stepwell near the historical temples of Osian. Which are a special part of Pratihara carpet development.



Importance of Osian at the present time:

Osian is an ancient city in the western border district of Rajasthan, Jodhpur. The distance of Osian from Jodhpur is about 60 kilometers. This place is connected by both road and rail. Osian is famous worldwide for its ancient temples and monuments. There are many ancient temples and temples here, especially the Sachiya Mata Temple of Osian is world famous. Devotees have immense reverence for the true mother. Apart from this, the Jain temple of Osian is also very famous. Two fairs are also held here in the year. In

which a large number of devotees of Mata participate, apart from this, these temples are the center of attraction for thousands of native and foreign tourists interested in history due to the ancient 8th and 12th centuries.

Conclusion:

A 'Mahamaru style' of temple architecture was developed in Rajasthan from the eighth to the tenth century. This style has given hundreds of beautiful temples and temples to the Jain and Vaishnava traditions. The Jain temples of Osian are also living proof of this style. There are many more temples in Osian besides the main Jain temple of Lord Mahavira, notable among them are Lord Shiva, Vishnu, Surya, Brahma, Ardhanarishwara, Harihar, Navagraha, Dikpal, Shri Krishna, Piplad Mata and Sachia Mata. The architecture of these temples, the excavation on the stone and the construction of the statue, each object is worth visiting. [2]

Osian is a place about sixty km from Jodhpur. Nowadays it is a tehsil and by the way, Thar has been a very old commercial and religious center of the desert. Here Shaiva, Vaishnav and Jain temples are built simultaneously. There is an ancient temple of Sathiyya Mata built on the hill. The second name of Sachchaya Mata is also Saatchi or Sachiya Mata and she is recognized in all sections of the society. Jodhpur is considered to be the largest temple in the district. Here are beautiful idols of Mahishasura Mardini, Shiva, Vishnu, Krishna, Ardhanarishwara etc. There is beautiful work on the red stone walls of the temple. There is amazing workmanship on the jaalis and roofs.

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A SOCIO-LEGAL STUDY OF UNWED MOTHERS FROM URBAN AND RURAL AREAS IN THE LIGHT OF THE CONSTITUTION OF INDIA AND HUMAN RIGHTS JURISPRUDENCE

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“I will not recognize woman as Goddess but I
do as a Human Being”

Abstract:

The institution of marriage is the result of social evolution of man. It is universal in every human society which regulates intimate relations amongst male and female and provides stability and development in personal life, family life and entire society. It also confers matrimonial rights and duties upon the spouses regarding sex, maintenance, inheritance, etc. It provides legitimacy and rights on children.

Women, in Hindu society, have always been a subordinate party to marriage who go through various sufferings and distress of marital life such as dowry, child marriage, cruelty, domestic violence etc. The lives of women, with and without marriage, are miserable and intolerable in India. Especially, women who live without marriage and are blessed with motherhood have not only been continuously subject matter of societal critique but they are also deprived of legal and human rights in this land.

The Government, being *parent patria* has made endeavors to protect and uplift such unwed mothers and their children through various schemes but gravity of this issue is

neither acknowledged nor made any special provisions for them. Researcher in this paper has taken into account social, legal challenges and reliefs for such mothers and children in the light of human rights era.

Key words: Unwed mothers, illegitimate children, human rights, parent patria, inheritance, maintenance, social conscience, social negligence, legal provisions etc.

Prologue:

Unwed mothers remain a challenge in Indian society due to a complex interplay of legal, social and Psychological complications associated with them. While unwed mothers are a fairly common occurrence in the western countries, they remain a relatively rare entity in India due to the social taboo associated with them.¹ For a married woman pregnancy is a joyful situation and she is applauded and supported by those who are close to her. But for an unmarried girl, it is an occasion of regret, dejection, worry and shame. It causes panic and anxiety in her mind especially if the putative father has abandoned her.² Due to social stigma, an unmarried woman does not even point out the man, unless she is sure that he will take her as his wife and such men are very rare who agree to the proposal of marriage. The problem of maintenance of mother and child become a

grave one and therefore mothers mostly prefer to give away illegitimate children to children homes.³ Many of these mothers are not prepared emotionally, educationally and economically to discharge effective maternal roles.⁴ The legal issue, in this arena of facts, is that neither mother nor child gets legitimate status, rights from male person or his property. The social issue in illegitimacy is that illicit births are regarded as a threat to the family as a social institute. However in recent years with growing urbanization, socio-legal transformation and changes in Knowledge, Attitude and Practice (hereinafter KAP) amidst the youth, this trend is changing. More and more unwed mothers are seen carrying their pregnancy to term instead of aborting.⁵

Unwed Mothers:

Motherhood is natural blessing to women but in society if it is after marriage, is welcomed and if without marriage, is disgraceful, wherein woman may or may not have any fault. Unwed mother is a woman who conceived and begotten child without marriage despite her willingness. They are found in urban, rural and tribal areas of the land. In urban area, due to knowledge, Attitude and Practice, it is mostly avoided; therefore, number of such mothers is found less. In tribal and rural area due to lack of KAP, number of such mothers is more, whose sufferings are unaddressed and unaccounted on the part of Institutions, society and State as *parent patria*.

Some Known Facts:

The issue of unwed mothers is disregarded and hated in such a manner that not only such victims but people working for

them are also stigmatized in our country. In historical context, Kunti's example is known to all, who was unwed mother and had to abandon her son. The same tradition of abandonment of illicit children is still continuing in our present society because it is condemned even today. In this regard, there are no differences from socio-legal perspectives between unwed mothers of 21st century and Mahabharata era.⁶

In modern context, we are acquainted with 'Indian Army Rape Cases' in Manipur which resulted in pregnancies of tribal women and more than 200 unwed mothers were reported in 2004. Sharmila Ireme and her women activists had undertaken a naked march against such atrocities of army.⁷ In Yavatmal one of the Districts of Maharashtra, more than 400 such mothers were reported in 2014 by one of the leading Marathi newspapers whose cognizance was taken by National Commission for Women, New Delhi which was followed by visit by NCW member Mrs. Nirmala Samant to the victims.⁸ In books on the topic of unwed mothers authored by Dr. Sulochana Deshmukh⁹ and Amrendra Kishore etc.,¹⁰ one can go through the sufferings of such women.

In a research context, few studies are conducted by some research scholars like C.S.Praveen¹¹ from Pondicherry University and George Giji¹² from TISS in the state of Kerala in which personal, social, economical, Psychological, medical etc., facets were considered in detail. Findings of these studies are brain storming and bring a shame to every human being of ordinary prudence. Beside this no more studies, surveys etc., are undertaken by private or public institutions and government also is reluctant in this regard.

Some Issues of Concern:

Unwed mothers are suffering from various issues such as physical, psychological, social, familial, legal, economical, medical etc., nowadays but nothing is being done except discussion, proclamations and schemes. In this paper, present author has discussed issues of concern from socio-legal and human rights perspectives.

There are diverse emotional and psychological crises, domestic violence, and notional stigma on family, isolation and exclusion from mainstream societal life, bitter experiences of discrimination, removal from community engagement and participation.¹³ Studies suggest that the workplace, residence, relatives' homes and schools set the social context for sexual intimacy. The physical, social, emotional and sexual proximity building processes eventually proceed to sexual intimacy and subsequent sexual relationships and pregnancies. It is evident that attaining unwed motherhood as an identity dehumanizes and discredits individual victims.¹⁴

Studies conducted show that-

"Women faced sexual interactions with family visitors/friends 38.5% and employers 37.2% that resulted in women getting pregnant. The initial sexual contact/relationship for a majority of the women was consensual 59% but with a false promise of eventual marriage by the men concerned. The second largest group 30.8% had sex by mutual consent. Some women 7.7% reported forced and intimidated sexual exploitation, and 1.3% had consented for sexual intercourse due to parental pressure..."[emphasis added]¹⁵

The men responsible for unwed mothers denied liability and put blame on

victims. They tried to persuade them for abortion and on refusal, turn off the responsibility towards the care of children and the household. However, it was also reported that some men were forced to take financial responsibility for children and household expenses. Thus, women were often left voiceless and their complaints were largely unheard. Many mothers experienced extreme emotions of shock, disbelief on such denial. They experienced uncertainty about the future, became fearful, felt giddy, and weak. Some of them experienced anger towards self accompanied with occasional suicidal thoughts and also attempted to commit suicide. Many felt unloved and isolated. Interactions with family members and individuals in the neighborhood became difficult.^{16, 17, 18} There were occasions wherein such cases reached the police stations or a court of law. However, most of the time, such cases were settled outside the courts with nominal financial assistance and a promise to bear a share of the household and child rearing expenses in the near future. Very often, these promises were not adhered to. Even though men refused to accept responsibility for the women and their children, some of these women maintained sexual and emotional ties over years.¹⁹

Socio-legal Perspectives:

Unwed mothers, from social perspective, are still condemned and unapproved form of motherhood in all respects. Social attitude and practices are being transformed in the light of single parenting, surrogacy, test tube baby and living in relationship. However these practices are confined to multi-cultural and high profile society of metro cities in the country. In rural

and tribal societies traditional communal approaches are predominant which do not allow either male or female to adopt any of these practices.

From legal and judicial perspective, these mothers are entitled to certain remedies in the form of criminal liability of perpetrator,²⁰ right to maintenance,²¹ legitimacy of children for limited purpose,²² presumption of marriage in case of long term relations etc.²³ unwed mothers, especially, who are victims of false promises of marriage or are in domestic relationship with culprit or spent considerable time in relationship with predator have these remedies but who are victims of force, fraud, accident or otherwise, are far away from any such remedies. The child only, even illegitimate, is entitled to his putative father regarding maintenance, property. The present issue is relating to mothers, therefore, absence of law and inability of law judiciary to create new law has resulted in distress and deprivation of human rights to them in India. These mothers are not only victims of culprits but also sufferers of insensitivity of State and entire society.

Constitutional Provisions:

The Constitution of India has guaranteed the fundamental rights to every citizen such as right to equality, right to freedoms, right to life and personal liberty, right against exploitation, right against human trafficking.²⁴ The whole base of the Indian Constitution is principles of Justice, Liberty, Equality and Fraternity.²⁵ The Constitution has also imposed the liability on the State to adopt and follow directive principles in its policies. State is under obligation to secure a social order for the promotion of welfare of the people.²⁶ The

State has to ensure that the citizens, men and women equally, have the right to an adequate means of livelihood.²⁷ State is liable to the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength.²⁸ It is the State which has power to make provision for early childhood care and education to children below the age of six years.²⁹ State shall protect people belonging to weaker sections from social injustice and all forms of exploitation.³⁰ It is the duty of the State to raise the level of nutrition and the standard of living and to improve public health.³¹ It is the duty of every citizen to renounce practices derogatory to the dignity of women.³² This is the sad reality that beside the constitutional provisions and various laws relating to protection of women, they are being exploited for the years together physically, sexually, socially, economically, emotionally in all walks of life.

Human Rights Perspective:

In the context of human rights jurisprudence, every human being is entitled to all basic human rights equally irrespective of his/her sex, age, race, religion, place of birth, marital status to live with human dignity.³³ The Constitution of India has guaranteed various fundamental rights to citizens and people at large.³⁴ The commission has been established for protection of women which must address such issues at centre and state level.³⁵ The ministries of women and child development at union and state level have initiated various schemes for protection and empowerment of women such as Ujjawala, Swadhar Grah, working women hostel, Mahila Volunteers, Research

Projects, and Family counseling centers etc., in order to deal with women's issues.³⁶ There is no particular initiative undertaken for unwed mothers due to the lack of data, knowledge, etc.

In this backdrop, issues of such women must be addressed in the light of human rights. They are inseparable but neglected part of our society that must be counted by the government with separate account and sensibility. We have a separate legislation for protection of human rights which is vague and ambiguous.³⁷ Our society is governed by norms of patriarchy in which woman is declared both as accused and victim in case of the same wrong for which she is not necessarily responsible.

Conclusions and Suggestions:

1. Traditionally in Indian society, no women are conferred with independent and individual status, especially, in sexual relations.
2. There is a commodification of women for the sake of sex and children in India.
3. Traditional and patriarchal mind set towards status and rights of women is predominant in India.
4. No special law, measures, endeavors etc is even thought out at the level of society or the government for such mothers in distress
5. Neither data is available nor are issues relating to such mothers identified and addressed on socio-legal platforms.

Suggestions:

1. Comprehensive research work must be carried out so as to identify target group of unwed mothers and their issues.

2. The data must be put before legislature for appropriate statute and legal liability.
3. Special action plan for this group must be prepared on government/public organization level with participation of public at large.
4. Sensitization programs must be initiated for youth, women and general public dealing with sex education, hygiene, laws etc.
5. Male persons involved in such matters must be punished rigorously.

End Note

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- ²⁶ Article 38
- ²⁷ Article 39 (a)
- ²⁸ Article 39 (e)
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- ³⁰ Article 46
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CONSUMERS' ATTITUDE TOWARDS ONLINE SHOPPING IN THOOTHUKUDI DISTRICT

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ABSTRACT

Internet has become a part of modern life across the world. Internet has influenced almost all aspects of daily life from education to communication and from entertainment to business. Over a period of two decades there had been a rapid development of the internet and the geometric growth of the internet users due its inherent benefits like abundant information, convenience, time saving, cost benefits, international brands etc. These inherent benefits induced the people to purchase goods through online. Since security and privacy issues continue to play an important role in affecting consumers' online purchasing decisions. Online shopping is becoming a well- accepted way to purchase a wide range of products and services. It refers a new environment distinguished from the traditional ways of doing business. It allows shopping for required products without going to the store physically .Internet shopping is great because people are able to shop 24 hours a day without having to leave their home or workplace. Due to the need for a variety of respondents who have had previous experience with online shopping, Convenience sampling method was chosen. The study has been undertaken with reference to a sample size of 120

respondents. After collecting data was classified , tabulated and codified .Necessary statistical tools such as Percentage Analysis and Garret Raking Test, F Tests have been used to interpret the data.

Key words : Benefits, Consumer , Online shopping.

I. INTRODUCTION

Internet has become a part of modern life across the world. Internet has influenced almost all aspects of daily life from education to communication and from entertainment to business. Over a period of two decades there had been a rapid development of the internet and the geometric growth of the internet users due its inherent benefits like abundant information, convenience, time saving, cost benefits, international brands etc. Along with the spread of the internet use, online shopping has emerged quite recently as a medium for business transaction and has been growing in almost all parts of the world.

Online shopping otherwise called as e-shopping is a form of electronic commerce which allows consumers to directly buy goods or services from a seller over the internet using a web browser. It is a network of linked computers enabling millions of people to communicate and

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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search for information as well as to sell and buy products. Online shopping is done through an online shop, e-shop, e-store, virtual store, web shop, internet shop or online store. Online shopping is gradually becoming a well accepted way to purchase various kinds of products and services, including computer products, automobile travel products, investment products, clothing, books, music and homes. All the products in online stores are described through text, with photos and with multimedia files. Many online stores also provide links for extra information about their products. They often make available safety procedures, instructions, manufacturing specifications and demonstrations. Thus, it offers a new environment distinguished from the traditional ways of doing business. The consumers in case of online shopping can buy the selected products rapidly by doing some clicks from home or work, saving time and energy inspire of the larger distance arising from the endless and unlimited market offered by the internet. Hence in order to study the attitude of consumers towards online shopping, the topic entitled “Consumers’ Attitude towards Online Shopping in Thoothukudi District” is chosen for the present study.

II. STATEMENT OF THE PROBLEM

Today, internet is not only a networking media, but also a means of transaction for consumers at a global market. Online shopping has become the third most popular internet activity, immediately, following e-mail using or instant messaging and web browsing. As the world adopts itself to the technological advances that have brought us into the next century, people are growing more and more comfortable with searching for products on the net and shopping

online. Hence the shopping industry is growing in number as the years progressed, since it is gaining acceptance to people throughout the world. Online shopping not only offers really a good deal but also brings optimum convenience to the consumers. Moreover, the use of internet tools for price searching and comparison provides an additional advantage in consumers’ final decision as they can purchase their desired products at the lowest available prices. These inherent benefits induced the people to purchase goods through online. Hence there is a need to analyse the various dimensions and benefits of online shopping. Normally people expect more when they change from the traditional method of purchase from brick and mortar store to the recent method of purchase from online stores. Moreover, the expectations of the most of the Indian population towards online shopping increases day by day. Hence, there is also a need to analyse whether the consumers perceived what they expected from online shopping.

III. OBJECTIVES OF THE STUDY

The main objectives of the study are,

1. To know the Personal profile of the respondents.
2. To analyze the reasons of using online shopping.
3. To understand the benefits of online shopping.
4. To study the consumers’ attitude towards online shopping.
5. To examine the risks involved in online shopping.
6. To find out the relationship between the Personal profile and level of attitude of the respondents towards online shopping.

7. To offer suitable suggestion, based on the findings of the study,

IV. METHODOLOGY AND TOOLS

The study is based on both primary and secondary data. The primary data are collected from the respondents with the help of Questionnaire. The secondary data are collected from books, journals and websites. 120 students were selected by convenience sampling method. Statistical tools like Spearman's Rank Correlation and 'F' test, are used to analyze the data.

V. ANALYSIS AND INTERPRETATION OF DATA

The data collected with the help of questionnaire are analyzed in Five parts. They are,

- A. Personal profile of the respondents
- B. Type of Products
- C. Mode of Payment
- D. Income Of The Family And Problems Faced By The Respondents
- E. Relationship between Personal Profile of the Respondents and their level of attitude towards online shopping.

A. PERSONAL PROFILE OF THE RESPONDENTS

The major findings of the study are listed below.

- 58 percent of the respondents were female.
- 41 percent of the respondents belong to the age group of 20 – 30 years.
- 35 percent of the respondents were post graduates.
- 80 percent of the respondents were unmarried.
- 30 percent of the respondents were private employees.
- 35 percent of the respondents were in the family income of '20,000 – '30,000.
- 57 percent of the respondents were having nuclear family system.
- 72 percent of the respondents were having 3 – 6 members.

B. TYPE OF PRODUCTS

The type of products purchased by the respondents were summarized and presented in Table-1.

TABLE-1
TYPE OF PRODUCTS

S.No	Type of Products	No. of Respondents	Percentage
1.	Books	22	18
2.	Electronic products	24	20
3.	Textiles	38	32
4.	Bags & Footwears	12	10
5.	Jewellery	8	7
6.	Cosmetics	16	13
	Total	120	100

Source: Primary data

It was noted from Table -1 that out of 120 respondents, 32 percent of the respondents were purchased textiles, 20 percent of the respondents were purchased electronic products, 18 percent of the respondents were purchased books, 13 percent of the respondents were purchased cosmetics, 10 percent of the respondents were purchased bags and footwear, and 7 percent of the respondents were purchased jewellery.

C. MODE OF PAYMENT

The mode of online payment of the respondents were summarized and presented in Table -2.

TABLE-2
MODE OF PAYMENT

S.No	Mode of online payment	No. of Respondents	Percentage
1.	Credit card / Debit card	40	33
2.	Demand draft	12	10
3.	Cheque	12	10
4.	Cash on delivery	56	47
	Total	120	100

Source: Primary data

It was found from Table -2 that out of 120 respondents, 47 percent of the respondents were used in the mode of cash on delivery, 33 percent of the respondents were used in the mode of credit card / debit card, 10 percent of the respondents were used in the mode of demand draft, and 10 percent of the respondents were used in the mode of cheque.

D. INCOME OF THE FAMILY AND PROBLEMS FACED BY THE RESPONDENTS

There are different problems faced by the consumers while doing purchase in online shopping. The relationship between the problems faced by the sample respondents and their Income of the family are found out with the help of Spearman's Rank Correlation It summarized and presented in Table -3

TABLE – 3

INCOME OF FAMILY AND PROBLEMS FACED BY THE RESPONDENTS

S.No.	Problems	Income	
		Upto `50,000	Above `50,000
1.	No safety payment	5	5
2.	Low trust level	1	1
3.	Value added tax	4	7
4.	High shopping cost	8	8
5.	Refund policy	7	3
6.	Warranty and claims	6	4
7.	Delayed delivery	9	6
8.	Inferior quality	2	2
9.	Lack of feel and touch	3	7

Table -3 shows that there is correlation between the ranks given by the respondents to the income of upto '50,000 and above '50,000 on the factors with consumer attitude towards online shopping. Because the Spearman's rank correlation co-efficient 0.0002 lies between -1 to +1 hence, the two group respondent's opinion is the same.

E. RELATIONSHIP BETWEEN PERSONAL PROFILE OF THE RESPONDENTS AND THEIR LEVEL OF ATTITUDE TOWARDS ONLINE SHOPPING

The null hypothesis framed is "There exists no significant relationship between personal variable of the respondents namely gender, age, educational qualification, Occupation, monthly income and their level of attitude towards towards online shopping. Consolidated results of F test is given in Table - 4

TABLE -4

CONSOLIDATED RESULTS OF F-TEST

S.No.	Personal Profile	Degrees of freedom		Calculated Value	Table value	Result
		V ₁	V ₂			
1.	Gender	2	2	2.48	19.00	NS
		1	2	1.42	18.51	NS
2.	Age	2	8	1.81	4.46	NS
		4	8	2.15	3.84	NS
3.	Educational Qualification	2	12	9.57	3.88	S
		6	12	1.49	3.00	NS
4.	Occupational Level	2	10	8.01	4.10	S
		5	10	1.01	3.33	NS
5.	Income of family	2	8	24	4.46	S
		4	8	4	3.84	S
6.	Locality	2	4	1.46	6.94	NS
		2	4	3.27	6.94	NS

By the application of 'F' test it is clear that the demographic profile of the respondents such as gender, age, educational qualification, occupational level, locality is not significantly related to the respondents and their level of attitude towards online shopping. On the other hand, the demographic profile of the respondents such as educational qualification, income of the family, is significantly related to the respondents and their level of attitude towards online shopping.

VI. SUGGESTIONS

On the basis of the findings, the following suggestions are made.

1. The increased usage of online shopping can be ensured by the attractive and well organized web design for the products.
2. The prompt communication about the delivery, security and service details must be available at all times.

3. The online retailers can outsource the payment processing work to companies providing secure E-payment solution. So as to avoid the complexities and security issues relating to e-payment solutions.
4. Awareness must be created that there is a security in online transactions and there are sufficient security applications in the online transactions system.
5. The online retailers should accept the product returns due to damage in transit and put more attention in packing and wrapping the products.
6. The online sellers should have to match a variety and assortment of supermarkets so that the traditional buyers can be made to switch to online shopping.

VII. CONCLUSION

Consumers' satisfaction is the one of the essential tasks for each business. This is possible only by providing sustainable products better offers and services to the hands of consumers. Hence it can be concluded that better advertisement will always create better reputation for the product especially in online shopping services and products. There are millions of people shopping their goods and services online and each of them is a potential customer for a retailer. Due to the rapid development of the technology in internet, many retailers are interested in selling their products from its website. Since there are so many potential consumers, it is retailers' duty to understand the importance of consumers wants and needs. The importance of analyzing and identifying factors that influence the consumers when he or she decides to purchase goods through online.

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‘MIGRATION LITERATURE’: CONTEMPORARY YOUNG ADULT FICTION IS A SOURCE OF WRITING SOCIO- ECONOMIC, POLITICAL AND CULTURAL HISTORY OF A NATION

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ABSTRACT

The migrant literature is a prime source of study on migrant society in the western and eastern countries. Because, literary evidences are the primary sources to know more about the contemporary history, especially the YAL, which speaks more on multifaceted problems of migrants in various geographical locations in the world. It discusses about Migration and its importance as a literary genre, Young adult literature that features migration theme and reviews three selected contemporary young adult fiction with immigrants plots. The Poet X written by Elizabeth Acevedo, The Astonishing Color of After by Emily X.R. Pan and Love, Hate & Other Filters by Samira Ahmed are the three selected fictions published in the year 2018 with different story lines of immigrants. Thus ‘migration literature’ is developing in the present and many brave authors are opening their skills to express their views on immigrants through literature. It is essential to read for understanding the migrant issues and promotes sovereignty among the different race, minimizing inhuman attitude based on racial discrimination when they move from one region to another region for fulfilling the economic, employment, promoting business or in forced

situations like natural calamities, war, refugees or any other reason. Migrants when they shifted from one region to another region have to face economic crisis, social, crisis, cultural and linguistic crisis, by reading YAL, which gives a lot more guideline for taking precautionary measures before moving from one area to another, whether permanently or temporarily. Subsequently ‘migrant literature’ is very essential to understand various culture, tradition, adaptability, racial discrimination and its adverse effect on the migrant people. Hence, this literary criticism research helps the future researcher to focus on migrant literature to derive socio, economic, political, cultural history of any region.

KEYWORDS: Migrant, migrant literature, migration, young adult literature, immigrants, apartheid, racial discrimination, sovereignty

INTRODUCTION

Literature is described as a written and spoken material which is derived from the Latin word literature meaning “writing formed with letters,” referring to works of the creative imagination that includes drama, poetry, nonfiction, fiction, and in some cases, journalism, and song.¹ A category of literary composition is a

literary genre which can be determined by literary technique, content, tone or even length of fiction in some Literary genre are further sub-divided into more concrete divisions. The differences between genres and categories are flexible and loosely defined, and even the rules designating genres change over time and are fairly unstable.²

The ideologies of Aristotle as outlined in his famous treatises, Rhetoric and Poetics have covered much of current classical literary genres. Aristotle arranges rhetorical literary genres into three categories in the treatise Rhetoric: the deliberative, forensic, and epideictic.³ He further classifies genres of poetry in his treatise Poetics, where he also constructs three different genre forms: the epic, tragedy, and comedy.⁴ The works of Aristotle and his ideas about literary genre were modified by scholars of next generation.⁵ Genres and sub-genres can be seen in any form of work such as drama, poetry, or prose, thus results in mixture of genres. In short, genres are defined as “the general cultural movement of historical period in which they were composed”.⁶ Literary genre should not be confused with age of readers, by which literature is classified as either, children’s, young adult or adult. Hence, this research is on selected young adult fiction that focuses on migration as its genre. For deriving history of a society, migration literature played a vital role, which has reflects the society like mirror of the contemporary history of a nation and its people.

AIMS AND OBJECTIVES

Aim of this study is based on literary work, how it reflects the migrant society faced its challenges in the society. Objectives of this research are to make the readers to understand the migration, migrants, and migration issues as its genre. This research helps the readers to know

about the migration and prepare their mind for settlement from one area to another area. To enable the readers to understand the challenges before immigration, migration and its impact on their life after the movement from mother country to another country or culturally divergent practices in the settled area. To enable the readers to know about migration literature, helps everyone to know about the migration pros and cons in the society.

SOURCES

This research is based on primary sources like migration literature and analyzed and criticized the facts with the support of secondary sources like articles, printed documents, journals, e-sources, books and so on.

METHODOLOGY

Based on “Migration literature” critically analyzed the migration facts the migration as a genre. This research is historical, narrative, descriptive and critically analyzed the literary facts, which reflects the societal issues. Hence, this research is helps the future researchers to understand the value of ‘migration literature’ in writing history for derive the facts objectively.

MIGRATION- WHY DOES IT MATTER AS A LITERARY GENRE?

The term ‘migration literature’ refers to all literary works written in age of migration, which presents migration as its theme or style in some cases⁷. The word ‘migrant literature’ itself is limited to certain extent and also doesn’t imply only writers with migration background will embrace migration theme in their works, it can be written by the non-migrant writers or second-generation migrant.

According to Frank about ‘migration literature’ it is “a move away from authorial

biography as the decisive parameter, emphasizing instead intra textual features such as content and form as well as extra textual forces such as social processes⁸. He states that migration literature can be used as a sociological source and Vlasta agrees by saying that migration literature helps its readers to understand the migration phenomenon⁹. But these contributions can't satisfyingly distinguish the differences between 'migrant literature' and 'migration literature'. Frank claims that non-migrant writers are just as skillful of connecting migration experiences and is wider in his definition of what 'migration literature' pursues to achieve: "through its form the migration novel specifically sets out to express the content of our experiences of inter-culturalism and globalization and to resolve the problems posed by the same experiences"¹⁰.

Any migrants, second-generation migrants and non-migrants writer can express multiculturalism, globalization and its effects in their works without any personal migration experiences. There is no limitation to write about migration in literature as it is open to explore any form of migration in present era. Though in broader sense the migration literature is defined its purpose and distinguishes it from other kinds of literature. It follows a clear perspective, namely to present and analyses the challenges that the migrants has faced in the age of migration, which migrant literature would not certainly do.

Sandra Vlasta debates in '*Contemporary Migration Literature in German and English that A Comparative Study*' that migration literature can be considered a genre as it features consistent themes and motifs even in different languages and literary traditions. In accordance with Vlasta, these are all for identity and identity connected to belonging; depictions of the new 'homeland' and comparisons to the old; generational differences

within families; old and new traditions; and alternative histories of the nation¹¹. Intercultural friendships and relationships can be added to this list as a common theme. Of course, 'migration literature' is not bound or limited to these themes and motifs which in fact guide us to identify the genre as such.

According to Walkowitz in her work '*Immigrant Fictions*' enthuses 'literary studies to examine the global writing of books, in addition to their classification, design, publications, translation, anthologizing, and reception across multiple geographies'¹². She stresses that 'migration literature' cannot be read and analyzed in one literary tradition alone. The genre of 'migration literature,' is something more than 'migrant literature', which does not conform to the literary organization into national literatures on the other hand rather opens up the possibility of writing and reading outside the nation. Walkowitz states that "Anglophone works of immigrant fiction are not always produced in an Anglophone country; some immigrant fictions produced in an Anglophone country are not originally Anglophone; and some do not exist in any one language at all"¹³. This indicates how 'migration literature' as a genre can challenge reputable national literary systems. It offers a space for 'misfit' works of literature that is not simply put into one single box. However, migrant literature or migration literature can predict the real problems and perspectives of immigrants as well as migrants, when they shifted or movement from one area to another region for personal or forced reasons.

THE IMMIGRANT EXPERIENCE IN YOUNG ADULT LITERATURE

Young adult fiction (YA) is a type of fiction written for readers aged from 12 to 18 years.

It is a fiction meant for adolescent or teenagers. The terminology for this genre were not easily accepted by researchers, the term ‘young adult’ itself had underwent evolution over many years, even though the genre is targeted to adolescents, approximately half of YA readers are adults. The subject matter and genres of YA is connected with the age and experience of the protagonist. The theme of migration is been observed in contemporary young adult fiction that reflects the immigrant experience in America. This research is discusses about a few young adult fiction that has immigrant experiences and its features in contemporary literature. The concept of “an immigrant” was invented in the United States even though the word may have been there in use before, but America was the first to create the idea of immigration, and included it in a dictionary in 1829. Everyone came to know that America is remembered for its harried history of violence, force and relocation which can be depressing, but there are several good things to look on, too. America is a crew of amazing and unique people, with similarly amazing and unique stories, perspectives, and experiences from all different places¹⁴. There may be endless reasons for immigration, but dreaming big for better future is common factor in these cases. Despite all the years of hard work, planning and struggling to move here, finding family’s dream expectations are not always easy implementation in America. Individual experience with immigration is prejudiced from one’s English language skills to apartheid, from civilization to religion, and racial discrimination and so on. Whether it is first or fourth generation authors, every immigrant story are unique in its own way, but at the same time it also shares much more overarching similarities. Luckily a few authors of YAL were brave enough to share such immigrant

theme in their works; it would be a shame unless discuss about the migrants issues in details to creating awareness about the challenges of migrants before moving from their mother country or regions for economic reason or employment or any other forced reasons like slave trade in the 18th and 19th century, war or disaster and so on. Subsequently, this research bring out the racial discrimination for the past centuries is still prevailed even in the developed nation like America even now, which is proved in the case of George Floyd, the Black man’s death in police custody. Thousands of people were voluntarily participated and raise voice for voiceless Black man’s death, and attract the entire world’s attention on American ruling parties’ reaction.¹⁵ For instance, tremendous changes in the American politics due to protagonist arose and decorated chair in American politics. It would be possible when the authors of The Young Adult American Literature through lights on the migrants issues loudly and creating tremendous changes in the minds of settlers in USA, which has been reflected in the political changes in America in the recent Presidential Election.

YAL FICTION ON IMMIGRANTS

The Poet X written by **Elizabeth Acevedo** published in 2018 which has won the National Book Award. It is a story of fifteen-year-old Dominican teenager named Xiomara Batista living in Harlem, who loves to write poetry. Although she longs to share it with the world, her religious mother is only worried with her being confirmed, which has been put off for three years. She feels inferior to her brother, Xavier, who are affectionately called Twin as he gets much praise for his work. During the school year, she develops a love for her lab partner, Aman. However, the

relationship is broken when her mother saw them while kissing each other on a train. Eventually, her mother finds her poetry, forcing a confrontation between the two. And now that we’ve recognized that, we want you to meet Xiomara Batista. Xiomara is held between her world, growing up the daughter of immigrants in Harlem, and the world of her strict mother, who just wants her daughter to be safe. The only way she knows how to speak her truth is to write it in the poetry she desires to speak, even if she knows her mother would never approve. But when it’s time for slam poetry club continues knocking on her door, Xiomara realizes she has a whole lot to say and a world that needs to hear her. The novel narrates the young adult’s problem of understanding with their parents and at the same time made an effort to express and explore her to the world. Every migrant parent has fear about the safety of their young adult wards and looking in a different way, which cause for confrontation between parent and young adult children. The author further narrates the difficulties of the parents and insecurity of adults in moving in the migrated country.

The Astonishing Color of After by **Emily X.R. Pan** published in 2018. The fiction begins as a cross-country journey, from America to Taiwan, in search of details of her dead mother by meeting the maternal grandparents. Believing that her mother has been reincarnated as a great red bird, she tries to find clues in her family history to uncover what really happened to her mother. But as Leigh learns more about her heritage and her mother’s storied past, the bird is vanishing, and in Leigh’s anxiety to find her, secrets that have never been spoken may suddenly have to be faced. This novel has a complete emotional catharsis that

only the best books can give. The author has experienced migration in her personal life that has reflected through her writings. The novel narrates the existence of superstitious believe in Western and Eastern countries.

Love, Hate & Other Filters is written and published by **Samira Ahmed** in 2018.¹⁶ This is unforgettable debut novel, an Indian-American Muslim teen copes with Islamophobia, cultural divides among peers and parents, and a reality she can neither explain nor escape. The plot is about Maya Aziz is a 17 year-old American-born daughter of Indian immigrants who struggles to figure out how to live her life under her parent’s strict expectations of what a good Indian daughter is and does or does not do in most cases. There’s also the real world, beyond Maya’s control. In the aftermath of a horrific crime performed hundreds of miles away, her life is turned upside down. The community she’s known since birth turn out to be unrecognizable; neighbors and classmates alike are spent with fear, bigotry, and hatred. In the end, Maya must find the strength within to determine where she truly belongs. In short the novel emphasis to find the courage to live life that represents their own dreams rather than just the ones their parents has for them¹⁵. This debut novel explore the minds of parent and teenage children and insist the value of culture, find the reason for the generation gap between parent and children at their teenage, which reflect the nature of each individual persons in the Indian family.

CONCLUSION

The researcher concludes that the migrant literature is a prime source of study on migrant society in the western and eastern countries. Because, literary evidences are the primary sources to know more about the

contemporary history, especially the YAL, which speaks more on multifaceted problems of migrants in various geographical locations in the world. It discusses about Migration and its importance as a literary genre, Young adult literature that features migration theme and reviews three selected contemporary young adult fiction with immigrants plots. The Poet X written by Elizabeth Acevedo, The Astonishing Color of After by Emily X.R. Pan and Love, Hate & Other Filters by Samira Ahmed are the three selected fictions published in the same year (2018) with different story lines of immigrants. Thus 'migration literature' is developing in the present and many brave authors are opening their skills to express their views on immigrants through literature. It is essential to read for understanding the migrants' issues and promote sovereignty among the different races, minimizing inhuman attitudes based on racial discrimination when they move from one region to another region for fulfilling the economic, employment, promoting business or in forced situations like natural calamities, war, refugees or any other reason. Migrants when they shifted from one region to another region have to face economic crisis, social crisis, cultural and linguistic crisis, by reading YAL, which gives a lot more guideline for taking precautionary measures before moving from one area to another, whether permanently or temporarily. Subsequently 'migrant literature' is very essential to understand various cultures, traditions, adaptability, racial discrimination and its adverse effect on the migrant people. Hence, this literary criticism helps the researcher to focus on migrant literature to derive socio, economic, political, cultural history of any region.

ENDNOTE

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FINANCIAL AND SOCIAL EXCLUSION OF TRANSMEN: A QUALITATIVE STUDY IN THE CHENNAI REGION

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ABSTRACT

Although a lot of research has been undertaken to understand the social exclusion of the transgender community, there has been little to no research that studies the problems of this ostracised community through an economic lens. The contention of this paper stems from the truth that besides several societal, familial, and psychological pressures, the transgender community also tend to be financially excluded from the rest of the society. Being a primary study, the research interviewed a sample of 30 transmen in the Chennai district of Tamil Nadu, India. The target group of study was specifically transmen in the Chennai region, as the transmen sub-community within the transgender community itself has been heavily underrepresented and their voices unheard. This research paper specifically highlights issues faced by transmen that have an economic relatedness. These range from health, banking awareness, saving habits and employability. The study not only throws light on these issues but also provides policy suggestions that could lead to better economic inclusion of transmen and subsequently their integration into mainstream society.

Keywords Transmen, marginalisation, financial awareness

JEL Classification:B55, E26, J15, J16, Z13

DEFINITIONS

A transgender man or **transman** is an individual who was assigned or designated female at birth (usually based on sexual characteristics), but who identifies as male.

A transgender woman or **transwoman** is an individual who was assigned or designated male at birth (usually based on sexual characteristics), but who identifies as female.

A **cisgender** person is someone whose gender identity matches the one they were assigned at birth. The prefix “cis-” signals a sense of being all on the same side, in contrast to “trans” which signals a movement between or across.

Gender identity refers to the gender that a person identifies **irrespective of his sex**.

INTRODUCTION

Thirunangaigal or transwomen are a familiar sight in India. They are often seen at

auspicious functions, called on to bless newlywed couples, new born babies or new business ventures. Their existence as part of Indian culture goes back centuries. As a community, they tend to be visible and distinctive and have a role, albeit an extremely limited one, to play in mainstream Indian society. Indian history has also made frequent mentions of transwomen both in Vedic literature as well as in epics like the Mahabharata and Ramayana. Unfortunately the tritya-prakrti community which enjoyed a high status in Mughal courts and served as political advisors to medieval kings, are now stigmatised, ostracized, harassed and looked down upon.

When it comes to visibility, the opposite is the case of transmen; they have no cultural tradition that acknowledges their existence and are for the most part, invisible in society. However, what they do share with their transwomen sisters is familial opposition, social discrimination, and economic powerlessness.

NEED FOR THE STUDY

According to the APTN-UNDP report *Lost in Transition: Transgender People, Rights and HIV Vulnerability in the Asia-Pacific Region* (2012), most literature on transgender people in the Asia Pacific region predominantly focuses on urban, young transwomen, whereas transmen (urban or rural, elderly, or young), have been severely under-researched. In India, there are studies documenting the struggles of transwomen; however, very little information exists on transmen.

One reason for this could be the visibility of the transwomen community, where to some degree “being seen” has resulted in being heard. In contrast, transmen are largely unidentifiable and invisible. Another reason could be the very recent

emergence of biological females embracing their male gender identities compared to the centuries old acceptance of their female gender identity by born males.

While marginalisation exists for both transwomen and transmen in India – the difference between the two groups is that the problems of transmen have not been sufficiently researched or publicised. Deficiency of research pertaining to this community will result in a lack of social sensitisation and an absence of policy measures and laws which will adversely affect the transmen community. This research paper arises from the critical need for perspectives on problems experienced by the transmen sub-community and the transgender community as a whole. While most research papers have focused on examining the social exclusion of this group, this paper attempts to probe further into issues related to health and finance.

This gap in existing research on transmen in India has prompted the researchers to undertake the study in an attempt to understand this closed community.

OBJECTIVES

The following research objectives have guided this study:

1. To understand the socio-economic profile of transmen.
2. To discover the unique issues and challenges faced by them.
3. To evaluate the financial awareness, access to finance and financial avenues available to transmen.
4. To provide recommendations on how their issues can be overcome.

REVIEW OF RELATED LITERATURE

Literature relevant to the topic in question has been reviewed in order for the researchers to gain a more profound understanding of problems pertaining to transgender in India, identify research gaps and also to enrich the findings of this paper itself.

Dr. D. Venkatrama Raju and K.S. Beena (2013), “A Study on Socio-Economic Issues of Third Genders in Tamil Nadu” highlights the socio-economic concerns of the transgender community with special reference to the state of Tamil Nadu. Apart from discussing the economic and social aspects of the problem, the paper also talks about the psychological vexation of the community owing to depression, hormone pill abuse, tobacco and alcohol abuse. Despite receiving legal recognition, the community still continues to be marginalized due to social prejudices.

Dr. Khushboo R. Hotchandani (2017) in her paper titled “Problems of Transgender in India: A study from Social Exclusion to Social Inclusion” highlights the generic problems faced by the transgender community in India like discrimination, disrespect, economic exclusion, prostitution, rejection of entry into public places, educational backwardness and health related issues. It also states the constitutional provisions that guarantee equality of rights to transgender and legislative provisions at the Central and State level aimed at protecting their civil rights and liberty.

Akhand Sharma (2018), “Identity Crisis for Transgender in India: A Case Study from Madhya Pradesh” highlights the gender identity problems facing transgender in India. The paper is structured as a case study and brings out specific setbacks faced by transgender with respect to education, employment opportunities, political

pressure and social acceptance. The study also appraises the various government schemes focussed on transgender and other initiatives that attempt to integrate transgender into their operational fold.

Prosenjit Naskar, Sima Roy, Somnath Naskar and Indrajit Gupta (2018) in their research paper “An assessment of quality of life of transgender adults in an urban area of Burdwan district, West Bengal” presented a cross-sectional study among 79 transgender adults in the district of Burdwan. It explicates the social stigmatization of transgender and its adverse impact on their Quality of life (QOL). The study discovers that there is a significant relationship between some socio-demographic characteristics like age, religion and occupation and Quality of Life associated with variables like marital status and living status.

Gnana Sanga Mithra S and Vijayalakshmi V. (2019) in their study titled “Changing Trends in Socio-Economic Conditions of Transgender in Chennai City” analyse the evolution of social status of the transgender community starting from the Mughal era when transgender occupied important roles in the royal courts to the British and later Colonial period in which they were repulsed by the Europeans and came to be excluded from mainstream society. In conclusion the study underlines the importance of family support in the development of the transgender community.

S. A. Annie Swetha (Jan 2018), “The Representation of Transmen by A. Revathi: Arguments and Counter Arguments”. The paper talks about the struggles faced by transmen in India but more importantly about who represent these problems to the society at large. Apart from being marginalized in the gender galaxy, transmen

have been excluded in the transgender community itself by not having a mentorship system like the Hijra Jammatt. Most NGOs working for the cause of transgender have focussed on HIV and rehabilitation and not so much on issues of Employment, Financial inclusion and the like. The opinions, struggles and issues have been voiced by transwomen or transactivists instead of finding expression through the victims themselves. Although this creates awareness, it lacks the authenticity.

METHODOLOGY

A qualitative descriptive research methodology has been employed to examine the research questions. “Born2Win”, an organisation working towards the support and uplift of transgender was approached as they had contacts within the transmen community. The participants for this study were 30 transmen (above the age of 18) who were contacted through the Born2win organisation.

A semi-structured, in-depth interview technique with exploratory questions was utilised to elicit information from the participants. Interviews were conducted in person and lasted between 45 to 60 minutes per participant. Confidentiality and anonymity were assured to all participants. In addition, the founder-director of Born2win, Ms Swetha Sudhakar C (who agreed to be named in this study) was also interviewed to better understand the challenges faced by the participants.

LIMITATIONS OF THE STUDY

This study is limited by its small sample size of 30 participants and is restricted to those contacted through the “Born2Win” organisation in the city of Chennai. The study is subject to the

limitations of qualitative research such as researcher bias. Given the sensitive nature of this topic, the participants may have withheld some information from the researchers.

FINDINGS OF THE STUDY

I) Demographic profile of the participants

The study revealed that the following demographic characteristics of the interviewed transmen:

- Age– 83.3% of the participants were in the age group 21 – 32 years
- Educational Level–Only 3 out of the 30 participants possessed a college degree.
- Income– About 90% of the participants had a monthly income of less than Rs. 10,000.
- Occupation–Most of the participants are employed in the unorganized sector. 1 participant was running his own business.
- Marital Status (before and after their transition)–26 out of the 30 participants are currently single. 4 participants married after their transition, while 6 were forced to marry before their transition and subsequently left their spouses.
- Background –Around 73.3% of the participants came from outside Chennai. The reasons for their move to Chennai is primarily economic.

II) Unique Economic Issues faced by Transmen

- Income** - 90% of the participants had a monthly income of less than Rs. 10,000 and almost all the employed transmen interviewed are contract employees working in the informal sector. Formal employment is impossible to obtain as the educational

certificates carry their names and sex and do not match with their current gender identity. None of the participants felt confident enough to openly state their true gender to prospective employees.

b) Savings –None of the interviewed transmen had savings. The reasons for this are:

1. High medical bills (as they require regular hormonal injections) which eat into their income.
2. Lack of a family to share expenses - 26 out of the 30 participants are currently single. Alone and outcast, 2 participants admitted to addiction issues which in turn leads to a vicious circle of borrowing and indebtedness.
3. Lack of concern of the future – almost all the participants had a fatalistic approach towards the future.

c) Financial Awareness – All participants, including the 3 college educated participants, displayed a uniform lack of awareness of Government schemes, saving plans, life insurance etc. The researchers consider this is a matter of grave concern. With no Government safety net, the already vulnerable transmen will face serious risks as they age.

d) Self-employment Most participants (80%) expressed interest in starting Self Help Groups (SHGs). Some, however, cited lack of funds as a reason for not starting a business through a SHG. Ms Swetha C believed the quotas reserved for transgender and other Government benefits, especially employment opportunities were only on paper and did not materialise in reality. Even CSR funding of corporate houses did not go to programmes to uplift transgender. She also

felt that the widespread publicity of transwomen had not yielded fruit in terms of sponsorship or employment offers.

e) Financial inclusion – None of the interviewed transmen possessed a bank account in their new identity. Many of them had not even considered opening a bank account, citing the same lack of and discrepancies in documentation that prevent their entry into the formal workspace.

f) Health insurance –Gender reassignment surgery is considered cosmetic by most health insurance providers unless the medical appropriateness is proven and is therefore not ordinarily covered under health insurance. (Nafisa Laskar, 2016) Lack of funds has resulted in some transmen choosing risk over well-being, going in for unsafe procedures in questionable clinics rather than proper hospitals.

While general health insurance coverage is available to the trans-gender community, the interviewed participants displayed a complete lack of awareness and, more importantly, interest in learning about the options available to them.

III) Unique Socio-Psychological Issues faced by Transmen

a) Invisibility - Unlike transwoman who, in some cases, are noticeably different from cisfemales in their physical features, transmen are almost indistinguishable in appearance from cismales. Also, society in general tends to have greater interest in females than males. This cloak of invisibility is both a blessing and a curse.

A blessing, as transmen find it relatively easy to find work given their masculine

appearance. Unfortunately, this is limited to the informal sector and is borne out by the fact that 23 out of the 24 employed transmen interviewed are contract employees working in the informal sector.

- a) **Inferiority Complex** 60% of the participants admitted to feeling inferior to cismales, while 30% confessed to experiencing jealousy. These feelings stemmed from a sense of inadequacy because of a perceived lack of physical strength compared to cismales and this has led to episodes of depression, low self-worth and unhappiness with their body / self image (in spite of regular hormone injections and special diets).
- b) **Family Opposition** 3 participants had not yet come out to their family fearing that it would bring shame to their family and violence. 27 participants had revealed their male gender identity to their family. The reaction of the family ranged from verbal abuse, physical abuse, emotional blackmail (including threats of suicide by the family members) and ultimately being disowned by their families (17 cases). The transmen admitted to feeling abandoned by their families and missed not being part of the family unit. Lack of acceptance by the family had led to unhealthy behaviours like smoking and excessive alcohol consumption by some participants.
- c) **Health issues – Physical and Emotional** The interviewed transmen faced a variety of health issues from bleeding and blood clots due to wearing a grip band to bind their breasts, to botched breast removal surgeries and side effects of hormone therapy. None of the participants had HIV / STDs. Emotionally, a majority of the participants professed feeling

helpless and alone, while others felt angry and frustrated, and a few participants had even contemplated suicide.

- d) **Sexual abuse / Sex work** Surprisingly, none of the participants were engaged in sex work and none of the participants had been sexually abused. Again, their appearance and society's bias could play a part in this finding.
- e) **Fears** The biggest fear for interviewed transmen was having no employment, followed by being discovered as a transman.
- f) **Discrimination** Transmen did not face obvious discrimination due to their gender identity primarily because they blended into the workforce as males. They faced certain other problems in their workplaces like fear of mingling freely with their colleagues for fear of detection. None of the interviewed transmen were homeless and none faced discrimination in housing like having to pay higher rents or being denied housing.

SUGGESTIONS

Recommendations based on the findings of this study are not limited to transmen alone and are applicable to the transgender community as a whole. These include:

- The process to obtain identification documents post gender change must be made simpler and more transparent. Awareness / Education for the same must be created in the trans community.
- Awareness about trans people needs to be created right from the school level to bring about a lasting change in the attitude of the future generations.

- Trans people should be educated about their rights.
- Based on the experiences of the interviewees, the current process of Government identification of a person as a transgender involves proof of gender reassignment and other procedures, which are cumbersome. This process should be simplified and the surgical proof made non-mandatory, as gender identification is predominantly a psychological phenomenon.
- There is an existing reservation for transgender in educational institutions, however many of these seats remain unfilled owing to reasons like ignorance, lack of Government identification as a trans person and basic lack of funds (as most trans people have been rejected by their families). To address these problems, we recommend scholarships for college tuition and hostel facilities for deserving transgender candidates and there should be greater awareness about educational opportunities within the transgender community.
- Vocational training must be provided to increase their employability.
- Government and private sponsorship for start-ups by transgender must be encouraged.
- Financial literacy programmes must be organised to inculcate banking and saving habits in the transgender community. Investment training should also be provided to help them become financially independent.

CONCLUSION

Based on the study undertaken, the researchers are of the opinion that economic

empowerment is the first step toward alleviating the myriad issues faced by the transgender community and transmen in particular.

Although there are provisions and concessions for the transgender community, members of this section of society are either altogether oblivious to them or are not very forthcoming to avail the opportunities. A serious improvement in their economic status is imperative to lessen the exploitation that this community is subjected to. In conclusion, the researchers believe that Economic inclusion of the transgender community is a necessary precursor to social inclusion of the community.

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CONSCIENTIZATION ON GOVERNMENT INITIATIVES FOR EDUCATIONAL DEVELOPMENT AMONG TRIBAL GIRLS IN DINDIGUL DISTRICT: AN ANALYSIS

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Abstract

Education is one of the predominant agents for transformation towards development. Education is not only a primary impact on the economic development of tribes but also for the inner power of the scheduled tribe communities. Education gives power to scheduled tribes, which helps them to meet the new challenges of life. Different education policies and programs with government initiatives have been fascinated with improving the literacy rate of the tribal communities. After sixty- nine years of independence, tribal people are still lagging behind in development, especially in education. The dropout rate is high, and the literacy rate is low among tribal in comparison to other communities. In a contemporary study, it has been found that there is a 70.9% drop-out amongst tribal students. In such an environment, this research investigates the reasons why tribal communities are still lagging behind the conventional society, particularly in education. The main aim of the paper is to analyse the level of awareness on government initiatives for education, dropout rate, and to measure the relative access to education of males and females in dindigul district. Analyses are made of the government initiatives, schemes, policies, and

programs for the development of tribal girl's education.

Key Words: Education, Tribal girls, Literacy, Drop out.

Introduction

India had a large group of indigenous people with various tribes. The scheduled tribal population is one of the impoverished groups in India, still lacking in education. India has 10.2 crores of tribal population, the largest marginalised group, and it constitutes 8.6 percent of the total population of the country (Census of India, 2011).

Education has been accepted as one of the primary means of achieving empowerment. It enhances an individual's personal and social endowments and capabilities for a more intensive, socially enriching, and sustained well-being. Special educational incentives such as opening separate schools, reservation of seats in educational institutions, provisions of students' scholarships, have been introduced for the benefit of tribes. In spite of all these measures, education has made little progress among them. In a tribal society, girls are more important than in other social groups, because of their strong participation in

earnings and household activities. The importance of women is restricted within the family domain and does not extend to other domains, including education. Our country has 71.3 percent school dropouts amongst tribal girls (SSE 2010-2011) who still lag behind in their education status and their empowerment.

Strengthening Education Among ST Girls

The Scheme of Educational Complexes in the Low Literacy Pockets was revised in 2008–09 and renamed as Strengthening Education among scheduled tribe Girls. Still, the tribal girls had a low literacy rate in different districts. Government schemes and initiatives have been working on strengthening tribal girl's education. Schemes have been revised and implemented in districts with low literacy and are implemented on where the ST population is more than 25 percentage, and Scheduled tribes' literacy rate is below 35 percent. According to this scheme, the government allocated 298.75 crores for strengthening tribal ST education.

The revised scheme envisages convergence with Sarva Shiksha Abhiyan (SSA) and Kasturba Gandhi Balika Vidyalaya (KGBV) schemes of the Ministry of Human Resource Development (MHRD). The scheme meets the needs of primary-level students, including middle/secondary-level students. It provides residential facilities to ST girls aiding their retention in schools. Besides formal education, the scheme also works on skill up-gradation of ST girls in diverse vocations. There have been efforts to establish the District Education Support Agency (DESA) in each low literacy district, which is expected to work in order to ensure 100 percent enrolment and also play the role of a monitor and facilitator and support linkages with various institutions.

Five Year Plan Period Strategies for Tribal Development

Five Year Plan strategies develop tribal people to uplift their future

- ✓ First five-year plan (1951-56) Tribal Development Programmes
- ✓ Second Five Year Plan (1956-61) Community Development Approach (Tribal Development Projects)
- ✓ Third Five Year Plan (1961-66) Special Multipurpose Projects for tribal people. (Creation of TD Blocks).
- ✓ Fourth Five Year Plan (1969-74) Administrative frame program implementation and protective measures (Tribal Development Agencies (TDA)).
- ✓ Fifth Five Year Plan (1974-79) Total and Comprehensive view of the tribal problems and coordination of sectoral programs (Tribal sub-plan
- ✓ Sixth Five Year Plan (1980-85) Integrated approach and large financial allocation (expansion of TSP).
- ✓ Seventh Five Year Plan (1985-90) beneficiary oriented program and infrastructural development (intensive Tribal Development)
- ✓ Eighth Five Year Plan (1992-97) A frontal attack on poverty, illiteracy, ignorance, organize state-level tribal development cooperative corporations.
- ✓ Ninth Five Year Plan (1997-2002) Women and Child Development Programmes improvement of living standard, education, health care, and skill up-gradation of the tribal people without any gender bias.

- ✓ Tenth Five Year Plan (2002-07) Programmes for the Promotion of Higher Education.
- ✓ Eleventh Five Year Plan (2007-12) Inclusive Growth Approach
- ✓ Twelfth five-year plan (2012-17) Sustainable growth and Empowerment of Schedule tribes - Programmes for promoting education through stipends, educational facilities, etc.

Need of the study:

Education are broadly available to all, some of us might be curious to realize what exactly education do's in an individual life. Every individual should have aware on education importances and its benefits. Awareness should create on educational schemes and initiatives taken for development of education among scheduled tribes due to lack of awareness tribal girls are still behind on education.

Objectives of the Study

- To find out the level of education attainment among tribal girls in dindigul district.
- To analyses the level of awareness on Government initiatives for educational development among tribal girls in dindigul district.
- To examine the issues and challenges faced to develop their education status.

Research question of the Study

- What is the level of education among tribal girls in dindigul district ?
- How far the level of awareness about Government initiatives for education?
- What are the issues faced by tribal girls to get education?

Methodology of the Study

The area of the study is confined to Dindigul District. The researcher has adopted the Descriptive survey method of research for access the level of awareness about government initiatives on education and the level of educational attainment among tribal girls and their issues faced by tribal girls while attaining the education. The items were short out by investigator. The tool was Standardized by the expert. Simple Random sampling techniques was adapted to this study. Population of this study consists of the tribal girls in Dindigul District, Tamilnadu. Seventy one were selected randomly from sirumalai hills (37 samples) and kodaikannal hills (34 samples) for the collected data were scored and analysed using statistical techniques.

Data Analysis and Interpretation

Table: 1

Education attainment rate of scheduled tribe Students in Dindigul District

Class	ST Boys	ST Girls
Classes I-V	37.2	33.9
Classes I-VIII	54.7	55.4
Classes I-X	70.6	71.3

ST Girls and Boys have a lack of educational attainments. They are unaware of the importance of education, and because of the family situation, girls don't get a formal education. From the class of the I-V Tribal girl dropout rate of 33.9 are less than boys, but when we move to higher education, the dropout rate is higher compared to secondary education. ST girl's dropout rate is 71.3, and it is greater than that of boys. This results shows through collected data that, still tribal girls were lack behind in education and need to promote their educational status to uplift their life.

Figure 1

Graphical Representation on the Education attainment rate of scheduled tribe Students in Dindigul District

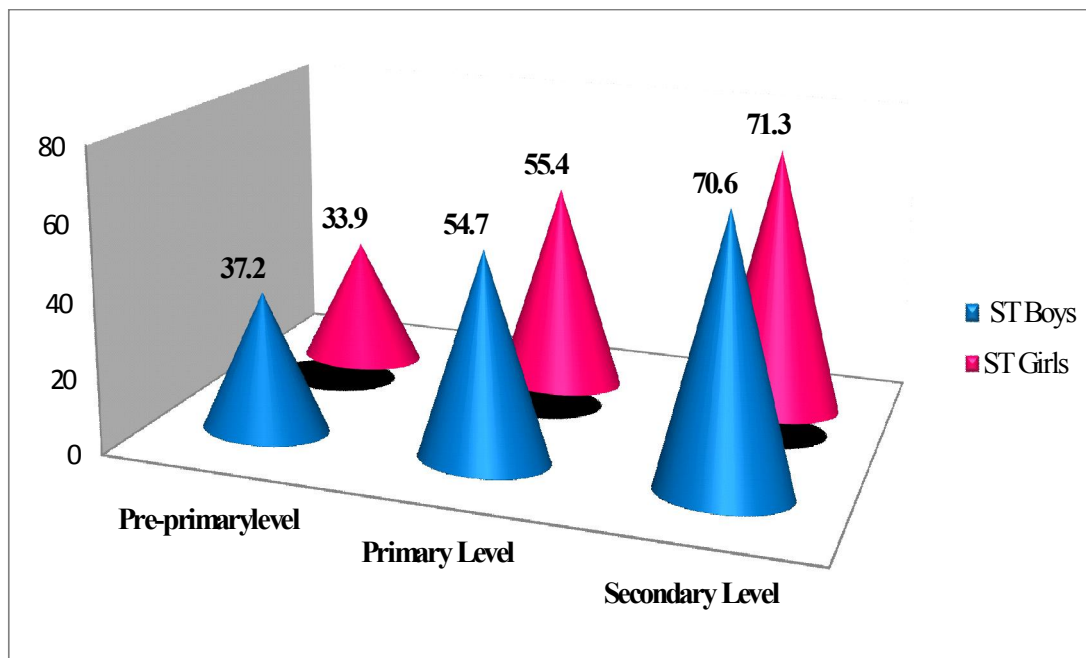


Table 2: Descriptive Analysis

Class Interval	Frequency
24-30	10
30-37	24
37-44	19
44-51	13
51-57	05
Total	71

Table 3: Measures of Central Tendency

Mean	50.2
Median	50
Mode	48

The above table reveals the total scores of the tribal girls awareness score about education initiatives given by the government (71 tribal girls) total score were collected and the descriptive analysis was done and the values have been tabulated and represented graphically. The calculated mean, median and mode are in accordance's with the normal probability curve values, and hence the scores are considered to be normally distributed.

Figure 2

Graphical Representation of the Level of awareness among government initiatives on Education of tribal girls based on their Frequency Distribution

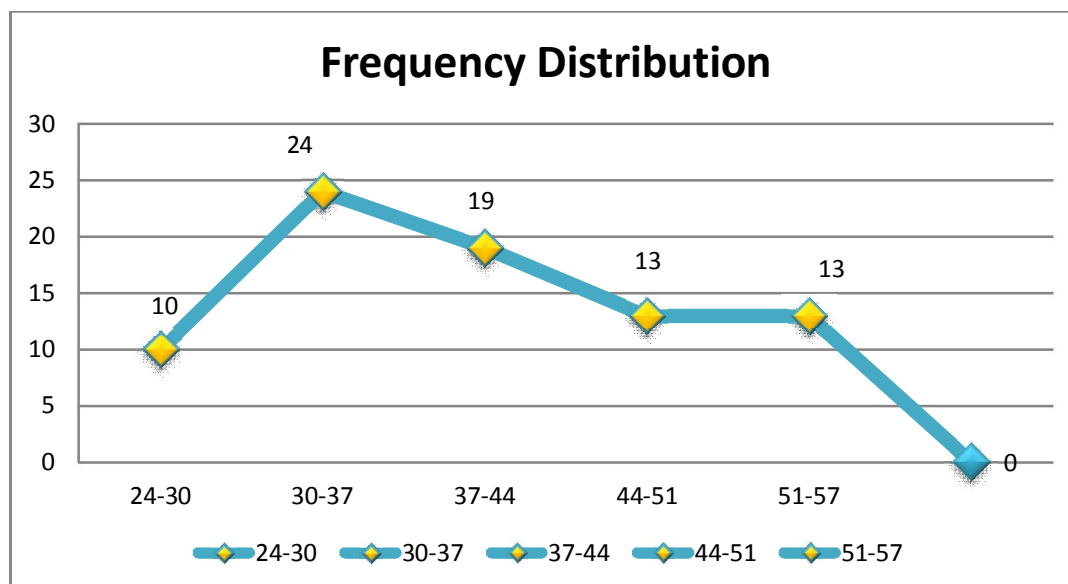


Figure 3

Graphical Representation on the Level of awareness among government initiatives on Education of tribal girls based on their Measure of Central Tendency

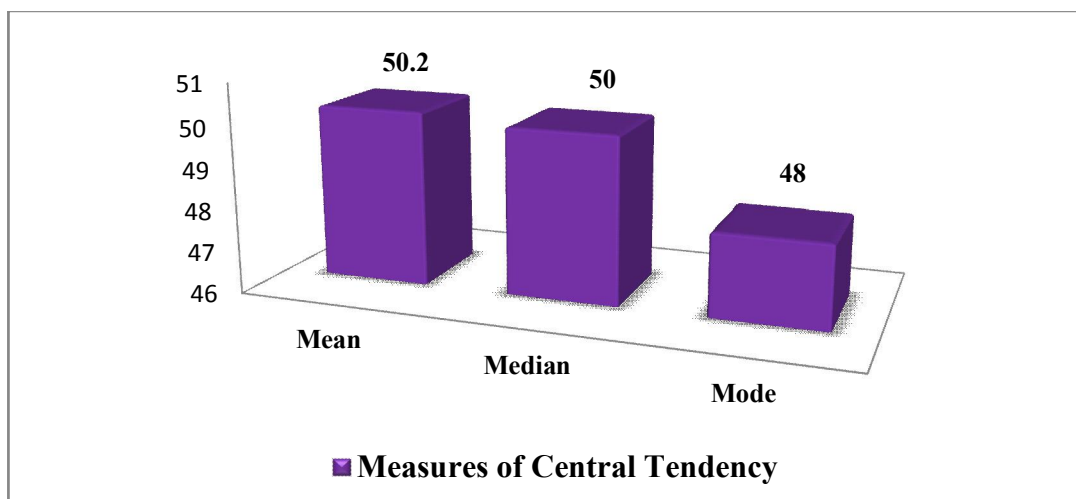
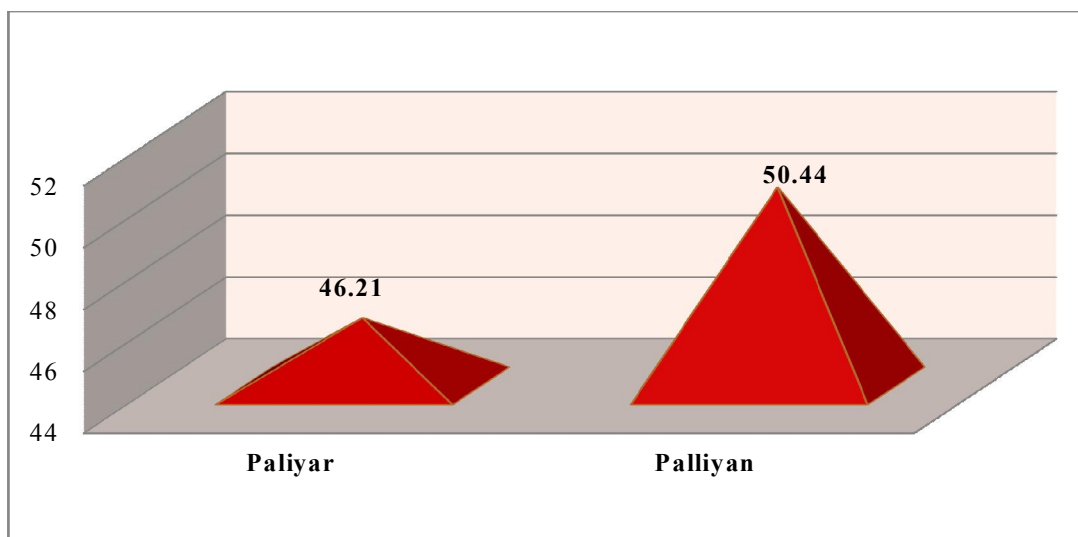


Table 4: t-test for the level of awareness on government initiatives among Education of tribal girls based on their community

Tribal Community	Sample(n)	Mean(M)	Standard Deviation (S.D)	t-value
Paliyar	37	46.21	4.62	2.3804*
Palliyan	34	50.44	6.19	

*Significant at 0.05 level

The table reveals that, the mean value and SD values on the level of awareness on government initiatives among Education of tribal girls based on their community. They are 46.21, 4.62 and 50.44, 6.19 respectively. The mean difference between paliyar and palliyan community tribal girls are found to be 4.23, which shows that level of awareness on government initiatives among Education based on palliyan community tribal girls have higher awareness when compared with paliyar community tribal girls. The calculated t-value is 2.3804, which is significant at 0.05 level

Figure 4**Graphical Representation for the level of awareness on government initiatives among Education of tribal girls based on their community****Table 5: t-test for the level of awareness on government initiatives among Education of tribal girls based on their Age (9-13 / 14-18 years)**

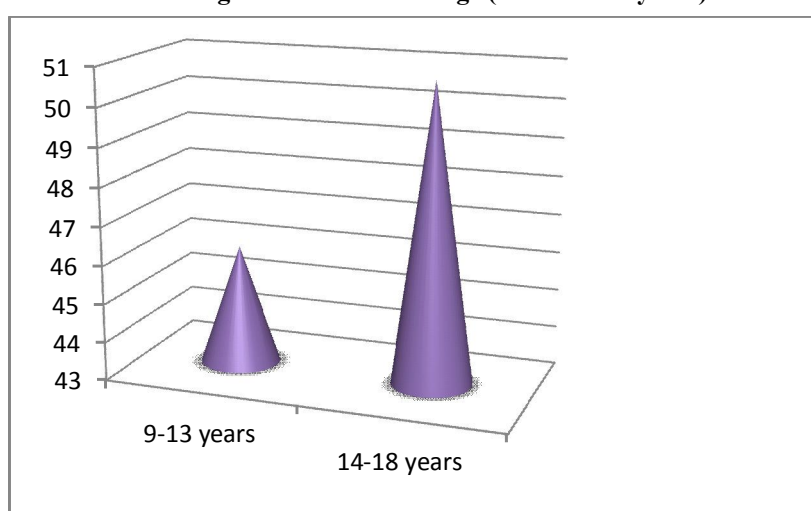
Age (years)	Sample(n)	Mean(M)	Standard Deviation (S.D)	t-value
9-13	34	46.10	4.7	3.4810*
14-18	36	50.74	6.21	

*Significant at 0.05 level

The table reveals that, the mean value and SD values on the level of awareness on government initiatives among Education of tribal girls based on their Age (9-13 / 14-18). They are 46.10, 4.7 and 50.74, 6.21 respectively. The mean difference between 9-13 and 14-18 age tribal students are found to be 4.62, which shows that level of awareness on government initiatives among Education of tribal girls based on 14-18 years age student are higher when compared with 9-13 years age girl students. The calculated t-value is 3.4810, which is significant at 0.05 level.

Figure 5

Graphical representation of the level of awareness on government initiatives among Education of tribal girls based on their Age (9-13 / 14-18 years)



Findings and Results

From the analysis, findings of this study are:

- ✓ Tribal girls were still lack behind in education and need to promote their educational status to uplift their life.
- ✓ There is a significant difference between level of awareness on government initiatives among Education of tribal girls based on their community. (Paliyar/Palliyar)
- ✓ There is a significant difference between level of awareness on government initiatives among Education of tribal girls based on their Age (9-13 / 14-18 years).

Conclusion:

Considering the fact that during the last decades in society the perceived importance of education has increased significantly, it is of high importance for everyone to acquire adequate skills beyond academic or technical knowledge through education. Educators have a special responsibility regarding

education, because during learning period in schools and colleges time they have major impact on the development of their life. Besides raising awareness regarding the initiatives taken by government for development of girls education with schemes and policies which helps to enrich ST students education because it shapes an individual's personality.

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IMPACT OF SALES PROMOTION TECHNIQUES ON CONSUMERS BUYING BEHAVIOR IN THRISSUR DISTRICT

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Abstract

Consumer Buying Behavior means the buying behavior of the ultimate consumers. Due to the increase of heavy sales promotion techniques, the customer preference in every product is changing. It has become difficult for the companies to retain the customer for a long time. In order to retain the customer for the longer time, the marketer must mainly find out the factors influencing customer preference and their buying behavior. The purpose of this study was to conduct an online survey regarding Impact of sales promotion techniques on consumers buying behavior in Thrissur district. This survey was very helpful to know, whether the consumer buying behaviour is influenced by sales promotion techniques. An online survey was conducted with a questionnaire to collect data. This study identifies that, sales promotional activity is having significant impact on customers buying behaviour and price off deals are the most used techniques for influencing the buying behavior of consumers.

Keywords: Consumer buying behaviour, sales promotion techniques.

Introduction

Consumer buying behavior is the buzzword used by the business for the success of an organization in the present days. Due to the increase of heavy sales promotion techniques, the

customer preference in every product is changing. It has become difficult for the companies to retain the customer for a long time. In order to retain the customer for the longer time, the marketer must mainly find out the factors influencing customer preference and their buying behavior. It is in this light the project is done. The objective of the research is to access the impact of sales promotion techniques and factors influencing consumer buying behavior. Most of the organizations says that they believe in great customer service. Anyone who consumes goods is a consumer. The product should satisfy their needs and in order to understand the expectations of consumers, the factors that influences the buying the behavior need to be analyzed.

Consumer Buying Behavior means the buying behavior of the ultimate consumers. There are different types of consumer buying behavior like Complex Buying Behavior, Dissonance Reducing Buying Behavior, Variety Seeking Buying Behavior, and Habitual Buying Behavior etc... which are determined by the level of Involvement in purchase decision, the importance and intensity of interest in a particular product and their expectations. Understanding the consumer preferences and helps in improving consumer satisfaction. It can be attained if the consumers have an overall good relationship with the suppliers. When the satisfaction level of

consumer is higher, the attachment towards a specific brand of product also be higher. Hence consumer buying behavior is very important panorama that every supplier should focus on to establish a renowned position in the global market and enhance business and profit.

STATEMENT OF THE PROBLEM

In this study the major concern is to analyze the “Impact of sales promotion techniques on consumers buying behavior in Thrissur District”.

OBJECTIVES OF THE STUDY

- To identify the various sales promotion techniques used influencing the buying behavior of consumers.
- To know the impact of sales promotion on buying behavior of consumers in **Thrissur District**.
- To determine the most effective sales promotion technique.

SIGNIFICANCE OF THE STUDY

The study is intended to evaluate the impact of sales promotion techniques on consumer buying behaviour in **Thrissur District**. A firm needs to analyse buying behaviour to know the buyer's reactions towards a firm's marketing techniques because it has a great impact on the

firm's success. Thus, this study signifies the importance of sales promotion techniques on any firm's product/service after identifying the various factors that will affect the customer's preferences.

RESEARCH METHODOLOGY

The study was conducted among the consumers residing in **Thrissur District** based upon a structured questionnaire that was designed to collect the primary data. Secondary data collected from the internet sources.

The data which are collected are converted into Tables. The percentages were worked out and the analysis is carried on the simple percentage analysis and then the various findings and suggestions are made. The data was analyzed and interpreted with the help of different tools such as bar diagram, ranking etc.

LIMITATIONS OF THE STUDY

- Some of the respondents were not willing to fill the questionnaire.
- It was difficult to find respondents as they were busy in their schedule and collection of data was difficult.
- Some of the respondents were not sincere while responding and this must have affected the findings.

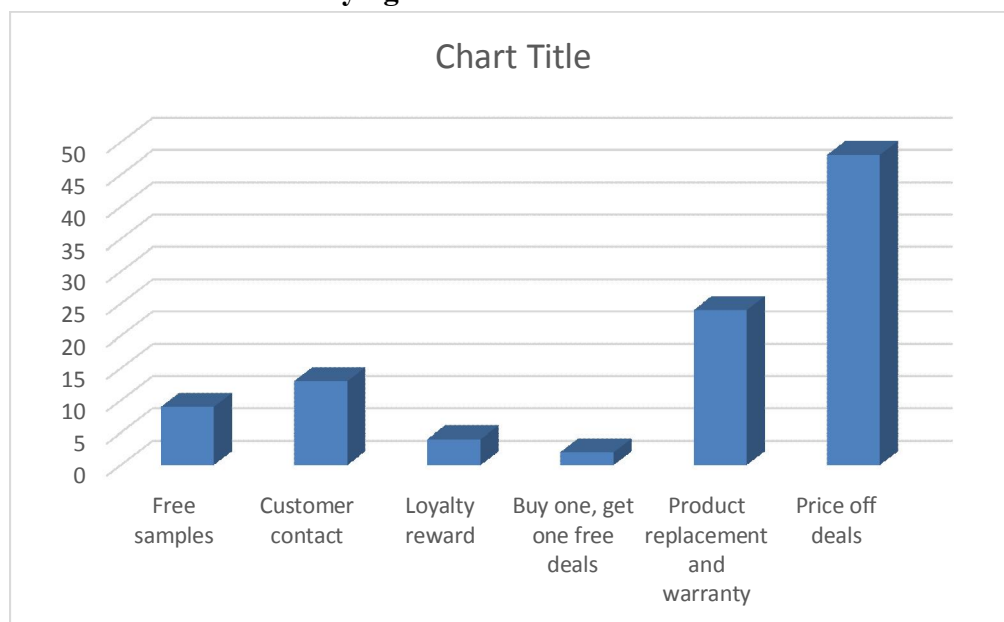
DATA ANALYSIS AND INTERPRETATION

Table showing the various sales promotion techniques used influencing the buying behavior of consumers.

Particulars	Number of respondents
Free samples	9
Customer contact	13
Loyalty reward programs	4
Buy one, get one free deals	2
Product replacement and warranty	24
Price off deals	48

Diagram1

Diagram showing the various sales promotion techniques used influencing the buying behavior of consumers.



From the diagram it can be seen that, price off deals are the most used techniques for influencing the buying behavior of consumers.

Hypothesis testing

H0 = “sales promotional activity is having any significant impact on customers buying behaviour”

H1 = “sales promotional activity is not having significant impact on customers buying behaviour”

Category/gender	agree	neutral	disagree	total
Male	28	0	14	42
Female	40	2	16	58
total	68	2	30	100

Observed frequency	Expected frequency	(O – E)	(O – E) 2	(O – E) 2 / E
28	28.56	-0.56	0.3136	0.010
40	39.44	0.56	0.3136	0.0079
0	0.84	0.84	0.7056	0.84
2	1.16	0.84	0.7056	0.608
14	12.6	1.4	1.96	0.156
16	17.4	-1.4	1.96	0.113
Total				1.7349

Degrees of freedom in given problem is $(c-1)(r-1) = (3-1)(2-1) = 2$

Calculated Value = 1.7349

The Table Value of chi-square for 2 degrees of freedom at 5% level of significance is 5.991

Because the calculated value of chi – square is less than the tabulated value, we accept the null hypothesis and reject the alternative hypothesis and we can conclude that “that sales promotional activity is having significant impact on customers buying behaviour”

Table showing the most effective sales promotion techniques

Particulars	Strongly agree	agree	neutral	disagree	Strongly disagree	total	mean
Free samples	X=25 F=5 Fx=125	X=20 F=4 Fx=80	X=18 F=3 Fx=54	X=22 F=2 Fx=44	X=15 F=1 Fx=15	318	3.18
Customer contact	X=40 F=5 Fx=200	X=18 F=4 Fx=72	X=20 F=3 Fx=60	X=17 F=2 Fx=34	X=5 F=1 Fx=5	371	3.71
Loyalty reward programs	X=32 F=5 Fx=160	X=24 F=4 Fx=96	X=15 F=3 Fx=75	X=7 F=2 Fx=14	X=22 F=1 Fx=22	367	3.67
Buy one, get one free deals	X=25 F=5 Fx=125	X=20 F=4 Fx=80	X=18 F=3 Fx=54	X=22 F=2 Fx=44	X=15 F=1 Fx=15	318	3.18
Product replacement and warranty	X=38 F=5 Fx=190	X=32 F=4 Fx=128	X=20 F=3 Fx=60	X=4 F=2 Fx=8	X=6 F=1 Fx=6	392	3.92
Price off deals	X=46 F=5 Fx=230	X=28 F=4 Fx=112	X=15 F=3 Fx=75	X=7 F=2 Fx=14	X=4 F=1 Fx=4	435	43.5

From the table, it can be seen that Price off deals are the the most effective sales promotion techniques.

FINDINGS

- Majority of the respondents frequently buy products put on promotion.
- The study identifies that Price-off deals are the the most effective sales promotion techniques.
- From this study it's clear that visual advertisements are more effective than audio advertisements.

- Most of the respondents agree that there is a chance of buying more than usual when there is a chance to win something.
- The study identifies that respondents strongly agree that they purchase products if they can earn extra points for their membership program.
- Most of the respondents agreed that they do re-purchase products even after the promotion is over.

SUGGESTIONS

- The choice of the promotion strategy must be chosen according to the target market.
- New methods of online promotions can be adopted as nowadays everyone prefers online shopping.
- The information must be communicated in a manner in which consumers would be completely educated regarding the products.
- The focus should be more on Discount related promotion schemes as most of the consumers are easily affected by price change.
- Every type of promotion should ultimately focus on meeting the customer demands.

CONCLUSION

During this work experience, information gained by interacting with respondents was knowledgeable which gave me insight to know about the impacts of sales promotion techniques on consumer buying behavior. This study completely shows that the sales promotion techniques has a huge impact on the buying behavior of consumers. Consumer relies on the promotions, when given to the brands that they

use frequently. With good promotions, sales can be increased.

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ORGANIZATIONAL JUSTICE AND EMPLOYEE ENGAGEMENT IN HIGHER EDUCATIONAL INSTITUTIONS

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Abstract

The higher Educational institutions faculties are facing multiple challenges in their working environment. They have to play many roles like leader, tutor, planner, evaluator, counsellor etc.,. In teaching field the faculties have to face new day, new opportunities and new problems will arise frequently which they have to solve. The third largest higher education belongs to India in the world. The faculties have to work for the progress of the nation. Core of any higher educational institutions faculty members are the definers, gate keepers for academic excellence in which they hold to take decisions, fulfil their responsibilities. Nowadays the important property of an organization are efficient, motivated enthusiastic human resources called as faculties of educational institution. Employee Engagement and organizational justice is notified as “new and emerging area” of 21st century. The study revealed that higher organizational justice leads to higher employee engagement with sample of 100 faculty members in various institutions in Coimbatore district.

Key words: Educational Institutions, Employee Engagement, Organizational Justice

Introduction

Then employee engagement concept is the latest one. Most of the organizations feel that

employees work for the pay that is being given to them. But this type of thinking is out dated and faulty. Employee Engagement is extensive subject in the recent year research. The very first contribution to the academic literature on employee engagement is the seminal work by Kahn (1990, 1992) on personal engagement, who is regarded as an “academic parent of employee engagement work” Welch (2011). Shaw (2005) defined employee engagement is emotional commitment and intellectual to an organization. Towers Perrin (2005) found that there is a 5% increase in operating margin with 7% increase in employee engagement. Saks (2006) reveals that engaged employees are not only dedicated, loyal but also emotionally committed to the organization, experience better performance, reduced the absenteeism and also reduced likelihood of quitting their jobs. Several studies indicate that sense of justice increased among employees can have positive impact of organizational behaviour and work satisfaction in various aspects, Bhupatker (2003) McCain et al., (2010). Schaufeli, Salanova, Gonzalez-Roma and Bakker (2002) states employee engagement is a positive, fulfilling work related to state of mind that is characterised by vigor, dedication and absorption. When employees have high perceptions of justice in their organization, they are also more likely to feel

obligated to be fair in how they perform their roles by giving more of themselves through greater levels of engagement Cronpanzano and Mitchell (2005). Employee engagement has an positive effect on Organizational justice by Ghosh et al., (2014). Organizational justice is concerned with the ways in which employees determine if they have been treated fairly in their jobs and the ways in which those determinations influence other work related variables, Moorman (1991). Moorman (1991) summed up three dimensions to justice in the workplace as distributive justice, procedural justice and interactional justice (which includes informational and interpersonal justice).

Review of literature

Neihoff 1991 and Organ 1988 If the employees were perceive process in which the results of their evaluations to be fair or perceive the process by which the results allocations, decisions were made to be fair, and they are likely to reciprocate their behaviours by perform for their organizations benefit which goes beyond their performance and job. **Roof 2015** shows the relation between vigor, spirituality and dedication. **Schaufeli and Bakker 2003** measuring three factors in that six items were measured with association of high level energy to perform task and level of effort is high which will not easily fatigued, diligence or persistence which is dealing with difficulties and problems. Dedication is feeling important, proud, enthusiastic, inspired, challenged in one's job are measured with five items. Absorption is working with enthusiastic, happy and work intensely. **Walumbwa et al ., 2009** said to improve organizational justice there is in need of large amount of efforts from the maintaining competitiveness, work performance and modern firms devote. **Byrne and Cropanzano 2001 and**

Greenberg 1990 Organizational justice in general it said to reflection of perception of justice and related to the environment where working. **Alsalem and Alhaiani 2007** Explains organizational justice can help the employees by retaliate against the inequitable outcomes or inappropriate process and interactions. **Moorman 1991** classifies three dimensions for organizational justice is distributive justice, procedural justice, and interactional justice where it includes informational and interpersonal justice in the workplace. **Xanthopolou 2009** is explored about predicting engagement by means of personal resources such as self-esteem, self-efficacy and optimism are the major factors. **Biswaset.al., 2013** Social exchange theory (SET) is directly related to organizational justice which cause the emergence for employee engagement. **West 2005** argues about if a person feels emotionally positive can able to think in a flexible manner, they will have self-control and their mind will be working in an open-minded state which gives more effect on cope and less effect on defensive at workplace.

Objectives of the study

- ❖ To study the demographic profile of the respondents.
- ❖ To assess the level of Organizational Justice and Employee Engagement.
- ❖ To examine the relationship between Organizational Justice and Employee Engagement.
- ❖ To examine the influence of Organizational Justice and Employee Engagement.

Hypothesis

H01: There is no significant variation in Organizational Justice based on demographic variables.

H02: There is no significant variation in Employee Engagement based on demographic variables.

H03: There is a significant association between Organizational Justice and Employee Engagement.

Methodology

The descriptive research design is used in the study. The arts and science college faculties in Coimbatore district is taken as the universe of the study. The Assistant Professors, Associate Professors, Professors are included in the study. A sample of 100 faculties was included in the study by using Multi stage sampling. Questionnaire method was adopted for the data collection. The questionnaire consists of demographic variables namely age, gender, family type, marital status, educational qualification, designation, dependents, place of living, nature of job, years of experience, monthly income, additional work in-charge, hours spent on work. Organizational justice scale propounded by Niehoff & Moorman (1993) which consists of 20 items with three dimensions measured

on 7 point scale was used. Employee engagement scale was given by Roof (2014) which consists of 18 items with three dimensions measured by 5 point scale. The data was analyzed using mean, SD, t-test and ANOVA to analyse the data.

Analysis and Interpretation

Demographic Variables

The demographic profile of the respondents shows that majority 46.1 percent belong to 23-31 years, female respondents constitute 67.6 percent, 67.5 percent are married, 61.8% them are belong to nuclear family, 98 percent have 0-5 dependents, 38.2 percent are living in rural area, 32.4 percent of them has PG with Ph.D qualification, 60.8 percent of them are assistant professors, 49 percent of their jobs are permanent, 64.7 percent of them within 10 year of experience, 94.1 percent of their salary is between 5,000-49,000, 91.2 percent have additional work-in charge at workplace within 0-5, and 89.2 percent of them are working for 8-10 hours per day.

Table 1: Organizational Justice

Variable	Particulars	No. of Respondents	Percentage
Organizational Justice	Very High	24	20.0
	High	26	30.3
	Moderate	40	33.3
	Low	20	16.7
	Very Low	2	1.7
	Total	102	100.0

Table 1 shows that, 33.3 percent of faculties had moderate level of organizational justice, 30.3 percent of faculties had high level of organizational justice, 20.0 percent of faculties had very high level of organizational justice, 16.7 percent of faculties had low level of organizational justice, and 1.7 percent of faculties had very low level of organizational justice.

Table 2: Employee Engagement

Variable	Particulars	No. of Respondents	Percentage
Employee Engagement	Very High	22	18.3
	High	23	19.0
	Moderate	37	30.8
	Low	12	10.8
	Very Low	8	6.7
	Total	102	100.0

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

Department of History, Kamaraj College, Thoothukudi

Table 2 shows that, 30.8 percent of faculties had moderate level of employee engagement, 19.0 percent of faculties had high level of employee engagement, 18.3 percent of faculties had very high level of employee engagement, 10.8 percent of faculties had low level of employee engagement, 6.7 percent of faculties had very low level of employee engagement.

Table 3: Difference in Organizational Justice based on Demographic Variables

Variables	Test	Value	Result
Age & organizational justice	ANOVA	F = 0.302 (P= 0.005)	NS
Gender& organizational justice	T-test	P=0.408 (P= 0.005)	NS
Family type& organizational justice	T-test	P = 0.132 (P= 0.005)	NS
Marital status& organizational justice	ANOVA	F = 0.040 (P= 0.005)	S
No.of.dependents& organizational justice	T-test	P = 0.093 (P= 0.005)	NS
Place of living& organizational justice	ANOVA	F = 0.613 (P= 0.005)	NS
Educational qualification& organizational justice	ANOVA	F = 0.749 (P= 0.005)	NS
Designation& organizational justice	ANOVA	F = 0.020 (P= 0.005)	S
Nature of job& organizational justice	ANOVA	F = 0.547(P= 0.005)	NS
No.of.years of service& organizational justice	ANOVA	F = 0.902 (P= 0.005)	NS
Monthly income& organizational justice	ANOVA	F = 0.004 (P= 0.005)	S
No.of.additional work in-charge& organizational justice	T-test	P = 0.004 (P= 0.005)	S
Hours spent on work & organizational justice	T-test	P = 0.160 (P= 0.005)	NS

NS- Not Significant

S - Significant at 0.05 level

Table 3 reveals that, Organizational Justice is significant with marital status, designation, monthly income, additional work in-charge.

Table 4: Difference in Employee Engagement based on Demographic Variables

Variables	Test	Value	Result
Age & employee engagement	ANOVA	F = 0.054 (P= 0.005)	NS
Gender& employee engagement	T-test	P = 0.290 (P= 0.005)	NS
Family type& employee engagement	T-test	P = 0.915 (P= 0.005)	NS
Marital status& employee engagement	ANOVA	F = 0.961 (P= 0.005)	NS
No.of.dependents& employee engagement	T-test	P = 0.961 (P= 0.005)	NS
Place of living& employee engagement	ANOVA	F = 0.608 (P= 0.005)	NS
Educational qualification&organizational justice	ANOVA	F =0.097 (P= 0.005)	NS
Designation& employee engagement	ANOVA	F = 0.398 (P= 0.005)	NS
Nature of job& employee engagement	ANOVA	F = 0.208 (P= 0.005)	NS
No.of.years of service& organizational justice	ANOVA	F = 0.176 (P= 0.005)	NS
Monthly income& organizational justice	ANOVA	F = 0.178 (P= 0.005)	NS
No.of.additional work incharge& organizational justice	T-test	P = 0.685 (P= 0.005)	NS
Hours spent on work & organizational justice	T-test	P = 0.440 (P= 0.005)	NS

NS- Not Significant

S - Significant at 0.05 level

Table 4 reveals that, the none of the demographic variable is significant with employee engagement among the faculties.

Hypothesis testing:

From the above tables it can be inferred that there is a significant influence of demographic variable namely - on the organizational justice of the respondents. Hence the null hypothesis is rejected and research hypothesis is accepted. The above table also reveals that no significant difference was found in employee engagement based on the selected demographic variables. Hence the null hypothesis is accepted and research hypothesis is rejected. The table also reveals that a significant positive relationship was found between organizational justice and employee engagement. Hence the null hypothesis is rejected and research hypothesis is accepted.

Discussion

The study revealed that moderate organizational justice and moderate Employee Engagement was found among the faculties in higher educational institutions. The result indicates that organizational justice and employee engagement is moderately related. That means when organizational justice increases employee engagement also increases. It might be because if an organization give consideration and respect to an employee it will motivate their working behaviour and it also influence the employee relationship in that organization. Soumendu Biswas, Arup Varma, and Aarti Ramaswami (2013) had conducted a study on linking distributive and procedural justice to employee engagement through social exchange: a field study in India. Research linking justice perceptions to employee outcomes has referred to social exchange as its central theoretical premise In this present study it is revealed that organizational justice and employee engagement are positively moderately correlated with each other. It is suggesting that

having a strong organizational justice can really work on the employee by improving their commitment and engagement in the organization and helps the organization to achieve its objectives.

Conclusion

The study concludes that Organizational justice and employee engagement of the faculties working in higher educational institutions was found to be moderate. The marital status, designation, monthly income, additional work in charge had a significant influence over the Organizational justice and employee engagement. The study also concludes that low Organizational justice leads to low employee engagement.

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WOMEN MOVEMENT IN GLOBAL PERSPECTIVE

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Abstract :

The Women's movement, also known as the feminist Movement, refers to a series of Campaigns for reforms on Women's issues such as,

- ❖ Reproductive Rights
- ❖ Domestic Violence
- ❖ Maternity Leave
- ❖ Equal pay
- ❖ Women's suffrage
- ❖ Sexual harassment and
- ❖ Sexual Violence

Introduction :

The Women Movement's priorities vary among nations and communities. The movement began in the Western World in the late 18th Century and has gone through three Waves.

The first wave feminism 18th through early 20th (Which dealt mainly with the women's suffrage)

The Second wave feminism 1960 s to 1980 s. (It was concerned with gender in equality in laws and culture)

The Third wave feminism 1990s (It includes renewed Campaigning for women's greater influence in politics.

Women's Movement In United Kingdom :

First Wave Feminism:

1. Mary Wollstonecraft

Women's rights Movement have woked for atleast two centuries from the first feminist publication in 1792, entitled A Vindication of the Rights of Women by Mary Wollstonecraft in Britain. One factor for early feminists was the 1832 Reform Act, which governed women's exclusion from the franchise. By the 1840 s British feminism had gained an organized form and coherence, largely through the campaigns of middle - class women.

2. Anne knight :

The first recognisable women's suffrage pamphlet was published in 1847 by Anne knight, a Quaker and the first suffragist organisation, sheffield Association for Female Suffrage was formed in mid 1851. But as an organised movement, feminism emerged in the mid 1850's. The suffrage question came to the fore from the mid 1860s and particularly following the defeat of J.S. Mill's attempt to get women included in the provisions of 1867 Reform Act. This led to the formation of the National Society for Women's Suffrage.

3. Josephine Butler :

Almost everywhere social feminism began to flourish. Under the influence of Josephine Butler, a big campaign was launched against prostitution. In 1857, the Divorce Act was passed. As these reforms were in progress, opportunities were also expanding in the field of education. In 1866 female suffrage movement presented to parliament a petition signed by 1, 499 women demanding that 'suffrage reform' then under consideration include votes for women. The leading woman until 1890 was **Lydia Becker**.

4. Emma Patterson :

Emma Patterson founded the British Trade Union League in 1873. It was led successfully by Mary Macarthur, its secretary. After 1903, various women's organisations were launched.

5. O' Neil :

O' Neil suggest that women's movement in Britain grew more radical in the first decades of the twentieth century. In British, the WSPU disintegrated after 1919. The National Union of Women's Suffrage Society was renamed as National Union of Societies of Equal Citizens.

II. Second Wave Feminism :

Second Wave Feminism in Britain was multiple in focus, although it was based more strongly in working - class socialism, as demonstrated by the strike of women workers at the Ford car plant for equal pay in 1968. The slogan 'the personal is political' sums up the way in which Second Wave Feminism did not just strive to extend the range of social opportunities open to women.

III. Third Wave Feminism :

By 1990s, Third Wave Foundation was formed which explains that the organization strives to combat inequalities that women face as a result of their age, gender, race, sexual orientation, economic status or level of education. By empowering young women. Third Wave is building a lasting foundation for social activism around the country.

Women's Movement IN United States of America :**1. Susan Anthony :**

At the time of the American Revolution, American Women, just as their European sisters, were clearly an oppressed group. They were generally uneducated and usually had no financial resources of their own. If they earned an income, they rarely had any control over it. Married women were legally dominated by their husbands and completely dependent upon them. Middle - and upper - class women, of course, enjoyed material comfort, but were confined and restricted at every turn by rigid social codes and the sexual double standard. Most important of all, women had no political rights, could not run for office, and were not allowed to vote.

2. Lucretia Mott and Elizabeth Cady Stanton :

Lucretia Mott and Elizabeth Cady Stanton were a part of the Seneca Falls Convention delegation. They could not swallow the illtreatment and decided to hold own convention to discuss the social, civil and religious rights of women. Stanton used the Declaration of Sentiments. She presented this declaration in her home - town chapel at Seneca Falls, in uptown New York. Three hundred men

and women attended the famous convention held at Seneca Falls in 1848. Twelve resolutions of which women's suffrage formed a very important one were passed. The Seneca

Falls Convention was the first collective action for change in the position and rights of women. The Seneca Falls meeting led to a long partnership between Stanton and Anthony, who became the movement's most outspoken advocates. Lucy Stone, another proactive member of the cause, found similarities between women and slaves. She thought both were expected to be passive, cooperative, and obedient. Both have legal status unequal to that of the white male. The Seneca Falls convention also adopted a set of resolutions, demanding legal and educational reforms and the end of the sexual double standard. Finally, it resolved "that it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise".

Ernestine Rose :

Ernestine Rose played an important role in getting a law passed in the state of New York which would allow married women to keep their properties in their own name. The Married Women's Property Act, the first of its kind, spurred up other state legislatures to enact similar laws. In 1869, Stanton and Anthony with help of Rose, founded the National Women Suffrage Association (NSWA). Its objective was to amend the constitution for giving women right to vote.

Besides these nationalised movement establish for and by the women for their welfare, women also established some movements to safeguard their health and the ecosystem. Women's Health Movement and Green Belt

Movement are the popular international women's movement organised by women.

Women's Movement In India :

The Indian society is multitudinous society with caste, religion, ethnicity and gender as some of the important dimensions influencing politics and the development of the society. The women's movements have, throughout the whole period of colonial and post colonial rule, not been one movement, but several movements. The movements have been contested for representing "women" as a cultural and politically uniform group, simply because women's challenges are not uniform, and depend more on caste, religion, poverty and other social factors like education, rather than their sex.

☆ First Phase : 1850 - 1915

☆ Second Phases : 1915 – 1947

☆ Third Phase : 1948 – 2021

First Phase : 1850 - 1915

The colonial venture into modernity brought concepts of democracy, equality and individual rights. The rise of the concept of nationalism and introspection of discriminatory practices brought about social reform movement was initiated by men, and later joined by women. Some of the most influential men involved were

Ambedkar

Raja Ram Mohan Ray

Ishwar Chandra Vidyasagar

Keshav Chandra Sen

Malabari

Jothi Rao Phule and Mahadev Govind Ranade.

The efforts of these men included abolishing sati, the custom of child marriage, abolishing the disfiguring of windows, banning the marriage of upper caste Hindu Widows, promoting women's education, obtaining legal rights for women to own property, and requiring the law to acknowledge women's status by granting them basic rights in matters such as adoption. The beginning of the movement can be dated from Raja Ram Mohan Ray's inauguration of the campaign against sati in 1818. Through the Brahmo Samaraj founded in 1828, he aimed at eradicating all inhuman practices, which heaped suffering on women in the name of religious sanctity. As a result of his campaign, came a Government Regulation prohibiting sati in 1829 – the first time the British Colonial Government ventured into the sphere of 'personal' law. It was the beginning of a whole era of effort to change women's subordination by both legal and social methods. Vidyasagar initiated a movement for Widow Remarriage in 1850s. Though this resulted in the enactment of Hindu Widow's Remarriage Act of 1856, in terms of actual achievement the results seemed to be meagre. The Widow Remarriage campaign resulted in the formation of number of associations like the Bombay Widow Remarriage Association (1866), and Rajamundry Social Reform Association (1878).

Second Phases : 1915 – 1947

During this period the struggle against colonial rule intensified. Gandhi legitimized and expanded Indian women's public activities by initiating them into the non – violent civil disobedience movement against the British Raj. He exalted their feminine roles of caring, self – abnegation, sacrifice and tolerance; and carved

a niche for those in public space. Women – only organizations like;

- ❖ Women's Indian Association (WiA) (1917),
- ❖ The National Council of Indian Women (NCIW) (1927),
- ❖ All India Women's Conference (AIWC) (1927) and
- ❖ The National Federation of Indian Women (NFIW) emerged.

The latter two organizations had more success in representing women nationwide through its alliance with the Indian National Congress. The campaign for the Child Marriage Bill strengthened, consolidated and brought consensus to the women's movement. Women were increasingly being involved in politics, but primarily as tokens with little real influence.

Third Phase : 1948 – 2021

Throughout the period after independence the dominating position in women's movements was a view on the state and the system, not men as the enemy, and claims for equality was based within the framework of the traditional view on gender and women's roles. The Indian Constitution granted equality and freedom from discrimination based on gender or religion, and guaranteed religious freedom. Also, Seven Five – Year Plans were developed to provide health, education, employment, and welfare to women. The sixth Five – Year Plan even declares women "partners in development".

There would have been no women's movement in India if Indian men in the 19th century had not been concerned with modernizing women's roles. They focused on

certain issues such as sati, child marriage, condition of widows, education, etc., because they saw the world through the prism of their own class and caste. Their efforts led to bringing women of their own families into the new world created by colonial rule. Women came out and created a space for themselves. They started organizations of their own, first at the local, then at the national level.

Women's Health Movement :

The women's Health Movement ((WHM) emerged during the 1960s and the 1970s with the primary goal to improve health care for all women. The movement urged women to educate themselves about their bodies and demand more control over medical care. Much of the work of the women's health movement has been to improve the ability of women to get health movement has been to improve the ability of women to get health care within the health care system, to develop alternatives to the traditional health care system, and to fight unsafe medical practices which are harming women all over the world. Many women's health group are directly confronting pharmaceutical companies which manufacture dangerous experimental drugs, hospitals for dangerous childbirth practices, sterilization abuse and unnecessary surgery.

Green Belt Movement :

The Green Belt Movement GBM is one of the most prominent women's civil society organizations, based in Kenya, advocating for human rights and supporting good governance and peaceful democratic change through the protection of the environment. The Green Belt Movement, a programme initiated by Professor Wangari Maathai and the National Council of

Women of Kenya (NCWK), performs a double duty in organising the planting of trees. It both reduces the effects of deforestation and provides a forum for women to be creative and effective leaders. Working with Green Belt gives women the ability to change their environment and make their own decisions. The movement also involves the transfer of technology from experts to the people, turning small scale farmers into agro – foresters. The promotion of a positive image of women is one of the most important goals of the Green Belt Movement. Involving women as equal participants and developers of the Green Belts leads to a positive self – image for women, and consequently provides models of significant female achievement. Trained to properly plant and cultivate seedlings, women both assist in reforestation and generate a source of income for themselves. Self Sufficiency for communities in terms of wood fuel also reduces the daily burdens on Kenyan women. In recognition of the great achievements of the Green Belt Movement Professor Wangari Maathai was presented with a Women Aid Women of the world Award in 1989. In 2004, Wangari Maathai received the Nobel Peace Prize – becoming the first African woman to win the Nobel Peace Prize – for her work with the Green Belt Movement.

Women Organisation and Social Reforms :

Emergence of Women's Organisation in India was largely a result of the spread of education and the idea of creation of new women. There was an increased level of communication among women which made them aware of the different problems that they faced and their rights and responsibilities in society.

It was this increased awareness which led to the rise of women's causes. These organisations reform the society from major social evils to some extent. The two main problems with which the women organisations were concerned were the uplift of women and the uplift of the Harijans. The Harijans were the most depressed class in the society. The organisations desired to promote intermingling among the various castes. The chief problems with respect to women are

- (i) prevention of child marriage,
- (ii) promotion of widow remarriage,
- (iii) promotion of women's education and
- (iv) promotion of participation of women in public life.

National Commission for women

The national commission for women (NCW) was set up in 1992. The NCW is a friend, an educator, a crusader for justice, a statutory body endowed with legal authority, a civil court, a commission that does not let the Government ignore its recommendations. Some of the issues taken by the NCW are anti-arrack movement, rehabilitation of women and children in prostitution, speedy justice for women deprivation of women's rights and non-implementation of laws enacted to provide protection to women.

Conclusion :

On the whole globalization presents a number of challenges to feminist political philosophers who seek to develop conceptions of justice and responsibility capable of responding to the lived realities of both men and women yet the challenge of how to make globalization

fairer remains for feminist philosophers as well as all others as well as all others who strive for equality and justice. True feminism – feminism that seeks to liberate all women.

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A STUDY ON CONSUMER PREFERENCES TOWARDS SMART PHONE

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Abstract

Today smart phones are the devices which provide all the facilities what a user need in his daily life, such as e-mail, notebook, Bluetooth, gaming panel, high resolution camera applications, Microsoft office suite, television and many other computerized applications that a human being can just think of. There is also a lot of perceptions about that smart phones will take over the other digital computerized devices like laptops, personal computers and notebooks. The technology used in smart phones is getting really advance day by day. Technicians are committing their time to explore new technologies and putting them into one simple device called smart phone for the beneficial future of human being. The present study deals with “A Study on Consumer Preferences Towards Smart Phone”.

Introduction

Smart phone is a mobile phone which offers advanced technologies with functionality similar as a personal computer. While offering a standardized platform for application developers a smart phone performs as complete operating system software. Secondly, there are also very diivanced features in smart phones such as internet, instant messenger and e-mail and also

built-in keyboard are very typical. Because of these reasons we can say a smart phone a miniature computer with the similarities of a simple phone. With the growing speed of technological advancement, Smart phones have become the essential components of our daily performance. As we look for convenience, we also respect the devices, which can combine multiple features and which give us more mobility and entertainment. As the whole world is going into the new phase of technological performance, our needs become more sophisticated. On the one hand, we need speed, quality, and effectiveness on the other hand, these features should be combined in a solution small enough to carry it in the pocket.

Smart phones have come to exemplify one of the wisest and the most convenient technological ideas in the history of mankind. The unique combination of features makes Smart phones extremely usable and useful for different purposes. In business or in pleasure Smart phones expand our capabilities and help us resolve our problems in timely manner. This is because of the growing speed of all decision-making processes in business and life that technological companies have come to the need for developing a new unique technological device. Usually, ‘a Smartphone combines the functions of a cellular

phone and a handheld computer in a single device. It differs from a normal phone in that it has an operating system and local storage, so users can add and store information, send and receive email, and install programs to the phone as they could with a PDA. A Smartphone may also be referred to as a cellular...

These smart phones today can do almost everything. Faster networking systems, attractive and powerful applications and the technology literate users are making these smart phones very powerful these days. Huge markets are adopting the smart phones due to their flexibility, more productive features and better connectivity to the world in terms of internet. Along with many benefits, smart phones are increasing the value of the wireless technology, including the mobile phones, wireless tablets and the notebook computers. Smart phone are the best digital devices of present which provides what a human need. Everyone try to have a smart phone instead of having a simple phone because by a simple mobile he can only do call or text to other numbers but having a smart phone is beneficial by this we can do our office work on MS Office, can check our mails any time anywhere and there are a lot of more things that we can do with smart phones.

There is no doubt that in future Smart Phone will become the single most important digital device we own. Due to the popularity of smart phones technology, it is being expected that smart phone sales will continue to grow in next year's and some of the improvements vendors are making to help convince consumers to pick up a new device include dual-core processors and better video capabilities.

OBJECTIVES OF THE STUDY:

- To study the economic position of the respondents

- To identify the factors influencing to purchase a smart phones.
- To know the reasons of usage about smart phones.
- To find out the negative impacts of smart phones in the society and to provide suggestions

STATEMENT OF PROBLEM

There are numerous brands available in the market. Now days, smart phones are embedded with huge number of software and techniques. The consumers do not have potentiality in choosing the smart phones. So, the research group has decided to analyse the above problem and identify the smart phone which has more brand equity among the customer of thoothukudi.

METHODOLOGY

The research group was successful in completing the project by the collection of data. It comprises of both primary and secondary data.

PRIMARY DATA

Primary data was collected from 50 respondents through questionnaire.

SECONDARY DATA

Secondary data was collected from websites, newspapers, magazines, brochures,

SAMPLING DESIGN

By adopting sampling method respondents were selected among all age groups and the questionnaire distributed among them to elicit primary data. The study is scattered over all groups in Thoothukudi city. It is mainly focused on consumer preference towards Smart Phones in Thoothukudi city.

FRAMEWORK ANALYSIS

The data collected was analyzed through questionnaire by using the following statistical tools namely,

- Percentage analysis
- Bar diagrams
- Ranking method

ANALYSIS OF DATA

- The collected data are analysed in three parts
- Personal profile of the respondents
- Reasons for smart phone usage.
- Relationship between the personal profile and factor influencing them to choose the smart phones

Personal profile of the mobile user

52 % were male.

54 % were in the age group of 20-30

36% were private employee.

46% were in the family size of 4 to 6 members.

60 % were unmarried.

62 were in the family income of rs.10000 to rs.20000

64% were aware about the negative impacts of smartphones.

36% were strongly agree that they are experiencing shoulder pain, headache and dry eyes on using the smartphones

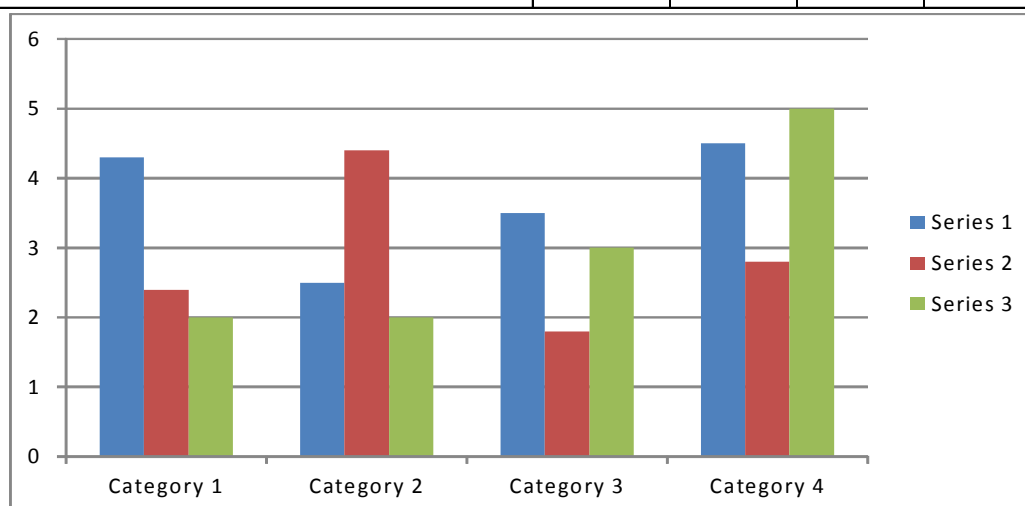
62% were agreed that they spend more time than expected on smartphones

42 were agreed that they feel social stresses in using the smart phones.

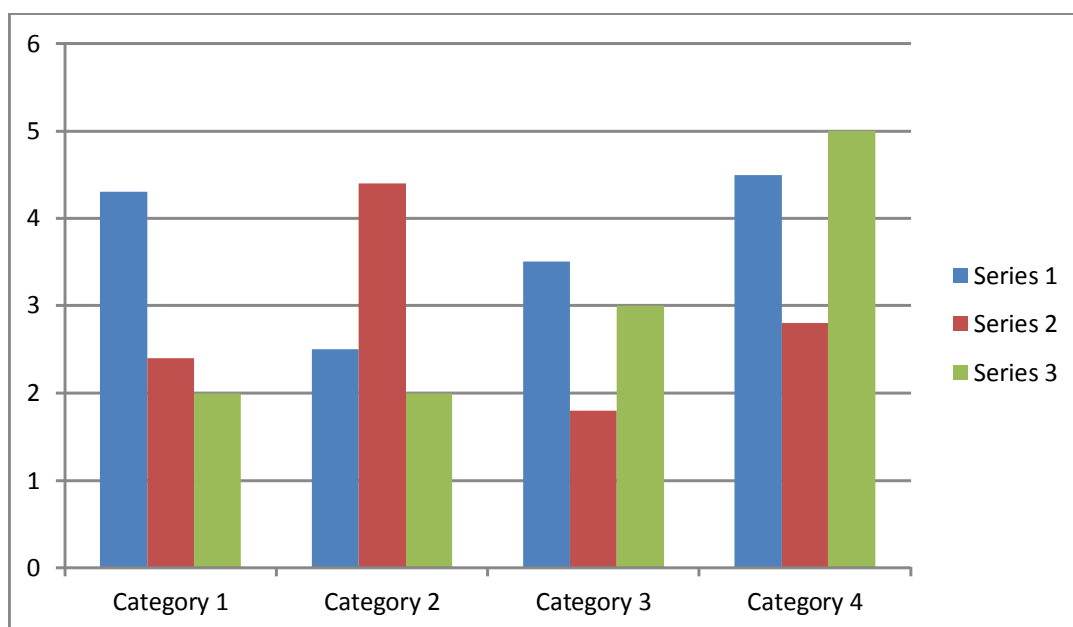
33 % were give important to emotional satisfaction on purchasing a new phone.

Ranking on important of reasons for smart phone usage

Particulars	1	2	3	4
Main Functions (calls, MMS, SMS..)	3	21	8	18
Specific functions (camera, MP3 Player..)	12	14	16	8
External appearance	7	10	16	17
Emotional satisfaction	29	5	9	7



Particulars	1	2	3	4	Total Scores	% of Scores	Rank
Main Functions (calls, MMS, SMS..)	12	63	16	18	109	21.71	III
Specific functions (camera, MP3 Player..)	48	42	32	8	130	25.90	II
External appearance	28	30	32	17	107	21.31	IV
Emotional satisfaction	116	15	18	7	156	31.08	I



Interpretation

The respondents were asked to rank the features which influence them in purchasing a new phone from the given options. The parameters considered are main functions (calls, MMS, SMS..), specific functions (camera, MP3 player..), external appearance and emotional satisfaction. For computing total score, certain weights have been assigned to various degree of opinion. By multiplying these weights with the corresponding number of respondents we get the individual scores, of each rank and the total scores for the concerned mobile features. The above table makes clear that on purchase the respondents give importance to emotional satisfaction, specific functions (camera, MP3 Player...), main functions (calls, MMS, SMS..) and external appearance.

Suggestion

After detailed analysis of the study, the research group has brought forward some suggestion in the light of the survey

- More updates can be offered in order to keep the user updated
- According to our research study, many people experience eye pain , strain, shoulder pain so a general awareness can be given to the youngsters regarding health issues.
- Hacking a smart phone is the most threatening fact so security level of smart phones are need to be improved .

Conclusions

Smart phones seem to be an incredible invention of mankind the world gets shortened and accessible with the fruit of the smart phone. Besides making phone calls, nearly all smartphones today can natively provide directions through GPS, take pictures, play music and keep track of appointments and contacts. Not only making call, text and IM, they give you access to email, video calling and video conferencing. You can also remain connected through social networking sites like Twitter, Facebook and LinkedIn we can use the GPS to find the ways. even though there are numerous advantages there are risk at an equal height. Many youngsters are addicted to smart phones. they spend much of their time in using the social networks like whatsapp, facebook ,etc., over usage of smart phones leads to some psychological problems like depression. Hacking the smart phone is a fantasy prevailing among youngsters which endangers the life of people. there are some dangerous games like blue whale which kills many youngsters. even kids are addicted to that games and lost their lives. There are many advantages and disadvantages in the smart phone. we conclude that it is responsibility of the user for proper use the smart phone.

“A STUDY ON AWARENESS AND IMPACT OF CONSUMERISM AMONG THE CONSUMERS IN THOOTHUKUDI CITY”

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Abstract:

In the 21st century, there has been a rapid increase in the supply of consumer goods and the provision of consumer services as well as new methods of distribution of consumer products. The development of modern sales methods such as advertising, supermarkets, self service centers and pre-packing has made it difficult for the consumer to base a valid choice on his own unaided, experience and judgment. Consumers are now approached through various means which emerged as an outcome of sophisticated technology. Middlemen have several ways of cheating consumers: adulteration, under weightiest of goods, charging high prices, attractive but misleading advertisements in the mass media. Consumers are not sure of getting quality goods manufactured and preserved in hygienic condition and at competitive prices. For example, edible oils are mixed with cheaper and inferior oils, pepper seeds are mixed with papaya seeds which are determined to health. Many of them strive to work as consumer organizations and promote consumerism. The main objectives of a study are brief historical review on consumerism and the consumer protection act. Consumerism is an outcome of sufferings and

exploitation of consumers, and some businessmen aim to make abnormal profit, which is at the cost of consumers' safety and health. Both Primary and Secondary data were used. The source of data is collected from 200 publics through objective type structured questionnaire. Data were analyzed through Simple percentage analysis, Garrett Rank analysis and Chi – Square test.

Key words: Consumer, Consumerism, Rights of Consumer

1. INTRODUCTION

Consumer is one who buys goods or services for own consumption and not for sale. Consumers are frequently misguided are exploited by the manufacturers. They are made to pay exorbitant prices for essential goods by unscrupulous manufacturers as well as middlemen for whom profit making is the sole motive. Their position become pathetic because they may not know at all that they are being callously exploited and that sub-standard goods are foisted on him.³

To analyze the consumer problems or expectation that remains uncared turn into bubbling problems which need immediately attention and redressal. The situation should change and the consumers should be protected

from the clutches of unscrupulous trading community. This calls for an organized movement by the consumers to defend themselves against the abuses of power producers, sellers and unfair trade practices, which are called consumerism. The process generally includes consumer education, consumer safety, consumer choice, consumer rights to be heard the response of business to consumerism.

There are many well organized and good international institutions, organizations, government and non-governmental agencies meant for guiding and aiding consumers. Many of them strive to work as consumer organizations and promote consumerism. The success of any movement depends on the conscious and awareness of the people for whose cause benefits the movement in organized and their positive response to make the movement a meaningful and purposeful one. That is why a study of consumer awareness and impact towards consumerism is more important.

Through the consumer occupies the central position in the entire socio-economic fabric of free economy, consumer has not always received the care and the attention that he desires. In this context, the present study highlights the awareness and impact of consumerism among the consumer of Thoothukudi City.

2. STATEMENT OF THE PROBLEM

In order to safeguard the interest of the consumers, government has passed many laws and they have been amended from time to time to ensure better protection of the consumers. In this regard many consumer associations have also formed in all parts of the country. The main function of the consumers' associations is to create consumer awareness.

Many consumers do not know about their rights and responsibilities and the functions of consumer associations. Many of them are not aware of the role of redressal system and do not know whom or where to approach for lodging the complaints whenever they face any type of problem.

The ordinary consumer does not possess the skill, quality, capacity and competence for selecting qualitative consuming goods on reasonable prices. The war against human exploitation has to be waged at many levels in many areas. One of such areas is consumers' protection. Keeping this in view, the present study is focused to analyze the awareness and impact of consumerism among the consumer in Thoothukudi city.

3. OBJECTIVES OF THE STUDY

The following are the main objectives of the present study.

1. To give a brief historical review on consumerism and the consumer protection act.
2. To study about theoretical frame work of Consumerism, Consumer Movement, and Consumer Protection Act.
3. To assess the attitudes of the consumers about consumer rights, awareness about adulteration, consumer protection act, consumer redressal machinery.
4. To provide finding and suggestions to improve the awareness among the consumers regarding consumerism.

4. SAMPLING OF THE STUDY

When a small group is taken as the representative of whole population for an investigation, it is called sample. In the present

study, samples have been taken from different segments of population. The study confined to Thoothukudi City and a sample of 200 consumers was selected by using convenience sampling. All the respondents who have approached for data collection positively responded.

5. FRAMEWORK AND TOOLS USED FOR ANALYSIS

The analyses of the origin and growth of the Indian consumer awareness and performance of the Consumerism have been made with the help of secondary data.

The Descriptive analysis is mainly used to assess the percentage of respondents following under each category. This analysis is used for all the questions given in the interview schedule.

To study the relationship between personal factors and awareness of the purchasing consumer goods using Chi-Square test and garret ranking system for criteria adopt essential goods. In order to study this chapter for 200 consumers were surveyed using the Interview Schedule.

6. ANALYSIS AND INTERPRETATION OF DATA

A. PERSONAL PROFILE OF THE RESPONDENTS

The profile of the respondents like gender, age, educational status, occupational status, Monthly income, and family size etc., are analyzed in this part. The personal profile of the sample respondents is given in Table – 1.

TABLE – 1
PERSONAL PROFILE OF THE RESPONDENTS

S. No	Profile	Classification	No. of Consumers	Percentage (%)
1.	Gender	Male	149	74.5
		Female	51	25.5
		Total	200	100.0
2.	Age (in years)	Below 25	42	21.0
		25 to 35	58	29.0
		35 to 45	47	23.5
		Above 45	53	26.5
		Total	200	100.0
3.	Educational Qualification	Illiterate	11	5.5
		HSC	54	27.0
		UG	33	16.5
		PG	30	15.0
		Professional	26	13.0
		Others	46	23.0
		Total	200	100.0
4	Occupation	Agriculture	20	10.0
		Business	26	13.0
		Government employee	15	7.5
		Private employee	31	15.5
		Professional	73	36.5
		Others	35	17.5
		Total	200	100.0

5	Monthly Income	Below Rs. 10,000	67	33.5
		Rs. 10,000 to Rs. 15,000	24	12.0
		Rs. 15,000 to Rs. 20,000	52	26.0
		Above Rs. 20,000	57	28.5
		Total	200	100.0
6	Family Size	Below 3	22	11.0
		3 to 5	144	72.0
		Above 5	34	17.0
		Total	200	100.0

Source: Primary data

The major findings of the study are,

1. The study shows that 74.5 per cent of consumers are Male.
2. The study reveals that 29 per cent of consumers belong to the age group of 25 to 35 years.
3. 27 per cent of the consumers are mostly educational qualification of Higher Secondary (HSC).
4. It was find that 36.5 per cent of the consumers belonging to the occupation of private employee.
5. Majority 33.5 per cent of the consumers are belonging to the monthly income of Below Rs. 10,000
6. It was reveals that 72 per cent of the consumers are consisting of the 3 to 5 family members.

B. AWARENESS OF CONSUMER RIGHTS

The Consumer awareness is decided in the product of purchase play an important role in the society. The details are related to the awareness of consumer rights were collected and presented in Table 2.

Table 2
Awareness of Consumer Rights

Sl. No	Consumer Rights	No. of Consumers	Percentage (%)
1.	Yes	161	80.5
2.	No	39	19.5
	Total	200	100.0

Source: Primary Data

It is referred that the table 3.9 that 80.5 per cent of the consumers are awareness to the consumer rights, and remaining 19.5 per cent of the consumers are Unawareness of the consumer rights.

C. ABOUT THE CONSUMER RIGHTS

Consumer rights are classified in to the many types. Table 3 shows that the Consumers are known to the consumer rights.

Table 3
About the Consumer Rights

Sl. No	Consumer Rights	No. of Consumers	Percentage (%)
1.	Rights to Safety	25	15.0
2.	Rights to be Information	40	25.0
3.	Rights to be heard	17	11.5
4.	Rights to Redressal	11	7.0
5.	Rights to Consumer Education	22	13.5
6.	Rights to Healthy Environment	23	14.0
7.	Rights to Basic Requirements	23	14.0
	Total	161	100.0

Source: Primary Data

Table 3.10 clearly shows that 25 per cent of the consumers are awareness to the Rights to be Information, 15 per cent of the consumers are awareness to the Rights to Safety, 14 per cent of the consumers are awareness to the Rights to Healthy Environment and Basic Requirements, 13.5 per cent of the consumers are awareness to the Rights to Consumer Education, 11.5 per cent of the consumers are awareness to the Rights to be heard, and remaining 7 per cent of the consumers is awareness to the Rights to Redressal.

D.GARRETT RANKING

In this study the factors which motivated the consumers to the have been criteria adopted choosing essential goods analyzed Garrett's Ranking technique. In this analysis the consumers were asked to rank the factors which mainly motivated them is criteria adopted choosing essential goods. The rank assigned to each factor by the sample consumers has been converted into per cent position by using the following formula.

Per cent position = $100(R_{ij}-0.5)/N_j$

Where's

R_{ij} - rank given by the j^{th} consumer for the i^{th} factor and

N_j –number of factors ranked by the j^{th} sample consumer.

TABLE 4
RANKING OF CRITERIA ADOPTED ESSENTIAL GOODS

S. No	Factors	I	II	III	IV	V	VI	TOTAL
1	Quantity	0	23	29	67	61	20	200
2	Quality	84	71	36	5	4	0	200
3	Price	68	43	49	27	12	1	200
4	Brand and Trade Mark	46	56	50	25	23	0	200
5	Appearance	0	6	35	77	71	11	200
6	Others	3	0	0	0	29	16	200

Source: Primary Data

TABLE 4.1
GARRETT VAULE FOR CRITERIA ADOPT ESSENTIAL GOODS

S. No	$100(R_j - 0.5)/N$	Calculate value	Garret's table value
1	$100(1-0.5)/6$	8.33	77
2	$100(2-0.5)/6$	25	63
3	$100(3-0.5)/6$	41.67	54
4	$100(4-0.5)/6$	58.33	45
5	$100(5-0.5)/6$	75	37
6	$100(6-0.5)/6$	91.67	23

Source: Primary Data

TABLE 4.2
GARRETT'S SCORE FOR CRITERIA ADOPT ESSENTIAL GOODS

S. No	Factors	Garret score	Mean score	Rank
1	Quantity	8747	43.735	IV
2	Quality	13,258	66.29	I
3	Price	12,273	61.365	II
4	Brand and Trade Mark	11,746	58.73	III
5	Appearance	8,613	43.065	V
6	Others	4,937	24.685	VI

Source: Primary Data

It is inferred from Table 4.2 that the greater proportions of the consumers are choosing the criteria adopted essential goods, due to Quality. Hence, it placed in the 1st position. 2nd rank are allotted to the factor of Price, next 3rd rank are allotted to the factor Brand and Trade Mark, 4th rank are allotted to the factor Quantity, 5th rank are allotted to the factor Appearance, 6th ranks are allotted to the factor of others reason.

E. RELATIONSHIP BETWEEN PERSONAL FACTORS AND AWARENESS OF THE PURCHASING CONSUMER GOODS:

When the calculated value is less than the Chi-Square table value at a particular confidence level [say 0.05 level] of significance the hypotheses that "There is no relationship between the awareness of the consumer and the level of satisfaction" is accepted and if the calculated value is greater than the Chi-Square table value the hypotheses is rejected.

Educational Qualification of the consumer and their level of Satisfaction

Table 5 reveals the Educational qualification and their level of Satisfaction.

Table 5

EDUCATIONAL QUALIFICATION AND LEVEL OF SATISFACTION

Sl. No	Educational Qualification	Level of Satisfaction			Total
		High	Medium	Low	
1	Illiterate	1	8	1	10
2	HSC	11	27	6	44
3	UG	10	26	4	40
4	PG	7	21	4	32
5	Professional	5	18	9	32
6	Others	6	28	8	42
	Total	40	128	32	200

Source: Primary Data

Table 5 shows that out of 40 consumers with high level of satisfaction, 1 consumer comes under the Educational Qualification of Illiterate, 11 consumers comes under the Educational Qualification of HSC, 10 consumers comes under the Educational Qualification of UG, 7 consumers comes under the Educational Qualification of PG, 5 consumers comes under the Educational Qualification of Professional, and remaining 6 consumers comes under the Educational Qualification of others. In case of consumers with medium level of satisfaction, out of 128 consumers, 8 consumers come under the Educational Qualification of Illiterate, 27 consumers comes under the Educational Qualification of HSC, 26 consumers comes under the Educational Qualification of UG, 21 consumers comes under the Educational Qualification of PG, 18 consumers comes under the Educational Qualification of Professional, and remaining 28 consumers comes under the Educational Qualification of others. In case of consumers with low level of satisfaction out of 32 consumers, 1 consumers come under the Educational Qualification of Illiterate, 6 consumers comes under the Educational Qualification of HSC, 4 consumers comes under the Educational

Qualifications of UG and PG, 8 consumers comes under the Educational Qualification of Professional, and remaining 8 consumers comes under the Educational Qualification of others.

Framing hypothesis for Educational qualification wise classification:

Null Hypothesis: H_0

Alternative Hypothesis: H_1

H_0 = There is no relationship between the Educational Qualification of the consumer and the level of satisfaction.

H_1 = There is a relationship between the Educational Qualification of the consumer and the level of satisfaction.

Degree of freedom = 10

Calculated Value = 8.120

Table value at 5 percent level = 18.31

The calculated value is less than the table value then null hypothesis is accepted, hence it is concluded that there is no significant relationship between Educational Qualification and level of satisfaction of the awareness of purchasing goods.

7. SUGGESTIONS TO THE GOVERNMENT:

1. Extensive publicity should be offered to make aware of the Consumer Protection Act 1986, through the media like press, Television, Radio and public meeting.
2. The Government may provide Consumer Education, Lecturers, Seminars, Dramas, Folk arts; Street plays, Posters, Pamphlets, and books to create consumer awareness about consumerism.
3. Consumer Rights and Responsibilities must be introduced in the school level syllabus starting from 6th Standard to learn the basic concepts of consumerism and consumer rights.
4. The Government must provide financial assistance to the Voluntary Consumer Organization and motivate them to come out with branches on various mass consumption areas.

7.1. SUGGESTIONS TO THE CONSUMER ORGANIZATIONS

1. Consumer Organization should establish Laboratories with necessary facilities to check the quality and quantity of the product.
2. Consumer Organization may utilize electronic media for highlighting the consumer problem, consumer issues, and Consumer Protection Act through regular programmes in regional language.
3. Consumer Organization may organize meetings, street plays, and house visits. It will help to create awareness about consumerism among the consumers.

7.2. SUGGESTIONS TO THE CONSUMERS

1. Consumer must have the habit of checking the product before purchasing the product.

If they find any adulteration they must immediately report to the concerned authorities.

2. The consumer should produce proper evidence about the Malpractice or Adulteration in the court; otherwise the case will be rejected by the juridical authorities.
3. Consumerism must establish more number of Consumer Organization both in Urban and Rural areas in order to solve various consumer problems.

8. CONCLUSION

Consumer is a King of all business activities. Without consumer, no one can stand in a market. Now a day, there are a number of competitors in a market. So market standing is very difficult. So the manufactures are well known about consumer behavior. Some of the manufacture produces only quality goods for consumer satisfaction with high prices. And some of them produce adulteration goods at low prices. Most of the people prefer to purchase goods at low prices. Many problems are indirectly faced by consumer like health, wealth, safety. These problems are avoided only by the awareness of consumer's rights. In order to safeguard the interest of the consumer it is very much essential to implement various provisions of the consumer acts with sincere and serious efforts.

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RIGHT TO HEALTH CARE SERVICES A CONSTITUTIONAL MANDATE: CRITICAL ASSESSMENT OF INDIAN SCENARIO DURING HEALTH EMERGENCY

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ABSTRACT

The first Indian national lockdown in the wake of Covid-19 was announced on 24th March, 2020. The management of the pandemic by the central and state governments is a matter of concern from various perspectives. These governments' far-reaching actions - aimed at controlling the pandemic, but with numerous spill-over effects - raised numerous constitutional issues. These involved, for example, civil rights, access to healthcare, the rights of migrants, and so on. Health being vital indicator of human development and human development being the basic ingredient of economic and social development, the status of health care policy and its implementation is directly connected with the issue of survival. Basically as per Constitution the state exists to coordinate a community's behaviours and achieve a better life for the community's members. It should provide universal coverage of essential health package, increase budgetary outlays for health progressively, correctly set priorities of health interventions, strengthen public health services. With the experience in during pandemic we realised a concern for permanent crisis governance and also it was realised that the right to health cannot be just guaranteed in isolation, it needs concerted action by state, NGOs, Public participation etc.

Keywords – health, health care, human right, pandemic

Right to Health

Health is vital indicator of human development and human development is the basic ingredient of economic and social development.¹ World Health Organization has defined health as a “state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity” Health is considered as fundamental human right indispensable for the exercise of other human rights.² Basically health of a nation is the sum total of health of its citizens. Even its survival in world is also dependent upon the protection of this right. The right to health is an inclusive right. We frequently associate the right to health with access to health care and the building of hospitals. This is correct, but the right to health extends further. It includes a wide range of factors that can help us lead a healthy life. The right to health contains freedoms. These freedoms include the right to be free from non-consensual medical treatment, such as medical experiments and research or forced sterilization, and to be free from torture and other cruel, inhuman or degrading treatment or punishment etc.

The right to health contains entitlements. These entitlements include:

- ✓ The right to a system of health protection providing equality of opportunity for everyone to enjoy the highest attainable level of health;

- ✓ The right to prevention, treatment and control of diseases;
- ✓ Access to essential medicines;

Health Care Services

Health care services means any medical or remedial care or service, including supplies delivered in connection with the care or service, that is recognized under state law. Health care services” means the furnishing of medicine, medical or surgical treatment, nursing, hospital service, dental service, ophthalmic service, complementary health services or any or all of the enumerated services or any other necessary services of like character, whether or not contingent upon sickness or personal injury, as well as the furnishing to any person of any and all other services and goods for the purpose of preventing, alleviating, curing or healing human illness, physical disability or injury.³

International and national concern over right to health and health care

The concept of a right to health has been enumerated and recognized in various international instruments which include the Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights and the Convention on the Rights of Persons with Disabilities, the Convention on the Rights of the Child (1989) etc.

The preamble of the 1946 World Health Organization (WHO) Constitution defines health broadly as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” It is pertinent to mention that the Universal Declaration of Human Rights guarantees the right to adequate standard of living

suitable to the health and wellbeing of individual and his family including food, cloth, housing and medical care and necessary social services and the right to security in case of unemployment, sickness, disability, old-age and other lack of livelihood in circumstances beyond his control. Full text of Art 12 of the International Covenant on Economic, Social and Cultural Rights, 1966 recognizes the right of every person to the enjoyment of the highest attainable standards of physical and mental health. Also it urges the state parties to take steps with an object to ensure these rights.

National legal framework and the foundation law of land in our country also provides right to health as basic human right and the judiciary also has also continuously held its significance while interpreting fundamental rights as well directive principles of state policy. The Preamble to the Constitution of India provides strongly to attain the goal of Welfare State with socialistic pattern. It is the duty on the part of state to provide health care as fundamental right. Our state being a party to various international instruments is bound to provide right to health care to all citizens. Art 51⁴ provides for promotion of international peace and security. As well the fundamental right to life and personal liberty i.e Art 21⁵ though does not contain directly and expressly right to health but it has been settled in various cases by the Apex court that it is guaranteed as fundamental right under right to life. Also few provisions in Part IV Directive Principles of State Policy such as 38⁶, 42⁷, 43⁸ and 47⁹ Various legislations on the foundation of the Constitutional philosophy has provided appropriate legislations for health care, such as Consumer Protection Act, 1986, The PCPNDT (Regulation and Prevention of Misuse)

Act, The Transplantation of Human Organs Act, 1994, Prevention of Food and Drug Adulteration Act, 1954, Disaster Management Act of 2005 etc

Health care services being the major responsibility of the Government, the system expects the overall infrastructural facilities and services to every man without his financial capabilities. The Services rendered by the doctor include diagnosis, medical advice, and manipulation, administration of treatment and performance of surgery. In relation to these services a doctor practicing privately or in Government hospitals is bound to provide the treatment to patient. Basically health providers are grouped as primarily government run hospitals including primary health centres and centres at gram level for emergency services, private hospitals nursing homes, charitable hospitals, some which are governed by academic institutions and few are institutional care centres run by the organizations such as Army Navy hospitals or industrial health care centres. For them the statutory framework and supervision in the form of government bodies as medical council etc are working and even assessing the infrastructure and making scrutiny of the services. The health policies in our country have till date revolved upon the timely needs of society and it has not considered health sector with prime importance as seen to have taken care after the recent health emergency. Since the first Five Year Plan government has focussed on sanitation, preventive health care, control of diseases, family planning, progressive improvement of national health thorough nutritional health facilities, immunization, vaccination, provision for treatment centres at rural areas, etc. it also provided for various health schemes for every vulnerable sector and also promoted the infrastructures required.

The country also adopted Health for all by 2000AD¹⁰ as enunciated in the Alma Ata Declaration of 1977. Accordingly, the health care system in the country was restructured and reoriented towards these policy objectives. Until end of Five Year Plan system in our country average investment towards health sector in all the plans was 3.28 per cent of the total budget investment. The highest proportion (3.9%) of the public health investment was during the fourth plan and the lowest (2.4%) was in the tenth plan.¹¹ It was only after Pandemic -19 the realisation about the allocation was seen in the recent budget wherein allocation towards health in the Union Budget 21-22 focussed on mitigating the impact of Covid -1. The budget for health and wellbeing was pegged at rs 2.23, 846 Crore, translating an increase of 137% which includes various ministries of health, family welfare etc. it also declares 'AtmaNirbharSwasth Bharat Yojana of out lay about 64, 180 crores, but still public health experts on allocated funds of Covide -19 find it insufficient. They have also expressed concerns over the situation.

Pandemic situation and its impact on health care services

The regular fabric of Constitutional mandate and the legal framework has recently posed various challenges before government during pandemic of corona-19. It caused serious effects on every sector of society. The commercial establishments, financial projects, education sector and economy of the globe and our country also witness huge impact. The whole national budget was collapsed due to lockdown in the country, it gave set back to every nation and specially caused devastating effects on the developing country like ours. The health

emergency caused by Corona-19 was threat to the normal allocation of financial arrangements, the issues caused heavily to those who were earning on daily wages, migrants who have left their original places and stayed in distant places in search of job. Not a single field was left over, only health care services were constantly working relentlessly to save the lives of masses. The health care services were over-burdened and it posed various challenges due to insufficient staff of health officials, unawareness of masses, absence of strong political will to cope up, also unavailability of required medical instruments, prevention and precautionary medicines, masks, etc. the politicisation of various issues by media and constant pressure on health industry was observed during this period.

The serious concerns realised during Pandemic 19

The first and the most important aspect of hygiene consciousness among the people at large. In India due to poverty other related issues, the people in general were not seriously concerned about the hygiene of their own, family and also community at large. To certain extent it can be said that this emergency taught people to cater to these basic needs of hygiene. Its not time to say that the situation is under control though the vaccine is available but the increasing trend in cases after normal routine has started shows that the people are not still sincere in following the norms laid down by ICMR or government officials.

The budgetary allocations and giving secondary status in planning and services caused a huge breakthrough during pandemic. The State in its Constitutional mandate is actually responsible for all such health care services, but the sufferings of masses, due to lockdown and

consequential circumstances, the vulnerable classes such as migrant workers, labourers, women and children suffered heavily. To make the vaccination available to every citizen is also the State's responsibility. State must make it available at its own expenses but it proved to be inefficient. Even the corruption in medicine prices and its availability was also faced during the lockdown and the patients and their relatives have to face the paucity of medicine, high charges and exploitation in various forms. The health officials who were working day and night were also not left over they also faced many problems like salary not given in time, the unavailability of health kits, its quality, demand –supply ratio, and most serious thing was they have to come on streets for the sake of their rights.

Common man's grievance was notably huge in all strata of society like struggle, due loss of work opportunities, business losses, heavy bank instalments remaining unpaid, the restricted access to the means of transportation caused their life miserably. It was double the sufferings when the medical emergencies were faced by some of their relative, as well financial constraints due to unavailability of beds in Government aided hospitals, institutional quarantine expenses, medicine availability and corruption issues etc. the situation demanded for concerted actions for the general welfare of people not during emergency but regularly in normal times too.

During the lockdown with use of technology in awareness about health risk insurance plans, awareness to bottom line of the society was possible only through the technology, the social networking was the easy mode to connect people in huge number, but at the same time it also posed threats when it was used to spread rumours in society. The need to have

guidelines for these social networking was also realised.

Conclusion

State exists to coordinate a community's behaviours and achieve a better life for the community's members. It should provide universal coverage of essential health package, increase budgetary outlays for health progressively, correctly set priorities of health interventions, strengthen public health services, human resource, procurement and distribution, strengthen medical education with quality to generate adequate workforce, ensure regulation of private providers through legislation and enforcement and build the independent monitoring system to build accountability using information technology. The right to health cannot be just guaranteed in isolation, it needs concerted action by state, NGOs, Public participation etc.

- 7 The state shall make provision securing just and humane conditions of work for maternity relief
- 8 Social security just and humane conditions of work and leisure to workmen are part of his meaningful right to life and to achieve self-expression of his personality and enjoy the life with dignity
- 9 It is the primary duty of state to raise the level of nutrition and standard of living and to improve public health.¹⁰ Annual plan 1979-80
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- ⁴ See Art 51(c) of Constitution of India
- ⁵ Art 21 No person shall be deprived of his life or liberty except by the procedure established by law.
- ⁶ For the promotion and the welfare of the people, state shall strive to secure a social order in which justice, social, economic and political shall inform all the institutions of the national life.

YOGA AND HEALTHY LIVING

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Abstract

Humans have actively engaged in medicine also as in alternative systems of drugless healing over centuries, and across societies and civilizations. There has been a growing consciousness round the world for improving healthcare using alternative systems of drugs , lifestyle changes and mindfulness which will undo the consequences of a stressful and fast-paced lifestyle that's increasingly being recognised because the root explanation for variety of health and wellness challenges facing us today. the aim of life is to steer a cheerful life. Yoga promotes lifestyle for happiness. Maintaining healthiness is that the very foundation of a cheerful life. Physical inactivity, smoking, alcohol, stress and unhealthy food are the main reasons for all lifestyle problems. the issues could also be associated with health, finances, relationships or emotions. Bad lifestyle can raise levels of cortisol secreted in adrenal which successively affect the secretion of dopamine, the mood elevating hormone within the brain. Over secretion of cortisol trigger physiological changes like spikes in vital sign , pulse and blood glucose . Yoga may be a way of life and therefore the main remedy for all sufferings. Today, lifestyle changes are the necessity of the hour.

Introduction

The word “yoga” comes from a Sanskrit root “yuj” which suggests ‘union’ or ‘to yoke’ or ‘to join’. This union is that the merger of the

individual consciousness with the universal one, through the right performance of duties in lifestyle . Yoga may be a psycho-somatic spiritual discipline for achieving union and harmony between the mind, body and soul. Its relevance in psychological state has been mentioned in ancient texts also .Patanjali in his Yoga sutras says “Yogahchittavrittinirodhah” which suggests the first aim of Yoga is removal of fluctuations of the mind. “Samatvam Yoga Uchyate” which translates to ‘yoga is equanimity of mind in any situation’ is cited within the Bhagavad Gita (5000 BC). Yoga is described as a holistic health system within the Yoga Sutras, credited to Patanjali (circa 300 CE). Yoga may be a life style instead of just asana/ pranayama. Also, yoga/asana is not same as exercise. One of the important differences is that in yoga there is always a synchronisation between body movements and breathing along with awareness of self. Also, in exercise, movements are dynamic, speedy and isotonic whereas in asanas it's steady, slow and isometric. During exercise, there is increase in heart rate, blood pressure, respiratory rate and basal metabolic rate whereas in yoga all these parameters decrease.

According to Patanjali, the main cause of all our pain and sorrow is Avidya (Ignorance) – lack of awareness. This is the ignorance for awareness and importance of living the life in an ideal manner. Knowingly or unknowingly our lifestyle has become bad and we are facing various kinds of health issues. And these issues are not

restricted to physical (high vital sign, diabetes, arthritis, obesity etc.) only. Rather, these consist of mental issues (such as anxiety, stress, depression, lack of confidence etc.) and social issues (such as crime, homicide, rape etc.) as well. Health of individuals have a direct relation with the health of a society and ultimately the health of the nation. But our health is directly related to our way of living, so the root cause of the entire problem is our lifestyle, our beliefs, our values and these can be termed as our life philosophy.

As we all know International Day of Yoga is observed on 21st June every year. The worldwide acceptance of Yoga may be a matter of pride for the entire nation, as Yoga is an integral part of our cultural and spiritual heritage. Yoga is actually a spiritual discipline supported a particularly subtle science which focuses on bringing harmony between the mind and body. Yoga, an art and science for healthy living, is gaining increasing relevance within the present times. Yoga and meditation are vital tools in controlling Diabetes which has spread like a plague disease the planet over and India is soon emerging as a second Diabetic capital of the planet. It's a matter of immense pride that the planet renowned scholars and research centers have accepted that Yoga can cure diseases like Diabetes, Obesity, Cancer, Hypertension and other noncommunicable diseases. The practice of Yoga would help people to measure healthily, happily, harmoniously and other people are often free from various ailments and diseases.

Yogic Principles of Healthy Living

Lifestyle of a person is decided by the environment, surroundings, family, culture, eating habits, education, financial condition and day-to-day activities. A person is considered to be healthy

when he is completely satisfied, has growth potential, joy of living and developing harmony among all layers of life (annamayakosha, pranamayakosha, manomayakosha, vijñanmayakosha and anandamayakosha). Healthy living means how one lives, works, enjoys, and spends his/her time more constructively, happily and positively or deals with situations of life in a manner which does not interfere with normal functions of life. Though, the concept of healthy living has been described in various texts like Vedas, Upanishadas, Yoga Sutra, Hatha Yoga etc. Ashtanga yoga of Patanjali described in Yoga Sutra provides solid techniques to attain holistic health – physical, mental, social, emotional and spiritual. The Ashtanga Yoga is divided into eight steps or limbs in which first five steps – yama, niyama, asana, pranayama, pratyahara – are the part of Bahiranga Yoga; and last three limbs – dharana, dhyana and Samadhi – are the part of Antaranga Yoga. All the texts explaining the yogic principles for healthy living are stressing on almost the same principles. Goal decides how the yoga will be practiced. These principles are often considered as pillars of yoga which are applicable even today. The yogic principles of healthy living have been categorised as:

Ahara (Food)

It is related to one's eating habits. In yogic practice, the ideal food is called 'mitahara' which refers to proper quality, proper quantity and proper mental set-up. It has been described in Hatha yoga pradiipika as:

Susnigdhamadhuraaharashchathurthanshavivarjitah
Bhujyateshivasamprityaimitaharahuuchyate

Mitahara is defined as agreeable and sweet food leaving one fourth of the stomach free

and eaten as an offering to please Shiva (God). This shloka explains that the stomach should never be completely filled with food. Rather, the one fourth part of stomach should be kept empty and that part of food should be offered to the lord Shiva. Food should be taken with a sense of dharma (duty), jnana (knowledge) and vairagya (detachment). According to Yogic scriptures, there are three types of foods that we eat, which are explained below:

- ❖ Sattavic: This food is easily digestible. This is naturally grown, easy to digest and gives energy. The sattavic food includes milk, milk products such as curd, cheese etc. fruits, dried fruits, vegetables of the season, cereals, sprouts, pulses, honey, jaggery, sugarcane, natural and unprocessed sugar and oil.
- ❖ Rajasic: The food is essential for physically active people and is heavy to digest.
- ❖ Tamasic: These are nerve stimulating. They are usually unnatural in state. Stale, frozen, canned foods; bakery products of refined flour such as cake, pastries; chocolates, soft drinks, tea, coffee, wines and liquor, tobacco etc. fall under this category. This type of food disturbs the balance of nerves.

One should always eat for survival and for that purpose three-fourth stomach part filled with food is sufficient. Over eating leads to over burdening the digestive system and ultimately decreases its working efficiency. Besides, locally grown (natively) food should be eaten. Yogic approach puts emphasis on how and when to eat. One should never drink water with food. A person should never eat when agitated, disturbed, stressed or worried. This is the reason why yoga puts stress on proper mental set-up for food intake.

The timings for taking meals also should be fixed as far as possible. It can be four times a day with a gap of four hours between two meals. The timings can be adjusted depending upon the need and requirement of the person.

Vihara (Recreation)

It refers to such activities that are joyful, relaxing and creative in nature. These are the recreational activities one involves in spare time. This principle of healthy living gives immense importance to such activities. These may include painting, dancing, pottery, drawing, singing, gardening or playing. The activity should be based on the interest of the individual. Then only a person can enjoy it fully.

A person should be encouraged to perform creative activities like drawing, painting, singing or any other activity which would help in regulating and controlling the emotions in the long-run. A person must learn the art of conscious relaxation and should discipline himself/herself. The relaxation includes sleep also. Sleep is a conscious relaxation. Mind should be calm and quiet for a good sleep.

Acharya (Conduct)

These include the right habits, right attitude and behaviour with oneself and others. The yogic life style expects that a person would develop good habits and exercise self-discipline and self control in his life. It has been seen that most of the times external difficulties are caused by the inappropriate action in life and can be fixed only with his good conduct. Yama and niyama are the systematic procedures that can improve one's personal and social conduct. This principle says that an individual need to be disciplined to self and the society to lead a happy life. This procedure

makes a person well-organised. Once these two parts of Ashtanga yoga are internalised, a person can lead a happy life.

Vichara (Thinking)

In this principle, emphasis is laid on the importance of thinking. We have heard a lot about the value of positive thinking. As per yogic practices, our way of thinking is very important in achieving happiness in our lives. Our thoughts are very powerful. As per the law of attraction, whatever is happening in present with us is because we have thought about it, consciously or subconsciously, in past. And whatever we are thinking now, will decide our future. Everything happens with us, whether good or bad, is because of our mental set of attitude. We create our own world, good or bad, by means of our own thought process. In order to lead a happy life, one's thoughts should be disciplined, proper and channelised in the right direction. For this, things should be seen in the right perspective and integrated accordingly. A right perspective brings clarity and positivity in thoughts which brings optimism and courage to face the problems and the individual thus does not get unreasonably frightened and disturbed. Yogic exercises help in controlling the vrittis (modification of thoughts) of the mind and thereby giving positive direction to the negative thoughts. The seventh limb of Ashtanga yoga which is Dhyana, when practiced, helps in control of mental aspects of life.

Vyavahara (Behaviour)

Vyavahara is considered as our conduct towards others. Yoga, in various texts, has prescribed how to behave with others. In this context, Karma yoga (of the Bhagavad Gita) and Kriyayoga (of Maharishi Patanjali) are very relevant. The Bhagavad Gita propounds that

actions must be performed with a series of detachment and duty. Patanjali emphasises on tapa, swadhyaya and ishwarpranidhana. There should be regularity and detachment while doing the things in day-to-day life. The person's behaviour or practical life or action is the result of his internal thoughts. The person should make friends with happy people; behave compassionately with sad or unhappy people; be happy with the virtuous people and show indifference towards the evil persons.

Yoga and Health

Yoga is the most perfect wellness module as it is comprehensive and holistic in its nature. Yogic principles of wellness help to strengthen and develop positive health enabling us to withstand stress better. This Yogic "health insurance" has achieved by normalizing the perception of stress, optimizing the reaction to it and by releasing the pent-up stress effectively through the practice of various Yogic practices. Yoga was also found to be beneficial as an adjunct to conventional medical management of hypertension, coronary artery disease and diabetes. Yoga may also be useful in reducing medication requirements in patients with diabetes, hypertension and could help prevent and manage cardiovascular complications.

Yoga Improves Mental & Physical Health
Traditional yoga techniques are being modified to suit modern lifestyles. Even medical practitioners advice their patients to opt for yoga in their routine along with medicines. Now due to rising risks of diabetes, heart diseases, cancer, etc., number of yoga ashrams and studios are opening all around. Stress makes our body parts stiff and even teenagers find difficulty in bending and picking up things, touching toes, etc. Health

benefits of doing yoga are immense for our physical body. Many backward, forward and twist asanas such as Dhanurasana (Bow Pose), AdhoMukhaSvanasana (Downward-Facing Dog), ArdhaMatsyendrasana (Half Lord of the Fishes Pose), respectively, are blessings to lengthen and strengthen spine. Yoga particularly improves body's blood circulation which further assists in normalizing blood pressure and hypertension. In effect, levels of stress hormone called cortisol are drastically reduced. Good hormones namely dopamine, serotonin, etc. then flow in abundance which are essential to absorb food nutrients (vitamins, iron, calcium etc.).

Vitamin D also rises and digestion improves when solar plexus is balanced through kriyas like Sun Salutation (Surya Namaskar). Yoga not only supplies blood to all parts, but also pumps more oxygen to the cells. Illustratively, inverted asanas namely Headstand (Shirshasana) and Shoulderstand (Sarvangasana) helps by bringing blood flow towards heart and then to the lungs. Risk of heart strokes thus declines and we tend to feel happier. Through yoga, immune system is strengthened thereby enabling our lymphatic system to fight cancerous cells and let go of infections. This is very useful in curing diabetes as kapalbatti, Bow Pose, etc. stimulate proper functioning of pancreas to naturally secrete insulin. In fact all vital organs gets protected. Yoga nidra as ultimate relaxation helps to ease discomfort and build inner strength. This relaxes our nervous system to rest more in parasympathetic state than in fight-or-flight mode. Overall, yoga helps to remove toxins from our mind and body in the form of sweating, carbon dioxide, etc. There are a number of mental benefits of yoga. For instance, pranayama and meditation (Vipassana, mindfulness, etc.) increase concentration power

by silencing mind, teach us ways to cope with worries/stressful situations and make us more optimistic.

Yoga with meditation are nothing less than essential food and medicine for our body and mind as without any side-effects they can naturally strengthen functioning of vital organs, muscles and bones, improve respiratory and lymphatic systems, activate central nervous system, help in overcoming hormonal imbalance by stimulating endocrine system, manage psychosomatic disorders and provide high endurance, and enable better blood circulation and oxygen supply. Yoga essentially means union of body, mind and soul with the power to improve lives of human beings.

Yoga reduce Depression and Anxiety

Evidences exist to show positive effects of practising yoga asanas, pranayama and meditation on improving mental and psychological health. It becomes highly crucial to utilise yogic techniques in easy-to-do manner during pandemic, when there is rising fear and insecurities among all the human beings (i.e., uncertainty of how long the virus will last, of economic slowdown causing job losses, along with feelings of boredom, sadness and loneliness owing to persistent social distancing and work from home). Pranayama and Meditation for Stress: 'Prana' means life force (our breath) and 'ayama' is exercising/extension, such that pranayama is exercise of breathing. The technique helps in strengthening nervous, respiratory and lymphatic systems. Meditation/dhyana is a method of slowing down the wave of thoughts (developing concentration) and feeling relaxed. These can be our weapons to fight against viruses and depression. Notably, sympathetic nervous system makes us active with fight-or-

flight approach, while parasympathetic one lets us rest and digest. But continuous stress mostly keeps us in sympathetic mode thereby not allowing us to sleep well. This adversely affects immunity and brain functioning, but yoga can benefit under proper guidance.

Yoga and Immunity Immune system largely consists of white blood cells and lymphocyte cells that protects body when pathogens such as viruses, bacteria, etc. enter. Yoga improves cells' functioning and activates lymphatic system, as well as decreases stress and anxiety levels, which are major factors behind dampening immunity. Number of scientific studies (mainly using experimental approach) show that practice of yoga and mindfulness/transcendental meditation reduces cortisol by bringing in harmony between body and mind, regulates cytokine levels and immune responses, eases inflammation mediators, maintains homeostasis and production of endocrine hormones, prevents autonomic changes and damage to cellular immunity especially during stress, increases mucosal immune functioning, encourages positive impact on signs of immune function such as Natural Killer cell activity, count of B-lymphocytes, etc.

Conclusion

At present, global healthcare is dominated by modern medicine. Cost of drugs goes beyond the reach of poor and bourgeoisie people. On the opposite hand, communities need safe, effective, affordable and accessible healthcare. The holistic wisdom of Yoga and other ancient health systems offer the required wisdom, experience and capabilities that are crucial for such transformational change. The increasing use of other medicine not only in developing nations but also in industrialized and presumable advanced

Western nations presents itself as something of an enigma. As a social phenomenon, Yoga isn't well understood as a therapy or indeed much researched in terms of recent medicine. Yoga is proving to be the most desirable complimentary and traditional system of health care in the present scenario. Yoga may be a science and how of healthy living, which helps to realize a harmonious personality.

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A STUDY ON CUSTOMER PERCEPTION TOWARDS ROYALENFIELD IN THOOTHUKUDI

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Abstract

Customer satisfaction plays a crucial role in enabling an organization to change and develops with customers. Keeping the existing customer contended is generally much easier, takes less time and involves less expense. The reason for this is that it takes more time to find new prospective customer. In this context study is conducted with special reference to customer satisfaction. A company can earn more profits only when it has strong customer care towards product and services offered by the company. So to have strong customer care it has to provide a competitive price further advertising to increase. The service features offered don't meet customer needs. The service specifications defined do not meet management's perceptions of customer expectations.

Keywords; Customer satisfaction and perceptions

INTRODUCTION

Royal Enfield one of the popular brand and highest selling bike in India and outside India (USA, Europe, Australia etc). Royal Enfield motorcycles had been sold in India from 1949. In 1955, the Indian government looked for a suitable motorcycle for its police and army, for use patrolling

the country's border. As far as the motorcycle brand goes, though, it would appear that Royal Enfield is the only motorcycle brand to span three centuries, and still going, with continuous production. Product range has widened and the customer has evolved. The term marketing concept holds that achieving organizational goals depends on knowing the needs and wants of target markets and delivering the desired satisfactions. It proposes that in order to satisfy its organizational objectives, an organization should anticipate the needs and wants of consumers and satisfy these more effectively than competitors. An orientation, in the marketing context, related to a perception or attitude affirms holds towards its product or service, essentially concerning consumers and end-users. Throughout history, marketing has changed considerably in time with consumer tastes.

REVIEW OF LITERATURE

A Study named "CUSTOMER PERCEPTION WITH MOTOR CYCLE" Conducted by Dr. L. Vijay, Professor in SA Eng. College Chennai and B. Jayachitra associate professor VelSreenivasa College Chennai published in International Journal of Marketing and Human Resource Management (IJMHRM). It is a

comparative study between customers of Hero Honda, Bajaj and TVS to know customer perception and the reason to a customer opt for a particular brand. The study suggests that it is better to introduce eco- friendly bikes and to reduce cost in case of Hero Honda. Better to Introduce bikes for women and improve mileage in case of Bajaj. And it is better to take necessary step to improve brand image in case of TVS.

“A STUDY ON CONSUMER PERCEPTION AND EXPECTATIONS FOR TWO WHEELERS” Conducted by Dr.Garima Malik Asst.Prof in Amity Business school- Noida. Main objectives of the study are, to know general perception and awareness about two wheeler, factors influencing purchasing decision and customer expectations.

OBJECTIVES OF THE STUDY

1. To understand the reasons for purchasing Royal Enfield bikes.
2. To identify the factors influencing in the selection of Royal Enfield.
3. To evaluate the attitude of young generation towards Royal Enfield.
4. To analyze the level of preference for new and old model of Royal Enfield
5. To analyze the problem of Royal Enfield while compared to other Bikes.
6. To determine the customer's satisfaction regarding bikes and after sales service.
7. To propose an effective Promotional campaign plan for brand Royal Enfield.

RESEARCH METHODOLOGY

The research will be carried out in various phases that constitute an approach of working

from whole to part. It includes subsequent phases trying to go deeper into the user's psyche and develop a thorough understanding of what a user looks for while buying a bike. The first phase is completely internal where it is stormed over the most effective route of action considering that Bullet users in **Tuticorin** are more in number. The second phase is with some of the seasoned bikers who have been using Bullets for some time now and are generally known and respected amongst the Bullet community. The third phase is with some respondents who will be interviewed with the help of questionnaire keeping in mind the time and cost constraints.

COLLECTION OF DATA

Primary data

In order to find out customer satisfaction regarding bikes of Royal Enfield Primary Data was collected by personally visiting the dealerships and showrooms. With the help of a well laid questionnaire.

Secondary data

The Secondary Data collection involved internet search, browsing magazines, newspapers and articles and papers related to the two wheeler industry in India. Numerous Journals and books related to the topic were also browsed to understand the dynamics of the industry.

SAMPLE DESIGN

A sample of 80 respondents of royal Enfield bike users is selected. The researchers adopted simple random sampling for selection of the respondents.

CONSTRUCTION OF TOOLS:-

Discussion was made with a group of people. The primary data have been collected with

the questionnaire. The variable to be studied has been identified with primary study with eighty respondents who use Royal Enfield.

FRAMEWORK OF ANALYSIS:-

The data collected was analyzed through questionnaire by using the following statistical tools namely:-

- ★ Bar diagram
- ★ Likert scale
- ★ Ranking method
- ★ Pie-chart

PROFILE OF THE STUDY

HISTORY OF THE COMPANY

Mid 19th century England The firm of George Townsend & Co. opened its doors in the tiny village of Hunt End, near the Worcestershire town of Redditch. The firm was specialized in sewing needles and machine parts. In the first flush of enterprise, flitting from one opportunity to another, they chanced upon the pedalcycle trade. Little did they know then that it was the beginning of the making of a legend. Soon, George Townsend & Co. was manufacturing its own brand of Bicycles. And in 1893 its products began to sport the name 'Enfield' under the entity Enfield Manufacturing Company Limited with the trademark 'Made Like a Gun'. The marquee was born.

INDUSTRY	Motorcycles, Lawnmowers
SUCCESSOR	Royal Enfield Motors (formerly Enfield of India)
FOUNDED	1893, as Enfield Manufacturing Co. Ltd.
DEFUNCT	1971
HEADQUARTERS	Redditch, Worcestershire, England

KEY PEOPLE

Founders Albert Eadie and Robert Walker Smith

PRODUCTS

Royal Enfield Clipper, Crusader, Bullet, Interceptor.

SWOT ANALYSIS of Royal Enfield:

1. Strength

1. Size and scale of parent company
2. Effective Advertising Capability
3. High emphasis on R and D
4. Established brand name in the cruiser market
5. Established market distribution channel
6. Exports motorcycles to 31 countries like the USA, Japan, UAE, Korea, Bahrain, UK, France, Germany, Argentina and many other countries

2. Weakness

1. Weight of the motor cycle can be an issue for few customers.
2. Mileage of high cc bikes is an issue

3. Opportunity

1. Two-wheeler segment is one of the most growing industries
2. Export of bikes is limited i.e. untapped international markets

4. Threats

1. Strong competition from Indian as well as international brands
2. Dependence on government policies and rising fuel prices
3. Better public transport will affect two-wheeler Sales

Competitors

1. Bajaj Auto
2. Hero Motor Corp (Hero Honda)
3. TVS
4. Suzuki
5. Harley Davidson
6. Yamaha

Analysis and interpretation
AGE WISE CLASSIFICATION

AGE	NO. OF RESPONDENTS	PERCENTAGE
20-24	35	43.75%
25-29	19	23.75%
30-34	14	17.5%
Above	35	12.5%
TOTAL	80	100

Inference:

From the above chart it is clear that 43.75% of the respondents are aged between 20 and 24, 23.75% between 25 and 29, 17.5% between 30 and 34 and only 15% aged above 35 years. The majority of respondents are between 20 and 29 years.

GENDER WISE CLASSIFICATION

GENDER	NO. OF RESPONDENTS	PERCENTAGE
MALE	74	92.5%
FEMALE	6	7.5%
TOTAL	80	100

Inference:

From the above chart it is clear that 92.5% of respondents are male and female respondents constituted just 7.5%. Majority of the respondents are male.

OCCUPATION

OCCUPATION	NO. OF RESPONDENTS	PERCENTAGE
STUDENT	33	41.25%
GOVERNMENT SERVICE	10	12.5%
EX-SERVICEMEN	3	3.75%
PROFESSIONAL	21	26.25%
SELF-EMPLOYED	13	16.25%
TOTAL	80	100

Inference:

From the above chart it is clear that 41.25% of the respondents are students pursuing their graduation or post graduation studies and 26.25% are professionals. 16.25% of the respondents are self employed, 3.75% are ex-serviceman and 12.5% belonged to government services. Majority of the respondents are students.

THE MODEL PREFERRED

MODEL	NO. OF RESPONDENTS	PERCENTAGE
BULLET 500	11	13.75%
THUNDER BIRD	7	8.75%
BULLET ELECTRA	15	18.75%
MACHISMO 500	6	7.5%
BULLET 350	16	20%
CLASSIC 500/350	22	27.5%
OTHERS	3	3.75%
TOTAL	80	100

Inference:

From the above chart it is clear that 13.75% of the respondents own Bullet 500, 8.75% of them own Thunder Bird, 18.75% of them own Bullet Electra, 7.5% of them own Machismo 500, 20% of them own Bullet 350 and 27.5% of them own Classic 500/350. Majority of the respondents have classic 500/350.

Table no 3.6**Factors influencing the purchase of decision towards Royal Enfield Bike**

Factors	Rank 1	Rank 2	Rank 3	Rank 4	Rank 5
Brand Name	14	24	14	20	8
Appearance	18	20	28	10	4
Performance	28	18	8	22	4
Availability of after sales service	4	9	4	13	50
Price	16	9	26	15	14

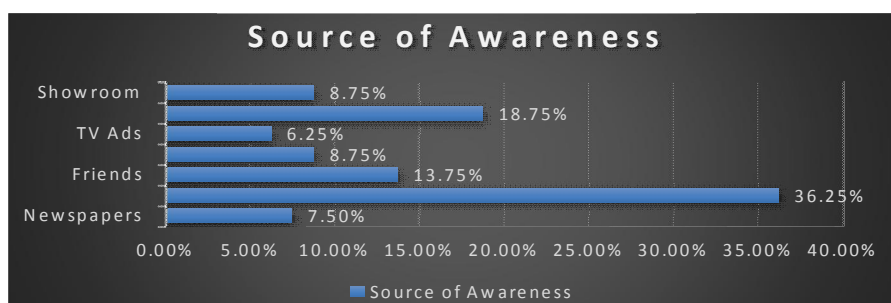
Factors Ranked

Factors	Rank 1	Rank 2	Rank 3	Rank 4	Rank 5	Total	Percentage
Brand Name	70	96	42	40	8	256	3.2
Appearance	90	80	84	20	4	278	3.46
Performance	140	72	24	44	4	284	3.55
Availability of after sales service	20	36	12	26	50	144	1.8
Price	80	36	78	30	14	238	2.98

Table Showing the Ranks

Factors	Royal Enfield
Performance	I
Appearance	II
Brand name	III
Price	IV
Availability of after sales service	V

The above table clearly shows that the respondents are first influenced by performance followed by appearance, brand name, price and availability of after sales services.

SOURCE OF AWARENESS

Inference:

The above diagram represent 36.25% of the respondents are induced by magazines advertisement, 18.75% of the respondents are induced by Website, 13.75% by friends, 8.75% each by road shows and displacing in the showroom, 7.5% through newspapers advertisement and 6.25% by television advertisement. Majority of the respondents are induced by magazines advertisement.

RATING THE SATISFACTION LEVEL WITH RESPECT**TO POWER AND PICK UP**

RATING	NO OF RESPONDENTS	TOTAL	PERCENTAGE	RANK
EXCELLENT	38	190	60.9%	I
GOOD	20	80	25.6%	II
AVERAGE	8	24	7.7%	III
POOR	4	8	2.6%	V
VERY POOR	10	10	3.2%	IV

Inference:

While rating the power and pick up the satisfaction level is excellent and hence ranked I, followed by the rating of good, average, poor and very poor.

RATING THE SATISFACTION LEVEL WITH RESPECT TO COMFORT AND SAFETY

RATING	NO OF RESPONDENTS	TOTAL	PERCENTAGE	RANK
EXCELLENT	27	135	46.3%	I
GOOD	24	96	33%	II
AVERAGE	12	36	12.3%	III
POOR	7	14	5%	IV
VERY POOR	10	10	3.4%	V

Inference:

While rating the comfort and safety the satisfaction level is excellent and hence ranked I, followed by the rating of good, average, poor and very poor.

FINDINGS AND SUGGESTIONS

- ❖ It is evident from the analysis that majority of users are between 20 to 29 years.
- ❖ It is clear that most of the users of Royal Enfield are male.
- ❖ Majority of the users are students.
- ❖ From the data collected the majority of the respondents have Classic 500/350 Models.
- ❖ The study depict that the respondents are first influenced by performance followed by appearance, brand name, price and availability of after sales services.
- ❖ Majority of the respondents are induced by magazines advertisement.
- ❖ Majority of the respondents are satisfied with their bikes power and pick up and they have rated it as excellent.

- ❖ Majority of the respondents are satisfied with their bikes comfort and safety and they have rated it as excellent.

SUGGESTIONS

- ❖ The company should introduce economic models so that it could be offered at reasonable prices so as to attract more customers.
- ❖ The company should follow an aggressive selling concept as non-aggressive selling concepts do not hit the customer expectations.
- ❖ The promotional campaign of Royal Enfield do not match the Indian culture and thought process hence they should design their ad campaigns keeping in view the Indian culture.
- ❖ Measures should be taken to improve Royal Enfield dealership in Tuticorin in easy instalments.
- ❖ More models should be introduced by Royal Enfield Company to compete in the world market.
- ❖ The bikes should be produced in more attractive colours.
- ❖ A non-flamboyant well built brand ambassador may be chosen to represent the brand as it ensures better promotion.
- ❖ Royal Enfield should concentrate on building around the iconic status to attract customers migrating to other brands.

CONCLUSION

We can conclude younger generation and middle age are more interested in Royal Enfield, the buying behaviour is governed predominantly by

the need for Power and respect for the iconic Brand and users are mostly students, Males, 20-35 years of age. Most of the customers are attracted to newly released Classic 350/500, also customers are easily affording the price of Royal Enfield bikes and customers are very loyal towards the brand Royal Enfield. Royal Enfield has an excellent satisfaction level within the customer for its power, pick up, comfort, safety and with after sales service. It is clear that Royal Enfield checks at the complaints registered by their customers on regular basis to maintain its brand value and entire Royal Enfield owner are passionate Royal Enfield fans. This study reveals that by way of reducing the lead-time, improving fuel efficiency, service and advertisement and by introducing new models capable to compete with the fresher's in the market, Royal Enfield can easily make the whole customers into highly delighted customers.

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ECOTOURISM AND ENVIRONMENTAL EDUCATION – AN ANALYSIS

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Abstract

Tourism is the largest industry in the world. It is a key sector in the world economy. Tourism has the potential to contribute to a high level of economic and social development. However if tourism development is not properly planned and managed, the destructive consequences of development will outweigh the otherwise beneficial. The industry is repeatedly blamed for damaging the environment and local cultures. Tourism occurs in environments, which have limits. By violating these restrictions serious and irreversible damage has occurred on various destinations which ultimately affect tourism development. The continuous expansion of tourism underlines the need for sustainable development in the tourism sector. Ecotourism has been recognized as a form of sustainable tourism expected to contribute to both conservation and development. Kerala-the 'Gods own Country' is unique in its culture and tradition. Kerala is the ideal spot for eco-tourism with all its vegetation and natural beauty. Konni ecotourism is developing as a major tourist centre in Kerala. Along with its natural beauty attempts are made by Tourism Department, Government of Kerala to promote Konni as a holidaying spot. As the re-search works done in the area of ecotourism in

Kerala are very scarce, the present study attempts to analyze the educational effect of ecotourism on local communities in Konni region and to suggest suitable strategies for its better performance.

Key words: *Ecotourism, sustainable tourism, sustainable development , environmental conservation*

Introduction

Tourism is an ever growing industry around the world with many countries now dependent on the tourism industry within their country to continue to grow and develop. World over tourism has emerged as one of the priorities of governments as a sector with immense potential for economic development and employment generation. Various international agencies like World Tourism Organization (WTO) have pointed out the vast developmental potential of tourism, particularly with reference to the developing nations, like India. Throughout the world, tourism is promoted by governments sector because it supposedly contributes to creating wealth at the national and local levels. For many developing countries, tourism has become a significant foreign exchange earner (Sharpley 2002). Tourism, it is also suggested, generates enough revenue

to maintain and preserve the heritage and historical monuments which would otherwise have fallen into rapid dilapidation (Fraser Coast 2005). Tourism is also an effective source of employment and income to local communities. It could be averred somewhat platitudinously, that tourism development in a particular region is 'successful' as long as its social, environmental and economic benefits outweigh the costs when considered holistically (Sharpley 2002).

Tourism also brings in a 'multiplier effect' with each dollar introduced into the local economy by its expenditure and re-use. It provides a diversification opportunity in many cash strapped economies and makes the economy less reliant on traditional industries, agriculture, fishing or mining (Fraser Coast 2005). Since tourism brings in more people, it provides an opportunity to existing businesses to expand, improve facilities and (in many cases where unscrupulous price discrimination is easy to practice in the absence of strong regulation) to charge higher prices from the tourists for the same goods or services provided (Kumar 1999).

Ecotourism

Ecotourism is one of the famous and fastest growing industries in the world today. It is described as a form of natural resources based tourism focused on experiencing and learning about nature. Ecotourism presents a small segment of nature-tourism, which is understood as travelling to relatively undisturbed or uncontaminated natural areas (Gossling, 1999). The International Ecotourism Society (TIES) defines ecotourism as "responsible travel to natural areas that conserves the environment and improves the well-being of local people". The term ecotourism can be well described with the following

five criteria: nature conservation, low impact, sustainability, meaningful community involvement and environmental education (Mojca and Marko). The success of ecotourism depends on the proper implementation of these criteria.

Conservation Education and Education for Sustainability

One of the aspirations for ecotourism is conservation education of the tourists. This element is a very valuable potential for the contribution of ecotourism to conservation. However, it also notes, that not much has been done by way of actualizing this potential. A part of the conservation education, is to also recognize the role that local communities have historically played in the conservation of the country's natural resources and the continued struggle to do this in the light of a fast developing nation. This will instill respect for local communities in the tourists and will change the perspective with which they are viewed. The change in the mindset of tourists towards local communities would also positively influence their behavior vis-à-vis local communities, which today is oppressive, patronizing and condescending.

Ecotourism in Kerala

Kerala forms an important part of Western Ghats with 324 km protected areas covering six per cent of the total geographical area of the state. About 26.6 per cent of total geographic areas are under forest cover as compared to 19.4 per cent for India. Kerala is renowned for its lush vegetation, tranquil and beautiful beaches, sprawling backwaters and stunning mountains. Perhaps no other state in India has been blessed with natural resources as rich and immense as that of Kerala. It has rich and distinct environment featuring a long coastal region, elaborate systems

of waterways and bio-diverse mountains. Whoever visits Kerala has a special mention about its natural beauty. These unmatched, invaluable and rich natural resources either form different unique tourism products or form part of similar products. Beaches in Kerala are world famous. The serene and bluish sea, golden sand, warm sunshine and picturesque landscape constitute beach tourism, which is marketed as a unique product of Kerala. The sprawling backwaters, natural reservoirs enriched by abundant greenery and the houseboat cruise along them forms backwater tourism. The greenery of backwaters is unmistakably an important component of backwater tourism, a Unique Selling Proposition (USP), among multi-USPs of Kerala Tourism. Unlike many other states in India, Kerala is famous for its evergreen forests and it is rich with flora and fauna.

Many other natural locations are present which are ideal for tourism. All these offer base for Eco-tourism, Nature tourism and Adventure tourism, which are also unique to Kerala. Hill station tourism, Plantation tourism, Farm tourism, Spice tourism, Rural tourism, etc. too are in one way or other depend on the natural resource base of Kerala. Thus, scenic beauty and natural resources are the most important component of tourism in Kerala, the 'God's own Country', which are marketed and promoted aggressively as unique products worldwide. Salubrious climate is another uniqueness of Kerala. The temperature is neither too high nor too low. Western Ghats have profound influence in maintaining moderate climate regime suitable for tourism for the entire Kerala. The first ecotourism project in India was started in south Kerala, i.e. Thenmala ecotourism project, situated in Kollam district. Now more than 14 ecotourism destinations are functioning in southern region of Kerala. This research work

specially focused on educational effect of ecotourism of Konni ecotourism project.

Research objectives

1. To analyze the relationship between ecotourism and environmental education
2. To evaluate the educational effect of ecotourism with special focus on Konni ecotourism
3. To suggest strategies/measures for attaining environmental education through ecotourism

Methodology

To examine the major objectives of the study researcher employed both qualitative and quantitative research methods. The study also employed both primary and secondary sources of data for realizing the objectives. Keeping the background and research objectives in mind, Konni ecotourism have been selected for the purpose of study. Primary data were collected from 50 tourist.

EDUCATIONAL EFFECT OF ECOTOURISM

Tourists form a significant part of tourism industry and inflow of tourist determines the development of a destination. Various attributes of visitors have significant impact on the destination. The major attributes of tourist which affect host region are behavior of tourist, spending habit, income, nature of visitors, mode of transport they use to visit the site etc. Analysis of these aspects will give a real picture of the impact of tourism on the destination. These aspects of tourists also play a vital role in the success of ecotourism in Kerala. Visitors are one of the major stakeholders in ecotourism activities. Hence the researcher makes an attempt to analyze the various attributes of tourist who visited the sample destination.

Composition of Gender**Table 1**

Gender	No of respondents	Percentage
Male	33	66
Female	17	34
Total	50	100

Gender composition of sample tourist reveals that 66% are males and 34% are females.

Age composition of Visitors**Table 2**

Age	No of respondents	Percentage
Below 20	8	16
20-40	22	44
40-60	14	28
60 above	6	12
Total	50	100

Age of the tourists is an important factor affecting the selection of tourism activities. Selection of tourist activities like leisurely activities, adventurous activities etc depends on the age of the visitors. Comparatively younger tourists are more interested in trekking and other courageous ecotourism activities. Age categorization of tourists depicts that 44% of the total tourists belong to 20-40 age group. 28% of the tourists are under 40-60 age group. The age group below 20 accounts for 16% of the total tourist surveyed. Data reveals that 12 % of the respondents belong to above 60 category.

Education Status of the Tourists

Education status of the tourist is a crucial factor in determining various tourist activities. It is also an indicator for the service providers of the destination, because the site expectations of the educated tourist and uneducated visitors are extremely different and

more inflow of cultured and well educated visitors requires more refined ecotourism activities and facilities. These factors will compel the park authority to provide good facilities

Table 3

Education	No of respondents	Percentage
Secondary	5	10
Higher secondary	24	48
Degree and above	15	30
Technical education	6	12
Total	50	100

The table indicates that 30% of the respondents are degree holders or have qualification above degree level. 12% have technical education and 48% tourists have higher secondary qualification.

Occupation Status of the Sample Tourists**Table 4**

Occupation	No of respondents	Percentage
Self employment	13	26
Government job	10	20
Private job	18	36
Others	9	18
Total	50	100

Occupation profile of the tourist reveals that 36% of the respondents have private job, 20% are government employees, 26% are self employed and 18% come under *other* category.

Income

Economic impact of tourism directly depends on the income of the people who visit the destination. Spending pattern of the tourist, selection of recreational activities, mode of

travelling etc depends on the economic status of the tourists.

Table 5

Monthly Income	No of respondents	Percentage
Below 10000	5	10
10000-20000	13	26
20000-30000	22	44
30000and above	10	20
Total	50	100

It explains that 10% of the respondents come under below 10000 monthly income category and 26 % belongs to 10000 -20000 category. Majority of the respondents come under 20000-30000income category. The inference derived from these records is that the middle income groups are more interested in visiting ecotourism destinations in Konni ecotourism.

Motivating Factor of the visit

Factors that attract tourists to tourist destination play a very important role in tour operator's prioritization of the facilities provided at a destination.

Table 6

Motivation	No of respondents	Percentage
Wildlife watching	4	8
To know more about ecotourism	12	24
Enjoying natural beauty	14	28
relaxation	20	40
Total	50	100

From the data it is clear that 40% of the tourist select ecotourism site for relaxation, 28% of the respondents come for enjoying natural beauty,

and 24% of the tourist revealed that their main motivation was to know about ecotourism.

Messages received from Ecotourism

One of the main goal of ecotourism is to create awareness about the environmental friendly practices. New initiatives in ecotourism can produce good messages, these messages directly or indirectly convey some facts to the people who visited that destination. These messages revolutionize the mind of visitors and they experience the divine touch of nature. The outcome of an ecotourism visit should produce long lasting effects on the visitor. These long-lasting good memories are one of the positive outcomes of ecotourism.

Table 7

Messages	No of respondents	Percentage
Conservation of wildlife	4	8
Environmental protection	18	36
Waste management methods	16	32
No messages received	12	24
Total	50	100

Data reveals that in Konni 36% of the tourist agree that environmental protection is the prime message of this area, 32% of the visitors received messages related to waste management methods and only 8 % of the tourist receive wildlife conservation messages.

Environmental education is likely to serve multiple goals. In relation to ecotourism, (1) it helps to satisfy the natural curiosity of individuals; (2) Enhances their environmental awareness and (3) may strengthen the pro-

conservation values of visitors, thereby increasing the likelihood that they will take positive future action to protect nature.

Both increased environmental knowledge and strengthening of pro-conservation values can be expected to have a dual impact. Visitors are more likely to be careful of nature at the ecotourism site (Orams and Hill, 1998), and in the future are more likely to take tangible action to support nature conservation. Of the surveyed respondents, 90(45) thought that their ecotourism experience at Konni were informative and educational with only five respondents stating that their experience had no educational relevance for them.

The percentage of respondents shown in brackets indicated the following to be educational: The visitor centre displays, 46 (92%), elephant museum 38 (76%), information provided on the current threats (78%), the need to protect wildlife (82%) and their life cycles 34 (68%), sound records of wild animals (84%) were all considered educational. The interpretative program conducted by the forest officials also contributed in a major way to the understanding of life of elephant (90%) by the visitors.

Konni ecotourism and Adavi ecotourism project educated and provided more information about the wild life of Konni forest region, waste management techniques etc. Apart from educating the visitors about the elephants, the experience at Konni influenced respondents to be careful in disposing plastics, protection of environment, life cycles of butterflies etc. Data collected from the survey revealed that the majority of respondents (98%) were convinced that more action should be taken to minimize threats to forest area. Willingness to protect nature may also be related to the educational experience of ecotourists visiting Ecotourism destination.

Findings

- Gender composition of sample tourist reveals that 66% are males and 34% are females.
- Age categorization of tourists depicts that 44% of the total tourists belong to 20-40 age group. 28% of the tourists are under 40-60 age group.
- Majority of the respondents have higher secondary education
- Majority of the respondents come under 20000-30000 income category. The inference derived from these records is that the middle income groups are more interested in visiting ecotourism destinations in Konni ecotourism.
- From the data it is clear that 40% of the tourist select ecotourism site for relaxation, 28% of the respondents come for enjoying natural beauty, and 24% of the tourist revealed that their main motivation was to know about ecotourism.
- Data reveals that in Konni 36% of the tourist agree that environmental protection is the prime message of this area, 32% of the visitors received messages related to waste management methods and only 8 % of the tourist receive wildlife conservation messages.
- The percentage of respondents shown in brackets indicated the following to be educational: The visitor centre displays, 46 (92%), elephant museum 38 (76%), information provided on the current threats (78%), the need to protect wildlife (82%) and their life cycles 34 (68%), sound records of wild animals (84%) were all considered educational. The interpretative program

conducted by the forest officials also contributed in a major way to the understanding of life of elephant (90%) by the visitors.

- . Konni ecotourism and Adavi ecotourism project educated and provided more information about the wild life of Konni forest region, waste management techniques.

Educational implication of Ecotourism

Ecotourism and environmental education are highly related and depends on each other. The success of ecotourism cannot be achieved without proper environmental education. Education is an important element in ecotourism. Environmental education helps tourists gain greater awareness and understanding of natural phenomena. Ecotourism offers fruitful opportunities for emotional elements of learning. Education can also be a key element in helping overcome negative impacts of tourism on the natural environment. Education programs in natural areas encourage visitors to consider the environmental and social consequences of their actions.

Ecotourism can create some educational outcomes. These are listed below:

- Cognitive (awareness, understanding of nature and local cultures)
- Emotional (appreciation/ awe, enjoyment, affection for nature and cultures)
- Ethical (values ideals, norms in interactions with nature and local cultures)
- Volitional (produce minimal negative impact, conserve nature around the world)

Ecotourism offers a great opportunity for education as well as professional and personal growth. It

can help instill values in participants that will lead to serious involvement in environmental and social issues in the future. In a sustainable tourism context, the short term and long-term behavior change of tourists is considered as a key normative goal.

Suggestions

1. Ecotourism authorities should include local self-governments like Panchayaths and municipalities in ecotourism functioning. This will generate more positive outcomes regarding environmental conservation and development.
2. Ecotourism authorities and government should be aware about the training given to staffs. Ensure that these trainings will create proper knowledge about ecotourism and conservation. Regular environmental protection training should be given to all stakeholders and special attention should be given to youngsters and students.
3. Government should formulate necessary laws and regulations for facilitating environmental protection.
4. Media can take part in ecotourism development and encouraging the people to environmental education
5. **Educational program:** Environmental education provides the school with a positive approach to society, because environmental education helps the entire process of education.
6. **Awareness activities:** Govt. and other organizations should give various awareness activities for increasing the consciousness towards the ecotourism and environment.

Various programs such as, workshop, seminar, discussion meetings are helpful for the awareness.

7. **Trained tour operators and guides:** Tour operators and guides are trained up for operating ecotourism in light of environment friendly situation. If they trained up properly, they can ensure the effective ecotourism as well as environmental education.

CONCLUSION:

In order to promote tourism within the framework of sustainable development, local policies must be coordinated and supported by national policies. In fact, a clear and effective multi-layered system of governance in tourism-driven economies is vital in ensuring an integrated approach to development. Vertical coordination, i.e. coordination between central and local government, is as important as horizontal coordination, i.e. coordination between policies and programmes regarding the various functional areas of the tourist industry at the local level.

Ecotourism ventures should be aware of the Beaumont's ceiling effect and broaden their efforts to include more tourists in the ecotourism movement. This can be done through both informal and formal education through the participation of environmental groups, officials researchers etc. increase in: non-environmental groups being invited, informational signs/ brochures being created, the number of researchers present at a venture and more education related groups being targeted. Future and current ecotourism ventures must bring the true meaning of ecotourism – to protect nature, empower local people and educate the local population and the ecotourist – into their ventures

instead of only tackling one of these tenets or doing each very weakly. If this can be accomplished, the support network for ecotourism domestically will be strengthened because locals will see more benefits.

Furthermore, the importance of education in ecotourism is still an under-researched area. In addition, there also needs to be a stronger emphasis on making sure ecotourism ventures are including education as part of their model of operations. As mentioned at the beginning of this paper, ecotourism can be a great vehicle for sustainable development, which is the only kind of development the planet can afford to have. By incorporating a stronger educational component, it can better create positive change both for our common environment and for the people that are protecting the last of our resources.

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GANDHIAN PHILOSOPHY OF SARVODAYA

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Introduction:

Mahatma Gandhi is the unquestioned 20th century prophet of the world. His great concern for all the oppressed and depressed made him committed to serve these through his motherland. His immediate task was to release India from the foreign yoke and to safeguard the freedom thus won through the implementation of his constructive programmes. He started a good number of institutions to be manned by his chosen experts in their fields and gave them the perennial message of wiping every tear from Every Eye. He desired to establish 'Sarvodaya Samaj' through granting power to the people at the grassroots so that they could enjoy Gram Swaraj forever. What is happening today is in line with what Gandhi almost predicted in Hind Swaraj as he prepared its manuscript in 1908. Gandhi put forward four main goals before youth for humanity, so as to move towards its destiny. These are Swaraj, Non-violence, Swadeshi and Sarvodaya. In this paper an attempt is made to focus on Sarvodaya as one of the pillars to bring Hind Swaraj. Objectives of this research paper are to know Gandhian philosophy of Sarvodaya for changing attitude of youth and aware youth for their rights and duties.

Meaning of Sarvodaya

Gandhian philosophy of Sarvodaya - welfare of all - is based on the ancient scriptures and

tradition of India. The 'Sarvodaya' is the combination of two words 'Sarba' and 'Uday'. It denotes the meaning uplift of all. It also gives the meaning 'good of all', 'service to all' and 'welfare of all', etc. It is concerned with Gandhian Socialism. Its purpose is the socio-economic development of all. The base of Philosophy is commonness, i.e., what is done not for any particular individual or group but for all. Its main problem is to reconcile the demands of egoism and altruism. The main purpose of Sarvodaya is to create moral atmosphere in the society. Truth, non-violence and purity are the foundations of Sarvodaya. Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, "Unto This Last", and Gandhi came to use the term for the ideal of his own political philosophy.¹ Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.

Sarvodaya Principle

Gandhi first used the word Sarvodaya in a booklet he published in his native Gujarati after he read an essay by the Englishman, John Ruskin.

That essay, *Unto This Last*, was based on a parable from the Gospel according to Matthew (chapter 20, verses 1-16) concerning the owner of a plantation and his hiring of labourers to work in his vineyard. In his parable Jesus made the master of the vineyard declare: "I will give unto this last even unto thee".² The emphasis of Ruskin's essay, as interpreted by Gandhi, is certainly that the ideal society is one in which there is concern for the welfare of all: 'unto this last', that is the neediest or the poorest of the poor.

Features of Sarvodaya

Sarvodaya is a strong ideology for prevention of socio-economic ills of the society. It is based on 'Advaita Vedanta' doctrine. It stands for creating high moral character in the society. It is only possible by truth, nonviolence, self-sacrifice and purity etc. at aims at adopting self-sacrifice for the sake of others, taking and giving to others. It is the best principle in Sarvodaya. It puts importance for the development of villages³. For this villages should be given priority in giving aids. Villages form the keystone of Indian Democracy. It is the duty of every individual to look to the welfare of village people. Truth and non-violence are the two main points of Sarvodaya. If everybody practices these two principles, the social corruptions and irregularities will be checked. It is one nonpolitical ideology. It is rather a socio-religious creed. It stands for self-limitation of human wants. Sarvodaya stands for national unity and solidarity. It condemns provincialism and regionalism.

Economic equality

"Economic equality is the master key to nonviolent transformationary independence", wrote Gandhi. "Working for economic equality means abolishing the eternal conflict between

capital and labour⁴. It means levelling down of the few rich in whose hands is concentrated the bulk of the nation's wealth, on the one hand; and the levelling up of the semi starved naked millions, on the other. A nonviolent system of government is clearly impossibility so long as the wide gulf between the rich and the hungry millions persists."

Sarvodaya Movement in 1950s

The Second World War placed Gandhi in the centre of the struggle against British colonial power, a struggle that led to Indian independence in 1947 and the separation of Pakistan, and to Gandhi's violent death in 1948. From 11 to 14 March 1948, a month and a half after Gandhi's assassination, his followers gathered in Sevagram in order to continue his work in the spirit of his philosophy of Sarvodaya. A loose federation of organizations was set up, known as the Sarvodaya Samaj (Sarvodaya Brotherhood.) In 1949 during the conference of Indore this loose federation was strengthened by the founding of the Akhil Bharat SarvaSevaSangh (All India Association for the Service of All). In the Sarvodaya Movement after Gandhi's death, Vinoba Bhave (1895-1982) occupied the most important position. Not only was he Gandhi's most faithful follower, but also a charismatic leader in his own right with far-reaching influence⁵. His achievements ranged from improving the organization of the Sarvodaya movement to his struggle for the legal prohibition of slaughtering cattle. His best known contribution, however, is the concept of *Bhoodan* ("gift of land") and the movement it generated.

Sarvodaya network

During his lifetime, Gandhiji never allowed Sarvodaya organisations to be formally instituted. His thinking was that once you served people, as 'sevak's', within the Sarvodaya

philosophy there was no need to institutionalise. But since his demise Sarvodaya organisations have been established (some 40 of them) world-wide – on all the continents – genuinely helping people towards building new societies from the ‘grass-roots’ up. These are now being connected into a Sarvodaya network with headquarters in Bangalore, India.

Dr. A.T. Ariyaratne, head of the largest Sarvodaya organisation (in Sri Lanka), “begins with the awakening of individuals, families and communities to their own potential. A major aspect of this awakening is helping people to understand that they can make and carry out their own development plans to meet their own needs. And that they do not need to be mentally and physically dependent on what is handed down to them by distant and other agencies outside their spheres.”⁶

At the operational field level, the most successful Sarvodaya programmes have most often been those which, apart from being self-created and self-managed, have employed practical hands-on/learning-by-doing methods, including a lot of income generation, skills training, and conscientisation; rather than the theoretical “talk-shop” or work shopping approach. And they have always exercised utmost respect for the cultural mores of the people involved, whether their ethics come from world faiths such as Hinduism, Buddhism, Christianity, Islam, Judaism, etc. or any other traditional religion.⁷

The Credo of the International Institute of Rural Reconstruction (based in the Philippines), as articulated by its founder, Dr. **James Yen**, encapsulated a mythology that is very much in consonance with Sarvodaya.

Conclusion

Gandhi gave us an instrument – the instrument of non-violence - and applied it in the context of particular time, place and situation. Each age and each problem needs a solution of its own and techniques of its own to resolve the problem. Those who oppose to follow in the footprints of Gandhi have to evolve techniques different from the one that Gandhi evolved. Gandhiji’s instrument in itself, once innovated by one of the rarest of men under specific cultural and historical conditions, now exists in the images, impulses and ritualization’s of many who have become aware of it by what we may call ‘ritual diffusion.’ It now calls for leaders who will renovate it elsewhere, sharing, no doubt, some of the personal or historical motivation of the first leader, the first followers of those first led, but recombining its totally new elements.

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IMPACT OF PARENTAL INVOLVEMENT IN THE ACADEMIC PERFORMANCE OF SENIOR SECONDARY STUDENTS

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Abstract

Secondary education is very important stage of learning that contributes a lot towards the social adjustment of students. After promotion from elementary to secondary level, students experience different types of changes which are both contextual and personal changes. Sometimes these rapid changes confuse students and it is high time for their parents and family to support the student to overcome these hurdles. Secondary school environment mostly seems more complex in the context of achievement of academic goals. At this stage parents and family support the students to improve their behavior. Many studies were conducted to find out parents' involvement and its connection with their children educational excellence. After reviewing different studies on parental involvement most of the researchers concluded that parental involvement begins to decrease as children step in their adolescent and become more independent in their studies. At this level parental involvement takes a different path.

Key words: Impact, Parent, Involvement, Academic. Performance / achievement

Introduction

Family is the primary cell of society where the child's upbringing must begin since his birth, still in cradle. The first institution of a child where he learns is his home. The role of a parent to a child at any given time cannot be over

emphasized. The impact of parental involvement in a child's growth and development is generally accepted (Sheldon, 2003). However, educators, parent groups, and policy makers continue to debate the issue of whether or not parental involvement has a beneficial effect on the academic performance of children. The person's principles established since childhood are like letters engraved in the bark of a young tree, which grow, enlarge with it making its integral part. Therefore, right beginning makes the most important part of upbringing / education. Parental involvement in a child's early education is consistently found to be positively associated with a child's academic performance.

It is widely recognized that if pupils are to maximize their potential from schooling, they will need the full support of their parents. Parents should play a role not only in the promotion of their own children's achievements but more broadly in school improvement and the democratization of school governance. Parent's role is quintessential in bringing up the children apart from the classroom instruction given by the teachers. Physically, mentally and academically the age group of 14-17 years is of utmost significance in a teenager's life. This is the stage where in the physical and mental growth as well as development take course significant levels which shows profound impacts on an individual either boy / girl molding the adolescent vigor and vitality towards specific aims must begin and be

enhanced to effective levels by various influences viz; parents, teachers, mental and artificial surroundings, friends etc. of all these parents possesses unparallel and stupendous role in this regard.

Significance of the study

When schools work together with families to support learning, children tend to succeed not just in school, but throughout their life. In fact, the most accurate predictor of a student's achievement in school is not income or social status, but the extent to which that student's family is able to create a home environment that encourages learning and to express high expectations for their children's future careers and become involve in their children's education at schools and in the home. Therefore, the present studies try to explain the importance of parental involvement in the academic performance of children.

Objectives

1. To study the significance of parent-focused role in the academic performance of boys and girls of senior secondary students.
2. To study the relationship of home environment and academic performance of boys and girls of senior secondary students.
3. To study the difference between the academic performance of boys and girls of senior secondary students.

Hypothesis

1. There is no significant relationship between parent- focused role and academic performance of boys and girlsof senior secondary students.

2. There is no significant difference between dimensionof parents' homefocused role construction of boys and girls of senior secondary students.
3. There is no significant difference between the academic performance ofboys and girls of senior secondary students.

Methodology

Variables: Independent Variable- Parental Involvement

Dependent Variable- Academic Performance

Sample: -Thesample size for the study is 160 senior secondary students and their parents. From each private school 80 students and their parents are randomly selected for the study. From the 80 students, 40 boys and 40 girls are studied separately.Senior Secondary School Students are who studies in class 11th and 12th. Even though there are many senior secondary schools in Jalgaon, the study is conducted only in two private CBSE English Medium Schools of the revenue in Jalgaon.

Method: -A descriptive survey method is used to study the different dimensions of parental involvement. It is concerned with the present and attempts to determine the status of phenomena under investigation. In descriptive survey the questionnaire method is used to determine the phenomena.

Tools: -A self-made questionnaire comprising of 30 items which includes four dimensions are sent to the parents to complete the survey. The academic achievement records of the students of class 11th are collected from the respective schools. A comparative study of the parental involvement and academic achievement is done to measure the impact.

Statistical technique

T-test -T-test is applied in the research work to see the effectiveness and significance of the research hypotheses.

Analysis and interpretation of data

Hypothesis-1 –There is no significant difference between parent-focused role construction of boys and girls of senior secondary students.

Tableno.1.Table Comparing mean scores of academic Achievements of boys and girls.

Mean scores of Parents – focused role construction	N	Mean	S.D.	t-value	Significant
Boys	80	17.91	4.34	0.24	NS
Girls	80	18.0	4.38		

Interpretation-from the above tableno.1, it can be found that the mean scores of parents- focused role construction of boys (N=80) and girls (N=80) are 17.91 & 18.0 respectively, their corresponding S.D.s are 4.34 & 4.38. Calculated value of 't' at alpha 0.05 and df = 158 is 0.24 which is less than the critical value. Hence the full hypothesis "there is no significant difference between the parental involvement and the academic performance of boys and girls of senior secondary students with special reference to "Parent – focused role construction" is retained.

Hypothesis - 2 –There is no significant difference between dimension of parents'-home focused role construction of boys and girls of senior secondary students

Table no.2Table Comparing Mean Scores of academic Achievement of boys and girls

Mean scores of Parents' home – focused role construction	N	Mean	S.D.	t-value	Significant
Boys	80	27.26	5.27	0.014	NS
Girls	80	27.25	5.37		

Interpretation- From the above table2, it can be found that the mean scores of parents' home - focused role construction of boys (N=80) and girls (N=80) are 27.26 & 27.25 respectively, their corresponding S.D.s are 5.27 & 5.37. Calculated value of 't' at alpha 0.05 and df = 158 is 0.014 which is less than the critical value. Hence the full hypothesis "there is no significant difference between the parental involvement and the academic performance of boys and girls of senior secondary students with special reference to "Parents' home – focused role construction" is retained.

Hypothesis no.- 3 – There is no significant difference between the academic performance of boys and girls of senior secondary students.

Table no.3comparing meanscores of academic Achievementsof boys and girls.

Mean academic achievements	N	Mean	S.D.	t-value	Significance
Boys	80	86.05	7.44	0.042	NS
Girls	80	86.1	7.32		

Interpretation- From the above table no.3, it can be found that the mean scores of academic performances of boys (N=80) and girls (N=80) are 86.05 & 86.1 respectively, their corresponding S.D.s are 7.44 & 7.32. Calculated value of 't' at alpha 0.05 and df = 158 is 0.042 which is less than the critical value. Hence the full hypothesis "there is no significant difference between the academic performance of boys and girls of senior secondary students is retained.

Table no.4 -co-efficient of correlation between parent-focused role construction Vs academic Achievement of boys and girls.

Variable	N	r	Nature of r	Significance
Parent- focused Role construction VS Academic achievement	160	0.05	Positive	Significant

From the above table no.4, it can be found that the co-efficient of correlation between "Parent-focused role construction and academic achievement is 0.05 which is insignificant at $\alpha = 0.05$ and df = 158. The positive nature shows that the more is the "Parent- focused Role Construction the higher is the academic achievement". Thus hypothesis "There is no significant difference between parent – focused role construction and academic achievement of boys and girls of senior secondary students." is rejected.

Table no.5 -co-efficient of correlation between Home-focused role construction Vs academic Achievement of boys and girls.

Variable	N	r	Nature of r	Significance
Home - focused Role construction VS Academic achievement	160	0.27	Positive	Significant

From the above table 4.2.5, it can be found that the co-efficient of correlation between "Home-focused Role construction and academic achievement is 0.27 which is insignificant at $\alpha = 0.05$ and df = 158. The positive nature shows that the more is the "Parents' home - focused involvement the higher is the academic achievement". Thus hypothesis "There is no significant difference between parents' home – focused role construction of boys and girls of senior secondary students" is rejected.

Table no.6 co-efficient of correlation between parental involvement Vs academic Achievement of boys and girls.

Variable	N	r	Nature of r	Significance
Parental involvement (four dimensions) VS Academic achievement	160	0.67	Positive	Significant

From the above table no.6, it can be found that the co-efficient of correlation between "Parental involvement based on all four dimensions and academic achievement is 0.67 which is insignificant at $\alpha = 0.05$ and df = 158.

The positive nature shows that the more is the “Parental involvement the higher is the academic achievement”. Thus hypothesis “There is no significant difference between parental involvement (in total) of boys and girls of senior secondary students.” is rejected.

CONCLUSIONS AND RECOMMENDATIONS

It was concluded that when parents come to school regularly to know the well beings of their children, it reinforces the view in the child’s mind that school and home are connected and that school is an integral part of the whole family’s life. Academic achievement improves when parent plays the following role in their children’s learning at early stage.

- **Act as teachers:** - Parents should create a home environment that promotes learning, reinforces what is being taught at school and develops the life skills. Children need to become responsible adults.
- **As Superettes:** Parents should contribute their knowledge and skills to the school, enriching the curriculum, and providing extra services and support to students.
- **As advocates:** Parents should help children negotiate the system and receive fair treatment and work to make the system more responsive to all families.
- **As decision maker:** Parents serve as an advisory council, curriculum committees and management teams, participating in joint problem solving at every level.

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A STUDY ON EMPLOYEE ENGAGEMENT WITH SPECIAL REFERENCE TO TEXTILE MILL IN POLLACHI

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ABSTRACT

The competitiveness of any organization is highly dependent on their engaged employees which helps the organization to increase their productivity and reduce the employee turnover. Engagement is referred to as the connection of organizational employees selves to their roles at work. Engaged employees express and employ themselves emotionally, cognitively and physically in their roles and performance well to achieve the goals of the organization. The recent study was conducted to understand the level of employee engagement of the employees working in Textile mills in Coimbatore and to understand the factors which influence their engagement.

Key Words: Engagement, Employee, demographic variables

Introduction

Employee engagement is referred to the employees level of involvement and commitment towards his organization and its values. An engaged employee tend to work with their colleagues to achieve their organizational goals by means of exhibiting performance more than the required expectations of his job. Engagement is the positive feelings of an employee towards his job and also acts as an motivation to achieve

their goals (Macey and Schneier, 2008). Employee engagement is something which is seen to be beyond the employee satisfaction and commitment.

Employee engagement is highly important for any organization to retain their talented and experienced employees. As disengaged employees are more likely to leave the organization, it is important for the organization to focus on engaging their employees fully in their jobs. Employee engagement is also considered as an piece of employee satisfaction puzzle and thus employees who are engaged in their jobs are likely to be motivated and tend to remain committed to their job and their organization. Employee engagement is very important because it helps the organization to move towards their target or goal in a faster way according to their predetermined direction.

Employee engagement is considered as a two way process which included commitment and communication between the employee and the organization which is completely based on mutual trust and integrity between the two parties. There is numerous factors influence the employee engagement in an organization like organizational culture, employee participation, good management, frequent recognition, technology,

attitude, etc. Other factors mainly demographic factors also might have a significant influence over the employees engagement and thus to understand this, the present study was carried out. The study focused on the level of employee engagement and factors influencing the employee engagement.

Review of Literature

May et.al (2004) have conducted a study on employee engagement and found that safety, meaningfulness and availability were statistically and significantly correlated with engagement. The study also found that role fit and job enrichment was found to be significant predictors of meaningfulness and supervisor relationship and rewarding coworker was found to be significant predictor of safety and self-consciousness and co-workers norms were found to be significant negative predictors of availability. Manonmani et al (2004) in their study on employee engagement found that 38 percent were neither satisfied nor dissatisfied with the recognition they get from organization, 32 percent stated that they frequently get opportunities to improve their skills and knowledge, 82 percent of them stated that they are happy with their job and 79 percent of them stated they are highly satisfied with the functioning of their organization. Shawn Bakker (2015) in his study has found that 60 percent of the employee felt that job engagement is a problem for them. Majority of them have stated that their organization has to address the issue of employee engagement and less than half of them opined that employee engagement is not a important issue to worry in their organization. Al Olivier and Rothmann (2007) in their study have found that psychological availability and psychological meaningfulness were found to be the significant positive predictors of employee engagement.

When comparing the psychological availability, psychological meaningfulness strongly influence the employee engagement. The study also found a mediation effect of psychological meaningfulness in the relationship between coworker relationship and employee engagement and also with work fit and employee engagement. Strümpfer (1990) "Psychological meaningfulness occurs when individuals feel useful and valuable, and is influenced by work-role fit and rewarding interpersonal interactions with co-workers". "A perceived "fit" between an individual's self-concept and his/her role will lead to an experienced sense of meaning, due to the ability of the individual to express his/her values and beliefs". Swati Jha and Manju Nair (2019) have conducted a study to examine the influence of demographic variables on the level of employee engagement in IT sector. Their finding revealed that none of the selected demographic variables had a significant influence over the level of employee engagement. The researchers suggest that the managers can freely work on the engagement strategies without worrying about the differences in the demographic characteristics among the employees. Marcus and Namitha M. Gopinath (2017) have conducted a study on employee engagement and found that demographic variable namely age had a significant influence on the level of employee engagement and on the other had gender does not have a significant influence over the employee engagement. But still, compared to male employees, female employees are more influenced by the engagement initiatives taken by the organization. Palesa Mokhe and Ita Geyser (2020) in their study on employee engagement, they have found that demographic variables namely age, marital status and educational qualification had an significant influence on the employee engagement. Thus, employee

engagement strategies framed should be planned in such a way that it takes care of the diversity in the employee demographic characteristics. Nishtha (2021) has conducted a study on influence of demographic variables on employee engagement and found that employee engagement in the selected organization was found to be high and there is no significant influence of demographic variables found on employee engagement. Vignesh Kumar and L.Ranjit (2020) in their study have suggested that one of the strategy to retain employees is to focus on their engagement.

Objectives

- ❖ To study the demographic profile of the respondents.
- ❖ To assess the level of employee engagement.
- ❖ To study the relationship between demographic variables and employee engagement.

Methodology

The research design adopted by the researcher is descriptive in nature. The universe of the study was the employee of a spinning mill in Pollachi. The researcher collected data from 68 respondents by using random sampling technique. The researcher used interview schedule for collecting data from the respondents. The interview schedule consists of two parts namely demographic profile and employee engagement scale. The employee engagement scale developed by Sarah Cook was adopted which consists of 45 statements with 5 point scale. The total scores of the respondents were added and they are rated as low, moderate and high employee engagement based on the mean and standard deviation. The statistical tools namely were used like mean, standard deviation, ANOVA, t-test, and multiple regression was used to analyze the data.

Analysis and Interpretation

Table 1: Demographic Profile

Variable	Particulars	No. of Respondents	Percentage
Age	Below 30	22	32.35
	30-40	37	54.41
	Above40	9	13.23
Gender	Male	34	50.00
	Female	34	50.00
Education	Primary	24	35.29
	SSLC	18	26.47
	HSC	5	7.35
	Degree	21	30.88
Marital Status	Married	53	77.94
	Unmarried	15	22.05
Experience	Below 5years	44	64.75
	5-10 Years	14	20.58
	Above10years	10	14.70
Income	Below10000	62	91.17
	12000-20000	5	7.35
	Above20000	1	1.47

Nativity	Urban	2	2.94
	Semi Urban	15	22.05
	Rural	51	75.00
Type of family	Nuclear family	42	61.76
	Joint family	26	38.23

The table 1 depicts that 54.41% of the respondent's age was between 30-40 years, 50% of the respondents were male and the other 50% of the respondents were female. The table also shows that 35.29% of the respondents have completed their primary school, 77.94% of the respondents were married and 64.70% of the respondents experience was below 5 years. The table shows that 91.17% of the respondents salary was below Rs.10000, 75% of the respondents were residing in rural areas, 61.76% of the respondents belong to nuclear family,

Table 2: Level of Employee Engagement

S. No	Employee Engagement	No of Respondents	Percentage
1	High	12	17.64
2	Moderate	41	60.29
3	Low	15	22.05
TOTAL		68	100.00

The table 2 depicts that 60.29 percent of the respondents had moderate level of employee engagement, 22.05 percent of the respondents had low level of employee engagement and 17.64 percent of the respondents had high level of employee engagement.

Table 3: Relationship between Demographic Variables and Employee Engagement

Variables	Statistical tool	Value	Result
Age and employee engagement	ANOVA	F= 0.180 p>0.05	Not-Significant
Gender and employee engagement	t-test	t= 1.969 P<0.05	Significant
Education and employee engagement	ANOVA	F= 6.396 P<0.05	Significant
Marital status and employee engagement	t-test	t= 0.488 P<0.05	Significant
Experience and employee engagement	ANOVA	F= 2.732 P>0.05	Not-Significant
Income and employee engagement	ANOVA	F= 4.143 P<0.05	Significant
Family type and employee engagement	t-test	t= 0.504 P>0.05	Not-Significant

The table 3 depicts that there is no significant difference in the level of employee engagement with respect to different age group of the respondents at 0.05 level. There is a significant difference in the level of employee engagement among the male and female respondents at 0.05 level. There is a significant difference in the level of employee engagement with respect to different educational level of the respondents

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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at 0.05 level. There is no significant difference in the level of employee engagement among the married and unmarried respondents at 0.05 level. There is no significant difference in the level of employee engagement with respect to different experience level of the respondents at 0.05 level. There is a significant difference in the level of employee engagement with respect to different income level of the respondents at 0.05 level. There is no significant difference in the level of employee engagement among the nuclear and joint family respondents at 0.05 level.

Conclusion

Employee engagement is a key business driver for organizational success. High levels of engagement in domestic and global firms promote retention of talent, foster customer loyalty and improve organizational performance and stakeholder value. A complex concept, engagement is influenced by many factors—from workplace culture, organizational communication and managerial styles to trust and respect, leadership and company reputation. Thus the present study was carried out to study the level of engagement of the employees and the influencing factors of the same. The study concludes that there is a moderate level of employee engagement found among the respondents. The demographic variables namely gender, education, marital status and income influences the employee engagement.

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A STUDY ON ORGANISATION CULTURE AND EMPLOYEE BEHAVIOUR WITH REFERENCE TO TEXTILE MILL IN POLLACHI

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Abstract

Organizational culture is termed as the personality of the organization. Culture includes the norms, values, assumption, attitudes, practices, etc. Organizational culture is important as it sets the required expectations in terms of behavior and work from the members of the organizations. Organizational culture is one of the important determining factors which influence the employees' behavior which is evident from the review of literature. This study is an attempt to examine the impact of organizational culture on employee behavior with respect to textile industry as it is not much focused and the scope for the same is high. The results of the study reveals that organization culture and employee behavior are related and demographic variables have a significant influence over the organizational culture and employee behavior.

Key Words: Organizational Culture, Employee Behaviour, Textile Mill

Introduction

Organizational culture is the set of values, practices and expectations of the organization which directs and guides the actions of the employees. It can be also stated as the organizations traits that make ones organization what it is. Organizational culture includes experiences, philosophy, expectations, values that guides employees behavior and which can be

understood in terms of employees self image, outside world interactions and future expectations of the employees. It can be simply termed as the proper way of behaving within the organization by the employees. Organizational Culture includes not only the organizations values but the vision, norms, symbol, systems, assumptions, habits, language and habits.

Employees after joining the organization sense the culture of the organization. Though it is difficult to express distinctly, every employee will be aware of the same when they sense it over the time. Organizational culture is very important when the organization is attempting for a wide change and thus culture of the organization should be conducive for changes in them. Organizational culture is also important because it defines the organizations internal and external identity, it provides a core values in which employees living take place, it can transform the employees into advocates or critics, it helps to retain talent employees, it assists with on-boarding, it transforms the individual into teams and organizational culture influences the performance and well-being of the employees.

Employee behavior is referred as an employee's response to a given situation in the workplace. Employees have to behave in a sensible manner in the workplace not only to get appreciation and respect from their coworkers and

managers, but also to maintain a health conductive and health work environment. Some of the behaviors expected by the organization are positive values, commitment, honest, cooperative, compassionate, respectful, flexible, etc. The success of any organization largely depends on the employee and thus employees' behavior is very important for the organization to achieve its goals in a predetermined way. This study is an attempt to understand the relationship between the organizational culture and employee behavior. Though various studies have focused on the organizational culture and employee behavior, there is very little attempt have been made to understand the above in textile sector.

Review of Literature

Hamlet (2003) has stated that the study on organizational culture is been focused widely by different scholars but yet no one definition is generally acceptance for organizational culture. Organizational culture deals with the organizational life in such a way that it influences every aspect of the organization. John (1994) has stated that organizational values are very important for any organization as it may produce higher levels of productivity. The value fit between the organizational values and individual values of the employees determine the organization to achieve its goals or lose its path of success. Raymond Williams (2005) has stated that organizational culture has a significant impact on the productivity of the organization. Organizational culture influences the employee behavior which in-turn increase the productivity of the organization. Hence, organizational culture is related to the productivity, self confidence, ethical behavior and performance of the employees. Tianya (2015) in her study on organizational culture and employee behavior, has found that organizational culture significantly

influences motivation, affects communication, promotes learning, improves values of the organization, enhances group decision making and solve conflicts. Stephen, E. N., & Stephen, E. A. (2016) have conducted a study on organizational culture and its impact on employee performance and satisfaction. The results of the study revealed that majority of the respondents have stated that organizational culture have an impact on their performance and job satisfaction. The results also reveal that type of culture of the organization also determines the employee performance and job satisfaction. Yeti Kuswati (2020) has conducted a study on the influence of organizational culture on employee performance. The results of the study reveal that there was a significant positive influence found between organizational culture and employee performance. Mohd Faizal Mohd Isa et.al (2016) have conducted a study on influence of organizational culture on employee performance. The findings of the study reveal that a strong and positive influence was found between the three dimensions of organizational culture and employee performance.

Objectives

The objectives of the study are as follows

1. To study the demographic profile of the respondents.
2. To assess the level of organizational culture and employee behavior.
3. To examine the relationship between organizational culture and employee behavior.
4. To study the influence of demographic variable on organizational culture and employee behavior.

Methodology

The researcher adopted descriptive research design for the study. The research has

selected a private textile mill in Pollachi for performing the study. There were totally, 257 employees are working which served as the universe of the study. The researcher has used simple random sampling for selecting the respondents for data collection. The name list of the employee was collected and given serial numbers. Out of the total employees, 60 employees were selected through lottery methods. The researcher used standardized scales for measuring the organizational culture and employee behavior. The interview schedule

consists of three sections: demographic, organizational culture and employee behavior. The reliability and validity of the scales were tested. The reliability score of organizational culture scale was 0.831 and for employee behavior was .775. Face validity was found to authenticate the validity of the scales. The respondents were interviewed and data was collected from them using the interview schedule. The data were processed by means of editing, coding and tabulation of data. The statistical tools namely mean, standard deviation and percentage analysis was used to analyze the data.

Analysis and Interpretation

Table 1: Demographic Variables

Variables	Particulars	Frequency	Percentage
Age	20-25	29	48.3
	26-30	27	45
	31-35	4	6.7
Gender	Male	15	25
	Female	45	75
Education	SSLC	34	56.7
	HSC	4	6.7
	Diploma	13	21.7
	UG/PG	5	8.3
	Professional	4	6.7
Area	Rural	59	98.3
	Urban	1	1.7
Marital status	Married	6	10
	Unmarried	54	90
Income	4000-7000	37	61.7
	7000-10000	18	30
	11000-15000	5	8.3
Experience	1-3	38	63.3
	4-6	17	28.3
	7-10	4	6.7
	11-13	1	1.7
Designation	Cider	39	65
	Checker	8	13.3
	Managerial staff	3	5
	Fitter	1	1.7
	Electrician	9	15

The above table depicts the distribution of the respondents based on their demographic profile. The table reveals that, Nearly half of the respondents (48.3 percent) belong to the age between 20-25 years, 45 percent of them belong to the age between 26-30 years and 6.7 percent of them belong to the age between 31-35 years. The table shows that majority of the respondents were female (75 percent) and 25 percent of them are male. Out of the total respondents, 56.7 percent of them have completed their SSLC, 21.7 percent of them hold diploma, 8.3 percent of them hold a UG/PG degree and 6.7 percent of them have completed their higher secondary education. The table shows that most (98.3 percent) of the respondents belong to rural and only 1.7 percent of them belong to urban area. Out of the total respondents, 90

percent of them are unmarried and only 10 percent of them are married.

The table reveals that, 61.7 percent of them were earning an income between Rs.4000 to 7000, 30 percent of them were earning an income between Rs.7000 to 10000 and 8.3 percent of them were earning an income between Rs.11000 to 15000. The table reveals that 63.3 percent of them had 1 to 3 years of experience, 28.3 percent of them had 4 to 6 years of experience, 6.7 percent of them had 7 to 10 years of experience and 1,7 percent of them had 11 to 13 years of experience. Of the total respondents, 65 percent of them were cider, 13.3 percent were checker. 15 percent of them were electrician, 5 percent of them were managerial staff and 1,7 percent of them were fitter.

Table 2: Level of Organizational Culture

Variables	Particulars	Frequency	Percentage
Organizational Culture	Good	10	16.7
	Normal	44	73.3
	Poor	6	10
	Total	60	100

The above table reveals that, majority (73.3 percent) of the respondents' perception towards organizational culture was found to be moderate, 16.7 percent of them had stated it to be good and 10 percent of them felt that the organizational culture is poor.

Table 3: Employee behavior

Variables	Particulars	Frequency	Percentage
Employee behavior	Good	5	8.3
	Normal	45	75
	Poor	10	16.7
	Total	60	100

The above table shows that, majority (75 percent) of the respondents' behavior was found to be normal, 16.7 percent of the respondents' behavior was found to be poor and 8.3 percent of the respondents behavior was found to be good.

Table 4: Relationship between Organizational Culture and Employee Behaviour

The above table reveals that there is a significant positive relationship found between organizational culture and employee behavior. It is inferred that better the organizational culture, better is the employee behavior and vice versa.

Table 5: Relationship between Demographic Variables and Organizational Culture

Variables	Statistical tool	Value	Result
Age and Organizational Culture	ANOVA	F= 0.815 p>0.05	Not-Significant
Gender and Organizational Culture	T-test	t= 2.641 P<0.05	Significant
Education and Organizational Culture	ANOVA	F= 3.936 P<0.05	Significant
Area and Organizational Culture	T-test	T= 1.512 p>0.05	Not- Significant
Marital status and Organizational Culture	T-test	t= 1.863 P>0.05	Not- Significant
Income and Organizational Culture	ANOVA	F= 2.957 P<0.05	Significant
Experience and Organizational Culture	ANOVA	F= 3.176 P<0.05	Significant
Designation and Organizational Culture	ANOVA	t= 1.405 P>0.05	Not- Significant

The above table shows that there is a significant difference in organizational culture based on the demographic variable namely gender, education, income and experience of the respondents. It is concluded that demographic variables influence the organizational culture of the respondents.

Table 5: Relationship between Demographic Variables and Employee Behaviour

Variables	Statistical tool	Value	Result
Age and Organizational Culture	ANOVA	F= 0.365 p>0.05	Not-Significant
Gender and Organizational Culture	T-test	t= 3.551 P<0.05	Significant
Education and Organizational Culture	ANOVA	F= 2.748 P<0.05	Significant
Area and Organizational Culture	T-test	T= 0.891 P>0.05	Not- Significant
Marital status and Organizational Culture	T-test	t= 2.708 P<0.05	Significant
Income and Organizational Culture	ANOVA	F= 3.690 P<0.05	Significant
Experience and Organizational Culture	ANOVA	F= 2.439 P<0.05	Significant
Designation and Organizational Culture	ANOVA	t= 2.813 P<0.05	Significant

The table reveals that there is a significant difference in the employee behavior based on the demographic variable namely gender, education, marital status, income, experience and designation. Thus, it is concluded that demographic variables influence the employee behavior.

Conclusion

Organizational culture permeates organizational life in such a way as to influence every aspect of the organization. Organizational culture also has effect on the productivity level of the organization that influences employee's behaviour to work and it is the input of the employees to the organization that determines the organizational productivity level. The present study concludes that a moderate level of organizational culture and employee behavior was found among the employees of the selected organization. It is also concluded that organizational culture and employee behavior are significantly related and demographic variables do influence the organizational culture and employee behavior.

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CAREER AND SOCIAL REFORMS OF DR.MUTHULAKSHMI REDDY – A STUDY

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ABSTRACT

The aim of this paper the appearance of reform movements in the Nineteenth Century indicates the begin of a New Era in the Indian History. Western Education and Industrial Revolution introduce about a new arousing in the centre of Indian Gnostics. The enlightened and intellectual Indians improved the feeling about the fame of Indian Culture and conscious that the existing social discrimination such as Purdha System, Unobtainable, Prohibit on Widow Remarriage, Infanticide, and Devadasi System and a host of other discrimination practices were pioneer to humandecline. Under such circumstances, various social and religious reformers stand upped to meet the confront of the times. Raja Ram Mohan Roy, considered as the Father of Indian Renaissance, is the predecessor of all reformers in the galaxy of like social reformers and Dr.Muthulakshmi Reddy is considered the first Woman social reformer in South India. Dr.Muthulakshmi Reddy is renowned as a social reformer. She acquired good abilities and common thought. She was the first women Aesculapian graduate in India in 1912. As a law-making, she began many acts for the cause of women. Her effort to abolish Devadasi System is ample remarkable. She constructed the Avvai Home in 1930. Woman Indian Association set upped in 1917, it had membership from Kashmir to Kanyakumari. She is a remarkable fanatic in the Twentieth Century.

Keywords: - Social reformer, Women, Women Indian Association, Woman Association, Women and Children, Cancer Centre.

Her Early Life

Dr.Muthulakshmi Reddy was born in 1886 in a proletariat family in pudukottai district in Tamil Nadu. She got her early education in a co-ed school, completed the matriculation by private studies and was mentored by her own father. She had topt to her credit. She was the top female student to be entered in Maharaja's college, Pudukkottai. Then it is a Men's college, against stiff opposition from the Orthodox section of the society. She was the top female candidate in the Aesculapian graduate in India in 1912. She was the top women House Surgeon in the Government Maternity and Ophthalmic Hospital and began her career as a private Medical mentored at Egmore in 1913. When learning her conserved contact with the political chiefs like Nanjunda Rao, Bharathi, Sarojini Naidu and Annie Besant. In 1914, Dr.Reddy wedded Mr.Sundara Reddy and gone with him to England, where she finished FRCS course as a first Indian female. That degree helped her to get adeptness in the diseases of woman and children.

Dr.Reddy was a precedent in the fight for common and political elevatement of women in India, an encourational force for generations of incapable female and children. Her achievements

as a law-maker and social reformer had an everlasting effect on the lives of women.

Shri R. Venkatraman, Vice – President of India in 1985, inaugurating the bust of Dr. Muthulakshmi Reddy in the centenary year said that Dr. Muthulakshmi Reddy can be said to have broken the time barrier for women of India. She telescoped into her lifespan a sequence of endeavour and achievements that would have ordinarily taken generations.

As a Legislative Member

She worked in the Legislative Council between 1927 and 1930 was very fruitful. She was able to pilot into laws many acts of social reform dear to her heart. The Legislation to abolish the iniquitous Devadasi system that was widely prevalent in Tamil Nadu faced stiff resistance from the Congress lobby led by Satyamurthy Iyer. The Immoral Traffic Control Act, the to Prevent Cruelty to children, raising the age of consent of girls for marriage and many other acts of social reform were enacted into laws during this period, entirely due to her efforts. As a legislator and activist for women's empowerment, she believed that 'laws and legislation are there only for sanction. It is up to us women to energize these and implement them into action'

Important Assignments

Dr. Reddy was nominated by the Nationalist Women's Organization of India to represent Indian women and give evidence at the Third round Table Conference in London (1930) and the World Women's Congress in Chicago (1932). During the same period, she was nominated by the Viceroy to serve on the Sir Philip Hartog Education Commission which was formed to review educational projects in India and Burma.

She resigned from the Legislative Council and the Deputy President ship, she resigned from the Legislative Council and the Deputy Presidentship, when Mahatma Gandhi announced and began the salt Satyagraha campaign in 1930.

In the history of women's movement in India. In the struggle for women's rights and in the campaign for the eradication of some of the social evils of which women had been victims, Dr. Reddy's name will find honourable mention. As a tribute to the services of Tamil Nadu has instituted the Dr. Muthu Lakshmi Maternity Benefit Scheme' which provides financial benefit to pregnant for increasing their immunity and health status. This scheme has been in force since the 10th plan and continues to date.

Testimonial

The living tributes to her memory are the Avvai Home, Orphanage and Schools. Founded in 1930, this is the first home for destitute women and orphan children without any class barriers. The Cancer Institute Woman Association, the first specialized centre for cancer treatment in South India, was founded in 1954, the second such after the Tata Memorial in Bombay sponsored by the giant financiers.

Avvai Home, Orphanage and Schools

In 1930, the only shelter for Hindu girls were two hostels in what was then Madras one for Brahmin and the other for non-Brahmin women, an unacceptable divide. Dr. Reddy's abolition of the Devadasi System liberated women from the pernicious shackles of dedicated at temples. One evening somewhere in June of 1930, three young girls arrived at her house, seeking protection. They had nowhere to go: their relatives would not take them in Dr. Reddy referred them to

the correspondent of the hostels, of which Dr. Reddy herself was the Medical Officer. They were subjected to the worst verbal abuse and returned the same night to Dr.Reddy, traumatized and weeping. This was indeed an emergency and needed an immediate decision. The girls had sought asylum and protection to lead a normal life. Dr. Reddy not only accepted the challenge but demonstrated her total commitment to the cause of Women. The Avvai Home was born in her own residence. One of the girls, later became a teacher, another a doctor and the third a staff nurse.

The welfare of women and children occupied first place in Mrs. Reddy's heart. So she founded Avvai Home in 1930 to house and educate women and children. This home is situated in the South of Madras in the Suburb of Adyar, on the Besant Avenue on the Elliot Beach Road, Ten Kms from the Madras Central Railway Station. There are 200 orphans and destitute children and 200 other residents in working women's hostel, 60 in teacher training institute, 80 in adult destitute women's section 60 and 2,200 other beneficiaries as day scholars studying in the school inside the Home Campus. The aim of this institution is to protect all, especially young girls, children of both sexes from evils like poverty, destitution, from undesirable association and surroundings through education to expose them to the right way of living.

Avvai Home Today

The Avvai Home and schools house 165 girls who receive boarding, lodging and education free of cost. On completing their education, every effort is made to find employment for them. Some of them get absorbed into one of the schools. In addition, there is a large educational complex

catering to the underprivileged. The Primary School has 390 students: the secondary school has 1,100 students: a basic educational school: Teachers Training Institution; and the TVR Higher Secondary School. Quite a few of the students who pass out are employed in software companies in major corporate, some of them continue as teachers in their parent school.

Indian Association of Women

Indian Association of Women, the pioneer of women's associations that was founded in the year 1917 at Adyar, Madras had a large membership throughout India, extending from Kashmir to Cape Comorin. It was this body of women in every province of India. She was associated with all the activities of Women's Indian Association, since its inception.

Sree Sarda Niketan

Sree Sarda Niketan was a populous foundation for girls. It was situated in Guntur. It furnished higher education, under both literary and professional course. The Local Government permit bestows to this institution but bestow is not constantly released. When Muthulakshmi Reddi listened this news, she request the Minister for Education and Local Government to permit enough bestow constantly.

Women Police

Dr. Muthulakshmi Reddy written an essay on Women Police in civil service in the Calcutta Gazetteer in 1930. There were in the Statute Book a number of laws for the protection of female and children like Sarda Act, and Act for the dispose of bordello and avoidance of wicked transport. She observed that if the help and co-operation of women was protected for working these Acts in a human soul, these act could be

simply practiced. For this aim, the employment of Women as Police Staff was recommended. Police Stations with Women Constables are incredible. Nowadays All Women Police Stations come under law and order.

Cancer Centre

The story of Dr. Reddy will be incomplete without tracing the history of her courage in establishing the Cancer Centre. This was ultimately the death of her sister as a result of a misdiagnosed case of rectal cancer. India was then under British rule and there were no facilities for treatment of cancer at the time. The Cancer Centre is the consumption of her dream born in the corridors of the Royal Marsden Hospital, London; to establish a cancer hospital where care would be provided irrespective of social or economic class. Here too she approached the Government of Tamil Nadu for land, the then minister queried; 'why a Cancer Hospital? People were die cause of cancer'. The administration in 1949 of the newly independent India exhibited a degree of ignorance and arrogant indifference that was amazing; all that the Women Indian Association received was a communication from the Health Secretary informing them that the government could not afford the new institute at the movement and wished the Women Indian Association good luck with grave doubts about the venture.

Dr. Reddy was born into a humble family: no challenge was too hard to overcome. The answer is the Cancer Centre, Chennai, alive and vibrant, founded in 1954, the second specialized cancer centre in India after the TATA Memorial Hospital in Bombay. The Cancer Centre today is a comprehensive centre for cancer, comprising a 450 bed hospital, a Research Division, the Dr. Muthulakshmi College of Oncologic Sciences,

which is first college in the nation and a division of preventive Oncology. This is a midst of national and International stature with many firsts to its credit:

The first Comprehensive Cancer Centre in the southern peninsula, 1955.

The first midst in Asia to install a Cobalt 60 unit, introducing the super Voltage era in Asia, 1957.

The first midst to establish a separate paediatric oncology unit 1960. The ethos in paediatric care nowadays 'They shall always have a tomorrow'.

The only midst in India to build a teletherapy unit and installed 1962.

The first foundation to introduce the concept of multimodal therapy in oral and breast cancers, raising the cure rate in locally advanced cancer from 19 to 55 percent in 1964.

The first midst in India to introduce Medical Oncology as a speciality in 1972.

The first midst in India to be selected as a "Regional Cancer Centre" for cancer treatment and research by the government of India in 1975.

The first Linear Accelerator in India, a gift from DANIDA, Installed in 1976.

The only midst in India to Introduce Hyperbaric O₂ and Hyperthermia as radiation sensitizers in clinical care, 1978.

The first and only midst to Introduce Medical Physics as an independent speciality, 1981.

The Madras Metropolitan Tumour Registry, one of the three Demographic Registries, 1892.

The first midst to introduce the concept of Oncology and started the Super speciality College

of Oncologic Sciences recognized by the Madras University and Dr. MGR Medical University, 1984.

The first Comprehensive Hereditary Cancer Detection Prevention Programme in the country, 2002.

The Molecular Oncology Division designed a ‘Centre of Excellence’ by the Department of Science and Technology of the Government of India, 2007.

As an Inspiration

The Indian Ladies Samaj, it was founded by Lady Sadasiva Iyer who was inspired by Dr. Muthulakshmi Reddy. The important scope of this institution was to preserve minor girls from unwanted confederation and wardenship and to teach and instruct them for freedom and trustworthy occupation.

Conclusion

Dr. Muthulakshmi Reddy was one of the considerable women of the twentieth century. She had many top to her credit, the first woman to study medicine, the top woman to become a member of the legislature and top woman Deputy President of legislature in India. Dr. Reddy's role to the upliftment of women and children, especially the underprivileged was duly recognized in 1927 with the raising of the first national flag at Red Fort which carried her name. When Dr. Reddy died in 1968, Indian Prime Minister Mrs. Indira Gandhi told on radio that we are not any women like Dr. Reddy and Dr. Sarojini Naidu, we couldn't be dominating high positions that do today'. The finest tribute to her came from the University Women's Association of Thiruvananthapuram. Her fame is today a part of the glory of India. Even fibre of her 80th year she was still vital and vibrant

in every fibre of her body and mind as she sat in her home in Adyar. To meet her, talk to her and hear her firm and determined voice was a great education for anyone. Her intensely human predominates took her away from politics: she stuck to her mission and Gandhian ways. Her two outstanding monumental gifts for children, the Avvai Home is ably managed by her daughter-in-law Mandakini Krishnamurthy and the next one, the Cancer Institute is being efficiently managed by her son Dr. Krishnamurthy and Dr. Shanta. Women's Association has expanded its services in various fields since she had laid a strong foundation. Dr. Reddy, the leading in the fight for social and political uplift of women of Indian. She died on 22 July 1968; the world bowed in homage at the gone of this great noble woman who, born to a tradition of ignorance, prejudice and degradation, rise like a sun out of sea of squalor to light up the souls and bodies of generations of helpless women.

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PROBLEMS FACED BY RURAL ELDERS IN KANCHEEPURAM DISTRICT

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ABSTRACT

In India aged people faced mainly three types of problems those are physical/Health problems, financial problems and Socio-psychological problems. The present study was undertaken to know the problems faced by elderly living in rural areas of Kottavakkam, Kancheepuram district. The sample consists of fifty elderly people. 50 samples were selected above 60 years of age. Purposive random sampling technique was used for this study. This study resulted that majority of the elderly were facing physical problems and psychological problems than social problems. Men were facing more physical and economic problems than women where as Women were facing more psychological problems than men.

Keywords: *Elders, Elders problems, Rural Elders problems.*

INTRODUCTION

Traditionally, family has been the key social institution that provided psychological, social and economic support to the individual at different stages of life. Elderly in the family enjoyed undisputed authority and power. They

were considered as knowledge banks and ideal persons for the younger. However, the structure of family has undergone changes differently at different stages of social development in India. One of the present needs in case of societies like that of India is to strengthen the traditional value systems. In developed countries with old age structures most deaths occur at older ages and older people account for the majority of those in poor health. This would suggest a particular need to investigate health inequalities in the older population but, although research on this topic is increasing, it remains sparse in comparison with the volume of work on younger and middle aged people, particularly middle aged men. This relative neglect may partly reflect past assumptions of homogeneity in the older population. Measuring the socioeconomic status of older people presents particular difficulties and this itself may have discouraged research, as well as hampering policy making.

BACKGROUND OF THE STUDY

The word ageing has been defined variedly by researchers in different Camacho and terry (1994) was found that there is relationship between the physical functioning and cumulative measures of behavior and psychological risk

factors. Uma josh (2005) A Study of the physical economic social and psychological problems of old people “Indian psychological review. The major problems of old age could be in status and income, deteriorating health, retirement, dependence fear of death and shock of growing old. At all stages of our life we have to face social and psychological problems, but during old age the magnitude and dimension of these problems grow larger. Family member’s behavior is associated with the economic contribution of aged Old age should be tranquil as childhood should be playful. Kavean(1981) According to the census of India world population, Madras. According to 1991 census, India has 60 million elderly (60 years plus old). This is about 6.7 percent of the total population, which is up from the 5.97 percent in 1971 and 6.32 percent in 1981 respectively. The percentage of elderly is much higher in rural (20.3) percent than in urban areas (1.97 percent). The number of elderly is likely to reached around 80

million by 2001 and 120 million by 2013 (EPW Research foundation 1994) by statistics.

OBJECTIVES OF THE STUDY

- To study the socio economic status of rural elders in Kancheepuram district
- To study the different problems faced by elderly according to age.

METHODS AND MATERIALS

The study was conducted in Kottavakkam, Kancheepuram district. The sample comprised of 50 elders living at Kottavakkam, Kancheepuram district. The sample was selected in three categories 60-70yrs, 70-80yrs, 80 above giving to both genders. Purposive random sampling technique was used to select the sample. Interview schedule contains two parts. First part consists of personal information and second part consists of physical, psychological, social and economic problems, used likert type.

DATA ANALYSIS AND INTERPRETATION

Table – 1: Age wise distribution of the respondents

Particulars	No. of respondents	Percentage
60 to 70 yrs	27	54
71 to 80 yrs	17	34
81 yrs & above	06	12

It was evident from above table that there is 54 percent of the respondents between 60 to 70yrs, 34 percent of the people under this age group (71 to 80yrs). Remaining elders only 12 percent of them belong to 80yrs above which called as old age. It is evident from above table that majority people from 60 to 70yrs group.

Table – 2: Various problems faced by elderly

Type of Problem	Low	High
Physical problem	15 (30%)	35 (70%)
Psychological problem	12 (24%)	38 (76%)
Social problem	21 (44%)	29 (58%)
Economic problem	11 (22%)	39 (78%)

CONCLUSION

In Old age every person may undergo for some problems. The severity may change based on their living Environment. Whereas majority of the sample belonging to 60 to 70 years age group. Majority of elders were facing high physical/health problems. Regarding psychological problems where as majority of women were facing psychological problems compared to men. Social problems are almost equal for both men and women. Half of men were facing more economic problems where as women were facing one third. This study can help the counselors to help the elderly by telling about the adjustment made for different life situation. These studies can be helpful to educate the young generation about negative impact of institutionalization of elderly. It may also be concluded that older adults, particularly females face the challenges of increased morbidity and impaired well-being. This situation demands policy intervention to enhance social participation of older adults in community life, particularly that by the older females. Develop legal provisions for the inclusion of older people in clinical trials and services from which they might benefit. Revising the existing Old Age Allowance Scheme and Disabled and Widow's Pension Scheme to make them sensitive to older people's needs and concerns.

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A GLOBAL VIEW ON THE CRITICAL ISSUES ON VIOLENCE AGAINST MARGINALIZED WOMEN IN DIVERSE COMMUNITIES

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Abstract:

This article provides the emerging violence against marginalized women in diverse communities. Violence against women is a problem across the World. It affects women of all races, ethnic groups, classes and nationalities. It is a life-threatening problem for an individual woman and a serious problem for all socio-economic and educational classes. It cuts across cultural and religious barriers, impeding the right of women to participate fully in society. In spite of the growing international awareness of the problem and the declared willingness of states to fight gender-based violence, women and girls continue to suffer disproportionately from violence, both in peacetime, hands of family members, intimate partners, community members and state agents. The violence is often of a sexual nature. Instead of taking responsibility, States frequently ignore or deny violence against women, or justify the abuse with a reference to “culture”. The perpetrators of violence against women often escape punishment and its victims rarely receive reparation. This article also serve implications for comprehensive understanding of recovery from violence.

Keywords: -Women, Violence against women, Sexual, Discrimination, Violence, Victim.

Introduction

The history of violence against women remains vague in scientific literature. This is in part due to the fact that many kinds of violence against women specifically rape, sexual assault, and domestic violence often go unreported or under-reported, due to societal norms, taboos, stigma, and the sensitive nature of the subject. To the modern day, it is recognized that violence against women exists everywhere, and that there is no region of the world, no country and no culture in which women’s freedom from violence has been secured. It is thought that wide societal changes to address gender inequalities and women’s empowerment will be the way to reduce violence against women.

Manu, Mythology and Patterns of Violence against Women in India

Well-known stories in the popular Puranas – the Ramayana and the Mahabharata – which appear to legitimise extreme violence against women, even if they are goddesses or belonged to the families of kings. For instance,

Surpanakhi, who is a forest-dweller, expresses attraction to Lakshmana, His response is to “cut off her nose”, which can either mean that he literally chopped her nose off, or be a euphemism for sexually insulting her. Ravana, abduction Sita. Rama put Sita to a test of virtue, in public. It's one kind of a victim.

Students of sociology and women's studies have for long known of the contents of the Manusmriti, one of the greatest influences on social practices which are practiced to this day. The Manu smriti famously decreed that women are not to be given any independence (“Na striswatantryamarhati”); “Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently.”(5/151 of the Manu Smriti). The text also says in 5/157, that whatever the nature of the husband, no matter how perverse, it is the wife's duty to worship him and serve him faithfully. This rule is still faithfully practiced all over India, by almost all communities. Autonomy is still denied to women. It is still very difficult for single women to get an independent place to stay, even in urban India.

Marginalized Condition of Women

In a much broader sense, the marginalized women are those who are pushed to the periphery and side-lined from the main socio-politico-economic and religio-cultural vein. Women are the most vulnerable target of marginalization at all levels, where violence against women has no boundaries and limits. It affects all spheres of human existence and even beyond.

Forms of Violence

Rape

According to the American Medical Association (1995), sexual violence, and rape in particular, is considered the most underreported violent crime. The rate of reporting, prosecution and convictions for rape varies considerably in different jurisdictions.

Violence against victims

Victim may face violence or threats of violence from the rapist, and, in some cultures, victims may also be forced by their families to marry the rapist in order to restore the family's “honor”.

Domestic violence

An analysis by the UN of several international studies found domestic violence against women to be most prevalent in Ethiopia. Women are more likely to be victimized by someone that they are intimate with, commonly called “intimate partner violence” or (IPV). Instances of IPV tend not to be reported to police and thus many experts believe that the true magnitude of the problem is hard to estimate.

Honor killings

Honor killings are a common form of violence against women in certain parts of the world. In honor killings, women and girls are killed by family members because women are believed to have brought shame or dishonor upon the family. These killings are traditional practice, believed to have originated from tribal customs where an allegation against a woman can be enough to defile a family's reputation. Honor killings are common in Afghanistan, Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Pakistan, Saudi Arabia, Syria, Turkey and Yemen.

Dowry violence

Dowry death refers to the phenomenon of women and girls being killed or committing suicide due to disputes regarding dowry. Dowry violence is common in India, Pakistan, Bangladesh and Nepal.

Acid throwing

Women and girls are the victims in such cases. Acid attacks are often connected to domestic disputes, including dowry disputes, and refusal of a proposition for marriage, or of sexual advances. Such attacks are common in South Asia, in countries such as Bangladesh, Pakistan, India and in Southeast Asia, especially in Cambodia.

Forced marriage

A forced marriage is a marriage in which one or both of the parties is married against their will. Forced marriages are common in South Asia, the Middle East and Africa. The customs of bride price and dowry that exist in many parts of the world contribute to this practice. A forced marriage is also often the result of a dispute between families, where the dispute is 'resolved' by giving a female from one family to the other.

Sexual harassment

Sexual harassment is abusive, uninvited and unwelcome behavior of a sexual nature, typically in the work/studying place, which may include intimidation, bullying or coercion of a sexual nature, or the inappropriate promise of rewards in exchange for sexual favors. It can be verbal or physical, and it is often perpetrated by a person in a position of authority against a subordinate.

Human trafficking and forced prostitution

Human trafficking refers to the acquisition of persons by improper means such as force, fraud or deception, with the aim of exploiting them. In forced prostitution, the party/parties who force the victim to be subjected to unwanted sexual acts exercise control over the victim.

Ill treatment of widows

Widows are subjected to serious forms of abuse, often fueled by traditional practices such as widow inheritance.

War rape and sexual slavery during military conflict

Militarism produces special environments that allow for increased violence against women. War rapes have accompanied warfare in virtually every known historical era. Rape in the course of war is mentioned multiple times in the Bible: "For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped..." Zechariah 14:2 "Their little children will be dashed to death before their eyes. Their homes will be sacked, and their wives will be raped." Isaiah 13:16. During World War II the Japanese military established brothels filled with "comfort women", girls and women who were forced into sexual slavery for soldiers, exploiting women for the purpose of creating access and entitlement for men.

Forced sterilization and forced abortion

Forced sterilization and forced abortion are forms of gender-based violence. These procedures are reported to be practiced in countries such as Uzbekistan and China.

Stoning and flogging

Stoning, or lapidation, refers to a form of capital punishment whereby an organized group throws stones at an individual until the person dies. Stoning is a punishment that is included in the laws of several countries, including Iran, Saudi Arabia, Sudan, Pakistan, Yemen, the United Arab Emirates, and some states in Nigeria, as punishment for adultery. Flogging or flagellation is the act of methodically beating or whipping the human body. It is a judicial punishment in various countries for specific crimes, including sex outside marriage.

Female genital mutilation

Female genital mutilation (FGM) comprises all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons. The practice is mostly carried out by traditional circumcisers, who often play other central roles in communities, such as attending childbirths which is an extreme form of discrimination against women.

Online violence against women

As the internet becomes an increasingly important part of human existence and a critical space for marginalized populations to make their voices heard, a woman's inability to feel safe online is an impediment to her freedom, as well as to her basic human rights. Yet the problem of online violence and harassment is often overlooked in discussions of violence against women.

Legal Provisions for Women in India

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to

counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women. Although women may be victims of any of the crimes such as 'Murder', 'Robbery', 'Cheating' etc, the victims, which are directed specifically against women, are characterized as 'Crime against Women'.

The Crimes Identified Under the Indian Penal Code (IPC)

Rape (Sec. 376 IPC)

Kidnapping & Abduction for different purposes (Sec. 363-373)

Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)

Torture, both mental and physical (Sec. 498-A IPC)

Molestation (Sec. 354 IPC)

Sexual Harassment (Sec. 509 IPC)

Importation of girls (up to 21 years of age)

Challenges faced by women in accessing justice and limitations of measures

Lack of awareness of the existing laws.

Lack of criminalization

Challenges in making a case in court

Existing laws are insufficient, conflicting, and have no effect in practice

Priority actions for parliaments

- Adopt laws that work
- Make sure they are implemented
- Educate and sensitize
- Build partnerships

- Show strong political will
- Establish a sound institutional framework

Conclusion

It is seen that women in situations of armed conflict may be positioned differently in the conflict. However, regardless of the role women play, most of the women are uniformly discriminated against, although the dimensions of violation may differ. It is seen further that the underlying thread running through the violations and discriminations that women suffer, is the unequal power relations between men and women and the stereotyped, socially determined roles or images that women have to fit into. In order to address the full range of needs of women in these situations and in order to put into place corrective measures and affirmative action to change the ground realities, it is important to pay attention to each of the categories and surface the depth and dimension of the violations and the causes underpinning these.

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ANATOMIZATION OF WOMEN'S PREDICAMENT IN MAHASWETA DEVI'S *MOTHER OF 1084*

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Abstract

Mother of 1084 by Mahasweta Devi is one of the powerful novels, which deals with the sensitive psychological and emotional sadness of a mother Sujata, who harbours much love for her beloved son, Brati. Mahasweta Devi deeply focused on the issues of exploitation and marginalization of women in her novels. Her works deal with the conditions of oppression, corruption, poverty, and hunger. She has highly explored the complex relationship between personal ideologies, which played a vital role in her novel, *Mother of 1084*.

Mother of 1084 has illuminated the entire social system and takes a closer look at the society. From this novel, the researchers could find politics, which was a key behind the brutal killing of Brati and his comrades, who fought for their rights. In reality, Mahasweta Devi clearly represented three different cultures, locations, and economics through this work and with the support of Nandini, Sujata knew the reality of her son, who died an injustice death due to the brutal activism of Saroj Pal, who was a DCDD (Deputy Commission of Deductive Department), and called Brati as an anti-socialist, Sujata was finally reunited with Brati through her death. This paper aims to liberate the tribal people and the socialists,

who fight for their fundamental rights to survive in the society.

Key words: Feminism, marginalization, compassion, justice and women empowerment.

Mahasweta Devi has discussed the relationship between the heartfelt mother (Sujata) and loveable son (Brati). Sujata had too much of love for her son, who was her only companion. When she saw her dead son, she could not have been embrace him as his body was smashed. There were three bullet holes, one on the chest, second on the stomach, and third on his throat. She expresses her emotional feelings and the brutal attack on her son, Brati thus: "She would have liked to call by his name, Brati, Brati, and run her fingers over his face. But there was not an inch of skin left smooth and clear to bear the touch of her fingers. It was all raw flesh, all battered and smashed." (11)

Mahasweta Devi not only talked about the issues faced by the tribal people, she also conveyed the truth of the society, which was surrounded the environment, in which the tribal people lived their lives. This novel was considered as a, "woman finding voice of her own" (Bandyopadhyay xviii), the word 'women' here could mean Sujata, Somu's mother and Nandini.

On her way to find the facts of life, Sujata knew, Somu's mother too faced much sufferings after the loss of her son, and husband. Nandini was explored her life after the death of Brati, which illustrated the entire novel for the researchers.

After the death of Brati, Sujata felt alone, entered the second floor to search the place, where Brati mostly stayed. She kindled her past memories, that she was enjoyed with Brati. Suddenly, she was shocked when she got a handwritten note, which she assumed was written by Brati. Though, she could not understand the slogans, which were posters on the wall, she felt perturbed. His slogans conveyed his thirst for liberation for his tribal people.

The Prison's our University.
From the Barrel of the Gun...
This Decade will be the Decade of Liberation.
Hate the Moderate, mark him, destroy him.
... is turning into Yenan today (18).

Brati was mostly close to his comrades, Somu, Bijit, Partha, and Laltu, who belonged to the tribal community, but was not close with his family members, except Sujata. The ruthless murder of the tribal people created an impact in the heart of Brati, so he writes the slogan. "Decade of Liberation, Decade of Liberation! It was left to Saroj Pal to organize the army against liberation." (29). He wrote new slogans, which replaced the old ones, and that made a revolution. "Live Long, Comrade Mazumdar! Revolutionary Comrade! We'll never forget you! The killers who killed our youth will never be forgiven!" (34).

Then, Sujata tried to identify what happened to her loveable son Brati, and met Somu's mother, with whom her son spoke freely. She illuminated Sujata of every action of Brati. But, Brati did not consider of her words, because

his aim was only to secure Somu and his comrades, who would face death. "He died for them. He knew Somu was back in his locality. He came and asked for Somu. He told me he had a message for Somu, and he would leave immediately. I stopped him, It's night; it's not safe to go through the colony." (37)

Brati and his comrades did not identify the helpers, who were tempted with offers, jobs, and security for others, those who blinded them the facts, and they never could realize the motive of helpers, whose job was to betray them. Now, Sujata knew the motive of helpers, felt for innocent Brati, and his comrades, because Brati wanted to liberate them without any hesitation though he knew of their problems very well. The text lines would clarify the fact of Brati and also the helpers. "They never realized that there were many who had joined them only with the aim of betraying them. The passion of a belief had blinded them to the reality." (40)

Mahasweta Devi described of the city, Calcutta, which would be quite normal in the eyes of others while for Brati, and the condition for the young men it was a dangerous city, and posed a lot unwarranted and dangerous situation for them. Mahasweta Devi compared Brati and writes, "Only, it was dangerous for Brati to go from Bhowanipur to South Jadavpur; in Barasat eight young men were first strangled and then dead Before they could leave their locality" (50).

Brati already knew that something was happening in the locality, but the messenger did not convey the information to Somu and his comrades. So, they planned to return to the locality as they already planned. The messenger did not alert Somu, and his group. Instead of warning, he alerted the killers, who were in the

locality for them. But, Brati longed to protect them from the dangerous killers, though he could not successfully protect them.

Whenever Brati has time, he would spend with her mother, and takes care of Sujata rather than his father, brother and sisters. After the death of Brati, Sujata feels that she has lost one of her ribs. When she went to see the dead Brati, the police officers did not allow her to embrace her son. They informed that her son was anti-social so that, they should not handover his death body and they would criminate in the electrical cell. Then, she came to meet the mother of Somu, and the sister of Somu blamed her without knowing anything of Sujata. She was heavily affected by the words of Somu's sister. Later, she faced problems in the society, she was ostracized in her residential place, even her own family members were not close with her due to the anti-social tag of Brati. Sujata suffered both physically and mentally due to the death of her son.

Mahasweta Devi enlightened the love, affection, and care of a mother for her son through the characters of Sujata and Partha's mother for the researchers. In the family, the importance of mother was predominant rather than father, because the mother had too much love and compassion for her family members. When her son died, she could not bear the loss of her son, even she was ready to sacrifice her life for the son through the death, because the mother would realize the pain of her son, when he was in her womb. Devi exactly portrayed the thoughts and feelings of a mother through the character of Partha's mother. "Give me back my sons! Is she going mad, Didi? A woman's life is like a tortoise's. She'll find peace only if she dies" (56). Sujata realized that her son Brati not only united with

them in death, but also in life. She understood the true friendship of Somu, and his comrades, who were very close with Brati.

Mother of Somu consoled Sujata, but still it was an irreplaceable loss she could not bear the loss of her loveable son. She wanted her to get another Brati to forget her dead Brati. But, she exposed her grief and agony through her emotional words. "I have lost one of my ribs. The pyre that burns in my heart will burn till I mount the pyre myself" (63). From the above lines, the researcher could understand the love of the mother. After leaving the killers, the slogans were still on the door like zindabad and long live, which illustrated how Brati and his comrades fought for liberation and long live. "Slogans. Slogans. Zindabad! Long Live! Long live! Wild confusion. The slogans stop abruptly." (66)

Mahasweta Devi throws light on the worst behaviour of police officers through Lalbazaar, who was in the Police Headquarters. When Somu's father appealed to the local officer to prevent the murder, but he did not take any action against the killers, and then his appeal went unheard. After crying, Somu's father knew that it was useless, and found that there was no justice in the country. Even the police officer was not ready to come with him, because Somu's father belonged to the lower class and he could not do anything against the officer. As a government officer, he would be prevented the killers, and had protection for the family members. But, he could not take any action for the crime. This incident clearly conveyed the need of wealth and power, which played a vital role and distribute between the claimants in the society.

Sujata understood the brutal attempt of Saroj Pal, who was Deputy Commissioner,

Detective Department (DCDD), and also Operation-in-Charge. Even after the death of Brati, the police officer was not ready to hand over the corpse of Brati, he burnt Brati by using electricity in the cell. The police officer, Saroj Pal called Brati as anti-social. Fight for liberation, Brati had three pullet holes on his body, Somu had twenty-three wounds on his body, Bijit had sixteen, and Laltu's entrails were pulled out and wrapped around his body. They protested through slogans, faced death. She knew that there was no justice in the society, Brati died of injustice. The society was not ready to accept them, who fought for their rights to survive in the world, but were awarded death only. The society gave importance only for wealth and not an iota of consideration for humanity. The society warned the socialists, who tried to help for tribal people that they would face death like Brati, Somu, Bijit, Partha, and Laltu, which was a kind of threat. Finally, Sujata reunited with her loveable son through her death.

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ORIGIN OF THE CONSTITUENT ASSEMBLY

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INTRODUCTION

A Constituent Assembly is a democratic device for formulating or adopting a new Constitution or for bringing about some fundamental changes in an existing constitution by a free people. The concept of a Constituent Assembly implies the right of a people to determine their own future and decide the nature and type of polity under which they would like to live. The right of a people to give to themselves a Constitution of their choice through a representative Constituent Assembly is an essential attribute of national freedom.

THE CONSTITUENT ASSEMBLY

The origin and growth of idea of a constituent Assembly to frame a Constitution free India are intimately interwoven in the fabric of the Indian Independence movement. In fact, in a very legitimate sense, the Constitution of India which came into force on January 26, 1950 may be described as the consummation of the long drawn national struggle for freedom from foreign rule and for the right of self-determination and self-development without outside interference. As such, the history of the concept of the Constituent assembly for India can hardly be examined in complete isolation from the national struggle for independence.

As early as December 1918, the thirty-third session of the Indian national Congress held at Delhi unanimously adopted a resolution demanding that “the principle of self – determination should be applied” to India. The demand was summarily rejected. The Government of India Act, 1919 sought to make it abundantly clear that the British were prepared to concede only “the gradual development of self governing institutions, with a view to the progressive realization of responsible government in British India”. The time, manner and pace of each advance to constitutional progress could be determined “only by the British Parliament” and not based on any self –determination by the people of India. The Indian nationalist opinion expressed through Congress resolutions characterized the 1919 reforms as “inadequate, unsatisfactory and disappointing” and urged the British Parliament to take early steps to establish fully responsible government in India in accordance with the principle of self –determination.

Writing in young India on January 5, 1922, Mahatma Gandhi said that Swaraj (self-rule) of his conception would not be a free gift of the British Parliament but a declaration of India’s self-expression, the will of the people of India

expressed “through her freely chosen representatives.”

Some ideas of freedom from foreign rule and of Indians themselves having a share in framing a Constitution for their country could be said to have been implicit in the nationalist demands for self-determination, in the opposition to the 1919 Act and in Gandhiji’s conception of Swaraj. However, at that stage in India’s national movement. Self-determination and Swaraj the latter incidentally was never too clearly defined did not mean complete independence and any concept of an Indian constituent Assembly was yet to emerge. Even Gandhiji had spoken of “Swaraj with the British connection and also of its being “expressed through an Act of (the British) Parliament as it was in the case of the Union of South Africa.”

On February 8, 1924, Motilal Nehru, the leader of the Swaraj party in the Central Legislative Assembly introduced a resolution embodying inter alia a demand for summoning “at an early date of a representative Round Table Conference to recommend, with due regard to the protection of the rights and interest of important minorities, the scheme of a Constitution for India.” The scheme was to be placed ‘before a newly elected Indian Legislature for its approval’ and thereafter submitted “to the British Parliament to be embodied in a statute.” Despite determined Government opposition, the resolution which later came to be known as the “National Demand” was carried by large -76 members voting for and 48 (23 official and 25 non-officials) voting against. The Demand was reiterated on the floor of the House in a more elaborate form on September 8, 1925 when Motilal Nehru’s amendment to an official resolution as adopted by the House inter alia

recommended to governor General in Council taking necessary steps “to constitute in consultation with the Legislative Assembly a convention, round table conference or other suitable agency” for formulating a scheme of the Constitution, on the basis of India becoming a self governing territory of the Empire with fully responsible government internal matters.

On the Government refusing to accept the “National Demand” made in Legislative Assembly, the all-India congress Committee passed a resolution on March 6, 1926, asking the members of the Swaraj Party in the Legislative Assembly to rise Grant” in the budget of 1926-27. It also enjoined the walk-out of the members of the assembly in protest against the non fulfillment of the constitutional demand on a fixed day. On March 8, Motilal Nehru declared in the Assembly that since the Government had paid no attention to the wishes of the people expressed in the Assembly, “we feel that we have no further use for these sham institutions, and the least we do to vindicate the honour and the self-respect of the nation is to get out of them.”

In November 1927, an Indian Statutory Commission under John Simon was appointed to examine whether Indians were fit for being entrusted with a further installment of responsible government. All the seven members of the Commission were British. The exclusion of Indians from the Commission was condemned by nationalist Indian opinion through an all-Party meeting held at Alahabad on December 11, 1927. Apart from being a virtual negation of the ‘National Demand’, the appointment of the Commission was deemed to amount to “a deliberate insult to the people of India” for, not only did it “definitely assign to them a position of inferiority” but also

denied them” “the right to participate in the determination of the Constitution of their own country.” The Indian National Congress along with other leading parties decided to boycott the Commission.

The congress Session held at Madras in December 1927 adopted resolution declaring that the Simon Commission was set up “in utter disregard of India’s right of self-determination” and should therefore be boycotted” at every stage and in every form. Jawaharlal Nehru who actively participated in the deliberations of the Madras session of the Congress, had returned from Europe with a broadened outlook and a new angle of vision. Nothing short of independence appealed to him. Through a separate resolution moved by Jawaharlal Nehru, the Madras Session sought to define the Congress creed by declaring “The goal of Indian people to be complete national independence.” This was a fitting reply to the Simon Commission. And, when the Commission reached India in February 1928, it was confronted with country-wide hartals, black flag demonstrations and ‘Simon Go-Back’ slogans. Jawaharlal Nehru was in forefront of the Anti-Simon agitation and while leading a procession Lucknow he along with Govind ballabh pant received several lathi blows at the hands of the police.

His Majesty’s Government undertook “to accept and implement forthwith” the Constitution so framed subject only to two conditions, viz.:

The right of any province of British India that is not prepared to accept the new Constitution to retain its present constitutional position, provision being made for its subsequent accession if it so decides. With such non-

acceding provinces, should they so desire. His Majesty’s Government will be prepared to agree upon a new constitution, giving them the same full status as Indian Union, and arrived at by a procedure analogous to that here laid down.

The Signing of a Treaty which shall be negotiated between His Majesty’s Government and the Constitution-making body. This Treaty will cover all necessary matters arising out of complete transfer of responsibility from British to Indian hands; it will make provision in accordance with the undertakings given by His Majesty’s Government, for the protection of racial and religious minorities; but will not impose any restriction on the power of the Indian Union decide in the future its relationship to the other Member States of the British Common Wealth.

Nehru Said “the whole conception on which these proposals are based would –lead to the break-up of India with British armed forces guarding the princes’ States and British power inter-fearing with the freedom of the new Indian Union and encouraging disruptive tendencies. The more one thought of these proposals, the more fantastic they grew. India became a chequer-board containing scores of nominally independent or semi independent States, many of them relying on Britain for military protection of autocratic rule. There was to be neither political nor economic unity and Britain might well continue to exercise dominating control both politically and economically, through the many petty-states in controlled.

CONCLUSION

The failure of the Cripps Mission was followed by the historic ‘Quit India’ resolution adopted by the All India Congress Committee at

its Bombay session on August 8.1942. Besides demanding the immediate end of British rule in India and sanctioning the start of a mass struggle, the resolution said that the provisional Government of free India would evolve a scheme of a constituent Assembly which would prepare Constitution acceptable to all sections of the people.

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SIGNIFICANCE OF WATER RESOURCES AND JAIN MONUMENTS IN MADURAI

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Abstract

Water is one of the most important requirements for human beings. It is used for multi- purposes such as drinking, cleanliness and for agriculture. Archaeological evidences show that the practice of water conservation in deep rooted in the science of ancient India. Every region in the country has its own traditional water harvesting techniques that reflects the geographical peculiarities and cultural uniqueness of the regions. The basic concept of underlying all these techniques is that rain should be harvested whenever and wherever it falls. A spring is a water resource formed when the side of a hill, a valley bottom or other excavation intersects a flowing body of groundwater at or below the local water table, below which subsurface material is saturated with water. In this paper, an attempt is made to reveal the significance of water resources at Jain sites in and around Madurai.

1. Introduction

Water is one of the most common elements in nature. Water is an essential natural resource for sustaining life and environment. Without water there is no life, yet water has the power to destroy as well as to create. Rain is the ultimate source of fresh water. The storage of rainwater on surface is a traditional technique

and the structures used were underground tanks, ponds, percolation wells. India has been considered to be a land with rich cultural heritage. Centuries after centuries this country has seen rulers like Mauryans, Guptas, Rajputs, Mughuls, English, and Portuguese. Besides, various religions also flourished at different times in this country like Buddhism, Jainism. Jainism is the system of religion preached by Jinas or conquerors. After Mahavir's death, his disciples headed the Jain religion. Scholars agree in general that by the close 4th century B.C, Mauryan king Chandragupta and a band of Jaina ascetics led by Bhadrabahu, anticipating a severe famine in their country, migrated to Sravanabelagola where from they started spreading the gospels of the Trithangaras. Subsequently after the death of Chandragupta and Bhadrabahu, their disciples under the leadership of Visakacharya moved to the Chola and Pandya countries in order to propagate Jainism, and most probably, this southward movement could have taken place in the beginning of the 3rd century B.C. However, there are no inscriptional evidences regarding the above aspect.

The ancient Tamil country was ruled by the Chera, Chola and Pandyas. Some of the kings belonging to the Chera and Pandya dynasties and a few minor chieftains seem to

have extended their patronage to Jainism. The Pandyas held their power in the southern part of Tamil country with their capital in Madurai. Jainism seems to have flourished well under the Pandyas as evident from a cluster of hill monasteries around Madurai. Madurai situated on the banks of the Vaigai river, enjoys the unique distinction of being the oldest city in South India. It is one of the few cities which is having a continuous history going back to prehistoric times. It was famous for its cultural and scholarly pursuits; the city has its 2500 years old history. The cave paintings, Tamizhi inscriptions, Sangam Literature are standing as the testimony to its antiquity.

Significance of water resources and Jain monuments in Madurai:

2. Early Jain Vestiges in Tamilnadu

The earliest Jain vestiges in Tamilnadu are the natural caves, which are served as the abodes of Jain monks found in some of the hills in Tirunelveli, Madurai, Pudukottai, Trichy and erstwhile South Arcot and North Arcot districts. These caves which are found amidst picturesque surroundings were the abode of mendicants who had resolved to spend their lives in splendid isolation, engaging themselves in contemplation and religious pursuits.

The early Jain caves in Tamilnadu are important for several reasons. They represent the earliest lithic monuments in this region. The caves generally contain the earliest epigraphic records, paleographically assigned to a period from the 2nd century B.C to the 3rd or 4th century A.D and above all they provide authentic evidence of the early spread of Jainism in Tamilnadu.

Salient Features of the Jain Caves:

The salient features of the early resorts of the recluses may be summarized as follows: the natural caves were made suitable for habitation on by cutting stone beds in them. The beds were chiselled smooth with one side raised a little to serve as pillows. The overhanging rock was cut in the form of drip-ledges so as to prevent rain water flowing into the cave shelters. The caverns are invariably located near springs of water, evidently such spots being chosen due to the early availability of water from the springs. Sometimes, the caves were provided with structural additions in front in the forms of thatched roof supported by wooden poles. The beds were made smooth by chiselling and even appear to have been polished in some cases. It deserves special mentions that these holy residences were located near spring of water, which catered to the basic needs of the ascetics. The early Jaina caves are found in almost all the districts but the majority are reported from Madurai. The sites situated within a radius of 20 miles from Madurai town. The records inscribed on these early monuments refer to the names of the resident monks as well as the laity who caused stone beds to be cut.

Maangulam

Maangulam lies at 20 km north east of Madurai city. A small hamlet very near to this village is now called Meenakshipuram with a hill named Ovamalai alias Kalugumalai. These records are the earliest Tamil Brahmi Jain records so far discovered in Tamilnadu. Totally there are five natural caverns in this hill and these caverns are cut with drip ledge for draining the rain water outside of the caves. More than a dozen rock beds are strewn in each cave;

particularly the last cave, where in Nedunchezian name found, has 34 stone beds, and a canal to drain the natural spring water out.

Arittappatti

Arittappatti is a beautiful village surrounded by hillocks and ponds. This village is located at about 20 km distance in the Madurai-Trichy highway before Melur. There is a natural cavern, rock beds are hewn for the stay of Jaina monks but now these are encroached by local people as cattle shed. The face-forehead of the cave is cut with drip ledge so as to drain the rain water out of the cave. A natural pond is found in this hillock. The water from this pond is tasty and refreshing. The water from this pond alone is used for performing poojas to the sivalinga cave temple. When anti-social elements and the modern day granite mafias started destroying these hillocks, the people of this village started a demonstration and halted the operations of the mafias and saved this historical site.

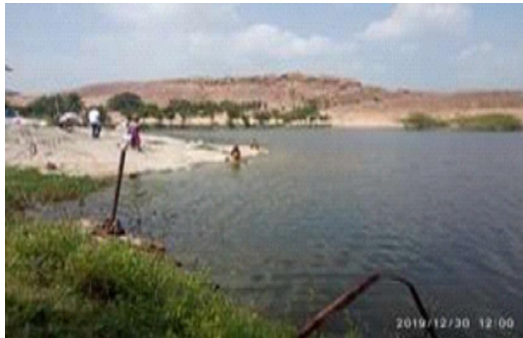


Figure 1

Keezhakuyilkudi - Samana Malai

There are many archaeological evidences that point out that Jains had come to Madurai about 2000 years ago and propagated

their religion. One case in point is the hill near Nagamalai where remnants of the settlements of the Jain monks are still seen. In memory of their arrival at this place the place is still called as Samanar Malai (Jain hill). True to its name the place still has several Jain remnants. To the south of Nagamalai Pudhukottai at a distance of 2 km, is Samanar Malai.

The top of the hillock offers a panoramic view of Madurai, Tirupparamkundram and Nagamalai through a haze of cottony clouds. In Petchipallam one can see eight Tirthankarar sculptures and names of the persons who made them, inscribed in Vattezluththu. Sculptures of Bahubali, Parshuvanadhar and Mukudainathar are seen here.

There is a natural spring beneath this in whose waters the sculptures are reflected. In ancient times during rainy season this spring's excessive water flow from the top of the hill to down the hill. Later this water paved the way to the formation of lotus pond which is in down to



Figure 2

Tirupparankundram

On the way to Kasi Viswanathar temple a big rock and a natural reservoir is found. The Kasi viswanathar theertham inlet channels directly connected with well. The idols of

‘Parsuvanathar’ and ‘Gomathiswarar’ are beautifully sculptured. There are two Tamil Brahmi inscriptions found near a pond behind the Machamuni temple. Sculptures of Mahavira, Paarsvanatha and Bahubali are found carved in a rock near the pond behind the Pazhaniandavar temple. Water bodies in Tirupparankundram includes ponds, wells, springs are most numerous fresh water in the region.

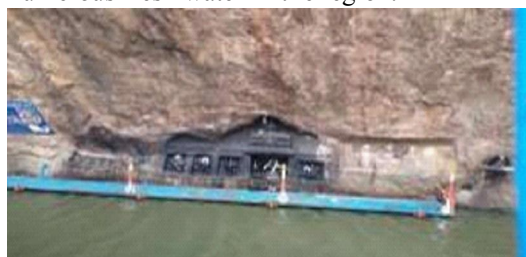


Figure 3

Mettupatti - Sidharmalai:

Mettupatti is quaint little village situated on the banks of river Vaigai. In this village, on the southern bank of Vaigai is a small hillock called variously as ‘Mahalingamalai’, ‘Siddhar Malai’ etc. Rock-cut beds and Tamil Brahmi inscriptions belonging to the period 2nd century B.C. are seen here.

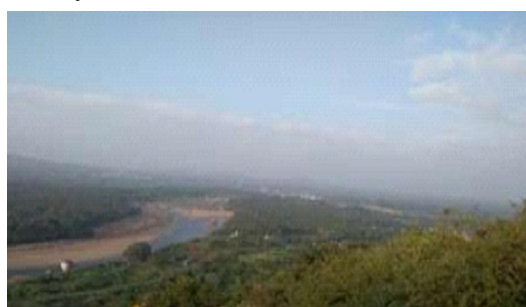


Figure 4

Madakkulam:

The prime source of drinking water and irrigation in Madurai were rivers like Vaigai

and Kiruthmal and large tanks. Every village had its own tank and Madurai was surrounded by huge tanks like Madakkulam, Thenkaal, Vandiyoor, and Vilankudi. These tanks were also the havens for migratory and resident bird populations. Madakkulam is one of the ancient historical sites of the Madura country. Archaeologists have excavated burial urns which are around 2000 years old. Initially, the place was a small pond which was expanded as time progressed. A popular proverb in the Madurai region says, if Madakkulam is destroyed Madurai is half destroyed. The parts of Pandya kingdom which were under the irrigation of Madakkulam tank were Thiruparankundram, Kulasekarapuram, Ariyur and surrounding areas.

Azlagarmalai- Kidaripatti:

Azlagarkovil, situated at a distance of 25 km to the north of Madurai, is known by names – Thirmaliruncholai, Solaimalai, Irungundram and Azlagarmalai. Kidaripatti is a small village situated on the road that connects Azlagarkovil with Melur. Behind the village lies a small hill, which houses a Jain heritage site that contains Tamil Brahmi inscriptions, rock art, and Jain sculptures. The cave houses a fresh water spring which is perennial.

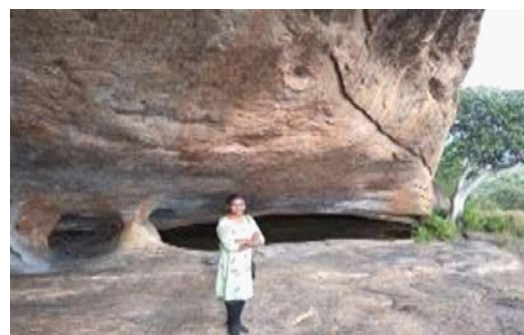


Figure 5

Keezhavalavu:

The site is located 38 km from Madurai, surrounded by a vast number of quarries; lays the small village of Keezhavalavu. One can find small hillocks much before reaching the village while travelling from Madurai. These hills are also called as Pancha Pandava Malai. The hills bear Tamil Brahmi inscriptions, Jaina sculptures and Vatteluthu inscriptions. The Jaina beds are found underneath the boulder. Nowhere in Madurai district, one can find sculptures and Jaina beds this much of smooth. The place has been channelized to aid the water from the streams enter the cave for use and it has also been constructed in such a manner that rainwater is prevented from flooding the cave.

**Figure 6****Conclusion**

Water management has always been practised in our communities since ancient times. The architecture of the early Tamil country had received certain important assignments at the hands of Jainism and its patrons, the oldest among these being the innumerable natural caverns and beds of these ascetic votaries of Jaina religion, living in the remote corners of the country, alone as recluses

and meditating. Jainism had impacted upon several spheres of the then existing religious and cultural activity. Visiting the Jain sites is an experience filled with great aesthetic satisfaction. The bio-diversity and historical importance of these sites encourages people to learn more about the historical as well as natural variety which are existed in these monuments. Mostly these Jain monuments are lesser known sites. So, there is a need to preserve these monuments for the sustainable development.

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HISTROY OF LABOUR WELFARE ORGANISATION

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Abstract

Labour welfare has emerged as a professional discipline. Labour welfare has been defined by different authors in different ways but every definition has its own significance.

The Tamilnadu Labour Welfare Board was constituted by the Government of Tamilnadu in the year 1971 by an executive order of the Government (G.O.Ms No.222 Labour Dept, dated: 20.2.1971) with the view to promote the Welfare of the employees and their dependents with an adhoc grant of Rs.5 lakh. The Tamil Nadu Labour Welfare Fund Act, 1972 was passed by the State and was given effect from 1.1.1973. The Statutory Labour Welfare Board was formed with effect from 1.4.1975 The policing theory is based on assumption that Human Being is so much selfish and always tries for own benefits whether on the cost of others welfare. Any of the employers will not work for the welfare of employees until he is forced to do so. This theory is based on the contention that a minimum standard of welfare is necessary for workers

Introduction

The term “Welfare” refers to a staff of living of an individual or a group in the context of his physical, social and psychic environment. The concept of labour welfare has undergone considerable change. Social and economic development of the country has to be towards the enactment of labour welfare and labour

protective legislations. An individual’s adjustment to his environment is required for his existence in the industrial world.

A workers is paid for the types of his services but payment depends on nature of work, his efficiency, capacity of the industry to pay and significance of his work in that particular industry. A worker has to maintain balance at workplace. He has to adjust with the physical working conditions as well as with type of supervision, co-workers, etc.

The acceptance, respect, goodwill, attention and recognition, which a worker gets from his work group, community, family and neighbourhood forms an integral part of the modern concept of labour welfare. Capacity of the worker to satisfy his physiological needs like food, clothing and shelter from his pay packet refers to physical concept of labour welfare.

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Labour welfare relates to taking care of the well-being of workers by employers, trade

unions, governmental and non-governmental institutions and agencies. Welfare includes anything that is done for the comfort and improvement of employees and is provided over and above the wages. Welfare helps in keeping the morale and motivation of the employees high so as to retain the employees for longer duration. Employee welfare includes monitoring of working conditions, creation of industrial harmony through infrastructure for health, industrial relations and insurance against disease, accident and unemployment for the workers and their families.

According to ILO, labour welfare can be defined as a term, which is understood to include such services, facilities, and amenities as may be established in or in the vicinity of undertakings to enable the persons employed in them to perform their work in healthy, congenial surroundings and to provide them with amenities conducive to good health and high morale.

Oxford dictionary- "Labour welfare is efforts to make life worth living for workmen." The need for providing such services and facilities arise from the social responsibility of industries, a desire for upholding democratic values and a concern for employees. Welfare includes anything that is done for the comfort and improvement of employees and is provided over and above the wages.

Welfare helps in keeping the morale and motivation of the employees high so as to retain the employees for longer duration. The welfare measures need not be in monetary terms only but in any kind/forms. Employee welfare includes monitoring of working conditions, creation of industrial harmony through infrastructure for health, industrial relations and insurance against disease, accident and unemployment for the workers and their families.

Labour welfare entails all those activities of employer, which are directed towards providing the employees with certain facilities and services in addition to wages or salaries. Labour welfare implies providing better work conditions for example, proper lighting, cleanliness, low noise, etc. and amenities viz. recreation, housing, education, etc.

"Labour welfare means anything done for the comfort and improvement, intellectual and social, of the employees over and above the wages paid which is not a necessity of the Industry."

"The voluntary efforts of the employers to establish, within the existing industrial system working and sometimes living and a cultural condition of the employees beyond what is required by law, the customs of the industry and the conditions of the market."

In 1931 the Royal Commission on Labour stressed the need of labour welfare primarily because of the harsh treatment meted out to the workers.

labour welfare : Evolution in India

In India, labour welfare programmes are evolved through philanthropist, religious leaders, social workers and voluntary organisations. With the inception of industrial revolution, large-scale industries were established in big cities. Workers migrated from villages to cities. They were attracted by higher wages, comforts and recreation of city life; but they were exposed to bad working conditions, long hours of work, low wages, health hazards, and absence of safety measures and unsatisfactory working and living conditions.

First Factories Act was passed in 1881. At that time it was applicable to factories employing not less 100 workers using power.

Today, the Act is implemented in factories employing 10 or more workers with the aid of power and 20 or more workers without the use of power.

The Government of India appointed a committee to review the conditions of industrial labour in 1907. On the basis of the recommendations of the committee a more comprehensive Act, the Indian factories Act of 1910 was introduced for all seasonal factories. The hours of work for adult male workers were specified to 12 per day. Today it is 8 hours a day.

Some voluntary efforts in the interest of welfare of workers were made by the amalgamated society of Railway servants of India and Burma. The Printers Union, Calcutta (1905) and the Bombay Postal Union (1907) introduced mutual insurance schemes, night schools, educational stipends, funeral allowances, etc.

The First World War 1914 led to new developments. The number of factories and the number of persons employed therein increased. Wages did not keep pace with the rising prices and profits.

The establishment of the International Labour organisation in 1919 was a landmark in the history of labour movement. ILO created a conciseness and unity amongst workers. All India Trade Union Congress (AITUC) was established in 1920. The Indian Factories Amendment Act of 1922 was passed.

It was applicable to all factories employing not less than 20 persons. Children below the age of 12 and 14 were not allowed to work for more than 6 hours a day. Children and women were not employed between 7.00 p.m. and 5.30 a.m.

The Royal Commission on labour was appointed in 1929. It made an exhaustive survey of conditions of workers. Its observation led to the enactment of a number of legislations like Payment of Wages Act, Minimum Wages Act, etc. In 1949 Labour Investigation Committee (Rege Committee) was appointed. The committee made a detailed survey of working conditions, housing, slum, education of workers, etc.

In the meanwhile Second World War had its own impact. After independence different central trade unions were established AITUC (1949), HMS (1948), INTUC (1994), BMS (1995), CITU (1990) and NLO.

On the basis of the recommendations of Rege Committee Governments of India enacted the present Factories Act, 1948. The directive principle of state policy of the constitution of India also states that, "The state shall strive to promote the welfare of the people by securing and promoting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of national life".

All the Five Year Plans have protected the interest of workers. The National Commission on Labour was introduced in 1960-69. It has dealt with labour problems most comprehensively.

Welfare service are divided into two groups – (a) Welfare services within the premises of the factory (intra-mural) such as – drinking and washing facilities, bathing, creche, canteen, rest room, shelter, prevention of fatigue and safety devices and (b) Welfare amenities outside the establishment (extra-mural) include social security measures like social insurance, social assistance, recreation, sports, workers' education, etc.

It also includes, cooperative credit societies transportation, housekeeping. Scope of

labour welfare takes care of workers' life from cradle to grave as employees' state insurance scheme provides medicine to a worker child and provides funeral benefit to a worker after his last minutes in this world. Scope of labour welfare includes statutory and non-statutory welfare amenities which are also increasing day-by-day and in most of workers' welfare is by and large acceptable to society.

On the whole labour welfare aims at minimizing stress and strains of industrial workers. It observes that workers get clean and neat environment of work. They should get safe working conditions with minimum hazards of work life. They should be able to live a life with dignity, status and self-respect. Scope differs from industry-to-industry and country-to-country.

As per 1981 census, women workers constitute about 19 per cent of the total workforce. Out of 45 million a small fraction of about 2 million women workers were employed in the organized sector. They were not covered by any protective labour legislation.

Majority of women are employed in cotton textile, bidi making, garment industries, rice mills, tobacco cutting, Cashewnut, matches, construction work, plantations, and household and small-scale industries. On account of scientific and technological development of the country, there is an increase in the employment of women in electronics industries.

The scope of Labour Welfare is very broad because it covers different industries and activities.

Conducive working environment helps to improve efficiency of workers and includes proper lighting, temperature, ventilation, safety,

sanitation, transportation, cleanliness, seating arrangement and canteen facilities. Workplace sanitation and cleanliness is very important for making workplace helpful for workers to work.

Following activities are important to make it conducive for working:

- Proper ventilation using cross windows and doors, adequate lighting, controlled temperature, regular cleanliness, seating/standing arrangements for working, etc.
- Proper safety measures for lift, elevators, ropes, cranes, electric and dangerous operating.
- Sufficient urinals separate for gents and ladies, lavatories and bathing facilities with regular proper cleaning.
- Proper gardening with watering facilities and cleanliness of surrounding regularly.
- Pure drinking water facilities with purification and cooling facilities.
- Well maintained canteen services with good quality of food at nominal rates.

Health is wealth. To maintain good health of the workers, the required health facilities should be maintained up to required standard. It includes the other facilities like:

- Health centre for regular check-up for workers and their families should be provided within factory or nearest place.
- Availability of ambulance service at telephone call itself should be provided in case of emergency.
- Free and regular medical check-up of workers and counselling regarding health and diet to workers.

- d. Availability medical staff and of doctors inside the factory for emergency.
- e. Welfare facilities for women and children such as – crèches, checking for pregnancy, etc.
- f. Suitable sports and recreation facilities in the premises.
- g. Schooling, vocational training facilities and library services.

3 Important Concepts:

The concept of 'Labour welfare' is flexible and elastic and differs widely with times, regions, industry, country, social values and customs, the degree of industrialization, the general social economic development of people and political ideologies prevailing at particular moments. Labour welfare can be described in terms of three dimensions namely the holistic welfare initiatives, social and relative welfare programs taken by the organization.

1. Holistic Concept of Labour Welfare: The "holistic" concept of labour welfare can be described as the achievement of desirable state of existence involving physical, mental, moral and emotional well-being of the working class. One case could be cited here to illustrate holistic labour welfare.

In the Peenya Industrial Area of Bangalore, the Peenya Industrial Association (PIA) which is a professional body/association comprising of the membership of almost all big/large, medium/small enterprises in the area had catered all feasible initiatives in the Peenya area so as to improve the quality of work life of the enterprises working in this part of the city of Bangalore.

This includes conducting special training and induction programs for workers from various expertise and capabilities, counseling programs, entrepreneurial development programs, providing financial assistance to sick units and needy workers, extending insurance schemes and facilitating loans to needy employees, improving the condition of the roads, drainage, lighting of the roads (done in association with BESCOM and the state Government authorities) and also ensuring the preservation of the greenery of the area.

2. Social Concept of Labour Welfare: The social concept of labour welfare involves the wellbeing of an individual and the harmonious relationship established with the community and even his/her own family, working groups, superiors, subordinates etc.\
3. Relative Concept of Labour Welfare: Labour welfare could be considered as a more or less relative term; relative to the time, place and even the individual(s) concerned. Hence taking this into consideration labour welfare should be described in terms of a dynamic and flexible concept. Thus the concept of labour welfare may vary from place to place, industry to industry and even country to country.

Aims and Objectives Labour welfare aims at total development of workers personality based on humanitarian grounds. It aims at helping the needy, the poor and the most deserving community. Major objective of labour welfare is to minimize exploitation of workers. Management wants efficient, productive, hardworking, sincere and law abiding workmen, which can be attracted by providing liberal welfare measures. Such

measures also improve industrial relations in the industry.

From various objectives are to:

- (1) Provides social comfort to employees.
- (2) Support overall improvement of employees.
- (3) Provide financial support indirectly to the employees.
- (4) Contribute in developing sense of responsibility and belongingness among employees.
- (5) Improve working conditions at the workplace for employees.
- (6) Maintain and retain the existing workforce.
- (7) Reduce rate of absenteeism from work and labour turnover from job.
- (8) Improve lives of employees comfortable and happy.
- (9) Improve productivity and efficiency of employees at workplace.
- (10) Provide healthy and proper working conditions.
- (11) Ensure betterment of employees and families and society as a whole.

The prominent features of labour welfare are as follows:

1. Addition to wages and salaries – Welfare measures are undertaken in addition to regular wages and other economic benefits provided to the workers under legal provisions and collective bargaining.
2. Functions – Labour welfare programme includes various services, facilities and amenities provided to workers for improving

their health, efficiency, economic betterment and to enhance social status of the employees.

3. Dynamic – Labour welfare is dynamic in nature. It varies from country to country, region to region and organisation to organisation. Labour welfare activities depend upon the need of the workers, their social status, and social class and so on.
4. Flexible – Labour welfare is a flexible and ever changing concept as new welfare measures are added from time to time to the existing measures. The needs of work force changes with time and the changing social environment.
5. Voluntary and/or mandatory – Some labour welfare measures are provided by laws and mandatory, while some are voluntarily provided by the organisation for betterment of the employees. Welfare measures may be introduced by the employers, government, employees or by any social or charitable agency.
6. Purpose – The basic purpose of labour welfare is to improve the social life as well as work life of the work force.

Objectives based upon certain principles:

- (a) Principle of Integration or Coordination – Welfare programmes cannot be segregated. They cannot be taken up part-by-part. It is a whole programme. For example, health and welfare should cover up all the aspects of health and hygiene, physical, social and moral hygiene.
- (b) Principle of Association – Any welfare programme meant for the development of

workers' community should associate workers with the planning and execution of the programme. Workers should be associated for conducting activities.

- (c) Principle of Responsibility – Workers should be incorporated and they should be hold responsible for the activities aiming at workers' welfare. For example, workers participate in safety committees, sports committees, canteen committees, etc
- (d) Principle of Accountability – Every programme, every person and every activity should be answerable. Welfare programme are socially audited and evaluated. Successful programme are retained Weaker programme are straightened
- (e) Principle of Timeliness – Timely help is a valuable help. A stick in time saves nine. When a worker needs economic assistance for trading a sick child or for building a house, there should be reasonable lapse of time but beyond a limit he can't wait. Appropriate action begins taken for welfare might serve the purpose. In certain circumstances of emergency, delay in assistance means denial of human value and justice.

Labour Welfare are all meant for in-creasing labour productivity through all-round de-velopment of labour. By improving industrial re-lations, labour welfare measures contribute immensely towards creating an environment in which management with the full co-operation of workers can execute the plans and programmes of the organisation for realisation of its ultimate goals. Improvement of Industrial Relations: Labour Welfare measures are so comprehensive that they satisfy workers, if properly implemented. This satisfaction on the part of workers is a great

stim-ulus for the industrial relations to improve. When workers are convinced that adequate measures have been taken to improve their work environ-ment and their conditions of service, then they naturally repose confidence in the management and thus it helps maintenance of industrial peace. Creation of Permanent Labour Force:

Well- adopted labour welfare measures restrict labour mobility. Workers generally feel reluctant to leave an organisation where their welfare is sin-cerely looked after. This attitude that welfare measures create helps the creation of permanent labour force which is important for an organisa-tion to pursue plans and programmes on a continu-ous basis.

Increase in General Efficiency and Income of Workers: The comprehensive welfare measures as-suring workers good accommodation, proper health-care, suitable work environment make the workers contented. Their contentment is a great in-ducement for them to work more. They become more efficient as they are not worried about their primary needs. Since their productivity increases, they earn more; their income increases. Enhancement of the Morale of Workers: Labour welfare measures act as a booster to the mo-rale of the workers. Workers with better ameni-ties of life shun many of their vices and offer willing co-operation to management. This is a great benefit for the organisation.

Importance of Development Labour Welfare measures make the workers feel that they are one with the organisation. Management thinks so much for them, does so much for their welfare that they cannot isolate themselves from the organisation – they feel oneness with the

or-organisation. This feeling that they have some stake in the organisation will help restore industrial peace. It will enhance their devotion to the job and thus the enterprise, as a whole, will be benefitted. Change in Outlook of Employers: The change in the dealings of the workers consequent upon the introduction of labour welfare measures make the employers satisfied with them. Thus, there is a change in the outlook of the employers towards labour; a cordial relation is set up and the work environment improves considerably. When the employers find the workers willing to work and devote themselves to the development of the or-organisation, they do not even hesitate to allow them to participate in management.

Improvement of the Moral and Mental Health of Workers:

Welfare measures include such measures as would prevent the workers from indulging in vices such as drinking, gambling etc. and thus their moral and mental health improves contributing overall improvement in the health of the or-organisation and society. Benefit to the Society:

Besides providing economic benefits to workers, labour welfare measures extend to workers various facilities that have direct bearing on their better mode of living. Because of medical benefits extended to them, the workers enjoy better health and infant mortality among the workers declines.

The workers feel happier and the society as a whole is benefitted with people having better standards of living and better equipped with more purchasing power to contribute to the general welfare of the country in general and the society in particular.

Labour Welfare – Qualifications and Functions of Labour Welfare Officer

A welfare officer to be appointed should possess-

- (i) a university degree;
- (ii) degree or diploma in social sciences, social work or social welfare from any recognised institution;
- (iii) adequate knowledge of the language spoken by the majority of the workers in the area where the factories, mines and plantations are situated.

The National Commission on Labour has stated that, “laws were made to ensure that the managements appointed a person exclusively to look after the welfare of their workers and help them in discharging their statutory obligations in respect of welfare measures. Welfare Officers should form part of the administration in order to discharge their responsibilities effectively. Therefore, the eligibility of a Welfare Officer must be ensured before his appointment. The Welfare Officer should not be called upon to handle labour dispute on behalf of the management.”

The Committee on Labour Welfare, after going through the views expressed by the State Governments, public sector undertakings, private employers’ organisations, workers’ organisations and eminent persons in the field of relations and on the role and status of welfare officer, recommended that-

“The management should designate one of the existing officers to their personnel department as welfare officer to fulfill the purpose of the law. The management should ensure that only such officers of the personnel department are designated to look after the welfare activities as are properly qualified to hold these posts and have aptitude for welfare work.”

Functions of Labour Welfare Officers:**(a) Supervision of:**

- (i) Safety, health and welfare programmes; housing, recreation, and sanitation services;
- (ii) Looking after the working of the joint committee;
- (iii) Grant of leave with wages; and
- (iv) Redressal of workers' grievances.

(b) Counselling Workers on:

- (i) Personal and family problems;
- (ii) Adjusting to work environment; and
- (iii) Understanding rights and privileges.

(c) Advising the Management on Matters of:

- (i) Formulating welfare policies;
- (ii) Apprenticeship training programmes;
- (iii) Meeting statutory obligations to workers.
- (iv) Developing fringe benefits; and
- (v) Workers' education and use of communication media.

(d) Establishing Liaison with Workers to:

- (i) Understand the various limitations under which they work;
- (ii) Appreciate the need of harmonious industrial relations in the plant;
- (iii) Interpret company policies to workers; and
- (iv) Persuade workers to come to a settlement in the event of a dispute.

(e) Establishing Liaison with the Management to:

- (i) Appreciate the workers' viewpoint on various matters;

- (ii) Intervene on behalf of the workers in matters under the consideration of the management;
 - (iii) Help different department heads to meet their obligations;
 - (iv) Maintain harmonious industrial relations in the plant; and
 - (v) Suggest measures for the promotion of the general well-being of workers.
- (f) Working with the Management and Workers to:**
- (i) Maintain harmonious industrial relations in the plant;
 - ii) Arrange a prompt redressal of grievances and speedy settlement.

Conclusion

Labour and their welfare are very legitimate concerns for any Government of any country whether developed, undeveloped, underdeveloped or developing. No economic development of a country or the maintenance of the status quo of the economic development of any country can be conceived of without thinking about the workers of the country.

In India, the colonial economy had prevailed for about two centuries. With the attainment of Independence, the planned economy has been started, industrialisation of the country. The National Government could not remain a passive onlooker of what had been happening in the industrial world.

The human resource in industrial organisations re-ceived attention of the Government. The Na-tional Commission on Labour (1969) was formed and its recommendations were based on the find-ings of

the committee on labour welfare. The Committee felt that the statutory welfare activities had not been properly and adequately provided, except in units managed by progressive employers. The Committee made a large number of recommendations which included, amongst others, the provision for crèches, canteens, periodical medical examination, creation of the General Mines' Welfare Fund, extension of the coverage of Plantations Labour Act, extension of welfare benefits to contract labour, opening of more fair price shops for workers, setting up of consumers' cooperative societies, statutory and tripartite welfare boards etc. The provisions in the various legislations for the welfare of the workers should be translated into action with all sincerity. The provisions in the Factories Act, for instance so many benefits were implemented. A National Museum of Industrial Health, Safety and Welfare is of great significance. A larger number of labour welfare centres should be set up.

The Welfare Officers should have direct link with workers. More Welfare Funds should also be set up and, finally, trade unions should play a role truly in the interest of the workers. By depriving labour of their legitimate rights and their rights to live like human beings, no state can aspire to be a Welfare State.

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PROBLEMS OF MIGRATION

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Abstract

Migration in India has received increased scholarly attention in the past forty years, assisted by additional categories of data collected through the National Census. Considering the volume of both internal and international migration, the Indian population is relatively immobile. Most movements occur locally; 60 percent of internal migration is rural-rural on an intra-district level, consisting primarily of women moving with their husbands after marriage. Next in importance is the rural-urban migration of males seeking economic gain. The few studies done on migrants' characteristics show migration to be highly selective of age, sex, marital, education, occupation and caste. The specific role of poverty in causing migration is still under debate. Key areas for further research include a greater focus on immobility; the social and demographic consequences of migration on sending and receiving communities; and the social, economic and demographic behavior of the migrants.

Introduction:

Depending on the goal and reason for relocation, persons who migrate can be divided

into three categories: migrants, refugees, and asylum seekers. Each category is defined broadly as the mixed circumstances might occur and motivate a person to change their location.

As such, migrants are traditionally described as persons who change the country of their residence for general reasons and purposes. These purposes may include the search for better job opportunities or healthcare needs. This term is the most generally defined one as anyone changing their geographic location permanently can be considered migrants.

Types of migration:

Voluntary and forced migration:

Migration is usually divided into two categories: *voluntary migration* and *forced migration*.

The distinction between involuntary (fleeing political conflict or natural disaster) and voluntary migration (economic or labour migration) is difficult to make and partially subjective, as the motivators for migration are often correlated. The World Bank estimated that, as of 2010, 16.3 million or 7.6% of migrants qualified as refugees. This number grew to 19.5

million by 2014 (comprising approximately 7.9% of the total number of migrants, based on the figure recorded in 2013). At levels of roughly 3 percent the share of migrants among the world population has remained remarkably constant over the last 5 decades.

Voluntary migration

Voluntary migration is based on the initiative and the free will of the person and is influenced by a combination of factors: economic, political and social: either in the migrants' country of origin (determinant factors or "push factors") or in the country of destination (attraction factors or "pull factors").

"Push-pull factors" are the reasons that push or attract people to a particular place. "Push" factors are the negative aspects of the country of origin, often decisive in people's choice to emigrate and the "pull" factors are the positive aspects of a different country that encourages people to emigrate in search of a better life. Although the push-pull factors are apparently diametrically opposed, both are sides of the same coin, being equally important. Although specific to forced migration, any other harmful factor can be considered a "push factor" or determinant / trigger factor, such examples being: poor quality of life, lack of jobs, excessive pollution, hunger, drought or natural disasters. Such conditions represent decisive reasons for voluntary migration, the population preferring to migrate in order to prevent financially unfavorable situations or even emotional and physical suffering.

Forced migration

There exist contested definitions of **forced migration**. However, the editors of a

leading scientific journal on the subject, the Forced Migration Review, offer the following definition: Forced migration refers to the movements of refugees and internally displaced people (displaced by conflict) as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects. These different causes of migration leave people with one choice, to move to a new environment. Immigrants leave their beloved homes to seek a life in camps, spontaneous settlement, and countries of asylum.

By the end of 2018, there were an estimated 67.2 million forced migrants globally—25.9 million refugees displaced from their countries, and 41.3 million internally displaced persons that had been displaced within their countries for different reasons.

Cause and Effects of Migration:

Migration is the movement of people from one permanent home to another. This movement changes the population of a place. International migration is the movement from one country to another.

People who leave their country are said to emigrate. People who move into another country are called immigrants. The movement of people into a country is known as immigration.

Every year some people leave the UK and move abroad. At the same time some people will move into the UK. Immigrants add to the total population and emigrants are subtracted from the total.

Sometimes people just move from one region to another within the same country. In many developing countries, large numbers of people

have moved from the countryside to the cities in recent years. This is called rural to urban migration.

Migration is a way to move from one place to another in order to live and work. Movement of people from their home to another city, state or country for a job, shelter or some other reasons is called migration. Migration from rural areas to urban areas has increased in past few years in India.

Impacts of Migration:

Migration is becoming a very important subject for the life of cities. Many opportunities and attraction of big cities pull large numbers of people to big cities. Migration can have positive as well as negative effects on the life of the migrants.

Positive Impact

- ✍ Unemployment is reduced and people get better job opportunities.
- ✍ Migration helps in improving the quality of life of people.
- ✍ It helps to improve social life of people as they learn about new culture, customs, and languages which helps to improve brotherhood among people.
- ✍ Migration of skilled workers leads to a greater economic growth of the region.
- ✍ Children get better opportunities for higher education.
- ✍ The population density is reduced and the birth rate decreases.

Negative Impact

- ✍ The loss of a person from rural areas, impact on the level of output and development of rural areas.

✍ The influx of workers in urban areas increases competition for the job, houses, school facilities etc.

✍ Having large population puts too much pressure on natural resources, amenities and services.

✍ It is difficult for a villager to survive in urban areas because in urban areas there is no natural environment and pure air. They have to pay for each and everything.

✍ Migration changes the population of a place, therefore, the distribution of the population is uneven in India.

✍ Many migrants are completely illiterate and uneducated, therefore, they are not only unfit for most jobs, but also lack basic knowledge and life skills.

✍ Poverty makes them unable to live a normal and healthy life.

✍ Children growing up in poverty have no access to proper nutrition, education or health.

✍ Migration increased the slum areas in cities which increase many problems such as unhygienic conditions, crime, pollution etc.

✍ Sometimes migrants are exploited.

✍ Migration is one of the main causes of increasing nuclear family where children grow up without a wider family circle.

Advantages and disadvantages of migration:

Migration can bring advantages and disadvantages to the country which is losing people and also to the host country.

Country losing people

Advantages	Disadvantages
Money sent home by migrants	People of working age move out reducing the size of the country's potential workforce
Decreases pressure on jobs and resources	Gender imbalances are caused as it is typically men who seek to find employment elsewhere. Women and children are left
Migrants may return	'Brain drain' if many skilled workers leave

Host country

Advantages	Disadvantages
A richer and more diverse culture	Increasing cost of services such as health care and education
Helps to reduce any labour shortages	Overcrowding
Migrants are more prepared to take on low paid, low skilled jobs	Disagreements between different religions and cultures

In addition, there are a number of obstacles that the migrant may need to overcome, including:

- ♦ unemployment in new country
- ♦ racism and cultural differences
- ♦ language barriers
- ♦ lack of opportunities

Conclusion:

Migration is defined as the regular movement of animals each year between separate breeding and wintering grounds. There are many different types of migratory behavior, ranging from completely sedentary populations to populations that are completely migratory (obligate migrants).

There are three kinds of natural selection that can cause evolutionary change: directional selection, disruptive selection and stabilizing selection.

The study of Darwin's finches illustrates how rapidly natural selection can result in a change in phenotype. These are the Sun compass, the star compass and the magnetic compass. The mechanisms used by birds to orientate during migration are still largely unknown and are currently the subject of ongoing research.

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UNIFIED PAYMENT INTERFACE (UPI): A REVIEW

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ABSTRACT

When Government of India announced demonetization, there was huge need of currency notes in economy but government was not able to fill the gap and also Indian government wanted to promote cashless transactions. UPI is introduced by National Payments Corporation of India (NPCI) for transferring funds using Virtual Payment Address (a unique ID provided by the bank) and is regulated by the (RBI) Reserve Bank of India which provides the facility of instant fund transfer between two bank accounts online through payment apps. Digital transactions by UPI have been made very easy. The UPI service is available 24x7; it is not like RTGS and NEFT which doesn't works on holidays and non-banking hours. This will bring tremendous efficiency in the system and help India become a cashless economy. This paper highlights the UPI's benefits, working in detail.

Keywords: UPI, Cashless, demonetization, benefits.

INTRODUCTION:

Digital Finance refers to arrangement of some blend of money related and installment benefits that are conveyed and oversaw utilizing portable or Web advances and a system of specialists. As per the **World Bank (2015)**, computerized money related administrations allude

to the utilization of advanced innovations (web, versatile correspondence innovation) to get to monetary administrations and execute budgetary exchanges. Thus, digital financial services generally refer to the far-reaching technologies available to perform financial services from a widespread range of providers to an extensive category of recipients. This is possible by use of digital remote means including e-money, mobile money, card payments, and electronic funds transfers (**Asian Development Bank, 2016**). Digital Financial Services (DFS) are basically about sparing cash, getting to credit and protection, and performing exchanges through advanced channels like cell telephones, cards, PCs, tablets etc. Digital financial payment products allow users to access funds from far-flung business people, relatives and friends during moments of crisis, reducing the likelihood that they will fall into poverty, to begin with.

Digital Financial Literacy is having the knowledge, acquired skills and developing necessary habits to effectively use digital devices to for financial transactions. This intersects with an individual's basic literacy levels and the individual's ability to use digital devices/technology. The first dimension in Digital Financial Literacy is knowledge of digital financial products and services, which captures the basic understanding of digital financial products and

services. Individuals should be aware of the existence of non-traditional financial products and services provided through digital means such as the internet and mobile phones. These services generally fall into four major categories, although there are overlaps:

- 1) Payments: Electronic money, mobile phone wallets, crypto assets, remittance services;
- 2) Asset management: Internet banking, online brokers, robo advisors, crypto asset trading, personal financial management, mobile trading;
- 3) Alternative finance: Crowdfunding, peer-to-peer (P2P) lending, online balance sheet lending, invoice and supply chain finance, etc.; and
- 4) Others: Internet-based insurance services, etc.

Digital financial inclusion refers to digital access to and use of formal financial services by excluded and marginalised sections of society. To serve this purpose, the services introduced are known as Digital Financial Services (DFS). These are designed to suit customers' needs and are delivered responsibly at a cost which is both affordable to customers and sustainable for providers. There are three key components of any such digital financial services: a digital transactional platform, retail agents, and the use by customers and agents of a device, usually a mobile phone, to transact via the platform. It's a means by which unbanked population is increasingly gaining access to financial services through digital channels. Banks, microfinance institutions, mobile operators, and third party providers are leveraging mobile phones, point-of-sale devices, along with networks of small-scale

agents, to offer basic financial services at greater convenience, scale and lower cost than traditional banking allows. The major types of DFS discussed in this handbook are as follows: [1] Cards, [2] USSD, [3] AEPS, [4] UPI and [5] e-Wallet [6] Others.

UPI: Unified Payments Interface (UPI) is a system that powers multiple bank accounts into a single mobile application (of any participating bank), merging several banking features, seamless fund routing & merchant payments into one hood. It also caters to the "Peer to Peer" collect request which can be scheduled and paid as per requirement and convenience. Unified Payments Interface (UPI) is an instant real-time payment system developed by National Payments Corporation of India (NPCI) facilitating inter-bank transactions. The interface is regulated by the Reserve Bank of India and works by instantly transferring funds between two bank accounts on a mobile platform. As of March 2019 there are 142 banks live on UPI with a monthly volume of 799.54 million transactions and a value of ¹ 1.334 trillion (US\$19 billion). UPI witnessed 1,029.44 crore transactions until August 2019. The mobile-only payment system helped transact a total of ¹ 17.29 lakh crore (US\$240 billion) during the 37 months of operation starting from 2016. NPCI conducted a pilot launch with 21 member banks. The pilot launch was on 11th April 2016 by Dr. Raghuram G Rajan, former governor, RBI at Mumbai. Banks have started to upload their UPI enabled Apps on Google Play store from 25th August, 2016 onwards.

The objective of Unified Payments Interface (UPI) is to provide connectivity among various banks. Using a UPI based

application, customers can perform financial transactions. The UPI platform delegates an exclusive UPI ID for a given user's bank account. The user should frame-up a Personal Identification Number namely (MPIN) while setting up the application. While executing a transaction both the sender and receiver should have UPI IDs set. Additional bank details such as bank account number, branch IFSC code are not required. The UPI platform only needs UPI ID and MPIN as two-factor validation for making transactions. The two-factor authentication enables the UPI based transactions safe and secure. NCPI's BHIM application and Google's Google Pay are some applications which make use of the UPI platform in India.

LITERATURE REVIEW:

Since the dawn of human civilization, payments systems have driven progress. Arguably, the start of 'society' as we know it can be traced back to the first set of payments ever made. Man would hunt beast for food and trade it for clothing. As civilization progressed, simple barter became passé and new payments systems emerged, promising improved speed and ease of use. And so we moved from barter to cowry shells to gold to currency. The advent of computers marked the beginning of digital transactions, and a new infrastructure soon emerged to support digital payments. As our payment solutions evolved, so did our societal structures — from an era where everyone was equal in a community to a society torn apart based on level of access to the formal economy. India is one such land of economic extremes. It is in this context that one must understand the payments infrastructure in India. And it is this

context that makes the current payments innovation in India so revolutionary. In a short span of time, the Indian government has catapulted the country's payments infrastructure into one of the most advanced, innovative, and financially inclusive platforms in the world.

- ❖ UPI has followed the footsteps of the world in adopting a real-time retail payment system for both credit and debit. UPI can be compared to similar technologies like Fast and secure transfer (FAST) in Singapore and the Faster payment system in the United Kingdom. UPI is unique because it leverages the growing usage of smartphones and inter-operability across the banking system at a national level for 24/7 real-time 'collect' and 'pay' service (Hota, 2016).
- ❖ UPI has enabled Bank account holders to send and receive money from their smartphones with a single identifier like mobile number, virtual payment address or QR code without entering the bank account details (Thomas & Chatterjee, 2017). This is quite in contrast with IBAN, which is currently used in Europe.
- ❖ Puneet Kaure.al (2020) utilises diffusion of innovation theory to uncover that relative advantage, intricacy, compatibility and observability are connected with more noteworthy expectation to utilize and recommend m-wallets. The study also found that intents to utilise as well as recommend m-wallets did not contrast as far as their drivers.
- ❖ Wondwossen Jerene and Dhiraj Sharma (2019), In their review indicate the factors that

- regulate the bank customers' purpose to adopt e-finance in Ethiopia.
- ❖ Li-Ya Yan et.al. (2020) study claims to discover the critical predecessors that impact the m-payment adoption purpose particularly about the m-payment that uses the Quick Response (QR) code technology.
 - ❖ PK Senyosa and Ellis L.C. Osabutey (2019) have examined about mobile money—a version of fintech innovation that enables financial transactions through mobile devices.
 - ❖ Xiaogang Chen et.al. (2020) reveals that consumers work within a rational decision-making pattern when making MPS adoptions.
 - ❖ The paper by Xiang Gong et.al. (2020) summarizes CNEs in the mobile payment context and scrutinizing the relations between CNEs, brand equity, and consumer loyalty.
 - ❖ Brijesh Sivathanu(2017), in his article investigates about the consumers usage of digital payments systems during the time of Demonetization.
 - ❖ Pragya Chawla et.al. (2019) attempts to identify how aware people are about the Unified Payment Interface and how they choose their mode of digital payment.
 - ❖ Divya Anand and Murali Mantrala(2018) reviews the beginning of the fintech challenge to traditional banks taking an overlook on the marketing as a key strategy with an understanding on millennial lifestyles.
 - ❖ Raja Sarkar and Dr.Sabyasachi Das (2018) discover the effect of digitalization from both buyers and sellers point of view and understands the status and the pitfalls of digitalization in financial transactions in India.
 - ❖ Somanjoli Mohapatra (2017) incorporates the examination investigation of various UPI Apps. This study enables the bank client to send and collect money progressively with simply an e-mail, both for person-to- person payments and Business to Consumer collect.
 - ❖ The article by Nidhi Singh et. al., (2017) shows the effect of customer's view point, contentment and preference on the usage percentage of mobile wallets in India.
 - ❖ The study BalakrishnanMahadevan (2019) distinguishes that near 90% of the organizations in India are utilizing electronic payments with RTGS and NEFT being the two most conspicuously utilized electronic payment alternatives. The examination likewise distinguished that a check takes 6.6 days on a normal for assortment.
 - ❖ Nidhi Singhaet. al., (2020) utilises conceptual model to provide significant insights and novel ways like usage of social media, to amount user's behavioral intention to use mobile wallet.
 - ❖ Rahul Gochhwal (2017) examines via empirical and theoretical approach, the technology behind Unified Payment Interface concentrating on its design and security systems.
 - ❖ National Payments of India (2019) is encouraging online payments. An architecture system and a set of standard Application Programming Interface is proposed by The Unified Payments Interface. UPI expects to simplify and give a single interface across all NPCI frameworks, accordingly making interoperability and superior customer experience.

DISCUSSION

The Unified Payment Interface is a smartphone-based, real-time interbank payment system capable of transforming and universalizing digital payments. It is a new age payment system that was established in India. UPI has been significant and proved better in terms of cost, settlement times, ease of use for consumers, and security (Gochhwal, 2017). The idea of UPI was so unique and revolutionary that within 12 months of its launch, more than 20 million users had downloaded various UPI based applications (Gochhwal, 2017). This helped not only the consumers but also multiple startups and financial institutions to grow in this newly established market.

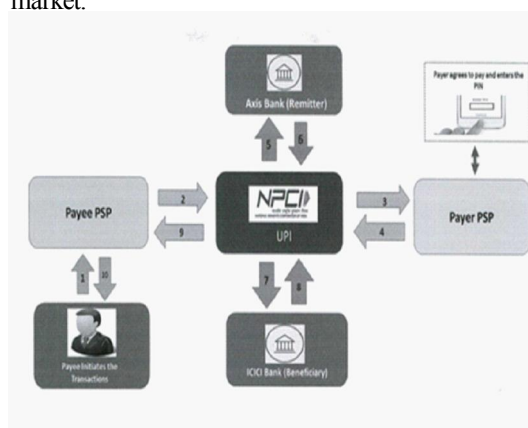


Figure 1: Person collecting funds using the UPI application (Hota, 2016)

The working of the Unified Payment interface can be shown in figure.1.

As India focuses on the biggest digital transformation in recent history, Union Budget 2017 had a section on Promoting Digital in the budget speech apart from Policy Provisions in the Union Budget to impact these changes. With this deep focus, it's a necessary imperative to empower every

citizen with the information and knowledge necessary to join the revolution and help India progress along the path of a Less-cash economy.

Digital financial literacy (DFL) is likely to become an increasingly important aspect of education for the Digital Age. The development of the labour economy means that individuals will become more responsible for their own financial planning, including for retirement. Consumers will need to have increasing financial sophistication to make effective use of financial technology (fintech) products and avoid fraud and costly mistakes. G20 countries need to agree on a standardized definition of digital financial literacy, design tools to assess it, and develop strategies and programs to promote digital financial education, including special programs for vulnerable groups. UPI is a system for instant, electronic payments through user's smart phone. It is an advanced version of Immediate Payment Service (IMPS) which was used to transfer money between bank accounts. Like IMPS, UPI will facilitate round-the-clock funds transfer service. It authenticates the identity of the user like a debit card does using the phone as a tool instead of a separate card. It works 24x7, 365 days.

The bank, merchants, and consumers are the patron users of the UPI. With existing arrangement, the banks can provide a safe and secure means of making transactions to its customers. It will remove the infrastructure expenses. The concept of a unique transaction number helps banks to locate any fraudulent transactions immediately. With the smart phones making transactions is made effortless, reducing the time to commute to the respective bank branches. The UPI service provides 24hours

service availability. The users shall make financial transactions instantly with a single application. There is no requirement for installing multiple bank applications. The sender requires only UPI ID of the receiver for the transaction. There is no need for sharing of extra information.

UPI based applications are not similar to electronic money wallets. Users need not add money into the application for transactions. The applications don't entertain to add money. The application only behaves as an access for transactions. The UPI helps the vendor in many fund collections from customers. Many payment options are not required. The UPI enables the merchants to receive money from the customer of any bank. The risk of storing customer's financial information is very less. Even when customers don't have money, credit or debit cards they can make transactions without any trouble. It acts as a big-time solution to the Cash on Delivery (COD) collection issue particularly in the case of E-Commerce. The objective of UPI is to provide financial inclusion in the country. It enables in reducing the cash-based economy and promotes digital economy in India. Encouraging Digital Literacy in the country is means to promote UPI in India

The Ecosystem of UPI is embraced by three key players (Thomas & Chatterjee, 2017)–

- i. Payment Service Providers — They act as a bridge between the payer and the payee.
- ii. Banks — They give the underlying accounts for the payer and the payee
- iii. NPCI (A government body) — They stand as a central point controlling the virtual payment address influencing the credit and debit transactions

This permits everyone in the ecosystem to be a part of user transactions. This kind of ecosystem helps financial organizations, banks and is monitored by the government body as well. One of the benefits of using UPI is that it has made digital transactions as easy as sending emails or text messages. The service is available round the clock, it is unlike the customary methods wherein transactions do not happen during holidays or non-banking hours (Kakade & Veshne, 2017).

Some of the key objectives of UPI are as follows (Kakade & Veshne, 2017) –

- i. Instant payments via smartphones and the internet.
- ii. Safe, hassle free and convenient payment service to both sender and receiver
- iii. It has permitted banks and other users to create and provide an outstanding customer experience to make electronic payments safer and more convenient. thus, it's a neutral medium for everyone involved in the UPI ecosystem.
- iv. It helps in the growth of E-commerce and other trading involved in it.
- v. Virtual payment addresses, single-click double-factor authentication, use of payer's smartphone for secure credential capture, etc. are some of the important features.

Benefits of the UPI:

UPI has made the prevailing payments process easier, stabilized, its authentication mechanism is summarized in the following diagram. By supporting the growing intelligence of mobile phones as the customer user interface / merchant POS, and by using virtual addresses instead of

physical cards to cutting both cost of acquisition and issuing infrastructure, UPI eventually reduces costs, showcasing it as one of the most affordable payment systems in the globe. In a nutshell, UPI paves way to a unified, secure, “form independent”, and affordable user interface for payments. UPI has replaced itself instead of the use of the customary payments system of using hard cash.

- 1) UPI eliminates the need to share User’s name, bank account number, IFSC code, or bank branch.
- 2) UPI also eliminates the use of physical tools like debit cards.
- 3) No need to use multi-step processes like net-banking, which are prone to phishing due to insecure frameworks.
- 4) Very simple application and can be used by anyone.
- 5) Instant and secure authentication and can be initiated anywhere.
- 6) Opens up the pathway for a completely cashless digital society.
- 7) Can be used to send a request for money, like an invoice.
- 8) Customers can also use UPI to make online payments of utility bills and school fees.

IDENTIFICATION OF RESEARCH GAPS:

1. The past studies have highly ignored consumer behavior theory which is important variable to understand customer satisfaction and customer acceptance of technology which helps banks to effectively manage the customers and improve business performance.

2. The data collected from existing researches were exclusively from the bank customers who have good knowledge in financial technology. Data collection from non-technology users is ignored. It is very important to have a wider view on the issue by extending the study to groups and user population who have lesser knowledge on the topic. Thus stakeholder mapping needs to be wisely done considering financial transactions and Banks point of view.
3. The previous studies have given priorities into developing economies. Therefore the policy recommendations and suggestions might not be applicable to developed countries due to social eccentricity. Thus a wider cross cultural study is recommended in future. There is not much research attention given in the past on studying the impact of M- payments in the Indian context and Indian Banks which are the need for the hour as the country’s banking industry have already transformed to digitalization.
4. The findings from the existing studies have considered either on the present or past condition for the banks; they also resulted in empowering banks and ignored customers. As the technological innovations disrupting financial management processes, studying the ‘customer adoption of technology and its impact in banks performance and vice versa’ is an important research direction which will result in beneficial for the future of commerce in banking.
5. The previous studies and their conclusions were exclusively focused on positive effects only. Negative effects such as various types of risks (social, time loss, performance and

- psychological) and technological threats (hacking, cyber frauds, data security and privacy) of the people using new technology is ignored.
6. Existing researches proved UPI to be the most progressive payment system, however it ignores to examine, how people with no smartphone utilise UPI or how people don't have access to technology will be adopted to this change.
 7. The previous researches were made mostly theoretical or conceptual only. More empirically established research are lacking in the view of UPI and its impact on customers and Banks.

CONCLUSION:

This study concludes that UPI is best for cashless transactions in the scenario of demonetization. UPI is safe, secure, easy to operate and less costly than the other modes of payment. Users can transfer funds without knowing other personal banking details like bank account, IFSC code.

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ASSESSING THE NEED OF SMARTPHONE APPLICATION FOR MENTAL HEALTH LITERACY AMONG SCHOOL TEACHERS

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Abstract

Background: Mental health literacy has become an area of interest among the researchers as it has been evolving slowly for the past few decades. Teachers' psychosocial wellbeing and their awareness on Mental health related issues has gained more importance and has emerged as a thrust area for study. Research informs that lack of understanding of health information can potentially compromise an individual's ability in the process of making informed health decisions and could adversely affect their health outcomes (Sherryon Gordon Singh, Joyette Aiken, 2017). It is learnt from various study findings that there is scarcity of interventional activities for promoting Mental health among school teachers and it adds, different strategies and approaches required to reach the teaching community. In today's context of booming digital era, smartphone applications is seen as a potent means in delivering health related interventions. **Aim:** The present study aims to assess the need of smartphone application among school teachers for promoting Mental health literacy. **Methods:** To understand teachers' need and expectations, the present study employs descriptive research design to know teachers' perception on Mental health

knowledge, searching source, preferred formats of learning materials on Mental health and teachers' mobile application usage patterns. The study is done in Coimbatore-India, as a part of developmental research, across five schools comprises of Government and Private schools from where the permission was granted.

Results: Teachers' have inadequate knowledge on Mental health even though they (68% of teachers) reported high level of perception of having sufficient knowledge on Mental health and Mental illness. Preference over the digital format is high as 69% of teachers were of opinion that they prefer digital over printed formats like books. The usage of mobile application among teachers (71%) in their day-to-day life seems more and the finding informs that teachers (25%) frequently use for educational/professional purposes. **Conclusion:** The findings suggest that smartphone application can act as a potential tool for teachers in knowing about Mental health related informations by making them more accessible.

Keywords: Mental health literacy, Smartphone application, Developmental research, Mental illness, School teachers, Psycho-social wellbeing.

Introduction

For the past few decades, more interest among researchers in learning about Mental health problem of teachers (Anand SP, 1986). Study has revealed some level of Mental health problems among teachers across both genders (Priyanka Singh, 2015) and depression, anxiety and somatoform disorders are known to occur among working professionals (Shankar BR, 2006) especially for teachers. The prevalence of depression among school teachers found to be nearly twice as common as compared to the general population (Dr. Veda N. Shetageri, 2016) and women teachers with age do not differ significantly on psychosocial problems (Shaveta Sharma, 2017). Private school teachers have high level of occupational stress and burnout when compared to Government school teachers (Gopal Chandra, 2014). Many studies correlate the knowledge on health and health outcomes. There is dearth in knowledge about Mental health literacy among school teachers in particular and more studies have discussed about their psychosocial problems and its causes but not enough attention is given on teachers' knowledge on their Mental health. Mental health literacy is an evolving concept and according to Jorm A F et al 1997, who had introduced the term defined it as 'knowledge and beliefs about Mental disorders which aid their recognition, management and prevention'. Much of the existing research on Mental health literacy among teachers comes from Jorm and his colleagues in Australia (Jorm, 2000; Jorm, Christensen, & Griffiths, 2005; Jorm, Kitchener, Sawyer, Scales, & Cvetkovski, 2010). The role of schools, and specifically teachers, in the prevention, identification, and intervention of Mental health difficulties among children and

youth is essential as they are often the first to observe behaviours that indicate either the development or worsening of Mental health problems (Whitley et al 2013). Hence it is important to consider the beliefs and perceptions of teachers on Mental health related issues within a training program or in the development of training materials on Mental health.

Mobile technologies is now seen as a useful platform in delivering health behavior interventions and yet few work has been done to develop a rigorous and standardized process for designing a mobile health smartphone apps (Schnall R et al 2016). In the context of developing a Mental health literacy smartphone application, it is very important to create an user-centric application because the major reason for the failure of health information technology interventions is poor design which does not meet the requirements of the users of the technology (Kellermann, A.L et al 2013). The health literate apps have the potential to improve the quality and usefulness of health information for its users, leading to better health outcomes as the growing prevalence of digital devices and mobile health apps hold great promise for achieving universal access to authentic and reliable health information (Broderick, J et al 2014). People having lower-literacy experience more difficulty when accessing the online information (Nielsen, 2005). In counties where resources for Mental health is limited, mobile health could be utilized to deliver large-scale interventions (Weisel, K.K et al 2019). The development of digital Mental health services should be user-driven and solution-focused, including app developers, researchers and clinicians in the process (Hickey, E et al,

2015; Hsin, H et al 2016; Torous, J et al 2018). In designing the Mental health smartphone application, developmental research approach is believed to guide in creating a user-specific product as the process is participatory, iterative and hence in the need analysis phase of the study, in its initial stage it is imperative to understand the need for smartphone application among the teachers.

Study Methodology

The present study uses descriptive research design to examine and report its findings of the Need Analysis phase that is embedded within a developmental research study that primarily aims to design and develop a smartphone based application specifically for school teachers to gain knowledge on Mental health. The general objective during the need analysis phase is to assess the need of smartphone application for Mental health literacy among school teachers. Specific objectives includes, School teachers' a. perception about their Mental health knowledge b. source of search on Mental health knowledge c. preferred format of learning materials on Mental health d. purpose of usage of mobile applications.

The hypothesis of the study is, a. there is a significant relationship between the most searched source and preferred format of learning on Mental health literacy, b. there is a significant relationship exist between School Area (rural/urban) and teachers' preferred digital format for Mental health literacy. The study was conducted in five schools (Government school -02, Aided school-1, Private school-02) selected from rural and urban areas in Coimbatore- India, where the permission was granted by the school

authorities. A total of 94 school teachers from the Universe of 176, participated in the study. Survey method was employed to collect the qualitative data from teachers with the help of Self-developed form for gleaning Socio-demographic profile of teachers and a survey questionnaire- Mental Health Literacy Needs Questionnaire (content validity S-CVI based on mean is 0.93 ; Cronbach's Alpha- 0.810 for reliability) to assess teachers' Mental health literacy needs. The Statistical Package for the Social Sciences (IBM-SPSS Statistics version 21) was used to analyze the quantitative data.

Ethical Considerations

The study was conducted as part of the doctoral research and hence the objectives of the study with methodological presentation was done before the Doctoral Committee and was duly approved by its members after clarifying the study aspects in concurrence with ethical norms. After getting the permission from school authorities in Government and Private schools to conduct the study, the informed consent was sought from the teacher participants.

Study Results and Discussion

Participation of female teachers was found to be as high as 88.3 % (88) and male teachers were only 11.7 % (11). The participant teachers mean age was found to be 38.8 years with 38.3% (36) of teachers were in the age group of 26-35 years and 33%(31) of teachers were in the age group of 36-45 years, shows that majority of teachers (71.3%) working in their middle age. Similarly, the mean years of teaching experience was found to be 10.3 years with 43.6% (41) teachers having teaching experience between 6-15 years and 34% (32) teachers

having below 5 years. Community wise participation of teachers were found to be high among BC, MBC, and only 5.3% and 2.1% of teachers participated from SC, ST community shows that they are underrepresented in the study. The participation of primary and middle school teachers were 57.4% while 42.6% of teachers were from high and higher secondary school shows that there is a good representation covering across all standards. Majority of the teachers, 68.1% (64) were teaching in aided and private schools while 31.9 % (30) were in Government schools. Teachers from urban/semi-urban areas were as high as 79.8 % (75) than from rural areas 20.2% (19). The socio-demographic data shows that teachers were underrepresented in the categories like their gender, community, domicile and in school type (Government/Private) and the challenges were high in reaching them adequately. To overcome the challenges of inadequacy/ underrepresentation of categories as mention above, it is inferred that qualitative study will help us to understand varied teachers' needs and expectations better.

The study data shows, school teachers' perception on having sufficient knowledge of Mental health was found to be higher (68%). About 59% of teachers even though agree but not strongly that the knowledge on Mental health would aid them in recognizing signs and symptoms of Mental illness and similarly, 61% of teachers just agree to the fact that Mental health problems among

children and adults is on rise. Thus it is inferred that teachers' awareness level on Mental health is not adequate, they may have varied assumptions about Mental health and Mental illness and so the result can only be taken as their perception and not as their actual knowledge what they think they have on Mental health.

The study findings informs that about 69% of teachers prefer digital forms of learning materials on Mental health than printed forms like books or leaflets and 71.3 % use web sources for searching information on Mental health. Hence it is clear that the digital medium is not only the most preferred but also most sought after medium for learning purpose as the results evidently shows nearly 40% of teachers reported the use of smartphone applications more often than not, while 31% said they use it sometimes. This furthers our understanding that smartphone application can be a potential medium to reach the teaching community. It is found that 25% of teachers frequently use the smartphone application for their professional/ educational purpose, 22% for social networking while 17% for entertainment purposes. 65 % of teachers were of opinion that smartphone based applications can be used to promote Mental health literacy, while 28% of teacher were found to be neutral and this can be due to the fact that teachers are not aware of such applications in the area of health and wellbeing.

Table 1: Relationship between searched digital sources and preferred digital formats on Mental health literacy

		Searched for Mental Health Information in Internet (websites)	Preference of Mental health literacy in Digital format
Searched for Mental Health Information in Internet (websites)	Pearson Correlation	1	.330**
	Sig. (2-tailed)		.001
	N	94	94

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் கானாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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Preference of Mental health literacy in Digital format	Pearson Correlation	.330**	1
	Sig. (2-tailed)	.001	
	N	94	94
**. Correlation is significant at the 0.01 level (2-tailed).			

The Null hypothesis (H₀) is – there is no significant relationship between searched digital sources and preferred digital formats. Table 1, as presented above shows the p value 0.001 (< .05), and so the null hypothesis is rejected and it is concluded that there is a significant relationship between the searched sourced (internet/websites) and the preferred format (digital) for Mental health literacy. From the data it can also be inferred that higher the searches in digital sources, the higher the preference of digital format as means for learning on Mental health.

Table 2: Relationship between School Area and preferred digital format on Mental health literacy			
		School Area (rural/urban)	Preference of Mental health literacy in Digital format
SchoolArea	Pearson Correlation	1	.160
	Sig. (2-tailed)		.122
	N	94	94
Preference of Mental health literacy in Digital format	Pearson Correlation	.160	1
	Sig. (2-tailed)	.122	
	N	94	94

The Null hypothesis (H₀) is – there is no significant relationship between School Area (rural/urban) and preferred digital formats. Table 2, as presented above indicates the p value of 0.12 (> .05), and so the null hypothesis is accepted and it is concluded that there is no significant relationship between the School Area (rural/urban) and the preferred format (digital) for Mental health literacy.

Limitations of the Study

Though the study results shows the general perception among the school teachers, qualitative study would help further in knowing the teachers needs and their understanding on Mental health knowledge. The other major limitation of the study is, it does not cover teachers from kindergarten and residential schools and also inadequate representation of rural teachers in the study sample. The Mental Health Literacy Needs Questionnaire used in the study (however the content validity and reliability factor is met) is developed specifically to meet the study objectives along with interview schedule and hence it cannot be generalized for studies other than what it specifies.

Study Implications

The study was conducted in February/March 2019 (pre Covid-19 times) and results suggest that the digital needs for literacy among school teachers was high. As Covid-19 changed the teachers' academic life sphere, moving more into digital platforms, encouraging teachers to gain skills related

to digital literacy itself, it would be interesting to study the challenges that these digital mediums throws at teachers, as they were more passive learners during pre Covid-19 era and now suddenly becoming more active and sensitive towards the challenges they face through digital means. It seems that mobile applications has become a part of teachers' professional life making its usage not only high but more dependent on it as well. Hence, teachers' digital needs for learning and teaching has suddenly emerged as a thrust area for research and clarity on it can be attained with more representation of teachers across social and demographic profiles.

Conclusion

The study informs about the need for digital resources among the teaching community with regard to learning on Mental health. There is a huge scope for smartphone applications among school teachers as the study found that their preferred mode of learning is digital and most sought after source for gaining information is internet. It is also learnt that mobile application usage is not only high among them but also their frequent usage is for educational or professional purposes. Though it is found that teachers' awareness or knowledge on Mental health literacy is inadequate and doesn't match with their perception level but however, developing a teacher centric smartphone application will not only encourage them to learn but also will make them more accessible to Mental health knowledge by empowering them with credible sources for learning on Mental health.

Conflict of interest

The authors declare no conflict of interest.

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LAND REVENUE ADMINISTRATION UNDER RYOTWARI SETTLEMENT IN BARAMAHAL REGION

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Introduction

The permanent settlement had transformed the existing nature of zamindari and poligari establishments. The zamindari settlement, introduced throughout the Madras Province failed to large extent and hence it was hoped that the village lease system could be a boon in setting the issue of land revenue permanently. The village settlement that ravaged the country from 1808 to 1814 badly affected cultivation as well as revenue. This lease system also fell short of the expectation due to over-assessment. However, the Government, accepting the proposal of the Board of Revenue ordered the village lease settlement to be made decennial subject to permanency on the approval of the Court of Directors. The latter, distorting the advisability of any permanent system, unequivocally resolved to introduce the Ryotwari Settlement¹ as propounded by Thomas Munro. They were probably influenced by the opinion of Munro who visited Britain in 1807. Henceforth, he had the support of the Court of Directors and utilized this opportunity to remodel the land revenue administration of Madras in accordance with his own ideas.

As a result the Madras Government decided on the ryotwari mode of settlement in 1814 which had its origin in Baramahal and Salem. The Court of Directors, who appointed a Special Commission to inquire into and reform the judicial

system in the Presidency of Bombay, approved these with his other proposals, with Munro as the Principal Commissioner from 1814 to 1817.

Sir Thomas Munro as Governor of that province during 1820-1827 issued orders for the final establishment of ryotwari system throughout the Province. Munro was aware of the oppressions that the ryots suffered at the hands of the revenue officials and he wanted to make law effective so as to check corruption. But before he could materialize his scheme he died in 1827.¹

Munro's Concept of Settlement

The ryotwari system, which aroused so much discussion and which was eventually adopted in all non-permanently-settled lands in the Baramahal Region, had its origin in the settlements introduced by Col. Read and his assistants, Munro, Macleod and Graham in the Baramahal and Salem Districts ceded to the Company in 1793. The evolution of Sir Thomas Munro as Civil Administrator was gradual but steady. His first appointment as an Assistant Collector in 1792 was due to Cornwallis arrangements for a just and effectual system of revenue management of the Baramahal which the Company had acquired by the treaty of Srirangapatnam in 1799. After seven years he had toiled in this district, Munro went to Canara in 1799 to make the first settlement of it. The share of

the Company consisted of the districts of Malabar on the western coast which was first placed under the Government of Bombay and Dindigul, now part of District of Madurai and what was then known as Baramahal, a part of the present district of Salem. Dindigul and the Baramahal were placed under the Government of Madras.

There was deficiency of civil servants who possessed a competent knowledge of the native languages. Hence they conducted the revenue administration in Madras with unusual honesty of character and employed military officers in the management of Baramahal. Captain Alexander Read became the Superintendent of Revenue in the Baramahal.² Munro served under him in the intelligence department. Munro and two other young officers of the Madras army - Lieutenants William Macleod and James Graham were appointed as his assistants. He thus strengthened the civil administration in two ways, adding at the same time new blood and the stimulus of a competitive spirit. These appointments were made directly by the Governor General and were at first indented to last only for a year, at the end of which Collectors were to be appointed by the Governor from the list of civil servants. As per this arrangement Read and Munro left for Baramahal. Since the ryotwari system which the Court of Directors pressed for the general introduction was the system adopted by Munro in the Ceded Districts, it was quite appropriate to have an idea of the system. Munro took charge of the district of Canara in 1799 as Collector; he was interested not only in the proper collection of revenue, but also in improving the lot of the peasants whose assessments were high. Later on, as Collector of the Ceded Districts, he surveyed and assessed the fields tract by tract. The settlement of Munro recommended for Canara formed the leading principle of Ryotwari.

Survey and Settlement

Where the survey had not been made, at the beginning of the ploughing season, the patel ascertained what lands each ryot could cultivate. He permitted those who had incurred losses to relinquish part of their lands and these lands he distributed to others willing to take them; and, to such as required none, he continued the former lands. He did not fix their lands, for that was done by the Collector himself when the season was far advanced and an idea could be formed of the crop.³ The karnam and patel ascertained that lands each ryot could cultivate at the beginning of the ploughing season.

In September or October, when the first crop was about to be harvested, the Collector assembled the ryots from some of the villages to learn from them how far the existing year's crops were better or worse than those of the preceding year. After comparing this information with the accounts of the patels and the tahsildars, the rent was ordered to be deducted from the settlement of previous year if there was decrease owing to the lands being thrown out of cultivation. The rent of the lands newly occupied was ordered to be added if there was an increase.⁴

Munro believed that when a district had been surveyed and the rent of every field permanently fixed, the ryotwari system was the most simple to be followed. All that was required was to ascertain what fields were occupied by which ryot and to enter them with the fixed rent attached to them in his patta; the aggregate constituted his rent for the year listing the advantages of the ryotwari system, Munro pointed out that:

The ryot has the advantage of knowing in the beginning of the season, when he ploughs

his land, the exact amount of what he was to pay; he knows the fixed rent of the different fields which he cultivates, and that the demand upon him, cannot exceed their total amount; he knows the utmost limit of his rents not only for the present, but for every succeeding year;

The survey of the Ceded Districts was completed in 1806. Munro's method of survey, though defective in many ways when compared with the modern cadastral survey, was found to produce good results. The surveyors were divided into six groups, each of which was headed by an inspector. They surveyed all lands, roads, sites of town and village, beds of tanks and rivers, waste lands and jungles with the exception of the hills and rocks.⁵ The surveyors used a standard chain of thirty-three, and forty times of which made an acre. The head surveyors checked the measurements of the surveyors placed under them. They were followed by assessors two of whom were allotted for the assessment of the land measured by each party of ten surveyors. The assessor went over the land surveyed with the patel, karnam and the ryots and arranged it in different classes according to its quality. All cultivable lands were differentiated by their names and also by a number assigned to each as it were surveyed.

The classification was based mostly on the opinion of the patels, the karnams and the ryots. The quality of the land generally determined its class. However, allowance was made for distance from the village or any other event by which the expenses of cultivation were increased. The work of the surveyors was checked by the inspector who examined whether the classification had been properly made or whether the whole classes had been assessed too high or low. The

classification and assessment thus fixed by the inspectors were thoroughly investigated in the Collectors' cutcherry. On this occasion, the patels, the karnams and principal ryots of every village in the district were asked to assemble at the cutcherry for enquiry. The total revenue of the district was fixed usually by the Collector after comprising the collections under the native rulers and under the Company's Government from its commencement. The amount fixed by the Collector for the district was generally five to fifteen per cent lower than the estimate of the inspectors. After fixing a certain sum for the district, it was determined what share of this sum was to be imposed on each village. In the course of collecting for first year survey rent, "a list was made of such fields as were asserted by the cultivators to be over-rated". Their rent was examined and confirmed or reduced at the end of the year in the presence of the principal ryots. This last operation of the survey usually gave place to a reduction from half to one half per cent on the assessment.⁶ This in essence, was the system enunciated and adopted by Munro in the ceded districts.

Different Views on Ryotwari

With the failure of the permanent settlement the expectations that a new class of landed gentry could be created and that a steady income could be collected failed to materialise. Thereupon, it implemented triennial village leases. But here too it failed. At this juncture the outbreak of an epidemic and a famine unmasked the anomalies in the revenue system. The deplorable situation brought about by heavy assessments and unfavorable seasons led to mounting arrears and surrender of the estates. When the village lease system, an alternative arrangement failed miserably, the method of future settlement seemed

to be a great problem in the administration of revenue. As a result, the Government of Madras had determined to pursue the ryotwari method of settlement along with permanent settlement in 1814. Even in 1808 the Board of Control in England was reconstituted mainly to give preference to ryotwari system and James Cuning became the head of the revenue department. He was a critic of the Cornwallis system of revenue and an ardent advocate of the ryotwari system.⁷ By then Col. Munro visited England, met the Directors and prevailed upon them not to extend the permanent system of revenue. According to him though the system relieved England of the trouble of the onerous duty of investigation and writing long reports, it perpetuated their ignorance of the Indian system of revenue and gave no protection to the people.³⁰ So far it was felt that the ryotwari system³¹ was an intricate and expensive system.

The English utilitarians who gained influence in the India House by then also supported the introduction of the ryotwari system. They argued that in making the revenue of the State permanent it was denying itself the future improvement of collections. While the trends of the times appeared favourable for the introduction of the ryotwari system, Rous Peter, Collector of Madurai wrote to the Government recommending the introduction of the new measures. He also insisted upon the Board of Revenue for the immediate introduction of the Ryotwari Settlement. In consequence the Court of Directors decided in favour of the Ryotwari Settlement.⁸

Hardly had the Decennial Settlement begun to work, when the revenue administration of the Madras Presidency was reviewed in the fifth report of the Select Committee of the House of Commons. Consequently in 1812 the Court of

Directors, in a significant despatch to the Madras Government indicated their favour of the Ryotwari System.⁹ The Court of Directors finally decided in favour of the ryotwari system, rejecting the fervent and meaningful appeal of the Board in favour of the village lease settlement. It was on 16 December 1812, positive orders were issued by the Court of Directors favouring introduction of ryotwari system in all unsettled Provinces. In 1813 the Madras Government, refrained from introducing the Ryotwari System.¹⁰ more immediate attention.

Introduction of Ryotwari System

Under the impulsion of the Court of Directors, the ryotwari system was introduced in 1814 and the subsequent years in all lands in which the village or other temporary settlements had been made. To overcome these practical difficulties, the Court of Directors were made to understand that the permanent settlement failed to protect the interest of the ryots. They believed that the welfare of the Government as well as the interest of the agriculture class would be protected only by introducing ryotwari settlement, since the system had been introduced with the tremendous success in the Baramahal and ceded districts by Col. Munro. Hence, unmindful of the objections raised against this measure, in 1814, the Court of Directors specifically instructed the Madras Government to adopt this system wherever possible.¹¹ The establishment of Company rule in South India brought new problems of land settlement. The officials believed that in these regions there were no zamindars with large estates with whom settlement of land revenue could be made and that the implementation of the zamindari system would upset the existing state of affairs. Many Madras officials led by Read and Munro

recommended that settlement should therefore be made directly with the actual cultivation. The Collector was unwilling to continue with the lease system, and also afraid of the mirasidars turning into a parasitic class, thereby threatening the expansion of land tax.¹² With the re-entry of Munro in Madras Presidency, support for ryotwari became stronger. According to the new settlement, property right was given to all individual ryots in the districts, who were allowed to select and register lands freely. All these developments brought about a thorough change in the Company's Government. The directors were no longer enamored of the permanent settlement and were convinced that the interests of the State as well as the agricultural class would be ably served only under the ryotwari system which had worked with considerable success in Baramahal and in the Ceded Districts. So the Court of Directors decreed that no more permanent settlement should be concluded and that the ryotwari settlement should be introduced in all the districts lately acquired from the Nawab of Arcot. The British Government decided to introduce this system to secure the entire spoils. It was an attempt to remove intermediaries, who had appropriated major share in the permanent settlement. This was called ryotwari system. Thomas Munro was a person behind this system. He had advocated this system in opposition to zamindari system. It was introduced by Munro as a general settlement in Madras.

Munro's ryotwari revenue which was made directly with the cultivators and dispensing with middlemen was of the abiding memorials of Company administration. When the assessment for each individual owner was fixed separately, there could be no question of joint ownership of the village. Thomas Munro held that the ryotwari

system was the most simple to be followed. No serious difficulty had arisen owing to any difference of opinion as to the interpretation of the ryotwari contract. In the ryotwari contract Government dealt with an individual who was technically assumed to be acting on his own account. Even when he became a defaulter, they merely sold such portion of his land as was sufficient to cover the amount due. The ryotwari system was introduced in North Arcot, South Arcot, Tiruchirappalli, Nellore, Coimbatore, parts of Tirunelveli and Madurai. It was also implemented in the estates which had reverted to the Government owing to the failure of the zamindars in remitting the share of the Government.¹³

Preliminary Experimentation

In Madras a definite experiment was made to introduce the Ryotwari system and survey and classification of the lands were made; but the ryots absolutely declined to accept the arrangements. They demanded first, that the assessment should be fixed at twenty five per cent below the average rates imposed by the decennial lease and, secondly that the kavalkars should be required to make good the value of all stolen properties. The people of Vallanad realised that the decennial lease had ruined them and experimented to form a kind of ryotwari settlement among them. They found the remedy, however, worse than the disease and, in common with an increasingly large number of other villages, resolved to recur to the old amani system. The mirasidars of Sermadevi fled the country to Travancore; and even after the days of the decennial lease were over they could only be coaxed into returning by a promise from the Collector that he would rebuild their houses. The

Board, adhering to its old position, made a last protest against the introduction of a system which in their opinion, threatened to break up the community of interest on which the village system depended. However, the ryots declined to accept the arrangement. Therefore, the Government adopted to accept the arrangement and trialled it as a kind of Ryotwari Settlement.¹⁴

The Government introduced ryotwari system in Dindigul on the basis of an earlier survey and settlement. Kolattur in Dindigul district was selected for making an experiment with the ryotwari settlement in 1817. Its lands were carefully measured, classified and numbered, leaving out banks and water courses that divided the field. An average was measured out for the produce and calculated for several years on a moderate assessment of tax. The ryots were given freedom to take up such lands that they needed and abandoned the other. All the resident cultivators were held responsible to pay the revenue of the lands of a village. No tax was adopted. Complaint against exaction could be made to the Collectors and cases against over-assessment could be dealt with in Zillah courts. In the case of permanent revenue and village lease settlement, the Government had an assumption that all the land belonged to it, that the ryots were mere tenants who paid no tax, but rent.¹⁵ However, it was a remarkable activity to conduct an extensive survey, classification of lands and make assessments.

Salient Features

After a survey was completed lands were classified on the nature of the soil, produce and irrigational facilities, the proportion of produce, about forty per cent was calculated. Several methods were tried for valuing the produce. One method was to estimate the grain produce for the

particular year. The rent was fixed according to the current process. In another method grain value was fixed arbitrarily with the aid of the former accounts. Estimating the Government share from the nature of the soil was yet another method.⁷⁹ Under this system, the ryot was directly under the State. Land revenue was assessed on each separate holding held by the ryot who was recognised as proprietor, i.e. he could subject, mortgage or transfer by gift or sale. He could not be ejected so long as he paid the assessment. Ryotwari settlement was a temporary one, the period of assessment varying between twenty and forty years. Therefore, it was a feature of the ryotwari system, which besides the initial assessment of the land-revenue, there was an annual jamabandi or settling up with the cultivator, taking account of any change in his holding as shown in his patta and noting deductions from his total payment.

The reintroduction of ryotwari between 1814 and 1822 marked the beginning of a period of chaos for middle ryotwari. To begin with there was no proper basis of survey to which to construct it some surveying had been done in early ryotwari, and sometimes done well though unprofessionally, but large areas had not been surveyed at all and in others the survey had been mere pretence; there were no boundary marks, no maps and very few survey-records of any sort. In middle ryotwari nothing was done to cure these defects, and without a proper survey there could be no systematic assessment. The most primary principle of this modified form of ryotwari system was that the Government should make the settlement directly with the individual ryot of the land. The assessment of the land was to be based on the nature and capacity of the land and not on the kind of produce raised in the land.

Principles of Ryotwari Settlement

The principles and methods of settlement were formulated by the Board of Principles⁹¹ enunciated by the Madras Government for fixing the assessment. They were:

- i. That, though exact accuracy is unattainable in the classification of lands, the classes be few and based on real and distinguishable differences of soil, and that both the surface soil and the sub-soil should be carefully considered,
- ii. That an estimate of the productive power of the land should be stated in quantities of some one of the ordinary grain crops as approximately as possible, paddy being taken for irrigated lands and cumbu, cholam or some other staple grain of the district or tract to be settled, for the unirrigated. These estimates were called “grain outturns”,
- iii. That the valuation of the land should be effected in consideration of its nearness to the village site and consequent facilities for manuring, cultivating and guarding the crop, proximity to a road or market; facilities for irrigation and other accidental rather than inherent conditions. Whether affecting the value of the crop or its quantity; the field or the village, as the case may be, being placed in a higher or lower class of assessments, according to the aggregate of the circumstances mentioned above, iv) That the share of the produce, to be taken as the Government demand should be half of the net produce,
- iv. That the said share should be paid in money, the money being calculated at the average price of the standard crop and such average

calculated from the recorded prices of twenty years or such number of years as Government may from time to time determine, omitting years of famine and great scarcity, this average prices is called “the commutation price”, vi) That the assessment thus arrived at should remain unaltered for such period as the Government may, in respect of each district or portion of a district notify. That the introduction of a settlement on this basis should not be carried out pedantically nor with any pretence to mathematical accuracy, but with the due regard to practical fairness in the rates and modes of assessment.

Advantage of the Ryotwari Settlement

Under the superintendence of Munro, the ryotwari system made headway and the Collectors were encouraged to break up village lease where ever it existed, and to enter into engagements with ryots separately. Munro argued:

The ryot has the advantage of knowing, in the beginning of the season when he ploughs his land, the exact amount of what he is to pay. He knows the fixed rents of the different fields which he cultivates and that the demands upon him cannot exceed their total amount, he knows the utmost limit of his rent, not only for the present but for every succeeding year; for, it cannot be raised unless he takes additional land and he is thereby the better enabled to provide for the regular discharge of his kists and against the losses of bad by the profits of good seasons.¹⁶ The advantage of the Ryotwari system was that the cultivator was in direct relation with the Government. There were no intermediaries as in the zamindari system. But these advantages tended to disappear due to the possession of large

landholdings in the hands of non-agriculturists and consequently the increase in the number of landless labourers. According to this system the ryots were at liberty to sub-let his land and could enjoy a permanent right of tenancy as long as he paid the land revenue. Besides, the ryots being a virtual proprietor on a simple and perfect had all the incentive to perpetuate the agrarian relations which had existed for centuries in the past. To the Government the ryotwari system ensured the benefit of all future increase of revenue resulting from the extension of cultivation and the rise of prices of agriculture produce. It helped to win over the mass of the cultivating population to the support of Company rule and free it from dependence upon the support of a few big zamindars. Under this system, the cultivator enjoyed exclusively without any sharing by the Government the benefit which he derived from the employment of labour or investment of capital in improvements of the land. The land revenue demand being simplified and defined, there was no problem of the oppression of the cultivators by the intermediaries.¹⁷

The ryotwari system increased the importance of revenue officials and the success of the system depended much on their efficiency. The rank and file of these officials were native personal. The power given to classifying land and the option given to the ryots for deciding the pattern of crops provided them chances of cheating the Government and oppressing the ryots. Reports about the corruption of the officials, the karnam, nattamkar, tahsildar and other categories abounded soon.¹⁸ An honest karnam was almost a contradiction in terms. On representation by tahsildars, hereditary karnams were removed from office and with a view to checking corruption the same experiment was tried

in the case of appointment of nattamkars. But it did not work satisfactorily as the strangers never acquired an interest in the welfare of the inhabitants of the village and so it was given up.

Ryotwari after Munro

During the administration of Governor Munro, the ryotwari system was implemented in larger areas of Tamilnadu. He was aware of the oppressions that the ryots suffered at the hands of the revenue officials and he wanted to make law effective so as to check corruption. But before he could materialise his scheme he died in 1827. As no effective step was taken, it continued to be a scene of oppression throughout the Company's rule.¹⁹ Gradually the entire part of the Tamil region was converted to ryotwari land revenue as and when estates lapsed to the government for nonpayment of rent. The frontiers of ryotwari system were thus enlarged as early as March 1832. The Board of Revenue came to a conclusion that the zamindari and village lease system had failed by 1833. The Ryotwari System was adopted officially for general application.²⁰ In 1835 more than two-thirds of the district of Salem was reverted to this system. For Bourdillon, an experienced civil servant, in his report on public works submitted in 1853, observed that because of the oppressive exactions a large majority of the ryots had a hand-to-mouth existence.²¹ A Commission appointed in 1854 to go into the cases of torture revealed the existence of the practice of torture in the collection of revenue and inability of the aggrieved parties to get any redress. It exposed the fact that cases of torture were frequent wherever the lands were highly assessed, and it was very much a part of the ryotwari system during the Company's administration. The report showed that flogging by tamarind switches, the sun treatment, the horse

and the rider method, the driving the devil method, the squeezing of the limbs in diverse ways, kittie and fastening the body of a man to a branch of a tree under which fire had been kindled for the purpose of suffocating the victims with the smoke were all very usual methods of torture. In 1855, again the mode of ryotwari system of revenue settlement was put under discussion and concluded that it was the only right basis of revenue settlement with an accurate survey and exact classification of the soil. It was a subject of the Department of Revenue Settlement in 1858.²²

The Board of Revenue when ordered ryotwari system, the ryots were everywhere to be freely allowed to take up or give up lands as they thought fit at the time of the jamabandi every year. The settlement was to be made in all cases with persons who had a hereditary prescriptive right to enter into direct engagements with the circar and, wherever there was over-assessment, it was to be lowered. This over-assessment had chiefly resulted from a defective survey in many cases, a survey which had proceeded from the details to the aggregate and not from the aggregate to the details. This type of survey was, therefore, to be avoided. This mode of ryotwari settlements was not altered until 1855, when the modern system of survey and settlement was ordered to be introduced throughout the Province.²³ As a result the first three decades of the Company's rule in Madras witnessed different experiments in revenue administration. The ryotwari system was well meant to be a good substitute for the Bengal system of revenue. Yet with the inherent defect uncertified, it brought all its woes with it. However, benign district administration endeavoured to ameliorate the condition of the peasants and contributed to the extension of cultivation and increase of revenue.²⁴ Yet the irregularities caused by faulty survey and over-assessments remained

unresolved throughout and when it was combined with the corruption of the officials, they harmed the people greatly.

The final revenue settlement on the basis of the ryotwari term was carried out by advantage of all experiments undertaken by the former collections. It was intended to promote and facilitate a modified and improved ryotwari settlement. The Court of Directors were convinced that the interests of the State as well as the agricultural classes could be secured best only under the ryotwari system. They therefore ordered that in all the districts in the Madras Presidency, the ryotwari settlement should be implemented. However, it cannot be denied that the ryotwari system established a definite and more intimate contact between the Government and the people. The frequent tours enabled the English officials to learn more about the customs and habits of the people. This led to a better understanding between the rulers and the ruled. Munro held that the ryotwari system was the most simple to be followed. No serious difficulty had arisen owing to any deference of opinion as to the interpretation of the ryotwari contract. In the ryotwari contract Government dealt with an individual who was technically assumed to be acting on his own account. Even when he became a defaulter, they merely sold such portion of his land as was sufficient to cover the amount due. The Government was to enter into a settlement with each ryot directly with regard to the rent that he had to pay. The waste lands to be regarded as circar property but was to be assessed, when it was brought under cultivation. Each ryot supplied with a patta in which particulars about the extent of the field that he held and the amount of rent that was to be paid were recorded. During the Munro's Governorship, the ryotwari settlement became the rule by which most governing powers

were centralised and retained by the Government. The system, hence, generally became desirable both for the Government and the ryots. The system diffused the right of property more extensively than any other system. Perhaps the flaws experiences gained, it proved to be a much improved one and helped to promote the welfare of the ryots. The improved system known as the modern ryotwari system, continued to operate till date. Consequently, the Government acknowledged the need for the final adoption of a fixed and permanent assessment. Yet the practical case of the ryotwari settlement was selected after much discussion. It was finally introduced in all places except the areas under the zamindari system.

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CONFLICT, MIGRATION AND HUMAN RIGHTS VIOLATION: A STUDY AMONG TALWARA MIGRANTS OF REASI DISTRICT OF JAMMU AND KASHMIR

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Abstract:

The armed conflict in the state of Jammu and Kashmir stems from the onset of terrorism in the UT since 1987 assembly elections. The conflict like situation in the UT from the last three decades has disturbed the life of inhabitants in the region. Continuous armed conflict between militants and Indian security forces has induced forced displacement of communities in the region. The onset of armed conflict in Kashmir in 1987 has resulted in exodus of thousands of Kashmiri Pandits from Kashmir valley in the year 1989 and which was further followed by the forced displacement of various other communities in the Jammu region from the villages of Tehsil Mahore of Jammu division who all termed as “*Talwara Migrants*”. This paper has attempted to analyze the confrontations faced by Talwara migrants in day to day life and has also explored the response of Government towards these migrants over the years in the form of relief and other required initiatives in order to safeguard their human rights violations.

KEYWORDS: *Armed conflict, terrorism, displacement, Talwara migrants, migration, human rights violation.*

INTRODUCTION

Jammu and Kashmir share a long history of conflict since, 1947. The Jammu and Kashmir UT came to be divided between the two nations i.e. India and Pakistan. Since, 1947 India and Pakistan have fought two wars in 1965 and 1999 over the Jammu and Kashmir territory. Displacement and dislocation is the commonly shared experience by the people living in the state that has ultimately resulted in the violation of their basic rights (Chowdhary, 2016). The displacement of people from their native places gave rise to the number of internally displaced persons and refugees in the UT of Jammu and Kashmir namely POK Refugees, Western Pakistani refugees, Kashmiri Pandits and Talwara migrants. However, the demands of these people for adequate rehabilitation are still pending and their basic rights have been violated time and again.

The term “conflict” is understood within broad framework that includes the entire spectrum of interstate wars, internal conflicts, driven insurgencies and secessionist movement. Although the main focus remains on the consequences of the conflict in term of internally displaced people who are rendered as refugees, and its impact on people who are migrated due to heinous violence and conflict. There are so many

examples within our UT that illustrate as to how conflict like situations induced forced migration. Forced or Coerced migration is one the major factor that leads to human rights violation including the breaching of civil as well as political rights. Migration either internal or external has always been a focus of attention for demographers, social sciences, policymakers and sociologists in particular as they lay stress in its consequences like social, economic, development, conflict-induced migration or forced migration.

However, the present research paper attempts to focus on the problems and issues of Talwara Migrants in the Reasi District of Jammu Division and focuses on the Human Rights Violation faced by these migrants. The paper further highlights the circumstances and events that took place between the year 1996-1998 that has resulted in the internal displacement of people from Tehsil Mahore (earlier under Udhampur District and presently in Reasi district) and Gool-Gulabgarh (earlier under Udhampur District presently in Ramban District) and who are deprived of basic human rights and are living in dilapidated colonies of NHPC in Talwara lacking basic facilities. Unemployment and lack of livelihood have lowered their standard of living and their right to live a dignified life. In a situation where the government has paid attention towards the problems of a certain groups (Kashmiri Pundits and others), a similar group has thoroughly been neglected for the past 21 years. Thus, the focus of research was to understand the impact of migration (forced migration) on the lives of internally displaced persons i.e. Talwara migrants.

India has been home to large number of refugees and internally displaced persons (IDPs) who have migrated due to various reasons such as armed conflict, ethnic conflict, development

induced migration, etc. one such illustration of the same is Jammu and Kashmir UT where in the year 1998, approximately 5,000 people migrated from villages of Gool-gulabgarh tehsil to Reasi due to armed conflict.

However, present research paper focuses on the plight of migrants from Gool-Gulabgarh tehsil commonly termed as “Talwara Migrants” who were forced to flee from their places of residence to Reasi in order to seek shelter because of armed conflict in their villages leading to violation of their basic human rights. These internally displaced migrants are always neglected by the State as well as Centre government as they were equally victimized and infringed from their basic human rights as other Internally Displaced Migrants in state. Living conditions of these migrants in dilapidated camps is very deplorable. The complexity in defining terms ‘refugees and internally displaced persons’ becomes relevant here. The position regarding displaced persons within state, whose number have greatly increased due to internal conflicts, is even tougher. The ones who are internally displaced within state border cannot be termed as ‘migrants’ because the process of their rehabilitation is still undergoing nor they can be classified as refugees because they have displaced within the international border. A better and preferable term for them would be ‘Internally Displaced Persons’ (IDPs).

This paper focuses on the genesis and history of migration of Talwara migrants and also highlights the problems faced by them as a category of migrants. The migrants in the State of Jammu and Kashmir are fighting for the different statuses e.g. that of the refugees and Internally Displaced persons but most of them are registered under the broad category of ‘migrants’ so that the relief assistance can be provided to them.

In whatever definition these internally displaced persons might be placed, in the present study the term 'Migrants' will be used for the people who have migrated to Talwara area of Reasi District as they are named as '*Talwara Migrants*' and are also registered with the Relief Commissioner's Office, Jammu with the same terminology. These migrants are assigned with the name of the area of resettlement i.e. Talwara unlike other migrants like Kashmiri Pandits, West Pakistani refugees, etc. who are assigned with the name from where they have migrated because of the fact that these Talwara migrants doesn't belong from any particular village, religion or caste as in the case of Kashmiri Pundits and West Pakistani refugees.

Displacement violates several human rights of camp inmates that includes deprivation of their voting rights, closed livelihood options, issues of women's security, primary education, clean environment, restricted job opportunities, etc. Migration has affected the lives of people tremendously. Women and children are the most vulnerable victims of migration whether internal or external.

The Government of India has failed to fulfill promises of the Internally Displaced Migrants in terms of provisions of basic human rights as guaranteed in Constitution and Universal Declaration of Human Rights (UDHR, 1948). The Government of India do not construct any 'data bank' or provide any record related to trends of rehabilitation of migrants and state restricts its work only till distribution of meager relief and alms to affected persons. Forced migration makes the displaced persons voiceless, scattered and unorganized. These displaced persons being rootless are considered as politically insignificant as they are not counted

among the voters in their new area of rehabilitation that leads to their social exclusion which is quite evident from the fact that their fundamental right i.e. "Right to Vote" is snatched from them (Jana, 2008).

Gandotra (2011) in her article has argued that how migration leads to marginality of the people she has further argued that the processes of de-ethnicization and re-ethnicization occur when the community displaces and is placed in an alien environment the migration leads to drastic changes in the socio-cultural set up and effect the primordial identity of the community. In such scenario the identity is under great deal of pressure and there is always a danger of its erosion.

Around 2.4 million people in India were internally displaced due to conflict, violence, disaster in 2016, which is the 3rd highest number globally (Internal Displacement Monitoring Centre, www.internal-displacement.org, 2018). IDPs are outnumbering the refugees in global level and yet countries have failed to show any concern or to introduce any mechanism that can help to deal with the situation of IDPS. Most countries do not want any international involvement in this regard for their own political reasons (Ghosh, 2018).

Twentieth century has been described as the "Century of homeless man" or "century of uprooted" (economictimes.indiatimes.com). In 2018, 13.6 million people were newly displaced either as refugee or IDP's (Report by world Vision, UNHCR, March, 2019). There is no framework that can deal with the issue of IDP's in India and there is also no mention of any rules for IDPs in the protection of Human Right Act of 1993, which states that human rights of every citizen should be provided by National Human Rights

Commission as well as State Human Right Commission. In India, all the displaced persons within country or region are getting rehabilitation on humanitarian grounds and little on the basis of protection of Human Right Act of 1993(Shethajit,2009).

There are number of studies that have been conducted on migration which results from conflict and conflict like situations. Migration either due to conflict or development or voluntary or force leads to alienation of people from various resources like forest, land, fodder and culture and people have to face various settlement issues (Fernandes, 2009).

Castles (2003) in his study points out the impact of “Forced Migration” and argues that it is important for sociologists to analyze forced migration in its deeper context and develop an empirical research as it is important for them to have theoretical understanding of contemporary society. Earlier studies on the forced migration had shown that forced migration is just linked to economic migration rather it has various other methodological problems and conceptual issues. He has given various illustrations of the forced migrants those who were the victims of civil war in Yugoslavia, Georgia and Azerbaijan. He added that women during wars and in other conflict situations, are forced into sex slavery or sold to various gangs whereas men were forced into debt bondage by various trafficking groups. While deliberating on various resettlement issues, Malhotra (2007) has focused on the life of the conflict induced internally displaced persons from Kashmir to Jammu and other parts of India during 1989-90 onwards. The behavior and responses of Indian govt. has been discriminatory towards Internally Displaced Persons as they have to face equal hardships as that of refugees. She has

analyzed the impact of displacement on Kashmiri Hindus and argues that various cultural changes had taken place in their lives quoting the example of their Kulgurus. The study clearly depicts that cultural changes take place whenever the community gets displaced and the changes in their cultural patterns also leads to violation of their rights in the new area of settlement.

In case of India, evidence of human rights violation are clearly mentioned in S.S Tiwana’s (2000) study wherein he argues that three types of human rights violation in India are clearly visible. First, by individuals or against individuals. Second, human rights violation by small group of individuals who are in power against the group of individuals who are socially weak and third, is human rights violation by those who are in power in social hierarchy and in dominance in particular area which may result in ethnic cleansing of minority community. This also includes violation of rights of people who migrate because of ethnic conflict, development and armed conflict.

Migration directly affects the poor people and is directly proportional to poverty. Migrants are always socially excluded as they are categorized as “others” by the host community because host community consider them as outsiders and they vary in culture and social values and therefore live as an isolated group in the area of resettlement to which Mishra(2016) termed “The Ghettoization of Community Spaces”. While interviewing North East migrants in Delhi he reported that migrants have to face discrimination in their daily lives ranging from violation of basic rights to issues of citizenship and getting rented accommodation. Migrants reported that local landlords consider North East migrants as the one with loose morals, ‘they eat

pigs and dogs' and their presence will have bad impact on the children (Mishra,2016).

Some studies highlight that in order to fulfill their needs women forced themselves into prostitution. Prostitution is rampant in the areas where displaced erosion victims are rehabilitated and regarding children they are been trafficked at diverse jobs and occupations which includes domestic workers, laborers etc. (Jana,2008). While highlighting the issue of child trafficking in Talwara migrant camp, Sudan (2013) in his paper on the children of Talwara Migrant has focused on child trafficking issue and mentions that migrant camps and colonies are more vulnerable to the violation of children rights. He has highlighted the cases of selling children from Talwara migrant camp to other states and within state. He has argued that numbers of families in Talwara migrant camp were offering their children to people as "security" on loans to run their livelihood. He further added that because of severe poverty, these migrants are sending their children who are between 8-15 years of age to cities and towns to work as domestic helpers and laborers by taking money in advance from their "employers". To this grave violation of children rights, Sudan termed it as "mortgaging of children".

The various studies in the preceding paragraphs has helped in understanding the issue of migrants and the migration process.

The present paper is based on the basis of study conducted in the Reasi district of Jammu and Kashmir Union Territory of India. Jammu & Kashmir is the Northern most State of India and is also termed as "Crown of Indian Map." The study was conducted in Talwara Village of Reasi district of Jammu division. Reasi district is nearly 67 km's away from Jammu city and this district was formed

in the year 2007. Talwara is located on Shiv Khori-Reasi road and is 6km's away from Reasi city. Talwara is divided into 2 parts namely upper talwara and lower talwara. The sample of the present study was collected from upper Talwara where the displaced people from Mahore block and Gool-gulabgarh tehsil are rehabilitated in dilapidated NHPC colony. According to the data collected from Relief Commissioner Office Jammu, there are 652 relief holder families that are registered under the category of "Talwara Migrants".

METHODOLOGY:

The present research was undertaken with a human rights approach. Human Rights are the rights which every person holds by the virtue of human condition. Human rights are inalienable and inherent to all human regardless of ethnicity, religion, race, language and sex. Every person is entitled to these rights in the international law and are not dependent on grant and permission of the State. The rights have international recognition as a result of Universal Declaration of Human Rights (UDHR), 1948. Every country is supposed to provide these basic rights to its citizen in every circumstance.

India which is also a signatory of Universal Declaration of Human Rights (UDHR), 1948 and a member of United Nations (UN) therefore adheres to the concept of human rights. India is safeguarding the human rights of its citizens on the basis of UDHR and Human Right Act 1993 which was passed by Indian Parliament on 28th September 1993. According to this act, the National Human Rights Commission (NHRC) (formed on 12th October 1993) and State Human Right Commission (SHRC) is responsible for safeguarding Human Rights and providing basic

rights to its citizens without any discrimination. In such a scenario the Internally Displaced Persons are termed as '*migrants*' by the Government of India but lack in providing the basic rights and necessities to them. Therefore, migrants are great sufferers of human rights abuse, as they suffer because of their displacement and the lack of policies and programmes for them in their own countries. In reality, the problems and situation of Internally Displaced Person is extremely worse than that of refugees as they are not eligible for receipt of any international aid. The displaced persons under study are registered under the name of '*migrants*' and are getting Relief from authority as '*migrants*.'

Tool for data collection:

The data was collected from primary as well as secondary sources. The primary data was collected through the field work with the help of interview-schedule, group discussions, observation. The secondary data was reviewed to understand the concept of conflict induced migration within country and associated IDP's problems and human right violation issues in India in general and "Talwara Migrants" in particular. Secondary data was collected from various published books, journals, newspapers, periodicals and reports.

Genesis of the Problem:

With the rise of militancy across the state the villages of tehsil *Gool-Gulabgarh* and *Mahore* had to face major consequence in terms of the migration of nearly 652 families, which comprised of Brahmins, Rajput, Ramdasis, Christians, some Bakarwal families and other backward classes who migrated to *Reasi* area to seek shelter. By 1997 a number of militant groups had begun to operate throughout villages through adjoining areas of

Peer Panchal Mountains and started spreading terror and threatening the locals. During the same period, the militants started killing them (as per the informants). Militants used to paste the posters along with villagers names on the shuttle of shops, electric poles, outside walls of houses who were the informer of the police and next day they were killed brutally and their body parts like head or part of arm or leg was handed over to their families. This generated the loom of fear among other villagers. Militants also started demanding food, cattle's and money from the locals, started looting the shopkeepers and when finally, villagers were unable to fulfill their demands they were being beaten by them. Moreover, when the male members of the family were out for agricultural practices these militants tortured their wives and children. Day by day the trouble and problems of the villagers increased and because of the fear of militants the families spent sleepless nights which directly affected their mental and physical health. On 19th March 1998, on the day of assembly election the villagers were warned for not casting their votes. The polling station was at *Thillu – Bharneli* villages (which is in *Gool-Gulabgarh* tehsil) and the forces by the government were deployed in these villages to conduct election smoothly but nearly at around 12:30 pm militants opened firing at polling station in which 15 civilians and 4 army Jawans were killed and this was the first time that villagers had faced such situation. This brought terror among the villagers. Again, in *Prankot* (a village in *Mahore* tehsil) on 17th April 1998 militants killed 27 people of one village inside their houses and this finally initiated the exodus of people from both the tehsils. In 1999 in *Jij Bagli* (a village in *Mahore* tehsil), terrorist burnt 4 houses in which 14 people died and only one lady with her child was able to escape who was later

awarded by the Government and now is living in the migrant camp. By the end of the year 1999 nearly 900 families (unofficial figure) migrated from *Thillu*, *Prankot* and *JijBagli* villages. All the migrants who are migrated from *Mahore* and *Gool-Gulabgarh* tehsil are settled in Talwara and are registered as 'Talwara Migrants' in the office of Relief Commissioner, Jammu. These internally displaced persons were rehabilitated at NHPC dilapidated colony at Talwara which was constructed for the laborers of Salal Hydro Electric Project. Till the year 2004 they were not considered as "Migrants" and no relief either in the form of cash or any kind was available to these people. After filing the case at High Court Jammu by one of the prominent leader, the Judgment came in their favor in 2004 but the state government refused to include them among migrants stating that people who have migrated beyond *Banihal* will be considered as 'migrants'. On 7th August 2005 when they were moving towards Delhi for their rights and demands they were beaten by police at *Sareware* a place near *Katra* in which 40-50 people got injured severely and they were sent back to Talwara camp. Police even arrested some of the leaders. The case was forwarded to Supreme Court and it was in the year 2005 that Supreme Court gave judgment to register them under the Relief Commission of India and a relief amount of Rs. 1600 was given per family (4 member's approx) but it was again less as compared to other migrants in the same state. In the year 2015, Government of India accepted the demand of Jammu Migrants to increase their cash relief to Rs 10000 which is equal to the cash relief of Kashmiri Migrants. Presently, Talwara Migrants are also getting cash relief at par with Kashmiri Migrants but still they lack in enjoying other privileges like reservation in Government jobs, in educational institutions and basic infrastructure facilities etc.

Human Rights Violation in case of Talwara Migrants can be closely understood in terms of some of the important issues like Social Labelling and Ghettoization of Community Spaces, relief and rehabilitation, Child trafficking, and usage of particular terminologies, lack of education opportunity, lack of Privacy, infringement of right to vote, no reservation in jobs and many more as mentioned below:

Social Labelling and Ghettoization of community spaces (isolation of a particular group): The migrants are always considered as socially inferior and are always labeled as outsiders by the host population because of their cultural differences, social values and dissimilar eating habits. Talwara Migrants are also labeled as being inferior by the host community. Such notions lead to the isolation of migrant communities from host population. Talwara Migrants are also living as isolated group in community spaces and this can be seen as 'Ghettoization of Community spaces.' Social labelling as being "Talwara migrants" has led to their exclusion and marginalization.

Relief and Rehabilitation: Government has provided relief and rehabilitation to migrants and has made certain policies and programmes for their rehabilitation. Biased and unequal relief provided by the government to various migrants in state has raised many questions and created deprivation among different categories of migrants. It was found that Talwara Migrants were discriminated in terms of relief provided to them by Relief Commission of India. Till the year 2015 they were given the relief of just Rs. 1600 per family with 9kg of flour and 2kg rice which is again discriminatory as compared to other migrants in state. But the amount of relief was increased to Rs

10000 in the year 2015 and with the implementation of 7th pay commission in the year 2017, cash relief was further rise to 20 % i.e. Rs 3250 per person and Rs 13000 per family per month (max. 4 persons per family). In the year 2004, 5242 two room tenements (TRT'S) were constructed for the rehabilitation of Kashmiri Pandits at four locations of Jammu region and moreover 200 flats were also constructed in Budgam district of Srinagar. No initiative in the last eighteen to twenty years has been taken by Central or State Government for the reconstruction or repairing of dilapidated houses for the Talwara Migrants, still these migrants are living in dilapidated houses lacking sanitation and hygiene. Therefore, unequal distribution of relief and biased programmes and policies of government has created a sense of deprivation and alienation among the migrants.

Child trafficking: Trafficking is also one of the serious concern in the post-conflict situations especially in migrant camps. Children in migrant camps face unprecedented vulnerability as a result of human trafficking and are often attracted by the promise of good jobs and prosperous life outside their homes. Living in camps with poor facilities and less opportunities are one of the most important reason of child trafficking among Internally Displaced People (Sudan, 2013).

The major issue in the displaced camps and migrant colonies is the protection of children from trafficking. It is found that child trafficking is also prevalent among Talwara Migrants. In Talwara Migrant Camp it was found that most victims of child trafficking belong to the age group of 10 to 15 years of age. On average, female children comparatively tend to be older than men i.e. between 15-18 years of age and

further it was found that female victims tend to be more vulnerable to sexual abuse and victimization.

Also, there were cases of selling of children by the parents as domestic helpers and laborers on annual basis to people for money which helps the migrants to run their livelihood. Also, there are cases of offering children as 'security' to people on loans ranging from Rs 8000 to 25000.

Use of particular terminologies: One of the major issue that displaced persons are facing are the usage of terms used to designate them. Especially in the case of Internally Displaced Persons i.e. who are displaced within the boundary lines and are termed as "migrants" but are not given any particular status of either refugees or internally displaced people (IDP's). These displaced persons do not want themselves to be termed as "migrants". Therefore, different categories of displaced persons in the state are fighting for their status. Talwara migrants are also of the view that they and their children are always called up and are designated as migrants by native villagers as well by the officials which is again not acceptable to them. Talwara migrants have feeling of being homeless and they also feel isolated within their motherland as they are being categorized as "others" and "migrants" by their own people in country.

Lack of education opportunity: Education which is the fundamental right as well as fundamental duty and is also incorporated in Directive Principles of State Policy provided by the Constitution of India states that "free education must be provided to all the children of age group from 6-14 years". Although the right to education as provided by our constitution must be enjoyed

by every citizen of India but the children of Talwara Migrants are still deprived of these rights because of lack of educational institutions and teachers. It was found that within the migrant colony there is only one middle school that lacks teachers as well as infrastructure. This middle school has only 4 classrooms and no toilets, children openly defecate which sometimes lead on harmful impactson their health and environment.

Lack of Privacy: Aslack of privacy is found to be one of the major problems within refugee and migrant camps. It was found that lack of privacy is also faced by families in Talwara Migrant camp as families have to live together in one single room so, therefore there is no privacy for the newly married couples and especially girls are the worst sufferers of the same.

Infringement from Right to Vote: Right to vote, the fundamental right of every citizen given by the constitution of India is infringed from this category of migrants. It was found that these migrants have not voted in any election since they have migrated. The fear of terrorism restrains them to visit their hinterlands for voting and government has also not made any polling stations for them in their migrant camps. Whereas when one looks at the other categories of migrants within state one finds that proper polling stations for them are being set up by the government within their migrant camps during elections. There were no polling stations for Talwara migrants in their migrant camps even after protesting and agitating for the same. Hence, it can be said that these migrants were always ignored and marginalized by the State as well as Centre government and their partial behavior towards them can be seen in various fronts.

No Reservation in jobs: It was found that somewhere government is reluctant towards Talwara Migrants on the grounds of providing reservation to them in schools, colleges and especially in jobs as the other category of migrants within Jammu and Kashmir like Kashmiri Pandits are being provided with in jobs and vacancies under special reserved quota for these migrants is there throughout the country as well as in the UT of Jammu & Kashmir.

Intra family conflicts: Among Talwara Migrants it was found that because of the shared relief provided by the government there is a major issue of intra-family conflict. As no extra relief is provided to the extended families, this somewhere leads to disintegration of extended joint families with meagre relief and ration provided the families are turning and breaking into nuclear set up. Therefore, the relief package by the government has led to the nuclearization of the joint families.

Impact on socio-cultural life: Migration has also affected the socio-cultural life of Talwara Migrants, forced migration has significantly and considerably affected the socio-cultural variables of migrants such as the traditional occupation like agriculture and cattle farming, family structure which is converting from joint to nuclear family, native language, food which was highly nutritious at their place of origin but now migrants at their place of rehabilitation are suffering from malnutrition. Migration has also impacted their native cultural festivals, marriage customs, religious deities as well as the migrant's traditional attires. Poor migrants have also started grazing pigs and many vegetarians have become pig eaters because of poverty. This has affected their cultural and religious values also because majority of migrants are Hindus and such practices and eating habits are prohibited in Hinduism.

Therefore, analyzing the above it can be concluded that Talwara Migrants should be brought to the streamline and government should also make various welfare schemes and policies for the well-being of the Talwara Migrants.

Conclusion:

Conflict in the territory is undergoing since the year 1987 between militants and Indian security forces. Ongoing insurgency in the territory since 1989 has displaced thousands of people within the state because of armed conflict. Various internally displaced groups due to terrorism in Jammu and Kashmir are categorized as Kashmiri pundits and Talwara Migrants. Different response of government towards different categories of migrants within region can be clearly seen in this paper. It is evident that if on one hand the one category of migrants i.e. Kashmiri Pandits become the greater priority of the government at the same time the other category of migrants i.e. Talwara Migrants (who also migrated because of armed conflict) are being neglected by the authorities. Partial attitude of State as well as Centre government towards Talwara Migrants can be clearly visible in terms of relief provided to them, reservation in job policies, in educational institutions and other various fields. No attempt has been made at any level by government or any political leader to look into the confrontations faced by these migrants in their day to day lives. Therefore, by analyzing the above it can be concluded that this category of migrants should be brought to the limelight and government should also make various programmes and welfare schemes for their upliftment.

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ROLE OF NAAC IN PROMOTING QUALITY IN HIGHER EDUCATION - AN OVERVIEW

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Introduction:

Education plays a vital role in the development of any nation. Therefore the higher education is to be the best on both quality and quantity. There has been a great increase in the number of universities and colleges in India. To check and assess the quality of these institutions, an autonomous and independent organization called the National Assessment and Accreditation Council (NAAC) was established by the university Grants Commission (UGC of India in 1994.¹ Its Job is to assess and accredit the institutions of higher education in India. It came into existence as a result of the recommendation by the National policy on Education (1986) and the Programme of Action (POA-1992) that had stressed on enhancing and improving the quality of higher education in the country.² In spite of the built – In regulatory mechanisms that aim to ensure Satisfactory levels of quality in the functioning of Higher Educational Institutions, There had been no specific modalities to assess and ensure the quality of education imparted by them. To address this issue the NAAC has been instilling a momentum of quality consciousness amongst Higher Educational Institutions, Through a process of assessing their strengths and weaknesses and motivation them for continuous quality improvement. The NAAC

afflict considering application of the intent institution declares the Institutional Eligibility for quality Assessment (IEQA) Status for the institution.³

Brief History of Education in India:

History of education itself shows that there are various stages of development of education in India.

Education in India has an interesting history. It is well known that in ancient period spiritual gurus were imparted education orally. Temples and religious places performed the role of schools and later there are changes occurred in the system of education in India. The Gurukuls were the traditional Hindu residential schools of learning which were typically in the teacher's house or a monastery. At the Gurukuls, the teacher imparted knowledge on various aspects of the religion. The scrip hires, the philosophy, the literature, the welfare the statecraft, the medicine astrology and the history. This system is referred as the oldest and the most effective system of education.⁴ Besides this interesting history need self to adopt and implement modern ways of teaching to sustain in the competitive era. The Gurukuls and monastery were converted into colleges and universities. The said institutions

undertook programmes to provide higher education to the community,

In the field of education higher education is separate branch which is related with training and research at college, university level. India is a second largest country providing higher education. The quality of education is gvery important to build youths in a country. Therefore imparting quality higher education is need of the hour. Quality human resource output is possible only through quality higher education. The central government is responsible to took after the governance of quality higher education in country. The central government therefore had its own mechanism in the field or higher education. The National policy on Education (NPOE) and plan of Action (POA) are advocated to establish an autonomous body for assessment and accreditation Quality sustenance and enhancement is having great significance in a country like India therefore, this paper aims at to focus on various means to achieve quality higher education.

Adjective:

To focus on the means to achieve quality in higher education for the betterment of society at large

Role of National Assessment and Accreditation council (NAAC)

The main role of NAAC is quality assurance in higher education. The National Assessment and Accreditation council (NAAC) is an autonomous body established by the university Grants commission (UGC) of India to assess and accredit institutions of higher education is the country. It is an outcome of the recommendations of the National policy in

Education (1986) which laid special emphasis on upholding the quality of higher education in India. To address the issues of quality, the National policy on Education (1986) and the plan of action (POA-1992) advocated the establishment or an independent National accreditation body. Consequently, the NAAC was established in 1994 with its headquarters at Bangalore.⁵ As education plays vital to the seiefy, the quality of education must be monitored. To understand the quality of the education NAAC play great role by accreditation process.⁶ Since ancient period many changes brought by change in circumstances and need of the society. The development in science and technology, industrialization , globalization are the instance which compelled government provide effective and quality education to educate, train, undertake research and provide good service to society.

It shall be the general duty of the commission to take in consultation with the universities or other bodies concerned, all such steps as it may think fit for the promotion and co-ordination of University education and for the determination and main tenance of standards of teaching, examination and research in universities, and for the purpose of performing its function under this act. University Grants commission (UGC) under section 12 of the UGC Act, 1956 established the National Assessment and Accreditation Council as an autonomous body on 16th September 1994. A significant contribution of NAAC in the area of higher education is to implement new methods of accreditation having recognition at international level.⁷ Further NAAC is providing policy framework to help government making mandatory provisions bending on various universities, institution at state level. The contribution of NAAC is really appreciable.

Vision and Mission of NAAC:**Vision**

To make quality the destining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives

Mission

- To arrange for periodic assessment and accreditation of institutions of higher education or units thereof, or specific academic programmers or projects:
- Stimulate the academic environment for promotion of quality of teaching – learning and research in higher education institutions.
- To encourage self – evaluation, accountability, autonomy and innovation in higher education
- To undertake quality – related research studies, consultancy and training programmers, and
- To collaborate with other stakeholders of higher education for quality evaluation, promotion and sustenance.

The above mentioned vision and nine point mission function as guide for NAAC to achieve its goal. This is not possible in isolation therefore: NAAC is working in collaboration with professional bodies is working in collaboration with professional bodies at national level such as National council for Teacher Education (NCTE), Dental council of India (DCI) and state councils for Higher Education and at international level such as Asia pacific Quality Network (APQN) and International Network for Quality Assurance Agenciences in Higher Education (INQAAHE). Also the methodology is internationally accepted.

Value Framework of NAAC

The changes in the education system as a result of the impact of technology, private participation, and globalization and the consequent shift in values have been taken into consideration by the NAAC while formulating the following core values for its accreditation framework.⁸

Contributing to National Development

- i. The HEIs have a significant role in human resource development to cater to the needs of the economy, society and the country as a whole, thereby contributing to the development of the nation. It is therefore appropriate that the Assessment and Accreditation process of the NAAC looks into the ways HEIs have been responding the and contribution of towards, National Development.
- ii. Fostering Global competencies among students with liberartizing and globalization of economic activates, the demand for internationally acceptable standards in higher education has grown. Therefore, the accreditation process of the NAAC Needs to examine the role of HEIs in preparing the students to achieve core comparing the students to achieve core competencies (innovation and creative) to face the global requirements successfully.
- iii. Inculcation value system Among students the HEIs have to shoulder the responsibility of in collating the desirable value system (Values commensurate with social, cultural, spiritual, moral etc) amongst the students. The NAAC assessment therefore examines how these essential and desirable value are

being inculcated in the students by the HEIs.

iv. Promoting use of Technology.

To keep pace with the developments in other spheres of human endeavor, the HEIs have to enrich the learning experience of their words by providing them with the state – of – the – art educational technologies.

v. Quest for excellence

Excellence in all that the institution does will contribute to the overall development of the system of higher education of the country as a whole. This Quest for Excellence' could start with the preparation of the SAR of an institution. Another step in this direction could be the identification of the institutions

strengths and weaknesses in various spheres / criteria.

The Assessment outcome

There are two outcomes of Assessment and accreditation: The qualitative part would result in a cumulative Grade point Average, a letter grade and a performance descriptive. The final declaration (1st April 2007) or the accreditation status of an institution is as given below.

Institution which secures a CGPA equal to or less than 1.50 will be intimated and notified by the NAAC as “assessed and found not qualified for accreditation” The accreditation status is valid for five years from the date of approval by the Executive committee of the NAAC.

CGPA (Cumulative Grade Point Average)	Grade	Status	Performance of Institute
3.51-4.00	A++	Accredited	Very Good
3.26-3.50	A+	Accredited	Very Good
3.01-3.25	A	Accredited	Very Good
2.76-3.00	B++	Accredited	Good
2.51-2.75	B+	Accredited	Good
2.01-2.50	B	Accredited	Good
1.51-2.00	C	Accredited	Satisfactory
Less than	D	Not Accredited	Unsatisfactory

Total Number of NAAC Accreditations (As on 26/09/2018)

Types of Higher Learning Institute	First cycle	Second cycle	Third cycle	Fourth cycle	Number of Accreditations
Universities	239	159	66	0	554
College	7547	3321	739	11	11618
Total	7876	3480	805	11	12172

Grade wise Number of NAAC Accredited Institutes in India (As on 26/09/2018)

Types of Higher Learning Institute	NAAC 'A' Grade	NAAC 'B' Grade	NAAC 'C' Grade
Universities	205	118	06
College	1,639	5,097	811
Total	1,844	5,215	817

Some Benefits

1. Help the institution to know strength, weaknesses opportunities through an informed review.
2. Identifies internal areas of planning and resource allocations.
3. Enhances Collegiality on the campus.
4. The outcome of the process provides the funding agencies with objectives and systematic database for performance funding.
5. Initiates institution into innovative and modern methods of pedagogy.
6. Given the institution a new sense of direction and identity.
7. Provides the society with reliable information on the quality of education offered by the institution.
8. Employers have access to information on standards in recruitment.
9. Promotes intra-institutional and inter-institutional interactions.⁹

Internal quality Assurance cell:

The prime task of IQAC is to develop a system for conscious, consistent and catalytic improvement in the overall performance of institutions. For this, during the post accreditation period, it will channelize all efforts and measures of the institution towards promoting its holistic academic excellence. Its success depends upon the sense of belongingness and participation it can inculcate in all the constituents of the institution. This cell is backbone of assessment and accreditation. The overall information

regarding compliances and other aspects in provided to NAAC through this cell.

Some means to achieve quality higher Education in India:**Academics and Application:-**

The academicians can give knowledge about various concepts in books while teaching in classrooms. However, the proper implementation of knowledge gained in classroom is the ultimate goal of the teaching. This can be achieved by assistance of the experts working in that particular field of education. For instance in the field legal education persons practicing in court of law can better explain with exclusive examples of cases than teacher in classroom.

Personality Development:

The Skilled students can only sustain in the competitive world. The quality Higher education is helpful for students to survive in profession. The Legal process outsourcing is new way where one must possess various skill to deal with foreign laws. Not only in law but all faculties must foster the personality development of students for their all-round development.

Contemporary Methods:

The traditional teaching methods are not much useful in recent time. The advancement in Information and technology set at ease the path of teaching. Therefore contemporary methods are more useful to achieve goals of higher education. We can implement interdisciplinary programmes, case study methods etc to get in depth knowledge about the facts. In legal education it is very important to develop the analytical mind to face the problems in society which is possible by contemporary methods of teaching and learning.

Optimum use of Resources:

The resources made available in the field higher education should be freely accessible to the teachers and students. It will definitely increase the quality of higher education. The awareness and training programmes should be organized regarding how to use resources available in a particular field. This will improve the knowledge and quality of higher education.

Field visits:

A compulsory study tour and visits are more helpful to understand what they have taught in classrooms. Such as visits to concern Institutions, Industries, government offices etc., Particularly in Legal field visit to court, Parliament, Commission, Committees are useful for teachers and students. Every Law College must Organise such visits to develop the legal knowledge of the students by which quality students come out of that to serve society at large.¹⁰

Exam Reforms:

The education institutions in India are stigmatised on the exam point of view. The students having only 35% or 50% knowledge of the subject are allowed to go in next class. We must pay attention on this point. The orthodox methods should be abolished and methods like grade system, assessment thorough out the year etc should be implemented in all streams or higher education.

Impact of NAAC:

- Created better understanding or quality Assurance among the HEIS.
- Generated Keen interest and concerns about Quality Assurance among the stake holders.

- Helped in Creation of institutional data base of the accredited institutions.
- Encouraged the institutions to get more funds from funding agencies.
- Facilitated regulatory agencies to make use of accreditation for funding.
- Triggered quality Assurance activities in Many of HEIS
- Activated a 'Quality Culture' among the Various constituents of the institution.

Conclusion:-

The Ultimate growth of nation is based on quality of higher education. The autonomous body called NAAC is working since 1994 under VGC to enhance and promote quality higher education. The standard of higher education has great concern with development of the country. Therefore various criteria developed by NAAC which are internationally recognized. The innovative practices and research oriented higher education undertakes building of youth. For this purpose NAAC is working with its General council and Executive committees with other committees and Sub-Committees. The goal of quality higher education can be achieved through Co-Ordination between academics and applications, Personality development, use of contemporary methods, field visits and reforms in current exam system.

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AN EXPLORATION OF POST-MODERN ASPECTS IN SALMAN RUSHDIE'S *MIDNIGHT'S CHILDREN*

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Abstract:

The paper begins with the concepts of post-modernism and post-modern theorists. It proceeds with the explanation of plot, time, locale, characters and other narrative strategies of the post-modern novel, *Midnight's Children* by Salman Rushdie. There is a reference to Homi Bhabha's theory of liminality. The novel is compared to a fairy tale in its use of magical realism. It is a post-modern novel in its combination of religion, history, reality, fantasy, myth and magic. The use of thoughts and memories makes this novel a 'stream of consciousness' novel. Conventional boundaries are broken by the colossal writer to record history uniquely. The use of the theme, style, narrative voice, Indlish, images, humour and irony makes it a post-modern novel.

Keywords: Post modernism, post-colonialism, magical realism, liminality, foreshadowing.

Post modernism is a movement in literature, art, architecture, criticism and it developed in mid to late twentieth century. It is a departure from modernism. Post-modern criticism is defined by scepticism and irony. It analyses the creative writing with political, social, historical and cultural thinking. It includes culture studies, economics, linguistics and feminist theory. It is often associated with deconstruction and post-structuralism school of thought and it includes the philosophies propounded by Jacques Derrida and Fredric Jameson. The post-structuralists

include Michel Foucault, Roland Barthes, Jean Baudrillard, Gilles Deleuze, PiereBourdiece, Jean Francois, Lyotard and Julia Kristeva. The American cultural theorists include Judith Butler and Rosalind Krauss. With the theories propounded by post-modern theorists, Salman Rushdie's Booker Prize winning novel is analysed.

Salman Rushdie won the Booker Prize in 1981 for *Midnight's Children* and the Booker of Bookers Prize in 1993 and Best of Bookers in 2008 for the same novel. The novel is about a child born at the time of India's independence from the Britishers. The child was born at the stroke of midnight on August 15, 1947, at the precise moment of India's independence. The infant was named Saleem Sinai. He has become the centre of attraction in the press and he was welcomed by the then Prime Minister Nehru himself. But this coincidence of birth has consequences as Saleem is not prepared for: telepathic powers that connect him with thousand other "midnight's children" – all born in the initial hour of India's independence. He has an eerie and uncanny sense of smell that allows him to sniff out dangers which others can't perceive. He is inextricably linked to his nation. The story encompasses events happened in North India. It is nation-as-family allegory. Saleem represents the amalgamation of Hinduism, Islamism and Christianity since he is the biological child of William Methwold and Vanita, adopted son of Ahmed and Amina. He is taken care of by many father figures. As Saleem puts it, "my

inheritance includes this gift, the gift of inventing new parents for myself whenever necessary". Saleem uses his telepathic powers and assembles a *Midnight Children's Conference*. He discusses many cultural, linguistic, religious, and political issues faced by India in its early statehood after independence from the clutches of the British.

Saleem's family endures the pangs of migration and they witness innumerable wars which disturb the sub-continent. At times, he suffers amnesia and enters a quasi-mythological exile in Sunderban woods. In the woods, he regains his memory and reconnects himself with his childhood friends. He involves into the political events of the day such as Indira Gandhi's proclamation of Emergency and Sanjay Gandhi's slum clearance campaign. Because of his involvement in politics, he is imprisoned as a political prisoner. The passages that connect political events of India contain scathing criticisms on Indira Gandhi's rule and her domination. They criticize her personal lust for power. The then Prime Minister, Indira Gandhi's proclamation of Emergency ends the potency of the super natural children but Saleem gathers his remaining knowledge of his telepathic powers and attempts to write a chronicle of the young independent nation to be read by his child who is also endowed with super natural powers.

Saleem's biography is a whirlwind of disasters and triumphs that mirror the course of modern India. Salman Rushdie depicts the interconnectedness of the cultures of the First and Third World countries in this novel. Rushdie admits, "I've been in a minority group all my life" a member of an Indian Muslim family in Bombay, then a 'mohajir'-migrant-family in Pakistan, and now a British Asian" (web). As he has been a

migrant, he is able to picturise the hybrid identity if not the cultural or ethnic identity. The postcolonial migrant like Rushdie embodies this position of borderline figure in-between cultures like Homi Bhabha's sense of the liminality. The novel ends with the disintegration of Saleem just like many post-modern novels. The appearance of hairline cracks on Saleem's hands early in the narrative is an indication of his disintegration at the end of the book. The narrator thinks of many possible endings but he has to reconcile with the loss of potentiality. "This is not what I had planned" he contends, "but perhaps the story you finish is never the one you begin" (MC 426).

The plot of the novel runs for 647 pages and there are cast more than seventy and the locale covers events from Kashmir to Bombay, Karachi to Dacca. The time is from 1947 to Indira Gandhi's rule. The novel explores the cultural identity of India. The text is full of precise dates and numerical figures such as 1001 children born at midnight. Saleem portends: "I shall eventually crumble into (approximately) six hundred and thirty million particles of anonymous and necessarily oblivious dust" (MC 37).

With the arrival of sensational Booker Prize winning novel *Midnight's Children* (1981) by Salman Rushdie, Indian fiction gained a lot of strength and prestige. This text ushered in a new trend of writing. Rushdie used a hybrid language generously peppered with Indian terms. He has to use this in order to convey a theme representing the vast canvas of India. The language of the novel echoes the rhythm of 'Indlish' Indian English. The prose style includes long broken sentences which almost run into a page.

It is parallel to *Arabian Nights* in its use of magical realism. "Once upon a time, in the far

northern principedom of Kif, there lived a prince who had two beautiful daughters....” (MC445), is extremely rich in literary presuppositions. Some stories start as fairy tales and there are many inter-connected stories. The fairy tale mode is used to bridge the gap between the real and the fictive. It sets boundaries. Rushdie is powerful in subverting those boundaries. It entwines the characters from India and the West. It has stories that are emerged from stories which pass in never ending cycle. The events go in circular roundabout way. There are temporal distortions because the events move back and forth. Sometimes there is a skip out of huge period of time. The passing of time has many consequences in the narrative. Rushdie recalls Bombay of the 60s and 70s. The history of Bombay is invoked. When the Sinais relocate to Pakistan, Saleem declares: “I won’t deny it: I never forgave Karachi for not being Bombay” (MC 427). “The flat boiled odours of acquiescence” in Karachi left him depressed and yearning for “the highly-spiced nonconformity of Bombay” (MC 426). Different religions mingle in Saleem’s head, “in a country whose population of deities rivalled the numbers of its people” (MC 310).

The male protagonist Saleem forgets the events and tells at incorrect time. It is similar to stream of consciousness which does not give importance to coherence. Since the events include memories and thoughts, they do not cohere. Sometimes Saleem’s facts are often incorrect. He supplies the wrong date when he talks about the assassination of Mahatma Gandhi but alerts the reader. “*The assassination of Mahatma Gandhi occurs, in these pages, on the wrong date. But I cannot say, now, what the actual sequence of events might have been; in my India, Gandhi will continue to die at the wrong time*” (MC 229-230). The wrong dates are deliberately inserted because

the readers are expected to maintain the healthy distrust of narration. The time mentioned in the novel is as erotic as the power supply in Bombay.

Midnight’s Children is considered one of the great works of post-modern and post-colonial writing. It uses one of the narrative strategies, Magical realism. The term, Magical Realism itself is an oxymoron. The story in *Midnight’s Children* mirrors the real events of what was taking place in India. The novel uses politics as major theme. The real facts and historical facts are mixed together. The novel preserves history with fictional accounts. There is urgency in the rendition of historical facts. History itself is complicated and it is tempered with fantasy here. Magical Realism has become the integral part of the narrative since Saleem and other children born at the stroke of midnight are endowed with super natural faculties such as time-travel, flight, sorcery, alchemy and prophecy. The two children who were closest to midnight were Saleem and Shiva and they were bestowed with multiple super natural talents. “to Shiva the hour had given the gifts of war” while Saleem was bestowed “the greatest talent of all - the ability to look into the hearts and minds of men” (MC 277). Saleem could influence the fate of horse races and horses betted by his mother. He dreams of the death of his classmate, Jimmy Kapadia. He could foresee trivial events to big events. Saleem’s sister could talk to birds and cats. Saleem’s grandmother could eavesdrop on her daughter’s dreams. Women in Saleem’s family are afflicted with premature ageing. There are seers who could foresee the entire life of Saleem thus:

A son, Sahiba, who will never be older than his motherland — neither older nor younger. . . . Spittoons will brain him — doctors will drain him

— jungle will claim him — wizards reclaim him! Soldiers will try him — tyrants will fry him . . . He will have sons without having sons! He will be old before he is old! And he will die . . . before he is dead. (MC 115)

Foreshadowing to create suspense is an aspect of post-modern fiction and this technique is employed by Rushdie in this novel. Saleem anticipates future events. “Early in the narrative he says: “In the brandy bottle of the boatman Tai I see, foretold, my own father’s possession by dijinns and there will be another bald foreigner ... and Tai’s gas prophesies another kind... and pie-dogs aren’t far away” (MC 14).

Reality and fantasy live side by side since Saleem represents fantasy and Padma represents reality. “Yes, there’s no other explanation, stranger things have been known to happen in this country of ours, just pick up any newspaper and see the daily titbits recounting miracles in this village or that” (MC 82). The ideas of Saleem and Padma are both contradictory and complementary. The novel uses many elements of post-modernism. The novel uses meta-fiction in the narrative. The term, meta-fiction is either parodying the traditional narrative or a departure from conventions. There are elements of pastiche or imitation and nostalgia, a feeling of loss or missing.

The novel is written in first person narrative and it is a framed narrative peppered with thoughts and memories. Saleem believes that he is handcuffed to history. “I had been mysteriously handcuffed to history; my destinies indissolubly chained to those of my country. For the next three decades, there was to be no escape” (MC 3). He is brought to the present reality by his wife to be, Padma who is an illiterate factory worker. The conversation between Padma and Saleem hints at

different versions of one idea of truth. Padma, a narratee surrogate functions as an indicator or reader-response. She acts as a co-creator of the narrative.

The post-modern novel does not want the reader to be silent but an active participant in exploring truth. The combination of religion, myth, reality, fantasy and history is a part of Indian perspective. In this novel, the interplay between personal and public, past and present, remains fluid and dynamic like leaking liquid. Inspired by his running nose, Saleem describes the phenomenon of nation’s identity. Thus, the major incidents in India and the personal slices of life of Saleem are brought together as historical facts. Powerful imagination of Salman Rushdie made the fusion of post-modern features and historical facts possible. It is an allegorical novel and a chronicle of modern India centering on the fates of the two children, Saleem and Shiva.

Post-modern fiction dismantles the concept of absolute reality. Rushdie rewrites history from an individual perspective. In his journey of writing, he unmasks conventions. The historical facts in the novel are different from recorded historical facts. Hutcheon calls it, “Textual self-awareness”. *Midnight’s Children* abounds in self-reflexive episodes. For instance, the narrator states: “Muhammad (on whose name be peace, let me add; I don’t want to offend anyone.)” (MC 225). The following self-conscious segment can be analysed in this connection:

... I must interrupt myself. I wasn’t going to today, because Padma has just started getting irritated whenever my narration becomes self-conscious, whenever, like an incompetent puppeteer, I reveal the hands holding the strings; but I simply must register a protest. So, breaking

into a chapter which, by a happy chance, I have named 'A Public Announcement', I issue (in the strongest possible terms) the following general medical alert.... (MC 83)

Self-reflexive novels are inadequate in representing reality but do not lose its potentiality in presenting reality. The novel has been viewed as "the quintessential fictional embodiment of the postmodern celebration of de-centring and hybridity". Postmodernism lays emphasis on difference and particularity. It privileges the micro-narrative. The postmodern moment is significantly characterised by a collective scepticism amidst international events like fascism, Nazism, imperialism, and the world wars. Rushdie's work does not accept any particular reason behind historical accounts. He treats all reasons with critical scrutiny foregrounding the process of writing history.

If modernism is an escape from the chaotic history, post-modernism is an escape from the burden of history. History itself has been the subject for post-modern writers, critics and theorists. The Second World War and the disasters it caused has been the subject of post-modern writers of the West and colonialism has been the subject of the post modern writers of the Third World. Hence there are remarkable similarities in the works of Salman Rushdie, Marquez, Gabriel Garcia Grass and Thomas Mann because the themes are associated with horrors of war and slavery. *Midnight's Children* is admittedly influenced by novels like Gunter Grass's *Tin Drum* and Gabriel Garcia Marquez's *One Hundred Years of Solitude*. The rejection of standard western forms is a breakthrough in narrative strategy in post modern writing. Frederic Jameson calls this narrative strategy as "Strategies

of Containment". Rushdie himself commented on the length of the novel spanning 647 pages:

One reason the book is so long is the idea of the novel being something that includes as much as possible. It seems to me really that there are only two kinds of novel. There are novels, which proceed on the basis of excluding most of the world, of plucking that one strand out of the universe and writing about that. Or there are novels in which you try to include everything what Henry James called 'the loose baggy monsters' of fiction" (qtd in Rajan: web).

There are vivid images in the novel. The second title in Book Two, "Snakes and Ladders" connects the vicissitudes of life with the rise and fall in the game. "All games have morals" and the game of Snakes and Ladders which inheres a sense of duality captures "the eternal truth that for every ladder you climb, a snake is waiting just around the corner; and for every snake, a ladder will compensate" (MC 141). The narrative in the novel constructs and deconstructs by itself just like the fictional nature of identities. The principal metaphor of the birth of a new nation and its fragmentation is represented in Saleem. "I am not speaking, metaphorically...I am literally disintegrating..." (MC 37). There are repetitions of words, phrases and even passages. The words without spaces and capitalisation of letters convey a kind of urgency. Sometimes the reported speech is changed to direct speech for more emphasis.

Rushdie's humour is astute and subtle. "...And look at the stains on the carpets, janum; for two months we must live like those Britishers? You've looked in the bathrooms? No water near the pot" (MC 127). Rushdie's humour is a kind of black humour tempered with ironical statements and not humour full of fun. He combines the silly

and the serious, profound and the mundane with Rushdification of words. His magnum opus, *Midnight's Children* won the recognition it deserves, the critics have described this novel as a post-modern mélange. In this novel, fragmentations, fissures, splinters serve a purpose since they synthesize the diverse cultural strands.

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AN ANALYSIS OF USERS VIEWS TOWARDS INTERNET BANKING SERVICES PROVIDED BY PUBLIC SECTOR BANKS IN TIRUNELVELI DISTRICT

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ABSTRACT

The development of internet banking technology revolution in recent years and rapid speed in technology is increased. Internet banking helps users to more information in less time. The majority of the leading Indian banks have started providing internet banking or e-banking renders various services to the customer's such as balance inquiry services, fund transfer facilities, mini statements, utility bill payments, etc. Internet banking has more benefits over other traditional banking delivery methods. The present study analyses the user's views towards internet banking services provided by public sector banks in Tirunelveli District.

Keywords: Internet banking, Bill Payment, e-banking

INTRODUCTION

One of the major important developments of the financial sector has been the growth of the banking industry over the past three decades. The advantages of the financial industry can be seen

in the form of large-scale industrial development, higher turnover, employment opportunities, and also in the export of services and goods. Internet banking applies the internet as the conveyance channel by which saving money transaction is performed, for instance, paying bills, verifying and seeing bank account balances, exchanging stores, paying home loans, etc. Internet banks are also known as digital, virtual, intelligent, and net, or web banks

Today, banks motivate their customers to use net banking. Besides revenue and cost impacts this model shift is because they also observe that self-discipline action have greater potential for customer fulfillment and detainment. Internet banking has got to be among integral banking services. Once banking companies recognized the low cost per transaction via the internet, they found opening online banking as an addition of the bank rather than an add-on service. A big challenge facing public sector banks is low, under the current partnership structures, to obtain operational efficiency suitable

for stylish financial intermediation. The achievement of the banking institution builds toward the customers' satisfaction and attitude upon banking services.

In Tirunelveli District, the majority of the bank customers are using internet banking services for business and personal purposes. So the researcher has taken an attempt to study the user's views towards internet banking services. This study reveals their views and opinion about the internet banking services of public sector banks.

OBJECTIVES OF THE STUDY

- ❖ To analyze the demographic factors influencing users' views towards internet banking services in Tirunelveli District.
- ❖ To analyze the purpose of using internet banking services by the public sector banks.
- ❖ To identify the problems faced by the users of internet banking services in public sector banks.
- ❖ To offer suggestions to improve internet banking services provided by public sector banks in Tirunelveli District based on the findings of the study

STATEMENT OF THE PROBLEM

Internet banking is growing in faster in recent years. This study focused on the opportunities and challenges in using internet facilities in public sector banks. Participation in internet banking can remain underdeveloped if users encounter the low level of security, cultural resistance, poor operational infrastructures, and management. Many people, who are not comfortable with internet, often find it difficult to the use internet banking

REVIEW OF LITERATURE

Rakesh H M Ramya T J (2014) in their research paper "A Study on Factors Influencing Consumer Adoption of Internet Banking in India". They proved to study the factors influencing internet banking implementation. Using PLS, a model is well proved and it is described that internet banking is turned by its perceived reliability, perceived usefulness and perceived ease of use. In the marketing process of internet banking services marketing genies should emphasize these benefits its implementation provides and awareness can also be developed to attract consumer's concentration to internet banking.

Dorra Gherib (2014) in their research paper titles "Adoption and diffusion of internet banking: case of the Tunisian banking sector" "tried to observe the embracing of internet banking in the Tunisian banking industry. The aim is to make out factors that stimulate or slow down the application process. The review of literature enables identifying a set of variables: organizational, individual, and structural. The research methodology used within this study is the case study. Five case studies in the banking sector were carried out. The sample is shaped by banks that adopted internet banking as a modernization. The analysis allowed the willpower of the related dimensions of the aforesaid variables (competition, perceived benefit, and organizational compatibility). Indeed, this research has exposed some variables that hamper the implementation of technological innovations.

Joseph and Stone (2003) examined the customer perception of the impact of technology on service delivery in the banking sector. According to the findings of their research, high scores on the ability to render service via technology appear to be correlated with greater satisfaction and retention.

Different Types of online monetary transactions are:**National Electronic Fund Transfer (NEFT)**

NEFT is an all-over the country payment system promoting one-to-one funds transfer. Under this Scheme, individuals, firms, and corporate can electronically transfer funds from any other bank branch in the country participating in the scheme. NEFT, thus, facilitates initiators or remitters to initiate funds transfer transactions even without having a bank account. Presently, NEFT operates in hourly batches - there are 12 settlements from 8 am to 7 pm on weekdays (Monday to Friday) and 6 settlements from 8 am to 1 pm on Saturday.

Real -Time Gross Settlement (RTGS)

RTGS is defined as the continuous (real time) settlement of funds transfers individually on an order by order basis (without netting). 'Real -time' means the processing of instructions at the time they are received rather than at some later time. 'Gross Settlement' means the settlement of funds transfer orders occurs individually. The minimum amount to be remitted through RTGS is 2 lakh. There is no higher ceiling for RTGS transactions.

Electronic Clearing Scheme (ECS)

ECS is an alternative method for effecting payment transactions in respect of the

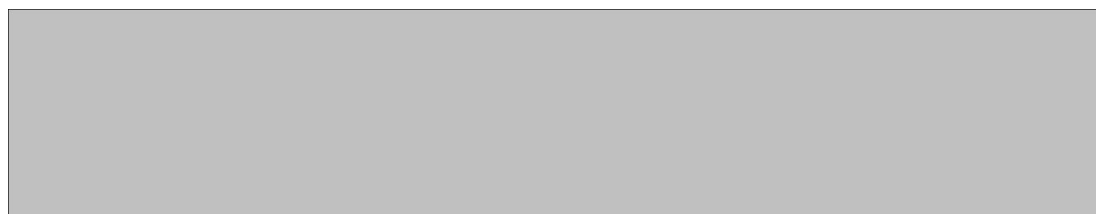
utility-bill-payments such, electricity bills, telephone bills, insurance premium, card payments and loan repayments etc., which would prevent the need for issuing and handling paper instruments and thereby facilitate improved customer service by banks/companies corporation/government departments , etc., collecting / receiving the payments.

Immediate Payment Services (IMPS)

IMPS offers an instant, 24-7, interbank electronic fund transfer service through mobile, internet, and ATM which is not only safe but also cost-effective both in financial and non-financial perspectives.

Objectives of IMPS:

- Making payment simpler and just within the mobile number of the recipient
- To enable bank's customers to use mobile instruments as a channel for accessing their banks accounts and remit funds
- To sub-serve the goal of RBI in the electronification of retail payments.
- To facilitate mobile payment systems already introduced in India with the RBI Mobile Payment Guidelines 2008 to be inter-operable across banks and mobile operators in a safely and securely.

SERVICES AVAILABLE ON THE INTERNET BANKING PORTAL

RESEARCH METHODOLOGY

This study has been undertaken in the Tirunelveli district. This study is based on primary and secondary data. The primary data is collected by conducting an interview schedule and secondary data is obtained from books, journals and websites. Seventy sample respondents were collected by using a convenient sampling method.

DATA ANALYSIS AND INTERPRETATION**Demographic profile of users of internet banking services****Table: 1**

Age group	No. of respondents	Percentage
20 – 30	15	21
31- 40	23	33
Above 40	32	46
Total	70	100
Level of Education	No. of respondents	Percentage
Up to +2	16	23
Graduate	29	41
Post Graduate	25	36
Total	70	100
Occupation	No. of respondents	Percentage
Private Employees	24	34
Professional	12	17
Business people	20	29
Government Employees	14	20
Total	70	100

Source: Primary data

The above table shows that, out of 70 respondents, 15 (21%) of the respondents are in the age group of 20- 30, 33% (23) of the respondents are in the category of 30- 40 age group, 46% of respondents are in the age group of above 40, Majority (41%) of respondents are under Graduates and 34 percentage (24) of respondents are private employees. 23 percentage (16) of the respondents are studied up to +2 level of education, 41 percentage (29) of the respondents are who has completed their under graduate degree, 36 percentage (25) of the respondents are post graduates. 17 percentage (12) of the respondents are professionals, 29 percentage (20) of the respondents are business people. 20 percentage (14) of the respondents are Government employees.

Reasons for using Internet Banking services**Table: 2**

Reasons	No. of respondents	Percentage
Ease of use	13	19
Use Anywhere	16	23
Proximity from home	8	11
Immediate withdrawal	11	16
Economy in operations	22	31
Total	70	100

Source: Primary data

From the above table exhibits that 31% of respondents are using for the purpose of economy in operation, 23% of respondents are using for use anywhere, 19% of respondents are using for ease of use 16% of respondents are using for immediate withdrawal and remaining 11% of them using for proximity from home.

Problem in using internet banking services

Table: 3

Problems	No. of respondents	Percentage
Handling Technology	13	19
Security risk	15	21
Privacy risk	12	17
Long Process	19	27
Not direct link with bank	11	16
Total	70	100

Source: Primary data

The above table shows that majority of respondents (27%) are telling opinion about long process, 21% of respondents are facing security risk, 19% of respondents are facing handling technology problem, 17% of respondents are facing privacy risk and remaining 16% of respondents are facing not direct link with the bank.

FINDINGS

- The majority of the respondents (46%) in the age group of above 40 years.
- Most of the respondents (36%) are post graduates
- The majority of respondents (34%) are working in the private concerns
- The majority of the respondents (31%) are using internet banking services for the economy in operation
- Most of the respondents ((27%) are felt that using internet banking services are a long process

CHALLENGES IN INTERNET BANKING

Now a day's banks face severe challenges. The basic structure of the bank is increasingly in conflict with the changing product, service and delivery needs of the customers. In the future, the banking system is going to financial service providers, not like traditional banks. Nevertheless, technology alone will not solve issues or create advantages. This technology needs to be integrated into an organization, with the changing management issues connected to people resisting new concepts and ideas. Mechanization continues to have immense untapped potential in the Indian banking system.

SUGGESTIONS

- The banker must direct in avoidance of untrue to the internet banking services.
- Using the bank's website does not require a lot of effort to get the least score among the fulfillment of the customers towards competence measurement. This is due to the reason that they might have faced some troubles while transacting through online.

This problem should be addressed without delay and utmost importance should be given to solve the problems. Proper analysis regarding the operation of the internet banking services should be provided to the customers. The bank also has an online show and training system to new or potential customers.

- The banker should the users to their secured passwords and user ID while using internet banking services.
- Banks should take necessary steps to create awareness among rural people to use internet banking services.
- Banking alerts and notifications are one of the easiest ways to stay on top of our banking activity and to monitor security.
- Customers needs widen with no limits, and it is very much evident from the various services provided by the other banks day to day. Not just to resist the struggle with the private and foreign banks, but also retain the existing customers it is very necessary that the public sector banks take a charge on this.

CONCLUSION

It is clearly in the regard of banks to inspire their customer base internet banking. It is concluded from the results of the study that the use of internet banking is perceived essential and the use of these services is connected with the demographic attributes of the respondents. The wide-ranging scope of internet banking provides new development prospective and internet business is an impulse technology and new business processes. Providing internet banking is increasingly becoming a need to have than a nice to have services.

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IMPACT OF ARYA SAMAJA AND GANDHIJI ON VIDYADHAR GURUJI

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Introduction:

Guruji born brought up and educated at Gurumitkal, a small town in Yadgiri taluka, came to Yadgiri in 1942, a year made unforgettable by the 'Quit India' resolution. Wordsworth mused on the French Revolution with the famous line. 'Bliss was in that dawn to e alive'. People of my generation were fortunate to have been born during a period when the greatest independence. They imparted to the struggle a kind of magical touch. Millions of 'Small' men, men of clay in more than one metaphorical sense, felt the transforming effect of the touch in their bones. There was that burst of emotional energy, the poetry of a complex but great cause. Blessed were they who could breathe in that air with the advantage of some education. Doubly blessed were many of us (school boys then) whose education was depend by Guruji's unique inspiration made. I came so naturally to him.

The movement for national independence was not a simple movement. It, of course, meant a political awakening of immense proportions. As Shahid Bhagat Singh and other heroes emphasized, it had a far-reaching socio-economic agenda. Standing on the shoulders of great thinkers and reformers before them – Raja Ram Mohan Roy, Swami Dayanand Saraswati and Swami Vivekananda among others, Gandhi and

Nehru articulated the agenda in terms, which made their political mobilisational strategies meaningful, for millions. The later at a modern Secular – socialist glosses on the agenda, which included several stands of reformist and revolutionary ideas. As an active Arya samajist leader, Guruji moved across the nationalist and Arya samajist platforms with the ease of an inspired communicator. We his students, had two advantages of imbibing rather than consciously learning, intimations of what was shaping our history during that period. Our good luck would come into sharper relief if we remember that to millions upon millions in different parts of the country, having to contend with intervening worlds of communication, and contents of lives, including the opportunities which education opens up, things were less simple. For them, a bystander's view of the caravan of history was in itself quite a source of excitement. Thanks to Guruji, our sense of involvement was of a more vivid nature.

Till the reorganization of states in 1956, Yadagiri was in the native state of Hyderabad, ruled by kings of Asif Jahi dynasty. It was, politically and otherwise, a different world, with feudal and religious dimensions accentuating differences. These differences gave the 'Freedom Struggle' a local colour, making it a taught proposition. These were the broader, or macro

aspects of political life for the people of Hyderabad state then. For numerous ordinary people, however, the proximate problems of the socioeconomic context with the realities of social structure, more sharply defined by the caste ethos in rural and semi-urban areas. They bore more heavily on the less advantaged sections. I guess families of persons like mine, located in the middle spectrum of the caste hierarchy, and in the lower middle segment of the economic spectrum, were likely to have a fairly clear appreciation of what these realities meant for their lives, and by extension, for the lives of those down below. Things were evidently changing. Otherwise, what Guruji symbolized and communicated would have made little sense. All the same, overstatements on either side can vitiate understanding. It was clear that the forces of reform were pitted against those of status quo. The latter ones were palpably stronger than the former.

Much would be lost in a proper appreciation of Guruji's educational guardianship during those formative years if the above background is lost sight of. In fact, Guruji had internalized the inner socioeconomic meaning of the freedom struggle so well that his guardianship took us closer to the Gandhi-Nehru agenda of national reconstruction. His style of communication was unique; inspiring and restrained in terms of arguments, and only tangentially critical. A few themes, however, constituted exceptions. Hitting the British imperialists and Hindu 'Sanatanists' hard enough to carry home the messages of national self-respect and reform loud and clear. These messages summed up the mission of his life. I wish I had personal knowledge of some details of his school days, and the influences that shaped his outlook. Guruji's reticence in this and other respects

contrasted sharply with the bragging of many people I came across later, with achievements which bore no comparison with his. Conceivably, a person as inspiring as Guruji must have been influenced by someone with a similar gift. Maybe, may not be. All that I 'know' in 1942, at the age of nine, was that he came to Yadagiri as a 'finished product'. He was there to teach and inspire us. Everything was 'free', and he worked in the spirit of one who owed a kind of indefinable obligation to us. As our understanding improved, the 'us' gradually got transformed into that partly mysterious entity : society.

At the age of nine or so, I was, like those of my age, 'raw'. In my case, a higher degree of shyness made matters worse. I was lucky in one respect. Many elders, with a kind of affection difficult to find in bigger urban areas, used to praise me for being 'intelligent' and 'well behaved'. Excessive praise made me look a bit awkward. I became more deferential towards elders than many others of my age did. The deference was tinged by a touch of gratitude. But I was also moody and sensitive. Two reasons explain my 'personality' then. I lost my mother when I was a child of four. Far too many ladies in and around my locality used to refer to me as a 'motherless' boy. Self-pity, induced by such pity, left a deep scar on me. It made me sensitive and introvert. Equally important was the way my maternal grandfather and grandmother brought me up. The shock of their daughter's premature death must have been unbearable for several years (She was their first child). They sought compensation through pampering me. Educated up to fourth standard at Kodangal (another taluka headquarters in Gulbarga district), and working as a clerk with a well-known local businessman, my grandfather was a bit of 'scholar'. He knew

Telugu, Kannada and Urdu and cultivated them through further reading (what little was available then). His taste for language took him to a grammatically correct level of elementary English. For my social backgrounds, distinguished by massive illiteracy, this represented an island of excellence. Excellent he was in other respects too. He was refined and mild, almost to a fault. I adored my grandfather. He was, in the modern sociological jargon, my 'role model'. He was physically weak; raised his voice very rarely; and preferred the company of refined people. I never heard him resorting to abusive language, a little too common in 'our' social setting. Besides his 'academic' orientation, this was a treat, which made me like him immensely. In retrospect, it appears that while he influenced me, my role in choosing to be influenced by him was not negligible.

These predispositions made me a very studious boy. There was an initial favourable factor; my schooling from age 5 to 7 in the local Sharanabasaweshwar math, with a single-teacher school run by Rachayya 'master' (teacher). My generously appreciated 'memory', beside studious habits, endeared me to him. He was a 'Jangam'; showing reverences by touching his feet was a part of prevailing religious ethos. My early schooling must have strengthened my religious-cum-spiritual moorings, especially because the sayings of Basavanna struck a favourable chord. They were simple; encouraged 'rational' thinking; and inculcated reformist orientations through their criticism of 'Karmakanda' or ritualism must have been something in my mental makeup and social background which made me get closer to his way of thinking, almost instinctively. I memorized several vachanas avidly. Thereafter, Basavanna became the conduit to much that I could identify as progressive in later life.

A more intense phase started soon enough. After a couple of years of schooling in the math, my grandfather got me admitted to a local Urdu medium government school. In 1942 the year of my first encounter with Guruji – I was a second standard student. An intimate friend of mine, and classmate, was the son of my grandfather's employer. Guruji was one of his two tutors. I was asked to give company to my friend. After coming to Yadagiri, Guruji started his work as a Pracharak (Propagator) of Aryasamaj and Hindi in right earnest. The novelty of his work attracted quite a few; but he also became the butt of criticism, even ridicule (on grounds of, inter-alia, his caste). I once mentioned one such comment to my friend (called 'babu' by friends) playfully. Equally playfully, he repeated it while Guruji was about to complete that day's lesson. I had no idea of bigger things then. While interacting with elders, the only thing which I took special care to adhere to was 'tameez' (good manners). My father, whose temperament contrasted sharply with that of my grandfather, used to scold me very harshly whenever I was found 'guilty' of deviating from it. I looked at Guruji's face expecting the worst – the severest possible scolding. Instead, he was forgiveness itself. From the next day, I never looked back. I became a regular visitor to Arya samaj mandir. The incident changed the course of my life.

What followed thereafter was (as I came to realize much later) the most intense kind of exposure to 'man-making' or 'character-building' education. It was intense both quantitatively and qualitatively. The medium of communication with Guruji and fellow pupils was Hindi, projected as a symbol of national self-respect and unity. Through Arya Samaja, it acquired the additional appeal of social reform. Without much conscious

effort, I felt drawn to the 'reform' plank. It looked as though Basavanna's teachings had paved the way for those of Swami Dayanand Saraswati, the founder of Arya Samaj. The supreme medium for communicating them, and much else besides, was Guruji; inspiring, learned (within the framework of his movement), and determined to make all that he preached a living reality. I devoured his inputs in the manner of a hungry person.

Many years later, I learnt while browsing through some spiritual literature that the guru (in the ultimate analysis God Himself) is not merely a teacher who takes pupils through a set course of studies, and makes learning easier for them by eliminating difficult points, passages and concepts. The guru is more than a teacher. He works on his pupils through the subtler processes of inspiration to kindle higher aspirations and to raise the level of thoughts and feelings, as also confidence and zeal. Though there was a spiritual dimension to what Guruji taught us (After all, he was a transmitter of Swami Dayanand Saraswati's teachings), his preoccupation was with the ongoing movements shaping India's history. That could hardly be expected in a government school, or any school tied to the chores of completing a prescribed syllabus.

In those days, the number of competent teachers used to be quite large. Guruji was a different phenomenon. His style of motivation was unique it was effortless. His resonant voice had the quality of reaching out, as it in search of a dormant psychic dimension in need of being shaken off from its slumber. Words were less important in this mode of communication. That he was a man fired with a sense of mission far beyond the call of 'Duty' was clear from the fire in his eyes. He was paid a pittance for his work as a teacher. Without reverential provision of food by

some of his devoted Marwari disciples, making both ends meet must have been a tougher proposition. But he ignored his insecurity and difficulties in the manner of either a bhikshu of yore not given to caring for tomorrow, or of a contemporary patriot-cum-constructive-worker for whom fortitude in the face of difficulties was a part of the dharma of resurgent India. I never heard him refer to his suffering in sentimental, or for that matter, matter-of-fact terms.

Age wise, Guruji was older than me by about twenty years. There was a bigger gap in emotional make up. Barring that exceedingly (in retrospect) 'mature' decision of putting myself under his tutelage at the age of 9, I did not know much about how to handle the challenges of life, such as they were at that stage of my life. As mentioned earlier, I was sensitive and shy, and preferred seclusion. Given to brooding, I sought increasingly the company of books (in quite a few languages; Hindi of Arya Samaj mandir; Urdu, the medium of instruction in the government school ; Kannada, occasionally English and Telugu). Books other than textbooks had a marked religious, didactic taint then. I should have resisted their excessive impact, but I didn't. The impact resulted in my being less interested and 'clever' in matters pertaining to practical affairs. In any case, my options were limited. I used the excuse of a physically weak constitution to neglect sports, though I resented being referred to as a 'weakling', or a 'delicate' person. Guruji's influence both reinforced and weakened some of my innate traits in complex ways.

My clearest recollection of the way Guruji made a difference in my mental make-up was the tone of his exposition of a couple of poems in the Hindi book, *Balbharati*, meant for primary school

students. One started with the line ‘ghas plus ka dher pada tha, us par giri ek chingan’. Another poem, which we sang in chorus at times, contained the lines with the meaning ‘there are crores of stars in the sky, but it is the moon which dispels darkness. ‘I was around ten then. The exposition left a deep impression on my impressionable mind. My socio-economic background and my family circumstances had much in them which depressed my urge for achievements. Those who contributed to deepening this urge did so in the name of ‘practically’ higher things of life like scholarship and the position it brings, were not for people like us. At the consecutive end of the spectrum, there was the notion that persons born in appropriate kulas (castes) were cut out for it (a notion shared by people like my grandfather); lower category people should ‘realistically’ confine their aspirations to either caste-related occupations, or to those appropriate for lower middle class socioeconomic brackets (e.g., subordinate segments of career options). The bleakness of the structural picture, weakening but not obsolescent, was relieved by the inexorable. If slow, percolation of progressive ideas traced to swami Dayanand Saraswati, Swami Vivekananda, Mahatma Gandhi and others. I was confused a little. While progressive ideas and the most generous appreciation of my intelligence and studious nature by those belonging to upper strata lifted me up, the weight of the structure pulled me down in a number of irritating ways. As a school boy, I did not know how to reconcile these contradictory emotions. The circumstances of family induced a sense of insecurity; but due to my ‘sensitive’ nature, I must have felt it more keenly than I should have. This reflection represents ‘wisdom’ after the event. My psychological burden was different then.

Eventually, Guruji’s thunderous exposition of inspiring literature in Hindi began to make a big difference. When he thundered; what is that you cannot do; what is that you cannot become? My whole being vibrated. When he said; ‘you can become Gandhi, you can become Nehru. ‘I once resolved inwardly ‘yes I can’. From the vantage point of age, that was not exactly realistic – in many senses of the term. But having resolved (while a senior high school student), I did not look back. Guruji’s alchemy of man-making had worked. I overcame myself, Guruji won. The victory of Guruji still constitutes the most precious legacy of those formative years, irrespective of the mixed bag of achievements later.

That mixed bag included academic achievements / recognition which from the standpoint of a realistic view of things natural to my socioeconomic standpoint might resemble the stuff of which dreams are made. The credit or this must go to Guruji’s alchemy, something which was beyond the pale of formal education, including college / university education. Guruji lifted me to higher levels of determination and aspiration. The aspiration was not a simple proposition. It included a worldly dimension: piling up degrees, acquiring economic security, and attaining bigger ‘positions’, of the type open to me. My preoccupation with security, partly a reflection of my psychological weakness and partly a concession to ‘practical’ advice, I did a less than justice to Guruji’s alchemy, judged by the inspirational benchmarks of Gandhi/Nehru. I may have a sensible explanation: history and politics are too complex to yield to individual fantasies. Leaving the fantasy part out of account, I can still maintain that the enrichment that I got from Guruji’s educational menu must be the envy of those who assiduously seek literal learning. The menu

included a 'spiritual' component, based on the teachings of Swamy Dayanand Saraswati, Swami Vivekananda, and of a few Upanishads themselves- all made accessible by Guruji's inimitable skills as a teacher. As I discovered after the age of 45 or so, this was a valuable foundation for further spiritual development. What was of basic value in the foundation was the stress on the purity and nobility of character and mind. It was spirituality for practical life.

Those were the days when Guruji's laid great store by Gandhiji's 'Rachanatmak Karyakram' (Constructive programme). Content part, its spirit invited attention to the case for bridging the gap between precept and practice. As young aryasamajists we slid into the Gandhian mode of practical spirituality fairly easily. In fact, the focus on social reform in the Arya Samaj fold made us more enthusiastic recruits for the Gandhian programme. Arya Samaj had several important planks; monotheism rooted in Vedic teachings as interpreted by Swami Dayanand Saraswati; combating 'Pakhand' (superstitions) and Karmakand (ritualism) believed to be associated with santanists (traditionalists) and their blind followers, social equality, symbolized by the wearing of the sacred thread by all, irrespective of caste, i.e., including the lower castes right up to the 'untouchables', and encouragement to all to participate in havans and satsangs; removal of untouchability and similar evils through active fraternization with the 'lowliest of the lowly' without condensation; and promoting a stronger sense of solidarity among us. For me, criticism of pakhand had greater significance. The ground was partly prepared by Basavanna's Vachanas. I joined my friends with greater gusto in eating coconut pieces thrown at some places on roads toward off the effects of

'evil eye' or 'evil omens'. To my grandmother, this was horror of horrors; she feared that anything could happen to her pampered grandson. This was not all. Whenever I had fits of rationalism, I used to irritate her by joining argument on the issue of 'idol worship'. I neglected my 'duties' assigned by her: performing pujas at home, and doing miscellaneous domestic chores. Taking advantage of her illiteracy, and her affection for me, I used to pose as a learned man. She liked the pose, but roundly abused Guruji for 'ruining' me and other youngsters. This would spark off another bout of argument, in which my 'victory' was appreciated by her through an indulgent smile. It was a pyrrhic victory. I failed to convert her; she continued to stick to her old beliefs and rituals tenaciously, as if in defiance of Guruji.

However limited, my initial forays into rationalism were a source of intellectual thrill for me. Believing what Guruji said, I started having the feeling that the capacity for rational thinking and argument had an inherent claim to superiority. I did encounter, occasionally, those situations where persons born in 'higher' castes (quite a cluster above) used to put on superior airs. Though the reality continued: I shrugged off their airs mentally as being of no merit. This conceptual rejection was practically reinforced by the way we implemented the Aryasamajist-cum-Gandhian plank on untouchability. The occasions were not many, but the vivid experience of doing something taught by Gandhiji left a deeper impact. Once, I took a group of friends, including a Lingayat and Marwari, to the hut of an 'untouchable' I was acquainted with. Fired by the new breed of social equality, I called him out with an extra show of enthusiasm, and asked him to bring water for all of us to drink. He hesitated, saying he would be incurring a 'sin' by making upper caste people

drink the water touched by him. We persisted. He obeyed, and I drank the water in a demonstrative act of defiance against my grandmother, and all others like her, who were opposed to violation of pollution norms. Though a few acts like that, I transcended myself, and felt doubly emancipated. It was an assertion of the human right to social equality at all levels: above below and middle. Guruji's mental prodding was there in all such assertion.

Conclusion:

Some inner fire, derived from that education, has sustained my work all along. Having seen many with high qualifications having low liberal sensibilities. I have come to value that fire more than and what have you in the world of academic snobbery. If that fire lights up at least a partial answer to the question posted earlier, I should be able to retrieve part of the ground lost to 'practically'. In my post-retirement ashram, the ground regained will be it by the brighter light of a cause for which I must live.

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A STUDY ON CONSUMER BUYING BEHAVIOR TOWARDS ORGANIC FOOD PRODUCTS IN ALANGULAM AREA

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Abstract:

This study has been conducted to understand the consumer buying behavior towards organic food products. It discusses about the topic and organic farming in India. It gives a detail briefing about the history of organic food products as well as organic food industry. The objectives of this study are to analyze factors affecting buying behavior for organic food products, the impact of income and price on buying intent of consumers and major constraints, which act as barrier in sale of organic product. The study also put a light towards imitative taken by government to promote organic farming in India and its future in coming years. The data was collected with the help of structured questionnaire, which contains demographic information about the respondent's ages, income and occupation. In this study, it is found that customer buying decision get influenced by price feasibility, availability, nutrition level, awareness, marketing practices adopted by companies for creating product awareness, quality of product/ food product, chemical contamination, taste etc. A big majority of respondents said price feasibility act as a major factor while buying organic product. Overall, the study has helped in reaching to a

conclusion that income in an individual does not much influence over the buying behavior of consumer towards organic food products.

Keywords: Organic food; Purchase intention; Consumer Attitude; Consumer Perception

INTRODUCTION:

There is no common definition of “organic” because different countries have different standard for products to be certified “organic”. In simplest words, organic foods are minimally processed to maintain the integrity of the food without artificial ingredients, preservatives or irradiation. Organic products are obtained by processes friendly to the environment, by cultivation techniques that consider both the attributes of the final product and the production methods.

Statement of the problem there are wide range of consumer goods that comes under umbrella of Organic Products. It can be vegetables, fruits, wheat, rice, pulses, sugar/gut, tea/coffee, jam/pickle/chutney, edible Oil/Ghee etc. which are provided by different organic products producers available in market. Though there were many researches has already taken place on this topic but no research has been done for the factors

affecting buying behavior of consumers. So, this study emphasize on factors affecting buying behavior of consumer towards organic food products.

SCOPE OF STUDY:

In this study, conclusions were drawn regarding factors effecting sales of organic products. Research on buying intent of consumer with respect to income and price as an independent factor affecting his/her purchase behavior. Responses were taken from the consumer and non-consumer of organic products to find the reason why is it so. Responses were taken with the help of questionnaire with the time duration of one month.

OBJECTIVES:

- To find out the awareness level about organic products.
- To determine the consumers awareness towards Organic foods with special reference to Alangulam area.
- To find out the product preference of consumers for variety of organic products.
- To study analyses the reasons for consumer preference for organic food products in Alangulam area.

METHODOLOGY:

This section describes the methodology which includes collection of data, construction of questionnaire and framework of analysis.

COLLECTION OF DATA:

Both primary and secondary data used. The primary data have been collected directly from organic product users from the through on questionnaire. Secondary data have been collected from standard books, articles, magazines, encyclopedia and internet.

Primary data:

The study mainly based upon the primary data. Questionnaire schedule method is use to collect the data from the respondents. Sample size 80 respondents have been appended in the research support.

Secondary data:

To substantiate and to support the primary data required particulars have been gathered by referring the reputed journals, magazines, standard newspaper and books. Some of the information has been gathered from authorized web source.

ANALYSIS & INTERPRETATION OF DATA:

Table – Demographic profile of the Respondents

S. No	Demographic Profile	Attributes	Frequency	Percentage
1	Age wise classification	Below 25	8	10.0
		25-35	24	30.0
		36-45	24	30.0
		46-55	8	10.0
		Above 55	16	20.0
2	Gender	Male	24	30.0
		Female	40	50.0
		Transgender	16	20.0

3	Occupational status	Government employee	16	20.0
		Private employee	40	50.0
		Business	8	10.0
		Professional	16	20.0
4	Marital status	Married	56	70.0
		Unmarried	24	30.0
5	Income level	Below 15000	24	30.0
		15001-25000	24	30.0
		25001-35000	16	20.0
		Above 35000	16	20.0

Table: 2 Variables products:

S. No	Organic products	Attributes	Frequency	Percentage
1	Vegetables	Highly avoided	8	10.0
		Avoided	16	20.0
		Moderate	8	10.0
		Somewhat preferred	23	28.8
		Highly preferred	25	31.2
2	Fruits	Avoided	16	20.0
		Moderate	16	20.0
		Somewhat preferred	7	8.8
		Highly preferred	41	51.2
3	Grains, pulses	Highly avoided	8	10.0
		Moderate	24	30.0
		Somewhat preferred	24	30.0
		Highly preferred	24	30.0
4	Edible oil/Ghee	Highly avoided	8	10.0
		Avoided	8	10.0
		Moderate	24	30.0
		Somewhat preferred	24	30.0
		Highly preferred	16	20.0
5	Milk/Yogurt	Avoided	16	20.0
		Moderate	8	10.0
		Somewhat preferred	16	20.0
		Highly preferred	40	50.0
6	Honey	Moderate	8	10.0
		Somewhat preferred	16	20.0
		Highly preferred	56	70.0
7	Egg/meat/other popularity products	Moderate	16	20.0
		Somewhat preferred	40	50.0
		Highly preferred	24	30.0

Table: 3 Awareness level for organic products:

S. No	Awareness level	Attributes	Frequency	Percentage
1	I am aware of the benefits of organic products	Average	8	10.0
		High	48	60.0
		Very high	24	30.0
2	I am aware of the benefits of organic products for the environment	Very low	8	10.0
		Low	8	10.0
		Average	48	60.0
		High	16	20.0
3	I am aware of the point of purchase for organic products	Average	24	30.0
		High	48	60.0
		Very high	8	10.0
4	I am aware of various purchase for organic products	Very low	16	20.0
		Low	16	20.0
		Average	24	30.0
		High	24	30.0
5	I am aware of various symbols/certification/another identifiers which declare the products as organic product	Very low	8	10.0
		Low	24	30.0
		Average	24	30.0
		High	24	30.0

Findings:

Majority of the respondent in awareness level is high level I am aware of the benefits of organic products 60 percentage.

Majority of the respondent in awareness level in average level for I am aware of the benefits of organic products for the environment.

Majority of the respondent in awareness level in I am aware of the point of purchase for organic products.

Conclusion:

Majority consumers were aware of organic food, its benefits and problems associated with conventional food. However, this awareness was relatively more among educated respondents. However still majority buy conventional food and not organic regularly due to some reasons like in choosing the organic products for the reason

health. So supply side factors are more responsible for lack of demand for organic food products.

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A STUDY ON CONSUMER PERCEPTION TOWARDS ONLINE SHOPPING IN TIRUNELVELI TOWN

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ABSTRACT

The main aim of conducting this research study is to know about Consumer perception on online shopping in Tirunelveli town. In order to conduct this study and to achieve the objectives, the primary data has been collected by using structured questionnaires. Moreover, Secondary data has been collected from published reports, journals, periodicals, newspapers, books, magazines and other published literature. For collecting the primary data Judgment sampling method is used. To undertake this study, the sample sizes of 120 respondents were taken. It was found that most of the respondents are prefer online shopping for offer of the products. Majority of the respondents were using Flipkart for online shopping. Majority of the respondents were purchase Electronic goods through online. It concludes that, most of the respondents were satisfied with their online shopping. But some of the respondents were not satisfied for some reasons, like payment system, high price, package problem and misleading advertisement etc,. So every company keep eye on that type of problems and takes remedies for corrects those problems. It will be increasing your sales volume as well as attract new customers.

KEY WORDS: Consumer Perception, Satisfaction.

INTRODUCTION:

English entrepreneur Michael Aldrich invented online shopping in 1979. His system connected a modified domestic TV to a real-time transaction processing computer via a domestic telephone line.

Online shopping or e-shopping is a form of electronic commerce which allows consumers to directly buy goods or services from a seller over the Internet using a web browser. Alternative names are: e-web-store, e-shop, e-store, Internet shop, web-shop, web-store, online store, online storefront and virtual store. Mobile commerce (or m-commerce) describes purchasing from an online retailer's mobile optimized online site or app.

The greatest feature of online shopping is that the websites are open 24 hours a day and consumers are free to shop at their convenience. Most of the items available for online shopping are on huge discount and low prices along with free shipping on the maximum range of products. The online shopping websites and number of consumers shopping online have increased exponentially in the past few years. It is important to study consumers' behaviour towards online shopping as it clearly reflects their intentions. It helps in developing better marketing strategies to convert off-line buyers into online shoppers. It gives an idea about the kind of products that a consumer is interested in buying

and the circumstances under which they prefer buying online¹.

STATEMENT OF THE PROBLEM:

Now a day, consumers are started to purchase their products through online. With this in mind the study has been undertaken among 120 consumers to find out their perception on online shopping in Tirunelveli town

OBJECTIVES OF THE STUDY:

- To know the advantages of online shopping
- To know the feature of online shopping.
- To find out the reason for choosing online shopping.

- To trace out the problems faced by respondent while.

- To analysis perception of consumer towards level of satisfaction

RESEARCH METHODOLOGY:

This research is an analytical and descriptive research study. It is related to the analysis of Consumer perception on online shopping. In order to conduct this research study, 120 sample respondents are selected in the Tirunelveli town. In this research both primary and secondary data sources were used. Judgmental sample were adopted for this study. Simple percentage and Garrett ranking techniques were used for the study.

DATA ANALYSIS:

Table –1 Advantages of online shopping

S. No	Advantages	I	II	III	IV	Total score	Mean score	Garrett Rank
1	Wide choice	16	28	28	48	5220	43.50	IV
2	Time saving	44	40	20	16	6700	55.83	I
3	Cost saving	24	32	40	24	5888	49.07	II
4	Can shop at our convenience	28	20	32	40	5592	46.60	III

Source: Primary Data

The above table shows that, majority of the respondents are using online shopping for its save time, so first rank goes to “Time saving”, Second is Cost saving, Third rank goes to Can shop at our convenience and Fourth rank goes to Wide choice.

Table – 2 FEATURES OF ONLINE SHOPPING

S. No	Features	I	II	III	IV	V	VI	Total Score	Mean Score	Rank
1	Multiple payment gateways	48	16	4	8	16	28	6508	54.23	I
2	Social Networking integration	20	20	16	16	28	20	5868	48.90	IV
3	Creditability	8	12	20	20	40	20	5272	43.93	VI
4	Privacy and secure check out	16	8	32	20	20	24	5656	47.13	V
5	Design	12	40	20	24	12	12	6336	52.80	II
6	Customer friendly	12	28	24	36	8	12	6204	51.70	III

Source: Primary Data

As per table it was revealed that, majority of the respondents are like multiple payment gateways feature, So First rank goes to the multiple payment gateway, Second rank goes to the Design, Third rank goes to Customer Friendly, Fourth rank goes to Social Networking integration, Fifth rank goes to Privacy and secure check out and Sixth rank goes to Creditability.

Table -3 REASON FOR CHOOSING ONLINE SHOPPING

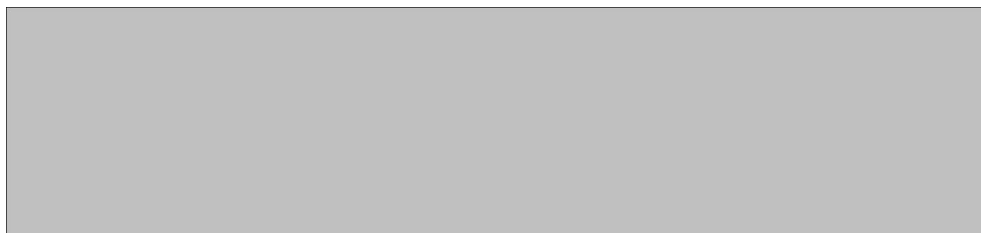
The given table describes the respondents to think about online shopping percentage analysis

S. No	Reasons	No. of Respondents	Percentage
1	Variety of products	40	33
2	Improved products	44	37
3	It save the time	20	17
4	Cash back offers	10	8
5	Reasonable price	6	5
	Total	120	100

Source: Primary data

The above table shows that, out of 120 respondents, 37% of the respondents were Improved product, 33% of the respondents were variety of products, 17% of the respondents were Time saving, 8% of the respondents were cash back offers, and 6% of the respondents were reasonable price choosing the reasons

Table –4 PURCHASE PROBLEM



Source: Primary Data

The above table shows that, out of 120 respondents 40% of the respondents were face Cheap Quality of product Problem, 34% of the respondents were face Delay in Delivery Problem, 10% of the respondents were face Non-Delivery Problem, 8% of the respondents face Other Problem and 6% of the respondents face Product Damage Problem.

SATISFACTION TOWARDS ATTRIBUTES

HS-HIGHLY SATISFIED (SCORE5), S-SATISFIED (SCORE4), NEUTRAL (SCORE3), DS-DIS-SATISFIED (SCORE2), HDS-HIGHLY DIS-SATISFIED (SCORE1)

Table 5 : SATISFACTION LEVELS

S. No	Attributes	HS	S	N	DS	HDS	Total	W. mean	Rank
1	Door delivery	13(65)	53(212)	36(108)	17(34)	1(1)	420	3.50	VI
2	Advertisement	18(90)	61(244)	29(87)	9(18)	3(3)	442	3.68	V
3	Availability	23(115)	79(316)	18(54)	00(00)	00(00)	485	4.04	IV
4	Time saving	93(465)	26(104)	00(00)	1(2)	00(00)	571	4.76	II
5	Mode of payment	31(155)	84(336)	3(9)	00(00)	2(2)	502	4.18	III
6	Variety of product	97(485)	21(84)	2(6)	00(00)	00(00)	575	4.79	I

Source : primary data

The table shows that majority of the respondents are using online shopping , so first rank goes to variety of product , second rank goes to Time saving, third rank goes to Mode of payments, fourth rank goes to Availability ,fifth rank goes to Advertisements, and sixth rank goes to door delivery

RECOMMENDATION:

- Many customers are ready to shop online but are not much aware of it. So every company should make extensive efforts to create awareness among the consumers.
- People feel unsecured using online shopping, disclosure of their personal information paying online and delivery of products so companies keep eye on it.
- Customer's behavior always looks some extra benefits while purchasing. They demand for affordable price for products and gifts with purchasing.
- Purchase motivation will be increase the brand image.

CONCLUSION:

The result of the study indicates that most of the respondents were satisfied with online shopping. But some of the respondents were not satisfied for some reasons, like payment system, high price, package problem and misleading advertisement etc,. So every company keep eye

on that type of problem and takes remedies for corrects those problems. It will be increasing your sales volume as well as it's attracting new customers. And the consumers before purchase anything from online, first they have to know the information about that particular product, payment system and delivery system etc,.

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MIGRATION AND URBANIZATION LEADS TO CHALLENGES IN TOWN PLANNING

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ABSTRACT

The migrants, who are working within the country or foreign countries, are considered as temporary workers. So the government is not implementing any effective schemes to uplift the temporary migrants in any city. Due to industrialization, or expansion of the cities like Chennai required proper long term planning schemes to implement. Unfortunately, Chennai the Greater Metropolitan filled with migrants from within Tamilnadu Villages to Chennai city, or from neighbouring States like Andhra Pradesh, Kerala, Telungana, Karnataka and many North Indian States. There is no restriction in placement and follow liberalization in appointment in organized and unorganized sector, public and private sectors. Though government has city expansion schemes, but the migrants settling in the Greater Metropolitan Chennai Corporation exceed the migrants. So as to it need more allocation of fund to develop to meet the basic need of migrants work in unorganized sector worker. Special committee is required to monitor and provide basic amenities and collect tax from them to develop infrastructure facilities to the migrants. Strict policy is necessary to reduce unwanted wastage of fund spent for the migrant, since they didn't pay any tax to the Tamil Nadu government, which is the greatest loss to Tamil Nadu Government.

However, the educated youngsters are not willing to work like migrants as they seek white color job without developing their skill. The researcher found that employment and opportunities are surplus, so that the youth from other states came to Tamil Nadu and considered like Dubai without passport and earn for their reasonable livelihood and eradicate poverty, educate their children, work very hard earn money for their family, sacrifice for their family welfare. Surpassing migrants is a big challenge to town planners and expansion of smart city. But unavoidable of flow of migrants as the government and private sectors required more skill and unskilled labours in the expansion of the Greater Metropolitan Chennai Corporation as it expands as "Thunai Kolnagar". The government policy makers required the participation of Private sectors for the effective implementation of town planning and maintain its standard at international standard. The migrants also need to cooperate with the government to pay taxes and enhance their livelihood in the cities and enhance the environment. Hence, Migration and urbanization is unavoidable and unpredictable challenges to the town planners to explosion of migrants to the city, which is unavoidable. Find new way of generating fund for expansion and maintenance scheme should be effective and urgent for sustainable city development.

KEYWORDS: Migrants, Thunaikol Nagar, Greater Metropolitan Chennai Corporation, Unorganized sector, skilled labour

Migration and Urbanization are twin activities that lead to development of cities. Human migrations is unavoidable in the 21st Century due to globalization, which involves the movement of people from one place to another to seek permanent or temporary settlement at a new area to fulfill their needs like business development, employment, education, health care and so on. Generally, migration may be categorized in to internal migration, external migration, emigration and immigration. Internal migration is moving within a state, country or continent, whereas external migration is moving to different state, country or continent. Emigration is leaving from one country to move to another country, whereas immigration is moving into a new country, not familiar with its culture or traditional practices. As soon as completing their task or work, the people are moving back to where they came from. The purpose and need of each individual may vary, however, their aims and objectives of the movement determined their migration. In human life migration is the movement of people from one permanent place to another place, which cause for the changes the density of the population of a place. If a migrant is moving from one country to another is called International migrant and this movement is called International migration. In that activities, people who are leaving their country are called emigrate. People who move into another country are called immigrants and the movement of the people into another country is known as immigration. Immigrants are added to the existing population. In developing countries, large numbers of people have moved from the rural area to urban area, which is called

urban migration. Sometimes people are forced to move from rural to urban due to the push factors; whereas some reasons people are attracted to new places to settle permanently, which are called the pull factors. Decentralization of power for the administrative convenience also one of the reason for migration and new town planning scheme implementation also another main reason for the dense migration in The Greater Metropolitan Corporation of Chennai. This research entitled “**Migration and Urbanization Leads to Challenges in Town Planning**” is focused on the challenges in town planning due to migration in Chennai City in Tamil Nadu.

AIMS AND OBJECTIVES

The research is based on highly migrant population who are engaged in construction and metro-train construction in the Greater Chennai city alone. It's focused on the challenges of migrant settlement and in town planning and its impacts on developmental schemes of the government in the migrants settlement area. To helps the town planners to understand the need of existing population as well as migrant population. This research is focused on the Greater Metropolitan Corporation of Chennai where more than 5 lakhs labours settled and work. Hence, this research is to trace out the difficulties of migrants and town planners. Subsequently, identify the challenges before the policy makers.

METHODOLOGY

This research is based on interview and discussion with the migrants in Mogappair, in Chennai where more than 10 thousand migrants settled for employment and economic reason from other states in India. Using raindrop methods to collect information from 100 participants between the age group of 25 to 45 years migrants settled in

the above said area and sum up the challenges faced by the migrants in Chennai. Descriptive, historically analyzed the problem faced by migrants and how it was overcome by the town planners in the Greater Chennai to improve their living environment and ensure safety by Government planning after globalization.

CHALLENGES BEFORE MIGRANTS

The identified challenges of migrants in Mogappair area in the Greater Chennai city,¹ where more than 10 thousands of migrants hailed from Andhra Pradesh, Bihar, and Odisha, Maharashtra State as temporary or permanent workers depends upon their personal economic needs. Their main occupation is construction under private people or quasi governmental projects contract workers in metro-train construction.

There are a number of obstacles that the migrant in the unorganized sector may need to overcome, which including unemployment in new place or country, racism and cultural differences, language barriers, and lack of opportunities, residential problem, lack of water supply and sanitation facilities, If a person move from one village to another village or within district have no issues, whereas if a person move from one state to another have to prepare to face challenges like residence, language, cultural differences within a short period but the person can overcome the challenges.

The first difficulties of the migrants are to find suitable place to accommodate due to suspension on the migrants led to get rented house in the city. However, the migrants overcome these difficulties with the help of the owners or the capitalist who gave employment in the city. Subsequently, they were exploited by extracting

work for more than 12 hours a day without any objection from the migrants.

Another great issue is humiliation of migrants, where ever they travel with migrants; everyone treated them as inhuman though they have proper tickets or following rules. When they are access public transport the native people of the area are treated the migrants as aliens and not respect them as equal to other in the society. The migrants are suppressed by the people of that region and adjust all inconvenience at the work place as well as public access.

In order to generate their regular income they are accommodate in the newly construction area with full of pollution and without any safety almost in the open residence in day and night. The mason and contractors used the migrants as security in night without payment, whereas the migrant wants to save the rent to adjust in the unsafe place to ensure their monthly income as well as save rent for home. Subsequently, the migrants are willing to sacrifice everything for money or economic and continuous employment opportunities.

Both husband and wife left the family and detain their adult children under the custody of their aged parents in other state, and movement to neighbour state for construction work or metro – train labour in the Greater Metropolitan Corporation of Chennai. The separated family cause for illegal practices or psychological issues of adult children in their own native place. They are least bother about the psychological issues of adult problem at home.

The migrant wants to earn for educating their children in their own native place as well as to protect their cultural practices. But the children when there are away from parent's direct control

is a big challenge to their future and psychological issues led them to abuse by the illegal persons or fugitives, which is result for arising more young criminals in the society.

Cluster of people move from one place to another area cause for less job opportunities which leads to cheap labour and the mason take away 1/3 of their daily income, which is agreed and accepted by the migrants.

Bulk mobilization leads to demand for residence cause for the creation of slums on the unapproved land, which is accusation by the local leaders or illegal accusation, where they built temporary shed later it become the own property of the individual person of that area.

The place, where to settle is not high quality provision in the residential area without any basic infrastructure but the migrants has to pay more for the less infrastructure in the residential areas. Most probably they settled in unauthorized area or unapproved area in a temporary shed, where the four tin sheets covered on all side without any basic infrastructure, where they used for cooking and sleeping, where lack of water and sanitation facilities.

There is no proper educational institution for their children in the migrant area, where the educational institutions have no option for the medium of instruction. They are little care taken by the NGO's on weekend classes, for promoting reading and writing skill to develop managerial skill in them. It's like informal education, which is no way helping them to get Government appointment in the migrated area or region. As per Labour law, it is necessary to ensure the labours' children's education and safety. Many a time, this area is ignored by the contractors.

GOVERNMENT RESPONSE AND PLANNING

Globalisation is thus liberation for cities, a lifting of that tight national control that reduced them to being mere instruments of national policy, and a restoration of some measure of self-government and self-development. Cities have to be characterized by feverish activity and constant change which reflected in fashion, eating habits, style and speed of street speech and accent and in body language as much as architecture. The city ought thus to be constantly reinventing itself, expelling some activities which no longer need the incubator atmosphere, drawing in others that do. A twenty year master plan assuming the predetermination of the future is thus an attempt to kill just the continual self-transformation which is the essence of the city's contribution to the world.

It's the responsibility of the government to ensure the citizen to get their basic amenities. Large number of population mobilization from one state to other region due to implementation of new schemes like Metro Train scheme in the Greater Metropolitan Chennai Corporation lakhs and lakhs of people are settled from other states in Chennai. One report says that within the short period the people who are settled from Bihar, Maharastra engaged in Metro Train construction, who are all got their voter identity, ration card, Aadhar card, which is difficult for the native residents in Chennai.² Whereas, the people from Andhra Pradesh are engaged in construction work but they didn't get all facilities access by North Indians in Chennai. Basically, all people migrant from Andhra Pradesh didn't get the ration card, Aadhar Card since they are temporarily settled whenever they need money, Hence, they are moving to Chennai and earn the necessary money and back to their own native state. They said that they can earn

more income compare with their own native State. If they are earn one fourth of their income for the same job in their native state.³ So they are content with what they earn in Chennai and satisfied with the minimum. The mediators like mason or contractors exploited their skill or unskilled labours and they will become prosperous without any hard work. The government informed the unorganized labours to register to become the membership to avail government scheme benefits. But the immigrants or migrants didn't get any benefit from the Government. In order to provide facilities to the migrant labours Indian Government realized that the necessity of allocation of fund for the expansion of cities and safe guard the migrants from neighbouring states. Subsequently, a brief examination of the Eighth and Ninth Five Year Plan shows that the government of India and the planners have basically failed to come to grips with urban problems, in particular those of water supply and sanitation. All they have really done during this period is to devise a couple of new programmes and reorientation others. During the Eighth Five Year Plan 1992-1997 the Planning Commission's recommendations from the Seventh Plan to reform municipal Corporations began to see some positive action.

One of the new policies that was introduced during the Eighth Plan was the Mega City Programme (MCP), launched in 1993. This government initiative was an attempt to improve the infrastructure of the five largest metropolitan cities like **Mumbai, Kolkata, Chennai, Bangalore** and **Hyderabad**.⁴ With an emphasis on new approaches to financing and cost recovery, the MCP was intended to fund projects of regional or city-wide significance. Whilst the investment in sanitation was 35.6% and 37.1% of the total funding provided for Chennai and Hyderabad

respectively, in Mumbai it was only 6.6% despite the fact that at least 35% of the city's population live in slums. But the most significant absence in this programme was the lack of investment in slum improvement.⁵ In October 1994, the Ministry of Finance constituted the Expert Group in Commercialisation of Infrastructure Projects under the Chairmanship of Rukesh Mohan.² The group's report, published in 1996, summed up the state of urban infrastructure as 'grim' and estimated that the costs for adequate water supply and toilet facilities for urban centers' was Rs. 210 billion for the period 2001- 2011 and Rs.228 billion for 2011 – 2021⁶ To achieve a 100% sanitation coverage by the end of the Eighth Plan would have required an investment of Rs.202.60 billion at the time of the report. But the Eighth Plan only allocated Rs.57.57 billion for both urban water supply and sanitation with a targeted coverage of 94% and 69% respectively.⁷ The report, reflecting the changes in philosophy brought by economic liberalization, recommended public- private partnerships and better cost recovery as the first step in the process of the privatization of urban services delivery. For sanitation the recommendation was the promotion of low-cost technologies and the bundling together of the costs of sewerage and drainage into water tariffs.⁸ The World Bank has provided a loan for the Chennai Water supply and Sanitation Project.⁹ Thus the urban scenario in the post independence period was characterized by dualism. The developed states attracted population in urban areas due to industrialization and infrastructural investment.

The sluggish growth in total as well as manufacturing employment in urban areas can also be attributed to the location of large units outside the municipal limits, welcome to the emergence of an environment lobby in big cities. This is

facilitated by easy availability of land, access to an unorganized labour market, besides lesser awareness and less stringent implementation of environmental regulations in the rural settlements of the urban periphery. The poor are able to build shelters in these degenerated peripheries and find jobs in the industries located therein or commute to the central city for work.¹⁰ Understandably, the problems of infrastructural deficiency in urban centres and the incapacity of the state and local governments to make adequate investments to alleviate these have been seen as a part of a larger crisis. Consequently, the governments have sought to impose restrictions on public spending for the maintenance and development of infrastructural services, falling in line with the macro- economic solutions prescribed by a number of international organizations within the neo-liberal framework.

Reconstructing the system of governance and reduction of public expenditure on infrastructure and civic amenities have, thus been perceived as the most crucial elements in a strategy to meet the challenge of urban crisis. The need to free the market from the regulative framework of the state, facilitate private and joint sector investment in infrastructure, manage basic amenities and empower local governments to take development decisions have been seen as the critical components of the strategy of urban development. The development of a capital market for resource mobilization and ensuring appropriate prices of infrastructure and urban amenities through the elimination or reduction of subsidies have also emerged as important pillars of the strategy. Simplification of the legislative system and flexibility to bring about appropriate land use changes, location of economic activities, etc. have been advocated as apart of the remedial package.¹¹

Unfortunately, there are not many studies that have empirically examined these stipulations and their impact on the availability of infrastructure and basic amenities in different regions at different levels of development and in urban centre of different size categories. The proponents of this perspective implicitly believe that the strategy of globalization would accelerate Rural Urban migration, give a boost to the pace of urbanization, promote regional balance and ensure sustainable development in the country. The critics of neo-liberalism, on the other hand, argue that globalization would jeopardize sustainable development both in rural and urban areas but, nonetheless, would accelerate the exodus from rural areas. Research studies that can support the tenets of the two alternate perspectives, link up nature of governance with social outcome or examine its impact on urban growth, urban structure, regional pattern, etc., these are at present hopelessly inadequate.¹² As a consequence, the assertions, stipulations and prescriptions pertaining to urban governance and its impact on balanced and sustainable urban development are diverse and reflect speculative assessments of the wide variety of circumstances occurring in different regions or cities in the country. A standardized solution may misleading and dangerous to city expansion due to migrant population in a particular region cause for environmental danger without proper planning and implementation. Hence it is essential to analyze the challenges faced by migrants in a particular region and cater the need of the migrants. Common planning is not effective in all city developments. Need of the area is different from another area. Uniting NGOs and government sectors has implements the expansion scheme with proper area survey and implementation is

necessary for smart city development. Moreover, the process of urbanization has thus become exclusionary in nature. With governmental investment in infrastructure and basic amenities becoming less and less in smaller towns and their consequential failure to attract private or institutional investment, the disparity within the urban economy is likely to increase in future years.

The adverse impacts of migrants has been the increase of cheap labour, increasing exploitation, the proliferation of hazardous and polluting jobs as deregulation increases, and the growing gap between the rich and the poor. The poor become poor though they work very hard to earn for their livelihood. Difficult to access clean water and convenient toilet, which means less time is spent queuing or being ill, that can be used in gainful economic activity. The migrants are living in a poor environmental polluted area. They are not getting any compensation when they met any accident in the working place, who are neglected by the owners or stop giving job to them since they are all working as daily wagers or temporary workers. By providing the urban poor with the skills, and confidence needed to get themselves out of the cycle of urban poverty. If these two replicated on a citywide basis, and they become sustainable, the possibility of eradicating large scale urban poverty may become a reality.¹³

The researcher concludes that the migrants who are working within the country or foreign countries, are considered as temporary workers. So the government is not implementing any effective schemes to uplift the temporary migrants in any city. Due to industrialization, or expansion of the cities like Chennai required proper long term planning schemes to implement. Unfortunately, Chennai the Greater Metropolitan

filled with migrants from within Tamilnadu Villages to Chennai city, or from neighbouring States like Andhra Pradesh, Kerala, Telungana, Karnataka. There is no restriction in placement and follow liberalization in appointment in organized and unorganized sector, public and private sectors. Though government has city expansion schemes, but the migrants settling in the Greater Metropolitan Chennai Corporation exceed the expected number of migrants. So as to it need more allocation of fund to develop to meet the basic need of migrants work in unorganized sector like construction workers. Another difficulty of the migrants is language barrier, cause for their poor economy and exploitation. Special committee is required to monitor and provide basic amenities and collect tax from them to develop infrastructure facilities to the migrants. Strinchant policy is necessary to reduce unwanted wastage of fund spent for the migrant. Because they didn't pay any tax to the Tamil Nadu government, which is the greatest loss to Tamil Nadu Government. However, the educated youngsters are not willing to work like migrants as they seek white color job without developing their skill. Now a days, the unemployed are blaming the government that all jobs are filled with North Indians. The researcher object that employment and opportunities are surplus, so that the youth from other states came to Tamilnadu and considered like Dubai without passport and earn for their reasonable livelihood and eradicate poverty, educate their children, work very hard earn money for their family, sacrifice for their family welfare. However, still they are live like poor and ready to work for wage at any cost. Surpassing migrants is a big challenge to town planners and expansion of smart city. But unavoidable of flow of migrants as the government and private sectors required more skill and

unskilled labours in the expansion of the Greater Metropolitan Chennai Corporation as it expands more than 50 kms, which includes Kanchipuram, Thiruvallur, Chengelpet districts as “Thunai Kolnagar”. The government policy makers required the participation of Private sectors for the effective implementation of town planning and maintain its standard at international standard. The migrants also need to cooperate with the government to pay taxes and enhance their livelihood in the cities and enhance the environment. Hence, Migration and urbanization is unavoidable and unpredictable challenges to the town planners to explosion of migrants to the city, which is unavoidable. Find new way of generating fund for expansion and maintenance scheme should be effective and urgent for sustainable city development.

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WOMEN IN HISTORY-ANCIENT PERIOD TO MODERN TIMES

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Abstract:

No doubt the Rig Vedic Women in India enjoyed high status in society and their condition was good. Even the women were provided opportunity to attain high intellectual and spiritual standard. There was no sati system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated against since the Later-Vedic period in education and other rights and facilities. Child marriage, widow burning, the purdah and polygamy further worsened the women's position. In recent years the role and Status of women has undergone some drastic changes due to globalization and commercialism. So keeping in view the present paper has the objectives (a) to study the role and status of women from ancient time. (b) to investigate whether the status of women in modern Indian society regarding Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is maintained or deteriorated. This paper explores that as the society is developed in 21st century the position and respect of women is deteriorated after so many constitutional provisions are not sufficient to get the respectable position in society. In Modern times technology developed, globalization and commercialism come in to existence but the status and position of women is rather deteriorated.

Introduction:

Ancient literatures like Vedas, Brahmana, Upanishad, Grihya Sutra, Dharmasastra and Epics, Smritis and Puranas have placed women with utmost respect and integrity. In Manu Smriti it is quoted that the families giving trouble to women will perish. Male and female are complementary as 'Purusha' and 'Prakriti' even though they are bisexual by nature. The 'Nalanda' and 'Thakshila' Universities used to educate women in fine arts of music, dancing and painting. Till Third B.C. the marriage was considered to be a ritual and marriageable age was Sixteen. These are the proof for having absolute status by women equally with men. Some school of thought spread disrespect on women by spreading ill thought. Mahabharata quotes about 'Draupathi Vasthra Apaharana' depict disrespect on women. Ramayana incorporates that heart of women is like sharp razor, as the real feelings of women cannot be understood by anyone. Gradually issues of inequality and discrimination on women emerged as a result of custom. Slowly women were confined to domestic works.

Position of women in ancient period

Women in Pre-Vedic Period Historical studies and the scriptures indicate that Indian women enjoyed a comparatively high status

during the early Vedic period (2000 B.C. to 1000B.C.) surpassing contemporary civilization in ancient Greece and Rome. The Aryans, Who were mostly busy fighting wars, regarded women as useful and productive members of society. The condition of Vedic women was good women also enjoyed religious status like that of men. Especially in Vedic initiation and studies. The Rig-Veda provides ample evidence to prove the concept of equality women with men as regards access and capacity to acquire the highest knowledge, even the absolute knowledge. The Rig-Veda had rendered the highest social status to qualified women of those days. But status of women fell in the later Vedic and Epic period. They were not at all treated equally with men or we can say that they were not enjoying equal rights and privileges as compared to men. Though the women participated in each family ceremony with men but they only played a role as a silent observer not an active participant as per Manu, men always enjoy unchallenged authority over their wives. Child marriages, polygamy and sati were prevalent at that time still out of all these things women at that time were respected by the society. However, changes into the status of women introduced in 15th century. Saints and supporters of bhakti movement were expounded and spoken about equality of woman with men during these period men were polygamous and widow burning was an accepted norm. Arthashastra imposed more stigmas on women as kautily dismissed women's liberation. They were not free even to go elsewhere without husband's permission. They become worse off in the Gupta period. But in Vedic period position of women was not worse as that of today. Our history shows that woman in Vedic period was also on strong footage as compare to men and therefore they were not subjected to 'female

foeticide' and Infanticide of people never think about that. Though the Overall position of women was lower than men, yet on the whole the position of women was good. In the post Vedic period, women started being discriminated on the ground of education and other rights. The 'Child Marriage', emphasis on physical chastity of women and their unquestioned obedience to husband lead's to progressive deterioration of their position. In the smriti sastras as well as in manu, it has been mentioned in strongest terms that women should be honored. But then again Manu has given absolute rights to men to inflict corporeal punishment on her and discard her if she said anything disgraceful to him. Thus, a contradiction in the rules of treatment to women was there. Manu's system continued for long after the Mauryan period in the Indian society. However, the upper class women enjoyed freedom and were respected in society. Besides these women, a vast majority worked in the fields and homes. Their condition worsened in the 20th century

LATER VEDIC PERIOD

By the influence of subsidiary sciences, commentaries, religious texts the social position of Women started declining. The pre puberty marriages emerged with unpopularity for the sanctions on widow remarriage between 300 B.C. to 200 A.D. 'Manu propagated unfair practice of 'a good wife adoring to a bad husband as a personal duty giving rise to slavery of wife towards husband. Differential treatment for widowers and widows started with permission to widowers were to remarry in the name of religious duties. The education was denied to women and age of marriage was fixed at sixteen or seventeen. Laws encouraged polyandry forms of marriages.

‘Shastras’ permitted husband to contract second marriage if wife is suffering from incurable diseases. Women were denied with the property right and equality due to caste system, joint families, lack of education and racial discrimination.

Medieval Indian Women

Medieval India was not women’s age it is supposed to be the ‘dark age’ for them. Medieval India saw many foreign conquests, which resulted in the decline in women’s status. When foreign conquerors like Muslims invaded India they brought with them their own culture. For them women was the sole property of her father, brother or husband and she does not have any will of her own. This type of thinking also crept into the minds of Indian people and they also began to treat their own women like this. One more reason for the decline in women’s status and freedom was that original Indians wanted to shield their women folk from the barbarous Muslim invaders. As polygamy was a norm for these invaders they picked up any women they wanted and kept her in their “harems”. In order to protect them Indian women started using ‘Purdah’, (a veil), which covers body. Due to this reason their freedom also became affected. They were not allowed to move freely and this lead to the further deterioration of their status. These problems related with women resulted in changed mindset of people. Now they began to consider a girl as misery and a burden, which has to be shielded from the eyes of intruders and needs extra care. Whereas a boy child will not need such extra care and instead will be helpful as an earning hand. Thus a vicious circle started in which women was at the receiving end. All this gave rise to some new evils such as Child Marriage, Sati, Jauhar and restriction on girl education.

Sati:

The ritual of dying at the funeral pyre of the husband is known as “Sati” or “Sahagaman”. According to some of the Hindu scriptures women dying at the funeral pyre of her husband go straight to heaven so it’s good to practice this ritual. Initially it was not obligatory for the women but if she practiced such a custom she was highly respected by the society. Sati was considered to be the better option than living as a widow as the plight of widows in Hindu society was even worse. Some of the scriptures like ‘Medhatiti’ had different views it say that Sati is like committing suicide so one should avoid this.

Jauhar:

It is also more or less similar to Sati but it is a mass suicide. Jauhar was prevalent in the Rajput societies. In this custom wives immolated themselves while their husbands were still alive. When people of Rajput clan became sure that they were going to die at the hands of their enemy then all the women arrange a large pyre and set themselves afire, while their husband used to fight the last decisive battle known as “Shaka”, with the enemy. Thus protecting the sanctity of the women and the whole clan.

Child Marriage:

It was a norm in medieval India. Girls were married off at the age of 8-10. They were not allowed access to education and were treated as the material being. The plight of women can be imagined by one of the shloka of Tulsidas where he writes “Dhol, gawar, shudra, pashu, nari, ye sab tadan ke adhikari”. Meaning that animals, illiterates, lower castes and women should be subjected to beating. Thus women were compared with animals and were married off at an early age.

The child marriage along with it brought some more problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

Restriction on Widow Remarriage:

The condition of widows in medieval India was very bad. They were not treated as human beings and were subjected to a lot of restrictions. They were supposed to live pious life after their husband died and were not allowed entry in any celebration. Their presence in any good work was considered to be a bad omen. Sometimes heads of widows were also shaved down. They were not allowed to remarry. Any woman remarrying was looked down by the society. This cruelty on widows was one of the main reasons for the large number of women committing Sati. In medieval India living as a Hindu widow was a sort of a curse.

Purdah System:

The veil or the 'Purdah' system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. But this system curtailed the freedom of women.

Girl Education:

The girls of medieval India and especially Hindu society were not given formal education. They were given education related to household chores. But a famous Indian philosopher 'Vatsyayana' wrote that women were supposed to be perfect in sixty four arts which included cooking, spinning, grinding, knowledge of medicine, recitation and many more.

Though these evils were present in medieval Indian society but they were mainly

confined to Hindu society. As compared to Hindu society other societies such as Buddhism, Jainism and Christians were a bit lenient. Women in those societies enjoyed far more freedom. They had easy access to education and were more liberal in their approach. According to these religions gender was not the issue in attaining salvation. Any person whether a man or a woman is entitled to get the grace of god. During the time of king Ashoka women took part in religious preaching. According to Hiuen Tsang, the famous traveler of that time, Rajyashri, the sister of Harshavardhana was a distinguished scholar of her time. Another such example is the daughter of king Ashoka, Sanghmitra. She along with her brother Mahendra went to Sri Lanka to preach Buddhism.

The status of women in Southern India was better than the North India. While in Northern India there were not many women administrators, in Southern India we can find some names that made women of that time proud. Priyaketaladevi, queen of Chalukya Vikramaditya ruled three villages. Another woman named Jakkiabbe used to rule seventy villages. In South India women had representation in each and every field. Domingo Paes, famous Portuguese traveler testifies to it. He has written in his account that in Vijaynagar kingdom women were present in each and every field. He says that women could wrestle, blow trumpet and handle sword with equal perfection. Nuniz, another famous traveler to the South also agrees to it and says that women were employed in writing accounts of expenses, recording the affairs of kingdom, which shows that they were educated. There is no evidence of any public school in northern India but according to famous historian Ibn Batuta there were 13 schools for girls and 24 for boys in Honavar. There was one major evil present in South India of medieval time. It was the custom of Devadasis.

Devadasis:

It was a custom prevalent in Southern India. In this system girls were dedicated to temples in the name of gods and goddesses. The girls were then onwards known as 'Devadasis' meaning servant of god. These Devadasis were supposed to live the life of celibacy. All the requirements of Devadasis were fulfilled by the grants given to the temples. In temple they used to spend their time in worship of god and by singing and dancing for the god. Some kings used to invite temple dancers to perform at their court for the pleasure of courtiers and thus some Devadasis converted to Rajadasis (palace dancers) prevalent in some tribes of South India like Yellamma cult.

The plight of women in medieval India and at the starting of modern India can be summed up in the words of great poet Rabindranath Tagore: "O Lord Why have you not given woman the right to conquer her destiny? Why does she have to wait head bowed, By the roadside, Waiting with tired patience, Hoping for a miracle in the morrow?"

Status of Women in the Mughal Period

The advent of Mughals in India created more problems for the women in the society. The Mughals treated women as objects of sexual enjoyment. Postwar the women of the lost empire were taken by the Mughals as prizes of their victory. This attitude of Mughals led to the creation of the custom of Jauhar. Jauhar was common among the Rajput Kshatriyas. This was a custom wherein the wives, daughters of the soldiers and king of the lost kingdom burnt themselves in the fire to prevent men from touching them. As a result, this custom became

prevalent and it was seen as a method to prove the women's purity. The Mughal soldiers and the courtiers used to many times kidnap girls and used them as objects of sexual enjoyment. As a result, there was the rapid growth of child marriage. Girls at a very tender age of six to eight were married. The fear of their children being kidnapped by the Mughal soldiers and courtiers made them marry their children at a very early age. Those who were not married at an early age were secluded in the house. Also, with the advent of Mughals came the custom of Purdah System. The Mughal Harem followed the Purdah System. The rich aristocratic class gave gifts, ornaments, costly clothes, gold, precious stones and money to their daughters at marriage. This way the concept of dowry came into practice. The local people imitated the kings and also practiced the concept of Dowry System. However, not all people afforded to give dowry and therefore they considered the birth of a girl child as a burden. Thus, there were more instances of female infanticide. Thus, we can conclude that though the Mughal rule brought many new changes for the betterment of our country, it did not help in increasing the status of women. On the contrary, it deteriorated their status in society.

Status of Women during British Rule

The position and status of women saw no change till the advent of British rule in India and the efforts of various social reformers such as Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekanand, Ishwarchandra Vidyasagar, Justice M.G. Ranade, Annie Besant and many more. It was due to the efforts of these social reformers that the British Government passed various Acts for the

betterment of the women, and to uplift their position and status in the society. Involuntary Sati was yet practiced. By chance, if any woman or girl escaped it then their life was made more miserable by imposing various rules upon them. They were considered as inauspicious and were not allowed to attend auspicious occasions. Forced widowhood was rampant. The birth of a girl child was considered as a bad omen and burden on the family. Thus, they were killed after birth. In case they survived after birth then they were deprived of the basic necessities such as education, freedom. They were married at a very early age. The male child was preferred as it was believed that when a male child performs the funeral rites the parents attain moksha. The increasing practice of polygamy, and more so the permission granted by society to have more than one wife kept the women in a state of insecurity lifetime. The practice of Kulinism in Bengal further degenerated womanhood. The life of widows was filled with miseries. Women who did not commit sati lived a life full of troubles and sorrows. Ishwar Chandra Vidyasagar worked immensely in order to uplift the conditions of widows. He gained a lot of support from the educated Indians from all over the country. It was due to the efforts of Ishwar Chandra Vidyasagar that the British Government passed the Widow Remarriage Act, 1856. Thus, during the British rule there was some relief for the women. The Acts passed by the British Government helped to curb the social evils and customs to some extent.

Independent India

Women in India now participate in all activities such as education, politics, media, art and culture, service sectors, science and

technology, etc. The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), equal pay for equal work (Article 39(d)). In addition, it allows Special provisions to be made by the State in favour of women and children (Article 15(3)), Renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows For provisions to be made by the State for securing just and humane conditions of work and For maternity relief, (Article 42).

Modern Indian Women

The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Their path is full of roadblocks. The women have left the secured domain of their home and are now in the battlefield of life, fully armored with their talent. They had proven themselves. But in India they are yet to get their dues. The sex ratio of India shows that the Indian society is still prejudiced against female. There are 933 females per thousand males in India according to the census of 2001, which is much below the world average of 990 females. There are many problems which women in India have to go through daily. These problems have become the part and parcel of life of Indian women and some of them have accepted them as their fate.

Status of Women in the 21st Century

Despite the unwritten societal norms that expect women to restrict themselves from

education, women are gaining an education. Whether it is politics or science or medicine or law or literature, there is no field of profession that is untouched by women. The percentage of dropout in education has reduced. Women such as PratibhaPatil, SushmaSwaraj, Sheila Dixit, NirmalaSitaram, SmritiIrani have made their mark in politics. Women such as Shobhaa De, Anita Desai, Arundhati Roy, Nita Ambani, Sharmila Tagore, have made their own position in their respective fields. Thus, it can be concluded that though slow but there is steady progress in women empowerment.

Conclusion

Although there has been progressing in the status of women but yet the minds of many people especially men are filled with patriarchy. Many men yet believe and treat women as objects. This is evident from the number of crimes against women. Various crimes such as sexual assault, domestic violence, bullying, dowry, trafficking and many more make their lives difficult and fill them with insecurity. Today not only men but also young boys openly assault girls sexually and are left free on payment of a meager fine. WHY? Because according to our Indian Constitution children below the age of 15 cannot be tried as adults for crimes. The situation of women is similar to two sides of a coin. On the one hand women are climbing the ladder of success, fulfilling their dreams, but on the other hand, they are humiliated and suffer from violence from their own people. Women are not only facing problems related to patriarchal thoughts from society, but also from their own family. But as compared to past women have achieved a lot. Our so-called developed and modern society,

yet patriarchal in thoughts had created, are creating and will create obstacles in the path of success for women, but we need to be strong and go ahead. As Michelle Obama states, “As women, we must stand up for ourselves. As women, we must stand up for each other. As women, we must stand up for justice for all.”

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HINDU TEMPLES IN TENKASI DISTRICT

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Abstract

The life of the vast majority of Hindus in India is centered around temples even today. Temples were built for different purposes. Being a visible emblem of the religion, philosophy and ethics of the people, the temple played a role far more vital than any other institutions. Kasiviswanathar temple is situated on Tenkasi to Therkumasivithi. It is a very famous temple in Tenkasi district and it attracts a large number of devotees and tourists. Saturn or Saneeswarar is the main deity worshipped in Elathur. In this temple Lord Sani is present in splendid isolation bereft of the other planets. The main shrine in Arulmigu Thirmalaikumarasamy Temple which is situated on the Panpoli and Arulmiguilanjikumarar temple at ilanji. In this temple the lord shiva with parvathi is in this temple conducting marriage is speciality here. Nityakalyani temple (Vilve Vananatha Swamy Temple) which is situated on the Kadayam. The sage sundarar had referred this temple and hence it is much older and is also considered as Devara Vaippu Sthalam temple. Theertham and sthala Vriksham is Viva tree.

Key Words: Religion, Philosophy, Temples, Devotees, Worship.

Introduction

The life of the vast majority of Hindus in India is centred on temples even today. This is true

not only of life at the individual level but also at the social level. The fabric of socio-cultural activities of the Hindus is made up of the warp and woof of religious beliefs and rituals. Music, sculpture, painting, dance and a host of performing arts, besides architecture, Vaastushashtra, astronomy and astrology owe their origin to the institution of the temple. The temples in South India are the only ancient religious institutions that have retained their importance and popularity down through the ages. Patronized both by the royalty and the public, they have preserved the age-old traditions and have fostered arts of different kinds in a remarkable way. Temples have been installed according to Agama Sastra based on mythology. The Stalapuram, legendary history of sacred places has given the particular significance of each temple with the chronology of the distinguished divine persons who performed miracles and conducted penance in the temple.

Formation of Tenkasi District

Tenkasi district was formed on 21.12.2019 vide. G.O.(ms) No.476, dated 21.12.2019 of Revenue and Disaster Management Department, Revenue Administration wing [RAI (1)] section, by bifurcating from Tirunelveli District. Tenkasi is its headquarter which is the largest Municipality in the area of Tenkasi District. Tenkasi is famous spiritual place equivalent to North Indian Kasi.

KasiViswanathar Temple is dedicated to the Hindu God Shiva, which is constructed in the Dravidian style of architecture and was built by the Pandyanruler ParakkirramaPandian during the 13th Century.

Physical Features

The Geographical area of the district is 2882.44 sq.kms which lay in the south western portion of Tamil Nadu. It lies in between 8°.57' and 8°.95' of the Northern latitude and 77°.18' and 77°.31' of Eastern longitude.

The district has two revenue divisions viz Tenkasi and Sankarankovil and 8 Taluks, 30 firkas 246 revenue villages, 10 Development blocks, 5 Municipalities 18 Town Panchayats and 221 Village Panchayats as per G.O.(ms) No.426 Revenue and Disaster Management Department, dated: 12.11.2019.

The Population of the district was 1440795 as per 2011 census. The density of population per sq.km was 500 persons in the 2011 census. The sex ratio is 1017 females for every 1000 males. The literacy rate is 78% in the district as per 2011 census. Out of total population, males were 714215 and females were 726580 as per 2011 census. The schedule caste population is 292900 which represent 20% to the total population as per 2011 census. Schedule tribes are found to be very small in numbers of 3656 which is 0.3% to the total population.

ArulmiguKasiViswanathar Temple, Tenkasi

ArulmiguKasiViswanathar Temple, Tenkasi is dedicated to the Hindu god Shiva. Constructed in the Dravidian style of architecture, the temple is believed to have been built by Pandyan ruler ParakkiramaPandian during the 13th century, with later additions from Madurai

Nayaks. Shiva is worshipped as KasiViswanathar and his consort Parvathi as Ulagamman.

Tenkasi is built around the KasiViswanathar temple. The temple has a seven-tiered gopuram (temple tower) and has concentric granite walls that enshrine all the shrines in the temple. The temple has a pillared hall from the entrance leading to the flagstaff hall. The sanctum is located axial to the entrance facing east.

The temple priests perform the *pooja* (rituals) during festivals and on a daily basis. There are various festivals celebrated in the temple. The Masi Magam festival during the Tamil month of Masi (February - March) is the most prominent festival celebrated in the temple. Tirukalyanam festival during *Aipassi* (October - November), Moolafestival during *Aavani* (August - September), Navarathri, Karthikai festival, Thiruvathirai, Thaiposam, Sivarathri, Panguni Uthiram are the other festival celebrated in the temple.

SaniEswaran Temple Elathur

Madhunatha Swamy temple at Elathur in Tirunelveli district is distinct in ways more than one. It has a separate niche for Saturn (Lord Saniswarar) and devotees can circumambulate the sannidhi and offer their worship. It is strongly believed that propitiating Saniswarar here would definitely nullify the malefic effects of the planet in one's birth chart and this is a Sanipariharasthalam. The shrine is believed to be an ancient one, at least 1,000 years old, as per the sthalapuranam entitled Elanthaipuranam.

ArulmiguThirumalaikumarasamy Temple Panpoli

The temple once upon a time Swamy Thirumalaimurugan appeared one Poovan Battar Archagar of ThirumalaiKaliyamman Temple's dream

and asked him to find out the idol (stone vickragam) of swamy Thirumalaikumaran which is under the Bamboo bush, situated at Kottaithiradu on the way to Achankoil, ants would show the way to locate the idol. The message was conveyed to the then Kerala King of Pandalam. The king and Battar went to Kottaithiradu in order to find out the statue as stated in the dream ants paved the path. Lord Thirumalai Murugan statue was found. The same was brought and installed in the sanctum sanctorum of this present temple. It would have happened around 600 years back.

There are various festivals celebrated in the temple. The Masi Magam festival during the Tamil month of Masi (February - March) is the most prominent festival celebrated in the temple. Kanthasasti Thiruvizha festival during Aipassi (October - November), Prahamorchavam festival during Thai (January - February), Karthikai festival, Thaipoozam, Sithirai Vasantha Thirunal, Vaigasi Visagam Thirunal, Panguniuthirama are the other festivals celebrated in the temple. There are monthly special days i.e.: Last Friday of every Tamil month, Karthikai star day of every month, the first day of every Tamil Month.

Arulmigu Ilanjikumarar temple Ilanji

In the 14th Century Maravarman Kulasekara Pandian renovated this temple. In the 15th Century kalathiapandian who is the Zamindar of chokkampatti. Constructed the walls around the temple.



Though this temple is as Iruvalugaesar and Iruvaluga Easarkiniyal lord. Muruga along with valli & Devasenais worshipped here. Since Lord Shiva With parvathi is in this temple conducting marriage is speciality here. Hence of marriages are conducted in this temple on large scale. Ilanji has also the meaning of Mahilam. Here according to request of sages. Lord Muruga is blessing people with knowledge and boons as they wish this thiruvilanjikumarar is also called varatharajaperuman. Kabilar, Dhurvasar and Kasibar asked this kumaran who is in the temple which is in the Easana direction of courtallam. "Who is the real paramporul". Lord Muruga told them I am the paramporul and he himself called himself as varatharajaperumal. varathan means the one who gives boons to his devotees. It is to be noted that Muruga is not an avathar who came from the mother's womb but is the avathar of lords Shivas. In "Kantharanupoothy" of Arunagirinathar is the song that starts with "karuthamarava" in the last line of this song he sang as "varathamurugamayilvahanane" Hence the name varatharajaperumal suits Lord Muruga.

Nityakalyani Temple (Vilva Vananatha Swamy Temple) Kadayam

Nitya Kalyani Temple is also called as Vilva Vananatha Swamy Temple located in Kadayam in Thirunelveli District of Tamil Nadu. It is a Devara Vaippu Sthalam temple. The famous Tamil poet and patriot Subramanya Bharathiyar lived in this village and used to visit this temple; he wrote many of his popular poems from this village. Presiding Deity is called as Vilva Vananatha Swamy / Vilvaranyeswarar. Mother is called as Nitya Kalyani. Theertham of this Temple is Chakra Theertham and Sthala Vriksham is Vilva tree.

Historically, as per the stone inscriptions, the Madurai Nayaka kings have developed the

current structure of this temple. As per an inscription, VikramaPandyan has built the temple around 800 years ago. One of the inscriptions state that the Parivara deities were installed in 1216 CE. The sage Sundarar had referred this temple and hence it is much older and is also considered as DevaraVaippuSthalam temple.



The Goddess of the temple is much more popular than the presiding deity of the temple. The flag staff, Bali peetha and Nandi are all found facing the Shiva Linga shrine. At the entrance of the shrine of Shiva Linga, a small Ganesha idol is found. Near the flag staff, the idols of Ganesha and Subramanya-Valli-Devasena are located. It is said that the Peetam is a DharaniPeetam. The temple has three prakaras. The wall around the main shrine has the niche images of Dhakshinamoorthi, Annamalaiyar, ShantiDurga with eight hands and Chandikeswara.

Conclusion

Temples in proper form have come into existence in India only long after the Vedic period. They were constructed strictly in accordance with Agamas and Silpasastras. They were intended to represent the body of human being in which the soul resides in the same way as they represent in a far wider context, nature in which God resides.

Temples were built for different purposes. Being a visible emblem of the religion, philosophy and ethics of the people, the temple played a role far more vital than any other institutions. The great builders and artists sought self-expression through conformity to tradition rather than originality of the expression.

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IMPACT OF HOME-ENVIRONMENT ON ADOLESCENTS' CREATIVITY: A LONGITUDINAL STUDY CONDUCTED IN HARYANA

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ABSTRACT

In 2008, Torrance *et al.* described creativity as an internal strength for creating original and innovative ideas that includes mental thinking and intellectual abilities alternatively leading to predict academic success. Adolescence is the life phase marked by the transition from care-free childhood to mature adulthood. This enlightens the importance of family and home-environment in the creative life-endavor of the adolescents. The purpose of the present study was to investigate the influence of participants' family size and monthly family income on their creative abilities. To achieve this aim, standardized *Passi Test of Creativity (PTC)* developed by *B.K. Passi, 2006* was implemented on 300 academically bright young adolescents aged between 12 and 14 years. The result findings of the study revealed that on the basis of family size of the respondents highly significant differences were observed in consequences creativity. Further, significant differences were examined in unusual uses fluency, consequences originality and total creativity. On the basis of monthly family income highly significant differences were examined in

unusual uses flexibility, unusual uses creativity, blocks flexibility and total creativity. Significant differences were noticed in unusual uses originality, blocks fluency and blocks creativity.

Key words: Creativity, young adolescents, home-environment, Haryana

INTRODUCTION

Today's world is changing at an exceptional pace and for educators around the world; it is the most critical period to embrace the importance and benefits of creativity in the classroom. Merely by looking back few years, no one could have predicted the absolute pace of change and the extreme circumstances that we'd be facing in today's world in the form of global pandemic. From adapting to the learning needs to empowering and building digital generations which will be capable of starting billion-dollar companies overnight. Creativity, innovation and abstract thinking have become prerequisites in a student's catalog of skills needed for the survival of the human race. The last decade alone has seen complete transformation of all sectors as a result of globalization, the digital revolution, accessibility

to technology and the potential for innovation. The question here arises is what is creativity, really?

Creativity in itself is quite a broad subject and in simple language it is a particular skill and the driving force behind the most groundbreaking innovations of time that would not have occurred without such incredibly creative people with determination, ambiguity and discovering new ways to solve all kinds of problems. Instant access to internet, television streaming, global positioning system (GPS), libraries full of content from all over the globe and online shopping etc. are just few examples of innovative creations that are so seamlessly integrated into our everyday life a decade ago.

While there are certain inherent benefits of traditional teaching- learning methods, it is quite predicted that the next coming generations will need outlying more skills from fighting climate change, increased food demand and over-population to keeping up with the global digital revolution. The future generation will need novel and creative ways with courageous ideas and the determination to challenge the impossible. Even those in more rigid (Science, Technology, Engineering and Mathematics) STEM-based careers have benefited from this type of out-of-the-box thinking. Elon Reeve Musk (billionaire, business magnate, entrepreneur, founder of Space-X, CEO of Tesla) is building underground tunnel systems with car elevators and making space travel more accessible as pioneer solutions for the environmental challenges we're facing on planet Earth. While these good deeds necessitate determination, future forecasting, specific expertise and a huge amount of money, this type

of innovation wouldn't be feasible without creativity.

The classroom environment is one of the most important places to start imbibing, encouraging and nurturing creativity in young minds. As in later phases of life, it is very easy to get caught up in the day-to-day hassles and let the guardrails of society exploit their ability to think differently, abstractly and pursue bold ideas which contradict with the 'norms' of the society. On the contrary, at an early age children are best-capable to develop their ways of thinking and solving problems as they are naturally inquisitive, imaginative, and open to learning and they do not feel embarrassed in exploring new things. In general, role of teachers in a child's life is crucial because they nurture their creative behavior, limitless thinking, develop their soft skills, support and encourage creative abilities as it plays an important role in life outside the classroom.

In addition, Sir Ken Robinson also emphasized on the importance of interweaving creativity into the education system, by stating that 'education takes us into a future we can't grasp'. Thus creativity is imperative to overcome challenges in the future. Hence, it can be concluded that creativity is prerequisite for innovation and will be increasingly in-demand expertise for jobs of the future. Creativity doesn't need to be taught as a subject of its own; instead, it needs be inter-weave into enormously every aspect of learning and teaching.

Aqil and Ahamad (2015) planned a research study with the objective to study the creativity and achievement motivation of adolescents with regard to their home environment. The research findings revealed that there were significant

differences between students' creativity and achievement motivation on the basis of their home environment.

Lew and Cho (2013) organized a research study to find the relationship among young adolescents' creativity, creative home environment and motivation. The result findings depicted that there was significant positive correlation found between the parental motivation and the creativity level of the adolescents. Additionally, the significant relationship was also observed between the participants' creativity and the creative home environment.

Harris and Goodall (2012) in their research revealed that the highly creative adolescents belonged to the homes where creative stimulating environment was present. As the creatively planned, designed and properly administered home environment activities enhanced the creative thinking spurts among children at younger age.

METHODOLOGY

The present research study was planned as a population based cross sectional survey in Hisar District of Haryana. Multi level stage sampling procedure was adopted to gather the representative sample from the rural vicinities of Hisar District. On random basis, one block (Narnaund) was opted from the purposively selected district. From this randomly selected block, eight villages having Government high/senior secondary schools and private high/senior secondary schools were sorted out randomly.

Selection of Respondents:

A list of young adolescents (both boys and girls) in the age group of 12-14 years was procured

from both the selected schools. Representative sample of 300 academically bright respondents was segregated based on the criteria i.e., students who scored more than 85% as an aggregate average of their last three consecutive academic classes. The sample was taken in such a manner that it had equal number of boys and girls from both Government and private schools.

Instrument of the Study:

To gather the primary data *Passi Test of Creativity (PTC)* developed by *B.K. Passi, 2006* was administered. The test battery constituted of four verbal tests (seeing problem test, unusual uses test, consequences test and test of inquisitiveness) and two non-verbal tests (test of square puzzle and block test of creativity). The tools measured participants' creativity on various grounds such as, seeing problem ability; unusual uses fluency, unusual uses flexibility, unusual uses originality, unusual uses creativity, consequences fluency, consequences originality, consequences creativity, inquisitiveness, persistency, blocks fluency, blocks flexibility, blocks originality, blocks creativity and total creativity. The test-retest reliability of the tool was in the range of 0.68 to 0.92 and split-half reliability was ranging from 0.88 to 0.80. Tool validity was verified on four different criteria's such as, verbal intelligence (0.23 to 0.38), non-verbal intelligence (0.04 to 0.81), things-done-on-your-own (0.43 to 0.46) and achievements (0.22 to 0.35).

Analysis of the data: The data was analyzed by administering Statistical Package for Social Sciences (SPSS) software.

RESULTS AND DISCUSSION

Table 1: Comparison of creativity of adolescents across family size

n=300

Sr. No.	Variables	Family Size				F- value
		Marginal (n=113) Mean $\pm$ S.D.	Small (n=122) Mean $\pm$ S.D.	Medium (n=38) Mean $\pm$ S.D.	Large (n=27) Mean $\pm$ S.D.	
1.	Seeing Problem	20.68 $\pm$ 10.17	20.93 $\pm$ 08.67	19.42 $\pm$ 08.87	23.33 $\pm$ 08.72	0.96
2.	Unusual Uses Fluency	08.32 ^a $\pm$ 04.42	09.93 ^{ab} $\pm$ 04.43	09.26 ^{ab} $\pm$ 03.83	11.30 ^b $\pm$ 04.67	4.59*
3.	Unusual Flexibility	06.73 $\pm$ 04.20	08.14 $\pm$ 04.38	07.45 $\pm$ 04.29	08.48 $\pm$ 03.60	2.62
4.	Unusual Originality	26.09 $\pm$ 15.77	24.48 $\pm$ 15.69	24.05 $\pm$ 15.44	20.41 $\pm$ 11.90	1.04
5.	Unusual Creativity	46.15 $\pm$ 27.92	50.98 $\pm$ 27.04	46.55 $\pm$ 27.97	55.48 $\pm$ 27.66	1.21
6.	Consequences Fluency	18.59 $\pm$ 09.67	18.20 $\pm$ 08.75	20.16 $\pm$ 09.56	20.89 $\pm$ 10.05	0.90
7.	Consequences Originality	16.24 ^{ab} $\pm$ 09.14	14.81 ^{ab} $\pm$ 07.79	17.50 ^{ba} $\pm$ 08.95	19.04 ^b $\pm$ 10.29	3.55*
8.	Consequences Creativity	34.74 ^{ab} $\pm$ 17.47	32.93 ^a $\pm$ 15.05	37.66 ^{ba} $\pm$ 17.19	39.89 ^b $\pm$ 19.54	6.72**
9.	Inquisitiveness	03.93 $\pm$ 02.35	04.10 $\pm$ 02.59	03.63 $\pm$ 02.60	03.78 $\pm$ 02.83	0.38
10.	Persistency	21.21 $\pm$ 10.11	20.15 $\pm$ 10.43	19.55 $\pm$ 12.04	22.04 $\pm$ 09.24	0.50
11.	Blocks Fluency	05.49 $\pm$ 02.33	05.58 $\pm$ 02.12	05.29 $\pm$ 02.05	05.44 $\pm$ 02.11	0.18
12.	Blocks Flexibility	09.72 $\pm$ 05.35	10.40 $\pm$ 06.45	11.32 $\pm$ 05.96	09.70 $\pm$ 05.75	0.81
13.	Blocks Originality	13.10 $\pm$ 08.18	12.55 $\pm$ 08.66	14.08 $\pm$ 08.87	13.48 $\pm$ 09.32	0.34
14.	Blocks Creativity	33.18 $\pm$ 18.05	33.70 $\pm$ 19.91	36.87 $\pm$ 17.58	29.52 $\pm$ 15.71	0.84
15.	Total Creativity	107.30 ^a $\pm$ 55.79	113.70 ^{ab} $\pm$ 52.23	120.29 ^b $\pm$ 55.57	119.70 ^{ba} $\pm$ 52.92	4.79*

*Significant at 0.05

**Significant at 0.01

Note: Means in the same row that do not share superscripts differ at $p < 0.05$ using Duncan multiple difference comparison

Table 1 presents the data related to mean difference using ANOVA for the impact of family size on the adolescents' creativity. Results regarding F-value suggested that highly significant differences were observed in only one sub domain of creativity i.e., consequences creativity ($F = 6.72^{**}$, $p < 0.01$). Further, significant differences were examined in unusual uses fluency ($F = 4.59^*$, $p < 0.05$), consequences originality ($F = 3.55^*$, $p < 0.05$) and total creativity ($F = 4.79^*$, $p < 0.05$). Close examination of the data related to mean scores elucidated that respondents' belonging to large families were superior in unusual uses fluency (11.30 $\pm$ 4.67), consequences originality (19.04 $\pm$ 10.29) and consequences creativity (39.89 $\pm$ 19.54) as compared to their counterparts. Adolescents' belonging to medium sized families were performing better in total creativity (120.29 $\pm$ 55.57) as compared to other age mates.

Table 2: Comparison of creativity of adolescents across monthly family income**n=300**

Sr. No.	Variables	Monthly Family Income				F- value
		Less than Rs. 10,000 (n=114) Mean $\pm$ S.D.	Rs. 11,000 to Rs. 30,000 (n=47) Mean $\pm$ S.D.	Rs. 31,000 to Rs. 50,000 (n=64) Mean $\pm$ S.D.	More than Rs. 50,000 (n=75) Mean $\pm$ S.D.	
1.	Seeing Problem	20.96 $\pm$ 09.58	23.11 $\pm$ 09.39	20.06 $\pm$ 09.86	19.97 $\pm$ 08.15	1.31
2.	Unusual Uses Fluency	09.53 $\pm$ 04.49	10.68 $\pm$ 04.53	09.16 $\pm$ 04.66	08.47 $\pm$ 04.03	2.51
3.	Unusual Uses Flexibility	08.37 ^b $\pm$ 04.18	08.77 ^b $\pm$ 04.90	06.86 ^a $\pm$ 04.33	06.15 ^a $\pm$ 03.42	6.22**
4.	Unusual Uses Originality	27.43 ^b $\pm$ 17.23	26.28 ^{ba} $\pm$ 17.44	23.56 ^{ab} $\pm$ 14.35	20.40 ^a $\pm$ 10.36	3.51*
5.	Unusual Uses Creativity	54.25 ^{ba} $\pm$ 28.13	55.96 ^b $\pm$ 30.11	46.27 ^{ab} $\pm$ 27.47	39.03 ^a $\pm$ 21.87	6.15**
6.	Consequences Fluency	18.69 $\pm$ 09.50	20.32 $\pm$ 08.86	18.52 $\pm$ 09.50	18.41 $\pm$ 09.26	0.48
7.	Consequences Originality	15.80 $\pm$ 09.15	17.91 $\pm$ 08.58	15.52 $\pm$ 07.71	15.80 $\pm$ 09.12	0.84
8.	Consequences Creativity	34.39 $\pm$ 17.26	38.23 $\pm$ 15.81	33.88 $\pm$ 15.89	34.20 $\pm$ 17.30	0.78
9.	Inquisitiveness	03.96 $\pm$ 02.55	03.89 $\pm$ 02.38	04.39 $\pm$ 02.82	03.59 $\pm$ 02.28	1.18
10.	Persistency	19.93 $\pm$ 10.22	23.68 $\pm$ 09.03	20.03 $\pm$ 10.46	20.35 $\pm$ 11.27	1.62
11.	Blocks Fluency	05.52 ^{ab} $\pm$ 02.12	06.40 ^b $\pm$ 01.91	04.95 ^a $\pm$ 02.45	05.36 ^{ab} $\pm$ 02.06	4.24*
12.	Blocks Flexibility	09.56 ^a $\pm$ 05.43	13.72 ^b $\pm$ 05.87	09.11 ^a $\pm$ 06.06	09.88 ^a $\pm$ 05.87	7.19**
13.	Blocks Originality	12.46 $\pm$ 08.40	15.45 $\pm$ 09.65	13.08 $\pm$ 08.26	12.35 $\pm$ 08.16	1.59
14.	Blocks Creativity	32.12 ^{ab} $\pm$ 16.32	43.49 ^b $\pm$ 19.82	30.27 ^a $\pm$ 19.10	32.20 ^{ab} $\pm$ 18.87	5.77*
15.	Total Creativity	113.82 ^{ab} $\pm$ 52.25	146.53 ^b $\pm$ 49.48	102.48 ^{ab} $\pm$ 53.57	98.39 ^a $\pm$ 51.33	9.41**

*Significant at 0.05

**Significant at 0.01

Note: Means in the same row that do not share superscripts differ at $p < 0.05$ using Duncan multiple difference comparison

Table 2 unfolds the fact related to mean difference using ANOVA for the impact of monthly family income on the creativity of adolescents. Highly significant differences were examined in unusual uses flexibility ($F=6.22^{**}$, $p < 0.01$), unusual uses creativity ($F=6.15^{**}$, $p < 0.01$), blocks flexibility ($F=7.19^{**}$, $p < 0.01$) and total creativity ($F=9.41^{**}$, $p < 0.01$). Significant differences were noticed in unusual uses originality ($F=3.51^{*}$, $p < 0.05$), blocks fluency ($F=4.24^{*}$, $p < 0.05$) and blocks creativity ($F=5.77^{*}$, $p < 0.05$). Further, close observation of the mean scores depicted that adolescents' who were belonging to monthly family income group of Rs. 11,000 to Rs. 30,000, were superior in unusual uses flexibility (8.77 ± 4.90), unusual uses creativity (55.96 ± 30.11), blocks fluency (6.40 ± 1.91), blocks flexibility (13.72 ± 5.87), blocks creativity (43.49 ± 19.82) and total creativity (146.53 ± 49.48). While, adolescents whose families' monthly income was less than 10,000 performed better in unusual uses originality (27.74 ± 17.23).

CONCLUSION

Results regarding comparison of adolescents' creativity across their family size revealed highly significant differences in consequences creativity and significant differences in unusual uses fluency, consequences originality and total creativity. Further, results regarding comparison of respondents' creativity across monthly family income portrayed highly significant differences in unusual uses flexibility, unusual uses creativity, blocks flexibility and total creativity. Significant differences were depicted in unusual uses originality, blocks fluency and blocks creativity. The research results were also supported by various researchers such as, Harris & Goodall (2012), Lew and Cho (2013) and Aquil & Ahamad (2015), who elucidated that various home environment related variables i.e., monthly family income and family size etc., influenced the creativity of students positively. Whereas, contradictory results were examined by Baral (2018), which stated that there were no differences in the creative abilities of young adolescents' across their home environment related variables.

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TRENDS OF MIGRATION AND URBANIZATION IN MALDA DISTRICT (1951-2011)

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Abstract:

At present, migration is very attractive topic in all over the World. So many researchers choose this topic for their research. The same topic will be discussed in this article. Urbanization is largely affected by migration. Again, urbanization affects migration. The various facilities of the urban areas tempt the rural people. These things are clearly seen in Malda district- a border district of West Bengal. Malda district consists of two municipalities, like Englishbazar Municipality and Old Malda Municipality, established respectively 1868 AD and 1869 AD. In this article I mainly tries to discuss the trends of migration and urbanization in Malda districts between the years 1951-2011. How closely migration and urbanization are involved. This paper also analyses the urban and rural wise population growth. Also discuss the decadal growth rate of population in Malda district. Also discuss the density of population in Malda district. This article takes a snapshot about the recent facilities in Malda district.

Keywords: Migration, Urbanization, Malda district, Population, Urban, Rural.

Introduction:

Migration is now seen almost all over the World. Our country India one of them. West Bengal is one of the prominent states of India. Migration is also seen in Malda district – one of the famous districts of West Bengal. Malda district is also called the gateway of North Bengal. Urbanization

has gained momentum due to the high rate of migration in Malda district. Urbanization is the social process whereby cities grow, and societies become more urban. Urbanization transfers the rural economy to industrial economy. Migration or human migration means the movement of people from one place to another with intentions of settling, permanently or temporarily, at a new location. The movement of people from rural area to urban area for better jobs, facilities etc. Rural to Urban moves are mostly happening within the state in search of a better quality of life. The flow of migrants into an area changes its population mix.

There is a concentration of movement, partly because Malda town have a principally urban construct and partly because economic opportunities. Malda district (also known as Maldaha) lies 347 km. or 215 miles north from Kolkata, the State Capital of West Bengal. Mango, Silk, and Jute are the most notable products of Malda district. The special variety of mango produced in this region, popularly known by the name of the district, is exported across the whole World, and is acclaimed internationally. The folk culture of Gambhira is a feature of the district, being a unique way of representation of joy and sorrow of daily life of the common people, as well as the unique medium of presentation on national and international matters. District headquarters is English Bazar, also known as Malda. In here it needs to mention that Malda was a capital of

ancient and medieval Bengal. The word Malda was first mention in the book “A-in-i-Akbari”. Which written by Abul Fazal, the court poet of Mughal Samrat Akbar (1556-1605 AD).

Malda district stretches between Latitude 25°32'08" and 24°40'20" North and in between Longitude 88°28'10" and 87°45'50" East. Malda district is surrounding on the north by the North Dinajpur district and South Dinajpur district, on the south by the Murshidabad district, and the

west by Santhal Parganas of Jharkhand and Purnea of Bihar, on the east by the international border with Bangladesh. Now total area of the district is 1,441.6 sq. miles or 3,733 sq. km. It is very important to discuss the population of a district to know the condition of migration in that district. It is also necessary to know how many people live in rural areas and how many people live in urban areas. The total population of Malda district is discussed below based on rural and urban areas:

Table 1: Urban and Rural Population in Malda District (1951-2011)

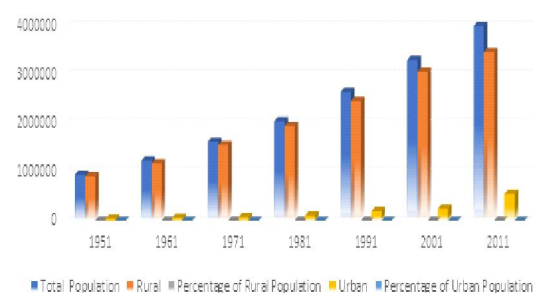
Census Year/ Sector	1951	1961	1971	1981	1991	2001	2011
Total Population	937580	1221923	1612657	2031871	2637032	3290468	3988845
Rural	902419	1171138	1544631	1934675	2450495	3049528	3447185
Percentage	96.2	95.8	95.8	95.2	92.9	92.7	86.4
Urban	35161	50785	68026	97196	186537	240940	541660
Percentage	3.8	4.2	4.2	4.8	7.1	7.3	13.6
Difference (Total)							
Difference (Percentage)	92.6	91.6	91.6	90.4	85.8	85.4	72.8

(Census of India, 2011. Calculated by Author)

It can be seen from the above Table 1 that the total population of the district has been increased continuously from 1951 AD to 2011 AD. The percentage of rural population has been decreased from 1951 to 2011 Census except 1971. Alternatively, percentage of urban population has been increased from 1951 to 2011 Census except 1971. The total population in urban areas has been increased so fast. Noticeably the percentage of urban population has made a jump from 7.3 in 2001 Census to 13.6 in 2011 Census. This is the sign of migration. As per 2011 Census report the total population of Malda district is 39,88,845 of which 34,47,185 are from rural areas and 5,41,660 are from urban areas. It needs to mention here that there are only two municipality in Malda district, Englishbazar Municipality and Old Malda Municipality, at the time of census, 2011.

Figure 1:

URBAN AND RURAL POPULATION IN MALDA DISTRICT (1951-2011)



(Based on Table 1)

The decadal growth rate is one of the important indications of migration of a district as well as a country. In the following Table 2 the decadal growth rate of Malda district can be analysed:

Table 2: Decadal Growth Rate of Population in Malda District (1951-2011)

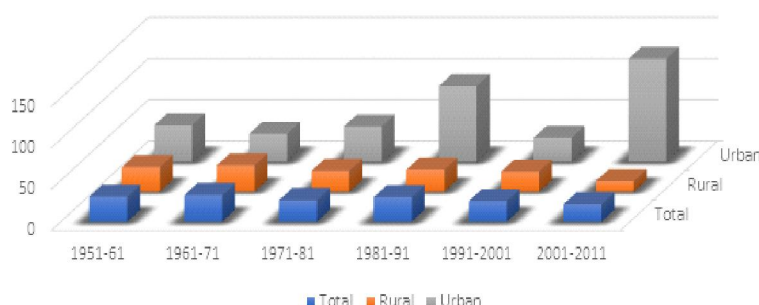
Years/Sector	1951-61	1961-71	1971-81	1981-91	1991-2001	2001-2011
Total	30.3	32.0	26.0	29.8	24.8	21.2
Rural	29.8	31.9	25.3	26.7	24.4	13.0
Urban	44.4	33.9	42.9	91.9	29.2	124.8

(Census of India, 2011)

It is seen from the above Table 2 that the total growth rate of Malda district has followed a decreasing trend except in 1961-71 and 1981-91. The rural decadal growth rate has also followed same trend. The urban decadal growth rate has been drastically increased during 1981-91 and again during 2001-2011 and considerably decreased during 1991-2001. Rural and urban growth rates of the district have been recorded highest during 1961-71 and 2001-2011 respectively. The level of migration in Malda district can be understood during the period of 2001-2011. This is the highest migration in decades.

Figure 2:

Decadal Growth Rate of Population in Malda District (1951-2011)



(Based on Table 2)

Table 3: Density of Population in Malda District (1961-2011)**(Per sq. km.)**

Level of migration also explain with the help of density of population. The density of Population of Malda district shown as Table 3 below:

Years/Sector	1961	1971	1981	1991	2001	2011
Total	339	434	544	706	881	1069
Rural	325	417	520	660	823	945
Urban	6511	8721	6750	8985	9497	6292

(Census of India, 2011)

The above Table 3 shows to us that the total density of population of the Malda district has been increased from 339 per sq. km. in 1961 to 1,069 per sq. km. in 2011. Similarly, the rural density of population has also increased from 325 per sq. km. in 1961 to 945 per sq. km. in 2011. It is also known from

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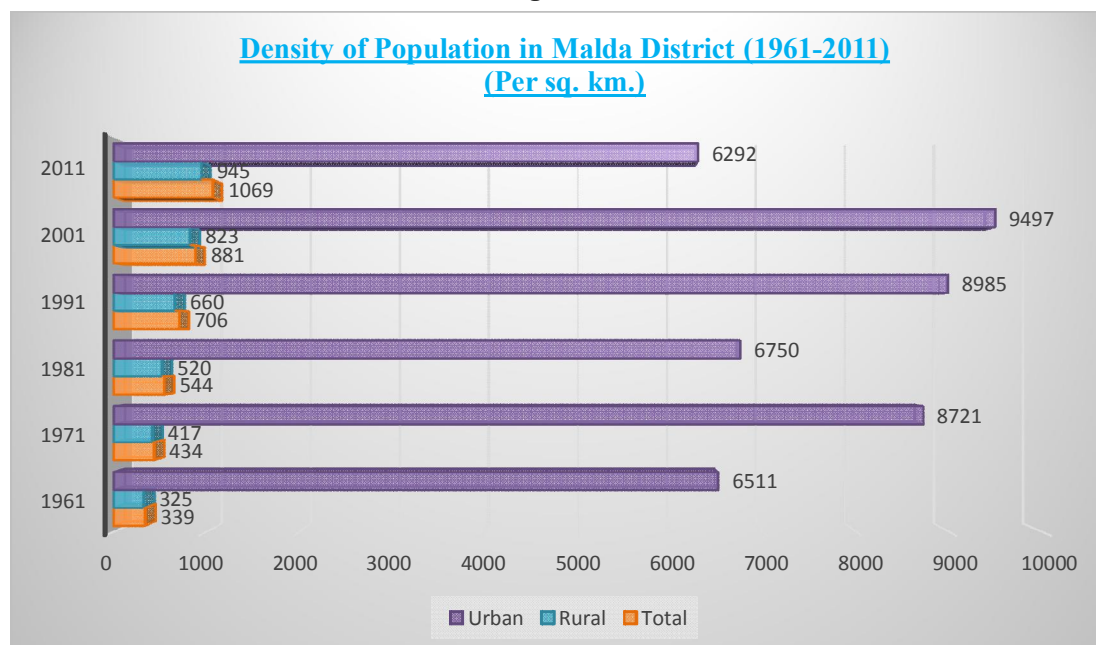
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One Day National Urbanization, Urban Poverty and Rural-Urban Migration

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the above table that the urban density of population has followed an increasing trend except in 1981 and 2011 Census. It is clear from the table that the population density in rural areas has not increased as fast as urban areas. I think this is possible because of the migration.

Figure 3:



(Based on Table 3)

Each year thousands of people move to the city of Malda town from rural areas. People move to Malda town because the rural areas they leave have many negative factors and the town have lots of positive factors. People think that the Malda town will provide lots of opportunities, such as better housing and services, like better education and better healthcare; more jobs and higher wages; better living conditions with less chance of natural disasters. In rural area people mainly must depend on agriculture and allied activities for there are several employment opportunities. Migration to avoid political or religious persecution. To join spouses and families, move away from some traditional customs.

In Malda town, more benefits like transport, sanitation, social status, better recreational facilities like grounds, theatres, clubs, park etc., lead people to move to urban areas for enjoying the benefits of modern lifestyle. Rural to urban migration impacts both on the rural area which loses people and the urban area which gains people. For this type of migration rural areas enjoy some positive factors, like fewer people to feed; more land per person; more resources per person; money may be sent home by migrant's peoples. But rural areas have some negative factor also, like population structure upset by loss of young people; fewer economically active men left in the rural community; families are split up; the elderly remain and the death rate in the community may increase. Other side, urban areas have some

positive factors, which are increased economically active elements of the community; increase in the cultural wealth; more knowledge and skills in the Malda town community. Urban areas face some negative factors also, like pressure on places to live; tensions between older and newer residents; pressure on services such as education and healthcare provision.

Urbanization is one of the common characteristics of economic development. With the gradual growth of the economy, the process of urbanization depends on the shift of surplus population from rural to urban areas along with the growth of some industrialized urban centres. Here also need to mention that increase in the volume of the total population in urban areas is called Urbanization. Twenty-first centuries is regarded as the Century of urbanization. The same thing is applicable for Malda district. Due to social and economic pressure, people from backward villages started to move towards urbanized cities, like Englishbazar Municipality or Old Malda Municipality mainly in search of job, where newly established Shopping malls, factories and ancillary activities continuously offers many job opportunities to those people, who migrating to cities.

The speed of urbanization is fast if the industrial growth is fast. The high speed of urbanization gradually declines only when the proportion of urban population to total population of the country becomes too high. However, Urban areas are characterized by new technology, infrastructural development, better health care and medical facilities, better standard of living. This induces people from backward and rural areas to move to urban areas. Malda town has a high-quality education system. In there, the presence of many English medium schools and some

colleges has greatly improved the educational status of Malda district. Gour Banga University is one University, which situated in Malda district. The University was established on 10th March 2008. Though the university situated in Malda district apart from the district itself its territorial jurisdiction spread over other two neighbouring districts viz. North Dinajpur and South Dinajpur. However, these three districts are collectively called Gourbanga. The presence of this University has brought unprecedented improvement in the education system of Malda district. One of the first provision of urbanization is the presence of good quality healthcare services. It is seen that there is a high-quality medical college in Malda district. Which located in Englishbazar Municipality. Which was established in 2011. The medical college, popularly known as Malda Medical College and Hospital. It was built in a strategic location of Malda district. The health care system in Malda district has really revolutionized. Due to the excellent medical services, people from many outlying areas of Malda district and other district are coming to Malda town to get these advanced health facilities. Due to these facilities a lot of migration has been seen. Which has accelerated urbanization.

In recent, many shopping malls has been open in Malda town, like, Baazar Kolkata, Style Bazar, Bishal Mega Mart, Trends, Max, Express Bazar etc. This trend creates more opportunities for employment. This is the effect of urbanization. Many boys and girls are seen moving from rural areas to Malda town for easy access to work in these types of malls. This is another reason of migration from rural to urban areas. Migration in Malda district has created so many advanced and disadvantages. Excessive migration could exacerbate Malda Town's water problems.

Moreover, even if the total population of a district is not evenly distributed, various problems may arise. However, because of urbanization, the standard of living of the citizens in Malda district has improved a lot. In this wave of urbanization, the English Bazar Municipality and Old Malda Municipality is moving so fast towards the Municipal Corporation. Although ward is certainly a matter.

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ECONOMIC EMPOWERMENT OF WOMEN – THROUGH THE INITIATIVES OF RESERVE BANK OF INDIA

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ABSTRACT

In India, over the last few decades, the concerns for the empowerment of women have been increasing. Economic empowerment is the capability of men and women to take part in, contribute to and assistance from growth processes in ways that recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Women's economic empowerment includes the abilities of women to participate equally in existing markets, access to and control over the productive resources, access to decent work and their own time, lives and bodies and increased voice, agency and participation in economic decision making meaningfully at all the levels from household to international institutions. The economic empowerment among the women is a prerequisite for sustainable development and for achieving the Millennium Development Goals (MDG) specially Goal-5 To achieve the gender Equality, Goal-8 To promote full and productive employment and decent work for all, Goal-1 On ending Poverty, Goal-2 On food Security, Goal-3 On ensuring health and Goal-10 On reducing inequalities. Economic empowerment among the women increases economic diversification, boosts the productivity and income equality in addition to positive development outcomes. This paper summarizes the existing scenario of economic empowerment of women and the initiatives by the Reserve Bank of India for women's economic empowerment.

Key words: Economic Empowerment, Reserve Bank of India, Action Plan,

1. Introduction

Women's economic empowerment is defined as the process by which women increase their right to economic resources and power to make decisions that benefit themselves, their families and their communities. Investing in women's economic empowerment sets a path for poverty reduction and for equality between men and women. Poor women have access to a full range of suitable and affordable financial services critical to withstand shocks and fulfil their economic and social potential. To build better livelihoods, earn more income, and create businesses that provide jobs and boost local economies, we need empowerment among the women. With improved financial security, other areas of women's lives also improve: they can afford healthcare, to purchase uniforms for their children, and are more likely to play a leadership role in their communities.

Around 2 billion poor people, around the world – particularly women – are financially excluded and women and girls make up the majority of the poorest people in the world today. Women continue to earn on average only 60 to 75% of what men earn. Laws in many countries restrict women's economic opportunities, dictating the types of jobs that

women can do, or giving husbands the right to prevent their wives from accepting jobs. Women bear disproportionate responsibility for unpaid care work: women devote 1 to 3 hours more a day to housework than men; 2 to 10 times the amount of time a day to care (for children, elderly, and the sick), and 1 to 4 hours less a day to market activities.

The disadvantages and discrimination faced by women and girls severely limits women's and girls' ability to lift themselves out of poverty. As a result, women are more likely to work in informal, low-wage jobs with exploitative and unequal working conditions, and have restricted access to affordable, quality financial products and services, like a savings account or small loan. Only 37% of women in poor countries have access to basic financial services. Many organization focus their efforts on four key pathways where it believes it can have the most impact – financial inclusion, entrepreneurship, dignified work and inclusive value chains.

2. Objectives of the Paper

1. To summarize the dimensions of empowerment and economic empowerment among the women in India.
2. To summarize the initiatives of Reserve Bank of India for economic empowerment of women.

3. Methodology

This present study is descriptive in nature and based on the secondary data that have been collected through various articles, newspapers, journals, websites of agencies of RBI, SEBI, PFRDA, IRDA, NCFE and the Annual reports, the bulletin, booklets, statements, various reputed journals and newspapers.

4. Review of Literature

The author reviewed many research articles, research papers from reputed journals, newspapers on Empowerment, Dimensions and Economic Empowerment among the women, initiatives and schemes of RBI for women empowerment.

5. Dimensions of Empowerment

Empowerment is defined as 'Multi-dimensional social process that helps people gain control over their own lives. It is a process that fosters power in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important' (Page & Czuba, 1999). Of the 17 objectives of United Nation Sustainable Development Goals (SDG) which are considered imperative for worldwide congruity and harmony, objective - 5 for gender balance and women empowerment is viewed as significant for transforming the world through giving equal chance to both of the genders.

There are significant empirical evidences recommending that gender imbalance, to a great extent, harm economic advancement (Klasen, 2002), and gender difference in employment and education prompts negative effect on nation's long stint development (Klasen & Lamanna, 2009). Kabeer (1999) has defined women empowerment as 'the ability to make strategic life choice in context where this ability was previously denied to them'. Women empowerment has received increased scholarly attention in last several decades as an avenue of enhancing mobility, health, economic condition, and participation in decision-making by women (Afrin, 2008). 'Empowerment' is a multidimensional concept and illustrates proliferation of end results. Owning

bank account improves financial well-being of women (Ashraf, Karlan, & Yin, 2010; Swamy, 2014). There are many dimensions of empowerment among the women such as Political empowerment, societal empowerment, and economic empowerment.

6. Economic Empowerment among women

Economic empowerment is the capacity to contribute towards the growth processes in a way that recognizes the value of their contributions and makes a fair distribution of their wealth to enhance the access of economic resources (OECD, 2011). Swain and Wallentin (2009) found that economic factor contributes significantly to women empowerment. In another study, Al-Mamun, Wahab, Mazumder, and Su (2014) investigated the change in women empowerment through qualitative survey that quantified economic empowerment utilizing following criteria: decisionmaking at household level, financial/economic security, resource control, say/control in familial decisions, legal awareness, and mobility. Based on the sample data of 242 low-income urban women in Malaysia taking interest in micro-credit programme, the study quantified the effects of household basic leadership. In an extensive study, Chiapa, Prina, and Parker (2016), through field investigations of female heads of households reviewing 1,236 families in urban ghettos, found that access to savings bank accounts help poor families to handle their assets better, to prioritize education and consumption expenditure, and to feel more responsible for their financial/economic circumstances.

The economic empowerment among the women is a prerequisite for sustainable development and for achieving the Millennium

Development Goals (MDG) specially Goal-5 To achieve the gender Equality, Goal-8 To promote full and productive employment and decent work for all, Goal-1 On ending Poverty, Goal-2 On food Security, Goal-3 On ensuring health and Goal-10 On reducing inequalities. Economic empowerment among the women increases economic diversification, boosts the productivity and income equality in addition to positive development outcomes.

7. GoI and Reserve Bank of India for economic empowerment of women

RBI has adopted a bank-led model for achieving financial inclusion such as Self-Help Groups-Bank linkage, growth of Non-Banking Financial Corporations-Micro Financial Institutions', bank credit to Micro Small Medium Enterprises (MSME's). In 2000, RBI instructed public sector banks to maintain data of women's share of credit in their total lending portfolio. This led to a structural shift in the then existing system. The gender sensitive reporting helped policy makers and financial institutions to access gaps and devise solutions. The preferential loan schemes by public sector banks are one of the tailor made financial products aimed to incentivize women to not only save, deposit but also avail credit for personal and business growth.

The Government of India (GoI) too has enabled women's access to capital. Stand-Up India supports entrepreneurship with a special focus on women and Scheduled Caste/ Scheduled Tribe communities. The Trade related Entrepreneurship Assistance and Development (TREAD) is another program aimed at economic empowerment of women entrepreneurs in non-farm activities. In order to enable entrepreneurs

manage the costs, the Micro and Small Enterprises Cluster Development Programme (MSE-CDP) contributes up to 90% of the cost of projects owned and managed by women entrepreneurs.

Other Government of India schemes are geared to provide concessional interest rates, relaxation in repayment schedules, and collateral requirements among others. In the context of the requirement of a collateral deposit (property) with the bank or financial institution for borrowing credit, it is worthwhile to note that as per World Economic Forum's annual meeting 2017, women own less than 20% of the world's land. Also, three quarters of the world's population cannot prove they own the land on which they live or work. The Credit Guarantee Fund Trust for MSEs set up in year 2000 alleviates this constraint. The CGTMSE provides collateral free funding up to Rs. 1 crore. A guarantee cover up to 80% is offered on loans extended for MSEs operated and/ or owned by women up to Rs. 50 Lakh.

These schemes and policies devised by the RBI, GoI, and the public sector banks have enabled a conducive environment for financial inclusion. The change in perception from women being viewed as vulnerable and not creditworthy to being considered as potential bank clients is captured by the World Bank's triennial 2014 Global Findex database, which says that the penetration of female account (aged 15 years or over) with a bank or a financial institution has increased from 26.50% in 2011 to 42.60% in 2014. Also, as per the five year plan devised by RBI's expert Committee on Medium-term Path on Financial Inclusion in India (15 July 2015), access to finance in India

is higher as compared with its emerging market and developing economy peers. However, the report suggests that the evidence for the use of this finance is less compelling and recommends policy intervention.

In addition, leveraging IT, mobile banking, and providing services that enable financial literacy will increase transparency, provide better user experience and help women to make informed decisions. These measures are a step forward to achieving RBI's vision 2020 — to bank the unbanked.

8. Action Plans by RBI

The Strategy for increasing women's access to the formal sector should be a long term goal with flexibility to adapt to local needs and situations. This will help to build up an effective and efficient financial interventions. Besides, attitudinal change of society and removal of unequal inheritance laws and practices could enable women to exercise property rights and have a better standing in the society. The following action points are required to be taken up by the banks in order to reach potential women entrepreneurs and encourage them to avail credit and credit plus services from Banks:

1. Redefining of Banks' Policies/ long term plans.
2. Setting up women cells
3. Simplification of procedural formalities
4. Orientation of Bank Officers/staff on gender concerns/credit requirements of women
5. Publicity campaign for creating awareness about credit facilities

6. Entrepreneurship development programmes / Training facilities for women
7. Specialized branches for women
8. Motivational strategies to enthuse bank officials/staff
9. Monitoring system
10. Data collection
11. Strengthening of existing schemes
12. Increasing NGOs/SHGs/Women Cooperatives
13. Mahila Rural Co-Operative Banks

For strengthening the credit delivery to women and for increasing the access of women to the formal financial sector, the above action plans were created by the Government of India and RBI to avail credit and credit plus services from the banks so as economic empowerment among the will become high among the women.

9. Conclusion

In India, over the last few decades, the concerns for the empowerment of women have been increasing. Economic empowerment is the capability of men and women to take part in, contribute to and assistance from growth processes in ways that recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Women's economic empowerment includes the abilities of women to participate equally in existing markets, access to and control over the productive resources, access to decent work and their own time, lives and bodies and increased voice, agency and participation in economic decision making meaningfully at all the levels from household to international institutions.

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RBI has adopted a bank-led model for achieving financial inclusion such as Self-Help Groups-Bank linkage, growth of Non-Banking Financial Corporations-Micro Financial Institutions', bank credit to Micro Small Medium Enterprises (MSME's). In 2000, RBI instructed public sector banks to maintain data of women's share of credit in their total lending portfolio. This led to a structural shift in the then existing system. The gender sensitive reporting helped policy makers and financial institutions to access gaps and devise solutions. The preferential loan schemes by public sector banks are one of the tailor made financial products aimed to incentivize women to not only save, deposit but also avail credit for personal and business growth.

For strengthening the credit delivery to women and for increasing the access of women to the formal financial sector, by the Government of India and RBI, many action plans were formulated and implemented to avail credit and credit plus services from the banks so as economic empowerment among women will become high in level from house hold to international institutions. This will help to build up an effective and efficient financial

interventions. Besides, attitudinal change of society and removal of unequal inheritance laws and practices could enable women to exercise property rights and have a better standing in the society.

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URBANISATIONAL ASPECT OF SENGUNTHA MUTHALIAR COMMUNITY IN ERODE DISTRICT

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Abstract:

The urban areas have always been a place of attraction for mankind. The oldest trade links are all city centric. Cities not only become habitats but also cultural sites. The majority of ancient civilizations are urban civilizations. The fashionable life of the city, entertainment features, career opportunities, commercial facilities and cultural monuments are considered as the unique factors of urban areas. A certain percentage of countries' economic sector and the majority of its industrial sector are achieved through urban areas. The urban areas are cultural exchange centre of traders, officials and travellers from the different places. Business opportunities in urban areas are the main attractive fields of foreign investors. The kind of urbanisation not only bring good outcomes. The emerging industry and technological innovations have as many advantages as disadvantages. Likewise the urbanisation also have mixed effects. Urban areas which are having proper planning, management and moderate utility of resources will be beneficial.

Keywords

Urbanisation, Sengunthar, Cultural change, Modernisation, Sanskritization.

Introduction

Ever since man appeared in the world has been changing the environment in which he lived.

Food, clothing and habitat became basic human needs. The need for food and clothing was met by permanent farming. Habitat and security needs lead to form the villages. When the barter system was disappeared and money was introduced, urban areas were created to develop industries and business. Factories and industries are increased due to the Industrial Revolution. Urbanisation is increased due to the Industrial sector. Rural people were migrating to the city for money and fascination. Most of the people migrating to the city because of educational and professional needs.^[1]

Different castes live in same society. Urbanisation make changes among such castes as well. The Society is inhabited by agricultural and industrial people, of the working class peoples of some castes is more and the agrarian people is less in same caste. Urbanisation is having various kinds of effect on every caste. Urbanisation has different dimensions based on occupation of each caste. The Sengunthar ethnic population is the second largest population in Erode district in terms of population. Sengunthar communities mostly belong to handloom sector as well as textile traders in Erode. People are flocking to cities to work in government offices, shops, factories and so on. Technical graduates are moves towards cities like Chennai, Bangalore, Hyderabad and Mumbai for

job opportunities. People who are having possibility of facility are finding employment in foreign cities belonged to this community.

Urbanisation

Urbanisation is an increase in number of people living in town and cities. Urbanisation occurs mainly because people move from rural areas and its result in growth in size of urban population and the extent of urban areas. Urbanisation occurs either organically or planned as a result of individual collective and state of action. Urbanisation relevant to range of disciplines including architecture, economic and public health has been linked to modernization, industrialization and sociological process of rationalisation. Urbanisation is not merely a modern phenomenon but a rapid and historic transformation of human roots on global scale where by predominantly urban culture. Cities have ups and downs in the past. Some of the cities have glorious past and how disrepair like smoke gup paintings (eg : Urayur, Vangi, Korgai). Some of the cities are famous. (eg : Chennai). Some of the cities are long standing (eg : Mahabalipuram)^[3]. Tamil Nadu is also a familiar with urban initiation. sangam age Cauvery Poompatinam Musiri, Thondi, Korgai and Vangi etc, are the important urban port cities. Due to the growing population and civilization grace the number of people migrating to cities are high in TamilNadu. Chennai Kanchipuram Coimbatore, Tiruppur, Salem , Trichy , Madurai and Thoothukudi are the major cities in Tamil Nadu.

Urbanisation has different effects on every society. Industrialists, Artisans, commercial peoples, bureaucrats etc, get more job opportunities and advancement in the city. It is a fact that such people go to cities in search of their

opportunities. Cities are increasingly seeking for employment and education. Industrial opportunities abound in developmental cities. Migrations to cities are increasing because of industrial growth through the blooming transport sector. That is why the business and industrial community wants more urbanisation. Urban areas are set to have a large number of people who wants carrier and advancement on a large scale. The growth of entrepreneurs moving to the city is an impetus for those who move elsewhere. People who are trying to improve their life often choose cities for their careers. Buyers and foreign merchants are flocking to the cities. So Sengunthar community is benefiting a lot from Urbanisation economically. Sengunthar community is a weaving community⁽⁴⁾. Their profession mostly belongs to handloom and textile industry.

Weaving industry and urbanisation in TamilNadu

Tamil Nadu has a long history of Urbanisation. Musuri, Thondi, Korkai and Vanji were the important port cities. They were very much famous for its exported weaving goods to other countries in olden days.^[5] Weaving according to historians is the second product that mankind has learnt in the process of progressive civilization. Weavers have occupied an important position in economic and social affairs in South India from the early phases of the pallava period.^[6] Their position was of the Subordination but importance in the regional assemblies which marked in the mediaeval period from the eleventh to the thirteenth century. With the increasing urbanisation started with the symptomatic temple building of the eleventh century and reached its height during the Vijayanagara period.^[6] Many Kaikolar weavers settled in Thirumadai Vazhagam which is located in temple complex in many places

of Tamilnadu⁽⁷⁾⁽⁸⁾. They came to occupy place of considerable importance in the urban areas. Their affiliations with the temples and united character of their guilds were important factor in the enhancement of their influence along with the prosperity gained through new economic opportunities⁽⁹⁾⁽¹⁰⁾⁽¹¹⁾. The ascendancy to this new position along with the other artisan and merchant groups which had reaped a rich harvest in the new urban areas was of such significance that it suggested that dual division of society so important later on many have reached full maturation at this time. Handloom cloth in pre modern time was an extremely important commodity and therefore the weavers themselves were important commercially and politically because of urbanisation. The Kaikolar weaving communities still important in TamilNadu today. The Kaikolar or Sengunthar community was very prominent in TamilNadu politics during 1930s. This group has been important for centuries however Sengunthar community is the only one that for the most part has Tamil as its mother tongue and seems to be developed community within TamilNadu. The beautiful cotton and silk handloom clothes which these important weaver communities produced were foremost among the important commodities which the British East India Company was to deal with for many years through urban areas. Handloom weaving remains a traditional occupation of Tamil Nadu. The quality of cotton fabric manufactured by our weavers get an approbation from the historians. Cotton fabrics are set to be the pearl of weaving. Fabrics were imported from Manchester during the English rule. Many other industries are developed on the time. Workers also sought cities to engage in that industries. Many weaving Mills were started in nineteenth century. Weaving Mills sprang up in

places like Ahmedabad Chennai, Coimbatore and Madurai.^[12] The handloom industry was weakening. So the people concentrated in weaving are all migrated to nearby weaving towns.^[13] They were also migrated to other countries. Foreigners also took weavers to their country to promote weaving industry. It was noted in Puducherry adimai sasanam.^[14] During modern times the handloom weaving is prevalent in all the district of the Madras presidency except Nilgiris. The chief centres are Madras, Salem, Kumbakonam, Thanjavur, Kanjeevaram etc.,^[15] Francis puncheon noted that many weavers lived around Coimbatore and Kaikolar lived in the city. Kaikolar also lived in Nerinjipettai and Sathyamangalam.^[16] Chennimalai in Erode district is a notable weaving centre. Bhavani in Erode district was famous for Jammakkalam. Bhavani is also notable for its artificial silk weaving is however of recent date.^[17] So the weaving industry got its importance through urbanisation.

Urbanisation in Erode district

Erode district is a district in Tamil Nadu. The headquarters of the district is Erode and it is divided to ten taluks. Bhavani, Gobichettipalayam, puliyampatti, Sathyamangalam are municipalities in Erode district. Anthiyur, Bhavani, Erode, Gobichettipalayam, Kodumudi, Modakkurichi, Nambiyur, Perundurai, Sathyamangalam, and Thalavadi are taluk capitals of Erode district. Apart from this Chennimalai, Sivagiri, Vijayamagalai, Nasiyanur, Poondurai, Kavindapadi etc are Panchayat areas. Such urban and suburban areas are more inhabited by the Sengunthar community. Weavers cooperative societies are located in such places.^[18] The Sengunthar community plays a major role in the production and sale of readymade garments and wholesale textile outlets in

Manikoondur which is a main textile area in Erode. There are six schools owned by Sengunthar educational institutions in the main places of Erode.^[19] Seven schools and colleges are run by Mudhaliar educational institutions in and around areas of Erode. Chennai silks, Bharani Pattu Centre, SPP silks are owned by Sengunthar community. Rukkmaniammal Junior kuppamma, Marappalam Mudhaliar mess are restaurants run by Sengunthar community in Erode. Printings presses, Mills, bunks, retail showrooms, studios such as many professions are doing by Sengunthar community in Erode. Sengunthar community contribution to sub industries such as dying, printing etc is significant. Power looms in Veerappan Chahitram area are mostly run by Sengunthars.

Kaikolan Thottam is place next to the Government hospital located at the centre of Erode. Meenakshi Sundaram Road, Thiru vi ka road, Muthuranga Mudhaliar Street, Sekkizar street are set to illustrate Sengunthar importance in Erode. Seenivasa Mudhaliar and Meenakshi Sundara Mudhaliar were important personalities of Erode corporation in Erode city extension.^[20] Erode drinking water project and V.O.C park construction were the schemes completed during the Seenivasa Mudhaliar 's tenure in Erode municipality.^[21] The Erode teacher 's colony was created by Meenakshi Sundara Mudhaliar initiative with 300 houses. He was the chairman of Erode Municipality from 1952 to 1955. During his tenure the city was improved by planting trees on the road, arranging drinking water facilities etc.,^[22] Separate Streets were organised to living for Sengunthar Community in many towns.^[23] Sengunthapuram in Puliyampatti, Kaikolar Street in Sathyamangalam and Guruvarettiur are shown the importance of Senguntha Mudhaliar in urbanisation. All of the above contributions made Sengunthar community

in the development of urbanisation in Erode district.

Cultural changes caused by urbanisation in Sengunthar community

Urbanisation is relevant to socio economic development is highly significant, especially given traditional neglect of cities are noted in main stream of economic theory and policy in development studies and practice. Immigrant in cities has adopted their traditional cultural actives according to the urban culture. Urbanisation disrupted the join family life and cooperative life in the rural areas.^[24] If the same situation persists folklore traits may get huge change. Culture is a Set of learned behaviour.^[25] When the people learn new behaviour then their culture changes according to the new learning behaviour. Inventions, discoveries modernization, industrialization etc are rapidly taken up in urbanisation and made changes in cultural traits.^[26] Thus diffusion, Acculturation and Assimilation are occur in the culture. Particularly stimulus diffusion is held in urbanisation.^[27] Rural people who lived in natural environment became migrant and began to work mercenaries leaving behind traditional occupation. Thus the way of life has completely changed. The changed lifestyle is said to bring about cultural change. In urbanisation communities have adopted the culture of the upper cast and have adopted the Sanskritization to uplift their status in the society.^[28] Sengunthar community adopted sanskritization to uplift the status of this community next to Brahmin in cultural aspects. Urban elites gain social approval for their community management through cultural Management.^[29] On contrast denial of cultural identities, providing derogatory cultural identities,

degrading or altering existing cultural events used to establish the cultural management is not strictly followed in urban areas.^[30]

People coming from rural areas to urban areas are adopting the lifestyle of the urban people and bring about changes in their culture. Sanskrit Worship is much followed by are urban settlers of Sengunthar community Urban migration greatly changes their habits. Their cultural changes are also passed on to the rural relatives. They excel in personalities as they run various companies. Working in different fields develops integration with in them. Those who have studied modern technologies move abroad. Foreign settlers change their traditions according to the western habits. Rural cults are declining due to the western culture. Chandramathi monastery and Vakisar monastery were established by Sengunthar community to promote saivam, a sect of Hindu religion.^[31] Arulneri charity trust is spiritual forum is being functioned in Erode. Most of these forum members are belongs to Sengunthar community. Consecration worships are performing through the charity spiritual forum. Higher secondary school and Teacher Training Institute are run by this charitable organisation.^{[32] [33]}

Advantages of urbanisation

In cities money, services wealth and opportunities are centralised. Many rural inhabitants come to the city to seek fortune and alter their social position. Businesses which provide jobs and exchange capital are more concentrated in urban areas. Cities offer a large variety of services including specialist services not found in rural areas. These services require workers resulting in more numerous and varied job opportunities. Elderly people may be forced to move to cities where there are doctors and

hospitals that can fulfil their health needs. Varied and high quality of educational opportunities are another factor in urban migration as well as the opportunity to join, develop and seek out job opportunities. Urbanisation also creates opportunities for women that or not available in rural areas most of the female children have a chance to get education. This may cause fertility to decline. People in cities are more productive than in rural areas. Living in a city can be culturally and economically beneficial. Since it have provide greater opportunities for access to the Labour market, better education, housing and safety conditions and reduce the time and expenses of commuting under transportation. Thus urbanization provides many economic social and environmental opportunities to this Sengunthar community.^[34]

Disadvantages of urbanisation

As with economic growth however there is some debate about the environmental costs and benefits of Urbanisation. Urbanisation how harmful social phenomenon that arise alienation, stress, increased costs of living and most marginalisation that or connected to an urban way of living. Urbanisation serving as a breeding ground for poverty, inequality, environment, hazards under communicable diseases when the large number of people concentrates in cities, many problems result particularly for the poor. Some of the major health problems resulting from urbanisation includes poor nutrition, population related health conditions and communicable diseases poor sanitation and housing. These have direct impact on individual quality of life. Urbanisation has major negative impact on the nutritional health of poor population. In villages the poor do their production which is not reflected

in their income. They are not suffer from malnutrition^[35]. On contrast urban dwellers also suffer from over nutrition and obesity of a growing global health problems. Obesity and other lifestyle conditions contributes to chronic diseases such as cancer diabetics and heart diseases. The World Health Organisation is concerned that there is an emerging pandemic of obesity. Poor nutrition and population both contribute a challenge for urban population communicable diseases. The poor live in congested conditions near stagnant water and unhealthy waste. Inadequate sanitation can lead to the transmission of helminths and other industrial Para cities. Pollution from congested urban areas contributes to localised and global climate changes and direct health problems suggest respiratory illness, cardiovascular diseases and cancer for both rich and poor.

Conclusion

Urbanisation has caused a certain amount of changing Sengunthar community because of its Industrial and Business based professions. Urbanisational aspect is more prevalent in this community according to erode district. The notable cultural changes those results from the urbanisation in this community. The worship methods and rituals are followed by this community is passed onto the other community because of their good relationship with other community. In most of the temples they are primarily involved in worship and spiritual activities. They are given more important in temples. They are prominent in the business and Textile Industries of Erode District. Their lives have improved and modernised due to urbanisation.

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A GLANCE OF MATRIMONIAL RIGHTS OF WOMEN

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Abstract:

In India rural women constitute nearly 80 percent of the female population. They contribute largely to the country economy which is mainly agriculturally based. The constitution of India provides for equal rights and privileges for men and women and makes special provisions for women to help them to improve their status in society. The present publication brings to the light various problems and difficulties faced by rural women besides providing information about their general state of affairs, village scenario, programmes for development, upliftment exercise, economic factors and employment opportunities. It is a sincere effort with an aim of creating an awakening regarding rural women, their issues, problems and their future in our village society and the country at large. For the study of women in India approaches are made through many groups of variables, turning our investigation, particularly the search for trends and patterns of social behavior and attitudes, highly complex and difficult. Some of them stem from the characteristic features of our society, others from processes of change effected by modernization and development.

Key Words

Women's Matrimonial Right- Married-Property Act- Dissolution- Muslim Marriage Act-

Special Marriage Act- Hindu Marriage Act- Dowry Prohibition Act- The Family Courts Act- Marriage Laws.

Introduction

India is a second largest population country in the world. In Indian population there are 49% are women's. Among them 37% of women's are rural women's. The women of India have been exposed to greater insecurity, to poverty, illiteracy, classism, orthodoxy unhealthy living conditions, traditionalism, backwardness, corruption, criminalization and male dominance in most of the fields. They have been affected by lack of opportunities and facilities owing to the innate discrimination prevalent in the society. This Article deals about the matrimonial rights of women's through the various acts and amendments.

Acts Regarding Women's Matrimonial Rights

i.Hindu Windows Remarriage Act, 1856

The main purpose of this Act was to remove all legal obstacles to the marriage of Hindu windows. This act applies generally to all Hindu windows irrespective of caste regulations concerning remarriage.¹

Section-I of the Act deals with legalizing marriage of Hindu windows. Section 2 provides

for rights of widow in deceased husband's property to cease on her remarriage. Section 3 of the Act provides for guardianship of children of deceased husband on the marriage of his widow. According to section 7, if the widow remarrying is a minor whose marriage has not been consummated, she shall not remarry without the consent of her father or if she has no father, of her paternal grand-father, or even if, she has no grand-father of her mother, or failing all these, of her elder brother, or failing also brothers, of her next male relative.²

ii. The Married Women's Property Act, 1874

According to this Act, all women to whose marriages it applies, are absolute owners of all property vested in or acquired by them. Their husbands do not by their marriage; acquire any right in such property. Anyhow, this Act does not protect such husbands from liabilities on account of the debts of their wives contracted before marriage and does not expressly provide for the enforcement of claims or against such wives.³

The second part of this act, relates to married women's wages and earnings. It provides for married women's earnings to be their separate property. It has been provided that the wages and earnings of any married women acquired or gained by her after the passing of this Act,⁴ in any type of employment, occupation or trade carried on by her husband and also any money or other property so acquired by her through the exercise of any literary, the artistic or scientific skill and all savings from the investments of such wages, earnings and property, shall be deemed to be her property. Her receipts alone shall be good discharges for such wages, earnings and property.⁵

iii. The Dissolution of Muslim Marriage Act, 1939

This act provides protection to Muslim married women from the rigidity of the personal law of Muslims. It enables a woman to seek divorce from the court on certain grounds specified in section 2 of the Act. This Act extends to the whole of India except the state of Jammu and Kashmir.⁶

iv. Special Marriage Act, 1954

This Act permits marriages of people from different religions without changing their religion. Section 4 of the Act provides conditions relating to solemnization of Special Marriage. Section 22 deals with restitution of conjugal rights whereas judicial separation is provided under section 23. Under section 27 of the Act, there is a provision for divorce. The Hindu Marriage Act 1955 and the Special Marriage Act 1954, where amended in 1976 provide for the right of the girl to repudiate marriage before attaining maturity whether marriage had been consummated or not.⁷

v. Hindu Marriage Act, 1955

Under the Hindu Marriage Act, a Hindu cannot contract a second marriage with another woman till the first marriage is dissolved by divorce or decree. In case of violation of this law, the person can be prosecuted under law. Section 5 of this Act, provides conditions for a Hindu marriage. Section 13 of this Act provides for divorce by a husband or by his wife, as the case may be.⁸

vi. Dowry Prohibition Act, 1961

This Act was enacted in 1961 and was amended in 1984 and again in 1986 to make the offence cognizable, to enhance the penalty, both fine and imprisonment and to widen the scope of the Act to make it more effective. The minimum

punishment for taking or abetting dowry has been raised to five years and a fine of Rs. 15,000. A new offense of dowry death has been included in the Indian Penal Code consequent to the amendment in the Act.⁹

vii. The Family Courts Act, 1984

This Act was enforced on 14th September 1984. This Act has been enacted to provide for the establishment of Family Courts with a view to promote conciliation and secure speedy settlement of disputes relating to marriage and family affairs.¹⁰

viii. Muslim Women (Protection of Rights on Divorce) Act, 1986

This Act has been enforced on May 19, 1986. The main purpose of this Act is to protect the rights of Muslim Women who have been divorced by, or have obtained divorce from their husbands and to provide for matters connected there with. Section 2 of the Act deals with definition of divorced women, Idiate Period and of Magistrate. Maher or other properties of Muslim women are provided to be given to her at the time of divorce, under section 3 of the Act. Order for payment of maintenance has been provided in section 4 of the Act.¹¹

ix. The Marriage Laws (Amendment Act, 2001

This Act was enacted by the Parliament for amending the Indian Divorce Act, 1969, the Parsi Marriage and Divorce Act, 1936, the Special Marriage Act, 1954 and the Hindu Marriage Act, 1955 and to provide for quick disposal of matters (within sixty days) relating to maintenance which may benefit the deserted and destitute women and children.¹²

x. The Marriage Laws (Amendment) Act, 2003

The Act amended the Special Marriage Act, 1954 and the Hindu Marriage Act, 1955.¹³ In Section 1 of the special marriage act in sub-section (i) after clause (ii), Clause (iii) has been added providing that a wife can file a petition for restitution of conjugal rights and judicial separation or nullity the marriage and divorce in a court having jurisdiction in the area where she is residing on the date of presentation of the petition. Similar amendments have been made in section 19 of the Hindu Marriage Act, 1955.¹⁴

Conclusion

In the last 20 years, there has been a global effort with a strong support from the United Nation to understand the discrimination and restore a status to women of the world. The slogan has been equality, development and peace.

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DOGRA RULE (1846 TO 1947): A CURSE OR BLESSING FOR KASHMIR

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ABSTRACT:

The erstwhile state of Jammu and Kashmir came into being with the signing of the Treaty of Amritsar on 16th of March 1846, between Maharaja Gulab Singh of Jammu and the British.

The treaty of Amritsar ushered a new era in the history of Kashmir. Kashmir region, which was ruled by Sikhs from 1819-46, now came under the Dogra rule. The hundred-year Dogra rule over the valley of Kashmir is widely studied and debated upon. Scholars put forth different views regarding Dogra rule on the basis of available sources. Majority of the Muslim and foreign scholars consider Dogra rule exploitative, communal and despotic in nature for its Muslim subjects, while as the majority of non-Muslim scholars praise Dogra rule for ensuring a new era of modernization in Kashmir. These contesting views by the both schools of thought has significant bearing on the psyche of a common Kashmiri. The discourse has immensely contributed in understanding the real nature of Dogra rule in Kashmir.

KEYWORDS:

TREATY OF AMRITSAR, DOGRA RULE, COMMUNAL, DESPOTIC, ERA.

INTRODUCTION;

Dogras, who ruled over the state of Jammu and Kashmir from 1846-1947, had deep

imprints on Kashmir history. The impact of Dogra rule on the beautiful valley of Kashmir is a mixture of characteristics. On one hand, Dogras assured a new era in the history of Kashmir by introducing several positive changes in the field of economy, society and culture. On the other hand, Dogra rule is characterised as communal, despotic, exploitative and autocratic in nature. This research article will try to analyse both the characteristics of Dogra rule in Kashmir history.

DOGRA RULE AS CURSE FOR KASHMIR:

The atrocious character of Dogra rule was its anti-muslim approach. Dogra rule was discriminative in nature. It treated its subjects on the basis of religion they followed. As Dogras were the followers of Hindu religion, they considered their Muslim subjects inferior, and interfered in their religious affairs. The muslims of the valley were marginalized, suppressed and oppressed by all means. P N Bazaz declared in 1941: "Speaking generally and from the Bourgeois point of view, the Dogra rule has been Hindu raj. Muslims have not been treated fairly by which I mean as fairly as the Hindus, firstly, because, contrary to all professions of treating all classes equally, it must be kindly admitted that Muslims were dealt with harshly in certain respects, only because they were muslims". It is said about Gulab Singh, first Dogra ruler of Jammu and Kashmir, that he wanted to convert all the muslims of the valley into Hindu religion but the Hindu priests of Banares

refused and rejected his plan as, according to them, it would impure the Hindu religion.

He categorically declared that he would not allow his Muslim subjects to practice their all religious rituals. Col. Torrent, who came to Kashmir during Ranbir Singh's reign 1859-60, has mentioned in his travelogue that Dogra rule was a Hindu 'rule' run by Hindu *faqueers* detested by the people. They preyed upon people, but were supported and encouraged by the govt. In order to subjugate their Muslim subjects in the valley of Kashmir, Dogra rulers confiscated many of their religious places like *Pather masjid*, *Khanqah Suqta*, *Khanqah Bulbul Shah*, *Khanqah Dharashikoh*, *Eid Gah*, etc. and declared them state property. To curb the spread of Islam, Dogra rulers promulgated a law according to which if a Hindu embraced Islam, he was deprived of his parental share and, in contrary to this, if a Muslim converts to Hinduism, his parental share was retained.

Cow slaughtering was banned and to enforce this ban strictly, the guilty were first punished with death sentence, which was replaced by life imprisonment and lastly 7 years' rigorous imprisonment. Dogra rulers did not tolerate Muslim names of places and renamed several places such as Islamabad into Anantnag, Takht e Sulaimani into Shankaracharya and Pari Mahal into Hari Parbat. Third Dogra ruler, Pratap Singh (1885-1925) was highly communal in his outlook and did not like to see the face of a muslim till noon and shade of a muslim over the water which was brought from Chashme Shahi for him and the convicted was severely punished.

ADMINISTRATION:

Dogra rulers being the followers of Hinduism, wanted to have a class loyal to them.

They did not have trust on their Muslim subjects particularly Muslims of the valley of Kashmir; that is why Kashmiri muslims were deprived of govt. Jobs. Instead of Kashmiri Muslims, Punjabis, Dogras and Kashmiri Pandits were preferred for the govt. jobs. Muslims, though in majority and major tax payers, did not get govt. jobs and state businesses easily, as they were considered unfit for the same. Only little number of Muslims were appointed as gazetted officers in comparison to Hindus and Sikhs, who occupied bulk of the posts. In some of the sensitive departments like defence, scientific research, archaeology and agriculture etc. there was not a single Muslim gazetted officer. Kashmiri Pandits, the class loyal to Dogra rulers dominated the administration, particularly in the revenue department.

In 1930, Civil Services Recruitment Board came into being, but the policy it adopted for the recruitment purpose was highly discriminative in nature and against the Muslims of the valley. Persons belonging to the notable families and not above 20 years of age, were given preference with an intention to exclude Muslims from the govt. jobs as they did not belong to the notable families and usually started their education very late. Kashmiri Muslims were also debarred from getting military jobs as they were not considered fit for the army. Dogras were not only religion-centric, but they were also region-centric. They considered Jammu as their motherland and Kashmir as purchased and conquered land. Ranbir Singh 1857-85 transferred his capital from Srinagar to Jammu and thus for the first time in Kashmir history, Srinagar lost its importance.

The table provided below depicts the glaring disparity in terms of employment between Muslims and non-Muslim.

Department	Non-Muslims	Muslims
Revenue (wazir and Tehsildar)	67.	22
Revenue (Girdawar& Patwari)Mirpur	131.	31
Revenue (Girdawar& Patwari) Reasi.	85.	9
Public Works	183	54
Electric and Mechanical	4	3
Telegraph and Telephones	73	7
Customs (Assistant Mahakdars and Upwards) (Clerical)	195	14
Finance	368	29
Public Works	194	3
Judicial (Menials)	162	21
Public Works	120	23
Customs	314	108
Forest	784	278
Stationary and Printing	66	5

(Source: Glancy Commission Report, p. 18)

EDUCATION:

In the field of education, Muslims of the valley of Kashmir were lagging far behind than their non-Muslim brethren. Initially, Muslims themselves were responsible for this sorry state of affairs as they did not respond to the modern education in the beginning, considering it immoral and irreligious. Once Muslims of the valley realised the importance of modern education, they forcefully presented their demand before the state through popular socio-religious reform movements and memorandums. But the response of the state was lukewarm and did not pay any heed towards these demands. The demand of appointing Muslim teachers, inspectors, professors, opening of schools in Muslim-dominated areas, scholarships and special stipends for the promotion of the education of Muslim children was hardly fulfilled by the state. Muslims though in majority were converted into minority in the field of education, government jobs, and state business. Seven percent(7%) of the total

population of Kashmiri Pandits was holding 83% of government jobs and their literacy rate was far ahead than the Muslims of the valley.

Below mentioned table shows the gap in terms of education between the two communities

DESIGNATION	MUSLIM	TOTAL
Teachers	718	2201
Headmasters of State Middle Schools	3	49
Headmasters of State High Schools	1	15
Professors in College	4	33
Demonstrators	1	8
Inspector Staff	3	14
Gazetted Officers	4	27

Source: Glancy Commission Report, p. 15.

AGRICULTURE AND INDUSTRY:

Agriculture:

The backbone of Kashmir's economy was in a dilapidated condition during the Dogra period. More than 75% of total population was

engaged in this sector, but the rulers were least bothered to bring any kind of improvement in this sector. The prime objective of Dogras was to fill their own coffers and in this Kashmiri Pandits (their co-religionists) equally supported them. Treaty of Amritsar made Dogra rulers the undisputed masters of Kashmir and the biggest jagirdar followed by a chain of jagirdars and Muwafidars to suck the blood of poor Kashmiris. Revenue officials appointed by Dogras not only collected state shares from the poor peasants, but also demanded several illegal and obnoxious gifts from them. Exorbitant taxation policy of the state and the forced labour beggars had broken the back of poor Kashmiris. For the first time in the history of Kashmir, peasants lost both ownership as well as occupancy rights but the similar rights of the peasants of Jammu remained intact.

Industry:

The valley of Kashmir surrounded with the unbroken chain of mountains and lofty hills, presents a unique geography and topography. The inhabitants of this beautiful and picturesque valley were experts in several handicrafts during the medieval period. Mirza Haider in his book, *Tarikh e Rashidi* mentions that he came across a number of crafts in the valley of Kashmir which were uncommon in the rest of the world. Kashmiris were experts in shawl weaving, carpet making, making of Namdas and Gabbas, etc. During the Dogra period, shawl weaving reached its zenith and got popularity in several European countries particularly in France. Both the state as well as the workers were fetching huge profits. But Franco Prussian war of 1870 was the starting point of the decline of this industry. With the defeat of France at the hands of Prussia, now called Germany, shawl weavers of Kashmir lost their market. Instead of

revamping this famous industry, the unsympathetic attitude of Dogra rulers brought a complete destruction of this industry. Majority of the shawl weavers left their jobs and migrated to different parts of the country in search of alternate jobs. The fate of other industries such as woollen, wooden, making of Namda and Gabba, was also not in a good condition during the said period.

Evils of Dogra rule in Kashmir were made public by the political and foreign minister of Kashmir Sir Albion Bannerji. He resigned on 15 March 1929 and in the press statement at Lahore exposed the autocratic Dogra rule and the impoverished condition of Muslims of Kashmir. Labelling serious allegations against the Dogra ruler, he said, "Jammu and Kashmir state is labouring under many disadvantages with the large Mohammedan population absolutely illiterate, labouring under poverty and very low economic conditions of living in the villages and practically governed like dumb driven cattle. There is no touch between the government and the people, no suitable opportunity for representing grievances and the administrative machinery itself requires over-hauling from top to bottom to bring it up to the modern conditions of efficiency. It has at present little or no sympathy with the people's wants and grievances".

DOGRARULE AS A BLESSING FOR KASHMIR:

Dogra rulers are often labelled as communal, autocratic and despotic in the context of the history of Kashmir. Yet they must be credited to have started a process of modernisation in Kashmir. They were surely the harbingers of modern education, industry and agriculture. Dogras marked a new beginning in the history of Kashmir.

1. Dogra rule and the industries of Kashmir:

Although industries of shawl and silk saw ups and downs during the said period, the tourism industry touched new heights as compared to the preceding period. In order to promote this smokeless industry, Dogra rulers built new infrastructure and promoted modern means of transportation and communication. The year 1880 was the turning point in the history of tourism in Kashmir. In this year, Dogras, in collaboration with Britishers, started the project of linking up the valley by a cart road with the rail head at Rawalpindi. The project was accomplished in the year 1890 and later extended from Sialkot to Jammu. This drastically reduced the distance between Srinagar and Rawalpindi. Besides this, Dogra rulers also upgraded traditional Banihal pass and threw it open for the public in May 1922. Along with the network of roads which connected the valley with other parts of the world, Dogra rulers also introduced modern means of communication such as telegraph, telegram and telephone in order to boost this industry. In the field of infrastructure, several rest-houses were built at certain intervals and at all the important tourist resorts and hill stations in the valley of Kashmir. Dogras built large numbers of inns, houseboats, hotels, huts and waiting rooms with all modern and sophisticated facilities for the promotion of tourism. It were Dogras who for the first time introduced the concept of paying guests in order to boost the economy of Kashmir and to cater the flow of tourists. In addition to this, laws were promulgated for the safety and security of tourists and a separate bureau called visitor's bureau (VB) under the charge of a gazetted officer was set up to look after this industry.

2. Dogra rulers and education in Kashmir:

It is a fact that modern education in Kashmir remained confined to a limited class, and masses remained illiterate and ignorant during the Dogra period because of the apathy of Dogra rulers. However, this reality cannot be negated that, consciously or unconsciously, it were Dogras who initiated the process of modern education in Kashmir. It was Maharaja Ranbir Singh (1857-85) who opened the first state sponsored school at Srinagar in 1874. The dawn of 20th century witnessed several reforms in the field of education. In the first decade of 20th century, Maharaja Pratap Singh (1885-1925) took some initiatives such as formation of a committee in 1907 to formulate a scheme for imparting education to his subjects and again in 1909, another committee was appointed to devise a plan for making primary education free and compulsory. However, this scheme never matured during Pratap Singh's reign due to the severe opposition of his education minister. It was Maharaja Hari Singh (1925-50) who enacted a law in 1930 for the free and compulsory education at primary stage and implemented it in Srinagar, Jammu and several other important towns with an immediate effect. The census report of 1901 tells us that, there was only one high school in Srinagar, 16 primary schools and 19 indigenous branch schools in the valley. The first high school in Srinagar was set up by Maharaja Pratap Singh in 1892 in order to impart modern education. Prior to 1905, for receiving college education, the students of the valley had to move outside the state; but in the historic year of 1905, the first Hindu college was established in the valley by Anne Besant and it was later taken over by the state and renamed as Shri Pratap Singh college (S P College) in 1911. In 1942, Maharaja Hari Singh established the historic Amar Singh

College at Srinagar to cater the demands of his subjects. The growth of education between 1889-1915 was tremendous. It is evident from the fact that up to the last decade of 19th century, there was only one high school in Srinagar, but in 1915, there were two colleges, one technical institution, 9 high schools, 32 middle schools, 304 primary schools, 2 special schools and 309 private schools in the state. The last Dogra ruler, Maharaja Hari Singh, took several initiatives such as passing of compulsory education act 1930, appointment of Glancy commission in 1931 to look into the educational demands of his kashmiri subjects besides several other demands', appointment of the commission on reconstruction of education commonly known as K G SAYYIDEN commission, in 1938, and appointment of a high power enquiry commission of 20 members, on 12th of July 1944, under the presidentship of Rai Bahadur Ganganath the then, Chief Justice of high court, to look into the social and economic conditions of masses, political reforms and revamping of education system in the state.

DOGRAS AND AGRICULTURE IN KASHMIR;

Although the conditions of agriculture in Kashmir remained more or less shabby during the Dogra period, we have to acknowledge that Dogras, with the help of Britishers, brought several reforms to improve this sector.

1. **Land settlements:** During the reign of Maharaja Pratap Singh (1885-1925), A Vingate, a British resident, in 1887, and later Sir Walter Lawrence were entrusted the responsibility of land settlements. It was for the first time in the history of Kashmir that land settlement was done on scientific lines.
2. **Facilities of Irrigation:** During Maharaja Pratap Singh's reign (1885-1925), irrigation

started receiving greater attention from the state. A separate department of irrigation was established in the year 1923. During the reign of Maharaja Hari Singh (1925-50), several canals like Zanagir canal, Lalkul and Martand canal were repaired and several new canals were dug.

3. **Animal husbandry:** The sector of animal husbandry was given due consideration by the Dogra rulers. In 1929, a royal commission for agriculture under the chairmanship of Lord Lelinthgo, was appointed and on whose recommendations, Dogras took several initiatives towards organised cattle farming. With the establishment of breeding farm in Srinagar towards late 1930s, the cattle of the state started showing qualitative improvement.

4. **Horticulture and sericulture:** Several fruits like apple, apricot, cherry, pear, plums, melons, watermelon, walnuts, pomegranate, raspberry, grapes, almonds, etc. were grown in Kashmir. In order to promote this sector, Dogra state established a department of Horticulture in 1902 AD. This department was held responsible for the growth of good quality of plants and trees and for the manifold increase of fruits.

SERICULTURE: It was Maharaja Ranbir Singh (1857-85) who laid the establishment of modern industry of sericulture in Kashmir in 1817. The industry saw several ups and downs in the succeeding years between 1882 to 1913. The state spent a hefty amount for the promotion of this industry which started bearing fruits from 1913 onwards. In the year 1913, the state got the profit of 7-9 lac rupees from this industry. This industry provided employment to 5,000 labourers in the

silk factory and provided employment to N number of workers as silkworm rearers during the rearing season.

CONCLUSION:

The Kashmir history during Dogra period (1846-1947) saw many ups and downs. The hundred years of Dogra period had a profound impact on Kashmir's society, economy, polity and culture. Dogras treated Kashmir as their purchased and conquered territory; its inhabitants, their purchased slaves. They committed all kinds of atrocities on them and taxed each and every thing except air. Initially, Dogras adopted anti Muslim approaches, confiscated several of their religious places and grabbed money from the poor Kashmiris by fair or foul means. There was a glaring discrimination in the field of administration, education and government sector between Muslims and non muslims. Muslims of the valley were lagging behind in all respects during the Dogra rule. Muslims had no Representation and were treated inferior and insignificant. However, towards the closing years of 19th century and in the first half of 20th century, Dogras, consciously or unconsciously, took several measures and brought reforms in agriculture, industry, education and culture which gave birth to the process of modernisation in Kashmir. We have to acknowledge this thing also that Dogras greatly influenced Kashmiri culture and set the process of cultural and political revolution in Kashmir.

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A STUDY ON ROAD TRANSPORTATION DURING POST COVID19 WITH SPECIAL REFERENCE TO CHALAKUDY MUNICIPALITY

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INTRODUCTION

From the year 2019 onwards whole world is going on a unpredictable situation. The corona virus from the wuhan, china has spread all over the world and it has made all the human beings to be locked where ever they are, All the government has banned people to move from country to country and from one place to another. Majority of the country where fail to control the spread of virus and the virus was a threat for the living beings. Many people have died because of this pandemic. Many had disease after being positive and the only measure to control the corona virus was social distancing and keeping the places hygiene. There were strict rules for maintaining the social distancing and using the sanitizing facilities. All over the world were asked to use face mask and sanitizing facilities. Many of the government has taken the initiatives for sanitizing the public places. In India the covid19 has become a dangerous from March 2020. The Indian government has also announced the lockdown and after some months human beings where ready to be copup with the covid19 and later on 2021 the vaccine has been invented.

The covid19 has made a drastic change in every phases of life. It has made change in education system, hospital system, lifestyle and also made an extreme change in transportation

system. The public transportation system has also been banned during the covid19 and most of the people were using the private transportation. In this study the main emphasis is given to the transportation system and trying to know the changes of road transportation.

STATEMENT OF THE PROBLEM

During covid19 the people where using private transportation system than public transportation. So the main aim of the study is to know the post covid19 changes happen in the Chalakudy and also to know the most preferred transportation system by the public whether it is private or public.

OBJECTIVES

- ❖ To analyse the post covid19 changes in road transportation.
- ❖ To analyse the challenges of public transportation.
- ❖ To analyse the customer perception towards public and private transportation during post covid19.

RESEARCH DESIGN

Sampling area: this study is conducted among the people of Chalakudy municipality

Sampling Size: The sample size is 50 people

Sampling Method: Random sampling method is used for the study.

RESEARCH METHODOLOGY

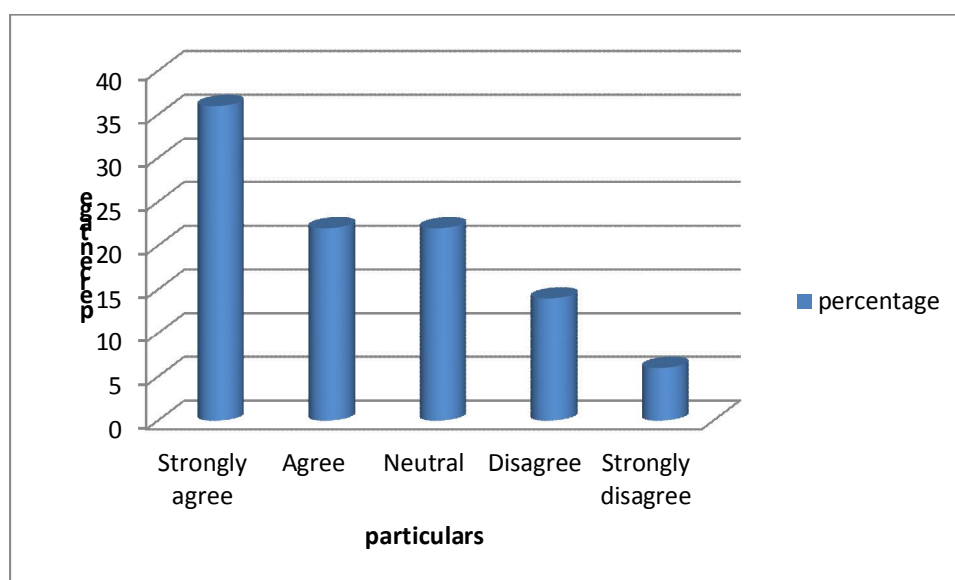
Primary and secondary data has been used for the study. Primary data has been collected using a structured Google form and secondary data has been collected from journals, newspaper, published papers, articles and the internet. The tools used for the study are percentage analysis, Likert scale and cross tabulation.

LIMITATIONS OF THE STUDY

- Due to busy schedule some of the respondents were reluctant to respond.
- This study is geographically limited to Chalakudy municipality. So it cannot be applicable to universe.
- Secondary data used may have some error.

DATA ANALYSIS AND INTERPRETATION**Simple percentage analysis****1.1 Table showing whether the customers preference of road transportation has changed during post covid19**

particulars	No. of respondents	percentage
Strongly agree	18	36
Agree	11	22
Neutral	11	22
Disagree	7	14
Strongly disagree	3	6

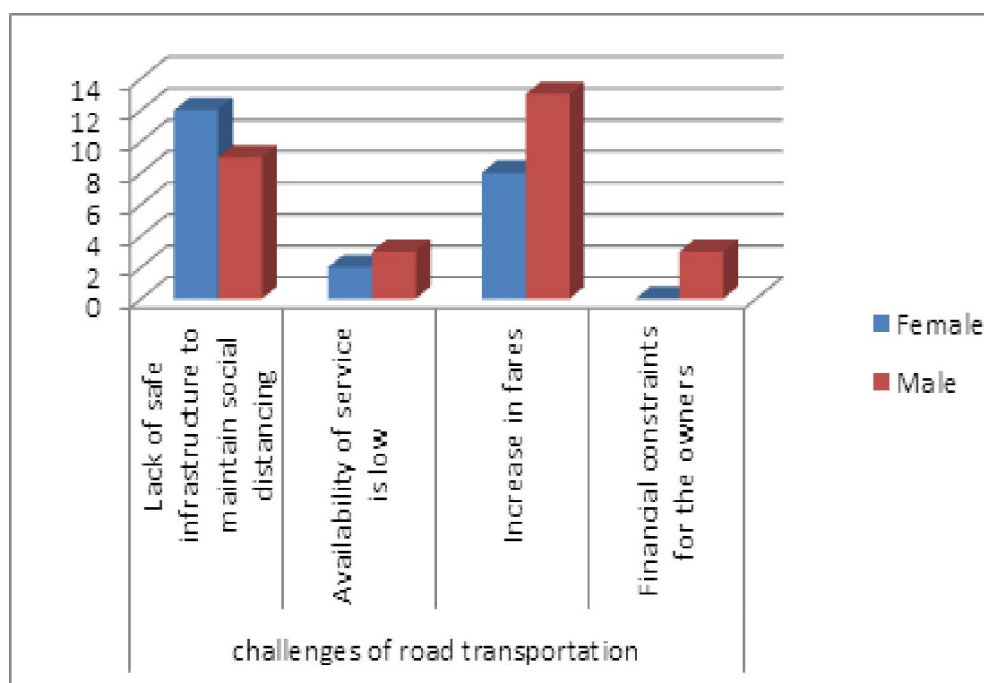
1.1 figure showing whether the customers preference of road transportation has changed during post covid19.

Interpretation:

From the above figure it is clear that 36 percentage of the respondents opine that the covid19 has brought a drastic change in the customer perception of road transportation.

Cross tabulation**1.2 Table representing cross tabulation of gender and challenges of public transportation**

Gender	Challenges of public transportation				Total
	Lack of safe infrastructure to maintain social distancing	Availability of service is low	Increase in fares	Financial constraints for the owners	
Female	12	2	8	0	22
Male	9	3	13	3	28
Total	21	5	21	3	50

1.2 Pictorial representation of cross tabulation of gender and challenges of public transportation

Interpretation: From the above table and picture it can be interpreted that the respondents female respondents were opined that the public transportation is not having enough infrastructure to maintain the social distancing. While Male respondents opined the public road transportation has increased the fares.

Findings

- Majority of the respondents prefer private road transportation than the public transportation.
- Majority of the respondents travel in their two wheeler during post covid19
- More than half of the respondents use public road transportation only multiple times in a month not using daily or weekly.
- Majority of the female respondents were opined the main issues of public transportation are not having enough infrastructures to maintain the social distancing. While Male respondents opined the public road transportation has increased the fares.

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EVOLUTION OF EMPOWERMENT OF WOMEN – A SYSTEM OF SUSTAINABLE DEVELOPMENT

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ABSTRACT

The Empowerment of Women has become one of the most important concerns of 21st century not only at national level but also at the International level. Women Empowerment will be real and effective only when they are endowed income and property so that they may stand on their feet and built up their identity in the society. Governments of various nations are tirelessly trying to promote education for womenfolk. There are clear indications that all the forces that conform to a society have been collectively supporting Empowering Women. However many diversities are blocking the ways to attain a complete gender unbiased society. There are good reasons to believe that Empowering Women helps Economic Development. Reducing discrimination in access to Education and the labour market would make better use of Women's skills and abilities. History shows that many a time women were treated as that of slaves. It was observed that right from the early 20th century the status of Women had been changing gradually. It is only after the Independence of India under the able leadership of Dr. Ambedkar, the Constitutional Makers and National Leaders strongly demanding and also reiterating the equal social position of Women with men. Gender discrimination in the Nation brings cultural, social, economic and

educational differences which push the country back. The most effective remedy to kill such devils is making Women Empowered by ensuring the Right to Equality mentioned in the Constitution of India.

Keywords: Women's right, Empowerment, Constitution, Sustainable Development, Gender equality, Challenges, Empowerment schemes.

Introduction

In the early years of the women's rights movement, the agenda included much more than the just the Right to Vote. Their broad goals included equal access to Education and Employment, equality within marriage, and a married women's right to her own property and wages, custody over her children and control over her own body. Since the beginning of civilization, there has been bulk evidence of women being considered inferior to men. Almost every country, no matter how progressive has a history of ill-treating women. This has eventually nudged women to retrospect their status in society and has even led women from all over the world to be rebellious to reach the status they have today. Since then, women have been vocal about gender equality and have continuously made efforts to empower themselves to achieve that equality. The Empowerment and autonomy of women and the

improvement of their political, social, economic and health status is a highly important end itself.

Moreover, today there are different denotations of the term “Women Empowerment” which have led to different sects of belief. Empowerment holds different meanings to different psyches and this divergence, this comprehension of facts against fiction, this way of interpretation that people of various sects, associations and understanding of Women Empowerment more complex. Empowering women is also indispensable tool for advancing development and reducing poverty. Empowered women contribute to the health and productivity of whole families and communities and improved prospects for the next generation.

Evolution of Empowerment of women in History

Historical evidence proves that the position of women in India had been deteriorated since its inception of Indian history. During Rig Vedic period women enjoyed equal respect liberty along with men in society. She is the member of public offices like sabha and samiti. Since the inception of the later Vedic civilization women were denied the rights to education and widow remarriage, denied the rights of inheritance and ownership of property.

Pre-Vedic Period

The recorded history of India began with the arrival of Aryans in the 15th Century B.C. when Vedic Era began; the patriarchal culture has eliminated the matriarchal cultures. It could be considered the beginning of gender discrimination in India.

The historical period marked by Rig Veda reveals the predominance of religious concern over the civil life. Vedic culture was widespread

until the arrival of the Muslims in the 8th century. The period that followed the Muslim invasion is considered the medieval history in India which also witnessed the predominance of patriarchal culture. The status of women during the Pre-Vedic period is not clear. It is believed that pre-historical man who lived in the Paleolithic age was a nomad. Food gathering was the chief occupation.

During this civilization, historical evidence shows that the people worshipped natural forces and divine references were mostly feminine. Nature was often called Mother. Mother goddess was the first deity of the people of Indus Valley Civilization.

From the findings we may conclude that Indus community was basically matriarchal. Family was headed by mothers. Mother had control over the children. The custom of monogamous marriage was of later origin and the role of a man as a father of the children of a woman was not recognized.

Women in Early India

The Vedic literature has been classified as Early Vedic and Later Vedic. The Rig Vedic society and polity seems to be teeming with life and agro-pastoral economy was enmeshed in close kinship ties. Women as well as men participated in society, economy and polity. Some of the most revered hymns including the Gayatri mantra are ascribed to women. Various natural phenomena are depicted as goddesses and they are offered prayers. While quantitative analysis highlights the predominance of Indra, Agni, Varuna and other made gods, the power and status of the goddesses is equally well established.

Women in Medieval Period

The position of women becomes worse in medieval period rather to develop some good

changes in their status. During the medieval period only, system of purdah and jauhar were being introduced by Muslim and Rajput community against women. Firstly, purdah means women in Muslim community are fully covered with clothes, so as to cover their body from male. Secondly jauhar means woman with their own consent immolate themselves so as to save their body and property from detention of enemy. If there are from defeated warriors' family in both the system, liberty of woman was curtailed by the community that they were not giving right to moment. Bhakti movement had played a very important role for improvement and impoverishment for status of woman.

Women in Modern India

Independence of country brought radical change in the positions of Indian women. Along with political freedom came economic and social rights for women with the adoption of the new constitutional protection and equal rights in all respects. According to the constitution no citizens shall on grounds only of religion, race, caste, sex, decent, place of birth, residence be ineligible for or discriminated against in respect of an employment or office under the state. Women now have a legal share in ancestral property. Educational and employment opportunities for them have been extended, and today they can enter the higher civil services and professions without any legal discrimination.

All these increased opportunities of education and employment have brought about changes in her position in the home and society. Now they are able to oppose social stratification. Social inhibitions, religious restrictions are recognized traditional norms. Marriages and divorce laws have been modified as a result of

which the numbers of widows and divorces remarrying have increased even among those sections of society which did not allow this at all. They have an equal right to vote. Women have entered the legislative bodies and some of them even occupy important positions in government. No doubt the traditional conceptions regarding to the positions of women in India changed and still is changing.

Challenges on Women Empowerment

The most famous saying said by the Pandit Jawaharlal Nehru is 'To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves.' The crime against women flies directly against orchestrating Women Empowerment in India. The rate of incidence of crimes against women was reported at 11 percent in West Bengal and Uttar Pradesh among the highest.

There are several challenges that are sloughing the issues of women's right in India. Targeting these issues will directly benefit the empowerment of women in India.

- ❖ Education
- ❖ Caste System
- ❖ Child Labour Practice
- ❖ Demographic Factors
- ❖ Daisy as cordon
- ❖ Female age at Marriage
- ❖ Gender bias in curriculum
- ❖ Higher dropout rate among girls
- ❖ Parental preference for boys going to school
- ❖ Poor school Environment for girls

- ❖ Poverty
- ❖ Sexual Harassment
- ❖ Domestic Violence
- ❖ Honor Killings
- ❖ Female infanticide and Sex selective abortion
- ❖ Inadequate Nutrition

Earlier women were facing problem like child marriage, satipratha, pardapratha restrictions in widow remarriage, widow's exploitation, devadasi system etc. However, almost all the old traditional problems have been disappeared gradually from the society but given rise to other new issues women are continuously facing many problems even after having self-confidence, individually, self-respect, personality, capacity, talent and efficiently more than men. They are facing problems in their daily life even after they are given equal rights and opportunities like men by the constitution of India.

Changing Trends in Women

The importance of women's emancipation cannot be limited to more tokenism on a single day. Everyday should be a women's day for putting an end to any sort of discrimination and achieving gender based equality and women's emancipation.

As the famous sanskritisloga says, where women are honored and respected, divinity swells there and all actions are fruitless where women are not honored. In fact, India is personified as Bharat Mata, and rivers have been named Saraswathi, Ganga, Yamuna, Godavari and Kaveri.

Somehow in modern times, the respect and veneration accorded to women in ancient

times has gone missing and the disturbing trend of treating women as not equals has begun. Women have proved time and again that they are second to none in various fields- from Rani Lakshmi Bai in warfare to the critical contributions made by ISRO scientists in launching a record 104 satellites in a single mission recently.

Indian women have made stellar contribution in several fields including politics, arts, literature, sports and education, among others. Women are now being inducted into the combat stream of the armed forces and the nation proudly acknowledged the induction of the first three women fighter pilots.

Constitution and legislation for women's upliftment

Constitution of India including women under article 14 and does not distinguish or discriminate between a man and a woman. Moreover, article 15 empowers the government to make special provisions for women. Women are free to participate in all the religious, cultural, economic and political activities.

Furthermore, they have been entitled to vote and are provided with other special benefits. The constitution protects women against exploitation and ensures that they are given equal rights and opportunities being it any field.

Legislation safeguarding women's interests

- ❖ **The Hindu Marriage Act 1955** – The act provides women with equal rights to divorce and remarry. Also, the act prohibits polygamy, polyandry and child marriage.
- ❖ **The Hindu adoption and Maintenance Act, 1956** – It provides a childless woman with the rights to adopt a child and a divorced

women with the right to claim maintenance from her husband.

- ❖ **Special Marriage Act, 1954** – It provides women with the rights to inter-caste marriage, love marriage and is only permitted for the girls above 18 years.

- ❖ **Dowry Prohibition Act, 1961** – It protects women from exploitation by declaring taking of dowry an unlawful activity.

Women Empowerment Programmes / Schemes in India

1. BetiBachao, BetiPadhan scheme

Aim: To generate awareness and improve the efficiency of welfare services meant for girls.

2. One Stop Center Scheme

Aim: To provide support and assistance to women affected by violence both in private and public spaces.

3. Women Helpline scheme

Aim: Scheme for Universalization of Women Helpline is meant to provide 24 hours immediate and emergency response to women affected by violence.

4. Working Women Hostel

Aim: Scheme envisages provision of safe and affordable hostel for women.

5. Rajiv Gandhi National Creche scheme for the children of working mother

Aim: This scheme is for the children of working mothers to take care of the children.

6. SWADHAR scheme (A scheme for women in difficult circumstances)

Aim: To provide temporary accommodation, maintenance and rehabilitative services to

women and girls rendered homeless due to family discord, crime, violence, mental stress, social ostracism. Another scheme with similar objectives is Short Stay Home.

7. STEP (Support to Training and Employment Programme for Women)

Aim: To make a significant impact on women by upgrading skills. The target group includes the marginalized asset less rural women and urban poor. This also includes wage labourers, unpaid daily workers, women headed households and families below poverty line.

8. NariShakthiPuraskar

Aim: The Government's commitment towards women with the aim of strengthening their legitimate place in the society.

9. Women Empowerment in livelihood programme in Mid-Gangetic Plains – Priyadharshini

Aim: Empowering women and adolescent girls by helping them establish sustainable grass roots institutions and by ensuring that they have access to micro finance and business development services.

10. Mahila-E-Haat

Aim: To strengthen financial inclusion of women Entrepreneurs in the economy by providing continuous sustenance and support to their creativity.

11. Central Social Welfare Board (CSWB)

Aim: To be recognized as the most progressive entity for providing services of unequivocal excellence to women and children for their protection, capacity building and total empowerment.

12. Development of Women and children in Rural Areas (DWCRA)

Aim: To provide rural women with productive income – generating assets and credit, and enhance their skills.

13. Rashtriya Mahila Kosh (RMK) is also known as National Credit Fund for Women.

Aim: To provide micro credit to poor women for various livelihood support and income generating activities at concessional terms in a client – friendly procedure to bring about their socio-economic development.

14. UJJAWALA

Aim: A comprehensive scheme for preventing, trafficking and Rescue, Rehabilitation and Re-integration of victims of tracking and commercial sexual exploitation.

Conclusion

Women Empowerment through age is a process of social transformation where women gain control over vital issues which affect their lives and control over resources and benefits. Giving priority to the gender equality facilitates Women Empowerment all over the country. To get the high level goal of women empowerment, it should be promoted from the childhood in each and every family. It needs women to be strong physically, mentally and socially. In the history of Human Development, women has been as important as men. In fact, the status, employment and work performed by women in society is the indicator of nation's overall progress. Without the participation of women in national activities, the social, economic or political progress of a country will be stagnated. Women constitute half of the humanity, even contributing two-thirds of worlds

work hours. She earns only one third of the total income and owns less than one tenth of the world's resources. This shows that economic status of women is in pathetic condition and this is more so in a country like India. There are several Government programs and NGOs in the country, there is still a wide gap that exists between those under protection and those not. Poverty and illiteracy add to these complications, the empowerment of women begins with a guarantee of be their health and safety. It could only be achieved if their economic and social status is improved. This could be possible only by adopting definite social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings. Cultural restrictions however are changing, and women are freer to participate in the formal economy, though the shortage of jobs throughout the country contributes to low female employment. But in the recent years, conditions of working women in India have improved considerably. More and more women find themselves in positions of respect and prestige, more and more workplace are now populated with women who work on equal terms as men. Working is no longer an adjustments, a mere necessity; but a means of self-worth and growth. The process of Empowerment begins in the mind, from woman's consciousness from her beliefs about herself and her rights, capabilities and potentials. Women today are the point of immense debate and discussion initiated, nurtured and maintained by men. Recently things have changed for women to ventilate and mold their ideas and thus build their own images. In the 21st century India aims to attain Gender Equity by granting equal rights to women in all spheres of life. Greater importance has to be provided towards

economic and social Empowerment of Women. In order to create a sustainable world, we must begin to Empower Women.

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PANCHAYATRAJ SYSTEM IN TAMILNADU – A HISTORICAL PERSPECTIVE

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The Panchayatraj System in Tamil Nadu is a well-knit three tiered structure of Panchayats (Village as well as Town), Panchayat Unions and District Development Councils (DDCs) at the Village, Block and Development District levels respectively. However, it can be said that in practice it is a two tier system in view of the fact that the DDCs are in effect only advisory bodies without executive power and they are not having directly elected representatives of the people.

The Government of Tamil Nadu has had reservations regarding certain aspects of the 73rd Constitutional amendment and our experience of working under the new system for the past 12 years has only confirmed the same. The system prevailing under the old Tamil Nadu Panchayats Act of 1958 wherein the Presidents of Village Panchayats were ex-officio members of the Panchayat Union Council at the Block level ensured organic linkage between the two tiers. Hence, the name 'Panchayat Union' and it genuinely functioned as a 'union' of Village Panchayats. Since the Village Panchayat Presidents themselves 'doubled up' as ex-officio members of the Panchayat Union Council, there were no separate ward members for the Council. Having separate ward members for Panchayat Unions (6,570 for the State as a whole) and District

Panchayats (656) has vastly increased the number of 'members' and has paved the way for inter-tier friction and disharmony. Although Article 243 C (3) of the Constitution states that a State may, by law, provide for the representation of Village Panchayat Presidents on the Panchayat Union Council and Panchayat Union Chairpersons on the District Panchayat, this arrangement is not satisfactory because it can render the Panchayat Union Councils and District Panchayats too unwieldy with too many members and can create disharmony between the two distinct power blocs within each Council. Hence, Tamil Nadu has not invoked Article 243 C (3). The lack of organic linkages between the three tiers results in a scenario where each tier is unaware of what the other two tiers are doing. It often leads to duplication in the selection of works and avoidable paperwork and loss of time in reworking the choices. Tamil Nadu has been pressing for the reversion to the 1958 model where the Presidents of Village Panchayats were ex-officio members of the Panchayat Union Council at the Block level.

Under the 1958 Act, the Chairpersons of the Panchayat Union Council could be either directly or indirectly elected. Most of the time, Tamil Nadu had direct elections for the posts of Chairpersons of Panchayat Unions and this

arrangement was found to be working well as the Chairperson commanded respect and there was no scope for vexatious no-confidence motions. But after the 73rd amendment, the Constitution itself stipulates that Chairpersons of Panchayat Unions and District Panchayats should be elected indirectly. Only in the case of elections of Village Panchayat Presidents, the States have the freedom to opt for either direct election or indirect election. The State Government has been pressing that the States should have similar freedom in respect of elections of Chairpersons of Panchayat Unions and District Panchayats.

The Government of Tamil Nadu have, for long held the view that there should have been a single consolidated Amendment to the Constitution covering both rural and urban Local Bodies instead of two Amendments – one covering rural Local Bodies (73rd) and the other urban Local Bodies (74th). This ‘compartmentalization’ has resulted in a scenario whereby the District Panchayat – instead of being a nodal body responsible for coordinating and monitoring all the rural and urban Local Bodies in the district – finds that its jurisdiction is confined only to the rural areas. In a State like Tamil Nadu with about 42% urban population, and with several highly urbanised districts such as Kanniyakumari (66%), Coimbatore (62%), The Nilgiris (58%), Theni (54%) and Madurai (52%), the argument that the District Panchayat should become a nodal body responsible for coordinating and monitoring the development activities in the entire district becomes weak. A system whereby all the Chairpersons of Panchayat Unions, Municipalities and Town Panchayats are ex-officio members of the District Panchayats, with the Chairman of the District Panchayat being either directly or indirectly elected would have been more

meaningful and credible. This weakness has been sought to be overcome through the District Planning Committee which has members drawn from both rural and urban Local Bodies, but its composition is flawed because there is no representation for Panchayat Union and Village Panchayat members on it.

A mention was made in His Excellency the Governor’s Address in the Tamil Nadu Legislative Assembly in 2006 that the Tamil Nadu would press for the amendment of the Constitution seeking a two tier system of Panchayats and the abolition of District Panchayats. Tamil Nadu did have powerful elected District Boards till they were abolished in 1961. In their place, the District Development Council, an advisory-cum-planning body, comprising all the MPs, MLAs, Chairpersons of Panchayat Unions, Town Panchayats, Municipalities and Corporations in the district with the District Collector as Chairman were set up. The Government of Tamil Nadu believes that Village Panchayats and Panchayat Unions are the two tiers closest to the people, qualifying for the appellation ‘local’ and represent the ‘cutting edge’ of Local Self-Government. These two tiers need to be strong and vibrant and strengthened further. This Government is of the opinion that the reasons which led to the abolition of the old District Boards are still valid and applicable to the third tier of District Panchayat, which at present has only an advisory-cum-planning role. At the same time, this Government is aware that other States may have different views on this topic based on their own past legacy. For example, some States want Village and District Panchayats but do not want the intermediate tier (Block or Taluk Panchayat). But there is a general consensus that there is one tier too many under the present system.

It may be noted that with regard to the States, the Legislative Assembly is mandatory while the Legislative Council is optional as per the Constitution. Similarly, in order to accommodate divergent needs, the Constitution may be so amended so as to make the Village Panchayats mandatory for all the States and leaving it to the discretion of the concerned State Legislatures whether to have the intermediate Panchayats only or District Panchayats only or both. The State Government would press for such amendment to the Constitution.

VILLAGELEVEL :

Village Panchayat/Town Panchayats:- The Village Panchayats and Town Panchayat constitute the lowest tier. Village Panchayats of 500 or above. In case of population being less than 50, two or more villages had been dubbed together to form a Panchayat. Town Panchayats are constituted in Local areas possessing urban characteristics where the population is above 500 and the normal annual incomes is not less than Rs. 10,000/-. A Town Panchayat with a population of 20,000 or more with normal annual income of Rs. 1,00,000/- may be converted into a Town Municipality. Based on the annual income the town Panchayats have been classified as follows.

A part from the above, the Panchayat Townships also form part of the Town Panchayat Administration at the State level. Above one crore people constituting almost one-fifth of TamilNadu's population live in these areas. there were 79 Grade II, 266 Grade I, 283 Selection Grade Town Panchayats and 1 Townships in this State as on 1990 – 91, The strength of the Panchayats with respect to the number of members may vary between five and fifteen which will be fixed with reference to the population. The President of the

Panchayat is elected directly on non-party basis in case of village Panchayats and on party basis which regard to town Panchayats. Seats for SC/ST have been reserved in consonance with their population, subject to a maximum of three. While In case of Village Panchayat, the President is the Executive authority, for Town Panchayat, it is full time Executive Officer.

BLOCKLEVEL :

Panchayat Union Councils:-Panchayat union Council is formed for each Community Development Block. This block is the unit of planning and development. A Panchayat union Council consists of a Chairman, Presidents of all the Panchayats in its jurisdiction and one non – official member of each Township Committee in the Panchayat Union, the Chairman is elected directly on party basis by the voters of the Panchayat union area, Provision for co-option of women and SC/ST representatives is there. The Block Development Officer (BDO) cum Panchayat Union Commissioner is the Executive Officer of the Panchayat Union, for every Panchayat Union there shall be an Appointments Committee, an Agricultural Production Committee, an Education Committee and a General Purpose Committee, All the Committees are presided over by the Chairman of the Council, The Panchayats and Panchayat Union are Incharge of implementation of Development Programmes. The Panchayat Unions have been entrusted with the execution of Community Development Programme, Thus the Panchayats and Panchayat Unions are the major bodies Involved in rural development activities at the grassroots level.

DISTRICTLEVEL :

District Development Councils:- The District Development Councils (DDCs) are constituted in every Development District. While most of the

development districts coincide with the Revenue, a few big revenue districts such as Thiruchchirapalli have been divided into two development districts. The DDCs are headed by the respective District Collectors and they function as advisory bodies to the State Government on the development schemes undertaken by the local authorities in the districts. They consists of the District Collector, Memembers of Parliament and and Members of the Legislature from the district. Chairman of the Panchayat Union sand Municipal Councils, President of Cooperative Central Bank and such officers connected with planning and development, nominated by the State Government.

Coming back to the review of literature, apart from the studies mentioned earlier, there are a few studies which were carried out on various aspects of the present Panchayat Raj System in Tamil Nadu. the study carried out by Dharampal and his team stands out as on of the most comprehensive studies conducted so far on the present system in this state. This study has been conducted in the districts of Thanjavur, Ramanathapuram, Coimbatore and North Arcot, Three Panchayat Unions have been selected from each of these districts on a random sampling basis. Again, three Panchayats each have been selected from these Panchayat Unions on the same basis. Five among them were Town Panchayats.

This study has been conducted before the second Panchayat elections which were held in 1965 – After these elections, these bodies went to polls only twice in 1970 and 1986 – Frequent this state and consequently these bodies have been totally defunct till 1986. Many functions were withdrawn during the intervening period. However, many new development activities such as IRDP (Integrated Rural Development Programme),

Development of Women and Children in rural Areas (DWCRA) and Training Rural Youth for Self Employment (TRYSEM) have come into existence in rural areas this study was conducted – The PRIs have varying role in implementation of these programmes- Though this study has included five Town Panchayats, the uniqueness of the Town Panchayats, their role in the rural development, their linkages with the Institutions at other levels, a coparison between the Village Panchayats and Town Panchayats thereby highlighting the constrasts and similarities among them have not been clearly brought out- The study by SushilKumar and Venkatarama is essentially on various types of controls exercised over the PRIs in this state. Though field survey had been carried out in Thanjavur district, the role of the PRIs in rural development has received nominal attention- This study deals with the administrative, financial and technical aspectsof State- Panchayati Raj relations with a thrust on the State control over PRIs it has concluded that the frictions that cropped up due to the control system had produced an element of frusturation which strikes at the root of further progress. Besides. it mentioned that had the element of supervision and the form of control and reporting that were imposed, been less exacting, it would have been possible for the Panchayat Union staff to devote more time to the regular work of Panchayat development.

The study carried out by C Harichandran is mainly focusing on the financial management of the PRIs in this state – A chapter has been devoted to delineate the functions of the PRIs with regard to rural development. Though an attempt has been made to relate these functions with the revenue and expenditure pattern by classifying them under various functional heads, a understanding of the various processes involved

in the planning and Implementation of the rural development has not emerged from this study. The selection of one Panchayat Union which is functioning effectively and another one which is average in its work is having a scientific basis. Apart from that, two Panchayats each from these two Panchayat Unions have been selected. This includes only one Town Panchayat As is the case with the study conducted by Dharampal, this study has also not cone entreated on the role of the Town Panchayats in effecting rural development A glance at the findings and policy suggestions of this study leads to conclude that it is exclusively devoted to the financial performance of the PRIs.

DEVOLUTION OF POWERS:

Local Government is a State subject figuring as item 5 in List II of the Seventh Schedule to the Constitution of India. Article 243 G of the Indian Constitution enshrines the basic principle for devolution of power to the rural Local Bodies. As per this article, subject to the provisions of this Constitution, the Legislature of a State may, by law, endow the Panchayats with such powers and authority as may be necessary to enable them to function as institutions of self-Government and such law may contain provisions for the devolution of powers and responsibilities upon Panchayats at the appropriate level, subject to such conditions as may be specified therein, with respect to the preparation of plans for economic

development and social justice; the implementation of schemes for economic development and social justice as may be entrusted to them including those in relation to the 29 matters listed in the Eleventh Schedule.

GRAMA SABHA :

The GramaSabha is the grass root level democratic institution in each Village Panchayat. A vibrant GramaSabha is essential for the effective functioning of Village Panchayats by promoting transparency and accountability in administration, enhancing public participation in the planning and implementation of schemes and in the choice of beneficiaries, and paving the way for social audit. The Government have ordered the conduct of GramaSabha meetings a minimum of four times a year i.e. on 26th January, 1st May, 15th August and 2nd October.

In order to streamline the procedure for the conduct of GramaSabha, this Government brought out suitable amendments to the Tamil Nadu GramaSabha (Quorum and Procedure for convening and conducting of meetings) Rules, 1998 vide G.O.Ms No. 130 RD & PR (C4) Department dated 25.9.2006 and specified that the GramaSabha shall meet in each of the Village Panchayat wards by rotation. Since a quorum of 10% of the voters was unattainable and unwieldy for the bigger Village Panchayats, a reduced quorum based on the population of Village Panchayatshas been prescribed as shown in Table 1.

Table-1: Revised Quorum for Grama Sabhas

Sl.No.	Population of a Village Panchayat	Quorum for the meeting
1	Upto 500	50
2	501-3,000	100
3	3,001-10,000	200
4	Above 10,000	300

It has also been specified that out of the quorum, at least 1/3rd shall be women and the number of SC/ST participants shall bear the same proportion to the quorum as the population of SCs / STs bears to the total population of the Village Panchayat. Recording of GramaSabha attendance and proceedings through proper registers and keeping photographic record have been made mandatory for the conduct of GramaSabhas.

It has been decided to make the GramaSabha a forum for the conduct of Social Audit of all schemes for the welfare of the people.

VILLAGE PANCHAYATS :

There are 12,620 Village Panchayats in the State spread across the 30 districts and the 385 Blocks. The average number of Village Panchayats per district is 421 and per Block is 32. The Nilgiris (35), Kanniyakumari (99), Theni (130) and Karur (158) are some of the districts with fewer Village Panchayats while Villupuram (1104), Tiruvannamalai (860), Vellore (753), Cuddalore (683) and Kancheepuram (648) are some of the districts with a large number of Village Panchayats. As can be seen from Table 5, the population of Village Panchayats in Tamil Nadu is widely varying with some Village Panchayats having populations even below 500 while others have populations exceeding 25,000.

Classification of Village Panchayatson the basis of Population (2001 Census)

<i>Sl.No.</i>	<i>Population</i>	<i>No. of Village Panchayats</i>
1	Below 500	66
2	501-1,000	1,177
3	1,001-3,000	7,241
4	3,001-5,000	2,571
5	5001-10,000	1,379
6	Above 10,000	186
Total		12,620

Among the three tiers, Village Panchayats assume a pre-eminent role in view of the wide variety of civic duties and other functions entrusted to them under Sections 110 and 111 of the Tamil Nadu Panchayats Act, 1994. This Government have always taken efforts to empower the Village Panchayats further in order to enable them to perform their functions in an effective manner. Various efforts have been taken by this Government to improve the finances of the Village Panchayats.

Since the Village Panchayats in Tamil Nadu vary widely in population from below 500 to above 25,000 and as the devolution of State Finance Commission grant is mostly linked to population, the smaller Village Panchayats got less grant and the bigger Village Panchayats got more. While the needs of the bigger Village Panchayats are also greater, it is a fact that there are certain fixed costs associated with the running of a Village Panchayat irrespective of the size and the SFC grant to a Village Panchayat should be sufficient to cover at least the fixed costs, if not the variable costs. There were cases where

some Village Panchayats found it difficult to pay their electricity bills on time; a few couldn't pay the salaries and wages of their employees on time. The State Finance Commission recommended the earmarking of certain percentage of the SFC grant as 'Equalisation Fund' to assist such weaker Village Panchayats. But past experience showed that the allocation of the Equalisation Fund by Collectors was by discretion which introduced a certain element of arbitrariness.

FUNCTIONS:

Sections 110 & 111 of the Tamil Nadu Panchayats Act, 1994 prescribe the duties and functions of Village Panchayats. Some of the important functions of a Village Panchayat are:

- a) Construction, repair and maintenance of all village roads.
- b) Extension of village sites and the regulation of buildings.
- c) Lighting of public roads and public places in built-up areas.
- d) Construction of drains.
- e) Cleaning of streets and improvement of the sanitary condition of the village.
- f) Construction and maintenance of public latrines.
- g) Sinking and repairing of wells, the excavation, repair and maintenance of ponds or tanks and the construction and maintenance of water-works for the supply of water.
- h) Maintenance of burial and burning grounds.
- i) Maintenance of parks and reading rooms,
- j) Implementation of schemes such as Indira AwaasYojana (IAY) and National Rural Employment Guarantee Scheme (NREGS).

- k) Such other duties as the Government may, by notification, impose.

RESOURCES:

The important sources of revenue for the Village Panchayat are:

a) Tax revenue:

Among the three tiers, the Village Panchayat alone has the power to levy taxes. House tax, Profession tax and Advertisement tax are the commonly levied taxes.\

b) Non Tax revenue:

Licensing fees for building plan and layout approval, fees and charges on Dangerous & Offensive trades, water charges, fees on cart-stands, fishery rentals, 2C patta fees, income from markets and fairs, ferries, fines and penalties and so on.

c) Assigned and shared revenues:

These revenues include the items pooled at the State level (Local Cess, Local Cess Surcharge, Surcharge on Stamp duty and Entertainment Tax) which are released by the Director of Rural Development and Panchayat Raj to all the three tiers of the Panchayats including the Village Panchayats. Other items of Assigned and shared revenues for the Village Panchayats include the seigniorage fees (100%) and lease amount (50% share) on minor minerals and social forestry auctions amount.

d) Grants:

Central Finance Commission Grant, State Finance Commission Grant, development grants under Centrally-sponsored and State schemes.

ADMINISTRATIVE POWERS:

The Village Panchayat President himself has been designated as the Executive Authority. Cheques for payment have to be signed jointly by the President and Vice-President. Where the relationship between the two is not cordial, the Collector, in his capacity as Inspector of Panchayats, can designate any other member of the Village Panchayat as joint cheque signing authority along with the President.

The Government have brought out Tamil Nadu Panchayats (Preparation of Plan and Estimates for works and Mode and Conditions of works) Rules, 2007 vide G.O.Ms.No.203 R.D. & P.R. (PR.1) Department, dated 20.12.2007, wherein the Village Panchayats have been empowered to give administrative sanction and execute individual works up to Rs.2 lakhs from their General Funds. Previously the Village Panchayats were empowered to give administrative sanction for works up to Rs.1 lakh only. For all works costing more than Rs.2 lakhs but not more than Rs.50 lakhs, the District Collector is the competent authority to give the administrative sanction and for works costing more than Rs.50 lakhs, the Director of Rural Development and Panchayat Raj will be competent to accord administrative sanction. However, the Collector's prior administrative sanction is necessary in respect of all Centrally sponsored and State funded schemes. Village Panchayats have also been given freedom to execute urgent works up to Rs. 2,000 at a time and up to Rs. 5,000 for a year without any technical approval. The President can draw self-cheque up to Rs. 500 to meet contingent expenditures.

The Village Panchayats have been given necessary delegation of powers to enable them to attend to repairs and maintenance of hand pumps,

power pumps and street lights promptly. They can spend Rs.600 per hand pump per year and up to Rs.7,500 per power pump per year without reference to engineers for preparation of estimates or passing of bills. They can buy street light materials meeting the prescribed quality norms on their own.

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8. As per the Census definition, all the Municipal Corporations, Municipalities, Cantonments, or other Notified Town areas have been classified as urban areas. The other areas have been recognized as urban only when they possessed a minimum population of 5000, a population density of at least 400 persons per sq.km and at least 75 per cent of the male workers of such places were engaged in non- agricultural and allied activities. The areas not recognized as urban fall under the 'rural' category.



IMPACT OF E- BANKING SERVICES OFFERED BY TAMILNAD MERCANTILE BANK LIMITED IN ALANGULAM TALUK

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ABSTRACT

Internet banking is changing the banking industry, having the major effects on banking relationships. Banking is now no longer confined to the branches where one has to approach the branch in person, to withdraw cash or deposit a cheque or request a statement of accounts. In true Internet banking, any inquiry or transaction is processed online without any reference to Tamilnad Mercantile Bank Limited at any time. Providing Internet banking is increasingly becoming a “need to have” than a “nice to have” service of Tamilnad Mercantile Bank Limited. The net banking, thus, now is more of a norm rather than an exception in many developed countries due to the fact that it is the cheapest way of providing banking services of Tamilnad Mercantile Bank Limited. This research paper will introduce you to e-banking, giving the meaning, statement of problem, objectives and limitations of e-banking. It will also show the impact of e-banking services offered by the Tamilnad Mercantile Bank limited in Alangulam Taluk.

Keywords: E-Banking, Limitations, banking services.

INTRODUCTION

Banking is a service industry in which valuable services are rendered to business people in the society. In a computer world, all areas are connected through internet facilities. Banking is not an exceptional one. They are connecting all branches to the head office through computer networks. This will help the banks to faster the bank operations.

In the banking sector now they have introduced many banking facilities. They are internet banking, E-banking, ATM, Electronic fund transfer, and anywhere banking, etc. Nowadays the banking operation is carried out through electronic means, it takes the form of E-banking. An essential feature of e-banking is that it provides round the clock access to banking operations, E-banking has created many new challenges for management and regulatory authorities.

REVIEW OF LITERATURE:

The term “electronic banking” or “e-banking” covers both computer and telephone banking. It refers to the use of information and communication technology by banks to provide services and manage customer relationship more quickly and most satisfactorily (Charity-Commission, 2003). Burr (1996) describes it as an electronic connection between the bank and the customer in order to prepare, manage and control financial transactions.

Electronic banking according to Al-Abed (2003) is an umbrella term for the process by which a customer may perform banking transactions electronically without visiting a brick and- mortar institution. Lutsik (2004) describes electronic banking as a variety of the following platforms: Internet banking, telephone banking, TV-based banking, mobile phone banking, and PC banking.

Gap analysis is the technique utilized to determine where firms exceed or fall below customer expectations. The gap analysis applies to any aspect of the industry where performance improvements are desired in customer service and relationship management (Singh, 2014). Measuring differences is the first step in enhancing customer satisfaction. Additionally, Fulfillment of customer expectation gives competitive advantages (Singh, 2014).

It was found that IT adoption affects customers of banks on effectiveness, efficiency and competitiveness and globalization of the bank (Vimala, 2015). The channels of banking need to be managed to reach the goal of highly satisfied customers and their retention. If the customers consider the usefulness and desirability of electronic banking services, they will gather the courage to accept Internet banking service (Hojjati et al., 2015).

STATEMENT OF THE PROBLEM:

The present study is focused on “impact of e banking service provided by Tamilnad Mercantile Bank Limited”. Now a day’s e-banking service is changing the lifestyle of the customer. With this in mind the study has been undertaken among 150 respondents Tamilnad Mercantile Bank Limited., customers to find out their attitudes towards e-banking services.

SCOPE OF THE STUDY:

The study aims to study the “impact of E-Banking services offered by Tamilnad Mercantile Bank Limited., in Alangulam Taluk” This has been done preparing a questionnaire, who questions the respondents on their awareness, problem, usage and satisfaction levels on various services of e – banking provided by the Tamilnad Mercantile Bank Limited.,

The study would help in identifying the usage patterns, awareness, problems of e – banking transactions and reasons for selecting e banking services, etc. The study would help Tamilnad Mercantile Bank Limited., to improving their banking services.

RESEARCH METHODOLOGY**PRIMARY DATA:-**

Primary data is information obtained from original sources by the researcher. Etc. Primary data is collected from the questionnaire method of customer in Alangulam area. To measure the level of consumer satisfaction and expectation 60 respondents are selected in a direct interview method.

SECONDARY DATA:-

Secondary data are collected by someone other than the researcher for purpose

not directly related to the research under consideration. It already exists. It is a cheaper source of data. Secondary data are collected by the following ways.

- Through internet
- Through referenced
- From media
- From already existing data

The data are collected in present study and interview method is adopted to complete the primary data to complete the selected research study. Besides a lot of important statistical techniques like percentage analysis and bar and pie charts are also used in the study.

OBJECTIVES OF THE STUDY:

- To know the reason for having e-banking services.
- To find out the relationship between the banker and customers.
- To know the awareness about the E-banking services.
- To find out the advantages and disadvantages of e-banking.
- To offer suggestions.

TOOLS FOR DATA COLLECTION:-

The researcher constructed the questionnaire consist of two parts; the first part has the questions on the respondents subject bio – data such as Gender, Age, Educational status and occupational status.

The second part is the main part which contains questions on the purpose of using e-banking services, reasons for selecting etc.,

The questionnaire was standardized for its reliability and validity in consultation with the experts and by doing pilot study.

SAMPLE SIZE:-

The data have been collected from the respondents covering 150 Tamilnadu Mercantile Bank Ltd., customers in Alangulam Taluk.

SAMPLING TECHNIQUE:-

Convenience sampling has been used as the sampling technique for this research.

SAMPLING PROCEDURE:-

Samples were selected according to convenience of sampling procedure of non-probability sampling type 150 customers were selected for the present study.

DATA ANALYSIS:-

The researcher prepared the master table for the collected primary data. Then they used tabulation, percentage analysis, and statistical procedure to interpret the collected primary data. By this way, the research design was framed to collect the primary data.

STATISTICAL TOOLS:-

SIMPLE PERCENTAGE METHOD

Simple percentage analysis refers to a special kind of ratio with the help of absolute figure it will be difficult to interpret any meaning from the collected data, but 1 when the percentage is found out then it becomes easy to find the relative difference between two or more attributes.

Percentage: No of particular brand customer

*100

Total number of customers

HENRY GARRETT'S RANKING TECHNIQUE

Percent position = $100 (R_{ij} - 0.5)$

N_j

R_{ij} = Rank given for the i th variable by j th respondents

N_j = Number of variable ranked by j th respondents
With the help of Garrett's Table, the percent position estimated is converted into scores. Then for each factor, the scores of each individual are added and then the total value of scores and mean values of score is calculated. The factors having the highest mean value are considered to be the most important factor.

CHI-SQUARE TEST

The procedure for the hypothesis test is essentially the same. The differences are that: (i) H_0 is that the two variables are independent.

- (ii) H_a is that the two variables are not independent (they are dependent).
(iii) The expected frequency $E_{r,c}$ for the entry in row r , column c is calculated using: $E_{r,c} = \frac{(\text{Sum of row } r) \times (\text{Sum of column } c)}{\text{Sample size}}$

Sample size

- (iv) The degrees of freedom: (number of rows - 1) $\times$ (number of columns - 1).

REASON FOR HAVING ACCOUNT

Reason for having the account within this bank has been explained in this table with the help of Garrett ranking techniques.

S.No	Reasons	I	II	III	IV	Total score	Mean scores	Rank
1	Proximity	30	27	34	59	6775	45.16	IV
2	Wide range of service	26	46	41	37	7237	48.24	III
3	Helpful	31	54	37	28	7642	50.94	II
4	Good customer service	63	23	38	26	8196	54.64	I

Source: Primary data

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காரணஞ்செய்தல்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Department of History, Kamaraj College, Thoothukudi

LIMITATIONS OF THE STUDY:-

- This study is limited to Alangulam and therefore the finding cannot be extended to other areas.
- I have selected 150 respondents only.
- Even though there are a number of banks. I have selected only one bank for my study.
- While approaching the respondents for collecting the data, most of them were very busy with their work, so it makes me very cumbersome.

POPULAR SERVICES UNDER E-BANKING IN TAMILNAD MERCANTILE BANK LIMITED

- ATMs (*Automated Teller Machines*)
- Telephone Banking
- Electronic Clearing Cards
- Smart Cards
- EFT (*Electronic Funds Transfer*) System
- ECS (*Electronic Clearing Services*)
- Mobile Banking
- Internet Banking
- Tele banking
- Doorstep Banking

The above table shows that out of 150 respondents, most of the respondents are selecting this bank for good customer service of the bank, so first rank goes to good customer service, second rank goes to helpful, third rank goes to a wide range of service and last rank goes to proximity.

REASON FOR SELECTING THIS BANK

It shows reason for selecting this particular bank.

S.No	Reason	No. of. Respondents	Percentage
1	I have a traditional bank a/c with this bank	28	19
2	Good name of the bank	52	35
3	For excellent service offered by this bank	34	22
4	Safety and secure	36	24
	Total	150	100

Source: Primary data

The above table shows that 35% of the respondent are selecting this bank for good name of the bank, 24% of the respondent are selecting this bank for safety and secure, 22% of the respondents are selecting this bank for the reason of the excellent service of the bank and 19% of the respondents are selecting this bank for they already have traditional bank accounts with this bank.

EDUCATIONAL QUALIFICATION OF THE RESPONDENTS AND THEIR LEVEL OF SATISFACTION WITH REGARD TO THE REASON FOR E – BANKING

Educational Qualification	Low	Medium	High	Total
School	27	2	14	43
UG	31	7	42	80
PG	2	3	5	10
Diploma	2	1	2	5
Others	4	1	7	12
Total	66	13	71	150

Source: Primary data

There is no significant difference between the educational qualification of the respondents and their level of satisfaction with regard to the reason for E – Banking.

$$X^2 = 15.189$$

$$\text{Degree of freedom} = r - 1 \times r - 1$$

$$= 5 - 1 \times 3 - 1$$

$$= 4 \times 2 = 8$$

$$\text{Calculate value} = 15.189$$

$$\text{Total value of 8 degrees of freedom at 5\% level of significance} = 15.057$$

Reveals that the calculated value is less than the table value at 5% level of significance, therefore, the null hypothesis is accepted. So the researcher concludes that there is no significant difference between a favorite site used by the respondents and their level of satisfaction with regard to the using for e – banking.

FINDINGS

- It is finding out most of the respondents were selected this bank for the reason of a wide range of service.
- 35% of the respondent are selecting this bank for good name of the bank

CONCLUSION

Now a day e – banking service is an important one for every human being. Because they save our time and cost, etc. By keeping this mind, the researcher has undertaken the topic on “ Impact of e banking services offered by the Tamilnad Mercantile Bank Ltd” as the study area. It is found that the e – banking services can save our time, cost and easy funds transfer, etc. Even though the kind of benefits received by the e – banking customers, most of the respondents say that there is a security problem, slow process, less awareness about e – banking and network problem. The Tamilnad Mercantile Bank Limited should take the necessary steps to eradicate this kind of problems and drawbacks so that, it will lead to a great success in the area of banking business.

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□□□

THE FEMINIZATION OF POVERTY

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***“POVERTY IS NOT AN
ACCIDENT LIKE SLAVERY AND
APARTHEID, IT IS MAN-MADE AND CAN
BE REMOVED BY THE ACTIONS OF
HUMAN BEINGS.”***

- NELSON MANDELA

ABSTRACT

Feminization of poverty refers to a trend of increasing inequality in living standards between men and women due to the widening gap in poverty between women and men as noticed toward the end of the twentieth century.[1] This phenomenon is not only a consequence of lack of income, but is also the result of the deprivation of capabilities and gender biases present in both societies and governments.[2] It covers the poverty of choices and opportunities such as the ability to lead a long, healthy, and creative life, and enjoying basic rights like freedom, respect, and dignity.[3]

The term “feminization of poverty” has been defined in many different ways focusing on income, assets, time, health deprivations, and social and cultural exclusions.

INTRODUCTION

The concept of the ‘feminization of poverty’ dates back to the 1970s and became popular in the 1990s through some United Nations documents^{[4][5]} It became a prominent in popular society after a study focusing on gender patterns

in the evolution of poverty rates in the United States was released.

The feminization of poverty is a relative concept based on a women-men comparison. For instance, if poverty in a society is distinctly reduced among men and is only slightly reduced among women, there would be a feminization of poverty.^[6]

DEFINITIONS

There are many definitions on the feminization of poverty. One definition talks of a widening gap in the quality of life between women and men while another describes a gap between female-headed households and in male or couple-headed households.

It likewise depicts the escalating role that gender discrimination has in determining poverty. For instance, an increase of wage discrimination between males and females also exacerbates poverty among women and men of all types of families.

The term originates in the US and the question posed is whether or not it is an international phenomenon.^[8] The proportion of female-headed households whose incomes fall below the “poverty line” has been broadly adopted as a measure of women’s poverty

There, are two assumptions underlying income-based measures of poverty.^[9] First, there is that tendency to equate income with the ability to control income.^[9] While women may control earned income, the limits on poor women’s financial

sovereignty have been well demonstrated. An income-based measure may hide the extent and nature of poverty when women earn an income but have no control over those earnings.^[9] While the question of who controls income is a delicate matter for women, it is also relevant to the position and well-being of men.^[9] Societies that place upon individuals a heavy communal, kinship or clan-based obligation may end in both women and men having limited control over individual income.

Second, is the assumption that income creates equal access and generates equal benefits.^[9] Access to education illustrates the point. While lack of financial resources may result in low enrollment or high drop-out rates among poor children, social values around the role of women and the importance of formal education for girls are likely to be more meaningful in demonstrating the difference between male and female enrollment rates.^[9]

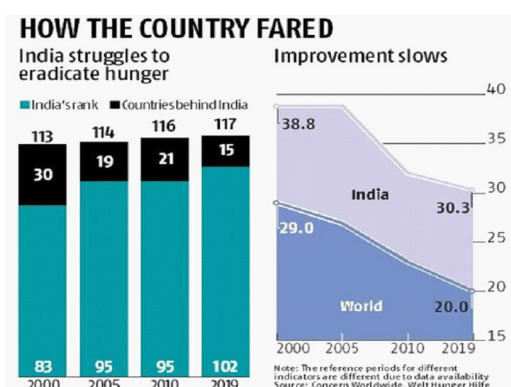
CAUSES

While the feminization of poverty is a useful conceptual tool, the issue remains as to its root causes.^[10] There are several factors that place women at high risk of poverty. These include change of family structure, gender wage gaps, women's prevalence in low-paid occupations, a lack of work-family supports, and the challenges involved in accessing public benefits.^{[11][10]} Feminization of poverty is a problem which may be most severe in parts of South Asia, and may also differ by social class.^[12] Although low income is the major cause, there are many interrelated facets of this problem. Lone mothers are usually at the highest risk for extreme poverty because their income is insufficient to rear children. The image of a "traditional" woman and a traditional role still influences many cultures in today's world and is still not in full realization that women are essential part of the economy. In addition, income

poverty lowers their children's possibilities for good education and nourishment. Low income is a consequence of the social bias women face in trying to obtain formal employment, which in turn deepens the cycle of poverty. Beyond income, poverty manifests in other dimensions such as time poverty and capability deprivations.^[13] Poverty is multidimensional, and therefore economic, demographic, and socio-cultural factors all overlap and contribute to the establishment of poverty.^[14] It is a phenomenon with multiple root causes and manifestations.^[14]

SINGLE MOTHER HOUSEHOLDS

Single mother households are critical in addressing feminization of poverty and can be broadly defined as households in which there are female headships and no male headships. Single mother households are at the highest risk of poverty for women due to lack of Income and resources.^[15] There is a continuing increase of single mother households in the world, which results in higher percentages of women in poverty.^[2] Single mothers are the poorest women in society, and their children tend to be disadvantaged in comparison to their peers.^[16] Different factors can be taken into account for the rise in the number of female headships in households.



Female headed households are most susceptible to poverty because they have fewer income earners to provide financial support within the household.^[19] According to a case study in Zimbabwe, households headed by widows have an income of approximately half that of male-headed households, and de facto female headed households have about three-quarters of the income of male headed households.^[19] Additionally, single mother households lack critical resources in life, which worsens their state of poverty.^[3] They do not have access to the opportunities to attain a decent standard of living along with basic needs such as health and education.^[20] Single mother households relate to gender inequality issues as women are more susceptible to poverty and lack essential life needs in comparison to men.^[21]

Parenting in poverty ridden conditions can cause emotional instability for a child and their relationship with a single mother.^[22]

Many factors contribute to becoming impoverished. Some of these factors are more prevalent in the lives of single mothers. When demographic attributes of single mothers are surveyed, a few factors showed up in higher rates. Marital status (divorced or widowed), education, and race correlated strongly with levels of poverty for single mothers.^[23] Specifically, very few mothers on the poverty line had a college degree and were having to “work to make ends meet”.^[23] Not only do these demographic attributes affect parenting in poverty, emotional attributes provided an instability as well when viewed by Dr. Bloom. Mothers have been noted as the “caregivers” or “nurturer” of families. Some stereotypical things that are expected of mothers are harder to provide in a low-income household

when a mother is the main provider. Dr. Bloom’s example of a stereotypical mother job was bringing treats to school on birthdays and expected to go to parent teacher conferences.^[24] A researcher, Denise Zabkiewicz, surveyed single mothers in poverty and measured rates of depression over time. Since recent studies in 2010 had brought the idea that work was beneficial for mental health, Zabkiewicz thought to research if jobs were mentally beneficial to poverty line single mothers. Those results concluded to be true; mothers’ rates of depression were significantly lower when one held a stable, long-term job.^[25] The likelihood of getting a full-time job decreases with certain factors. When these certain factors were surveyed in single moms they occurred at higher rates: co-inhabiting, college degree, and use of welfare.^[23] All of these factors are ones that the researchers, Brian Brown and Daniel Lichter, identified as contributing to single mothers’ poverty.

EMPLOYMENT

Employment opportunities are limited for women worldwide.^[26] The ability to materially control one’s environment by gaining equal access to work that is humanizing and allows for meaningful relationships with other workers is an essential capability.^[27] Employment is not only about financial independence, but about higher security through an established legal position, real world experience, deeply important for sheltered or shy women, and higher regard within the family, which gives women a better bargaining position. Though there has been major growth in women’s employment, the quality of the jobs still remains deeply unequal.^[28] Teenage motherhood is a factor that corresponds to poverty.

There are two kinds of employment: Formal and Informal. Formal employment is

government regulated and workers are insured a wage and certain rights. Informal employment takes place in small, unregistered enterprises. It is generally a large source of employment for women.^[28] The burden of informal care work falls predominantly on women, who work longer and harder in this role than men. This affects their ability to hold other jobs and change positions, the hours they can work, and their decision to give up work. However, women who have University degrees or other forms of higher learning tend to stay in their jobs even with caring responsibilities, which suggests that the human capital from this experience causes women to feel opportunity costs when they lose their employment.^[29] Having children has also historically affected women's choice to stay employed. While this "child-effect" has significantly decreased since the 1970s, women's employment is currently decreasing. This has less to do with child-rearing and more with a poor job market for all women, mothers and non-mothers alike.^[30]

EDUCATION

A major key to reducing women's poverty is to emphasize the importance of higher education.^[35] Basic education, gives the ability to make informed choices and have opportunities to achieve goals. This enables not only women to reduce household poverty,^[36] but as well increases children's chances of education,^[37] and enhances maternal health and freedom of movement.^[37] Although the world is making progress toward gender equality in education, approximately one quarter of girls in the developing world do not attend school.^[38] The strong gender discrimination and social hierarchies in these developing countries limit women's access to basic education.^[36]

Families that are poor and are living in rural areas of Africa will send their sons to school instead of their daughters for many different reasons. School fees will keep parents from sending their daughters to school because they are not deemed worthy of an education. Girls are also kept home to learn how to care for a family by doing chores, taking care of younger siblings, cooking and cleaning. Girls who are enrolled in school have a higher chance of dropping out compared to boys due to the chance of rape or sexual assault that could lead to an unwanted pregnancy.^[39] There are extremely high levels of claims of professional misconduct, usually in the terms of sexual favors by females for grades. Because of sexual harassment by students and lecturers, there is a large inequality of higher education for females.^[40]

HEALTH

Women in poverty have reduced access to health care services and resources.^[56] Being able to have good health, including reproductive health, be adequately nourished, and have proper shelter can make an enormous difference to their lives.^[57] Gender inequality in society prevents women from utilizing care services and therefore puts women at risk of poor health, nutrition, and severe diseases. Women in poverty are also more vulnerable to sexual violence and risk of HIV/AIDS, as they are less able to defend themselves from influential people who might sexually abuse them. HIV transmission adds to the stigma and social risk for women and girls.^[58] Other ailments such as malnutrition and parasite burden can weaken the mother and create a dangerous environment, making sex, birth, and maternal care riskier for poor women.^[59] In Korea poor health is a key factor in household poverty.^[60]

FORMS OF POVERTY

DECISION-MAKING POWER

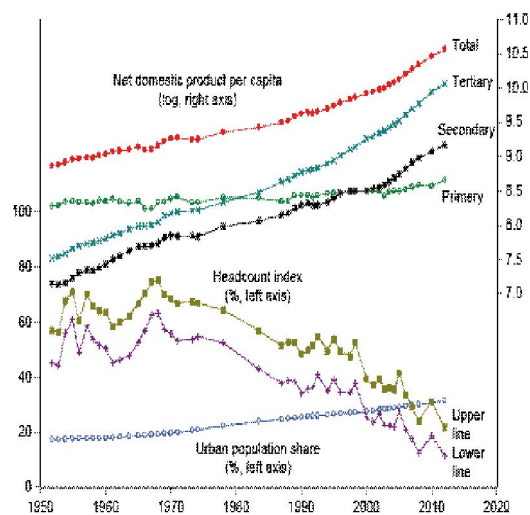
Decision-making power is central to the bargaining position of women within the household. It is how women and men make decisions that affect the entire household unit. However, women and men often have very different priorities when it comes to determining what is most important for the family. Factors that determine which member of the household has the most power in decision-making vary across cultures, but in most countries there is extreme gender inequality.^[64] Men of the household usually have the power to determine what choices are made towards women's health, their ability to visit friends and family, and household expenditures. The ability to make choices for their own health affects both women and children's health. How household expenditures are decided affects women and children's education, health, and well-being. As women's decision-making power increases, the welfare of their children and the family in general benefits. Women who achieve greater education are also more likely to worry about their children's survival, nutrition, and school attendance.^[28]

DISPARATE INCOME

Lack of income is a principal reason for women's risk of poverty. Income deprivation prevents women from attaining resources and converting their monetary resources into socioeconomic status. Not only does higher income allow greater access to job skills; obtaining more job skills raises income as well. As women earn less income than men, and struggle to access public benefits. They are deprived of basic education and health care, which eventually becomes a cycle to debilitate women's ability to earn higher income.^[65]

LACK OF ASSETS

According to Martha Nussbaum,^[57] one central human functional capability is being able to hold property of both land and movable goods. In various nations, women are not full equals under the law, which means they do not have the same property rights as men; the rights to make a contract; or the rights of association, mobility, and religious liberty.^[57] Assets are primarily owned by husbands or are used for household production or consumption, neither of which help women with loan repayments. In order to refund their loans, women are usually required to undergo the 'disempowering' process of having to work harder as wage laborers, while also encountering a growing gendered resource divide at the domestic level.^[66] One of the major factors influencing women to greater poverty are the limited opportunities, capabilities, and empowerment in terms of access to and control over production resources of land, labor, human capital assets including education and health, and social capital assets such as participation at various levels, legal rights, and protection.^[67]



MEASURES OF POVERTY

An important aspect of analyzing the feminization of poverty is the understanding of how it is measured. It is inaccurate to assume that income is the only deprivation that affects women's poverty. To examine the issue from a multidimensional perspective, there must first be accurate and indices available for policy makers interested in gender empowerment.^[3] Often aggregate indices are criticized for their concentration on monetary issues, especially when data on women's income is sparse and groups women into one large, undifferentiated mass.^[2] Three indexes often examined are Gender-related Development Index, Gender Empowerment Measure, and Human Poverty Index. The first two are gendered- indices, in that they specifically gather data on women to evaluate gender inequalities,^[3] and are useful in understanding disparities in gender opportunities and choices.^[3] HP', however, focuses on deprivation measures rather than income measures.^[3] GDI adjusts the Human Development Index in three ways:

- Shows longevity, or life-expectancy of females and males
- Education or knowledge
- Decent standard of living^[2]

The aim of this index is to rank countries according to both their absolute level of human development and relative scores on gender equality. Although this index has increased government attention to gender inequality and development, its three measures have often been criticized for neglecting important aspects. Its relevance, however, continues to be integral to the understanding of the feminization of poverty, as countries with lower scores may then be then stimulated to focus on policies to assess and reduce gender

disparities.^[74] GEM measures female political and income opportunities through:

- Analyzing how many seats of government are occupied by women
- Proportion of management positions occupied by women
- Female share of jobs
- Estimated female to male income ratio^[2]

HPI is a multidimensional, non-income-based approach. It takes into consideration four dimensions:

- Survival
- Knowledge
- Decent standard of living
- Social participation

This index is useful in understanding and illuminating the differences between human poverty (which focuses on the denial of basic rights, such as dignity and freedom) and income poverty. For example, despite the U.S.'s high income stability, it is also ranked among the highest developed nations in human poverty.^[3] In her article, "Towards a Gendered Human Poverty Measure", Elizabeth Durbin critiques HPI and expands on the possibility of a gender-sensitive index.

INDIA

The poverty that women experience in India is known as human poverty, or issues of inadequate food, housing, education, healthcare, sanitation, poor developmental policies, and more.^[97] Poverty has been prevalent in India for many years, but there was a noticeable increase after globalization in 1991 when the International Monetary Fund instilled a structural adjustment program (SAP) in order to give India a loan. Large

amounts of capital flowed into the country but also led to the exploitation of the Indian market, particularly of women for their cheap labor. This reduced their opportunities for education and escape from the poverty trap.^[97]

The Indian Constitution has proclaimed that all citizens have equal rights, but this is not always practiced by all Indians.^[98] Sex-selective abortion is a wide phenomenon in India in which males are preferentially selected. In order to get married, it is normal to see the girl's family paying dowry to the male's family. This leads to more sex-selective abortion as females are more costly for the family, and less focus on female development.^[99]

HOMELIFE

Women are restricted in India due to a heavy dependency of social status on female appearance and activity around the home. Poor behavior on their part results in lower social status and shame for the male head of the family.^[100] Women are expected to maintain the household with a strict schedule. Husbands often move to the city to find work and leave their wife as the primary earner in their absence. Women in these situations may resort to using favors or borrowing money in order to survive, which they must later return in cash with interest. Young girls are especially vulnerable to prostitution or bribing as a form of repayment. Competition amongst women around water, food, and employment is also prevalent, especially in urban slums.^[98]

EMPLOYMENT

The expectation for Indian women is to be the sole care taker and maintainer of the home.^[97] If women leave their children and work, they are often left in the hands of a poor care taker (possibly the eldest daughter) and don't get enough resources for development.^[101] In many

areas working outside of the home is seen as symbolic of having low status. Upper-class women have similar social restrictions, although lower class females frequently have a larger necessity of the added income than upper class females.^[100] Men tend to send money back to extended family, whereas money that a woman makes goes to her husband. This reduces the incentive of the family to urge their daughter to find work as they wouldn't receive money but would face shame in society.^[102]

Conceptual barriers prevent women from being accepted as equally paid and equally able laborers.^[98] In many ways women are seen as excess reserve labor and get pushed into roles that are known as being dirty, unorganized, arduous, and underdeveloped. They are hurt by themechanization of industries and while self-employment is a viable option, there is always a large risk of failure and exploitation.^[98]

HEALTHCARE

Healthcare is difficult to access for women, particularly elderly women. Public clinics are overcrowded, understaffed, and have high transportation costs, while private clinics are too expensive without insurance.^{[103][104]} Females are more likely to get ill than males although males receive medical advice with higher frequency.^[99] Women frequently feel as if they are a burden to their husband or son when they get sick and require money to purchase the correct medicines. Some believe that their symptoms are not serious or important enough to spend money on.^[104] When women do receive some form of care, many times medical providers are biased against them and are partial to treating males over females.^{[98][99]} Many mothers also die during childbirth or pregnancy as they suffer from malnutrition and anemia. Over

50% of women in the National Family Health Surveys were anemic.^[105]

EDUCATION

Effective policies to aid in expanding female education aren't productively enforced by the Government of India. Data from the 2001 census showed that primary school completion rates were around 62% for males and 40% for females.^[98] Teenage girls are generally taught how to care for their siblings and cook food and not taught math or science.^[98] Some families may believe men to be more qualified than women to get a higher paying job. In many instances this inequality between male and female education leads to child marriage, teenage pregnancies, and a male dominated household.^[97] Evidence suggests that educating girls results in reduced fertility, due to an urge to work and pursue higher social status. This lessens the financial burden on families.^[101]

POLICIES

CONDITIONAL CASH TRANSFER

Conditional cash transfer is a possible policy for addressing current and intergenerational poverty where poor women play a central role. Women in the role as mothers are given the additional work burdens imposed. Conditional cash transfers are not ideal for addressing single-mother poverty.

MICROCREDIT

Microcredit can be a potential policy for assisting poor women in developing countries. Microcredit is a tool design to hopefully alleviate poverty given that women living in developing countries have very few resources and connections for survival due to not having a solid financial foundation.

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CONCEPT AND PRACTICE OF SOCIAL EXCLUSION IN INDIA

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Abstract

Social exclusion is a form of discrimination. In India, social exclusion occurs on the basis of identities including caste, ethnicity, religion, gender and disability. In India, social exclusion is the denial of the basic welfare rights which provide citizens positive freedom to participate in the social and economic life. In India social exclusion is practiced on the basis of caste where a group of people are being excluded or denied their rights and opportunities which the majority enjoys. It refers to the exclusion of groups of people from accessing normal essentials or taken for granted by others in society due to their belonging to a certain social class, category or group. It occurs when people are wholly or partially excluded from participating in the economic, social and political life of their community. Social inclusion is defined as the process of improving the terms of participation in society for people who are disadvantaged on the basis of age, sex, disability, race, ethnicity, origin, religion, or economic or other status, through enhanced opportunities, access to resources, voice and respect for rights. Both the state and society are implicated in different forms of social exclusion. Much of the responsibility for not only the persistence but also extension of such social inequities and deprivations in our society may be traced largely to the inability or failure of the state in meeting its constitutional obligations. Thus, social inclusion is both a process and a goal. In

the present paper, it is concluded that to promote social inclusion, there is an urgent demand to tackle social exclusion by removing barriers to people's participation in society, as well as by taking active inclusionary steps to facilitate such participation.

Key words: Social exclusion, Deep Exclusion, Social Inclusion, Poverty

Introduction

The concept of 'social exclusion' covers a wide variety of social discriminations, deprivations, and denials of equal social opportunities to different groups or sections of society. It covers far more than the exclusions rooted in India's historical divisions on lines of caste, religion, and gender; it includes discrimination against minorities, Dalits, tribals, widows, sex-workers, migrants, nomadic tribes, etc. Exclusion affects the communities displaced by development projects or business projects, the slum-dwellers, the poor, or homeless, the child labourers, the street children, women, people belonged to low profile.

The basic problem lies, of course, in the structural arrangements in our society, which tend to determine how the state's largely non-inclusive institutions and processes would operate. When governance is poor and the state backtracks from its presumed obligations in the social sector, it is the most vulnerable sections such as the poor and the low caste that are most adversely affected and disabled.¹

Social inclusion

Social inclusion is defined as the process of improving the terms of participation in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights. Social inclusion is the process of improving the terms for individuals and groups to take part in society” and “The process of improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society.

Social exclusion and poverty

Social exclusion as a concept has some characteristics as it involves culturally-defined social categories, with associated cultural perceptions, values and norms that shape social interaction. It is embedded in social relations. It also affects people’s rights and entitlements, denying them the opportunities they need to attain and maintain a universally acceptable standard of living and to fulfill their potential.

Social exclusion has an undeniable impact on the poverty status of socially excluded communities. Those who belong to socially excluded groups are not affected by a lack of resources ‘just like’ the rest of the poor. They face particular discrimination in gaining access to these resources. For example, there may be a clean water pump in a village but those who are socially excluded may not be allowed access to it. Because social exclusion locks people out of the benefits of development, denying them opportunities, choices and a voice to claim their rights, it causes greater levels of poverty.

Degrees of social exclusion

Social exclusion occurs to different degrees. Alternatively it can take the form of

selective inclusion, where socially excluded groups receive differential treatment. Social exclusion describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state.

Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole”²

Deep exclusion

The term ‘Deep exclusion’ was introduced into the conceptual field by David Miliband, who argued in March 2005 that “social exclusion exists in wide, deep and concentrated forms, and it is important not to confuse them”³. ‘Wide exclusion’ refers to those deprived on a single indicator. ‘Deep exclusion’ refers to those who are excluded on multiple counts, while ‘concentrated exclusion’ refers to the concentration of problems in particular geographical areas. “Here we get closer to a more recognizable definition of social exclusion reflecting the most disadvantaged in society”⁴

Deep exclusion refers to exclusion across more than one domain or dimension of disadvantage, resulting in severe negative consequences for quality of life, well-being and future life chances.⁵

Deep exclusion thus emphasizes the issue of multiple and severe disadvantage. Miliband’s (2006) examples of multiple deprivation

are struggling with basic skills and long-term unemployed a child in poverty, in poor housing, with a parent suffering mental illness, homeless, on drugs, without skills, and without family.

Participation may be hindered when people lack access to material resources, including income, employment, land and housing, or to such services as education and health care - essential foundations of well-being that are captured in Agenda 2030.⁶ Yet participation is also limited when people cannot exercise their voice or interact with each other, and when their rights and dignity are not accorded equal respect and protection. Thus social exclusion entails not only material deprivation but also lack of agency or control over important decisions as well as feelings of alienation and inferiority. In nearly all countries, to varying degrees, age, sex, disability, race, ethnicity, religion, migration status, socioeconomic status, place of residence, and sexual orientation and gender identity have been grounds for social exclusion over time. The term social exclusion was used for the first time by former French Secretary of State for Social Action, René Lenoir (1974), to refer to the situation of certain groups of people “the mentally and the physically handicapped, suicidal people, aged invalids, abused children, drug addicts, delinquents, single parents, multi-problem households, marginal, asocial persons, and other ‘social misfits’” whom he estimated to comprise one tenth of the population.

The majority of a population work in informal and insecure employment, lack social protection coverage or do not complete secondary education, standards of normality as benchmarks of inclusion or exclusion are not what are aspired to. Yet, in Sen’s (2000) view, the concept and its focus on relational features has led to richer

analysis of processes that result in poverty and capability deprivation, many aspects of which are common across regions even at different levels of development. Issues related to the status, segregation and disempowerment of migrants, for instance, affect a growing number of countries “developed and developing.

Poverty is an outcome, while social exclusion is both an outcome and a process. Poverty and exclusion need not go hand in hand; not all socially excluded groups are economically disadvantaged. People are often excluded due to a disability or because of their sexual orientation, for instance, without necessarily living in poverty. Levitas and others (2007) observed: “Many of the attempts to define social exclusion distinguish it from poverty... on the basis of its multi-dimensional, relational and dynamic character”.⁷ Indeed, whereas poverty is most commonly defined in monetary terms, social exclusion takes a more holistic view of human development.

The Copenhagen World Summit for Social Development, defines poverty in ways that incorporate social exclusion: Lack of income and productive resources to ensure sustainable livelihoods; hunger and malnutrition; ill-health; limited or lack of access to services; increased morbidity from illness; homelessness and inadequate housing; unsafe environments and social discrimination and exclusion. It is also characterized by lack of participation in decision-making and in civil, social and cultural life.⁸

Individuals, families and groups can be said to be in poverty when they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least are widely encouraged and approved, in the societies

to which they belong. Their resources are so seriously below those commanded by the average individual or family that they are, in effect, excluded from ordinary living patterns, customs and activities.⁹

Poverty is always a debatable topic for the development factor that has high interaction with social exclusion. About one-third of world's poor population lives in India. More than two-fifths of Indian population lives in absolute poverty. India has undergone significant economic transformation after 1991, but fruit of this growth has not trickled down equally amongst all. Most studies show that policy implementation to alleviate the poverty lacks in effective and optimum intervention and improvement of social exclusion in India.¹⁰

People are excluded from many domains of life “social, economic, political, civic and spatial” and the salience of each domain depends strongly on the country and local contexts as well as on the stage of a person's life course. That is to say, the concepts of social inclusion and social exclusion are multidimensional and context dependent.

Social exclusion and major global trends

It is clear that the extent of social exclusion and the groups affected by it vary by context and over time. Historically, exclusion has sometimes been condoned and institutionalized by government, religious, community or other authorities. At other times, it has persisted unsanctioned among members of society in subtle, insidious ways. Even where racism and other forms of prejudice have been formally redressed, their legacies may continue to adversely affect the well-being of excluded groups.

India is one of the world's fastest growing economies but human development has not kept pace with economic growth.¹¹ The Country ranks 129 out of 189 countries in the 2016 Human Development Report¹². India also ranks 127 out of 155 countries in the 2017 global Gender Inequality Index. But as per 2020 HDI Index, out of 189 countries, India has ranked 131¹³ on the Human Development Index 2020 prepared by the United Nations Development Programme (UNDP)

Deeply entrenched caste-based and gender inequalities have further economically excluded millions, particularly those from rural areas. Children from rural areas, slums and urban poor families, scheduled castes, tribal communities and other disadvantaged populations suffer from multiple deprivations related to poverty, malnutrition, access to quality health services, child marriage, poor school attendance, low learning outcomes, lack of sanitation facilities, hygiene, and access to improved water.

Disparities are also seen in the provision of and access to basic services in rural and urban areas. Children from rural areas are more likely to die before completing age five than those living in urban areas. Children in states with high levels of deprivation and conflict are more vulnerable than those in states with stronger governance systems.

Over 65.5 million urban dwellers living in urban slums have poor housing conditions and limited access to services such as sanitation, schools and health clinics. The share of the child budget in the national budget, too, ¹⁴(3.29%- Union Budget 2019- 20) has never been over five per cent, and even this disproportionately in favour of education schemes.

Scheduled Tribes bear the highest burden of child stunting in India. Nearly 45 per cent of Scheduled Tribes in rural areas remain below the poverty line, compared to 25 per cent in all other groups.

Poverty and inequality have long been the dominant categories to describe people's living conditions and they continue to reflect significant problem in any society.¹⁵

Poverty and Social Exclusion in India focuses on social exclusion, which has its roots in India's historical divisions along lines of caste, tribe, and the excluded sex, that is, women. These inequalities are more structural in nature and have kept entire groups trapped, unable to take advantage of opportunities that economic growth offers. Culturally rooted systems perpetuate inequality, and, rather than a culture of poverty that afflicts disadvantaged groups, it is, in fact, these inequality traps that prevent these groups from breaking out. Combining rigorous quantitative research with a discussion of these underlying processes, this book finds that exclusion can be explained by inequality in opportunities, inequality in access to markets, and inequality in voice and agency.

The concept of social exclusion is seen as covering a remarkably wide range of social and economic problems. It is much graver than just being in poverty, a definite violation of basic human rights. Social exclusion (or marginalization) is a social disadvantage and relegation to the fringe of society, a social phenomenon by which the minority or sub-group is excluded.¹⁶ maintains that social exclusion captures "an important dimension of the experience of certain groups of being somehow 'set apart' or 'locked out' of participation in social life".

Social exclusion is a multi-dimensional concept and varied dimensions in which people are excluded can be – livelihood, security, employment, income, property, housing, health, education, skills, and cultural capital, citizenship and legal equality, democratic participation, public goods, family and sociability, humanity, respect, fulfillment and understanding Sustainable Development Goals (SDG), tipped as 'Agenda 2030', are envisaged to address the inequality and crippling conditions existing in the society that put certain social groups into disadvantage and margins. It is a commitment to create a just and egalitarian society.

Causes and forms of social exclusion

Political exclusion can include the denial of citizenship rights such as political participation and the right to organise, and also of personal security, the rule of law, freedom of expression and equality of opportunity. Bhalla and Lapeyre (1997: 420) argue that political exclusion also involves the notion that the state, which grants basic rights and civil liberties, is not a neutral agency but a vehicle of a society's dominant classes, and may thus discriminate between social groups.¹⁷ Economic exclusion includes lack of access to labour markets, credit and other forms of 'capital assets'. Social exclusion may take the form of discrimination along a number of dimensions including gender, ethnicity and age, which reduce the opportunity for such groups to gain access to social services and limits their participation in the labour market. Cultural exclusion refers to the extent to which diverse values, norms and ways of living are accepted and respected.

These relationships are interconnected and overlapping, and given the complexity of

influences on individuals, it is impossible to identify a single specific cause in the context of social exclusion. People may be excluded because of deliberate action on the part of others (e.g. discrimination by employers); as a result of processes in society which do not involve deliberate action; or even by choice. However, more generally, the causes of social exclusion that lead to poverty, suffering and sometimes death can be attributed to the operations of unequal power relations.

The concepts of social exclusion and inequality are closely linked. Unequal societies in which certain groups are discriminated against can lead to exclusion. Likewise, social exclusion involves inequality. Unlike vertical inequalities, which focus on individuals, horizontal inequalities concern inequalities between groups, as does social exclusion. Both horizontal inequalities and social exclusion are multidimensional, encompassing social, economic and political forms of exclusion. However, horizontal inequalities are not always severe enough to lead to a situation defined as social exclusion.

The socially excluded groups deprived of livelihood, secure employment, income, property, credit, or land, Housing, minimal consumption levels, education, skills, and cultural capital the welfare state, Citizenship and legal equality, democratic participation, respect, fulfilment and understanding.

Social justice

Social justice is based on the concepts of human rights and equality; and can be defined as “the way in which human rights are manifested in the everyday lives of people at every level of society”. Social justice denotes the equal treatment

of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. The Preamble to the Indian Constitution declares social justice to be one of the objectives of the Constitution, to be achieved through various provisions in the constitution, the most important being Directive Principles of State Policy.

The impact of social exclusion

The existence of social exclusion makes it difficult to achieve particular social objectives, such as reducing poverty and malnutrition, because there are often hidden barriers to reaching those who are socially excluded. Social exclusion also generally involves exclusion in more than one dimension, and these can reinforce each other. For example, a combination of economic and educational exclusion makes it more difficult to advance on either front.

Social exclusion can lead to and result from disparities in income distribution, with the wealthiest segments of a country's population receiving the greatest proportion of its national income. Income inequality arises from inequities in the distribution of assets such as land, credit and education. Social exclusion also generally involves exclusion in more than one dimension, and these can reinforce each other. For example, a combination of economic and educational exclusion makes it more difficult to advance on either front.

Conclusion

The existence of social exclusion makes it difficult to achieve particular social objectives,

such as reducing poverty and malnutrition, because there are often hidden barriers to reaching those who are socially excluded. Social exclusion analysis can help to identify which groups are being denied access to their rights, and which actors or organisations are blocking their access. A social exclusion analysis is useful even when rights are not on the agenda, because it can help focus attention on those within society who are denied access to resources, institutions or decision-making processes. Social exclusion therefore also links to development agendas focusing on citizenship, participation, democratisation and accountability.

Social exclusion addresses the political nature of deprivation, in that it examines the links between people's lack of citizenship status and their levels of poverty. Citizenship is centred on the capability of exercising individual and collective rights, and inequalities in this capability can generate a social hierarchy, made up of first- and second-class citizens. This often means that not all individuals are equal before the law, and that they do not all have the same access to public goods supplied by the state. Political aspects of exclusion can include the lack of political rights, such as political participation and the right to organise; alienation from or lack of confidence in political processes; and lack of freedom of expression and equality of opportunity. Policies and initiatives to reduce horizontal inequalities and social exclusion can be quite similar; both take a multidimensional approach and generally target groups rather than individuals. Both are also concerned with the responsibility of richer groups in bringing about social exclusion/ horizontal inequality, and are conscious of the need to address policies towards richer as well as

poorer people to reduce social exclusion/ horizontal inequality.

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KIRAN DESAI'S *INHERITANCE OF LOSS*: A COMMENT ON INTERRELATION BETWEEN GLOBALIZATION ISSUES AND POVERTY

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Abstract:

Kiran Desai, in her Award -winning novel *Inheritance of Loss*, highlights the plight of people in Kalimpong, near Darjeeling in India on account of Globalization trends that have overtaken the world today. She touches upon issues of poverty, migration, illegal immigrants, diaspora, grafting of new identities as well as political and social abuses that have shaped the regions' history. According to Jane Collier and Milt Thomas, *Avowal* and *Ascription* are properties of cultural Identity. In *Inheritance of Loss*, we see evidences of the dual effects of the ethnography of communication and social construction. Also, Desai takes a leaf from other famed postcolonial writers when she uses theme of the failed popular revolt in the novel. She depicts double marginalization of women caught in the cross fire of politics and uses solitude as a refrain throughout the novel in order to highlight the loss of the generations struggling in the aftermaths of postcolonialism.

Key words: Globalization, Avowal, Ascription, Postcolonialism

Globalization, as a phenomenon, has long made inroads in every realm of life. Its impact too has been felt on multiple facets of humanity. Kiran Desai, in her award winning novel *Inheritance of Loss* has thrown light on ways in which Globalization has changed quality of life in small town Kalimpong, near Darjeeling in India. It shows

how it has influenced people on the fringes and in a way, may be said to have breathed life to the Nepali unrest and struggle for Independence that followed. An examination of *The Inheritance of Loss* indicates that her narrative strategy allows her as a author not only to expose the political and social abuses that have shaped the regions' history but also to unveil the colonial baggage transmitted across generations, grafting new identities over past identities in the globalised world today. Desai intersperses her recollections of what has happened recently with accounts from a more distant past, and she situates these experiences into surroundings that are depicted with a scientific accuracy and adorned in masterly language that takes on the issues with purposeful strides. In *The Inheritance of Loss*, she intertwines several internationally relevant issues such as globalization, racism and immigrant problems in to the texture of the narrative. An imputed transcultural shift is also written into the very fabric of the text of Desai's narrative. Across the entire text, in what might be called, at least for the non-Hindi reader, a deliberate "foreignising" strategy, is incorporated a large number of Hindi terms, mostly italicised. Entire sentences like '*Wahe Guruji Ka Khalsa, Wahe Guruji Ki Fateh*' with religious connotation, hindi words like chhang, intezaam, haveli, murdabad, churan, ber, jamun etc and some slangs are used. The reader is thus left in no doubt as to the cultural provenance

of the text, even despite the overarching role of English as its matricial language. Often, she accentuates her narrative with personal opinions even as the story unfolds to reveal the twists and turns in the lives of her characters. The shift in point of view and in time is accompanied with abrupt changes in the printed form of the novel, which is a collage of italics, capitals, lists, diary writing and changing font sizes.

In *The Inheritance of Loss*, Desai records graphically the impact of globalization on 'Communication processes' which underlie the basic texture of the society. Although she juxtaposes the lives of her fictional characters with real people and events, she also uses the lives of her protagonists to explore a range of issues, including colonialism, conflicting notions of loyalty and allegiance, and how these shape identities. Most importantly, she shows how *Avowal* and *Ascription*, properties of cultural Identity put forth by Jane Collier and Milt Thomas as an assimilation of their understanding of the dual effects of the ethnography of communication and social construction, has a continuous presence in the novel. While *Avowal* refers to how individuals communicate themselves, *Ascription* refers to how individuals are perceived by others. Thus, when Jemubhai goes abroad, he shifts his priorities to include English mannerisms and way of life while unlearning Indian ways depicting the process of *Avowal*. The metamorphosis is so complete that the reader is able to contrast clearly the traits displayed by him on the eve of his departure to England with those on his return inscribing the process of *Ascription*. We find many other instances of *Avowal* and *Ascription* in the novel at different points of time. Gyan's love for Sai was an *Avowal* that is seen in contrast to two different *Ascriptions* when his love is seen in

conflict with his loyalty to the Indian-Nepali insurgency movement and in course of time it is further seen to be replaced by loyalty to his family in the form of professed respect for his grandmother. Budhoo, the Nepali watchman professed to owe his allegiance to Lola and Noni and Mon Ami. However, his *Avowal* led to contradictory *Ascriptions* when he parted ways with them as the Nepali movement gathered momentum. Even Biju's *Avowals*— his romance with radical hinduism and desire for purity may be construed as contradictory *Ascriptions* when his move is seen as reactionary to Saeed Saeed's dedicated practise of Islam. The conflicting sets of *Avowal* and *Ascriptions* sets in the novel, loss of loyalty and trust which perhaps sows the seeds of dissension and superimposes a meaninglessness in the lives of the characters.

With globalization having contracted the world, Desai in the novel seriously tries to examine the motivation of Indians who went to European countries. Jemubhai went to England for higher studies, while his daughter went to Russia with her husband as she perceived themselves to be qualified for a space career oriented job. The cook's son Biju reached America as he hoped to overcome his poverty in the land of plenty. Lola's Daughter Pixie went to England and Mrs Sen's daughter Mun Mun was in America so that the mothers could capitalize on their success and feel secure in a false state of perceived uplifted status. If we were to try and surmise some commonness amidst all these diverse instances, perhaps, 'the desire to possess' may be said to be at the crux of the issue. However, intriguingly, while monetary or career considerations were primarily the main reason behind the decision of several Indian natives to go to foreign land, at the same time, they were welcomed by the affluent west. On

further examination, it is evident that behind this acceptance of mass infiltration from other lands, the West must have permitted the same to fulfill their own selfish goals. Desai takes us to the beginnings of this process. She points out that the British army recruited the first generation of Gyan's ancestor for two such ulterior motives. Firstly, the youth was strong and willing to swear allegiance to the queen. Secondly, they exploited the cheap labour made available by the helplessness of successive members of the second generation while professing to recruit them on sympathy grounds. Desai says

"...all Gyan's great-grandfather did was march for many prosperous years, and he acquired a wife and three sons. But then they sent him to Mesopotamia where Turkish bullets made a sieve of his heart and he leaked to death on the battlefield. As a kindness to the family, that they might not lose their income, the army employed his eldest son... Indian soldiers fought in Burma, in Gibraltar, in Egypt, in Italy. Two months short of his twenty third birthday, in 1943, the spindly soldier was killed in Burma, shakily defending the British against the Japanese. His brother was offered a job and this boy died, too, in Italy, outside Florence, not fighting at all, but making jam from apricots for the major of the battalion in a villa housing British troops...and then, they were bombed-" (Desai: 2006: 42)

While this points fingers at the loss of the ability of Indians to take moral decisions in the face of poverty, Desai suggests that they become dis-empowered figures, moved involuntarily by the impersonal forces of colonial history.

Desai has drawn attention to another form of subdued colonialism through her characters- the judge, Sai, Sai's parents, Noni, Lola and MunMun. She argues that globalization leads to the creation of a class that read Jane Austen, could speak no language but English and pidgin Hindi, could not eat with their hands, never chewed paan, considered applying oil to hair as a vulgar practise and ate English vegetables while looking down upon the Indian counterpart. The loss in Indianness, in most educated Indians, was counterbalanced by development of English taste, having been shaped by them unconsciously. As Gyan surmises about this class, "-you did not fall, you mystically rose" (Desai: 2006:177). Those not having the facility of this education for the privileged class like Gyan, the cook and Biju were 'still unformed, damp, malleable mud'. Thus, the image partially encapsulates the colonial experience which makes loss mandatory to celebrate the new.

Desai points out that the old way of living in India were determined on the basis of religious principles. However, with the advent of globalization, the ability of the system, society and religion to vindicate the criminal failed miserably and these criminals forged a connection with the wronged to repeatedly punish the wronged:

There was no system to soothe the unfairness of things; justice was without scope; it might snag the stealer of chickens, but great evasive crimes would have to be dismissed because, if identified and netted, they would bring down the entire structure of so-called civilization. For crimes that took place in the monstrous dealings between nations, for crimes that took

place in those intimate spaces between two people without a witness, for these crimes the guilty would never pay. There was no religion and no government that would relieve the hell. (Desai: 2006:200)

Desai coerces us to recognize that all people can be traced back to histories of displacement and migration. She brings about the realization that not only does the present bear scars of one's experiences, but so do past memories. Jemubhai asserts '*time passes, things change*' (Desai: 2006: 208). He also does not believe that things in the past remained unchanged. He speaks with conviction as he says, "*The present changes the past. Looking back you do not find what you left behind...*" (Desai: 2006: 208). The relationship between the past and the present is further complicated by Desai's insistence on revealing human inadequacies which irretrievably link the present to the past.

....he was forced to confront the fact that he had tolerated certain artificial constructs to uphold his existence. When you build on lies, you build strong and solid. It was the truth that undid you. He couldn't knock down the lies or else the past would crumble, and therefore the present.. (Desai: 2006: 210)

Even the future is tangled in the mesh of the past and the present. Desai takes on the dreams of a nation seeped in exclusion to form a grand imagery of a life of inclusion resting on clutches of fate and hope for the future.

Ashes have no weight, they tell no secrets, they rise too lightly for guilt: too lightly for gravity, they float upward and, thankfully, disappeared.

These years were blurry for many, and when they came out of them, exhausted, the whole world

had changed, there were gaps in everything- what had happened in their own families, what had happened elsewhere, what filth had occurred like an epidemic everywhere in a world that was now full of unmarked graves- they didn't look, because they couldn't afford to examine the past. They had to grasp the future with everything they had. (Desai: 2006: 308)

The cook shows great expectations of his son Biju, who he thinks will be the means through whom fate will usher in miraculous changes to his mundane life. In fact hope for the future is superimposed over past miseries. Similarly, Jemubhai believed that Sai, his granddaughter whom he didn't hate was the only miracle fate had thrown his way to enable him to eradicate his guilt over the past. "*Sai had arrived so many years later, and though he had never properly admitted the fact to himself, he knew he hoped an unacknowledged system of justice was beginning to erase his debts.*" (Desai: 2006: 308)

While dramatizing both the India-Nepali insurgency in the mountains as well as Biju's continuous interaction with life in different parts of the United States, Desai clearly makes use of her biculturalism to draw insights into the changes that were necessitated with each move made by the Indians. She is keenly aware of the pattern of life in particular locales in respective nations as well as the attitudes toward it in the minds of those who mentally or physically distance themselves from this pattern, thus blurring the boundary between the two. She suggests that these places are solitary and that the environment itself had a forbidding aura about itself.

All day, the colors had been those of dusk, mist moving like a water creature across the great flanks of mountains possessed of ocean shadows

and depths. Briefly visible above the vapor, Kanchenjunga was a far peak whittled out of ice, gathering the last of the light, a plume of snow blown high by the storms at its summit. (Desai: 2006: 1)

At another site, it is Biju painting a gloomy picture of New Jersey.

He walked to where the green ran out into a tail of pilings and where men like himself often sat on the rocks and looked out onto a dull stretch of New Jersey. Peculiar boats went by: garbage barges, pug-nosed tug-boats with their snoots pushing big-bottomed coal carriers; others whose purpose was not obvious- all rusty cranes, cogs, black smoke flaring out (Desai: 2006: 82)

While, for both Jemubhai and Biju, their home regions were a source of personal identity, their displacement to a place that was outside the national cultural sphere contributed to their sense of isolation. Desai focuses on the further deepening in the sense of isolation by the compartmentalization between places and people as places fail to register the imprint signs of human presence on them. In Kalimpong, neither was the local language, Nepali learnt by the high class elite inhabitants, nor was the local produce eaten by them. They tried to cohabit with the locals by accentuating their foreignness and attempted to profess superiority by flaunting English goods and English mannerisms imbibed by educated Indians as a direct consequence of colonialism. “*Magpie things gleaned from a romantic version of the West and a fanciful version of the East that contained power enough to maintain dignity across the rotten offences between nations.*” (Desai: 2006: 238) This observation of life through rose-coloured lens obscured their ability to appreciate the position of the locals. In fact, most

of the ordinary Nepali inhabitants found themselves engaged as servants by this class. The Nepalis resented the usage of their natural resources to fill the pockets of foreigners. It is this perceived unfairness, Desai tells us, that led to the formation of the Gorkha National Liberation Front, with their demand for Gorkhaland where they would run their own affairs in their own language. She emphatically links the encroachment of Government jobs, professional jobs and commercial ownership of tea gardens to the desolation and desperate attempts by the Nepalis. She is just as insistent in exposing the colonial nostalgia prevailing in the minds of the educated middle class while the Nepalis and the other locals seem to be leading parallel lives with no ‘*doubleness or self-consciousness*’. Gyan sums up the view of the locals when he says: “*You are like slaves, that’s what you are, running after the west, embarrassing yourself.*” (Desai: 2006: 163) He sums up saying, “*Don’t you know, these people you copy like a copycat, THEY DON’T WANT YOU!!!!*” (Desai: 2006: 164)

Desai takes a leaf from other famed postcolonial writers when she uses theme of the failed popular revolt. Like the banana workers’ strike in Gabriel García Márquez’s *One Hundred Years of Solitude* and the dispossessed settler’s fight at Morichjhapi in Amitav Ghosh’s *The Hungry Tide*, she, too, deals with an Indo-Nepali insurgency in *The Inheritance of Loss*. She generates the sympathy of the readers for the Nepalis and their cause and then proceeds to haunt us with the imagery of violence and lost lives. “*This was how history moved, the slow build, the quick burn, and in an incoherence, the leaping both backward and forward, swallowing the young into old hate. The space between life and*

death, in the end, too small to measure.” (Desai: 2006: 276)

Desai does not fail to depict the double marginalization of women caught in the cross fire of politics. Firstly, being amongst the few of the rich in Kalimpong, Lola and Noni found that the wealth that protected them like a blanket was the very thing that left them exposed and due to the statistic of difference in their affluence, they would pay the debt that should be shared with others over many generations. Secondly, Lola is ridiculed for her loss of sexuality due to aging. *“A raja must have many queens. I have four, but would you, dear Aunty, would you like to be the fifth?.....And you know, you won't be bearing me any sons at your age so I will expect a big dowry. And you're not much to look at, nothing up....nothing down.....”* (Desai: 2006: 244)

Moreover, she exposes the sufferings of middle class women in the personalized spaces of their homes. Here, too, she is exposed to the three fold sufferings : marital rape, domestic violence and loss of dignity. Jemubhai's wife is made a scapegoat of, by her husband to vent his fury at the alien world which stripped him of his identity and condemned him to a life of solitude. While Jemubhai is able to live with dignity aided by his false constructs, she is denied these and is subjected to untold physical abuses and humiliation at the hands of her husband. For the poor woman, such as the wife of the Lepcha who was caught, tortured and blinded by the police, life is unkind many times over. First, she suffers the pangs of poverty, then the atrocities of the police and finally the callousness of the society, so that she becomes the embodiment of horror.

Politics of the movement which began as an attempt to rationalise and beget justice

slowly led to a new form of power struggle. It revealed hitherto repressed desire of the minority to separate the powerful faction amongst them on the other side. *“They, the unimportant shoals of a minority population, the small powerless numbers that might be caught up in either net, wanted to put the Bengalis on the other side of the argument from themselves, delineate them as the enemy.”* (Desai: 2006: 279) ‘Land’ was being grabbed and little shrines were built on it so that *“no matter what, into eternity, no official- police, government, nobody – would dare dispute the legitimacy of the landgrab.”* (280) Besides, they used the opportunity to tap *‘phone lines, water pipes, electric lines in jumbles of illegal connections.’* (Desai: 2006: 280)

The Poor suffered the most in the unlawful conditions creating conducive grounds to breed hatred. *“It was the impoverished who walked the line so thin it was questionable if it existed, an imaginary line between the insurgents and the law, between being robbed and being hunted by the police as scapegoats for the crimes of others. They were hungries”* (Desai: 2006: 282)

Desai uses solitude as a refrain throughout the novel in order to highlight the loss of the generations struggling in the realm of postcolonialism. Jemubhai, his wife, the cook, Sai, Biju, Gyan, Lola and Noni are all engulfed by solitude which changes their perspective of life.

“No human had ever seen an adult giant squid alive,...., theirs was a solitude so profound they might never encounter another of their tribe”. (Desai: 2006: 2)

The crux of the novel thus lies in Desai's conviction that the lost human faith has to be reclaimed, ‘possessed’ once again. She firmly

asserts, "...truth was apparent. All you needed to do was to reach out and pluck it." (Desai: 2006: 324)

Throughout the novel, Desai highlights her concerns both for the local as well as the global, emphasizing not only her Indian roots but also her globalised-American identity. She has given a voice to the American story which was also not devoid of politics. She provides a heart rendering description of the sufferings, hopes and disillusionment of the immigrants. The story of the survival of the illegal immigrants reveals how the Law can be blinded to untold human miseries, how laws meant to protect the right to work in humane conditions can be turned in to a farce by the very victims working in inhuman conditions. Thus, irrespective of the country, it is the poor and the helpless that are suppressed. Poverty stricken men grow in to ancients at fast-forward highlighting a '*compressed childhood, lingering old age*' (Desai: 2006: 19). Racism and discrimination persist in various forms, permanently disabling hope and replacing it with cynicism and solitude.

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ICONOGRAPHICAL FEATURES OF THE STONE SCULPTURES DISPLAYED IN PUDUKKOTTAI MUSEUM

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Introduction

Study of sculptures regarding its style, dress pattern, ornaments, Mudras, head gears, and postures are known as Iconography. In Hindu pantheon Hindu gods are divided into two isms namely Saivism and Vaishnavism. Siva is the presiding deity of Saivism and its 25 various forms of Siva are studied by pioneering scholars such as T.A.Gopinatha Rao¹ and H.Krishnamoorthy.² Among the 25 Saiva aspects many are benevolent forms and eight forms are terrific forms (i.e.) Samharamurthi (destructive form). Besides them Dhakshinamoorthy, Bhairava, Bhikshadana, Ardhanariswara and GAngalamoorthy are special features. Moreover subordinate gods such as Vinayaka, Muruga, Nandhi devar, chandesa and Devi, (Amman) Kali, Saptamatrikas, Jeyesta are the female deities are to be studied.

In Vaishnavism, the main forms are ten incarnations (avatars) (i.e.) Mathsaya, Kurma, Varaha, Narashimha, Vamana, Rama, Balarama, Parasurama, Budha and Kalki etc. Besides them Garudalvar, Hajuman, Visvakshena, Manmatha and Rathi are to be included in this iconographical study. In this paper various stone sculptures displayed in Pudukkottai museum are studied in detail. These sculptures are brought from the dilapidated temples. Like, Narthamalai, Kudumiyamalai, Kodummbalur, Thiruvengai vassal, Vellanur, Mallaiyur, Aranthangi, palangudi, Audaiyar kovil, mosakudi, Piranpatti and Gangaikonda Cholapuram etc. their tentative dates

are also fixed according to their style and postures. All these displayed sculptures are belonging to 9-12th Century C.E. The sculpture described here are mostly from the 9th and 12th centuries.

Pudukkottai Museum was established in the year 1910 at Thirugokarnam. The museum was initially divided into eight sections. They are (1) Art and Industries representing local arts and Industries with specimens from outside of the District for comparison and study. (2) The Economic section containing a representative collection of local cereals, fibers etc (3) the natural history section (4) Ethnology – with a fine selection of arms and armour and of musical instruments, (5) Numismatics- a fairly representative collection of Indian coins, (6) Archaeology –illustrative of the large field of ancient monuments and sculpture for which the state is famous, (7) Painting, and (8) a reference library. The museum has developed largely in recent year and is well worth visiting³. This is the second largest museum of Tamil Nadu after government Museum, Chennai. The museum is divided into section covering zoology, geology, paintings, anthropology, epigraphy. Rare ancient stone and Bronze sculptures and stone sculptures are also found here.⁴

Mahavira at Vellanur-12th century A.D.

He is seated in ardha padmasana posture on a padma peetam. The head is missing. Arms are in dhyana posture. His right knee is broken.

Behind him is found Simhathorana. Chauri bearers are shown either side of him. Over his head is found three umbrella and karpaga vriksha with Vidhyadharas. Jackal and crow story is depicted in the left side of the tree. It belongs to the 12th century A.D.⁵

Jyeshtadevi at Narthamalai -10th century A.D.

Height is 100 cm. It is made of white granite. She is seated on a pedestal. Both of her legs are hanging down. Right side of her is a seated bull faced figure with ghadai in his right arm. He is seated in veerasana posture. His right leg hangs down and left leg is bent and placed on the right thigh. His left arm is placed on the leg Jyeshtadevi is with two hands. Her right arm is in abhaya posture. The left arm is placed on the pedestal. She wears karanta-makuta. The left of her is a seated female figure, holding a bud in her right arm, the left arms is hanging down. The right of her is shown a crow seated on a staff the figure in the left staff is not clear.⁶

Jyeshtadevi at Vellanur-10th century A.D.

Height is 105 cm. It is made of white granite. She is seated at the center with both of the legs are hanging down. The right of her is a bull faced male figure (her daughter) Jyeshtadevi is with two arms. A lotus is seen in a right arm. Left arm is placed on thigh. She wears karanta makuta left of her is seen a crow seated on a staff. Ghadai and ball are seen in the hands of bull faced figure. He is seated with right leg hanging down and the one bent and placed diagonally. The female figure to the left of Jyeshta is seated with her left leg hanging down and the right one bent and placed on pedestal diagonally, her right arm is in simha kama mudra the left arm is placed on thigh. Jyeshradevi has pot belly. Dress is found up to her ankle.⁷

Durga at Narthamalai-10th century A.D.

Height is 87 cm. Made of black granite. She is standing erect. (Samapada sthanaaka). Four arms. Disc and conch are found in the upper arms. Her front right arm is in abhaya posture the left one is Uru hasta (placed on thigh). She wears karanda makuta, patra kundalas and breast band. This sculpture belongs to 10th century A.D.

Chandikeswara at Narthamalai

Height is 71 cm. made of black granite. He is seated in lalithasana posture with left leg bent and placed horizontally, right leg bent and placed diagonally. Jata bhara is found on his head, he wears patra kundalas. He has four arms. Damaru and akhasa mala are found in the back arms. Right front arm is holding axe, which is partially broken, and left arms is placed on thigh.⁸

Chandikeswarar at Thiruvengaivasal

Standing in sama bhanga posture with the bend towards left. Two arms, the right arm is bend and placed on a staff, the left arm is placed on his thigh. He has jata mandala with two circle of hair knots. Patra kundalas are seen in the both sides of ear lobes. A prabavali with jwalas is found behind the figure.⁹

Parvathi 15th century A.D.

Standing in samabanga posture with four arms except the right upper arm which is holding a lotus other three arms are broken. She wears Jatamakuta. The third is shown in the forehead. Makara kundalas are found in the earlobes. Dress and ornaments are neatly executed.¹⁰

Mahavira at Vallanur- 12th century A.D

He is seated in ardha padmasana posture on a padmasana posture on a padma peetam. The

head is missing. Arms are in dhyana posture. His right knee is broken. Behind him is found simha thorana. Chauri bearers are shown either side of him. Over his head is found three tiered umbrella and karpaga viriksha with vidhayadharas. Jackle and crow story is depicted in the left side of the tree.¹¹

Parswanatha at Mosakkudi 10th Century A.D.

Standing on a padmapeeta in kayotsargam posture. Both of the arms are hanging down. He is in nude. Over his head is found five-hooded snake. He has snail shaped hair. **Acc, No 2**

Ardhanariswarar at Kodumbalur - 10th century A.D.

He is standing in sama bhanga posture with the bend towards left. Right side of the sculpture is representing Siva with Jadamakuta, makara kundala, and the dress up to the thigh level. The female portion is represented in the left side by karanta makuta, patra kundala and the dress upto the ankle. It is with three hands, the left arm is holding a flower. The right front arm is placed on the hand of a bull which is shown standing behind. The right upper arm is holding axe.¹²

Subramaniyar at Kodumbalur- 10th century A.D.

He is standing in samapada sthanaka posture with four arms. Sakthi and vajra are found in the upper arms. Front arms are Ikn abhaya, uru mudras. He is wearing Karanta makura, patra kundalas, and channa veeram. The sculpture is found corroded.¹³

Bikshadana Murthi at Kodumbalur - 10th Century A.D.

He is standing nude in sama bhanga posture with the bend towards left. He is wearing

padukas, jatamakuta, makara, patra kundalas and snake in waist. He is with two arms the right arm is feeding grass to the antelope which is completely corroded. The left arm holding begging bowl is also damaged. The Buda-gana to the left of him also is found corroded.¹⁴ **Venugopala at Ariyalur Taluk -11th century**

This sculpture is highly polished. Venugopala is standing in Padhaswastika posture with left leg firmly placed on peeta, the right one is bend and placed across behind the left leg. He is with two arms. They are in the posture of playing flute. But, the left arm is broken along with the flute. Nose is also damaged, he has the hair style of jata bhanda with peacock feathers in the right side. Ear-lobes are adorned with patra kundalas. Two cows are shown on either-side licking his legs. A prabavali is carved with disc and conch on the pillars at the back of him.

Bhuddha at Muthuseva mandapam near Gangaikonda Cholapuram 10th century A.D

He is seated in ardha padmasana posture, are in dhyana posture. The nose is broken. Eye lids are open, he has curly hairs with ushnisha in the top-press is marked by a line from left shoulder to the right side of the stomach.

Brahmayaksha at Piranpatti-19th century A.D.

This Ayyanar sculpture is seated on a Elephant. The face of the Elephant is seen. He is seated in utkudikasana posture with the left leg bend and placed on the Elephant and right leg hanging down. He has Jatamakuta and patra kundals. He holds sendu in the right arm, left arm is placed on his knee as dhanda hastha. A yogapatta is found binding the left leg with the body.

Vishnu 12th Century A.D.

He is standing in samapada sthanaka posture. Out of his four arms, three arms are broken. The remaining left-front arm is placed on the thigh. He wears krita makuta. Broken and fixed in his neck. He wears makara kundalas. Keerthi kucha is found carved in the hip belt ornaments. His vastras are hanging –down to his ankles.¹⁵

Vishnu at Palangudi, Devakottai 12th century A.D.

He is standing erect in samapada sthanaka posture with four arms. Disc and conch are found in the right and left upper arms respectively. His right front arm is in abhaya mudra which is broken and fixed. His left-arm is in simha Karna mudra. He wears krita makuta and makara kundalas. His vastras are hanging down to ankles.¹⁶

Vishnu at Aranthangi - 12th century A.D

He is standing in samapada sthanaka posture with four arms. Wheel and conch are found in the rear arms. Right front arm shown abhaya mudra and the left from arm is in uru mudra. He wears karanta makuta, makara kundalas and the lower garment hanging down to his ankles.¹⁷

Jwarhareswarar at Kudumiyamalai - 17th century A.D

This unique sculpture is with three faces, three arms and three legs. While, the two legs are bend outwards and placed on peeta, the third leg is lifted like Nataraja towards right side. But, is broken from the knee. Right arm is in abhaya mudra left front arm is brought across the body towards right and placed on the mace. The fingers of these arms are touching a snake. Left back arm is holding a fire. He wears jatamakuta and the sculpture is with a prabavali.¹⁸

Thiripurantaka Murthi at Kodumbalur

Height is 137 cm (cement cast model. Original is in the Chennai Museum) Kodumbalur 10th century A.D. He is standing in samapada sthanaka posture with bend towards his left. He is with four arms. The two rear arms are in kartarimukha mudras, but the weapons are not shown. Behind the shoulders two ambharhunis (arrow Baskets) are found. The right front arm is in chinmudra. Left arm holds bow. He wears jatamakuta and makara kundalas.¹⁹

Thirupurasundari at Kodumbalur

Height is 132 cms (cement casting mode, the original is in Chennai Museum) kodumbalur 10th century A.D. She is standing samapada sthanaka posture with two arms. A flowers found in her right arm. Left arm is placed on thigh. She wears karanta makuta and patra kundalas. Human face is found in the center of purima of the makuta.

Sri Ramanujar at Kudumiyamalai -19th century A.D.

This sculpture is made up of black granite with polish. He is seated in ardha padmasana posture with anjali mudra. He is with tonsured head. The Vaishnava sacred mark namam is marked in his fore-head. His eyes are wide-open and he wears two rows of rudrakshamalai.²⁰

Jayesthadevi at Mallaiyur - 9th century A.D

This sculpture is made of a stone slab, with 103 cms, width and 82 cms height. Jeyesthadevi is found seated at the center with both of her leg hanging down, Her left arm is placed on thigh. The right arm is abhaya mudra, She wears karanta makuta and makara kundalas. She is with pot belly. Right to her is a bull face male figure seated with right leg hanging down and left leg scolded and

placed on peeta. He has a mace in his right hand and left arm is placed on thigh. Left side of the Jyesta devi is found seated a female figure. She is seated with her left leg hanging down and the right leg folded and placed vertically on pita. She holds in her right arm. The left arm is placed pita. The sculptures are found corroded.²¹

Sri devi at pulangudi, Devakottai - 12th century A.D

She is the counter part of the Vishnu (Accession Number 92) She is standing Sama Bhanga posture, with the bend towards right – side her right arm is hanging in dhola hastha. Left arm is h Lotus. She wears Karanta makuta, patra kundalas and the breast-band. Her dress is shown with wavy-lines down to the ankle. It is broken in the neck-portion and fixed.²²

Veerabhadrar at Kodumbalur 10th Century A.D

He is standing in Samapada sthanaka posture with four arms. Bow and Arrow are found in rear arms. Sword and shield are found in the right and left front arms respectively. He wears Jata-Kakuta, the Jatas (hairs) are freely flowing. Ambharathunis i.e, arrow bags are bound both the sides of his shoulders. His eyes are wide-open eye brows are twisted and canine teeth are protruding.

Agoraveerabhadrar- 17th century A.D

He is the posture of killing Chaksha. His left leg is placed on the head of Dhaksha (body portion is missing). He is with eight arms, Dhamaru, Axe, and Pasa are found in the right upper arms. Left rear arms are holding Kabala, mriga and nagam. His front two arms are holding a trisula which is broken. He wears Jatamakuta. His face is very ferocious with wide-open eyes and protruding canine –teeth. Dress and ornament are nearly carved.²³

Conclusion

Iconographical study is an interesting branch of archaeological studies. Dressing pattern and ornaments seen on the sculptures will expose the various cultural aspects and Civilization reached by the contemporary people. One can elaborately study the sculptures by their style whether it belongs to Chola, Pandya and Pallava region. Vijayanagar period and Nayak period. Sculptures are very different in their abnormal size its massive and muscular nature and its heavy ornaments and its huge head gears. All the aspects are taken into consideration and discussed in this paper.

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CAR FESTIVAL OF MUTHUMARIYAMMAN TEMPLE AT NARTHAMALAI IN PUDUKKOTTAI DISTRICT

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Introduction

Nagaraththarmalai is corrupted as Narthamalai. In the early period inscriptions of Mutharaiyar did not mention the name of the hill. At first inscription of Rajaraja chola I refers to this hill as Malaikkadampur named after the presiding deity of Kadampar kovil. The 28th year inscription of Rajaraja Chola refers to the hill as Thelunga Kulakalapuram.¹ Puram denotes trade centre which was a corrupts form of power (Sanskrit term). Thelunga kulakalan is an epithet of Rajaraja who stayed Telugu kings. This time the Nagarathar of this place is called themselves as Thelunga Kulakalapurathu nagaraththom. So one can assure only during 11th century onwards Nagarathar traders accupied this place and there only this hill is named as Nagarathatmalai. Inscription of Rajendra Chola I (1017CE) mentions this name as Thelunga Kulakalapuram alias Kulothunga Chola Pattinam.² Pattinam means port city. Pattanam denotes itinerant trade centre. So, it is very clear that since 11th century CE, this place turned into a mercantile centre where members of Nagaram settled here and involved in their trading activities. Narthamalai Muthumariyamman temple is located in the heart of the city. Narthamalai Muthumariyamman temple is one of the seven important temples in the District which this goddess is worshipped. The day of the car festival

in March- April is observed as a public holiday throughout the District and attract a large concourse of pilgrims and sight-seers from far and near.

Story of Marriyamman at Pudukkottai District

There are two or three different accounts of Mariamman. According to one she was originally Renuka, the wife of Jamadagani and mother of Parasurama. Her husband, suspected her of having been unchaste in through. He therefore ordered his son Parasurama to cut off her head. As a reward for his ready obedience he promised Parasurama a boon, and the thereupon asked for his mother to be restored to life³⁶. The father directed him to join her drunk and body of a Paraiya woman, called Matangi, who had been executed for some crime. The result was the goddess Mariamman. The god gave her the power of curing small pox. She is represented with a winnow and a broom-stick, as befits a Paraiya. She is supposed to live in the neem or margosa tree, (Aza dirachta indica) and a person suffering from small-pox is not allowed to scratch himself with anything except the twigs of this tree.

According to another account, sakti, the female divine essence, was sent by the gods to crush the Asuras against whom they had been unable to prevail in battle. She marched against

them, afflicted them with severe attacks of small-pox, and thus vanquished them. A third account is that she was a Brahmin girl, who unwittingly married the son of a Chandala (Untouchable) woman of the name of Pechi. Some call the seven Kannimars her daughters, and Paavatairayan, a male deity represented as wearing a Petticoat, her son. This god is said to be always in a state of excitement induced by hemp, drugs, wine, etc. and is therefore called Ganjaveriyan, Sarayaveriyan, etc.

At the first three of these places, hook swinging was practiced till it was stopped by sarkar order in 1876. These who imagined that they had received a great benefit from the goddess or wished to obtain them, made a vow to suspend themselves in the air. A strong post about 10 feet high was fixed perpendicularly on the ground, on the top of which a long pole was fixed in such a manner that it would revolve as on a pivot. One end was weighted and to the other end a kind of chair was attached in which sat the devotee, who was hoisted up and swung by look fastened in his flesh.⁵

Among the forms of self-torture still practiced to please this goddess may be mentioned walking on wooden shoes with spikes sticking out of them; dragging a car four or five feet high by means of ropes attached to hooks fastened in the flesh, measuring the whole distance to a place of pilgrimage with the length of the body by lying down and rising alternately; rolling all the distance to a place of pilgrimage; holding an arm constantly erect until the blood ceases to circulate in it; Nearing a 'Mouth lock' which is an instrument usually made of silver and worn with a pin stuck through both the cheeks between the teeth so as to keep the mouth open; and passing a silver spike through the tongue.⁶²

Car festival of Muthumariyamman temple

Mariyamman car festival is very important one. In this temple which is in the control of the Pudukkottai devasthanam, the Poochoridhal Vizha take place on the second Sunday of Panguni Tamil month. On the 3rd Sunday, The Kaappu tying festival, on the 4th Sunday, Car festival celebrated the next day the Theerthavaari Thiruvizha take place.

Poochoriyal festival

During this flower showing festival can loads of flowers from various directions and roads of the town are brought and showered in the deity. This annual festival is preceded by what is known as pochoriyal, or covering the goddess with flowers, for which flowers are set to the temple from all over the state of the surrounding district. After the completion of flower showering festival, on the eighth day the regular annual festival beings with tying knot. On that previous day in the morning Manju Virattu sport is being conducted regularly. On this day Urchava Amman deity is taken out as a procession brought to Mariyamman temple and special pujas are made for tying knot. In this tying knot festival both the priest of Brahmin and Ambalam caste people are tying knots. Then every day evening regular pujas are performed by various society people day by day. Every day with evening the deity is taken out the procession around the Mariyamman Temple. This type of pujas and festivals are conducted continuous ten days. Now these ten days festivals are extended to perform for 16 days.⁷

During the first day of the car festival, the devotees prepare pongal in front of the temple and worship of the Goddess special Abishekam (anointing) and deeparathana offerings to the goddess will take place once the ceremony takes

place. Devotees will set up sheds on the both side of way to the temple and give rice, kanchi (Koozh), Neermoor for the prayers of the car festival. The ceremony will be conducted by an individual or a community member each day during the car festival time. (election). Then special Poojas to the Goddess will be held in the morning, afternoon, evening and night. Every night there will be various art performances such as karakattam, villupattu, Adal padal music festival etc. Vallithirumanam, Pavalakodi, Harichandra dramas are performances. Hundreds of devotee's participant part in it every day.

During the festival time, men, women and children all dressed in yellow and engaged in worship for the sake of prayer. Also the women bathe in the early morning and fall down around the temple with a wet dress in body and neem leaves of our hands. It is called as kumbiduthandam.⁸

Load bearing stones

Load bearing stones have been planted on both side of the road teaching to the mariyamman temple. Inscriptions on which the load-bearing stone is to be placed are engraved. Also on both sides of the road are several festival Mandapas are constructed. During the festival, people stay in the vizhamandapa and worship the Goddess and receive the blessings of the Goddess.

The day of car festival the Government announced local holiday.(District holiday) the devotees gather in huge crowds during this time. Special poojas also take place on the Fridays of Aadi Tamil month small pox irregular marriage obstacles, child runs problem, Prolonging incurable disease, continuous struggle and other problems of the devotees are solved. On the

Mukurtham days, many people have their marriages in this temple. It is a belief that the people who want children and those who wish to get cured from pox can get their wishes fulfilled if they tie 'a Karumbu Thottil' here.⁹

On the eighth day following the ceremony there will be a Kappukkattu rituals (Bracing ceremony) for the mariyamman. The ninth day of the car festival is conducted from these events of Kappukkattu. On the morning of the car festival the anointing of the Goddess with milk, thiraviyapodi, guard, turmeric powder coconut water, rice powder and pannier etc. Then the goddess will be adorned and deeparadhana will be held. In the evening they would put the goddess in a decorated chariot and run around the important street with the chariot. Then the procession of chariot will be visited by Hindu Religious charitable department officials, other important personalities and devotees of the followed. The temple priest (non Brahmin) comes in front of the chariot dressed in red and holding a long Arival in his hands. They also wear beads around the waist and salangai on the legs. As soon as the chariot comes in front of the temple the priest will bless (Arulvaku) the devotees. Finally the chariot will come to a car stand. Then the goddess will be shown special deeparadhan again. Thousands of devotees will attend the festival and received the blessings of the Goddess.¹⁰

Mulaipari festival in Narthamalai Mariyamman temple

On the eighth day of Puchchoriyal, Kappukkattu ritual for the Goddess is conducted, on that day the grains (Nine grains or Navathanyam) will germ nature in a clay mud pots or Silver pots. Mulaipari is a very important ritual which takes place at every village Marriyamman

celebration. The Sprouting events takes place on the sixteenth day from the day of grains are germinated. Knot dying rituals is conducted on the previous day of the women's carries the sprouts clay mud pots on her head and place them in the temple. On that night the every individual grain pot that sprouted were placed in front of the temple and performing Kummy dance. It is an exclusively women's ritual and is of great importance for the whole village. The Women participants of the processions carry earthen pots with grown grains (nine different types of grains- Barley, Sesame, wheat, Paddy, moong (Green Gram) Black channa (chick pea) Urad dal, Mustard seeds Masur) inside on their heads and walk towards a important street where the content is dissolved (Temple pond). The procession is accompanied by Amman. The ritual is very important events. Before the procession starts, special songs and dances (Kummi Pattu, Kummi) are performed. The original meaning of the ritual performance is a request to the Mariyyamman for rain and fertility of land, in order to secure a rich harvest. The women are involved in large groups significantly implying the fertility of women also ensuring continuation of human race with peace and harmony through empowered women. It is also celebrated in Narthamalai mariyamman temple on the Tamil month of Panguni.¹¹

Tholandi procession in connection with Mariyamman Car festivals.

During Mariyamman car festival along with Youth to Aged people, they have applied the different types of colours and enjoy themselves. This happy ceremony has been followed from conspicuously. Also men and women were participated fancy dress like Karuppar, Shiva, Parvathi, Ardhanari, Ramar Lakshmanar,

Hanuman, Animals figures lion, tiger and bear. Further the people were carried some iron and metal like bell in their hip and they have some instruments in their hands, with this weapons (Trisula, bow, Arrow, knife etc) the people came around the temple like street. Through this, the people were sending their Nerd credit to Amman. So this ceremony is called Tholandi Procession.

Sandanakudu festival connection with Car festival of Mariyamman.

Next important event, the Santhanakudu festival will be celebrated at the tenth day of Masthan Cave Temple. The Masthan cave temple is the place where the Muslim sage meditated and attained salvation. This Muslim sage has given refuge to unsupported seven women. So they celebrate the Santhanakudu festival at Masdan cave. On that festival day most of the Hindus come here to cook kandoori due to Prayers. Here Muslims and Hindus all come with divine grace. So every year the Sandanakudu festival is celebrated. Throughout the month of Masi during the Masi festival for Mariyamman.¹²

Kai Silambu Attam

This dance is performed in temples during the Mariyamman festivals. The dancers wear ankle-bells and hold anklets or Silambu in their hands. Which make noise when shaken. This perform various stepping styles jumps. The dance is in praise of all female deities, the most preferred being the powerful angry goddess- kali or Durga.

Alagu kuthu dance

Devotees who are very pious in worshipping female deities (Mariyamman) will for their happiness and recovery from serious diseases. Vow to perform some specific votary rituals on the day of festivals. One among such

rituals is AlaguKuththuthal (Piercing some iron needle some the hip and rib sides). For this ritual the recovered devotee will pierce two or more iron needles on either side of their hips. This dance is hence the dance of beauty. Traditionally, it is danced only by men. younger men participate only. First a few youth will stand in a row and start dancing with rhythmic steps with musical accompaniment. Intricate steps are used in martial arts, such as Silambattam. Then gradually the row will become longer as the new comers and guests all join and dance along as they like. The dancers wear ankle-bells. Normally, the dance is performed with the accomplishment of musical instruments and songs. It is performed near the temples or public places in the morning and evening hours, at times even till midnight. The dancers who are engaged pious ritual will wear white colour banian and red colour trouser, yellow and blue colour turban on their head. Their procession will lead with drums and Nathaswaram and various other minor musical instruments. Men and women associated with his family also participate in the procession. Totally it will be a joyful occasion for the devotees.¹³

Annathana Program at Mariyamman temple

In the year 2015, a charity project (Annathana thittam) was introduced at the Narthamalai Mariyamman temple. The food offering were given to 50 members per day. The devotees coming to the temple will participate in this Annathanam program. Devotees usually cook food at this temple during important festivals. The Undiyal (Piggy Bank) opening ceremony will take place during the festival time. School and college students and devasthanam officials are involved in the Undiyal counting process. On the day of the Undiyal counting, they will also attend the annathanam and eat.¹⁴

Temple Piggy Bank (Undiyal)

The undiyal is counted four times a year in this temple. Once the chariot festival is over, the Devasthanam authorities get permission to open the Piggy bank (undiyal) at the Hindu Religious and Charitable Endowments Department. The officials of the Hindu Charitable Department open the Undiyal and separate the rupees. Devotees pay tributes (Kanikkai) in undiyal in the form of rupees and retail coins. They offer plates of gold and silver body parts. They also pay tribute to the Thirumangalyam, vel and Kaappukasu putting the kaappukasu in the piggy bank (undiyal) with a wet cloth (damp) destroys more rupees.¹⁵ They coins that are presented in the undiyal are found not only in our country but also in other countries. For example the coins are also found in countries such as Japan, China, Singapore, Malaysia, Kuwait, Saudi Arabia and America. The people from our country must have gone abroad for work. Thus foreign currencies may have come to our temples in our country. Otherwise foreigners may come to our country to learn about our culture. How foreigners who came to our country may have visited the temple and paid the money (kaanikkai)¹⁶

Conclusion

According to Saiva tradition Pujas and festivals of any temple must have sodasa upacharam (ic) means 16 kinds of rituals and practices. Among these 16 kinds of rituals celebration of festivals with dances, musical, entertainment and folk dramas etc. Village people on this occasion endow their prayers, votary practices such as fire walking alagukuthal (piercing iron needles on the hip), Mulaippari and to ensuring the heads etc. they believe if they do all these practices, the coming year will have copious

rain, get full harvest and healthy and wealthy life. Because of this every year people from various walks of life are doing these rituals to appear the goddess Muthumariamman.

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ORIGIN OF THE CHURCHES AT MANAPAD

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Abstract

This research paper explores the origin and the history of churches in Manapad. Renaissance, Reformation and Geographical discoveries had great impact not only on Europe but also in other countries too. Due to several reasons, traders, explores and missionaries undertook long voyages towards the East. The Portuguese reached Kozhikodu or Calicut in 1498. On their arrival the zamorin of Kozhikodu was told that the Portuguese were looking for spices and Christians. Within a decade, the Portuguese could set their foot on the Pearl Fishery Coast. The Portuguese established their settlements and enjoyed the monopoly over the Fishery Coast up to 1658. The people of the Fishery Coast are called Paravas. They were the owners of the pearl fisheries found along the sea coast from time immemorial. They have a long history from the Sangam Age till the fall of the Vijayanagar Empire. There are historical evidences to prove that how the fisherfolk survived under each dynasty and enjoyed monopoly over pearl fishing, chank fishing etc. The fisherfolk embraced their religion namely Catholicism and in return the natives were assured of protection by the Portuguese. The Mass conversion took place in 1536 in all the seven villages situated in the Fishery Coast.

Keywords: *Pear Fishery Coast, Mass Conversion, Paravas*

Introduction

In the later part of the 15th century when the Portuguese entered India by new sea route, they established their trading centres and spread Christianity. But Christianity was not a new religion in India because in the 1st century A. D., St. Thomas, one of the twelve Apostles of Jesus had visited India and converted some people in the Malabar region. In the later part of the 15th century encouraged by Renaissance and Reformation, European Sailors and navigators had the urge to explore new worlds. But their main intention was to set up new trading links with India and the Far-East which were the sources of spices and luxuries¹ because when the Turks captured Constantinople in 1453 CE, Turkey blocked the land route of East Indies for the Europeans. Western merchants were levied for spices on their long journey from the eastern lands to markets in Europe.² The value of pepper in Europe was so high that even with all these exactions the profit reaped by the merchants was considerable.³ It set Europe to find a new route to reach the East, preferably a sea route. More than simple economic motives, there was the religious zeal of the Christian missionaries to carry the gospel outside Europe.⁴ The progress of Christianity was very slight till the arrival of

the great apostle of Indies, Francis Xavier. He landed at Goa on May 6th, 1542,⁵ and at once devoted himself to the reformation of the nominal Christians whom he found there. Fisherfolk caste called the Paravas, the natives of the villages of the Pearl Fishery Coast.⁶

Mass Conversion

The Mass conversion took place in 1536 in all the seven villages⁷ The Mass Conversion which took place in 1536 (some document records it as 1535) was an important turning point in the maritime history of the Portuguese not only in the Fishery Coast but also in the Indian Ocean. The Paravas who occupied the coast from Kanyakumari to Rameswaram had been the owners of the pearl fisheries for nearly one and a half millennium years and when the Muslims brought them under their yoke the Paravas felt that their economy was under threat and they sought the intervention of the Portuguese.⁸ The Paravas became Christians they acknowledged the Portuguese king as their sovereign and became his subjects. As a result, the Crown of Portugal enjoyed both civil and spiritual jurisdiction over these people. The viceroy, captain and other Portuguese officials exercised civil jurisdiction whereas the Diocese of Goa enjoyed the ecclesiastical jurisdiction over the new Christians.

Christianity in Manapad

Hinduism was practiced at the very beginning in Manapad. It is famous for its coral reefs and pearl oysters and hence the Muslim rulers came to this place. This introduced turmoil into the place and they also tortured the natives by imposing severe tax and punishments. This is one of the reasons why Muslim religion is still devoid in this place. The advent of Christianity

was due to the arrival of St. Francis Xavier. This transformed the settlement in every sphere of influence – culture, architecture, lifestyle and development which is evident today. After the Mass conversion and the arrival of Francis Xavier the village is inhabited predominantly by Christians. Manapad is proud in calling itself ‘Catholic’. This is due to the indigenous population being one hundred percent Catholic because for more than four hundred years their lifestyle has been moderated by Catholicism.

Beliefs and Practice

At present village has two parishes,⁹ The Holy Ghost Church and St. James Church and two other shrines Holy Cross Church and St. Xavier’s cave which are frequently visited by tourists from around the country. The feasts of all the three churches are celebrated annually in a grand manner. There is a shrine in every street intersection, which is built and maintained by the people belonging to that street. Prayers are performed at the dawn of every day and are conducted by women. At night this space is converted into a place of social gathering for chit chats etc. in addition to this, there is also worship place in every house, irrespective of the differences in the community. Only the scale of the space, whether a separate room is allotted or an apiece within a room differs.

The Location of the Holy Cross Church

The church of the Holy Cross is situated in a peninsular platform. The Gulf of Mannar surrounds it on three sides. It is a joy to watch the huge waves coming towards the church, as if they wished to adore the Holy Cross. This church has a tradition of 475 years one reaches there, through two pathways. One borders along the sea-shore.

It is easy but prosaic. The second more abrupt climbs the hillock, meanders over its top crowned by a monumental 14 stations of the way of the cross, each parted from the next one with a good long distance. This is the real pathway. In its actual form a long rectangle, the sanctuary on the mount, as built to keep a relic of the True Cross.¹⁰

The Holy Cross church

Benny Miranda explains that tradition has it that around 1540, a Portuguese trading vessel while sailing around the Cape of Good Hope, on its way to the East encountered a violent storm and had its sails split and the hind mast snapped. The vessel ran the risk of being foundered. The Captain who was devoted to the veneration of the Holy Cross, implored and entrusted the safety to the vessel and that of the crew to the crucified Christ. He made a vow that he would construct a cross from a portion of the splintered mast and have it implanted on the shore where they landed in safety. The vessel having drifted for several days, reached the shore of the well-known port of Kulesekharapatnam- Manapad. In fulfilment of his vow, the Captain had the cross planted on top of the hillock forming the natural southern arm of the harbour. The Captain erected over the cross a small hut as protection against extreme weather. Miranda also specifies that eventually, the utilisation of the built-in chapel with the Captain's cross by St. Francis Xavier gave the spot an added sacredness. As the years rolled by, a desire arose to build an edifice in that spot. The church of the Holy Cross was built in the year 1581, on the same spot encasing the Captain's cross. Located on the hillock of Manapad, the church of the Holy Cross at Manapad is considered as one of the ancient stone edifices in India (Miranda, 1981). Since 1581, this church has

been extended three times. On the hillock, along the east-west direction erected are the fourteen stations of the cross. In 1583, a big piece of the True Cross in the form of a cross measuring 2 inches in length, 1.5 inches wide and 1.5 inches in thickness (Roche)

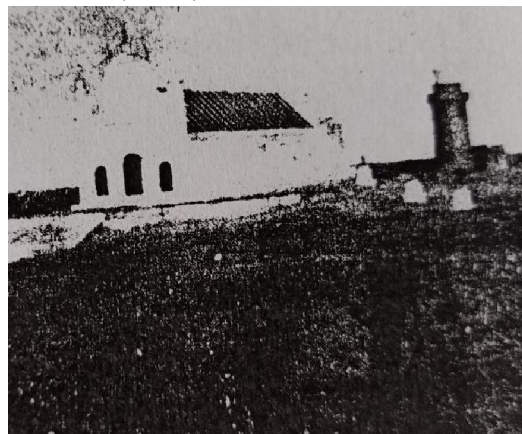


Figure 4.2- Holy Cross church in sixteenth century

(Source: Miranda, 1981)

St. James Church

The old parish- church was built before 1545 and dedicated it to Our Lady of Assumption. The Dutch desecrated it in the year 1695 and converted it to a commercial warehouse,¹¹ the ruins which are buried underground not far from the sea. After this desecration, St. James became the parish church. This church has been further transformed into a magnificent structure, dedicated in 1929 (Roche). This church was under the Tiruchi diocese (Diaz, 1981). Today this church falls under the Thoothukudi diocese. This church is in the shape of a cross.¹² Length 176 1:2 feet. Cross arm 108 feet. The width of the arms is 66 feet. The thickness of the walls is 5 feet. The width is 46 feet it added. The height of the two side towers is 130 feet – the middle height of the façade

is 75 feet. The dome is 90 feet inside and 110 feet is outside. The altar is 36 feet square. The height of the Roman arches around it is 36 feet. The arches are 49 feet high and 50 feet high in the middle. This was known as “peria koil or big church. All the other churches and chapels, in and around this region come under the governance of this Parish.¹³

Holy Ghost (sprit) Church

Fr. Mano is the Parish priest of this Church. This church is a monument as big as St. James Church. The Dutch, when they supplanted the Portuguese over the coast, converted the Assumption church into a gun-powder magazine. “After this profanation by the heretics”, says Fr. Dessal, “came to the unlucky edifice the encroachment by sand. Demolished after 1860, the materials which were recovered from it went into the construction of the Holy Ghost church”. Because of the two local parties in Manapad which resulted in double jurisdiction installed in Manapad in 1886, the Holy Ghost church came under Madras- Mylapore Diocese whereas St. James Church was the parish church under Trichy Diocese.

Another important church was the Holy Ghost Church, situated exactly opposite to St. James church. This was also a Parish church. This church is a monument as big as St. James. The Dutch, when they supplanted the Portuguese, converted the Assumption church in to a gun-powder, magazine, when it was demolished after 1860, its materials were used for the construction of the church of the Holy Ghost.¹⁴ This church was built under the Padroado authority of the Portuguese Emperor. That is why this church is working independent, not coming under the direct control of the Tuticorin Diocese and acting as a

Private Parish. This is called the Chinnakoil or Little Church. This church was constructed in 1850 to serve as the parish church to the Christians who were placed under the spiritual jurisdiction of the Archbishop of Goa in 1857 and that of the Bishop of Mylapore in 1886. It was extended in 1904 and its façade has been made more elegant since 1914 (Roche). R

St. Antony’s Church

St. Anthony is a favourite among the Paravars along the coast. The origin of the church is unknown but definitely has a long existence. Rev. Fr. Lassus fully restored it and rebuilt in the Gothic style. Every Tuesday its doors are thrown open and numerous devotees come to present petitions to offer thanksgivings to the amiable saint. St. Anthony’s feast is celebrated with great solemnity every year (Diaz, 1981).

The two parish churches in Manapad

Manapad has the presence of two parish churches within the settlement. Anselm Miranda explains that the origin of this conflict has its roots in the colonial past. The coastal villages were evangelised by St. Francis Xavier and his followers, the Jesuits. When the Society of Jesus was suppressed for a while (1773-1814), the padroado priests, owing allegiance to the Patriarch of Goa, stepped in to minister to the needs of the Christians. When the Society of Jesus was restored in 1814, Jesuits were once again assigned to their former area but the padroado priests stayed on. So, two parishes were created, St. James church under the Jesuits and the Holy Ghost church remaining with the padroado. Miranda goes on to say that the members of both the parishes belong to the same caste and inter-marry, but when the conflicts regarding the parishes come up, riots

take place. From interviews, the local residents of Manapad mention that in the 20th century, the rivalry between the two churches is seen as a reflection of the various public buildings that came up in the 20th century. Public and modern institutions like schools, post office, hospital and a library building came up in this century due to the competition of the churches.

St. Xavier's Cave

There was no big church in Manapad for St. Francis Xavier. There is a Grotto behind the Holy Cross church, a unique monument to the memory of the great apostle and It served as Francis Xavier as a private chapel Rev.Fr. Jean described in his book about this Grotto and it is still pointed out on the sea ward face. A spring board in rock on the right of the nace, yield excellent fresh sweet water, from the bottom of the sea basin. According to tradition, it sprang up at the voice of the Saint Xavier. Archaeologist H. Sarkar gives a description of the cave and assign a date to it. The cave ought to have come into existence before the middle of the 9th century and must have been used by the saivite penitent, who gave it to the Saint, when he visited the shore for the first time Dr. H. Sarkar observes," This Grotto overlooking the distant Tiruchendur headland, is a rock excavation in the hardened cliff of Manapad promontory. Splashed by the waves of the Gulf of mannar, the cave is located in a picturesque surrounding comparable in every respect to that of the valli's cave at Tiruchendur.

Facing eastward, this modest excavation with its opening toward the sea, has a depth of thirty-two feet; it has in main a pillared hall, measuring 16'4" X 17'6" having a constricted vestibule (5'6" X 8') fronted by a porch (12' in breadth) all placed axially. Four pillars two in each

row divide the main hall into three bays; they are plain and rectangular in section. The uttra or beam that runs over the portico or corbel has been transformed into arches rising between the two pillars; perhaps it is not an original feature.¹⁵

Other Christians Feasts

The feast of St. Anne, St. James, St. Ignatius, St. Xavier and Corpus Christ (Body of Christ) are also celebrated with grandeur and solemnity and great fervor's bringing out the significance of each feast in our lives. The greatest Christian feast that is celebrated by the Christians all over the world every year is the feast of the Nativity of Jesus Christ, the Christmas. ¹⁶This great feast is celebrated on the 25th of December, annually. Christians attend the midnight Solemn High Mass and celebrated this precious day with every joy and merriment.¹⁷

Conclusion

They followed the religious teachings of St. Francis Xavier and followed his way of life by believing in Christianity. As result, they built some churches, the celebrated religious buildings for themselves and preserve it as a holy place to this day. These churches have very intricate detailing and ornamentation reflecting the past and playing an important role in shaping the community to know about the ancient culture, way of life, architecture, level of development, building techniques, and use of material, art and other aspects of the society of a particular period.

Endnotes

(Endnotes)

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TEMPLE – UPHOLDER OF CREDIBILITY AND HARMONY

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Temples were constructed by the kings to cater to the religious needs of the people and as a tool to govern the village community. The whole society and all the sub-sects of the society were connected with the temple in one way or the other. Temples became rich institution through huge endowment of lands, gold coins. Temple nurture a local economy by providing patronage for artisans, merchants and peasants. Temples became a landlord, employer, and an employment institution, treasure house of arts, educational centre, bank and hospital. Thus the temple act as an economic engine of the region. When the temples emerged as a great institution, a number of people have to be appointed to administer and handle the functions of the temple. The inscriptions in the temple revealed the funds and grants to the temple for the performance of the services in the name of the donor. The economic importance of Hindu temple provide rich facts on weights and measurements, coins, land taxes etc.

Objectives

The present paper is the result of the work with the text of stone inscriptions which reveals the vital information on weights and measurements, coins, land taxes followed in Pandyanadu (Madurai - capital) with the special reference to Virudhunagar district.

Coins in Pandya Country

Circulation of coins in Pandyanadu prevailed in Sangam period. Sangam literature

mentioned that gold coins were in use and they were oval shaped and looked like fruits of the neem tree. Mostly in Sangam period, Pandya coins were square in size and made of copper. One or two lead coins were also found in the collection of coin sellers. Around 65 varieties of Sangam Pandyan coins were listed by a coin collector.¹ Most of those coins had elephant figure on the obverse side and a fish symbol on reverse side. No round shaped coins were found so far. The important discovery in Pandya coinage was inscribed coins with the script 'Peruvazhuthi'. Only one coin was collected with this name in Thirunelveli and it was dated to be 200 B.CE

On the obverse side of this coin a horse was shown as standing. In front of the horse one box with two tortoises were seen. The script Peruvazhuthi was written left to right in Tamil-Brahmi characters. On the reverse side fish, a symbol was seen in line drawing. The term Peruvazhuthi was usually found with suffix of Pandya king's names Mudukudumi Peruvazhuthi, Ilam Peruvazhuthi, Ukkira Peruvazhuthi, etc. So in all probability this coin was assigned to Sangam Pandyas. Before this a heap of punch marked coins dated to be 500 B.CE was reported from Bodimettu region.

Gold Plates from Thenur

Thenur village near Madurai, was located on the bank of river Vaigai and an accidental finding occurred with some gold bars and ornaments. On those gold bars some scripts were

in dotted level. No full form of script was found. The script was considered as Tamil-Brahmi script and it was deciphered as 'Kothai' name of a lady by R. Krishnamoorthy, a famous numismatist. But these gold pieces were not used as coins.

Roman Coins in Pandyanadu

Roman coins both gold and silver were found in Pandya region in the places like Uththamapuram, Madurai, Thirumangalam, Alagankulam, Naththampatti, Karivalamvanthanallur, Singanthiradu (near Mangudi), Karukakurichi (near Alangudi), etc. Karukakurichi Roman coins belonged to various periods of Roman kings as follows.²

1. Augustus Ceaser -29 B.CE -14 CE
2. Tiberus Ceaser - 14 CE - 37 CE
3. Nero trusus - 38 CE - 38 CE
4. Antonia (wife of trusus)
5. Jermanicks
6. Akrifinna
7. Kaligula - 37 CE - 41 CE
8. Tiberus Cladius - 41 CE - 54 CE
9. Nero - 54 CE - 68 CE
10. Vespasians - 69 CE - 79 CE

Uththamapuram coins were silver coins with Augustus ceaser's³ name on one side and various figures on other side. There were totally nine coins dated to be 27 B.CE - 14 B.CE Singan Thiradu coin⁴ also belonged to the same period of Augustus Ceaser. Naththampatti coins were all gold coins.⁵ Among the nine coins collected by an accidental finding at Naththampatti (near Srivilliputhur) five coins belonged to the king

Theodosius II (402-450 CE). Three coins belonged to Leo I (457-474 CE) and one coin belonged to Zeno (476-491 CE).

Scholars have opined that after the death of Caracalla in 217 CE there was a setback in Indo-Roman contacts and trade which practically ceased to exist. That trend continued till the first half of the 4th century. The second half of that century saw the revival of Roman trade with Tamilnadu. This theory was well proved by the discovery of Naththampatti and Alagankulam Roman coins.

Among the early Pandyas some kings had issued coins with their names. Most of those coins were made of copper. Avanipasekaran (Srimara Sri Vallabha 815-862 CE) coins were noticed as the first early pandya coin. In those coins the obverse side had two fish symbols standing erect and on the reverse the legend 'Sri Avanipa Sekarankolka' was inscribed in Tamil characters. Kolka or kolkai means coins. This term is latter on changed as Kulikai.

Varaguna Pandya (863-911 CE) coins were also available. On one side of the coin two fishes were standing erect and on the other side the name 'Srivaraguna' was inscribed in Grantha script. It was also a copper coin.

Kulasekara Pandya (1162-1172 CE) coins were discovered in Thirunelveli region. In this coin the obverse side had a human face and on the reverse side, the name 'Srikulasekara' was written in Grantha script. The same king had issued another type of coin in the name Anaiachchu. On the obverse side, an elephant was standing as facing left and on the reverse side the name Kulasekara was written in Tamil script. Sonadukondan coins, Vikrama Pandya coins, Ellanthalyanan coin, Avaniventhaman coin,

Avanivenran coins, Rajaraja Sundara Pandya coins. Virapandya coins, Kachchivalagumperumal coin, Kaliyuharaman coin, Kottandaraman coin, Valalvazhi Thiranthan (Parakrama Pandya 1319 CE) coins were some more coins in use in Pandya country.

Some Chola coins were collected in the Pandya regions. A gold coin of Rajendra Chola I was obtained at Neeravi village by an archaeologist. One side of this coin had a Ceylon man figure and on the reverse the term *Aka* was engraved in Grantha character. This term was read as *Uraka* by some others. One more silver coin of Rajaraja I was collected by a school student in Vaigai river bed at Thenur village near Madurai.

In Pandya inscriptions some terms, *dramam*, *kasu*, *pon*, *anradu narkasu*, *chalakai*, *palanchalakai*, *choliya narkasu*, *varagan*, *elakasu*, *elekarunkasu*, *achchu anaiacchu*, etc., were mentioned. Most of these coins were made of copper. Gold and silver coins were very rarely used. In Virudhungan district the term *Dramam* was common in inscriptions.

Weights and Measures in Pandyanadu

Taxes from lands were the main source of income to any government. In order to fix the tax for any land it should be properly measured and documented. Donated lands and their boundaries were perfectly demarcated and registered in Mahasabha records. Dalvaypuram Pandya copper plate mentioned the register as *Suddha Pusthakam*.⁶ To measure the land various lengths of scales were used in Pandyanadu. 12 ft, 18 ft, 16 ft, 24 ft scales were in use in various areas. During the Maravarman Sudara Pandya I period a new scale in the name *kudithangi* was introduced. One foot equals to the foot of an

ordinary man or the ruler of that country was taken as a basic unit. During Maravarman Kulasekara Pandya period the measuring rod was named as *Arulneethi*. Measuring rod with 24 feet was named as *Sundarapandyankol* and that of 18 feet was named as *Virapandyankol* (*kol* means rod). At one instance 18 feet rod was mentioned in Thiruchunai temple “*pathinettu adikolal inrunurruaimpaththaru kuli kondanilam oruma*”.⁸

A square rod (i.e.) was an area measuring one rod in length and one rod in breadth was called *kuli*. But the extent of one *kuli* may vary according to the length of the particular rod used. For example a *kuli* by 16ft rod would not be equal to one *kuli* measured by 18ft rod. In this manner the area of *ma* and *veli* might differ according to the length of measuring rod. The land units were named as *kuli*, *ma veli* and *kani* on those days. Generally the lands were named as *Patti* and *Patakam* also. One *Patti* land was equal to 1200 *kuli* according to Kuram copper plates.⁹

According to R. Thirumalai, 5 *ma* extent of land was equal to $\frac{1}{4}$ *kani*. 5 *ma* extent of land was equal to 1.73 acres.¹⁰ If it was accepted one *kani* land was equivalent to 692 cents or roughly 7 acres. One *ma* was equivalent to 34.6 cent land. But this calculation would not be correct in all areas of Tamilnadu. Different measuring rods and various numbers of *ma* or *kani* were in vogue in various areas.

In Thenkarai Mulanatha swami temple near Cholavanthan in Pandya nadu, the measuring rods were marked by straight lines in the adhistan portion of the temple. The beginnings of the rod had one + mark and at the end also has one + mark. So the distance in between the two marks was considered as a measuring rod. These rods

were variously named as *Padakka kol*, *malaikudikol*, *manaikol*, etc.,¹¹

Land Taxes

According to the extent of land and according to the seasons of crop, land taxes were fixed by the revenue department. The land taxes were named as *Kadamai*, *antharayam*, *viniyokam*, *silvari*, *peruvai*, *ponvari*, *thariyirai*, *thattar pattam*, *panchupili*, *santhuvikrahaperu* and so on. The taxes were fixed according to the crop and its quantity or quality of yield. For the first season crop (rainy season-kar season) for the wet lands where sugarcane or paddy cultivation underwent the taxation as 6 *kalams* of paddy and one *panam* by cash. The paddy would be measured by *Nattukkal*. The dry land cultivators, who engaged in (*kodai kuruvai*) summer short term cultivation like some grains (*varagu* or *Thinai*) should pay $\frac{1}{4}$ of the previous taxes. The others, who cultivate brinjal, pumpkin, cucumber, ginger, turmeric, etc., should have to pay one *panam* per *ma*. This process might differ from area to area and season to season.

The measurement for grains was named according to the units. *Alaku* ($\frac{1}{8}$) *ulakku* ($\frac{1}{4}$), *Nali*, *Marakkal* and *Kalam* were the common units of these measurements. Usually

5 <i>sevidu</i>	=	1 <i>Alakku</i>
2 <i>alaku</i>	=	1 <i>ulakku</i>
4 <i>ulakku</i>	=	1 <i>Nali</i>
8 <i>nali</i>	=	1 <i>marakkal</i> or 1 <i>kuruni</i>
2 <i>kurnuni</i>	=	1 <i>pathakku</i>
3 <i>pathakku</i>	=	1 <i>thooni</i>
3 <i>thooni</i>	=	1 <i>kalam</i>

The above mentioned ratio of measurement jars are still prevailing in Pandya country. *Uri*, another measurement was mentioned in inscriptions. *Kuruni*,¹² *thooni* and *pathakku*¹³ were other bigger units mentioned in inscriptions.

The weighing measure was always mentioned in the name of *Kalanju*¹⁴ a bigger unit. The lesser unit was *manjadi*. Those two units were always mentioned to weigh the gold donated to the temples.

Conclusion

Temples are the main sources for the life line of any village or town. People of various categories were associated with the temple for their livelihood directly or indirectly. Wealthy people had donated to the development of the temples. Low income people, landless labourers contributed their physical service to the temples. Virudhunagar district is in no way inferior to any other district in the temple culture and is well attested from the above furnished evidence. Thus the temples upheld uniform system of taxation, weights and measurements and coinages. So it served as an instrument for fostering communal harmony and religious amity.

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DOES GENDER MATTER WHEN IT COMES TO POLITICS OR ADMINISTRATION?

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Abstract:

Politics has always been considered a male domain, controlled by the macho, muscled, evil looking man. However, India has seen a lot of changes since independence wherein women have also made their way into politics. Unassuming as they may be, they have held power, have been a force to reckon with, and are persons who cannot be set aside as dummies. Whatever the look of the person or the feel of that person, she has been a force that has made a change, and a remarkable one at that.

Key Words: Women, participation, politics, change

Women are in every field, name it and she is there. Text books carry plenty of information about the timidity, unassuming role, backwardness, etc. of women. However, it is very rare to find articles or chapters written on women who show bravery, especially, in the political arena. They have been harbingers of change in the world, country, state, locality and the home. They have been very successful in taking on roles that are multifaceted. Though they are the backbone of humankind, they haven't been given their due or even recognized enough for what they have done. It is only assumed that this is what they should be doing. What if they weren't home-makers or bread-earners, as they are in a number of families? One may not even be able to imagine

the kind of society we would have if women hadn't done what they are doing! There are those women who have taken on the mantle of the representative of their constituency and have done exceptionally well. This author wishes to acknowledge the role that women play in politics which is not much noticed.

Indira Gandhi came from a dynasty of politics. She got her mentoring in statesmanship by her father during his Prime Ministership. Her entry into mainstream politics was slow. Nevertheless, she took complete control over the entire party and commanded respect from the rank and file. She was criticized initially as “gungigudiya” because she was thought to be weak and submissive and was put forth as a candidate of the Syndicate who didn't want Morarji Desai to become Prime Minister of India after the death of Shastri. In her initial years as Prime Minister she appeared nervous and shaky. In 1969 she found it difficult to present the Union Budget and was too nervous to read out the speech. She was cornered by the opposition leaders and opponents in the party, while Ram Manohar Lohia gave her the nick name “gungigudiya”.

Indira Gandhi wasn't someone who could be stamped off into oblivion. She bounced back with grit and force. She tested her leadership by going to the public and experimented with her capability and popularity among the masses. Her

slogan of “garibihatao” went well with the masses and she won the elections. India’s stand in the Indo-Pakistan war of 1971 was a major breakthrough. She gained respect from all sections of society. There was no leader to stand up to her (Derfler, 2011). Because of her success in the war she was now referred to as the “only man in the Cabinet”. The western press christened her as the “Iron Lady of India”.

She made her mistakes. Two of the greatest ones were the Emergency and Operation Blue Star. She was ultimately assassinated because of the violation of sentiments of the Sikh community. She proved to be a very strong, gutsy, authoritarian leader, and the only female Prime Minister that India has seen. Those were the days when India needed a Prime Minister like Indira Gandhi. Could we have found anyone like her? No one knows!

Sonia Gandhi is another woman of courage and grit. She is the daughter-in-law of late Prime Minister Indira Gandhi and wife of late Prime Minister Rajiv Gandhi. When Rajiv Gandhi was killed in a bomb blast she was offered a position in the party which she didn’t take up. In 1998 she accepted and became the President of the struggling Congress Party. For the 2004 elections she went on a nationwide campaign targeting struggling farmers, unemployed people and the poor. She helped the party to win, though not with an absolute majority. The party formed the government with a coalition called the United Progressive Alliance (UPA), (Moro, 2014).

Due to the controversy of her foreign origin she chose not to become the Prime Minister, but chose Dr. Manmohan Singh instead. She has headed the UPA since then and got the power back to power in 2009. However, the 2014 elections

was a debacle. Nevertheless, she has been instrumental in keeping the party together through thick and thin. Today she has taken the back seat, but due to the non-acceptance of her son as a possible Prime Ministerial candidate, people still look up to her.

Mamta Banerjee is the first female chief minister of West Bengal. Her beginnings are very humble. She comes from a lower middle class family and earned a Bachelor’s in Law and a Masters in Arts. She was involved in politics and joined the Congress (I) party serving in various positions. She got elected to the Lok Sabha in 1984, lost it in 1989, and once again regained the seat in 1991. From then on she went on winning in every succeeding election. She has also been in the cabinet, holding the portfolios of railways, coal and mines.

She is known as “Didi” among her followers and is also known for her vociferous opinions. She became disillusioned with corruption within the party and hence founded her own party known as the All India Trinamool Congress. She did not do well for some time. However, with her stand against the Communist government of West Bengal, which was forcibly trying to acquire farmers’ lands to build an automobile factory in the state catapulted her to fame. In 2009 her party made good inroads in the parliamentary elections and also joined the Congress Party’s ruling coalition.

Her efforts saw the light of day when in the 2011 elections her party won more than 3/5ths of the seats in the state legislature and ended the rule of the communists, who were there for more than three decades. She became the first woman chief minister of West Bengal. She is a seasoned politician and has swum against the currents and

stood against all odds. In a male dominated society she has struggled hard and stands for issues that women would seldom come to the forefront for.

Jayalalithais a woman in the South, who has become a household name. She entered politics in 1982 by joining the AIADMK. Though she was intelligent and from the film world, she wanted to be of service to the people. The DMK made lewd comments about her stating that she had offered her body to serve the people. Her closeness to MGR helped her get into the limelight. The whole party was behind her because of her charisma. However, within the party there were some who were against her growing popularity. She was considered the natural leader after MGR because of his closeness and fondness for her.

After the death of MGR, the party was split into two. One faction was led by MGR's wife and the other by Jayalalitha. In 1989 she became the first woman to be elected leader of the opposition. She managed to reunite the two factions of the AIADMK. At one time she was assaulted by the ruling DMK members in the Assembly where she was left in a torn saree. She wrote that she would return to the House as long as the DMK president Mr. Karunanidhi was in power.

In 1989 she entered national politics and won with a resounding victory. She became the Chief Minister of Tamil Nadu with large numbers and also having the largest number of elected women members. She introduced the "Cradle Baby Scheme" for preventing female foeticide and also police stations solely operated by women. She also introduced 30% quota for women in all police jobs and set up 57 all-women police stations.

She lost the Assembly polls in 1996 and in 1998 tied up with the BJP. She became Chief Minister again in 2002 after struggling with court cases. Her party lost again in 2006 but came back in 2011 as Chief Minister. However, in 2014 she got sentenced to 4 years in jail and lost the post of Chief Minister. In 2016, once again she was sworn in as Chief Minister. She dies in December 2016.

Over her long political career she had seen many ups and downs but never gave up. She was a seasoned politician and never let failure or opposition come on her way. She was a woman of courage and determination and saw to fulfilment what she had in mind.

Sheila Dixit is a woman from Delhi, who was a well-known figure in India politics. She was a powerful administrator and leader and was elected as Chief Minister of Delhi thrice since 1998. In the 1970s she was the Chairperson of the Young Women's Association during which she helped in setting up two successful working women's hostels in Delhi. She helped her father-in-law, late Mr. Uma Shankar Dixit, when he was a cabinet minister in the Indira Gandhi government. She was recognized for her administrative skills and nominated as Indian delegate to the United Nations Commission on the issue of status of women.

She was Chief Minister of Delhi from 1998 to 2013. During this time 70 flyovers were constructed, the Delhi Metro Rail Corporation was operationalized and expanded, green reforms through CNG buses, etc. She ushered in an era of all-round development that transformed Delhi into what we see now as a world class capital. She shifted the Delhi Secretariat to a new address which is more comfortable, hospitable and elegant.

According to Ms. Varsha Joshi, a 1995 batch IAS officer, Ms. Dixit believed in taking everyone along while moving forward.

She was a very affable person and was not so much interested in jostling for power but for bonding with people and getting re-energized in the process. She sailed through many ups and downs during her long political innings and steered her party through factions. She was a person of deep conviction and her political ideology was seen in her persona, i.e., just, faire, secular, compassionate and self-made. She represented the middle-class Indian values and broke through glass ceilings. Even though she was married into a Brahmin family her politics was never caste ridden, rather it was inclusive, pluralistic and founded on values of equality and justice. She is one politician who grew in strength and stature after every political defeat that she suffered. Her death in July 2019 marked the end of an era of seasoned politics.

Kiran Bedi who is a social activist, was the first woman to join the Indian Police Service and was responsible for bringing about prison reforms in India. She did her graduation in English, Masters in Political Science, has a law degree and a PhD in social science. Having joined the IPS, she served in several capacities as narcotics officer, antiterrorist specialist, and administrator.

She rose to fame with her role as Inspector General of Prisons, wherein she brought about changes in the Tihar Prison Complex by addressing corruption and human rights abuses. She also looked into the sanitation and nutrition problems at Tihar and introduced literacy and drug treatment programs. It was in 2003 that she became the first woman and also the first Indian to be appointed the United Nations civilian police adviser.

As part of her social activism, she founded two NGOs, namely, Navjyoti and India Vision Foundation dealing with primary education, adult literacy programs, vocational training and counseling services for women, and drug rehabilitation for prisoners. She was appointed as lieutenant governor of Puducherry which is a union territory. She has also received several awards during her work life.

Ira Singhal was a school topper and did her engineering and MBA. She has a locomotor disability since her early childhood. Due to this she was unable to twist her arms or legs because of problems with the spinal cord and short height. She wasn't dampened by this. She remained a high achiever in school as well as in college.

Ira worked as a marketing intern at Coca Colas and strategy manager at Cadbury's. Whilst preparing for her UPSC examinations, she taught Spanish in an institute. She desired to serve society at large and hence appeared for the civil service examinations. Her file was rejected and she challenged the decision. In 2014 she was victorious as the Central Administrative Tribunal gave the verdict in her favour. She was inducted as Assistant Commissioner in the Customs and Central Excise Service. She has several prominent accomplishments of being brand ambassador, being on national panels, India Today's Woman of the Year, 2015, Limca Book of Records, etc.

She has always wanted to break stereotypes and has worked relentlessly on various issues like spreading awareness about differently abled people, empowerment of the transgender community, women empowerment, child labour, etc. Within a year of her posting she rescued over 340 children and bonded labourers. She is also the first person to offer full-time

employment to a transgender person in the government office in Delhi.

In conclusion, it is evident that women have a very important role to play in society. They can be harbingers of change. Many of them are even role models for others in society, be it boys or girls. Looking at them one may easily say that they are beacons of light or even the lighthouse that shows the path to ships on a dark stormy night. It is important for all of us to encourage the women in our life to make a mark for themselves in life. Rather than being prejudiced, society needs to think out of the box and open up avenues of change for women in every aspect of life. It is only then that we may have an Indira Gandhi or a Kiran Bedi.

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SPATIAL STUDY: MUMBAI CITY AS A SAVIOR AS SEEN IN MANTO'S *BOMBAY STORIES* AND SHROFF'S *BREATHLESS IN BOMBAY*

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Abstract:

Saadat Hasan Manto is a prominent name in pre-independence Indian writing in English. His works are well known for their keen observation on the ways of life in the then city of Bombay. His eye-opening short stories on the city are compiled together in a collection titled 'Bombay Stories'. Murzban Shroff is a contemporary writer based in Mumbai, with writings on the city. His first book, also a collection of short stories based on the city, is titled 'Breathless in Bombay'. His stories are known to reflect the city in the post-independence modern perspective.

This paper will try to show, on the basis of clear understanding of 'Spatial Studies', how the city of Mumbai assumes the role of a savior for its inhabitants. The paper will also try to prove how the city not only acts as a savior, but also pushes its inhabitants to help one another and thus become saviors themselves. Further, the paper will also touch upon how the city becomes a financial and social savior, which is an extension of the idea of a 'city as a metaphor'. Finally, the paper will try to conclude with excerpts from other critics who acknowledge the role of the 'city as a savior', as a plausible reality in their writings.

Keywords: *Mumbai, Bombay, City, Spatiality, Manto, Murzban Shroff*

1. INTRODUCTION

Bombay has none of the imperium of Delhi, the self-conscious stasis of Calcutta or the provincial self-satisfaction of Madras. It is the ugly step-daughter city.... In which no one dies of starvation but the vast majority is forced to endure living conditions that no enlightened zoo keeper would allow for his animals. Yet the exiles and arrivists keep flooding into the City Imagined, to the Bombay they see as siren and savior. They never leave.... Because Bombay is an addiction. (Pinto xi)

The city is indeed a savior, not only for the inhabitants, but also for those who live elsewhere. From time to time, people turn to the city for help and the city delivers them. But why do people turn to Mumbai of all cities for help? How do they expect the city to help in a time of crisis? The obvious answer is that the city provides employment opportunities like no other city. As pointed out by Jerry Pinto in the lines quoted above, no one dies of starvation, which means every inhabitant has some or the other job which enables them to sustain themselves (xi).

2. THE CITY AS A FINANCIAL SAVIOR

In the opening story of *Bombay Stories*, by Murzban Shroff, titled "Khushiya", we are confronted with the first immigrant worker Kanta, who is from Mangalore. As the story progresses

the readers find that prostitutes from different parts of the country flocked to Bombay to have a better chance of luring customers. This is because Bombay in those days was full of textile mills and male workers from all parts of the country found employment. Living away from their family, they often craved for physical needs and they turned to these prostitutes to relieve their stress. Not only did the textile mills provide ample of opportunities to people from around the nation, it also led to such side-by-side occupations which thrived on the high employment rate of the textile industry.

One can infer that those who did not find employment in their hometowns, came down to the city where they were assured of a regular income that would not just sustain themselves, but also provide for some savings that could be spent on luxuries elsewhere. In this way, the city, since the 1930s has acted as a savior to those who were broke. Saadat Hasan Manto himself arrived to the city in search of a career as a script writer. In the place of his birth, Samrala near Ludhiana, there was no scope for someone like Manto who aspired to be a writer. This only serves to elucidate the point that the city of Bombay was ever ready to be a savior for those who wanted to be financially stable. As put forth by Sujata Patel, “Bombay’s economic expansion in the late nineteenth and early twentieth centuries attracted to it a range of ethnic groups from the north, east, and southern parts of India” (3).

The same fact is observed in almost all the short stories in *Bombay Stories*. In fact, the characters in the collection are almost always immigrants who have made the city their home. People stormed into the city in order to find work and simultaneously settled down. Even affluent

families from elsewhere; expanded their businesses in the city to cater to an ever-increasing demand due to the sudden surge in population. One may point out that the textile mills set in motion an ever-growing number of immigrants, whose number kept on increasing steadily. It transformed into a never-ending circle where people kept flocking in to Bombay to satisfy the increasing demands of the people who had turned up before them.

It can therefore be inferred that as far as the financial front is concerned, the city shall continue to be a savior because the cycle set in motion by the long vanished textile mills will continue to attract more people to the city and there will always be an increase in the demands, to satisfy which, there will be more jobs created.

Although Murzban Shroff, unlike Manto, was born and brought up in the savior city, his characters from *Breathless in Bombay*, which is set in a much recent time period, too are mostly immigrants who have arrived into the city and made it their home. The first story in Shroff’s collection titled “Dhobhi Ghat” too has many characters that have come from throughout the nation to settle down in the city as *Dhobis* – washer men. Throughout the book, readers will find examples of Iranian families who have started businesses in the city and made popular the concept of Irani restaurants, or retired old men living with their families, who had once come to the city to earn a living and ended up making the city their home, or even small-time workers like Bheem Singh in “Maalishwala” or Rohit in “Haraami”, who are all immigrants, who depend on the city for their livelihood.

The city has never failed to provide an opportunity to someone in need. Not for nothing

has the city witnessed an exponential population growth and not for nothing have certain regional parties lashed out at the immigrant workers who constitute more than half the total population of the city. The city has always been a financial savior and shall continue to be so. After all, the city is also known as the financial capital of India and where there is finance, there will be jobs. The reference to the city of Mumbai as a savior is clearly expressed in these lines from “Meter Down” – a story in Murzban Shroff’s *Breathless in Bombay*:

Everyone had rushed to the door to catch the first impressions of the big city, where dreams could take shape, where fortunes could be built, if one persevered long enough... It pummeled you and pushed you, strained you and stretched you, and broke you, bit by bit. Then, it would immunize you to its hardships. Once you were seasoned, it would reward you for your penance – lavishly, in a way no other city would. (209 – 210)

3. THE CITY AS A SOCIAL SAVIOR

The city is not just a savior in financial ways. It can deliver an individual from other problems as well. In Shroff’s story titled “The Queen Guards Her Own”, the Queen, referring to Marine drive or the Queen’s necklace as it is known, is representative of the city. Chacha Sawari is the lead character in the story who is worried about his aging horse, Badshah, who won him many accolades during his prime time as a racer in the Bombay Syce Association. The stallion now pulls a Victoria, a horse cart at the promenade in evenings and provides for a source of income to Chacha Sawari. Chacha knows that his aging horse will not be able to pull the carriage for long and is worried about his source of income. He is also worried about the upkeep of the horse once

he is retired. The city comes to the rescue once again as on one particular night when an Arab family rides on the Victoria and after getting into an argument with Chacha, leaves midway without even paying for the ride. Chacha finds a precious stone in between the seats which may have fallen out of some accessory that one of the Arab family members was wearing. That gemstone was the answer to all his problems. Badshah could retire in peace, Chacha would no longer have to work and he would also be able to provide for his beloved Zulfi and Simran, who were his acquaintances.

Chacha realizing the help he received from the Queen mother, to whom he prayed every evening for a prosperous evening, looked at the sea and wondered, “He looked at the place he stood. Could he be center, dead center? Not quite, he realized. A little to the left would have been perfect, but it didn’t matter, for nothing in life is precise, nothing perfect” (131). These lines point to the fact that the inhabitants of the city of Mumbai believe that the city would not only reward them for their hard work and patience, but also punish those who tried cheating the inhabitants – a savior in true sense of the word.

In the case of Saadat Hasan Manto’s *Bombay Stories*, it can be observed in “Rude” that the city assumes a different kind of savior like attitude to the writer himself. In this story, Manto writes about his own experience of Bombay and his stint away from the city when he spent two years in Delhi, working in a secure job environment that netted him 250 rupees on the first of each month. Manto wanted to return to Bombay, not because of some better opportunity but to follow his newly found fad for communism. He was an avid follower of Izzat Jahan, who wrote

regularly on communism in few of the national newspapers. Manto found that this lady had married a close friend of his who lived in Bombay and therefore, wanted to leave everything and return to the city just to be able to interact with her about Communism.

The city of Bombay acts as a savior to Manto yet again as he is easily able to locate his friend and strike up a good relationship with Izzat Jahan with whom he had a number of deep and meaningful conversations on communism and its philosophies.

I wanted to talk about the development of Communist philosophy from Hegel to Karl Marx and to discuss the viewpoints of Lenin, Trotsky, and Stalin. I wanted to tell her my opinion of India's Communist Movement and to hear hers too. I wanted to tell her stories of young men carrying Karl Marx's books tucked beneath their arms with only one idea in mind – to impress others. I wanted to tell her about a friend who possessed every English-language book ever published about Communism but still didn't know even its rudiments, a guy who dropped Karl Marx's name just as frequently as people with a celebrity in the family find a way of mentioning them. I wanted to tell Izzat Jahan how my friend, despite his shenanigans, was so sincere that he couldn't stand to hear one word said against the communist cause. (Manto 503 – 504)

This passage goes a long way to say that according to Manto, the city of Bombay is a savior, in a way; beyond the common term. It was lot more than just a savior for those who needed a job to ward off financial troubles. True, the city did that when he needed an exposure as a writer in the film industry. But it also helped him when he wanted to realize yet another dream of being

associated with the Communist cause. One may call it a mere coincidence or too much of reading into the concept of 'city as a metaphor' but nonetheless, one will find it equally hard to deny the fact that the city has countless number of ways to provide help to those who need it at that precise moment. Otherwise, why would Izzat Jahan marry an unknown person? Is it merely a coincidence that the unknown person happens to be a good friend of Manto whom he knew since his school days back at Lucknow? Is it another coincidence that this friend happens to have settled down in Bombay and no other city?

Ayesha Jalal, a prominent scholar on Manto points out "the protagonists of his stories are ordinary people who are left to cope with the monumental tragedy of millions of families being torn asunder, losing their homes and their lives" (The Hindu). All these people depend upon the city for its generous employment and other activities that can guarantee a deliverance from their woes. The city does so by providing not just employment, but also recreational activities at a cheap cost, for instance, liquor parlors. Thus, the city comes to aid, not just by providing a means to livelihood, but also several means of deriving satisfaction from the grueling hardships that a person may go through.

4. THE INHABITANTS AS SAVIORS

An important point worth noting is that literature on Mumbai has time and again saluted the spirit of the inhabitants. The city is no doubt a savior but the inhabitants too do not shy away from providing help to a needy passerby during any calamity. The first short story in Murzban Shroff's *Breathless in Bombay* talks about the looming danger for the *dhobis*, who are anticipating an utter failure in their business with

the advent of washing machines in every household. The *dhobis* come together for a meeting and address many issues related to the personal problems of the individual *dhobis* as well as the collective problem they all are facing. Daman in “Dhobhi Ghat” receives four thousand rupees from the collective fund to ward off his immediate problems. This incidence goes a long way to prove that the city’s influence as a savior can be clearly seen among the inhabitants. People never fail to come together to help someone in need. One may even say that it is the way people give back to the city in remembrance of the help, they had received in times of need.

Similar themes of people helping each other, which is an extension of the concept of the city as a savior, is seen in several of short stories, both by Manto and Shroff. In *Bombay Stories*, Manto himself is seen helping people time and again. Manto is provided help too, sometimes by the city, as discussed earlier, and other times by the inhabitants. In “Barren”, Manto is seen providing emotional support to Naim, who had lost his lover. In “Babu Gopi Nath”, the character of Babu Gopi Nath provides monetary support to his group of friends, knowing fully well that they are constantly trying to find ways and means to fool him and extort more money from him. He is also seen worried about Zinat and her future. He goes to all lengths to find her a suitable groom with whom she can settle down and live in peace. In “Janaki”, the character of Janaki is sent to Bombay by Aziz Sahib, who is Manto’s friend, so that Manto, with his contacts in the film industry, can provide an entrance for Janaki into acting. Manto puts her in touch with a couple of people and she settles down in the city. In “Peerun”, Manto lends eight annas to Brij Mohan every Sunday so that he can travel to Bandra to meet

his lover Peerun. In “Mozelle”, Trilochan needs help to save Kirpal Kaur from the communal riots and Mozelle comes to his rescue, bravely risking her own life for someone whom she never knew. In “Mammad Bhai”, Manto is again seen receiving help at the time of need. Mammad Bhai, the local goon takes care of Manto when he is sick by ensuring that he receives timely medical help.

All the aforementioned instances prove that the city’s spirit as a savior is reflected in its inhabitants too. This spirit of deliverance is also seen in the modern rendition of the city by Murzban Shroff. In “This House of Mine”, all the residents of the old building come together and help each other to garner funds to save their building from collapsing. In “Queen Guards Her Own”, Hausangbhai is seen as a kind hearted business man who feeds his customers on credit and provides help to those in need of help. He even provides Chacha Sawari with a place to stay with his horse and resists a tempting offer from the builders who are willing to pay a hefty amount in return for that place. Chacha Sawari is seen thanking Hausangbhai for his generosity, “Thank you, Hausangbhai, for being so kind. Thank you for your piety” (135). Hausanbhai’s wife – Haola, does not approve of her husband’s excessive kindness and fears that the business may go down if his credit continues. Hausangbhai is seen joking about it when he says, “*Chaal*, worry not, Sawari, come back, and I will keep your *biryani* ready, nice and hot, just the way you like it, and some *kheema*, too. And, if you don’t find me here, you know where I will be – in the *biryani*, cut up and cooked by Haola for not charging” (135).

This spirit of the inhabitants as saviors is seen in other stories too. For instance, in “Haraami”, the narrator provides help to the

character of Rohit when he needs it by getting him in touch with a doctor who can terminate his girlfriend's unwanted pregnancy." I know a doc – a good one," I continued. "She's a friend, strong, caring, and clever. Let me call her. I am sure she will work something out" (139). In another instance in "Love in the Time of AIDS", the narrator – Pesi, offers to help a woman who has AIDS.

"Sorry to barge in, Doc," I said, sniffing. "But maybe I can help. I know of an NGO, a non-profit organization that works with HIV patients. It helps them get treated in government hospitals. It offers counseling, support, and helps with their adjustment. Let me speak to them." I pulled out my wallet and began going through my phone list. (225)

The spirit of being a savior is not just reflected in the city's own response to the inhabitants, it is carried forward a notch higher by the inhabitants helping each other in times of need. People, as in the aforementioned instances, are seen helping not only their family, friends and acquaintances, but also complete strangers. This spirit of kindness and generosity among the residents of Mumbai is also partly responsible for making this city, a city of help. The metaphor of savior is brought to its true sense by such people who never think twice before lending a helping hand to someone in need. The city provides for the people and expects those it helps, to help others in need and thus, complete the cycle. Philosophers may call it karma or goodwill, but as Ashish Ram in his poem 'Salaam Bombay' would put it:

On a normal day, no one will bother you,
Come crisis, and not one will desert you.
No where in the world are people so selfless,
Call it the rudest city in the world, but not
helpless. (PoetryAtlas)

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