

STUDY ON NON CO-OPERATION MOVEMENT IN FREEDOM STRUGGLE

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Abstract

The Non-Cooperation Movement was a remarkable phase of the independence of India movement from Britisher's rule. This Non Co-Operation movement led by Mahatma Gandhi after the Jallianwala Bagh Massacre. This movement aimed to resist British rule in India through non-violent means or "satyagraha". Protestors would refuse to buy British product, adopt to use of local handicrafts and picket and liquor shops. The ideas of Ahimsa and nonviolence, and Gandhi's ability to rally hundreds of thousands of common citizens towards the cause of Indian independence, were first seen on a large scale in this movement through the summer 1920. Gandhi feared that the movement might lead to popular violence. The non-cooperation movement was started on 4th September 1920. It was called off in February 1922 when a group of peasant's light fire to police station in chauri chaura located in Uttar Pradesh.

Key Words: Non Co - Operation, Gandhi, Freedom Struggle.

Introduction

Non Co - operation movement, unsuccessful attempt in between 1920–22, organized by Mohandas Gandhi to induce the British government of India to grant self-government, or

swaraj, to India. It was one of Gandhi's first organized acts of large range civil disobedience (Satyagraha). The movement arose from the widespread protest in India over the massacre at Amritsar in April 1919, when the British-led troops killed several hundred Indians. That anger was later compounded by indignation at the government's alleged failure to take adequate action against those responsible, notably Gen. Reginald Edward Harry Dyer, who had commanded the troops involved in the massacre. Gandhi strengthened the movement by supporting on nonviolent terms the contemporaneous Muslim campaign against the dismemberment of the Ottoman Empire after World War I.

The movement was to be nonviolent and to consist of Indians resigning their titles; boycotting government educational institutions, the courts, government service, foreign goods, and elections; and, eventually, refusing to pay taxes. Noncooperation was agreed to by the Indian National Congress at Calcutta (now Kolkata) in September 1920 and launched that December. In 1921 the government, confronted with a united Indian front for the first time, was visibly shaken, but a revolt by the Muslim Moplahs of Kerala (southwestern India) in August 1921

and a number of violent outbreaks alarmed moderate opinion. After an angry mob murdered police officers in the village of Chauri Chaura (now in Uttar Pradesh state) in February 1922, Gandhi himself called off the movement; the next month he was arrested without incident. The movement marked the transition of Indian nationalism from a middle-class to a mass basis.

Features of the Non-Cooperation Movement

- ♦ The movement was essentially a peaceful and non-violent protest against the British government in India.
- ♦ Indians were asked to surrender their titles and walk out from nominated seats in the local bodies as a mark of protest.
- ♦ People were asked to withdraw their children from government controlled or aided schools and colleges.
- ♦ People were asked to prohibit foreign goods and use only Indian-made goods.
- ♦ People were asked to prohibit the elections to the legislative councils.
- ♦ People were asked not to serve in the British defence force.
- ♦ It was also planned that if the above steps did not bring results, people would refuse to pay their taxes.
- ♦ The INC also demanded Swarajya or self-government.
- ♦ Only completely non-violent means would be employed to get the demands satisfied.
- ♦ The non-cooperation movement was a decisive step in the independence movement because, for the first time, the INC was ready

to pass by constitutional means to achieve self-rule.

- ♦ Gandhiji had assured that Swaraj would be achieved in a year if this movement was continued to completion.

Role of Gandhi in Non Co-operation

Mahatma Gandhi was the most widely recognized figure of the Indian Nationalist Movement for his role in leading non-violent civil uprisings. He first employed the non-violent approach in South Africa where he was serving as an expatriate lawyer. The movement of Non-co operation was begun on 4 September 1920 by Mahatma Gandhi with the aim of self-governance and obtaining full independence (Purna Swaraj) as the Indian National Congress withdrew its support for British reforms following the Rowlatt Act of 21 March 1919, and the Jallianwala Bagh massacre of 13 April 1919.

The Rowlatt Act of March 1919, which suspended the rights of political prisoners in sedition trials was seen as a “political awakening” by Indians and as a “threat” by the British. Although it was never invoked and declared void just a few years later the act motivated Gandhi to conceive the idea of Satyagraha (truth), which he saw as synonymous with independence. This idea was also authorised the following month by Jawaharlal Nehru, for who the massacre also endorsed “the conviction that nothing short of independence was acceptable”.

Gandhi's has planned of the non-cooperation movement included persuading all Indians to withdraw their labour from any activity that “sustained the British government and economy in India”, including British industries

and educational institutions. In addition to promoting “self-reliance” by spinning khadi, buying Indian goods only and avoiding British goods, Gandhi’s non-co operation movement called for the refurbishment of the Khilafat in Turkey and the end to untouchability. This result in public meetings and strikes led to the first arrests of both Jawaharlal Nehru sahibb and his father, Motilal Nehru, on 6 December 1921.

It was one of the movements for Indian independence from British rule and ended, as Nehru described in his autobiography, “suddenly” in 4 February 1922 after the Chauri Chaura incident. Subsequent independence movements were the Civil Disobedience Movement and the Quit India Movement.

Through non-violent means or Ahimsa, protesters would refuse to buy British goods, adopt the use of local handicrafts and picket liquor shops. The ideas of Ahimsa and non-violence, and Gandhi’s ability to rally hundreds of thousands of common citizens towards the cause of Indian independence, were first seen on a large scale in this movement through the summer of 1920.

The non-cooperation movement was a reaction towards the oppressive policies of the British Indian government such as the Rowlatt Act and the Jallianwala Bagh massacre in Amritsar. A large crowd had gathered at Jallianwala Bagh near the Golden Temple in Amritsar to protest against the arrest of Saifuddin Kitchlew and Dr. Satyapal, while others had come to attend the annual Baisakhi festival.^[9] The civilians were fired upon by soldiers under the command of Brigadier-General Reginald Dyer, resulting in killing and injuring thousands of protesters. The outcry

generated by the massacre led to thousands of unrests and more deaths by the hands of the police. The massacre became the most infamous event of British rule in India.

Gandhi, who was a preacher of non-violence, was worried. He lost all his faith in the fortune of the British government and declared that it would be a “sin” to co-operate with the “satanic” government.

Gandhi derived his ideologies and inspiration from ongoing non-cooperation movements, particularly that by Satguru Ram Singh, who is credited as being the first Indian to use non-cooperation and boycott of British merchandise and services as a political weapon.

Indian Muslims who had participated in the Khilafat movement to restore the status of the Khalifa gave their support to the non-cooperation movement. In response to the Jallianwala Bagh Massacre and other violence in Punjab, the movement sought to secure Swaraj, independence for India. Gandhi promised Swaraj in one year if his Non-Cooperation programme was fully formed. The other reason to start the non-cooperation movement was that Gandhi lost faith in constitutional methods and turned from co-operator of British rule to non-co-operator.

Other causes include economic hardships to the common Indian citizen, which the nationalists attributed to the flow of Indian wealth to Britain, the ruin of Indian artisans due to British factory-made goods replacing handmade goods and forced recruitment and resentment with the British government over Indian soldiers dying in the I World War while fighting as part of the British ruler.

The calls of early political leaders like Bal Gangadhar Tilak (Congress Extremists) were called

major public meetings. They resulted in disorder or impediment of government services. The British took them very seriously and sentenced him in Mandalay in Burma and V.O.Chidambaram Pillai received 40 years of imprisonment. The non-cooperation movement aimed to challenge the colonial economic and power structure and British authorities would be forced to take notice of the demands of the independence movement.

Gandhi was for a worldwide protest against the Rowlatt Act. All offices and factories would be closed. Indians would be encouraged to withdraw from Raj-sponsored schools, police services, the military and the civil service, lawyers were asked to leave the Raj's courts. Veterans such as Bal Gangadhar Tilak, Bipin Chandra Pal, Mohammad Ali Jinnah, and Annie Besant opposed the idea outright. The All India Muslim League also criticized the idea. But the younger generation of Indian nationalists was thrilled and backed Gandhi. The Congress Party adopted his plans, and he received extensive support from Muslim leaders like Maulana Azad, Mukhtar Ahmed Ansari, Hakim Ajmal Khan, Abbas Tyabji, Maulana Muhammad Ali Jauhar and Maulana Shaukat Ali.

The eminent Hindi writer, poet, playwright, journalist and nationalist Rambhadracharya, who spent more than eight years in prison fighting for India's freedom, wrote: When I recall Non-Cooperation era of 1921 the image of a storm confronts my eyes. From the time I became aware, I have witnessed numerous movements, however, and I can assert that no other movement wrong way up the foundations of Indian society to the extent that the Non-Cooperation movement happened. From the most humble huts to the high places, from villages to cities, everywhere there was ferment a loud echo.

Impact of Non Co-operation

The impact of the revolt was a total shock to British authorities and a enormous encouragement to millions of Indian nationalists. Unity in the country was strengthened and many Indian schools and colleges were made. Indian goods were encouraged. On 4 February 1922 a massacre took place at Chauri Chaura, a small town in the district of Gorakhpur, Uttar Pradesh. A police officer had attacked some volunteers picketing a liquor shop. A whole crowd of peasants that had gathered there went to the police chowki (station). The mob set fire to the police chowki with some 22 police men inside it.

End of Non-cooperation movement

Non-cooperation movement went back after the Chauri Chaura incident. Although he had stopped the national revolt single-handedly on 10 March 1922, Mahatma Gandhi got arrested. On 18 March 1922, he was imprisoned for six years for publishing seditious materials. This led to containment of the movement and was followed by the arrest of other leaders.

Although most Congress leader's remained firmly behind Gandhi, the determined leaders broke away, including the Ali brothers (Muhammad Ali and Shaukat Ali). Motilal Nehru and Chittaranjan Das formed the Swaraj Party rejecting Gandhi's leadership. Many nationalists had felt that the non-cooperation movement should not have been stopped due to isolated incidents of violence and most nationalists, while retaining confidence in Gandhi, were discouraged.

It is argued though without any concrete proof that Gandhi called off the movement in an attempt to salvage his own personal image which

would have been flecked if he had been blamed for the Chauri Chaura incident. However, historians and contemporary leaders associated with the movement welcomed Gandhi's judgment. Gandhi could not compromise his primary principle of non-violence by half-heartedly accepting and allowing the violent struggle that evidently was circling round the movement with radical elements of Indian independence movement at its interior. So a similar type of movement was introduced in 1930, the civil disobedience movement. The main difference was the introduction of a policy of violating the law 'peacefully'.

Conclusion

In this theoretical paper exposed the massive movement of Non Co –Operation in Indian freedom. In this regard Mahatma Gandhi had predominant figure in this movement and also others are noted as well they are Chauri Chaura and Ali Brothers and all Congress Leading Leaders in India during the year 1920 – 1922 the mentioned period was a notable epoch in Indian Freedom Movement at last the movement was came to an end on 18th March 1922 and Gandhi imprisoned. So all the Movements in Indian history had been registered some remarkable incident in order to prove it many political leaders and social reformers got arrested and also sent to prison so this paper gave vast and more information regarding every movements related to the Indian Freedom movement.

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A STUDY ON POSITIVE AND NEGATIVE ASPECTS OF FDI INFLOW IN INDIA

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ABSTRACT

Foreign Direct Investment is an important factor for development of any nation. FDI inflows fill the gap between domestic capital supply and overall capital demand and provide funds for developmental purpose. India needs such FDI funds to boost manufacturing industry and service industry to create employment opportunities and balanced regional development. The present study has focuses on trends of month wise FDI equity inflow from financial year 2015-16 to 2020-21 (till December 2020). The study also focus on top 10 countries and top 10 sectors which has contributed to FDI equity inflow for the same period. The study is Analytical and Descriptive in nature. The secondary data have been collected from website of Department for Promotion of Industry and Internal Trade and consolidated into tables and graphs to make analysis thereof. The study concludes that trend of month wise FDI equity inflow has increasing positive growth rate each subsequent year. One of the reasons is that investment in digital sector, infrastructure and energy has been surged by merger and acquisitions. Also business friendly reforms in existing government policies has been the another reason. Singapore has made maximum FDI equity inflow in the study period. The reason was amendment in Tax treaty and ease of doing business facility provided by Singapore. Among

various sectors service sectors attracted the major portion of FDI equity inflow to India but for the period studied Computer hardware and software accounted for highest FDI inflow. The study suggest measures to further boost the FDI equity inflow by making reforms friendly for Greenfield investment in India.

KEY WORDS: FDI Equity Inflow, County-wise FDI Equity Inflow, Sector-wise FDI Equity inflow, Growth rate.

INTRODUCTION

Foreign Direct Investment (FDI) may be a sort of investment into an enterprises by another enterprises located in another country by buying a corporation within the target country or by expanding operations of an existing business therein country. In the era of globalization, FDI takes vital part within the development of both developing and developed countries. FDI has been related to improved economic process and development within the host countries which has led to the emergence of worldwide competition to draw in FDI.

FDI offers number of advantages like overture of latest technology, innovative products, and extension of latest markets, opportunities of employment and introduction of latest skills etc. which reflect within the

growth of income of any nation. Foreign investment plays a big role in development of any economy as like India. Different countries provide different kinds of incentives for attracting the foreign direct investment (FDI). Necessity of FDI depends on saving and investment rate in any country. Foreign Direct investment acts as a bridge to satisfy the gap between investment and saving. Computer software and hardware, services, trading, telecommunication and automobile are major sectors which attracted higher inflows of FDI in India. Countries like Singapore, Mauritius, USA, Netherlands were among the leading sources of FDI in India

The present policy prohibits FDI within the following sectors:¹

- ♦ Gambling and Betting
- ♦ Lottery business (including government/private lottery, online lotteries etc)
- ♦ Activities /sectors not hospitable private sector investment (eg, Nuclear/Energy/railway)
- ♦ Retails trading (except single-brand product retailing)
- ♦ Business of chit fund
- ♦ Nidhi company
- ♦ Real estate business or construction of farm houses
- ♦ Trading in transferable development rights (TDRs)
- ♦ Production of tobacco, cigars, cheroots , cigarillos, cigarettes and other tobacco substitutes
- ♦ Agriculture (excluding floriculture, horticulture, apiculture and cultivation of vegetables and mushrooms under controlled conditions, the event and

production of seeds & planting materials, animals husbandry including the breeding of dogs, viniculture & aquaculture under controlled conditions and services associated with the agro and allied sector)

II OBJECTIVES

1. To study the monthly trend of inflow of FDI in India from financial year 2015-16 to 2020-21.
2. To study the country wise and sector wise inflow of FDI to India.
3. To study the challenges faced to attract further FDI in India.

III RESEARCH METHODOLOGY

This research is Descriptive and Analytical in nature. The secondary data has been collected from various websites specifically from The Department of Industrial Policy & Promotion (DIPP). The time period from financial year 2015-16 to 2020-21 has been taken into account. Tables, simple percentage method and graphs have been employed to depict statistical data of inflow of FDI.

IV REVIEW OF LITERATURE

Vyas (2015) in his research paper titled, "An Analytical study of FDI in India (2000-2015)" has studied trends of FDI inflow in India during 2000-2015. Also he has discussed the FDI policy framework in India and identified the problems leading to low inflow of FDI. It was a quantitative and analytical research based on secondary data from websites of DIPP and RBI reports. The study concludes that FDI plays significant role in economic growth of India. Among various sectors service sector has attracted highest FDI. FDI inflow helped to create employment opportunities for skilled employee in service sectors. Among various countries Mauritius and Singapore were

top 2 countries which have made FDI equity inflow to India between years 2000-2015.

Malhotra (2014) in her research paper titled, "Foreign Direct Investment: Impact on Indian Economy" has studied trends and pattern of flow of FDI and evaluated its impact on Indian economy for the duration of financial year 1991-92 to 2011-12. It also provided major policy implications, recent developments, future outlook, and improvement areas. This paper concluded FDI policy has been made more investment friendly and liberalised. FDI has made positive impact by acting as supplementary to domestic capital, technology and skills. Also it has flourished new companies and opportunities.

Thomas (2016) in her research paper titled, "Impact of FDI on Indian Economy-An Analytical Study" has studied trends of FDI in India from financial year 2000-01 to 2014-15. It also studied correlation between FDI and GDP of India. Also it studied correlation between FDI and Indian stock market movements. For the purpose data had been collected through NSE India and BSE India website, RBI Bulletins and Economic Survey Report on average value basis to give appropriate representation. It was concluded that there exist strong positive correlation between FDI & BSE Sensex, FDI and GDP and FDI and NSE Nifty. On big frame it was said that Indian GDP and stock market movements are dependent on FDI inflow to great extend.

Azhar & Marimuthu (2012) in their paper titled, "An Overview of Foreign Direct Investment in India" has studied various determinants of FDI, exhibited sector wise and year wise analysis of FDI in India and various determinants of FDI in India. This study was descriptive in nature. Secondary data was collected from various journals and website of DIPP. It concluded that India, being a developing country, has shown

positive GDP growth. It has stated that India has good infrastructure, available natural resources and labour. India has favourable economic and trade policies. The rank of India is 2nd in most favoured destination for FDI in world.

V NEED FOR FDI IN INDIA

Foreign direct investment (FDI) has become an integral part of national development strategies for nearly all the countries globally. It's global popularity and positive output in augmenting of domestic capital, productivity and employment; has made it an important tool for initiating economic process for countries.

1. To increase Employment and Economic growth-It is one of the most crucial reasons why a developing country like India looks to attract FDI. FDI boost both manufacturing and service sector. These sector in turns create jobs opportunity, reduce unemployment among educated people-as well as skilled and unskilled labour in the country. It ultimately helps to increase income among the different section of the society and also enhance the buying power among them. So, it directly creates employment opportunity and thereby boosts the economic growth.
2. Helps in Development of Backwards area- This is also one of the most important reason why India needed FDI. For a country like India suffering from social and economic growth, FDI create employment opportunity for both unskilled and skilled labour of the different region of the country and thereby helps in transformation of backward areas into industrial area.

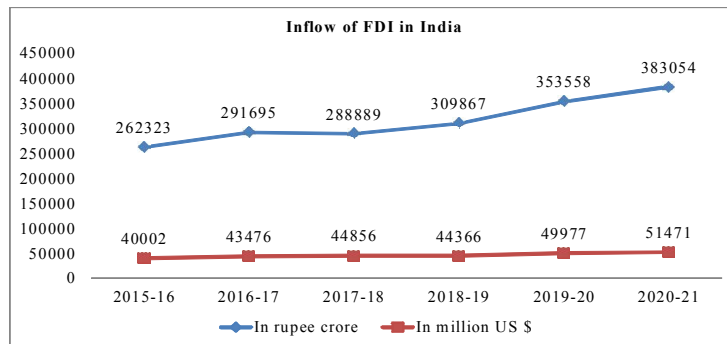
3. Provide Finance and Technology-In Indian scenario we need both financial and technical provision from foreign sources. FDI helps in inflow of capital which is especially beneficial for India with limited domestic resources and create opportunity to boost fund in global capital market. FDI helps in access to latest financing tool and bring new technology, operational practices from across the world. FDI provide provision for specialist services, drill of Indian personnel and educational, training and research institutions in the industry. Introduction of new technology and financial assistance helps in enhancing the efficiency and effectiveness of the industry.
4. Stimulation of economic development-FDI is a vital source of external capital better revenues for a rustic. FDI forms new industries, factories and once the development is complete the factory will employ some local employee and use local material and services. This creates more jobs and thus people have extra money to spend. These factories also will create additional tax income for the government, which will be infused into creating and improving physical and financial infrastructure.

5. VIDATAANALYSIS AND INTERPRETAION

Table 1:Total FDI Equity Inflow (Month Wise) from April 2015 to December 2020												
AMOUNT OF FDI EQUITY INFLOW (MONTH WISE)												
Financial year	2015-16		2016-17		2017-18		2018-19		2019-20		2020-2021	
Month	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn
APRIL	22620	3605	22345	3362	20826	3229	35104	5348	36463	5252	21133	2772
MAY	24564	3850	13271	1983	26159	4060	30479	4513	26481	3795	16951	2240
JUNE	13115	2054	15111	2245	20101	3119	19597	2891	50567	7282	11736	1550
JULY	12769	2007	27430	4081	31112	4827	19025	2770	30774	4472	22866	3049
AUGUST	14446	2220	32150	4803	51198	8004	17441	2508	18164	2553	130576	17487
SEPTEMBER	19181	2897	34366	5149	13632	2115	33472	4635	19551	2741	21350	2906
OCTOBER	34105	5242	41353	6195	17454	2682	34595	4698	22808	3211	39160	5331
NOVEMBER	19399	2934	31631	4677	20019	3086	12495	1739	20036	2804	63196	8515
DECEMBER	30865	4635	22727	3347	30956	4819	31056	4391	33166	4659	56086	7621
JANUARY	33461	4975	27067	3976	15386	2418	31181	4408	39719	5570	-	-
FEBRUARY	21268	3117	8118	1210	20478	3181	20404	2865	24025	3361	-	-
MARCH	16530	2466	16126	2448	21569	3317	25019	3601	31804	4278	-	-
TOTAL	262323	40002	291695	43476	288889	44856	309867	44366	353558	49977	383054	51471
GROWTH LAST YEAR	-	-	(+11%)	(+9%)	(-1)%	(+3) %	(+7)%	(+1)%	(+14)%	(+13)%	(+48)%	(+40)%
Source: FDI Statistics, DIPP ²												

Source: FDI Statistics, DIPP²

Figure: 1 Total FDI Inflow from Financial Year 2015-16 to 2020-2021



நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பு இதழ் (ISSN : 2321-984X)
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Table 1 shows the monthly inflow of FDI from Financial year 2015-16 to 2020-2021 (Till December 2020) both in terms of rupee cores and US\$ million. Also it states the growth rates in simultaneous years. The highest growth rate of 48% (in terms of Indian rupee) and 40% (in terms of US \$) has been achieved in financial year 2020-2021 (Till December 2020).

Figure 1 depicts the yearly accumulated data of inflow of FDI from year 2015-16 to 2020-2021 (Till December 2020) both in terms of rupee cores and US\$ million. The financial year 2020-2021 (till December 2021) shows maximum of FDI inflow i.e.; 3,83,054 crore rupee (51,471 million US \$).

Table 2 : The share of top ten countries investing in FDI Equity inflow to India from Financial Year 2015-16 to 2020-21

SHARE OF TOP INVESTING COUNTRIES FDI EQUITY INFLOW														TOTAL
COUNTRY	2015-16		2016-17		2017-18		2018-19		2019-20		2020-21 (Till December 2020)			
	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn		
MAURITIUS	54706	8355	105587	15728	102492	15941	57139	8084	57785	8241	25903	3475	403612	59824
SINGAPORE	89510	13692	58376	8711	78542	12180	112362	16228	103615	14671	116812	15717	559217	81199
JAPAN	17275	2614	31588	4709	10371	1610	20556	2965	22774	3226	7699	1027	110263	16151
U.K.	5938	898	9953	1483	5473	847	9352	1351	10041	1442	13685	1832	54442	7853
NETHERLANDS	17275	2643	22633	3367	18048	2800	27036	3870	46071	6500	18251	2435	149314	21615
U.S.A	27695	4192	15957	2379	13505	2095	22335	3139	29850	4223	95246	12828	204588	28856
GERMANY	6361	986	7175	1069	7391	1146	6187	886	3467	488	3617	489	34198	5064
CYPRUS	3317	508	4050	604	2680	417	2134	296	6449	879	1668	225	20298	2929
FRANCE	3937	598	4112	614	3297	511	-	-	-	-	-	-	11346	1723
UAE	6528	985	4539	675	6767	1050	6356	898	2393	339	29149	3915	55732	7862
CAYMAN ISLANDS	-	-	-	-	-	-	7147	1008	26397	3702	18842	2533	52386	7243

Source: FDI Statistics, DIPP³

Figure 2: The share of top ten countries investing in FDI Equity inflow to India from Financial Year 2015-16 to 2020-21

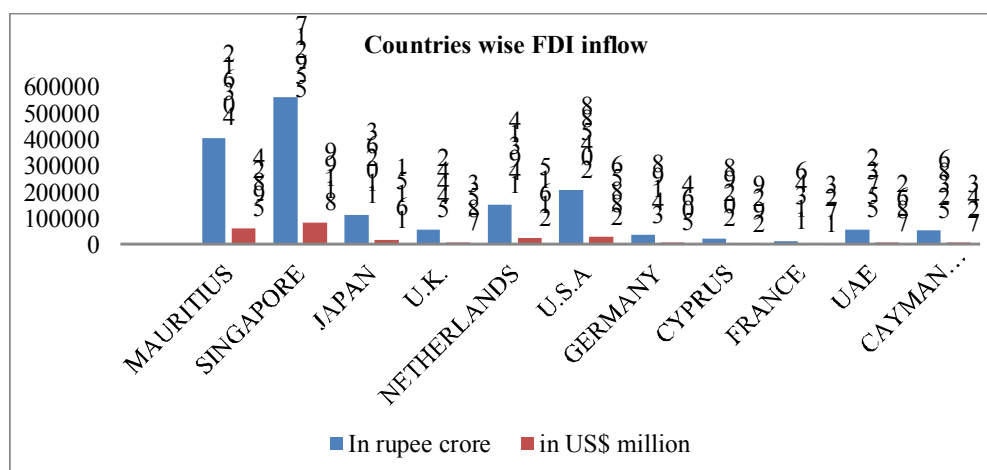


Table 2 and Figure 2 shows the share of top ten countries investing in FDI Equity inflow to India from April 2015 to December 2020 both in terms of rupee cores and US\$ million. Singapore has made highest amount of FDI equity inflow to India i.e.; 5,59,217 crore rupee (81,199 million US \$) till December 2020.

Table 3: The share of top 10 sectors attracting FDI equity inflow to India from Financial Year 2015-16 to 2020-21

SECTORS ATTRACTING HIGHEST FDI EQUITY INFLOW													TOTAL	
SECTORS	2015-16		2016-17		2017-18		2018-19		2019-20		2020-2021 (Till December 2020)			
	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn	In rupee crore	In US\$ mn
Service sector	45415	6889	58214	8684	43249	6709	63909	9158	55429	7854	28775	3857	266216	43151
Computer software and hardware	38351	5904	24605	3652	39670	6153	45297	6415	54250	7673	181470	24385	383643	54182
Telecommunications	8637	1324	37435	5564	39748	6212	18337	2668	30940	4445	2628	357	135097	20570
Construction Development: Townships, Housing, Built-up Infrastructure	727	113	703	105	3472	540	1503	213	4350	617	2026	272	10755	1860
Automobile Industry	16437	2527	10824	1609	13461	2090	18309	2623	19753	2824	8811	1185	78784	12858
Construction (Infrastructure) Activities	29842	4511	12478	1861	17571	2730	15927	2258	14510	2042	52954	7149	90328	20551
Chemicals (other than fertilizers)	9664	1470	9397	1393	8425	1308	13685	1981	7492	1058	5511	739	48663	7949
Drugs & Pharmaceuticals	4975	754	5723	857	6502	1010	1842	266	3650	518	9234	1246	22692	4651
Hotel & Tourism	-	-	-	-	-	-	7590	1076	21060	2938	2446	326	28650	4014
Power	5662	869	7473	1113	10473	1621	-	-	-	-	-	-	23608	3603
Trading	25244	3845	15721	2338	28078	4348	30963	4462	32406	4574	15941	2141	148353	21708

Source: FDI Statistics, DIPP⁴

Figure 3: The share of top 10 sectors attracting FDI equity inflow to India from Financial Year 2015-16 to 2020-21

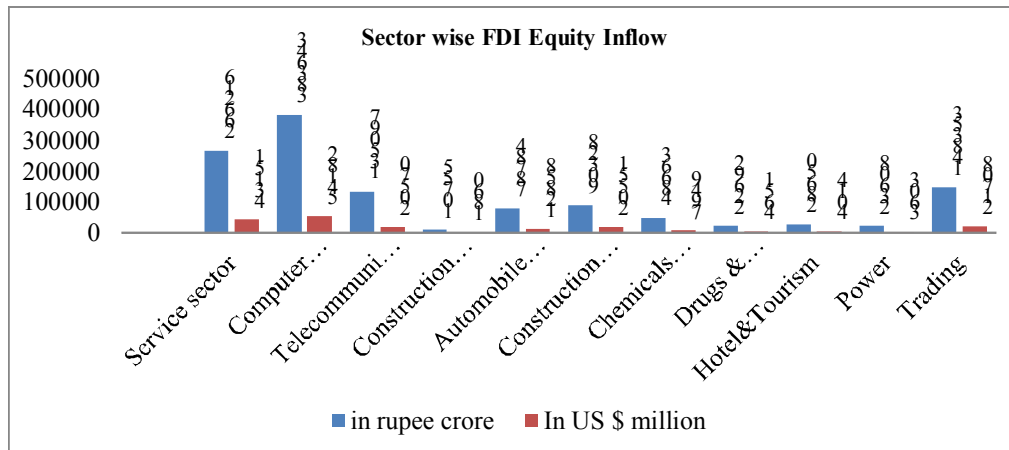


Table 3 and Figure 3 shows the share of top 10 sectors attracting FDI equity inflow to India from April 2015 to December 2020. Due to immediate surge of investment in computer software and hardware sector in period from April 2020 to December 2020, this sector had highest FDI Equity inflow to India i.e.; 3,83,643 crore rupee (54,182 million US \$) for the period of financial year 2015-16 to 2020-21.

VII Problems for low FDI in India

India, the most important democratic country with the second largest population within the world, with rule of law and a highly educated English speaking manpower, the country is taken into account as a secure haven for foreign investors. Yet, India seems to be affected by a number of self-imposed restrictions and problems regarding opening its markets completely too global investors by implementing full scale economic reforms.

1. Resource Challenge-India is known to have huge amount of resources but at the same time some of the resources are utilized and some of the resources are not fully utilized, it is unexploited or exploited in rural, developed, semi develop and developed areas on the account of infrastructure government policies .
2. Equity Challenge-India is certainly developing at steady pace now than before but in spite of that it are often identified that developments have taken place unevenly. This means that poor sections are exploited and the rural area not developed up to urban one while the more urban areas are tapped. This is the obstacle for social equality and balanced economic growth, India must focus to scale back poverty. To urge the complete picture of growth, it's essential to form sure that the rural section has more or less an equivalent amount of development as the urbanized ones. Thus, fostering social equality and at an equivalent time, a balanced economic process is required.
3. Political Challenge-India still fails to stay in pace with others countries in attracting

FDI poor infrastructure, inadequate government policies, uncontrollable corruption and inflexible labour laws. India must specialise in to reduce the poverty, liberalize trade, banking and insurance sector. Also lack of adequate infrastructure, stringent labour laws and corruption are the hindrance to FDI equity inflow.

VIII FINDINGS

1. FDI inflows plays very important role for economic growth of India.
2. The trend of FDI Equity Inflow (Month Wise) in India has shown positive growth rate.
3. Singapore and Mauritius are the country making highest FDI equity inflow into India in till year 2020.
4. Although there is stable growth in Service sector but for the period of financial year 2015-16 to 2020-2021, Computer hardware and software sector has attracted highest FDI equity inflow.
5. FDI is important to surge employment opportunities and balanced regional development.
6. A few sectors like gambling, lottery business, real estate business etc are prohibited for FDI.

IX SUGGESTIONS

1. India should take measures to make reforms in the labour laws. It should be simplified and made flexible.
2. Policies and Governments should focus on some emerging sectors like Real estates, Mining, Power and Supply etc and relook to expand the scope of FDI in these sectors.

3. Projects and Countries who are attempting to make Greenfield investment in India should be given specific focus. Such business friendly environment should be created India.

X CONCLUSION

FDI inflow is fuel to economic development of India. The positively growing monthly trend of FDI Equity inflow has contributed to economic strengths of country as well has made impact on social development. One of the reasons is that investment in digital sector, infrastructure and energy has been surged by merger and acquisitions. Also business friendly reforms in existing government policies has been the another reason. Many countries like Mauritius, U.S.A, Netherlands, Japan, U.K etc. are attracting FDI inflow into India. But Singapore topped contribution remark. The reason was amendment in Tax treaty and ease of doing business facility provided by Singapore. FDI trend is increasing in varied sectors. Service sector especially Banking Industry and Computer Software and Hardware has made significant growth in recent years. Other sectors like Construction, Automobile industry, Pharmaceuticals & Hotel and Tourism has also made significant contribution. Although there are few bans or restrictions to invest via FDI in India but those can be limited by introduction of flexible reforms.

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(Footnotes)

- 1 <https://neerajbhagat.com/fdi-prohibited-sectors/#:~:text=The%20present%20policy%20prohibits%20FDI,eg%2C%20atomic%20energy%20%2Frailways>
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- 3 <https://dipp.gov.in/publications/fdi-statistics/archives>
- 4 <https://dipp.gov.in/publications/fdi-statistics/archives>



EFFECTIVENESS OF DEVELOPED WEB BASED INSTRUCTIONAL MATERIAL IN TERMS OF ACHIEVEMENT FOR X GRADE STUDENTS

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THEME: DIGITAL LEARNING AND STEAM IN SCHOOL CURRICULUM

Abstract

The present study is related with digital learning, with the objective to provide integrated approach to learning and teaching in the present Covid-19 scenario. Previously the system of education was teacher oriented, now a days it has become process oriented but the need says that it should be learning oriented. The requisites of the present scenario is to develop 21st century skills among learners such as Collaboration, Communication, Critical Thinking, Information Literacy, Media Literacy and Technology Literacy etc.

Digital learning can provide a strong platform of learning to the learners even in this pandemic scenario. Now a days education is based not only on psychology but also on technology. With the growth of technology students can take responsibility of their own learning. *The main objective of this paper is to study the effect of developed Web Based Instructional material in terms of achievement in Chemistry for Xth grade students.* The research design used in the study was single group Pre-test-Post-test design. The sample consisted of 42 students of Xth grade. The

group was selected randomly. The selected group was provided lectures through web based cloud hosted platform and achievement test was administered before and after teaching through developed Web Based Instructional material. The achievement test was developed by the researcher. As the random sampling was used and sample consisted of more than 30 students, and the data was on interval scale so researcher decided to analyze the data with Paired Sample t- test. Before proceeding for that the parametric assumptions were tested but the distribution was not found to be normal therefore Non Parametric Wilcoxon-test was used to analyze the data by the researcher. *The result of present study reveals that the developed Web Based Instructional material are effective in terms of achievement.*

These instructions significantly affect the achievement of students. This study enhances the student centred learning based on digital approach.

Keywords : Achievement, Digital Learning, Media Literacy, Technology Literacy, Web Based Instructional Material

1.0 Introduction

As we know that education is a systematized knowledge of our environment.

The purpose of education is to prepare students for life. Students can learn through personal experience and by relating new information through innovative methods. Previously the system of education was teacher oriented, now a days it has become process oriented but the need says that it should be learning oriented. In traditional methods of teaching the focus was only on imparting the knowledge, which could not develop the understanding, practical ability and skills in the learners. In this age of rapid change teacher need to adopt new trends related to Digital Learning and STEAM in curriculum.

The requirement of present scenario is to develop 21st century skills among learners such as Collaboration, Communication, Critical Thinking, Information Literacy, Media Literacy and Technology Literacy etc. Digital learning can provide a strong platform of learning to the learners even in this pandemic scenario. Now a days education is based not only on psychology but also on technology. With the growth of technology student can take responsibility of their own learning. For a wonderful teaching, tool should be powerful, technique should be innovative and teacher should be motivated. Thus for various skill development in learners recent trends are needed. Developed Web Based Instructional material can help to provide these trends which are part of educational technology. This is possible with networking of computers to provide web based learning. This can be a powerful medium to enhance teaching and learning in school education. Now this medium is entirely under the hold of software and technical experts without the consideration for pedagogical issues. Delivery methods adopted

for Web Based Learning are cloud hosted platform, HTML, URL, browsers and others.

Khan (1997) defines Web Based Instructions as “a hypermedia based instructional programme which utilizes the attributes and resources of the World Wide Web to create a meaningful learning environment where learning is fostered and supported.”

Relan and Gillani (1997) define WBI as “ the application of repertoire of cognitively oriented instructional strategies within a constructivist and collaborative learning environment, utilizing the attributes and resources of the World Wide Web.”

The common thing which arise from above definitions is that Web Based Instructional Material take advantage of Internet and World Wide Web to deliver information.

These are of two types of Web Based Instructions

i.e. asynchronous and synchronous.

a) Asynchronous: Asynchronous instructions used technology such as blogs, ppts, wikis, discussion board etc. The idea here is that participants may engage in the exchange of ideas or information without the dependency of other participant's involvement at the same time.

b) Synchronous: Synchronous instructions involve the exchange of ideas and information with one or more participants during the same period of time. Synchronous instructions occur with all participants joining in at once, as with online chat session or a virtual classroom or meeting.

Web Based Instructions are very effective and efficient. These instructions

facilitates multiple level of instruction on World Wide Web. Web Based Instructional material provides flexibility in time, place and speed. Students can learn at their own pace. They can access the Instructional Material at anytime from anywhere. These Instructional material can be provided in synchronous as well as asynchronous mode.

1.1 Rationale

The Union Cabinet in July 2020 approved the New Education Policy (NEP). NEP focuses on making education accessible, equitable and inclusive at all levels. The objective of this is to benefit children so that no child loses any opportunity to learn because of circumstances or background. Web Based Instructional Material can be one of the means, which makes the education accessible and inclusive even in this pandemic scenario. Now the 10+2 structure of school curricula is to be replaced by a 5+3+3+4 curricular structure. To implement this structure at each level a planned restructuring of Curriculum, Pedagogy and Content needs to be done as per NCF and content rubrics needs to be revised, which can be achieved by blending of technology with teaching learning process. For this purpose teachers will also have to be digitally trained to blend into the digital learning processes. These cloud based platform can provide skilled instructors who can manage their teaching, learning and assessment altogether even with distance mode. Hence the researcher has decided there is need to be a techtonic shift in pedagogical structure. Today the outcome of education should not be completion of course but on the understanding of topic. Thus the researcher has decided to work in this area.

From the related study of **Anstine and Skidmore (2005) & Brailer (2007)** online learning was found to be less effective as compared to traditional approach but the review of **Karthikeyan and Jayaraman (2011), Ponnalogu (2011), Jharia(2014), Manickam & Devonathan (2011)** suggested that online learning is good for students and Web Based Instructions were found to be effective and beneficial. Thus due to lack of consistency in findings, researcher has chosen the area of Web Based Instructions.

Manickam & Devonathan (2011) studied Web Based Instructions for Biology, **Karthikeyan and Jayaraman (2011)** developed for Tamil teaching, **Ponnalogu(2011) & Jharia(2014)** developed E-content for Mathematics, so the researcher has decided to develop Web Based Instructional Material in Chemistry for the Unit I of X grade students.

1.2 Statement of the Problem EFFECTIVENESS OF DEVELOPED WEB BASED INSTRUCTIONAL MATERIAL IN TERMS OF ACHIEVEMENT FOR X GRADE STUDENTS

1.3 Objective of the Study

2. Web Based Instructional material was developed only for Unit I of Chemistry.

1.6 Experimental Design

The present study was Single Group Pre test-Post- test design.

Layout of Experimental Design- $O_1 \times O_2$

where- O_1 = pre test

$\times$ = treatment O_2 _post test

- ♦ To compare the mean achievement scores of Chemistry at pre and post test stages of

group taught through developed Web Based Instructional Material.

1.4 Hypothesis

There is no significant difference in the mean achievement scores of Chemistry at pre and post test stages of group taught through developed Web Based Instructional Material.

1.5 Delimitations of the Study

1. The study was limited to CBSE English medium school of Indore.

1.7 Sample

The present study was experimental in nature. Single group was taken as sample which comprised of 42 students of X grade whose section was randomly selected for the treatment. It represented both the genders.

1.8 Tool of the Study Achievement Test

Achievement was the dependent variable of the study. Web Based Instructional material has taken as means of treatment. The achievement of students in the Chemistry was assessed with the help of an achievement test developed by the researcher. It consisted of 25 questions. These items were developed by the researcher from the syllabus of Unit I of Chemistry for X grade students. Maximum marks for the test were 25. Each question carried 1 mark. The total time given for completing the test was one hour. The data was collected in online mode.

1.9 Procedure of Data Collection

Web Based Instructional material was developed by the researcher in the form of video lectures and notes which was provided to students using a cloud based platform (i.e.

LMS). Permission from the Principal of St. Joseph Convent School, Bijalpur Indore was taken for the research work. Before the treatment achievement test was administered then Web Based Instructional material was provided in the form of lectures and notes using a cloud based LMS. After fifteen days of the treatment same achievement test was re-administered to the group.

1.10 Statistical Technique used for Data Analysis

As the random sampling was used and sample consisted more than 30 students, and the data was on interval scale so researcher decided to analyze the data with paired sample t-test. Before proceeding for that the parametric assumptions were tested. The assumption of Normality for parametric test was tested with the help of Shapiro Wilk test as the N=40 which was less than 50.

Table 1.1 : Test of Normality

Shapiro Wilk			
	Statistic	df	Sig
Pre	.856	42	.000
post	.937	42	.023

The value of Shapiro- Wilk Statistics for pre test is .857 whose value of significance at df (42) is .000 which is significant at 0.01 level of significance and Shapiro Wilk Statistics for post test is .937 whose value of significance at df(42) is .023 which is less than 0.05 hence significant at 0.05 level of significance, so the assumption of normality does not hold good therefore distribution is non normal it can be concluded that the achievement scores in Chemistry are not distributed normally and thus the researcher framed objective and hypothesis again for non parametric Wilcoxon test as-

1.11 Objective: To compare the mean rankscores of achievement for X grade students towards developed Web Based Instructional material at pre and post test stages.

1.12 Hypothesis: There is no significant difference in mean rank scores of achievement for X grade students towards developed Web Based Instructional material at pre and post test stages.

Achievement Posttest - Pretest	N	Mean Rank	Sum of Ranks	Z	p
Negative	3	6.17	18.50	-	
Ranks	37	21.66	801.50	5.267	.000*
Positive	2				
Ranks	42				
Ties					
Total					

Table1.2 : Results of the Wilcoxon Signed- Ranks Test to compare the pretest-posttest achievement scores of Chemistry for X grade

*the difference is significant at .01 level. Posttest > pretest

The observed value of Z is 5.267, which is greater than its critical value 2.585 for two tailed test hence it is significant at 0.01 level of significance. So the null hypothesis i.e. *“There is no significant difference in mean rank scores of achievement for X grade students towards developed Web Based Instructional material at pre and post stage.”* has been **rejected** at 0.01 level of significance. Further the sum of their negative ranks for achievement scores was found to be 18.50, while their sum of positive rank was 801.50 the observed difference is in favor of positive ranks or in other words , the posttest scores of X grade student’s achievement are greater. So we can say that Web Based Instructional material was found to be effective.

1.14 Findings: From the study it was found that developed Web Based Instructional material was effective in teaching Chemistry to X grade students.

1.15 Conclusion: The result of present study conclude that Web Based Instructional Material can be a better option of teaching in present scenario. The role of teacher in Web Based Instructional material will be acquiring, processing, analyzing, integrating the content and then designing it according to the need of learner. This technology offers so many benefits for the learners and instructors. It is a flexible approach which provide freedom to the student to learn anywhere at anytime. Present study has wide implications for the persons working in the field of education. It provides guideline to curriculum designers, teacher educators, principals, teachers, students, parents & researchers.

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THE ROLE OF NAGAPATTINAM DISTRICT IN QUIT INDIA MOVEMENT – A STUDY

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Abstract

India's freedom struggle saw many patriots rise up against the British without a care for their lives. The chief patriot, symbol of freedom struggle, Mahatma Gandhiji started the Quit India Movement in 8th August 1942. It was the final phase of India's glorious freedom struggle. "Do or Die" – slogan announced by Mahatma Gandhiji, attracted freedom fighters and made them to involve in Quit India Movement spontaneously. The movement gained strength and was very active in Nagapattinam district. In the initial stages people adhered non-violence and conducted meetings, processions, etc. It took a serious turn from 13th August to 18th August; the agitation was violent in nature. All section of people involved in this August Movement. In this mass movement 88 members were arrested all over the district and they were imposed invariable terms of imprisonment. This descriptive study is aimed to record the participation of Nagapattinam district in Indian Freedom Movement. The patriotic contribution of freedom fighters should be revealed to motivate the younger generation of India.

Key Words:- Quit India Movement, Mahatma Gandhiji, Do or Die, Nagapattinam district active role, Mass Movement.

The Quit India Movement was the turning point in the history of India's Freedom Struggle. It achieved freedom to India from the British Raj. It was a civil disobedience movement launched in August 1942 with Gandhiji's call for immediate Independence. Gandhiji gave the call "**Do or Die**" in his speech delivered at the Gowalia Tank Maidan, now popularly known as August Kranti Maidan. Yusuf Meherally, a socialist, trade unionist and also served as the Mayor of Mumbai, coined the famous slogan "**Quit India**". It is very interesting to know that Aruna Asaf Ali popularly known as the Grand Old Lady of the Independence movement hoisted the national flag at Gowalia Tank Maidan in Mumbai during this movement. It is also known as **Bharat Chhodo Andolan** or the **August Kranti**. The Quit India movement was the direct result of Britain's troublesome position in the World War II.

Failure of the Cripps Mission, Japanese occupation of Singapore, Malaya and Andaman Islands, British discriminatory policy in the process of evacuation from Burma were the main grounds for starting the movement by Mahatma Gandhiji. The All India congress committee passed its famous "Quit India resolution" on 8th August 1942. Mahatma Gandhi addressed the delegates

on the night of August 8th and declared the infusing spirit “do or die - We shall either free India or die in the attempt we shall not like to see the perpetuation of our slavery”. At the dawn of the day 9th August Gandhi and other top ranking congress leaders Mahatma Gandhi, Jawaharlal Nehru, Vallabhai Pattel, Abul Kalam Azad and other leaders were arrested. The congress was declared unlawful and its funds were confiscated. Prominent congress leaders K. Kamaraj, Vellore V.M. Ubayadulla, Thiruvannamalai N. Annamalai, C.N. Muthuranga Mudaliar, M. Baktavatsalam and S.Satyamurthy from Tamil Nadu attended the session at Bombay and returned to Madras. But the government arrested these leaders, when they were returning from Bombay to Madras. The unpredictable arrest of the leaders caused a national upsurge in the country. Government of Madras started to take stringent measures to curb the mass protests like public meetings, rallies, door to door propaganda, destruction of public properties and assaulting of police officers. The government reacted by using force to suppress the mass agitations. But the angered mass demanded the British to “Quit India” immediately, which in turn emanated into violence.

Nagapattinam District

Nagapattinam district is a land of religious harmony. It is a unique district with all its historical and cultural significance. In the history of freedom movement, Nagapattinam district occupies a distinct position. It played an important role in Quit India Movement. Because of anti-British feelings among the people resulted in mass agitation. The District of Nagapattinam lies on the shores of the Bay of Bengal between latitude 10.7906p N and Longitude 79.8428p E an area of 2,715 square Kilometres (1048 Sqml). The District Capital, Nagapattinam lies on the eastern

coast 350 kms down south of the State capital Chennai and of Tiruchirappalli. It has an average elevation of 9 metres (30 feet) above the mean sea level. The district has a coast line of 187 Kilometres. This is Peninsular delta District surrounded by Bay of Bengal on the East, Palk Strait on the South and land on the West and Northern Side. The district has two Lokshabha constituencies, namely Nagapattinam and Mayiladuthurai. It has eight taluks Kilvelur, Kuthalam, Mayiladuthurai, Nagapattinam, Sirkazhi, Tharangambadi, Thirukkuvalai, Vedaranyam.

The Quit India agitations spread rapidly in almost all the districts of Madras Presidency. Nagapattinam district was no exception to it. In Nagapattinam itself Manickavelu, Pitchamani Pillai, Santhanam Pillai were arrested for sabotage. Congress Leader Lakshmana Naidu was arrested by the government for his active participation in the movement. Then Govindaswamy Pillai, T.N. Ramachandran, Andanapettai Sowrirajalu participated in the movement at Tanjore from Nagapattinam. People of Nagapattinam adopted violent as well as non-violent measures to conduct the movement. Meetings were conducted. Hartals were observed voluntary agitations started from 9th August 1942 in the Nagapattinam region. On the first day hartals were observed at Nagapattinam, Keelaiyur, Manalur, Alangudi, Manalmedu, Mayiladuthurai, Sirkali, Nagore, Orathur, Thirumarugal, Nagore and Vedaranyam and other places. In Nagapattinam, a public meeting under the auspices of Nagapattinam town congress committee was held on 12th August 1942. It was headed by Adhipuranam, about 300 congress men marched into the main streets asking the shopkeepers to close their shops and blocked the roads with stones and other obstacles. The police force on the patrol arrived at the spot and

dispersed the meeting. Police arrested 25 local leaders and produced before the District Magistrate, Thanjavur. He sentenced 6 months rigorous imprisonment each. Further it also imposed an order under section 144 Cr.P.C. was issued on 13th August 1942. On 14th August a hartal was observed at Nagapattinam.

Hameed Yusuf Vathani, Vanchur Maraicaair, Aysa Gani participated and got imprisonment. Sheikh Abdullah of Nagapattinam and others were imprisoned on the charge of setting fire to the public building. The Muslim population extended their full support to the movement.

On 19th August, Pakkirisamy Chettiar of Nagapattinam conducted a small meeting at Velippalayam, Nagapattinam and distributed leaflets urging the public servants to disobey government orders. The movement continued and prolonged in Nagapattinam. All section of people, women, peasants, students were showed their patriotic attitude towards their mother land.

On 5th September, the local police disgraced a local woman of Sikkal, who was distributing Quit India pamphlets.

The Kisan Sabha, Thirumargal conducted a street corner meeting where the local police resorted to lathi charge to disperse the audience. The head constable said that, he would pardon if the agitators apologized for their guilt.

A demonstration of school students of Nagapattinam was held on 28th October and at the end they thronged near a flag pole and prayed for early dawn of independence.

On 29th November, 25 feet of telegraph wire cut was traced near Nagapattinam. The police

traced the defaulters and arrested three among them who were sent to Alipuram jail for six months rigorous imprisonment each.

In the district, the police repression was stringent but the Congress people continued to wage against the British. It is remarkable in this last agitation the people who did not take part earlier also participated.

In Mayavaram, now known as Mayiladuthurai Taluk, congress leader G.Narayanasamy Naidu spearheaded the movement. He shouted the slogan Quit India with his friends throughout the town. Their slogans with youthful vigour and heroic spirit created a great upheaval in Mayiladuthurai. In that struggle, Narayanasamy's friends Mr. Thangaraj, Viswanatha Iyer, Singaram, Balasubramanian, Krishnan also participated and got imprisonment for 15 days at Mayiladuthurai jail.

On 13th August, Sheik Rowther of Vadakarai and his supporters were convicted for cutting telephone wires and damaging telegraphs, posts and railway track enroute Peralam. They were surrounded by the police. The protestors pelted stones, bricks and glass pieces on the police, however the police overpowered and arrested them. In fact, the movement witnessed the active participation of the Muslims of Thirukkalacheri, Vadakarai and other villages. In the villages the Jamats organized peaceful marches, picketed liquor and foreign cloth shop.

On 15th August 1942, near Moovalur, telephone wires were damaged and road communications were blocked by destroying a bridge over a canal and consequently traffic towards Mayavaram was stopped for a while.

On 16th August 1942 at Peralam, an attempt was made to derail a train coming from

Vedaranyam by placing big granite stones across the track. This was noted in time and the stones were removed.

The Mayavaram Taluk Board passed a resolution exhorting the police officials to resign in order to strengthen freedom struggle.

On 24 August, at Mayavaram an attempt of arson happened when a public building was fired. In this connection four injured. Nationalist newspapers such as Swadeshamithran, The Hindu flashed this news. The Hindu dated, 26, August 1942 revealed that the above said incident was misrepresented as made by the people which were actually an accident.

Meanwhile, the Madras Presidency Government issued a communiqué, warning the students that disciplinary action would be taken against them if they continue to be absent. Not considering the order, the students of Mayavaram at the instigation of their teachers, abstained their classes and then, took out a procession in the town. The role of students of Mayavaram and Sirkali in the Quit India agitation was spectacular. Anti-war pamphlets were distributed by these students in the towns.

Tharangambadi is a land of sacrifice, devotion and justice. Thillaiyadi Valliyammai's thirst for freedom invited Mahatma Gandhi to Tharangambadi and produced many freedom fighters. In Tharangambadi Taluk, a small village called Mathur faced a riot on 14th August 1942. There was looting of paddy about Rs.500/-. 10 members were arrested in that riot. They were Adaikalam, Appavu, Chinnayyan, Narayanan, Omayyan, Perumal, Pitchan, Veerasami and Kunju. Frustration with British rule made them to involve in a riot.

On 17th August 1942, a congress meeting was held at Maharajapuram. About 200 congress people thronged nearby temple at the village.

Masilamani Pillai spoke opposing the British Government for involving India into war. They shouted anti-British slogans like **"Quit India"** and **Down with imperialism.**

On 18th August a mail bag was stolen from mail van near Thirukkadaiyur. One was arrested in this regard. In the same way near Mayavaram telegraph wire was cut at Arupadi. The villagers of Nallathukudi assaulted a police constable which resulted in arrest of seven villagers including a boy aged 12.

There was small procession was organized at Porayar on 19th August 1942. An attempt to hold a meeting in the evening. It was banned by the local police. Post boxes at Tranquebar and Akkur were damaged by pouring acid. About 120 feet length of Telegraph wire was damaged near Thirumayiladi. A window pan of police vehicle on patrol near Akkur was damaged by a group of youth. In connected with it 7 members were arrested and produced before the district Magistrate, Thanjavur who sentenced them 8 months rigorous punishment each.

On the same day a post office at Sembanarkoil was attacked. An attempt of derailing train near Mannampandal was made. Telegraph wire cut was traced by local police near Tarangambadi on 19th August. The district administration ordered for stationing of police. In spite of strict control of police, series of incidents occurred: At Akkur a postman was dismissed from his service as he instigated government officials to resign. A thatched school shed at Poraiyar was burnt down.

On September 2nd, 1942, the Taluk Board, Tarangambadi was superseded for passing objectionable resolutions including escorting the government officials to discard their job in order to strengthen the hold of the Congress. On investigation, two were arrested and imprisoned for six months rigorous imprisonment.

In Vedaranyam taluk, on 18th August, a procession was organized at Kallimedu in spite of lockdown 144 orders and five local leaders were arrested.

In Sirkali taluk, on 18th August at Thenpathi near Sirkali an attempt was made by the people in persuading village officers not to collect war fund etc. In an another incident Swaminathan Chettiar of Sirkali collected school boys and pasted anti-war posters on the walls and instigated the public not to supply food stuffs to the village guards. He was sentenced to one year imprisonment with fine of Rs. 100/-

On 28 August, an office building was damaged near Sirkazhi. This was a reprisal against the arrest of a local leader. Most of the front rank leaders in the district were arrested in the month of August and hence there erupted lull in the political domain in the district.

On 29 September, in a village Panchayat meeting of Aarupaakkam village, with the guidance of Swaminatha Chettiar, a resolution was passed that the Second World War which was not in the interest of India would not be supported. At Sirkazhi six students were arrested for sharing anti-war pamphlets.

A government report has recorded that a railway station near Arasur was damaged by hurled stones of the local villagers. There held a meeting at Sirkazhi condemning the repressive measures of British government. Sirkali sabotage case during

Quit India Movement was a sensational one and it revealed the government policy.

Sirkazhi Bomb Incident or Sirkazhi Sabotage Case

During the August movement 1942, efforts were made to obstruct military traffic by adopting rails at several places. The Government followed ruthless repression by stationing one Policeman at the interval of two miles on railway lines. Police found a bomb planted on a bridge over the creek Uppanaru and searched Subharayan's house in this regard. Those who involved in the case were put up in taluk jail for 6 months. R. Subharayan, Venkatesan, Venkatraman, Subramanian from Sirkazhi, N. Ramarathinam from Chennai, Seshu Iyer, Krishnamoorthy, T.V. Ganesan were blamed for this bomb incident. Subharayan got 5 years imprisonment and other 3 members got 3 years imprisonment.

Since August, various classes under Defence of India Rules, sections under Indian Penal Code, Criminal Law Amendment Act, the Madras Children's Act, the Public Security Act, the Criminal Proceedings Act and the Nuisance Act were made use by District Magistrate of Thanjavur district to convict political activists.

Towards the end of the November, Quit India Movement slackened, however anti-British agitations happened sporadically till December 1942. The following table gives details about the participation of freedom fighters in the movement.

Sl. No	Taluk	Total Arrest	Details of Arrest
1.	Nagapattinam	39	All were arrested under defence of India Rules and imposed invariable terms of imprisonment from 6 months to 1 year in Alipuram Jail
2.	Mayiladuthurai	22	
3.	Sirkazhi	11	
4.	Tharangambadi	15	
5.	Vedaranyam	1	
Total Arrest		88	

Source: Primary data

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Thus in Nagapattinam district, people showed their heroism, bravery, active participation and gave a threat to the British government. Above all the entire population of the district helped the people who participated in the movement. The British government punished those villagers involved in violence in the form of imposing fines. It is evident from this study, the Quit India Movement demonstrated people all over the district were ready to make sacrifices for attaining freedom

This popular movement had three phases, Nagapattinam district actively contributed in the IInd Phase of the movement. The focus shifted to the country side, which witnessed a major peasant rebellion marked by destruction of communication systems such as railway tracks and stations, telegraph wires attacks on government buildings or any other visible symbol of colonial authority. The movement gifted great leaders to India at the National level. They included Ram Manohar Lohia, Jayaprakash Narayan, Aruna Azaf Ali, Biju Patnaik, Sucheta Kripalani took part in this movement by doing underground activities later emerged as prominent leaders. It also demonstrated that people all over the country were ready to make all sacrifices for attaining freedom. It infused new vitality and energy into India's Independent movement.

It is our duty to preserve the freedom we got. It is the responsibility of every young citizen to realize the freedom moments to develop their personality. Let us work together to make it a happier country.

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GENDER BASED DISCRIMINATION AND ROLE OF INTERNATIONAL NGOS IN CURBING DISCRIMINATION

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Introduction

“Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political economic, social, cultural, civil or any other field.” (*United Nations, 1979. ‘Convention on the Elimination of all forms of Discrimination Against Women’. Article 1*)

The United Nations Organisation the concept of gender discrimination in the above mentioned manner. This definition relates discrimination on the basis of gender, and it is consequent exclusions, restrictions etc. This definition lays emphasis on the fact that discrimination of any kind of the basis of gender, sex, and its relation to womanhood vis-à-vis- direct or indirect – is taboo and should be eliminated from the social network once and for all for peaceful coexistence in a society. It is not the factor of gender or sex or other matters that carries importance. A person's book of life becomes meaningful and complete only when the chapters inherent in this book become meaningful, fruitful, useful and purposeful. For this purpose the actions concerned are to be goal oriented, necessitated by a purpose. There should be no

deviation from this action. The imposition of gender and related discriminatory activities result in violation of human right which is most unwarranted as envisaged in the Article 1 of the United Nations' 'Convention on the Elimination of all forms of Discrimination Against Women' (CEDAW) of 1979.

The term discrimination is not merely confined to the people in the society, it is inherent directly or indirectly in the laws and legislations passed in the light of the same. On cursory analysis of the definition by UN as cited above, it is to be mentioned that the definition has laid importance on two genders viz male and female respectively. It is clear that the other genders inclusive of the society has not been given due consideration. Discrimination can stem from both law (de jure) or from practice (de facto).

De jure discrimination: The same is the case with the laws, legislations, etc. enacted in the light of the concept of gender discrimination. It is evident that the concept of gender discrimination still persists in this society despite several enactments, deliberations and researchers, etc. conducted on the topic.

For eg: In some countries, the law states that women (citizens) who marry foreign men lose their citizenship and/or property rights. On the other

hand, men (citizens) married to foreigners do not lose their citizenship and/or property rights

De facto discrimination: The need of a direct questionnaire and the responses in the light of the same is felt so as to clear the concept of discrimination and usher in a new thought of equality and fraternity amongst the population. A question answer session is a process which can be conducted by a researcher on the topic. There may be instances when the respondents may be reluctant to respond in a positive manner. However, the dire need of this kind of discrimination conducive to the progress of mankind is felt seriously.

For eg: The practice of many immigration officials in various countries is to find a woman travelling alone with their minor children “suspicious” while men travelling with their children are seldom questioned.

The CEDAW Convention recognises and addresses both forms of discrimination, whether contained in laws, policies, procedures or practice. Constant or continuous contact with the incumbents of Gender Based Discrimination (GBC), coupled with a friendly feedback would derive positive results. A free and frank discussion would help to clear the dark clouds embedded in the sky of discriminatory attitudes.

Gender Disparities v/s Gender Inequality

Gender Disparities is the Differences in women's, transgender's and men's and other genders access to resources, status and well-being, which usually favour men and are often institutionalised through law, justice and social norms. The term 'gender disparity' lays emphasis on the existence on superior and inferior genders in as far as the social network is concerned. This

has given birth to the concept of institutionalised fixation. From time immemorial women were sidelined in cases of appointment to higher posts due to the persistent traditional view of women being responsible for household wellbeing. This has come to exist from the time of the existence of mankind itself, and hence, continues even to this day. It is to be visualised that social justice is the result of gender justice which implies that the concept of social justice continues to exist and work out only in a gender free society.

Gender Inequality is the Legal, social and cultural situation in which sex, and/or gender determine different rights and dignity for women, men, transgender and all the other genders, which are reflected in their unequal access to or enjoyment of rights, as well as the assumption of stereotyped social and cultural rights. The outersex and the innersex of an individual may be the same, or, at times it may be different also. Whatever the case may be the, the non-binary genders is not to be discriminated on the basis of their outersex or innersex which implies that gender and sex is not the basis of consideration of the fact whether an individual is binary or non-binary or not. Countries in the world over are yet to accept or consider the Queer community.

In virtually all societies, transgender community are in an inferior position to men and women. These factors as mentioned above have birth to an inferior status to transgender community in comparison to the people belonging to the binaries. This implies that transgender community is devoid of basic amenities in relation to education, appointments to various jobs, housing, etc. In addition to this, access to public transport system is a taboo to the community. They are not allowed to avail seats allotted to

general or other sex groups or genders. Here again, they are looked down upon by the society in general.

In virtually all societies, women are in an inferior position to men. If we review the situation of the privileged binaries of the society, men have an upper hand and women form secondary part of the society. Though researchers on women studies have been conducted and several book have also been polished on this subject, and policy formulation have also been done, the fact remains that women are not considered equal to men. This situation might perhaps be the resultant of religious beliefs, and impositions pertaining to women, following which women had to suffer in the hands of their male counterparts. A daughter was not welcomed at the household and it goes without saying that the same feeling or thought continues to exist in the mind-set of the population.

Forms of Gender Based Violence

The violence of the most intimate partner forms the most common gender based violence hitherto predominant in the society. The women are treated as mere instruments of enjoyment even by their male counterparts from dawn to dusk women are being subjected to hard toil and they are devoid of any kind of freedom or decision making powers even with regard to their personal or individual matters. Even in such cases, they are forced to seek the permission of their life partners. The same is not being practiced by the male counterparts in view of the existent belief of men bearing upper hand in all matters of daily life and livelihood. As mentioned in these pages, this practice against women is a traditionally existent one, which has been duly supported by mythology. This has given birth to constraints of varied nature

when the question of elimination of such evil practices generally based on religious superstitions take its course.

The Istanbul Convention deliberated on four kinds of Gender Based Violence which have been practiced till date.

1. Physical
2. Sexual
3. Psychological
4. Economic

These four kinds of violence transform the concept of violence into Structural or Institutional violence. Members of the Queer community have also been victims of such kinds of atrocities. They have also been helpless victims, unable to raise their voice against the same, on account of fear of being punished or humiliated for raising their voice and only being that they sexual expression, gender identity and sexual orientation and raising voice against inhuman action on the part of the binary. The binary people are often found to be taboo of the sexual orientation against who are against the heterosexual normativity and also against the binary fixation. This taboo is rampant in the binary people and the Queer People are helpless in front of the binary. The United Nations Organisation in general, or the Istanbul Convention or any other movements organised in support of the empowerment and emancipation of the incumbents against Gender Based Violence has failed to act towards redressal of the grievances on the part of the Queer community. This is due to the phobia existing in the organisations and in the world order as such and also due to the organisation in question and adequate support on the part of the organisation in question and

lack of opportunities or facilities to implement the decisions contained therein that is towards the emancipation of the said communities or fear of being questioned by the competent authorities.

Physical

The Physical Violence included Serious/ Minor assault, Deprivation of liberty, Manslaughter etc. Physical violence relates to women being beaten up or physically harassed for flimsy reasons or excuses were being highlighted in support of such kinds of physical violence. Women had no other options but to undergo this punishment and to succumb the punishments. The inferior status of women was the sole cause of such pecuniary situation. It is to mentioned that countries the world over have enacted innumerable laws and legislations against domestic violence, but it is a sad plight that the same continues till date – the difference lies solely in the number of cases of domestic violence as compared to the past. Recent times might have decreases in the number of cases, of course, the inherent fear and the helplessness involved turns the ears of women dough towards such atrocities consequently such kinds of violence still exists in the modern society.

Sexual

The Sexual Violence included Rape, Sexual Assault etc. Women were considered as instruments of enjoyment and they had to fall prey to the free will of the male counterparts. This gave rise to sexual harassment. The poor women who had no say in any kind of matter had to fall prey to the situation. Laws and Legislations etc. though enacted the purpose of emancipation of women, failed to come to the rescue of the poor women community on account of the lack of adequate support from the rest of the population. In many

cases even the other women in the family or the adjoining society could not raise their voice due to the inherent fear of being punished by the existing upper hand, which is the male community.

Psychological

The Psychological Violence included Coercion, Defamation, Verbal Insult, Harassment, etc. Coercion is the resultant of lack of freedom being given to women. This status makes the males counterparts force them to act as they please, i.e., women become mere puppets of their male counterparts, being unable to raise their voice against male superiority – be it home or workplace. In case of refusal, women may be thrown out of the space they are involved in. They may be thrown into the dark. Ignorance of places existing to take care and nearby whereabouts forces them to turn a dough year to such atrocities. On the contrary, in case of women raise their voice or refusal to move away as per the orders of the male counterparts may lead to verbal insult, defamation, etc. However the case might be, women turns out to be mere puppet a mere helpless puppet in the hands the strong willed male counterparts.

Economic

The Economic Violence included Property Damage, Restricting access to financial resources, education or the labour market, Not complying of economic responsibilities, etc. Economic instability and lack of social support is an additional factor conducive for the growth of physical, sexual and psychological of violence.

The degree of superiority and inferiority exhibits an increasing trend with the passage of time owing to the lack of support to the women community.

The subordination of women in economic, social and political life as well as its status remains as mentioned above. However, the same holds good in respect of the Queer community as well. That is, neither is better of than the other. And hence, no comparison is feasible or meaningful.

United Nations Development Programme

Gender Equality forms the fifth goal in the chronological order of Sustainable Development Goal 2030 (SDG 2030). The objectives relating to Gender Equality are as deliberated below:

1. Gender Parity in Primary Education in most religious
2. More girls in school now compared to 15 years ago
3. More women than ever in the labour market
4. More women in public office than ever before
5. Large inequalities in some regions – women systematically denied the same work rights as men
6. Sexual violence and exploitation, the unequal division of unpaid care and domestic work, discrimination in public office – huge barriers
7. Climate change and disasters, conflict and migration – disproportionate effects on women and children
8. Empowering women and girls helps economic growth and development
9. Encouraging more women leaders will help achieving greater gender equality

On these lines the schemes and policies have been enacted and implemented on time to time and modus operandi of protection of women and

emancipation and empowerment of women have been enacted time to time. The SDG 2030 failed to emphasise and highlight on the emancipation of transgender community and gender non binary. UNDP SDG goal has not proposed any steps towards the protection of the Queer Community. The logo solely depicts the equality between men and women but does not highlight upon the transgender community.

European Institute For Gender Equality (EIGE)

EIGE – an autonomous body of the European Union, established to contribute to and strengthen the promotion of gender equality, including gender mainstreaming in all EU policies and the resulting national policies, and the fight against discrimination based on sex, as well as to raise EU citizens awareness of gender equality.

One of the key objectives and priorities for the period of 2019-2021 which is for providing high quality research and data to support better informed and evidence based decision-making by policymakers and other key stakeholders working to achieve gender equality.

Main work areas of the EIGE is Gender Based Violence and Gender Mainstreaming

Gender Mainstreaming are for two purposes -

- a) The systematic consideration of the differences between the conditions, situations and needs of women and men in all policies and actions
- b) The integration of a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, regulatory measures and spending programmes, with a view to promoting equality between women and men, and combating discrimination

Mainstreaming a gender perspectives is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a way to make women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equality and inequality in perpetuated.

Conclusion

Countries in the world over have organised programmes, schemes, conventions, policies and suggestions for emancipation of women but does not emphasis on the status and emancipation of the Queer community. An international conference on women studies is proposed to be organised in Germany in the month of June 2021. But, the mention of transgender community is but few and far between. International Non-Governmental Organisations (NGOs) like UN, European Union and programmes like UNDP, EIGE and the Conventions organised in relation to the emancipation and empowerment of women have stressed on the subject like same but the chapter on transgender people and the queer community in whole seems to be a forgotten one. Hence, it is the benign duty of all International NGOs to organise conventions and other programmes relating to transgender community specifically and queer community in general for upliftment of the Gender and Sexuality Minorities and their recognition and consideration as citizens of the nation to which they belong to.

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UNSUNG LEPCHA PERSONALITIES AND THEIR ROLE IN THE MOVEMENT FOR DEMOCRACY IN SIKKIM

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Introduction

Sikkim under the Namgyal Tibetan Kings merged with India as the 22nd state of the Union in 1975. Sikkim originally comprised the homeland of the Lepchas, where several other communities like the Limbu, the Magar and the Bhutia also recorded their early presence. Ethnically, Sikkim is a multi-ethnic state which comprised of the Lepcha, Bhutias and the Nepalis. The Lepchas have been identified as a Scheduled Tribe community of Sikkim by the Constitution (Sikkim) Scheduled Castes and Scheduled Tribes Order, 1978. The dawn of the history of Sikkim begins with the Lepchas. They are the “real autochthones of the Sikkim and Darjeeling Himalayas.”¹ The Lepchas are an ancient group, and studying them gives us information about the non-state society of the region, its structure and ancient behaviour.

Writings by both Europeans and Indians have established that Lepchas are the indigenous/original inhabitants of the region. They were pushed to the periphery after their encounter with the more progressive groups in the latter stage. A.C. Sinha (1975:12) says that Pohartak Panu was the first Lepcha Panu/king of Sikkim who ruled Sikkim around 1425 AD for 25 years, followed by the rule of the twelve Tibetan kings belonging to the Namgyal dynasty for 333 years (1642-1975).

Rule of the Tibetan Kings

Feudalism became the backbone of the political, administrative and socio-economic setup

of Sikkim.² People were tired of the Kazi's and thikadar's suppression, and opinions were slowly building to eliminate such exploitations. The country (Sikkim), which became the de-facto protectorate of India in 1861 via the treaty of Tumlong, started to surge with slogans of democracy as more and more commoners came under the banner of political parties to oppose the oppressive rule of Chogyal³ and the Kazis⁴. The Nepalese, the Lepchas and even a section of Bhutia commoners revolted against the then existing system and ill practices. Kalo-bhari (porters for black load), Jharlangi (unpaid work), Kurua (self-sustenance while doing jobs for their lords))- nasty methods of the Kazis and Thekadars. It reflected the tyranny of the Kazis towards their tenants and the general masses.

Apart from the abolition of Kazis and Thikadaars, the mass agitation in Sikkim demanded the institution of democracy in the country. The movement became more pulsating due to the Chogyal's continuous denial to accept the people's demand. As per the opinion of people and various political parties and the role of the Government of India as the protector, Sikkim merged with India in 1975. The Lepchas of Sikkim also played an active role during new political development. However, there were also reported incidents of political injustice meted out to the Lepchas. They did not directly target the Chogyal. However, it was an outburst of general people or

the commoners who had been for years suppressed and abused by the landlords/thikadars and Kazis.

Sikkim after 1947

At the midnight of 15 August 1947, the first Prime Minister of Independent India, Pandit Nehru, while addressing the parliament, said: "At the stroke of the midnight, when the world sleeps, India shall awake to life and freedom". Indian independence in 1947 gave a new wave of energy to the people's struggle for freedom and democracy in Sikkim. This was an era of democratic movements, rights and freedoms, and political agitations calling for amelioration from the bondage of exploitation. As time moved on, people became consolidated, and mass opposition started, which sent warning signals to the rulers.

The Lepchas too participated in the movements. The story of blood brotherhood (with the Lepchas), which helped the Bhutias in consolidating the Tibetan form of Buddhism and forming the Sikkimese kingdom, a form of Tibetan theocracy, was no longer effective in stopping the Lepchas from getting involved in the movement of democracy. Sonam Tshering Lepcha, Dimik Singh Lepcha, Ruth Karthak Lepcha, Nayan Tshering Lepcha, German Lepcha, Aadar Singh Lepcha, Atang Lepcha were eminent Lepcha leaders. However, although a good number of Lepchas supported the movement, a fraction of Lepchas remained in favour of the Chogyal due to BL⁵ the slogan of the Bhutias, a new rhythm of the old 'blood brotherhood jingle.' The people in political power tried to divide the Lepchas as much as they could. This paper highlights the role played by Sonam Tshering Lepcha and Ruth Lepcha.

People's Reaction: The Chogyal's indifferent attitude and helplessness to stop the prolonged suppression led to a mass agitation for democracy in Sikkim. This agitation was mainly headed by the Nepalese; nevertheless, some Lepcha and Bhutia commoners sections also took part.

This resulted in the establishment of three political organisations, viz.

1. **Praja Sudharak Samaj** (1947) (reformist forum) in Gangtok by Tashi Tshering, Sonam Tshering and Kezang Tenzing. East Sikkim; It stood for the abolition of landlordism, democratic reforms and establishing stronger ties of Sikkim with India.
2. **Praja Samelan** (1940) in Temi Tarku, South Sikkim by Goavardhan Pradhan and Dhan Bahadur Tewari. It stood for Sikkim's merger with India and unifying Gorkhas from Sikkim and North Bengal; (Nepali party supporting the rule of Dhutiwalas)
3. **Praja Mandal** (1945) in Chakung in West Sikkim under LD Kazi Khangsarpa. It stood for the welfare of the ryots and promoted communal harmony among the Bhutia, Lepcha and Nepali communities of Sikkim.

These three organisations had the common aim of eliminating the corrupt system in society and were like welfare bodies.

On 7 December 1947, Praja Sudharak Samaj organised a public meeting at Polo ground to invite the other two organisations. The result of this huge gathering was the formation of the first-ever political party, i.e. Sikkim State Congress, on the very same day. It worked closely with the Indian National Congress. It put forward three demands to the king viz., the abolition of landlordism, formation of an interim Government,

and accession of Sikkim to the Indian Union. The king advised to drop the third one and appoint three nominees of SSC as his Secretaries until elected representatives to the State Council were appointed.

In 1948 November, Tashi Tshering and CD Rai, representing SSC, submitted their party memorandum to then Prime minister of India, Pandit Jawaharlal Nehru. The party launched 'No Tax and No Rent campaigns, non-cooperation movements, Satyagraha movements and nonviolent agitations in Sikkim'. Such continued pressure and resistance of SSC compelled the Chogyal to issue an official notification on 20th August 1949 to abolish Landlordism in Sikkim. The system of forced labour and house tax was abolished in Sikkim. After that, Tehsils -blocks were established, and Revenue Officers were appointed to administer them. Monastic estates were also made self-sufficient, but the Government continued to grant subsidies to these monasteries (Coelho, 1971:45)

Those who disagreed with the demand for the accession of Sikkim to India formed Sikkim National Party on 30 April 1948.

The relation between Sikkim and free India was redefined in February 1948 by signing a Standstill Agreement. In March 1950, a press note was issued by the Indian Government specifying the principles upon which the new treaty would be based. So, a treaty was signed in December 1950. By this treaty, Sikkim became the protectorate of India. This treaty received opposition from the Sikkim State Congress because they demanded to form a popular government with the help of the Indian Government.⁶

The Parity Formula

The tripartite meeting held in 1951, between the representatives of the Durbar, BL (Bhutia Lepcha) and Nepalese tried to find a solution for the equal representation of the entire ethnic group in the state council. Finally, "the 'parity formula' as the governing principle for equal seat sharing between the minority Bhutia-Lepcha and majority Nepalese was worked out"⁷ And they were agreed upon by all parties.⁸ As per the formula, the state council was composed of 17 members legislative body where six seats were reserved for the minority Bhutia-Lepcha community. Another six seats were allotted to the majority Nepalese, and the remaining five seats were kept as the nomination of the Chogyal. However, this formulation was again opposed by the Sikkim State Congress's nominee Tashi Tshering on unequal representation. Sikkim State Congress demanded restructuring the council's representation, but Chogyal paid no heed to it. Finally, "it was decided with the influence of the Government of India that 25% Bhutia-Lepcha population was given equal representation with 75% Nepali population."⁹ Besides, "since the Lepchas were not awarded any separate representation, the Bhutias who constituted only 10 to 12 % of the population now exercised control over 50% of seats in the council."¹⁰ The denial of the separate (equitable?) representation in the state council "effectively generated a feeling of deprivation among the minority Lepcha subjects."¹¹ In 1953, a 17 member State Council was formed, and elections have been held for every term since. The number of seats in the council was raised from 17 to 24 in 1967.

In the meantime, many political parties were formed like- Sikkim Swatantra Dal, a political

party, primarily anti-communal party, was also formed splitting from Sikkim State Congress before the election of 1958 led by LD Kazi.

Sikkim National Congress was established in 1962 through a merger of Swatantra Dal, Rajya Praja Samelan and other dissidents of other parties. This party had representation from all dominant ethnic groups in Sikkim. It was against the monarchy and aimed for democratic reforms. It sought for the responsible Government, adopting a written constitution, election based on universal adult franchise.¹²

The agitating Nepalese were by then the majority force in the state, and it was impossible to turn them down. It was due to this reason the rulers targeted the Lepcha leaders. A well-known historian of Sikkim Lal Bahadur Basnet remarks, “The policy of elimination of important Lepcha personalities continued even in the latter half of the 20th century when a new movement was getting started in Sikkim, after Indian independence. Ruth Karthak, a Lepcha woman, founded the Sikkim Independent Front Party in 1966. The party tried to articulate socio-economic and political grievances and assert a separate identity of the Lepcha community. She was banished from Sikkim for questioning the legal basis of Bhutia rule in the land of the Lepchas.”¹³

Many events occurred during this time. “The ‘peasants agitation’ broke out in 1949, followed by the short-lived ‘Popular Ministry’ of Tashi Tshering together with the support of the Government of India for ‘progressive association’ of the people of Sikkim in the Government accentuated the demand for representative governance in Sikkim.”¹⁴ Along with the question of ‘association of the people,’ ‘representation of different communities in the Government acquired

importance among the parties concerned. As such, in May 1951, Chogyal Tashi Namgyal called for a tripartite talk between royals, BLs and Nepalese, “to sort out the problem of representation in the proposed State Council.”¹⁵ Palden Thondup Namgyal represented the royal interest, then the prince of Sikkim, Sonam Tshering Lepcha, represented the BL lobby, and interestingly Nepalese’s voice was represented by Capt. Dimik Singh Lepcha and Kashi Raj Pradhan.

Sonam Tshering

Sonam Tshering, son of Thinlay and Norkik Lepcha, was born on 24 December 1897 in Gangtok. He did his schooling at Bhutia Boarding school in Gangtok and appeared for his matriculation(entrance) exam from Government High School in Darjeeling. He joined the British army in the 10th Gorkha Regiment and saw active service in Mesopotamia during the first world war in 1914, one of the very few Lepchas who fought in the first world war. He resigned from army service after the war and returned to Sikkim. He joined government service in 1918 and served for several years. While in government service, he saw the general public suffering from the landlord system called Kazi Thekadar prevalent in Sikkim.

Unable to see the sufferings of the villagers, Shri Sonam Tshering resigned and plunged into social service for the upliftment of the downtrodden. Tashi Tshering, Kezang Tenzing, founded the Praja Sudharak party and raised their voice against the Kazi Thekadar system prevailing in the state. On 7 December 1947, as we already know, three organisations held a meeting in Polo ground at Gangtok and combined to form the Sikkim called Sikkim State Congress with the objective of 1. the abolition of landlordism 2. introduction of responsible Government and 3.

accession of Sikkim to India. However, Shri Sonam Tshering had a reservation to the demand of accession to India; he favoured a treaty between the two countries. Due to the movement, Jharlangi and Khalo Bari were abolished in Sikkim in 1948.

Shri Sonam Tshering continued as a social activist fighting for the oppressed peasants of the state, pushing for more political and economic reforms. Sonam Tshering left the State Congress, joined the National Party, and advocated which Sikkim should not accede to India but rather maintain its independence through a treaty. On 5 December 1950, the Indo Sikkim treaty with India was signed, making Sikkim a protectorate of India. In 1950 the National Party boycotted the first panchayat election citing that the indigenous people, mainly Bhutia and Lepcha, were not adequately safeguarded. In 1951 the Maharaja of Sikkim discussed the matter of communal representation with three parties. After this meeting, the Maharaja issued the proclamations laying down the formation of the State Council, and Executive Council, with their powers and function. According to it, the first election was held in mid-1953. Sonam Tshering was elected and given the charge of Public Health, Press & Publicity, Forest and Bazaar. He opposed the role of the Maharaja in the Government and was charged for corruption, and initiated a CBI investigation. No charges were proved, and he was acquitted. He resigned from the post of President of National Party.

The second election was held in 1958, and Shri Sonam Tshering was again elected. However, he was charged for adopting corrupt practices by vested interest and banned from seeking election for three years with effect from 1959. In 1960 Sonam Tshering, Kazi LendUp Dorjee

and C. D. Rai together formed the Sikkim National Congress to fight against the undemocratic functioning of the Durbar. The party fought for the people's legitimate demands, establishing a responsible Government, a written constitution, universal adult franchise based on the joint electorate, etc., which the Durbar did not yet fulfil. The Sikkim National Congress demanded that the election be held on time in 1962, but the election was put off due to the Indo China war. The third election was held in 1967, in which the Sikkim National Congress won eight of the eighteen seats. Sonam Tshering was deprived of victory by the Durbar's arbitrary counting of votes. In 1967 Sonam Tshering resigned from the vice president of Sikkim National Congress and later from politics.

In April 1973, due to the fallout of the election results, a Joint Action Committee led by Kazi Lhendup Dorjee asked the Durbar to take action against the rigging of the election in 1973; otherwise, no Chogyal birthday celebration was to take place on 4 April. As Chairman of the birthday celebration committee, Sonam Tshering tried to solve the problem by holding a meeting between all parties on 3 April. They reached no agreement. The misunderstanding later led to the revolution leading to the merger of Sikkim with India. During the period of revolt in 1973, Sonam Tshering actively involved himself in bringing peace between the various factions to prevent the Indian Government from taking over Sikkim. His house was gheraoed several times by pro-India groups to prevent him from safeguarding the interest of Sikkim. After the merger, due to strong public appeal, he returned to politics and led Sikkim Janata Parishad to victory in the 1979 election. He declined to lead the Government due to his old age and asked Shri Nar Bhaduar Bandari to form the Government. He assumed the post of

Speaker and held it till March 1985. He died on 9 December 1985. He was awarded the Pema Dorjee, the highest civilian award, for his selfless work for the oppressed. The Sikkim government posthumously awarded him the Swatantrata Sennani Patra in 1997.¹⁶

Ruth Karthak Lepcha

In 1966 Ruth Lepcha, a Sikkimese Lepcha woman married to A Halim, an Indian Muslim, formed a new party called 'Sikkim Independent Front' to protect the socio-economic and political interests of the Lepchas. The party fielded six candidates, one Nepali and five Lepchas, for the 1967 election. Their nomination papers were rejected for no specific reason. Ruth Lepcha and her husband were arrested on 23 March 1967 under the Sikkim Security Act.¹⁷ Ruth was alleged to have made critical statements against Chogyal, alleged to have said, "The Lepchas are being suppressed in Sikkim. The Sikkim Darbar intends to rehabilitate 5,000 Tibetan refugees in Sikkim. This move of the Sikkim Darbar is to harm the Lepchas."¹⁸ After her arrest, she reportedly escaped and reached the Indian house for safety: the Indian political officer, N.B. However, Menon handed her over to the Sikkim authorities and was charged for an additional offence, running away from legal custody. On 15 August 1968, she was sentenced to two years of rigorous imprisonment by the chief magistrate of Sikkim, a retired Indian Magistrate serving the Sikkim Government.¹⁹ Some of the allegations made by Ruth Lepcha were logical, whereas some were constructed by the authorities to debar her from active politics in Sikkim. Her allegations were logical in a sense that after the Dalai Lama reportedly fled Tibet () with some 60,000 followers, the Chogyal expressed his desire to provide refuge to some 5,000 Tibetans

in Sikkim."²⁰ It is found that 6111 Tibetan Refugees were resettled in Sikkim under "Sikkim Relief and Rehabilitation Committee for Tibetan Refugees" from June 1959 and following Re-organisation in August 1961.²¹

Since the majority of the Nepalese were against the rule of Chogyal, the authority of Sikkim was desperately trying to bring the BL in one platform? However, some Lepcha leaders were opposed to the will of the Chogyal. The Chogyal must have thought of increasing his supporters by giving asylum to the Tibetan refugees. Further, his Tibetan lineage might have obliged him to help the Tibetans' cause. Ruth Lepcha was leading the party against the formula of BL and advocating a separate identity and provisions for the Lepchas. Hence the royal Government, facing a whirlwind of agitation, must have been seriously concerned with the rise of Ruth Lepcha, so much so that her charges were neither made public nor was she tried under the Sikkim Public Security Rules 1962. She was branded as non-Sikkimese on the grounds of her marriage with an Indian man. The Sikkim Subject Regulation of 1961 did not have provisions to banish her from Sikkim, so a new proclamation was declared. She was asked to leave Sikkim immediately and not to enter Sikkim again.²² She was compelled to leave Sikkim, leaving her property and house hoping to return, which she could not do then. After the merger with India, on 27 April 1977, Sikkim Government revoked the banishment of Ruth.

Suresh Gurung writes, "This recorded event was suggestive of the fact that the Lepchas under the Bhutia rule were subjected to various forms of dominations and their attempts for freedom were generally meted out with punitive actions."²³ Following the British policy, the Indian

government appointed a political officer to Sikkim after the 1950 treaty. The “non-associational group of the Kazis (landlords) was very powerful and enjoyed both administrative and judicial authorities within their territorial jurisdiction. The durbar mostly chose the officials from among the Kazis, and by their proximity with the Chogyal, they used to influence decisions in their favour.”²⁴ It is due to this discriminatory and divisive policy that Sikkimese nationalism and identity never flourished. Ethnic politics became more prominent; despite that, the developing urge for democracy eventually brought people from all ethnic groups together.

The Merger

In 1963, Chogyal Sir Tashi Namgyal died, and Palden Thondup Namgyal was sworn in as the Chogyal. His era remained chaotic as the people’s movement became more and more vibrant. On 26 October 1972, a new party, ‘Sikkim Janata Congress,’ was formed. Immediately after formation, the party declared that “Sikkim was not an Indian state but a separate country.”²⁵ The Janata Congress also demanded the abolition of the parity formula signed in 1951 and the introduction of democracy in Sikkim with the Chogyal as the constitutional head. The Durbar restrained the demand for a democratic government.

In 1973 the democracy movement became more vibrant. Immediately after the election of the Fifth Council in January 1973, a joint petition by Sikkim Janata Party and Sikkim National Congress was handed over to Chogyal. The parties demanded “full-fledged democracy, a written constitution, fundamental rights, universal adult franchise and abolition of the parity formula.”²⁶ Later on, a Joint Action Committee of two parties

with L.D Kazi Khangsherpa formed to press their demands, but the Sikkim Durbar was unwilling to succumb. Thousands of people supporting the cause of democracy demonstrated in Gangtok continuously for three days from 3 April to 5th 1973, leading to the death of six people and injuring hundreds. The political parties and the JAC immediately approached the Government of India and then Prime Minister Indira Gandhi. The Government of India intervened to restore law and order in Sikkim, its protectorate. Further, the “political officer of Sikkim persuaded Chogyal to make a plea to the Government of India for taking over the administration of Sikkim until some workable formula was evolved. The draft was endorsed by all the 20 members present, including Chogyal’s trusted Jigdal Densapa.”²⁷ Subsequently, a tripartite agreement was signed between the JAC, Chogyal, and the Government of India, which “drastically reduced the power of Chogyal.”²⁸

As agreed, the constituents’ assembly was formed, and the number of seats was raised to 32; 15 seats were reserved for BL, 15 for the Nepalese and one seat each to SC and Sangha, the monk body. The assembly election held in 1974 was won by Sikkim Congress with a thumping victory, winning 31 out of 32 seats. The newly constituted Sikkim Assembly “unanimously adopted a resolution... to take immediate steps for Sikkim’s participation in India’s political and economic institutions”²⁹ One of the vital requests made to the Government of India by the Government under L D Kazi was “to provide representation for the people of Sikkim in Indian Parliament.”³⁰ This move of the state assembly provided a much-awaited opportunity to the Government of India. “After having a careful and detail study of the requests of the government of

Sikkim, the union cabinet of India took the crucial decision to accord Sikkim the status of an 'Associate State' of India on 29 August 1974.³¹ In this regard, 'The Thirty-Fifth Constitutional Amendment Bill 1974' was introduced and passed in the parliament. Clause 2(a) of Article 35 associated the territory of Sikkim with the Union of India.

The unfolding of events disappointed the Chogyal. "In view of Chogyal's endeavour to internationalise the issue, Sikkim Assembly, on 10 April 1975, unanimously adopted a resolution abolishing the institution of the Chogyal and declared Sikkim as a constituent unit of India. The state assembly also conducted a special opinion poll on 14 April 1975. According to the verdict of the poll, the Government of India decided to accord the status of a full-fledged state of India to Sikkim. On 23 April, the Lok Sabha passed the Constitution (Thirty Sixth Amendment) Bill, 1975, providing Sikkim with the status of the 22nd state of India. The president of India gave his consent to the bill on 16 May 1975.³² The 36th Amendment also provided a special provision for Sikkim under article 371F of the Indian Constitution, which safeguards the old laws of Sikkim, including the interest of the 'domiciled Sikkimese'.³³

Conclusion

The Indian freedom movement acted as a seed for the nascent urge for democracy in Sikkim. After India secured independence, the desire to have a people's Government in Sikkim grew, and the democracy movement escalated. It was natural for the Sikkimese people to demand democracy as they witnessed the development of Independent India through Five Year Plans. As such, the people's aspirations were fulfilled with self-rule

achievement, which brought to an end the 333 years rule of the Chogyals and the Tibetan Bhutias and, of course, the Kazis' tyranny Thikadaars.

An essential and encouraging point of this period was the active participation of Lepchas in state politics. Leadership given by Lepchas shows their respect towards their land. Safeguarding the Lepchas' interests and allowing them to participate in the socio-political domain during the post-merger period is difficult because they are grouped as BL and the ruling Bhutias.

Sonam Tshering Lepcha wanted to develop Sikkim as an independent country by signing an accord with India and working more or less along the lines of work going on in India. He was opposed to joining India. Ruth Lepcha opposed the monarchy and fought for the betterment of the Lepcha community. Their contributions, along with that of many others, made Sikkim what it is now. Both were fortunate to receive good schooling and higher education, not readily available to the common people. Is this why they were able to understand the problems with the administration and raise their voice against it?

The Bhutia rulers and elites tried to eliminate important Lepcha people, lords and functionaries systemically. A deep-rooted mistrust prevailed in the mindset, which continued even after the merger of Sikkim with India and the introduction of democracy in the state.

Sikkim witnessed a long political journey from ancient Tribal dom to the monarchy and then to democracy where the autochthones, natives - the Lepchas played a vital role in this movement. Their contribution should be appropriately written in the pages of history.

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Y.P. Nepal, *History of Democratic Movement*, P R Publication, Gangtok, Sikkim, 2008, p.120

(Footnotes)

¹ West Bengal District Gazetteer, Darjiling, March 1980, p.03.

² Maheshwari Kharga, The role of political parties in Sikkim's Democratic Transition in *International journal of research in Social Sciences*, vol.9.issue3 March 2019

³ The Protector of the faith, King.

⁴ The Landlords who belonged to the old nobility.

⁵ BL is the abbreviation for the Lepcha and Bhutia communities in Sikkim. To safeguard their rights, these two communities jointly have reserved seats in the legislative assembly of Sikkim. Besides, preferential quotas are also followed in administrative posts, certain economic facilities and further state-sponsored activities. See A C Sinha, *Politics of Sikkim*, Thompson Press, 1975, p.74.

⁶ N. Sengupta, *State Government and Politics in Sikkim*, Sterling Publications, New Delhi, 1985, p.111

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- ¹¹ Ibid., p.170.
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- ¹³ LB Basnet, *op.cit.*, pp. 149-50.
- ¹⁴ Ibid., p.166.
- ¹⁵ Ibid., pp.166-167.
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- ¹⁸ Ibid..
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- ²¹ Ibid., p. 22.
- ²² Suresh Kumar Gurung, *op.cit.*, p.197.
- ²³ N. Sen, *op.cit.*, pp. 117-118.
- ²⁴ Sunanda K Datta Ray, Smash and Grab: Annexation of Sikkim, New Delhi: Vikash Publication, 1984, p.164
- ²⁵ Suresh Kumar Gurung, Sikkim: Ethnicity and Political Dynamics: A Triadic Perspective, Kunal Books, New Delhi, 2011, p.201.
- ²⁶ Ibid., p.202-203.
- ²⁷ Ibid., p.203.
- ²⁸ P.R Rao, *Sikkim: The story of its integration with India*, Cosmos Publications, New Delhi, 1978, p.53, cited in Suresh Gurung, *op.cit.*, pp. 49, 203-204.
- ²⁹ Ibid. p.206.
- ³⁰ Ibid., p. 207.
- ³¹ Ibid.
- ³² The person(s) possessing a Sikkim Subject Certificate issued by the Chogyal in the 1960s, or their legitimate descendent, who either have Sikkim Domicile Certificate or Certificate of Identification of Government of Sikkim are considered Sikkim Subjects or Sikkim Domiciled, or the Local Sikkimese. People other than these categories can not buy land in Sikkim and do not qualify for government jobs. They have voting rights and can buy properties in urban areas on lease.



COMPREHENDING CONCEPTUALIZATION OF DHANAMJAYA'S *DASHARUPAKAM*

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Abstract

Bharata Muni's *Natyashastra* (200 BC) is a remarkable ancient encyclopedic treatise influencing dance, music and literary traditions in India with a primarily goal of lifting and transporting the experience of spectators into ultimate reality and transcendent values. After him, Dhanamjaya's *Dasharupakam* (10th Century) achieves popularity among the successors and theatre artists of the era because it puts into a string four prominent dramatic constituents - plot, character, and types of play, *Rasa* and presents *Dasharupakam* as an abridged and upgraded version of *Natyashastra* in the field of Indian Dramaturgy. It is widely agreed that literary theories pertinently change understanding of a literary work. Understanding (Indian) literature under the light of Indian literary theories is neglected. This critical study is an attempt to reappraise and simplify *Dasharupakam* and bring in a limelight for readers and researchers to comprehend its nuances.

Key words: *Natyashastra*, *Dasharupakam*, Indian literary theory, Literary tradition, Dramaturgy, Types of play, *Rasa* Theory

Introduction

(Kalidasa's *Malvikagnimitram*) (Rajan1, 7) is indicative of the fact that *Namya* (Drama in this

context) induces pleasure and entertainment with equal intensity to people of diverse interest. Modern Indian Dramaturgy with definitive objectives of inducing pleasure traces its roots to the Classical Indian/Sanskrit Drama (*Natya*), classifying drama in ten main and eighteen sub-types, comparable to the categorization of Drama in the poetics of the West as comedy, tragedy, tragicomedy, one act play, five act play, shadow play, farce, opera, melodrama, music drama. The Aesthetics of Indian Poetics is laid down by Bharat Muni in *Natyashastra*; Vishwanatha in *Sahityadarpanam* and Abhinavagupta in *Abhinava Bharti*; whereas, *Dasharupakam* has rarely been explored despite of its conciseness, originality, consistency of subject matter and comprehensibility. This critical study is an attempt to reappraise and simplify *Dasharupakam*.

Dashrupakam by Dhanamjaya and Dhanika

Dasharupakam has 300 *Karikas* (verses) spread over four *Prakashas* (chapters) dealing with four key constituents of drama. *Dasharupakam* can be conceptualized as Chapter 1: Plot and structure; Chapter 2: Characters; Chapter 3: Types of Play; Chapter 4: *Rasa*. Locating *Dasharupakam* in terms of its contribution to Indian Dramaturgy can be comprehended as: "The excellence of

Dhanamjaya's presentation and its convenient form gave the *Dasarupaka* a prominence that it has retained to the present day." (Hass); "*Trimurti Granth* of Sanskrit *Natyashastra*." (Kane).

Dhanamjaya, a son of Pandit Vishnu, a Sanskrit scholar, a poet of *Kavya Nirnaya*, a *Natyacharya*, a composer of *Dasharupakam*, was a jewel in the court of Malwa's King Munja in the 10th century. There is a paucity of information on Dhanamjaya due to the principle of anonymity followed by Sanskrit Scholars.

Dhanika, younger brother of Dhanamjaya; a member of King Sindhuraj's court; an author of *Navsahasank Charit*, *Viddhashala Bhanjika* and *Karpur Manjri*; a contributor of *Avaloka* commentary (*teeka*) on *Dasharupakam* is attributed for bringing Aesthetics of Sanskrit Dramaturgy in the public domain by writing *Avaloka* in Sanskrit and Prakrit language for theatre artists of the period to democratize Poetics.

There are two Janus faced controversies associated with *Dasharupakam*, the first one is related to the identity that Dhanamjaya and Dhanika were the same person or not; similar to who is Shakespeare? The second one is that commentaries might be written on *Dasharupakam*, but politics of inclusion and language have not allowed to preserve and bring in the forefront for literary discourse or *Dasharupakam* has been written in such a simplistic and lucid manner that it does not require any commentary. Researchers believe that six commentaries were written but only *Avaloka* is obtained.

Historical Roots and Chronological Study of *Dasharupakam*

Natyashastra, Indian Poetics, a voluminous, larger-than-life, equivalent to Veda

text is an inquiry into topographies of drama, an enclosure of all art forms, a study of the theatrical techniques, Psychology of the performers, architecture of theater brought paucity in the development of Indian Dramaturgy due to its encyclopedic nature. *Natyashastra* was incomprehensible for a reader as well as a theatre Artist without eloquent commentary as the concepts and terms far removed from the 10th century. The exposition of Indian Dramaturgy that Dhanamjaya provides in *Dasharupakam* by bringing a fresh life into theories and performing arts, after more than thousand years of *Natyashastra* is to be understood in terms of time, social norms, language, culture and tradition of the 10th century, where drama form was declining and dance centric one-act play in the regional languages was only survived form. *Dasharupakam* with classification of plays in ten categories has saved and reenergized drama (performing art) by providing a four chaptered manual of Indian Poetics. The revolutionary work has also paved a way for post - Dasharupakam treatises: Sahitya Darpanam of Vishvanatha, Ekavali of Vidhyadhar, Natyadarpana of Ramchandra Gunachandra, Natyapradeep of Sundarmishra, Rasarnava Sudhakar of Shingbhupal who used text by citing rules and definitions.

Semiotics of *Dasharupakam*

Dasharupakam: *Dash* + *Rupakam*, is a study of ten types of drama (*Rupakam*), instead of 28 *Natyashastriya* drama, is an attempt to bring paradigm shift by democratizing *Natyashastriya* ideas in the colloquial languages: simple Sanskrit and Prakrit instead of archaic Sanskrit. *Dasharupakam* exhibits Dhanamjaya's art of presenting ideas in nut-shell by summing up *Natyashastra*'s thirty-seven chapters in four.

Dr. Manjul Gupta, in her *A Study of Abhinavabharati on Bharata's Natyasastra and Avaloka on Dhananjaya's Dasarupaka* – writes, "Dhanika's commentary is indispensable and it helps us a lot in understanding the meaning of Dhananjaya's otherwise short and pithy sentences. Sometimes, we could not even guess the meaning of Dhananjaya if Dhanika would not have offered us help." This puts forward importance of the commentary, a later part of all published books on *Dasharupakam*.

Pre-*Dasharupakam* era had a tradition of paying homage to either Vishnu or Shiva, by paying homage to Lord Ganpati in the *Mangalacharan*, Dhananjaya brings in a new trend. *Dasharupakam* also worships Shiva as an exponent of *Tandava*, Saraswati as a Goddess of muse and compares ten incarnations of Lord Vishnu with ten types of play.

The fourth *shloka* discusses drama's origin and puts forward a motive behind an incarnation of *Natyashastra* and *Dasharupaka*. (*Dasharupakam* is for benefiting 'slow-wit' (*manda-buddhinam*) who are likely to get confused (*mati-vibhramah*) by the diffused and

elaborate treatise. He further elucidates that text is not only to render knowledge or produce theory but also to transmit happiness.) He also critically construes who are disinterested in drama or literature.

Dealing with such a vast area of Indian Poetics with due simplicity after Bharata Muni, presents Dhananjaya as a Lesser God or Lesser Cannon. Canonical authors/poets/theorists: Shakespeare, Keats, Wordsworth; are prescribed in the syllabus of Indian universities, it is difficult to commercialize or prescribe such Non-canonical texts. *Dasharupakam* has been prescribed as a text of Sanskrit course/s but unavailability of the text in (quality) English translation forbids its National and International popularity.

Dasharupakam

Dasharupakam has four chapters: Plot, Character, Types of play and *Rasa*; similar to *Poetics*' six constituents of drama: plot, character, thought, diction, music, and spectacle. The primary goal of the text is to lift and transport the spectators unto the expression of ultimate reality and transcendent values.

1. Plot

Dhananjaya proclamation of types of plot: Famous, Original and Mix (in the 68 verses of the first chapter) is similar to Aristotle's depiction of Simple and Complex plot.

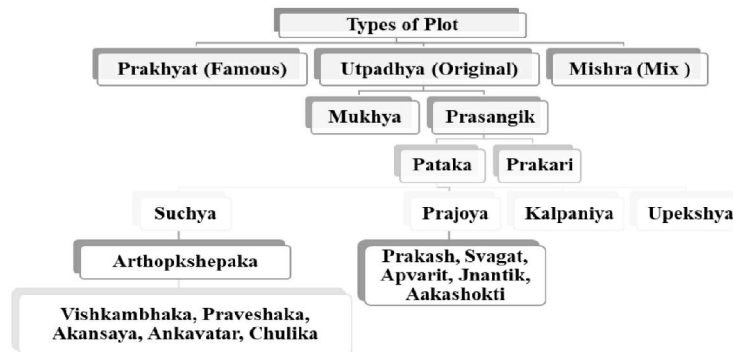


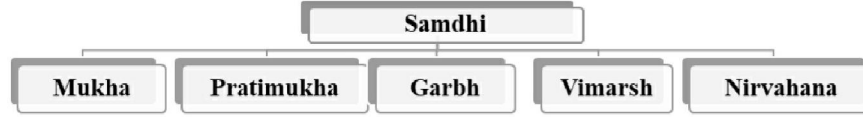
Figure 1: Types of Plot

Figure 2: *Arthprakruti /Karyalakshana*

The same chapter discusses five *Arthaprakritis/ Karyalakshana*: the process of unfolding the story.

Figure 3: *Karyavastha*

Dhananjaya further discusses five *Karyavastha*: an action in which the protagonist attempts to accomplish his purpose on the way to the goal.

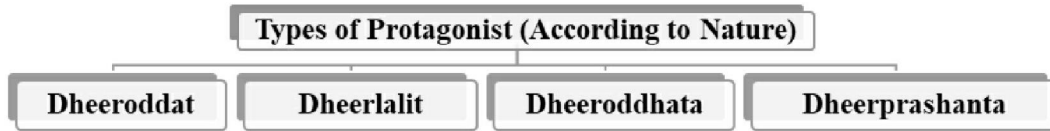
Figure 4: *Samdhi*

Consequently, Dhananjaya explains *Samdhi* (junctures): creating links to connect two scenes and knitting structural divisions of a drama.

Dhananjaya draws a distinction between prominent forms of the 10th century - *Nrtta* and *Nrtya* (in chapter one): *Nrtta* depends on rhythm and tempo (*Nrttam tala-laya ashrayam*) and *Nrtya* depends on emotion. (DR.1.9)

2. Character

The second chapter (72 verses) briefly defines necessary characters of a literature, starting from types of protagonist, female protagonist, villain to supporting male and female characters.

Figure 5: *Types of Protagonist (According to Nature)*

Dhananjaya mentions four kinds of protagonist: *Dhira-lalita* is light-hearted protagonist, who is fond of arts and stays happy, gentle, and stress-free like Shree Krishna; *Dhira-shantha* is calm and self-controlled protagonist who possesses all qualities of a *Nayaka* like Shree Ram; *Dhirodatta* is self-controlled and exalted protagonist, who is firm, patient, resolute, excellent and self-assertive like Yudhishtira; *Dhiroddhata* is passionate protagonist who is dominated by pride and jealousy, devoted to magical practices, deceitful, self-assertive, fickle, and boastful like Bheemsen.

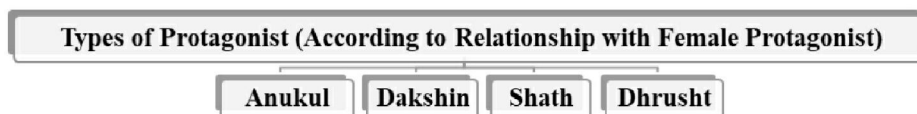


Figure 6: Types of Protagonist (According to Relationship with Female Protagonist)

Dhanamjaya further furnishes four kinds of protagonists on the basis of their relationship with the female protagonist: *Anukul* stays impassioned in a relationship with only one female protagonist, for an instance the character of Ram in the *Ramayana*. *Dakshin* is sensitive about a relationship with the first female protagonist; Udayana of *Swavnavasavduttam* is such character. *Shath* is the one who has a secret love affair with the second (another) female protagonist or the other lady, for example Pururava of *Vikramorvashiyam* who is secretly in love with Urvashi despite of the existence of his wife Aushinari. *Dhrusht* is one, whose sexual inclination for the second female protagonist is visible like a character like King Dushyanta in *Abhigyanashakuntalam*.

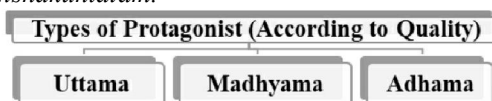


Figure 7: Types of Protagonist (According to Quality)

Dhanamjaya also provides classification of protagonist based on relationship and behavior with a female protagonist. *Uttama* is the best character like *Purna Purushottam* Ram. Pururava of *Vikramorvashiyam* respects and cares for his wife Aushinari even after falling in love with Urvashi is *Madhyama*. *Adhama* is the worst person that cannot be found in a drama because such characters cannot be put in the category of a protagonist; Villains can be *Adhama*.

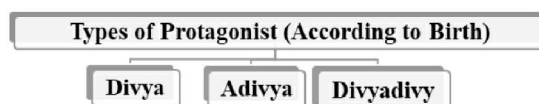


Figure 8: Types of Protagonist (According to Birth)

Dasharupakam classifies protagonists based on their birth as a human or deity. *Divya* is like Shiva of *Kumarsambhava* who is a God not a human. *Adivya* is Pururava of *Vikramorvashiyam* or Udayana of *Swapnavasavduttam*, a human being as a protagonist. *Divyadivya* is a combination of God and human, characters like Shree Krishna or Ram can be placed in the category.

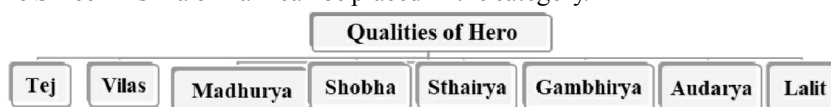


Figure 9: Qualities of the Protagonist

Furthermore, Dhanamjaya flows *Nayati Iti Neta* (Protagonist should have a leading quality) and throws light on qualities require in a character to be a protagonist/*Neta*.

Besides this, Dhanamjaya emphasizes on the types of female protagonists according to their state of mind, relationship with the protagonist, situation and quality.

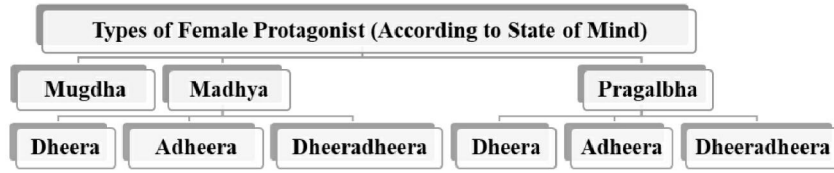


Figure 10: Types of Female Protagonist (According to State of Mind)

Dhananjaya classifies female protagonists based on state of mind in a relationship. *Mugdha* refers to Shakuntala of *Abhigyanashakuntalam* who is too young to fall in love and naïve. *Madhya* means a matured lady; this further gets classified in the categories of *Dheera*, *Adheera*, *Dheeradheera*. *Madhya* – *Dheera* scolds protagonist in an ambiguous language like Vasavdutta of *Swapnavasavduttam* (who scolds Udayan). *Madhya* - *Adheera* scolds the protagonist for his incorrect action, such character is difficult to find in drama. *Pragalbha* is an expert and experienced in the art of lovemaking; this further gets classified in the categories of *Dheera*, *Adheera*, *Dheeradheera*. The stage doesn't permit to have such characters, Dhumini's character from *Dashkumar Charit* (Prose) can be placed in this category.

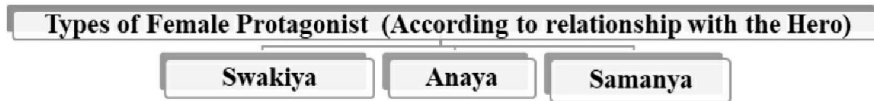


Figure 11: Types of Female Protagonist (According to relationship with Protagonist)

Dhananjaya again classifies female protagonist in three kinds: *Swakiya*, *Anaya*, *Samanya* (*Ganika*) based on a relation with the protagonist: *Swakiya* is the wife of the protagonist, for example, Sita of the *Ramayana*; *Anaya* is not a wife but the unmarried female protagonist like Shakuntala of *Abhigyanashakuntalam*; and *Samanya* is also known as *Ganika* (a prostitute) like Vasantsena of *Mrichchhkatika*.

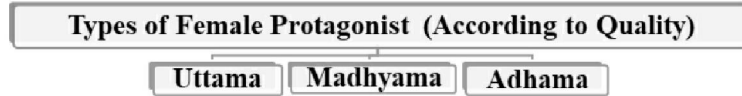


Figure 12: Types of Protagonist (According to Quality)

Dhananjaya also classifies female protagonists in *Uttama*, *Madhyama* and *Adhama* category based on quality they possess: Vasavdutta of *Swapnavasavduttam* is *Uttama*, who is ready to do anything and everything to win the kingdom back for her husband Udayan; Shakuntala of *Abhigyanashakuntalam* is *Madhyama*, who follows her mother and does not wait any more for Dushyanta; *Adhama* cannot be obtained in a drama but Dhumini (who tries to kill her husband) is such a character.

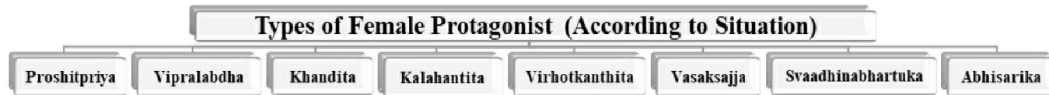


Figure 13: Types of Protagonist (According to Situation)

Dhanamjaya classifies female protagonists in eight categories based on the situation with or without the protagonist. *Proshitpriya* is Vasavdutta of *Swapnavasavduttam*, who is waiting for husband (who is out of town) to return. *Vipralabdha* is Shakuntala of *Abhigyanashakuntalam*, whom Dushyant has promised to meet but he does not return. *Kalahantita* fights and disrespects the protagonist, like Iravati of *Daskumar Charit*. *Virhpotkanthita* keeps waiting for protagonist who never comes, for example - Nimbvati who is waiting for her husband. *Vasaksajja* gets ready (dresses well) and eagerly waits to meet her lover, Padmavati of *Swapnavasavduttam* falls under this category. *Svaadhinabhartuka* is the female protagonist whose husband loves only her unconditionally, like Sita of the *Ramayana*. *Abhisarika* is the heroine who gets ready to meet her lover (especially) at night and sends a message through a messenger. Urvashi of *Vikramorvasiyam* is *Abhisarika*.

3. Types of *Rupaka* (Drama)

The title: *Dasharupakam* derived from the third chapter (72 verses) that depicts ten (*Dasa*) varieties of *Rupaka* instead of Bharata Muni's ten main and eighteen sub types of play.

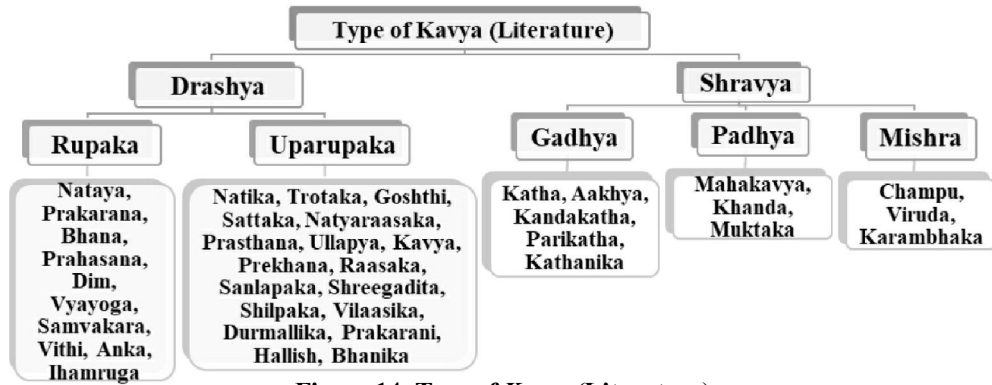


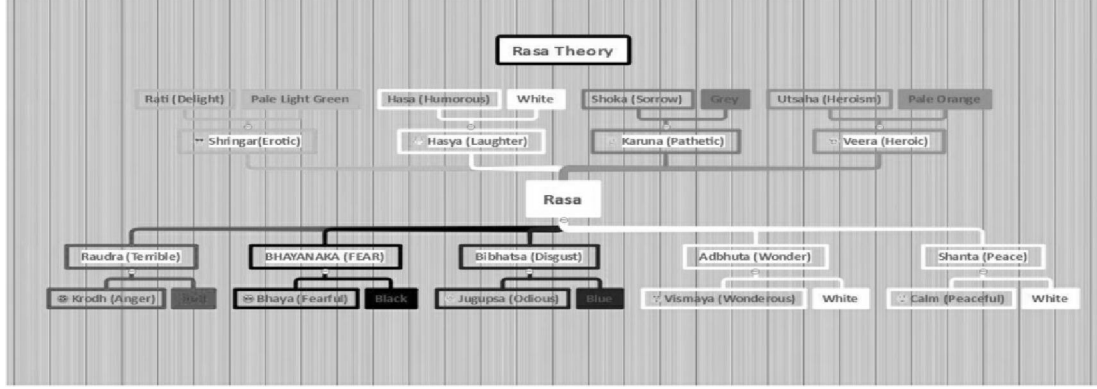
Figure 14: Type of *Kavya* (Literature)

Dhanamjaya says, "If a playwright, having gained the proper understanding or the essence of the *Natyashastra*, diligently applies to his work the series of definitions of the ten forms of drama (*Dasarupa*) as prescribed in the *Natyashastra*; and, if he also studies the works of great poets, he would undoubtedly be able to produce, a literary work of great merit. That is adorned with rhetorical embellishments (*Alamkara*), sweetness (*Madhurya*), clarity (*Prasada*), loveliness (*Lavanya*) and eloquence (*Abhijata*), composed in leisurely paced (*Manda-kranta*) meters."

Nataka is regarded as a complete, best and the most commonly used form of drama in comparison with other nine forms. Even movies of the 20th and 21st century follow rules of *Nataka*.

4. *Rasa*

The fourth chapter throws light on aesthetically important *Rasa*, running on 86 verses. Dhanamjaya discusses *Bhava*, *Vibhava*, *Anubhava* and *Vyabhichari bhava* and follows definitions of the eight *Rasa* – *Shringara*, *Hasya*, *Veera*, *Raudra*, *Karuna*, *Adbhuta*, *Bibhatsa*, *Bhayanaka* as furnished in *Natyashastra*.

Figure 15: *Rasa Theory*

For *Rasa* Dhananjaya says, “Whether one takes a subject that is delightful or disgusting; exalted or lowly; cruel or kindly; obscure or adapted; or whether one take a subject created by the imagination of a poet, there is no subject that cannot succeed in conveying the *Rasa* among mankind.” Although, Dhananjaya has tried to yield a brief account of *Rasa* in addition to that Dhanika has also produced “occasionally lengthy discussion of disputed and obscure points ... many of which are valuable in obtaining a clear conception of the principles of Sanskrit Dramaturgy.” (Gupta) but circumscribed reading of *Rasa* is not sufficient to comprehend an unabridged idea of *Rasa*.

Conclusion

Dasharupakam, an abridged version of the *Natyashastra*, a highly compressed manual written in not-so-difficult Sanskrit and Prakrit language for masses and theatre artist at large to renew the theatre of the era. An original or translated version of *Dasharupakam* can be used even today to guide theatre and movie artists as well as directors to come up with a piece of art (drama/movie), as it extensively discusses

important constituents of any play: plot, *Rasa* and characters.

Dhananjaya carried the abridgment work so far but it lacks in important arenas: consistency in the treatment of topics, extensive explanation of definitions or technical terminologies and presenting *Arthaprakrti*’s importance in the play or its correlation with the *Avastha*; that can be understood in correlation to *Natyashastra* or Indian Poetics. George C O Haas has rightly observed that in many instances, brevity was achieved at the cost of clarity. Shortcomings and the absence of fair treatment makes *Dasharupakam* incomprehensible without *Avaloka* commentary. *Dasharupakam* can serve a purpose of a hand book for the theatre artists for whom *Natyashastra* is a voluminous treatise.

Dhananjaya and Dhanik have also paved the way for successors in the area of Indian Poetics. *Dasharupakam* has been used as a comprehensive and useful source material. The sixth chapter of Viswanatha’s *Sahityadarpana* (14th century) has extensively used citations from *Dasharupakam* to describe *Drasya* aspect (of dramaturgy).

Despite of having all the qualities, *Dasharupakam* has not gained wide popularity among the scholars, playwrights and even readers because of the easy language, being non-canonical text, lesser commentaries, comparatively insignificant work, condensed subject matter and most significantly it has been overshadowed by the predecessors and successors.

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ORGANIZATIONAL CULTURE AND EMPLOYEE PERFORMANCE: THE MODERATING ROLE OF READINESS FOR CHANGE

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Abstract –

This research paper emphasizes on the association of organizational culture with contextual performance of employees and moderating effect of readiness for change among employees working in public and private banks in Rajasthan. This research includes 445 employees of public and private banks. Data collection is done by using three parts of questionnaire: organizational culture, contextual performance and readiness for change. After that to test reliability of measurement scales Cronbach's alpha is carried out and each scale is over 0.7 is acceptable for the reliability through the reference of (Nunnally, 1978). Then hierarchical regression is used to find the impact of moderator on the linkage of independent variables and dependent variables. Findings show appropriateness for change has moderation effect on the relationship of empowerment, coordination & integration, and contextual performance. This research significantly contributes to the existing literature of organizational culture and contextual performance in public and private banks by using moderator (Readiness for change). Practical implication and future research direction are also discussed.

Keywords: Organizational culture, Contextual Performance, Readiness for change

1. Introduction

The main aim of the study is finding association of organizational culture with contextual performance of employees through moderator (Readiness for change). The concept of organizational culture became widely applicable from 1980s. Recently, in area of organizational behaviour and human resource management, the culture of organization has emerged as most important and popular concepts (Nazir, 2005; Ogbanna & Harris 2000).

Organizational culture shapes the behavior of employees of organization which helps them to attain organizational objectives. Therefore, organizational culture has significant impact on employee performance.

Other variables that can influence readiness for change, contextual performance, and organizational culture. This idea is supported by Carver (2012), Hon, Bloon, and Crant, (2011) readiness for change dimension self-efficacy has significant connection with performance stated by (Stajkovic & Luthans, 1998; Wood & Bandura, 1989). According to Tutar, Altinoz, and Cakiroglu (2011) empowerment showing positive influence on contextual performance of employees. Imam, Abbasi, and Muneer (2013) stated that readiness

for change and organizational culture plays essential role in organizational performance.

The present research intends to examine the impact of organizational culture on contextual performance through readiness for change in public and private banks in Jaipur, Rajasthan. Denison's model has been chosen for this study to examine impact of culture of organization on contextual performance.

2. Literature Review

2.1 Hypothesis Development

2.1.1. Relationship between organizational culture and performance

Biswas (2009) reported that organization with well-defined organizational culture depicts superior performance. Employees adapt organizational culture and utilize its values while performing their duties. Organizational culture has significant influence on individual performance stated by (Githui, 2015). The components of this research are: involvement, adaptability and consistency. Results revealed that involvement and consistency dimensions have moderate correlation with employee job performance and adaptability has utmost relation with employee job performance. On the other hand, Mousavi, Hosseini, and Hassanpour (2015) explored that adaptability and involvement have negative effect on performance, thus this research shows that the findings are not consistent with the model developed by Denison (1995), which showed the positive association of culture with organizational performance. However, the results are similar with Booth, (2009) and Rotenbery, (2007) studies

that showed there is negative linkage between involvement and performance.

Zhang (2016) investigated the impact of organizational culture on task performance and contextual performance. The results revealed that culture identity in cognitive and behavioral aspects positively predict to task performance whereas culture identity in behavioral, affective, social, and cognitive aspects positively can predict contextual performance.

Yu, and Wang (2018) found that organizational culture influence commitment but has no impact on contextual performance. Whereas commitment influence contextual performance. Findings are contradicting with many previous studies of (Zhang, 2016; Roijen, Stoffers & de Vries, 2017).

Based on the above discussion, following hypotheses are proposed:

H₀2.1: There is no significant relationship between organizational culture traits and contextual performance.

2.1.2. Impact of Readiness for Change in the Linkage of Organizational Culture and Employee Performance

Hon et al. (2011) emphasize the significance creativity and interest in new thoughts that relates to how to prepare for change and reducing the resistance which is inversely connected to creativity and enhancing employees' performance. Carver (2012) conducted a study in US Military organization in Japan to explore the linkage between organizational culture traits and readiness to change. Results reveals that

organizational culture traits (Mission, involvement, Consistency, and adaptability) have positive correlation with readiness to change. Imam et al. (2013) stated that readiness for change and organizational culture plays essential role in organizational performance. Researchers studied four organizational culture traits namely adaptability, involvement, consistency, and mission. It was likewise discovered that the personnel who were very much aware of culture and change can perform well. It was proposed to improve status for change educational institutes must direct preparing and workshop sessions. The following hypothesis is proposed on the basis of above discussion:

H₀2.2: There is no significant influence of *readiness for change* in the linkage of organizational culture traits and *contextual performance*.

3. Theoretical Background

3.1 Organizational Culture:

Denison, Janovics, Young, and Cho (2006) presented statistical validation of the sixty items, twelve indexes “team orientation, empowerment, capability development, strategic direction & intent, vision, goals & objectives, organizational learning, creating change, customer focus, agreement, coordination and integration and core values” developed to measure key construct in the model of organizational culture.

3.2 Readiness for Change:

Holt, Armenakis, Field, and Harris (2007) expressed that preparation for change

ismultidimensional impacted by convictions among workforces namely change self-efficacy, appropriateness, organizational support, and personal benefit. The perspectives toward the human changes, the managerial changes, and the organizational abilities among workers of the private banks are great. Waqas, Asim, and Cheema, (2012) found employee’s skills are enhanced and utilized through training and development then can get improved employee performance. As findings indicates that readiness for change plays partial mediating role in the association of training & development and employee performance, therefore before giving training to employees’ companies should considered readiness to change so that through training and development program a higher outcome can be created.

3.3 Employee Performance:

Koopmans et al. (2011) stated that contextual performance consists of behavior that go beyond the endorsed work objectives, such as taking on an additional assignment, indicating activity or instructing newcomers at work. Contextual performance is indirect work behavior however it is important for the achievement of direct work results. Tutar et al. (2011) collected data for investigating influence of employee empowerment on contextual performance in public and private banks. The analysis showed that empowerment positively influence contextual performance. Koopmans et al. (2012) explored performance dimensions such as task, contextual, counterproductive behavior performance and adaptive performance are linked with one another.

3. Research Framework

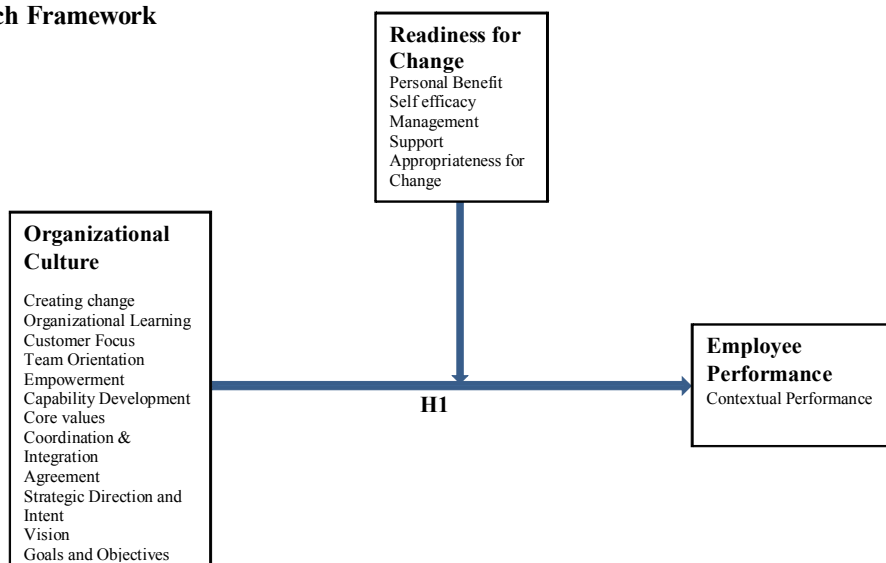


Figure 1. Research Framework

4. Research Methods

5.1 Research Approach: The research takes a quantitative approach to its analysis, which look at the relationship of two variables. A questionnaire with a five-point Likert scale was used to collect data.

5.2. Research Site: Banks located in Jaipur district (Rajasthan) were included in this research.

5.3 Sample Procedure: This research paper exhibit descriptive findings of the organizational culture implementation with Denison's model in banking industry.

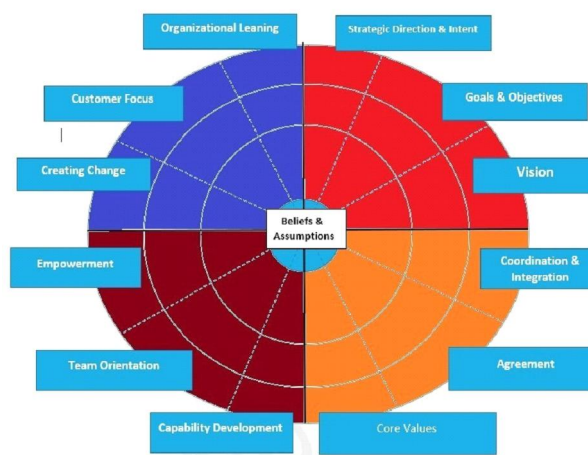


Figure 2. Denison's model of organizational culture

5.4 Population and Sample: The census approach was used to pick the samples for this research. Questionnaire were distributed to 562 employees of public and private banks in order to collect the data. However, only 445 questionnaires were returned.

5.5 Instrument Test

The measurement scales are assessed and refined by Cronbach's alpha. It is carried out to test the reliability of measurement scales. The condition of each scale is over 0.7 is acceptable for the reliability through the reference of (Nunnally, 1978).

2. Data Analysis

2.1. Descriptive Analysis: A total of 445 employees took part in the survey, which was conducted in banks. Sex, age, and duration of employment were the three categories used in the descriptive study of respondent characteristics. The number of male respondents was 329 while the number of female respondents was 116. The majority of respondents (205 respondents) were between the ages of 25 and 30, while 168 respondents were between the ages of 30 and 35, and 58 respondents were between the ages of 35 and 40.

2.2. Multiple Regression Analysis

Model summary 1 indicates total variation in the contextual performance is $R^2 = 20.4\%$ F (12, 432) = 9.2%. In model 2 total variation in contextual performance in the presence of moderators is $R^2 = 24.9\%$ F (4, 428) = 6.4%. R square is improved in model two which indicates that there is significant impact of moderators on the relationship of independent and dependent variable.

Table 1. Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	F Change
1	.451 ^a	.204	.181	.4160	9.203
2	.499 ^b	.249	.221	.4059	6.475
a. Predictors: (Constant), Vision, Customer Focus, Capability Development, Creating Change, Coordination and Integration, Team Orientation, Organizational Learning, Goals and Objectives, Core Values, Empowerment, Strategic Direction and Intent, Agreement					
b. Predictors: (Constant), Vision, Customer Focus, Capability Development, Creating Change, Coordination and Integration, Team Orientation, Organizational Learning, Goals and Objectives, Core Values, Empowerment, Strategic Direction and Intent, Agreement, Change Self Efficacy (Technological Changes), Personal Benefit (Structural Changes), Appropriateness for Change (Technological Changes), Management Support (Managerial Changes)					
c. Dependent Variable: Contextual performance					

ANOVA Table 2 indicating the observed p value -.000 for both the model, which is not greater than 0.05. That means the null hypothesis is not accepted. Model 1 shows that contextual performance has significant impact of organizational culture traits. Model 2 indicates that organizational culture traits significantly influence contextual performance in the presence of moderators (Appropriateness for change, Personal benefit, Management support, Change self-efficacy).

Table2. Results of ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1.	Regression	19.115	12	1.593	9.302	.000 ^a
	Residual	74.772	432	.173		
	Total	93.887	444			
2.	Regression	23.382	16	1.461	8.871	.000 ^b
	Residual	70.505	428	.65		
	Total	93.887	444			
a. Predictors: (Constant), Vision, Customer Focus, Capability Development, Creating Change, Coordination and Integration, Team Orientation, Organizational Learning, Goals and Objectives, Core Values, Empowerment, Strategic Direction and Intent, Agreement						
b. Predictors: (Constant), Vision, Customer Focus, Capability Development, Creating Change, Coordination and Integration, Team Orientation, Organizational Learning, Goals and Objectives, Core values, Empowerment, Strategic Direction and Intent, Agreement, Change Self Efficacy (Technological Changes), Personal Benefit (Structural Changes), Appropriateness for Change(Technological Changes), Management Support (Managerial Changes)						
c. Dependent Variable: Contextual performance						

The coefficient Table 2 highlights the effect of organizational culture traits on contextual performance in model 1. Model 2 shows the impact of readiness for change in the connection of culture traits and contextual performance.

TABLE 3.Hierarchical Regression

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.985	.271		7.326	.000		
	Organizational Culture							
	Creating Change	.025	.049	.026	.512	.609	.703	1.422
	Customer Focus	.011	.037	.015	.296	.768	.750	1.334
	Organizational Learning	-.007	.047	-.008	-.149	.881	.714	1.400
	Empowerment	.158	.058	.150	2.744	.006	.616	1.623
	Team Orientation	.091	.051	.093	1.765	.078	.668	1.497
	Capability Development	.049	.038	.065	1.314	.190	.754	1.327
	Core Values	.082	.041	.107	1.997	.046	.643	1.554
	Agreement	.012	.044	.016	.273	.785	.568	1.759
	Coordination & Integration	.134	.040	.175	3.330	.001	.667	1.500
	Strategic Direction & Intent	.091	.050	.099	1.824	.069	.626	1.596
	Goals & Objectives	-.053	.050	-.057	-1.059	.290	.645	1.551
	Vision	-.029	.043	-.034	-.669	.504	.712	1.405
2	(Constant)	1.798	.281		6.396	.000		
	Organizational Culture							
	Creating Change	.002	.048	.002	.039	.969	.691	1.447
	Customer Focus	.010	.036	.013	.275	.783	.739	1.353
	Organizational Learning	-.009	.046	-.010	-.195	.845	.710	1.408
	Empowerment	.136	.057	.129	2.380	.018	.602	1.662
	Team Orientation	.073	.051	.074	1.432	.153	.653	1.532
	Capability Development	.026	.037	.034	.695	.488	.731	1.369
	Core Values	.050	.042	.065	1.177	.240	.580	1.723

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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 Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharm, Ranipet District, Tamilnadu.

Agreement	-.026	.044	-.033	-.583	.560	.540	1.851
Coordination & Integration	.097	.041	.127	2.377	.018	.616	1.624
Strategic Direction & Intent	.056	.050	.061	1.118	.264	.595	1.680
Goals and Objectives	-.044	.049	-.047	-.904	.367	.639	1.564
Vision	-.038	.042	-.045	-.895	.371	.706	1.416
Readiness for Change							
Personal Benefit (Structural Changes)	.013	.021	.030	.636	.525	.779	1.284
Change Self Efficacy (Technological Changes)	.033	.030	.049	1.102	.271	.896	1.116
Management Support (Managerial Changes)	.041	.047	.048	.874	.383	.577	1.733
Appropriateness for Change (Technological Changes)	.190	.044	.235	4.301	.000	.589	1.697

a. Dependent Variable: Contextual Performance

b. $p < .05$, b = Unstandardized Coefficient

Hierarchical multiple regression analysis was conducted to find association of organizational culture traits (variables) with contextual performance.

The result of model 1 indicates that empowerment, core values and coordination & integration have significant positive impact on contextual performance. These variables accounted for a significant amount of variance, $R^2 = (28.6)$, $F(12, 432) = 9.2$.

Model 2 indicates only appropriateness for change has impact on the relationship of empowerment, coordination & integration, and contextual performance. These variables accounted for a significant amount of variance, $R^2 = (28.6)$, $F(16, 428) = 8.8$.

The researcher calculated variance inflation factor (VIF), but no multicollinearity was found. According to Jeeshim and Kucc(2002) "Value of VIF more than 10 or of tolerance less than 0.1 is considered as a hint of multicollinearity".

6. Discussion

Hypotheses established to test developed models are partially accepted. Table 1

showing that in the absence of moderators only empowerment, coordination & integration and core values have significant positive impact on contextual performance ($r = .204$; $p < 0.05$). In the presence of moderator (appropriateness for change) empowerment, coordination & integration showing impact on contextual performance ($r = .249$; $p < 0.05$). Table 1 shows that the value of ($r = .204$ to $r = .249$) has increased which means moderator influencing the association between organizational culture traits and contextual performance. This result is in line with the study of Tutar et al., (2011) findings who stated that employee empowerment has positive impact on contextual performance.

When an organization authorizes the individuals by creating their competence at all levels, includes workforce in decision making and gives them authority alongside recognizing their commitments, personnel get committed to their work since they feel they are part of the organization. This finding is bolstered by the study of Mobley, Wang and Li (2011) which indicates that workers sense of having a place within the organization gives high level of viability job performance.

7. Conclusion

The research primarily aimed to examine impact of moderator on the association of organizational culture and contextual performance. Result of this paper shows that contextual performance directly influenced by organizational culture traits empowerment, core values and coordination & integration. Therefore, it can be concluded that contextual performance has significant effect of organizational culture and the findings are consistent with earlier research done by Zhang, 2016; Roijen, Stoffers, & de Vries, 2017). Organizational culture traits such as empowerment, coordination & integration, and core values aid employees to take responsibility voluntarily to perform their task. In the presence of the moderator (appropriateness for change) empowerment, coordination & integration are showing significant impact on contextual performance. Coordination and integration are needed to share information among various departments of the organization, and this will enhance performance of banks. Core values and norms of the organization depend upon the industry environment. Organization performance increase when there is consistency among all those values of organization. Employee empowerment has important effect on achieving employee motivation. It is confirmed through several studies that indicates individual capabilities have significant impact on contextual performance based on employee willingness.

Overall, there is a strong view in the review of literature that organizational culture helps to improve contextual performance. However, research on this relationship organizational culture and employee performance often differ. Some studies support the relationship

between organizational culture and employee performance and some studies revealed contradictory relationship between them. Organizational culture aid to improve employee performance and organizational performance as well.

Employee's performance has impact on overall performance of organization. The success and growth of an organization depends on how efficiently and effectively employees are performing. Therefore, organizations should adopt such organizational culture that comprise (values, beliefs, norms, assumptions) within the organization, and therefore forming a strong organizational culture. And organizations should also adopt such culture where employee feel happy and stay motivated so that they can do work more effectively and efficiently. Because organizational culture has significant impact on contextual performance.

8. Limitations

The limitation of the study is that this research is conducted in only in the banking sector of Rajasthan, it is therefore suggested that further studies should include other sectors for the generalization of results. There are several traits in Denison organizational culture which made analysis lengthy.

9. Managerial Implications

This research paper revealed some insights and guidance for bank managers who are looking for improving contextual performance. It is also suggested that the policy makers of banks should come up with the policies that supports the coordination & integration, core values and empowerment trait of organizational culture that will help employees to take responsibilities

voluntarily. Top level management should empower their workforce that will enhance confidence of its employees which results in more innovation and creativity; delegate tasks that are challenging this will aid to improve contextual performance. Previous studies investigated impact of organizational culture on employee's performance. However, the results of this study proposed that organizational culture traits empowerment, core values and coordination & integration improve contextual performance. Therefore, banks should focus on improving their culture to improve contextual performance.

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SAINT VINCENT PALLOTTI – A MAN OF VISSION AND MISSION WITH PASSION TO SERVE THE SOCIETY IN CHARITY

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ABSTRACT

St. Vincent Pallotti lived in an age of revolutions as well as an age of religious rivals. Historians call this period “the age of democratic revolution” because of the desire of the people to free themselves from the absolute powers of some of the states. As a priest Vincent Pallotti unfolded an incredibly manifold activity in the city of Rome. In spite of being a Roman Catholic priest, Fr. Vincent Pallotti has merged himself in charitable activities to the poor and needy. His own life had been an exemplary one in this regard. The generosity of this man of God was something beyond description. All those in his company were at times annoyed at the way he handled money and material things. Vincent used to go out with money in his pocket, but when he returned nothing remained. It went into the hands of those in need. His confreres thanked God if he returned with his overcoat on. Quite often he gave it away to some needy person saying that the poor man was more in need of it than he. Each of his gestures seemed to say that he found life extremely short and he did not desire to lose even an instant. St Vincent Pallotti was comparatively young when he was called to eternity, but in that short span he had accumulated a wealth of merits. Saint Fr. Vincent Pallotti, who is popular among the Roman Catholics as incorrupt body of saint. He was beatified in 1950, and canonized in 1963. The body of Saint Vincent Pallotti was exhumed

in 1906 and 1950, and his body was found to be completely incorrupt.

KEY WORDS: Vincent Pallotti/Pallotti, Apostle/Apostolate, Mission, Charity

1. PROLOGUE

A consoling reality in the Church is that in every generation saints are born, and they bear the creativity of renewal and be contributive to the society. They constantly accompany the history of the Church and involve in numerous social services to her people in the midst of sorrows and the negative aspects of journey. We also see century by century, the forces of reform and renewal, because the novelty of God is inexorable and always gives new strength to go forward. Here is a humble saint with extraordinary holiness to reform the Catholic Church and zealous to serve and inspire others to serve the needy and poor. One such saint, we can think of is the Roman priest Vincent Pallotti, the founder of the Society of the Catholic Apostolate, who lived his spiritual life and apostolic life in the city of Rome heroically and unselfishly.

2. LIFE OF VINCENT PALLOTTI: A HISTORICAL CONSIDERATION

The family background is a desirable element in the formation of everyone. Various political developments in the Civil Society and its consequences in the Church's life, and influenced

Vincent. Therefore, we shall see those essential elements such as his family, parents, and other events that influenced the formation of his faith and vocation.

In every age, God chose to give rich, powerful gifts to certain men and women, in order to bring redemption of all and to promote the mission of the Church in the entire universe.¹ “During the first half of the 19th century, St. Vincent Pallotti was among those whom God enriched with his gifts and inspiration for the purpose of aiding the Church in fulfilling her mission.”² Vincent Pallotti was born in a pious Catholic family in Rome. His initial life is marked with extraordinary holiness. From his infancy, Vincent Pallotti had a great leaning towards priesthood.³

3. VINCENT PALLOTTI: HIS FAMILY AND CHILDHOOD

Vincent Pallotti was born in Rome on 21 April 1795, as the son of Peter Paul Pallotti, a native of S. George di Cascia, and Maria Magdalena de Rossi, a Roman lady, which was the anniversary of the foundation of Rome.⁴ He was the third son of Peter Paul among ten children. The moments of sorrow struck this devout family when they lost six of their children, but yield to the will of God. Only Vincent (1795-1850), and three of his other siblings grew up to adult age all three brothers stayed single namely Salvatore (1792-1832), Luigi (1799-1849), and Giovanni (1805).⁵ On the very following day, Vincent was taken to the baptismal font in the Church of San Lorenzo in Damaso.⁶ His parents experienced an abundance of fortune, and were noble and devout Christians.⁷ Peter Paul Pallotti's charity was well known. It was due to his piety and a sense of benevolence that he became a vigorous member of several Christian Fraternities that were devoted to prayer and the

practice of charity. Maria Magdalena was similarly a pious woman. She partook of the Lord's Supper more often and surrendered part of her night's rest so that after Mass in the morning she could be back for work in time.⁸ They brought up Vincent with great care, being sincerely solicitous about his Christian as well as general education.

4. VINCENT PALLOTTI'S EDUCATION

As a boy, Vincent Pallotti joined the school of San Pantaleo. It has been reported that Vincent Pallotti was not a distinguished student with notable intellectual competence, but was a very poor and insignificant student.⁹ In spite of the goodwill and efforts of Vincent in education, his advancement was so slow that his teacher commented upon him saying, “Vincent is a little saint; but it is a pity that he has so little talent”. In the meantime, it came into the heart of his devout and virtuous mother to insinuate to her son to make a Novena and ask help from God, through the intercession of Mary, to whom Vincent, in obedience, had recourse. From that time, his mind was so changed that he no longer was the last but became the first, both in the inferior as well as the superior classes.¹⁰ At the age of twelve, he left the school of San Pantaleo and was granted admission to the Roman College. Upon completion of his humanistic studies in 1814, he went over to Sapienza College.¹¹ Pallotti was already engaged in various apostolic activities. He was an active and dynamic member of as many as 26 various charitable associations and confraternities.¹²

5. VINCENT PALLOTTI: PRIESTLY LIFE And APOSTOLATE

Pallotti was motivated by the personal conviction that a Catholic priest is an apostle. He must proclaim the Gospel to all people at all the moment of his life.¹³ He performed this even before

he became a cleric. As an teacher of catechism to the kids, while helping his own colleagues in studies or even his interactions with the villagers at Frascati during his vacation, he imparted in them the piety and the fear of God.

5.1. Teacher of Knowledge and Piety

The Christian priesthood was not for Vincent the finale of his course the *finis studiorum*! Having finished his course and achieved the degree of Doctor, and having likewise, undergone with applause the mandatory public theological examination, he was affectionately admitted as a associate of the Theological Academy in the Roman University¹⁴ in which, young Doctors of the Church and prominent experts of scholarship came together frequently for theological and philosophical deliberations and dissertation. He stayed there for ten years that is from 1819 to 1829.¹⁵ He was chosen to officiate over the academy of Dogmatic and Scholastic Theology in the same university. He himself, being considered the originator of this academy, outlined the rules, with the sanction of the superiors. In order to carry out this office, Vincent embarked to infuse into the young ecclesiastics genuine piety and science, of which, he was himself a luminous example.¹⁶

In 1819, Cristaldi, the Rector of the Sapienza, engaged Vincent to the office and dignity of a “Professor Supplentor” (*Professus Supplentor*). His mission was that of a teacher who had to recapitulate the main theses of the material after the discourses of the lecturers and to determine and guide the disputations and dissertations.¹⁷

5.2 Restorer of Confraternities and Animator of Faith and Holiness

Due to the Napoleonic rule, Rome experienced religious decadence. Abolition of

absolution and religious liberty were the catchwords to represent the fight against in Church and the Faith. It was at this epoch the religious restoration was most fundamental. Saint Gasper del Bufalo had started this work. Pallotti was a intimate associate and friend of Saint Gasper.¹⁸

Pallotti himself was the director and motivator of several fraternities. He summoned maids employed in families to unite under the patronage of St. Zita,¹⁹ he encouraged people to enter into the third order of St. Francis of Paola²⁰ and in 1847, he desired to institute an association of priests who would involve themselves especially in carrying out the crusade of Pius XI against cursing and every form of license. Such groups of priests and laity were recognized as “*Antidemoniaca*”.²¹

He organized guild workers at different Churches where people of same trade could come together and could attend and heed to his teachings and take part in other religious observances. Those centers existed already, but were not active and had deteriorated. He thus gathered shoe-makers, carriage drivers, bakers and street boys. Later, even these artisans became material sponsors to his missionary undertakings.

He sustained such works of rejuvenation even among religious and clergy. He aggregated religious families to his Catholic Apostolate. There were 39 communities in Rome and 30 outside of Rome. Rejuvenation of the clergy intended at theological updating. They were trained to be men of truthfulness and character.²²

Pallotti was a restorer of faith and godliness in people in several ways and means. He planned for night schools, gathered people

for religious trainings, conducted retreats for nobles, military and many other classes of people, labored in the hospitals, and gave support to the sick at domestic.²³

5.3 Apostle of the Sick and All in Need and Vincent's Missionary Concern

Young Pallotti went recurrently to the hospice of San Galla. It was a place of shelter for homeless men especially the aged. It was a meeting place and a retreat house of a chosen group of God's men, Polidori and Odescalchi, who later became Cardinals, Saint Gaspar Del Bufalo, Saint Vincent Strambi, the young and devout Mastai who in 1846 elevated as to the position of Pope Pius IX and Vincent Pallotti - all united their powers and strength in the service of the poor.²⁴

The cholera in Rome in 1837 left many orphans. Children who continued homeless became easily victim to all vices. Being attentive of the gravity of the condition Pallotti floated the idea of establishing the "Pia Casa di Carita", a home where they could stay until they were able to face the challenges of the world. Thus, in 1838, he inaugurated Pia Casa in Borgo S. Agata. In 1839 he established another house named S. Spirito in Sassia, which was fully funded by Carlo Torlonia, and another in 1849 at Velletri, which was fully realized only in 1852 after his demise.²⁵ All these works were feasible only with the service of so many individuals.

Pallotti's missionary concern was known to all, far and wide. He encouraged all to donate in whichever way viable. Carlo Maria Orlandi,²⁶ one of his first companions, gives a fascinating narrative. Many flocked to him for his advice: penitents, men of letters, Romans who lived outside, priests, Cardinals and especially

missionaries who were sent to mission lands by the Sacred Congregation for the Propagation of the Faith. It is said that before leaving, they visited Pallotti, sought his advice to preserve in their challenging task, received his blessings together with other guidelines and he gave them a lot of religious articles, such as religious pictures, and consecrated vessels, to be of help in their missions. He used to write numerous letters to these proselytizers.²⁷

Hence, we can understand that Pallotti, a man of passionate apostolic zeal and holiness. He was in every way an exemplary paragon for the clergy and laity. He animated everyone to the apostolic undertakings. People from all walks of life responded positively to his call. It was then inexorable to constitute a core group to endure the Catholic Apostolate.

6. VINCENT PALLOTTI'S MISSION AMONG THE SECULAR YOUTH

This section briefly takes up for discussion Vincent Pallotti's mission with the secular youth, by considering his work among the members of the league, as the educator of students in the oratories, animator of night schools for artisans and universities, formator of youth agriculturists, and spiritual guide for young soldiers.

6.1 Vincent Pallotti With the Members of the 'League'

According to Fr. Amoroso, even much before his priestly ordination, Pallotti was surrounded by a group of ecclesiastics and altar-boys who formed under him an 'Anti-Devil League', whose motive and goal was to remove scandalous images, sculptures and books from houses and shops which spoiled the life of

youngsters. They turned their attention particularly to the boys and girls of schools and oratories. This was another means through which he could eradicate these iniquities to which the youth were wide-open. This League began in Rome and was approved in 1818 by the Holy See. Regarding league, Vincent Pallotti writes to his fellow priest and friend Bucciarelli, in the following words:

Let us make sure to destroy and cause to be destroyed, all obscene and Scandalous objects which are to be found in the homes even of the good persons. Perhaps they are not aware of it, but meanwhile the innocence of many suffers badly. Then into fire with obscene pictures and books; destruction of unworthy statues; to the fire, to destruction!²⁸ With the assistance and support of this Anti-devil League, Vincent Pallotti abolished many indecent pictures, writings and images by burning them in the fire. Thus, he believed, would save many youngsters from destroying their souls.

6.2 Educator of Students in Their Oratories

Among the many oratories in which Pallotti worked, the congregation of '*Santa Maria del Pianto*' and '*San Tommaso a Cenci*' were the primary ones. In the beginning, he was the director, later, he was appointed as the spiritual director. As a spiritual director, he directed the young and initiated them into fundamentals of Christian life.²⁹

In the morning hours, the pupils together with Vincent Pallotti, recited the Rosary, heard the Word of God and frequented the Holy Sacraments of Confession and Communion.³⁰ Pallotti's assistance and support was not restricted to their spiritual life alone. He saw to it that the youngsters get enough refreshment on the festivals and on

Thursdays, in the afternoon. He would walk with them and play with them whenever time permitted him to do so. After the recreation, they were led to the chapel for prayer, to hear an ethical discourse and to receive instructions that would help them to become righteous Christians and useful and worthy citizens.³¹ So, by entering into their lives, Vincent offered them with a moral and spiritual tutelage. Pallotti was not merely a guide but also, a friend to the students. With his pleasantness and gentleness, he won their friendship. Vincent was ever ready and willing to help them. He accompanied the students in every walks of their life and in his absence he followed them through correspondence.³²

6.3 Animator of the Night Schools for Artisans and Universities

Night schools for the artisans were another enterprise of Pallotti. One of his objectives was to aid them to spend their time in a good and useful manner and in good company. Young mechanics, of an age most liable to blunder and fall, left in a great measure to themselves and often estranged from household care, are most likely to lose the innocence of their lives when they come into contact with ungodly persons. Their ethics becoming immoral, they prove a calamity not less domestic than social.³³ Therefore, for Pallotti, the institution of 'night schools' was a solution to keep the youngsters from becoming wicked and sinful.

In these schools, they were trained in reading, writing, and arithmetic, with catechetical instruction, the practice of religious duties and the way to live free from the iniquities of the mundane world. Thus, those poor artisans received a moral and religious, besides academic education.³⁴ The first night school was adjacent

to the Church of '*San Nicola degli Incoronati*' in Via Giulia where, he sacrificed most of his time in coaching and hearing confessions.³⁵

Pallotti was helped by a good number of co-operators in administration of these night schools. James Csoglio and advocate Michele Gigli were two of them. Apart from their monthly contribution, these co-workers also helped Pallotti in conducting various undertakings of the schools. They facilitated the youngsters to read and write, taught even to keep accounts. They educated them in the Christian dogma. With their generous support, Vincent Pallotti began night schools in different parts of Rome, and procured likewise the foundation of other such establishments out of Rome. There were four and each consisted of nearly five hundred youngsters.³⁶

6.4 Formator of Young Agriculturists

Pallotti took into consideration the spiritual as well as the temporal development of his institutions. Indeed, by his acts, Pallotti buttressed a few agrarian institutions. The first was an asylum for poor boys which had been established at '*Santa Maria degli Angli*' by the sovereign Pontiff, Leo XII. Pallotti was summoned by the superiors to reform and transform it. Here he used this opportunity to arrange for a good number of inmates to be taught in applying modern principles to agricultural task.³⁷ The second was an institution by a Roman gentleman called Campa, who brought together a number of poor boys in his vineyard, in the antique Via Salaria. Here too, Pallotti played a conspicuous role. He asked them to introduce the newest agrarian approaches and tools to better their farming.³⁸

6.5 Spiritual Guide for Young Soldiers

The apostolate of Vincent Pallotti being worldwide was not restricted to the secular young

men; he protracted his apostolate to the young adults of all classes. To begin with, it was for the young soldiers, who were very close to Vincent Pallotti. Pallotti spend his time among the young soldiers in the military. In his days, the soldiers used to assemble in one of the Churches of Rome to do their yearly retreat. It was not expedient to bring all soldiers together at one time. So Pallotti decided to give recollection to distinct groups in their own respective Churches. For this, he himself was accountable and he arranged the recollections at regular intervals. With the consent of the military and ecclesiastical authorities, Pallotti also organized a service during the month of May. He invited ardent preachers and experienced and skillful confessors. It was a great pleasure for the soldiers to heed to Pallotti in the last days of May devotion, for his words were so outstanding that they changed the lives of his listeners.³⁹

The soldiers were indebted to Vincent Pallotti for his affectionate care and donated their money willingly to buy candles and other things for the spiritual worship. Once a week, Pallotti gave the soldiers the catechetical guidelines, and he counseled them to recite the Rosary every evening. There was a lively involvement by all. While old soldiers held the office of sacristans, the young joined the choir.⁴⁰

7. VINCENT PALLOTTI IN THE MIDST OF YOUNG CLERICS

One of the difficulties faced by the Church during the epoch of the French Revolution was that of the authenticity of the clerics. In those days, the state, enjoying the highest importance, reduced the priests into merely public officials, bound by promise and remunerated by the State. Unlike France, Italy did not suffer from the scarcity of priests, but their quality was an issue.⁴¹The

deteriorating vigour of the clergy made Pallotti ruminate about the importance of forming passionate priests who could serve the Church as effective ministers. Indeed, his concern for the spiritual culture of the young priests was greater, since they were the hope of the Church.

Pallotti clarion call all to pray for the authentic and loyal workers in the vineyard. Moreover, he invigorated all those men who desired to enter sacred ministry. He continued their studies by affording books and money.⁴² It is very obvious in one of the letters written to Pallotti by His Excellency Gaetano Bonanni of Norcia, who made an appeal for the funding of needy students.⁴³ His service with the young ecclesiastics is elaborately shown in the following pages.

8. VINCENT PALLOTTI: ON THE WAY TO SAINTHOOD

Vincent Pallotti died on 22 January 1850. His process of beatification was initiated on 18 February 1852. On 13 January 1887 Pope Leo XIII signed the decree presenting the cause. On 22 January 1950, Pius XII affirmed Pallotti a Blessed. On 20 January 1963, Pope John XXIII declared him a saint. The same pontiff, on 06 April 1963, announced solemnly St. Vincent Pallotti as the Patron of the Missionary Union of Clergy.⁴⁴

9. EPILOGUE

The product that the people used a week before becomes out dated today. The deceases which were once haunting the life of human beings are hunted down by the developed medical systems. In other words, there is drastic change and rapid growth in science, secularism, consumerism because of the technological developments. The world that everyone sees is very different from

that of St. Vincent Pallotti. So, it is basically right for everyone to be disturbed when the reader sees that the charity of Saint Vincent Pallotti, which is nearly 175 years old, is still relevant today. But, all those who read this research work from the beginning to the end will agree with the fact that the charity of St. Vincent Pallotti is relevant and have greater impact in India and especially to Tamil Nadu and his noble works continues to inspire in all the ages.

(Footnotes)

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- ⁵ Beniz Gomes, Pallotti and Family, *Pallottine Call (ABVM Bangalore)*, vol. 4.9, Dec 2019-Feb 2020, 23.
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- ⁷ Melia R, *The life of Vincent Pallotti*, 1871, 1.

- ⁸ Weber E., *Vincent Pallotti: Apostle and Mystic*, (Milwaukee: Pallottine Fathers and Brothers, 1962), 10-13.
- ⁹ Bonifazi, *The Soul of a Saint: St. Vincent Pallotti Pioneer of Catholic Action*, 15.
- ¹⁰ Ibid., 3-4.
- ¹¹ Weber E., *Vincent Pallotti*...op.cit., 27.
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TOURISM INDUSTRY, FDI AND GROWTH IN INDIA: AN ANALYSIS

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Abstract

Tourism today is the most vibrant tertiary activity and a multi-billion industry in India. India represents one of the most potential tourism markets in the world. Tourism plays vital role in a country's growth and development. India has become an attractive destination for global tourists. Total contribution by travel and tourism sector to India's GDP is expected to increase from US\$ 136.3 billion in 2015 to US\$ 275.2 billion in 2025. Liberalisation and Foreign Direct Investment brought huge investment and cash flow to tourism industry in India. Government of India adopted policies and initiated campaign to aid growth of tourism industry and marketed India to the global investors and tourists. The tourism sector in India is projected to grow by 7.9% per annum, between 2010 to 2017. The Foreign Direct Investment (FDI) inflow in the Hotel & Tourism sector from April 2000 to December 2010 is Rs.10, 304.89 Crore. The main aim of the paper is to study the present scenario of tourism industry in India and highlight the role of FDI in the sector.

Keywords: Tourism Industry, FDI, Growth

Introduction

Tourism today is the most vibrant tertiary activity and a multi-billion industry in India. India represents one of the most potential tourism markets in the world. Tourism plays vital role in a country's growth and development. India has

become an attractive destination for global tourists. Total contribution by travel and tourism sector to India's GDP is expected to increase from US\$ 136.3 billion in 2015 to US\$ 275.2 billion in 2025. Liberalisation and Foreign Direct Investment brought huge investment and cash flow to tourism industry in India. Government of India adopted policies and initiated campaign to aid growth of tourism industry and marketed India to the global investors and tourists. The tourism sector in India is projected to grow by **7.9% per annum, between 2010 to 2017**. The **Foreign Direct Investment (FDI)** inflow in the Hotel & Tourism sector from April 2000 to December 2010 is **Rs.10, 304.89 Crore**. The main aim of the paper is to study the present scenario of tourism industry in India and highlight the role of FDI in the sector.

Tourism: Indian Scenario

Tourism is the largest service sector industry in India. The travel & tourism sector in India accounts for 9 per cent of the total employment opportunities generated in the country in 2016, providing employment to around 38.4 million people during the same year. The number is expected to rise by 2 per cent annum to 46.42 million jobs by 2026. Travel & tourism's contribution to capital investment is projected to grow 6.3 per cent per annum during 2016–26, higher than the global average of 4.5 per cent. Foreign tourist arrivals expected to increase at a CAGR of 7 per cent over 2005–25. 8.9 million foreign tourists visited India in 2016, witnessing increase of 11

per cent from 2015. India has a diverse portfolio of niche tourism products – cruises, adventure, medical, wellness, sports, eco-tourism, film, rural & religious tourism. India offers geographical diversity, attractive beaches, 30 World Heritage Sites & 25 bio-geographic zones. The country's big coastline is dotted with a number of attractive beaches

New Initiatives in the Tourism Industry

Swadesh Darshan

Swadesh Darshan (Integrated Development of Tourist Circuits on Specific Themes) scheme was launched by the **Ministry of Tourism on March 9, 2015** for the development of theme based tourist circuits to cater to both mass and niche tourism.

- ❖ Based on specific themes, government had identified 5 circuits which includes Krishna Circuit, Buddhist Circuit, Himalayan Circuit, North East Circuit & Coastal Circuit.
- ❖ Tajmahotsav: the 10 day celebration provide a platform to experience India's arts, craft, culture, cuisine, dance & music.
- ❖ Under Budget 2017, the government allotted USD142.78 million for Integrated development of tourist circuits under Swadesh Darshan scheme.
- ❖ • **Thirteen theme tourist circuits, viz** North-East India Circuit, Buddhist Circuit, Himalayan Circuit, Coastal Circuit, Krishna Circuit, Desert Circuit, Tribal Circuit, Eco Circuit, Wildlife Circuit, Rural Circuit, Spiritual Circuit, Ramayana Circuit and Heritage Circuit (**launched in the month of December 2015**) have been identified for development under this Scheme

- ❖ **Five Pan India Mega Circuits** have also been identified, namely, Ramayana-Krishna-Buddhist Mega Circuit, Himalayan & Adventure Circuit, World Heritage Circuit, Coastal and Wild Life Circuits, to showcase India as the Land of Buddha and destination for Spiritual and Adventure Tourism.

Prasad

- ❖ The National Mission for Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASAD) scheme, was launched by Ministry of Tourism on **March 9, 2015** for the development and beautification of pilgrimage sites to tap the growth of domestic tourists driven by spiritual/ religious sentiments. The scheme seeks to augment tourism infrastructure at places of pilgrimage to provide better facilities to pilgrims/tourists and enhance their experience.
- ❖ **In the first phase, 13 cities**, viz, Amritsar, Kedarnath, Ajmer, Mathura, Varanasi, Gaya, Puri, Dwarka, Amravati, Kanchipuram, Vellankanni, Guwahati and Patna have been identified for infrastructure development under PRASAD.
- ❖ **Under PRASAD- 25 projects worth INR 4.1 billion underway** at Amaravati, Amritsar, Ajmer, Ayodhya, Badrinath, Belur (West Bengal), Dwarka, Deoghar, Gaya, Guruvayoor, Hazratbal, Kamakhya, Kanchipuram, Katra, Kedarnath, Mathura, Omkareshwar, Patna, Puri, Somnath, Srisailem, Trimbakeshwar Varanasi, Tirupathi and Vellankanni

E – Tourist Visa

In March 2016, 150 countries will be designated to get e tourist visa. Till October 2015,

e- tourist visa facility has been extended to 113 countries. Growth of 56.6 per cent was registered during the month of December 2016, as a total of 1,62,250 tourists arrived in India on E – Tourist Visas, as against a total of 103,617 tourists during December 2015. Foreigners travelling to India on e-tourist visa are likely to receive a BSNL SIM card from September 2017 end.

M-Visa

Indian government has also released a fresh category of visa – the medical visa or M visa, to encourage medical tourism in India. Indian medical tourism is expected to reach USD8 billion by 2020

Branding

The launch of several branding & marketing initiatives by the Government of India such as Incredible India! & Athiti Devo Bhava provides a focused impetus to growth

Multiple channels

Players are opting for many channels to maximise sales & ensure convenience for their customers. For example, Thomas Cook & Kuoni India launched their online portals to compete with others. On the other hand, makemytrip.com is planning to go for the offline channel to complement its existing portal & has already launched mobile apps for maximising sales.

One stop solution

Players are trying to ensure convenience for their customers by providing all services available on a single portal. For example, makemytrip.com & a host of other websites provide a comprehensive basket of offerings which include outbound & inbound travel for leisure & business trips, hotels & car booking, holiday packages within India or abroad, etc

Marketing strategy

Players are using innovative marketing strategies to succeed in this sector. For example: • The Goa Tourism Development Corporation (GTDC) is planning to organise familiarisation trips or “fam” trips for international tour operators to showcase Goa as a tourist destination. It has also planned to promote Goa in international markets through the print & electronic media. Benefits such as such as priority reservation & Indian rail pass for train travel are also being extended to foreign tourists • Ministry of Tourism organized the 1st ever Incredible India Tourism Investors Summit in September 2016, to bring together state governments & global & domestic investors, for funding investment ready projects in the country.

Major Companies across Segments in the Hotel and Tourism Industry in India

- ♦ Make My Trip.com-Online Booking
- ♦ Taj Resorts and palaces –Hotels
- ♦ Jet airways –Airlines
- ♦ Thomas Cook – Tour Operators Other major players
- ♦ Yatra.com, cleartrip.com, travelocity.com, travelchacha.com, ixigo.com
- ♦ ITC, Oberoi, Marriott
- ♦ SpiceJet, Indigo, Indian Airlines
- ♦ SOTC, Raj Travels

FDI in the Tourism and Hotel Industry in India

The hotel and tourism industry is among the top 10 sectors attracting foreign direct investment (FDI). According to the Department of Industrial Policy and Promotion (DIPP), this sector attracted about US\$ 7,441 million of FDI

between January 2000 and August 2014. Hotel and Tourism industry is presently occupying 3.28% share of total FDI equity inflows (Table 1). Various international hospitality companies such as Hilton, Accor and the InterContinental Hotels Group have already announced major venture plans in India

Table 1: FDI inflows in hotel and tourism industry (January 2000-December-2015)

Sectors	Amount (USD - Million)	% share	Sectors
Hotel & restaurants	6398.87	3.04	Hotel & restaurants
Tourism	426.41	0.20	Tourism
Other (Hotel and Tourism)	84.90	0.04	Other (Hotel and Tourism)

Source: Compiled from SIA statistics. Department of Industrial Policy and Promotion

Investments in Tourism and Hotel Industry

India's tourism sector attracted capital investments of Rs 2,284.9 billion (US\$ 34 billion) during 2016. They are expected to grow by 4.5 per cent in 2017 and by 5.7 per cent over the upcoming 10 years.

- ❖ International hotel chains are increasing their presence in the country, as it will account for around 47 per cent share in the Tourism & Hospitality sector of India by 2020 & 50 per cent by 2022, increasing from 44 per cent in 2016.
- ❖ Berggruen Hotels is planning to add around 20 properties under its midmarket segment 'Keys Hotels' brand across India, by 2018
- ❖ As of March 2017, Hilton plans to add 18 hotels pan India by 2021, along with 15 operational hotels under its brands namely Hampton, Hilton Garden Inn, Conrad, Hilton Hotels & Resorts & DoubleTree by Hilton.
- ❖ In 2017, Marriott International plans to open 30 new luxury hotels.
- ❖ Government's collective spending on tourism & hospitality sector, in 2016 stood at around US\$ 2.4 billion
- ❖ The government's collective spending is expected to increase to Rs 161.9 billion (US\$

2.46) billion in 2017 and to Rs 320.1 billion (US\$ 4.87 billion) by 2027..

- ❖ MakeMyTrip has agreed to buy Ibibo Group's India travel business at a deal value of US\$ 720 million, thus creating India's largest online travel firm with a value of US\$ 1.8 billion, as estimated by Morgan Stanley.
- ❖ Yellow Tie Hospitality Management Llp, specialising in franchise management of food and beverages firms, plans to invest up to US\$ 15-20 million in five restaurant ventures of celebrity chef Mr Harpal Singh Sokhi, with the aim to have 250 outlets under these brands by 2020.
- ❖ Chaudhary Group (CG) Hotels & Resorts aims to have 200 hotels operational by 2020.
- ❖ DineEquity Incorporation has signed a franchisee partnership deal with food services firm Kwal's Group, in order to enter the Indian markets with their breakfast chain IHOP.
- ❖ As per industry experts, mid-hotel segment in India is expected to receive investments of Rs 6,600 crore (US\$ 990 million) excluding land over next five years, with major hotel chains like Marriott, Carlson Rezidor and ITC planning to set up upscale, budget hotels in state capitals and tier-II cities.

- ❖ Hyatt Hotels Corporation has outlined plans of bringing its Hyatt Centric brand to India soon along with three new hotels in Kochi, Rameswaram and Hyderabad by 2017.
- ❖ Vatika Hotels Pvt Ltd has raised Rs 495 crore (US\$ 74.25 million) in debt from Axis Bank Ltd to expand its hotels and quick-service restaurant chain besides its business centres.
- ❖ AccorHotels, a French multinational hotel group, plans to expand its footprint in Guwahati and Kolkata by adding more 550 rooms to its portfolio of hotels in the next three years.

Major Investment in Hotel & Tourism sector since April-2014 are as below

Foreign Collaborator	Country	Indian Company	FDI Equity Inflows (US \$ Bn)
Softbank Group Capital Limited	United Kingdom	Oravel Stays Private Limited	119.25
Goldman Sachs Investments Holdings (Asia)	Mauritius	Samhi Hotels Pvt Ltd	104.73
APG Strategic Real Estate Pool N.V	Netherlands	Lemon Tree Hotels Ltd	93.15
Fairbridge Capital (Mauritius) Ltd	Mauritius	Thomas Cook (India) Limited	82.84
Dunearn Investments (Mauritius) Pte Ltd	Mauritius	Devyani International Limited	78.11
NLS Mauritius Llc	Mauritius	Coffee Day Enterprises Limited	54.45
Blue Chandra Pte Limited	Singapore	Samhi Hotels (Ahmedabad) Pvt Ltd	42.15
Emerging Markets Investment Fund 1a	Mauritius	Orbit Corporate And Leisure Travels Pvt	41.46
KKR Mauritius PE Investments II Ltd	Mauritius	Coffee Day Enterprises Limited	41.08
Divatz Ltd	Cyprus	Ireo Hospitality Company Pvt Ltd	39.38
YUM Asia Franchise PTE Limited	Singapore	Yum Restaurants (India) Pvt Ltd	38.12
QSR Asia PTE Ltd	Singapore	Burger King India Pvt. Ltd	37.07
Standard Chartered Private Equity	Mauritius	Coffee Day Enterprises Limited	36.3
Emerald City	Netherlands	Tata Starbucks Ltd	29.04

Source: **Department of Industrial Policy and Promotion**

Growth Potential of the Tourism and Hotel Industry

Tourism and hospitality

Accommodation and catering

Accommodation could be hotels & motels, apartments, camps, guest houses, lodge, bed & breakfast establishments, house boats, resorts, cabins & hostels. In addition, tourists also require catering facilities, which includes include hotels, local restaurants, roadside joints, cafeterias & retail outlets serving food & beverages

Transportation

Comprises airline companies, cruise services, railways, car rentals & more. A tourist's

choice of transport would depend on the travel budget, destination, time, purpose of the tour & convenience to the point of destination.

Attractions

Another major component of the travel & tourism industry is 'attractions' such as theme parks & natural attractions including scenic locations, cultural & educational attractions, monuments, events & medical, social or professional causes

Travel agents

A fragmented sector with a number of independent travel agents & many online

businesses. They also sell associated products such as insurance, car hire & currency exchange

Business travel agencies specialise in making travel & accommodation arrangements for business travellers & promoting conference trades.

Tour operators

Offer customised tours, including travel, accommodation & sightseeing

NICHE SEGMENTS OFFER GOOD OPPORTUNITIES

Medical tourism

Tourists seek specialised medical treatments, mainly ayurvedic, spa & other therapies. The primary purpose is achieving, promoting or maintaining good health & a sense of well-being. The presence of world-class hospitals & skilled medical professionals makes India a preferred destination for medical tourism. India's earnings from medical tourism could exceed USD8 billion by 2020. Tour operators are teaming up with hospitals to tap this market. 201 thousand medical tourists arrived in India in the 2016 as compared to 134 thousand in 2015.

Luxury and Cruise tourism

The luxury travel market in India registered a growth rate of 12.8 per cent in 2016, the highest in comparison with any other BRIC country. Cruise shipping is one of the most dynamic & fastest growing segments of the global leisure industry. Government of India has estimated that India would emerge with a market size of 1.2 million cruise visitors by 2030 -31. Moreover, India is looking to take advantage of its 7,500Km coastline to tap growth potential of the cruise tourism segment.

Rural tourism

The aim is to develop interest in heritage and culture; & promote visits to village settings to experience & live a relaxed & healthy lifestyle. The potential for the development of rural tourism in India is high as most of its population resides in rural areas. This can benefit the local community economically & socially, and facilitate interaction between tourists & locals for a mutually enriching experience

Ecotourism

Vast variety of flora & fauna in various states is a major factor behind their growing popularity as tourist destinations. Thenmala in Kerala is the 1st planned ecotourism destination in India. India is often termed as hotspot of bio-diversity & this rich natural heritage is unparalleled in many ways. Such valuable resource base gives impetus for the practice of variety of alternate tourism forms & many of which are already in existence. For example: The national parks, wildlife sanctuaries & biosphere reserves.

Pilgrimage tourism

One of the biggest contributor to tourism industry. India being religious hub for different cultures attracts a large number of tourists every year

Conclusion

Tourism and Hospitality industry is evolving at a faster pace as compared to recent years. The industry is expected to create 13.45 million jobs across sub-segments such as Restaurants (10.49 million jobs), Hotels (2.3 million jobs) and Travel Agents/Tour Operators (0.66 million). With the growth of tourist inflow, the tourism and hospitality industry has become one

of the main sectors to increase foreign direct investment (FDI) influx. But with growth come challenges too and the biggest challenge being untrained efficient workforce. Moreover, the sector will have to counter stiff competition from nearby destinations like Singapore, Dubai, Malaysia, Thailand, China, and others.

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FINDER OF GOODS: THE LEGAL DILEMMA

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Abstract

“Possession is the most illusory legal concept. Possession and ownership are co-relative concepts. Possession is a pre-legal concept. In the history of civilization possession got recognized at early stage. Possession is nine point of law which means that possession has a very strong evidentiary value. Possession may be original or derivative. Derivative possessions are attached with ownership while original possession is based upon occupying properties which are found free in nature and that were not in possession of anyone earlier. Law always favours possession of properties for variety of reasons like protection, appreciation and taxation. Corpus Possessionis (right to possess) and animus possidendi (intention to possess) are two important physical and mental elements of possession. Physical and mental control both are identified as essential for possession. Defacto and de jure possession are also recognized in legal system. It is recognized in law that occupation leads to possession and possession leads to ownership. In Easement Act, 1882 and U.P. Tenancy Act, 1939 prescription and occupancy tenancy respectively recognized this idea. Surrendering and abandoning things or properties are also recognized in law. The real problem comes when someone finds a goods. If goods are found by a person which belongs to someone then the finder is like a bailee. His liabilities and duties are created in Indian Contract Act, 1872. He will diligently try to find out owner and hand it over to

him and can claim expenses and reward etc. from him but if he could not find the owner then he becomes the de jure possessor and owner of goods. In English law this moral, ethical and legal dilemma of finder of goods better explained by legal principle of ‘finders keepers and losers weepers’ and other various cases. In modern scenario things are changing fast as the explorers with scientific tools like metal detector, Sonar, Laser, Remote Sensing, 3D printing technology are exploring sea bed and sub-soil for prehistoric and artifacts which have antique value, there a real question arise who has possession or ownership of such things. In this paper the author is attempting to trace the legal perspectives on rights and duties of finder of goods.”

Keywords: Finders keepers, lost and found, treasure trove

Introduction

In anthropological evolution of human civilization, the idea & concept of possession has been very enchanting and illusory. Possession is a pre-legal concept. Possession and ownership are discussed together but possession is a preceding concept. Possession has been very important concept in early primitive societies. It is very difficult to define possession. Most of the people say possession is physical control of a thing. This definition does not fit and misses the mental element of possession. Salmond¹ says that in the whole range of legal theory there is no conception more difficult than that of possession.”

However, Maine² defines it as, "Possession signifies not simply physical detention coupled with intention to hold the thing detained as one's own." Pollock³ also says, "A man is said to be in possession of anything of which he has the apparent power of excluding others." In Roman law possession and ownership was distinguished as use of '*dominio*' and '*possessio*' denotes its distinction and in Hindu Jurisprudence also concept of mortgage, bailment makes it clear that ownership and possession was fully distinguished. Manusmriti⁴ clearly enunciates the principle 'once a mortgage always a mortgage.'

Possession is protected by any legal system as to avoid violence and destruction. The state even protects illegal possession. Possession is said to be nine point of law. Possession has a great evidentiary value. Indian Evidence Act, 1872 provides that, "When the question arises whether any person is owner of anything of which he is shown to be in possession, the burden of proving that he is not owner is on that person who affirms that he is not the owner⁵." In Indian Contract Act, 1872 the bailee is not allowed to set up *jus tertii*⁶ (right of third party or owner). Maximum offences against property in Indian Penal Code, 1860 are offences against possession. Even right to private defence for protection of property to cause death extends in some cases⁷. The importance of possession was well-identified by legal system, hence its protection by law gained momentum with passage of time.

Possession Legally Speaking

Possession has two important elements *corpus possessionis* which means right to possess, detain or take in custody. It is physical element establishes physical control of possessor. He needs not to have it in his literal physical control

all the time but he can regain it whenever the need be. Physical element also is connected with right to exclude others. The second element is *animus possidendi* which means the intention to possess. This is a mental element. Animus may not be specific or legal. The both elements complete the idea of possession. Possession may be legal or illegal and law protects even illegal possession. Possession may be *defacto* and *dejure*. Defacto possession is actual possession and de jure means legal possession. In Roman law it was called *possessio naturalis* and *possessio civilis*. Owner gets the legal possession. Right to exclude also includes right to include as an owner of house can lease the house and allow the tenant as legal possessor of demise. In legal possession the possessor has right to exclude others and he has many judicial and extra-judicial remedies⁸. The possessory remedies of possessor include right to sue, right to eject, prosecution of trespassers, torts and crimes relating to property and damages and punishment for the same.

Finder of Goods: Judicial Responses

Acquisition of possession may be of two types i.e., original and derivative. Derivative acquisitions are coupled with ownership. When an owner conveys his property, he thereby transfers his rights, title, interests including ownership with the same. One can alienate or transfer a property either *intervivos*⁹ i.e., transfer between living persons or by operation of law. In operation of law devolution of property is either by Government by allotment or settlement or by succession which is testamentary i.e., by bequeathment or non-testamentary as per rule of succession prescribed in Personal laws or Revenue laws.

Original mode of acquisition of possession of property is based upon occupation

theory. If someone occupies the free property which are *res nullius* not being Sunlight, Air, High Sea etc. then he can occupy it and thereby he becomes lawful possessor of the same. However, the finder of goods can not be lawful possessor in all cases and 'One Size Fit All' formulae cannot be applied to such cases. Much depends upon who claims against whom¹⁰.

Theft & Finder of Goods

Theft or larceny is a punishable offence and if a person dishonestly displaces the movable property from possession of someone then he commits an offence of theft¹¹. In *Merry v. Green*¹², the plaintiff purchased a bureau at an auction and got possession of it. In a secret drawer, there was money belonging to the vendor. As the plaintiff had no animus in regard to that money when he took possession from the vendor, he did not acquire possession of it. The possession of the vendor was continuing in the eye of law as to the money in the secret drawer. The plaintiff subsequently found the money and appropriated it. In doing so, he was depriving the vendor unlawfully and without his consent of possession which in law was still with him. It was held that the plaintiff had committed the offence of larceny or theft by appropriating the money. In *R v Ashwell*¹³ A gave B a guinea in dark believing a shilling. It was held that B cannot take possession of guinea until he knew it.

Things Found on Public Places

If things are found on public places, then 'finders keepers and losers weepers' principle is applied and first finder becomes the lawful possessor of goods. It has to be classified as finder versus occupier as in *Armory v Delamirie*¹⁴ a chimney sweep found jewels while cleaning chimney and shown it to an apprentice who refused to return and on claim of dispute between finder

and stranger the claim of first finder was found better¹⁵. In *Bridges v. Hawkesworth*¹⁶, the plaintiff found a bundle of banknotes on the floor of a shop. The notes had been dropped thereby a stranger by accident. The party who lost them could not be found. It was held that the plaintiff as the finder had property in the notes as against everyone but the true owner. The defendant had no prior possession which could prevail over the claim of the plaintiff.

If the owner is unaware of the existence of goods lost and found then finders keepers principle is applied as in *Hannah v. Peel*¹⁷, the plaintiff was serving in the Royal Artillery. He was stationed in a house requisitioned by the Government and he accidentally found a brooch in an upstairs room by him. The brooch was handed over to the police. The police were not able to find out the rightful owner. The defendant sold the jewel for £66. A suit was brought for recovery of the brooch. The plaintiff claimed the jewel as the finder. The contention of the defendant was that he was entitled to it as the owner of the property on which it was found. The defendant was never in possession of the house and had no knowledge of the brooch until it was brought to his notice. It was held that the defendant had neither *defacto* (factual) control nor the *animus* (intention) of excluding others and as such had no possession. The plaintiff was entitled to the brooch or its value since his claim as finder prevailed over all but the rightful owner.

Things Found in Embedded in Earth

An immovable property includes land, things attached to land and things embedded in land¹⁸. Sub-soil upto particular limit belongs to owner of the immovable property but mines are State's property. If something is found embedded

in earth then the things belong to the owner of the land. In *Elwes v Brigg Gas Co.*¹⁹ a lease was given to Gas company to lay gas line and during digging a prehistoric boat was found which was claimed by Gas Company but the plea was rejected and held that the occupier has better possession. In *London City Corporation v Appleyard*²⁰ this was again repeated and owner of the house wherein certain chattel were found by working personnel, was held to be lawful possessor of the things.

Things Found by Employee

If an employee finds a thing in course of employment, then the employer shall be lawful possessor of the same as in *South Staffordshire Water Co. v. Sharman*²¹, the cleaning out of water on their land under the order of plaintiffs, he found two rings. He declined to deliver the plaintiffs but failed to discover the true owner. A suit was brought for the recovery of the ring. It was held that the plaintiff is entitled. Lord Russell of Killowen C.J. observed: "Where a person has possession of a house or land with manifest intention to exercise control over it and the things which may be upon or in it, then, if something is found on that land whether by an employee of the owner or by a stranger, the presumption is that the possession of that thing is in the owner of the locus in uno." In this case the occupier (employer) was held to be lawful possessor.

Things Found by Trespasser

The claim of a trespasser of goods found on trespassed property can never be better than of owner or lawful possessor of the property. In *Hibbert v McKiernan*²² gold balls were found by trespasser lost on golf links and abandoned by owner. It was held by the court that the secretary

and members of the golf club will be the lawful possessor of golf balls²³.

Indian Contract Act, 1872 & Finder of Goods

According to section 71, "A person who finds goods belonging to another and takes them into his custody is subject to the same responsibility as a bailee." Thus, in respect of duties and liabilities a finder is treated at par with bailee and on demand by owner of property the property shall be returned to him by finder. In *Union of India v. Amar Singh*²⁴ a railway authority took the railway wagons in its custody which were left across the border by the Pakistan. Railway authority was held contractual bailee of the goods not as finder within the meaning of section 71.

Section 168-169 give certain rights to finder. A finder does not have the right to sue the owner for compensation for trouble and expense voluntarily incurred by him to preserve the goods and to find out the owner but has the right of lien. According to Section 71 a person who finds goods belonging to another and takes them into his custody, is subject to same responsibility as a bailee. Since the position of the finder of goods is that of a bailee, he is supposed to take the same amount of care with regard to the goods as expected of a bailee under section 151. He is also subject to all the duties of bailee including duty to return the goods after the true owner is found. If he refuses to return, he could be made liable for conversion. Moreover, if by his default in returning the goods there is some loss, destruction or deterioration of goods, he will be liable for the same.

Section 168 and 169 confers certain rights on the founder of the goods. These rights are; Right of lien; Right of claiming award if announced by owner; Right to sell the goods

found. According to Section 168 a finder of the goods has no right to sue the owner for trouble and expenses voluntarily incurred by him to preserve the goods and to find out the owner. He has however the right of particular lien in respect of those goods. He may retain the goods against the owner until he receives compensation for trouble and expenses voluntarily incurred by him to preserve the goods and to find out the owner.

It has been noted above that the finder of goods has right of lien. In addition to that where the owner has offered a specific reward for the return of the goods lost, the finder may sue for such reward and may also retain the goods until he receives it. It may be noted that right to claim the reward being a statutory right would be available even in the absence of any contract to that effect. Above stated rights are in respect of the lost goods only. If the goods have already been found voluntarily and then the owner of the goods promises to compensate the finder of his past voluntary service, the contract according to Section 25(2) is binding and the owner is bound to pay the promised amount. For example; A finds B's purse and gives it to him. B promises to pay Rs 50. This is a contract hence B is bound to pay the amount. Under the English law finder of goods have no right to sue the owner for expenses nor he has right of lien.

Section 169 allows the finder to sell the goods in certain circumstances. When things found is commonly the subject of sale and the owner cannot be found with reasonable diligence or if he refuses to pay lawful charges of the finder, the finder may sell the goods in the following cases;

- a) Where the thing is in danger of perishing or of losing greater part of its value or;

- b) When the lawful charges of the finder, in respect of the things found, amount to two third of its value.

Right of Finder of Treasure Trove

These days with the help of metal detector and allied technology it is easy to find things hidden in seabed and land but legal issues relating to find is unsettled²⁵. One has a right on found treasure²⁶. Indian Treasure Trove Act, 1878 provides detail provision about finder of treasure trove hidden in earth. A finder of treasure has to report to collector if the value is more than Rs. 10²⁷. The collector shall notify such treasure and invite claims²⁸. The collector will make inquiry²⁹ and if he does not find it more than 100 years old then he will allow the parties to file title suit in civil courts³⁰. If on inquiry it is found ownerless³¹ then it may be given to finder or divided between him and owner of land³². Collector is also empowered to acquire by paying 1/5th value of the property and make it Government property³³.

Conclusion

It may be submitted that finder of goods generally is like bailee but his right to possession & ownership is a question of fact and depends on variety of factors as whether he has found the property in open, on a public place, on private place, above soil, beneath the soil, as a worker on a premise, as an independent finder etc. Laws have been mostly unsettled and rely upon British cases. The Indian Treasure Trove Act, 1878 and Indian Contract Act, 1872 does not cover all situations comprehensively and still we find huge gaps on the issue of explorer's right in Indian legal scenario. We need to update the legal framework so that exploration and excavation of treasure trove may be commercialized in India as well.

(Footnotes)

- ¹ Salmond, Jurisprudence, p. 265
- ² Henery S. Maine, Ancient Law, p.40.
- ³ Pollock & Wright, *On Possession*, p.1-13.
- ⁴ Manu-VIII-145
- ⁵ Section 110 of Indian Evidence Act, 1872.
- ⁶ Section 166 says that, "If the bailor has no title to the goods, and the bailee in good faith, delivers them back to, or according to the directions of the bailor, the bailee is not responsible to the owner in respect of such delivery."
- ⁷ Section 104, Indian Penal Code, 1860.
- ⁸ Specific Relief Act, 1963 provides for recovery of possession, sections 5 to 8.
- ⁹ Section 5 of Transfer of Property Act, 1882.
- ¹⁰ David Riesman, "Possession and the Law of Finders" *Harvard Law Review*, Vol. 52, No. 7 (May, 1939), pp. 1105-1134 p. 1107
- ¹¹ Section 378 of Indian Penal Code, 1860 says, "Whoever, intending to take dishonestly any movable property out of the possession of any person without that person's consent, moves that property in order to such taking, is said to commit theft." See also Raphael Powell, 'Furtum by a Finder' (1958-1959) 33 *Tulane Law Review* 509
- ¹² (1841) 7 M and W 623
- ¹³ [1885] 16 QBD 190
- ¹⁴ I Strange 505(1722)
- ¹⁵ See also George N Hurd Jr, 'Property-Rights of Finders of Lost Goods' (1947) 27 *Boston University Law Review* 340
- ¹⁶ (1851) 21 LJQB 75
- ¹⁷ (1945) 2 All ER 288; (1945) I KB 509
- ¹⁸ Transfer of Property Act, 1882.
- ¹⁹ (1886) 33 Ch. D. 562
- ²⁰ [1963] 2 AllER 834
- ²¹ [1896] 2 QB 44
- ²² [1948] 2 KB 142
- ²³ See also Robin Hickey, 'Stealing Abandoned Goods: Possessory Title in Proceedings for Theft' (2006) 26 *Legal Studies* 584
- ²⁴ AIR 1960 SC 238
- ²⁵ See generally George Vranesh and John D. Musick, JR "Finders Keepers? Or the New Statutory Laws of Treasure Trove and Related Subjects" *Natural Resources Lawyer*, Vol. 5, No. 1 (January 1972), pp. 1-12.
- ²⁶ Catharine MacMillan, "Finders Keepers, Losers Weepers. But Who Are the Losers?" *The Modern Law Review*, Vol. 58, No. 1 (Jan., 1995), pp. 101-108, p. 101
- ²⁷ Section 5 of Indian Treasure Trove Act, 1878.
- ²⁸ Section 6 of Indian Treasure Trove Act, 1878.
- ²⁹ Section 7 of Indian Treasure Trove Act, 1878.
- ³⁰ Section 8 of Indian Treasure Trove Act, 1878.
- ³¹ Section 9 of Indian Treasure Trove Act, 1878.
- ³² Section 9 to 12 of Indian Treasure Trove Act, 1878.
- ³³ Section 16 of Indian Treasure Trove Act, 1878.

SUMMARIZED VIEW ON EMPLOYEE WELFARE IN FOOD CORPORATION OF INDIA: A STUDY USING 5-POINT LIKERT SCALES

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Abstract-

In the management of Public Sector Enterprises, HR effectiveness is particularly important since it employs a diverse workforce with a wide range of skills and abilities, successful management and execution of the workforce's skills and capabilities has become a critical tool for the company's growth (Sanyal and Sikidar. 2018). Employee happiness is the most powerful tool in any company's arsenal for achieving the desired prolific results from its workforce. Employees are more engaged in their work as a result, and employee turnover is greatly reduced. Employees, on the other hand, are entitled to both statutory and non-statutory healthcare benefits (Chatterjee. 2018). There was a total of 223 answers, which were analyzed using the 5-point Likert scale (Strongly agree= 89, Agree=72, neither agree nor disagree=31, Disagree=24, and strongly disagree=07). Other statistical tools are used to test the hypotheses (H1- Level of satisfaction of items related to Employee welfare measures, H2- Level of satisfaction of the dimensions of Employee welfare measures and organizational work environment/culture of FCI, and H3- The impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI).

Key words: Employee Welfare, Food Corporation of India, employee turnover, and Likert's scaling

I. INTRODUCTION

Economic growth has been a top priority for India since its independence in 1947. The first elected government faced formidable challenges in addressing such maladies after independence, and it was up to it to make important decisions and draught a development plan for modern India's future. Addressing these pressing problems and placing India on a high trajectory after independence resulted in the First Industrial Policy of 1948. The historical importance of the new industry strategy had ushered Independence India into the mixed economy system. This strategy grouped large industries into four categories: strategic industries, important industries, major industries, and other industries. The first resulted in the establishment of public sectors by the central government. As a result of liberalization and globalization, India has undergone a healthy completion, resulting in lower profit margins. In order to make their operations more globally efficient and sustainable, successive Union governments have introduced political and economic reforms, reducing their dependence on government funding. According to the Government of India's list, there are 348 operating CPSEs (excluding insurance companies) in India (as of March 31, 2019).

The Food Corporation of India (FCI) was founded in 1965 as a no-profit no-loss marketing

corporation which will procure food grains from farmers at a minimum support price(MSP) as decided by the Central Government and stock will be distributed through the PDS(Public Distribution system) to the public at large. This exercise will result in benefit as country's food security is ensured by maintain grain buffer stock. The FCI employed 21,847 people as of March 31, 2019, and it's headquarter is in New Delhi. The FCI's goal is to start commercial procurement of non-MSP controlled products and build up a large enough buffers to meet TDPS and other welfare scheme requirements.

With a network of Regional Offices and field offices in almost all of the country's districts, the Food Corporation of India (FCI) was established by the Central Government in the post-independence era to realize the nation's founding fathers' dreams. It had extensively contributed to the country's economic augmentation by meeting the changing needs of Agro-based industry along with other ancillary sectors by providing required logistics and related infrastructure.

Employee well-being in the workplace helps to enhance employees' lives and health by making them happier and more satisfied, reducing occupational exhaustion, and improving their intellectual, cultural, and material circumstances. The success formula for a business is scripted by its work culture, which engages employees and builds a bond between them and the organization, enabling it to provide better service to clients by recognizing their evolving needs.

II. REVIEW OF LITERATURE:

HR effectiveness generally employs a varied workforce with the skills and an ability which enables not only successful management but also implementation of the workforce's skills

and capabilities that has become a decisive tool for the company's growth (Sanyal and Sikidar. 2018). However happiness of the employees is the most powerful tool in any company's armory for achieving the desired results from its workforce. Henceforth employees are more engaged in their work as a result employee turnover is greatly reduced resultant they on the other hand, are entitled to both statutory and non-statutory healthcare benefits (Chatterjee. 2018). Tata and Larsen & Toubro are two renowned MNC companies that are taking steps in the direction of employees' welfare. The foundation of a welfare state like India is based on its social security fabric. Henceforth the government, employers, and labour unions all have to work together to improve working conditions of the employees (Joseph. 2009). Best employee wellness practices help a company gain a competitive advantage by keeping employee morale high and ensuring a high level of employee dedication to the company's objectives. The current study compared and contrasted different welfare practices between the two selected PSUs, RINL and BHEL, and found similarities and differences in their operations. For example, in terms of welfare activities such as the workers benevolent fund, pension scheme, and quality of life, BHEL outperforms RINL significantly (Lakujjo. 2017). HR is in charge of workplace personnel management and in order to increase productivity and gain higher income, it is important to secure the cooperation of the labour force. It is well known when employees are fully happy with their superiors and the working conditions on the job they would definitely cooperate. Though, in initial days the Industrialists and managers used to assume that their only responsibility towards their workers was to pay them a fair wage (Sanyal. 2018).

III. SCOPE OF THE STUDY

The present study looked at how happy FCI executives and non-executives were with employee wellness initiatives and their effect on the workplace (HR practices), culture, and other factors. However, the research was limited in a number of ways. The test samples came mainly from the corporate office and FCI Regional/Zonal offices to begin with. In relation to the Corporation's organizational work climate, employee health measures (systems) have been investigated (HR systems). There's also space to look at the impact of various labor or employee welfare policies on the organizational work environment, with an emphasis on both productivity and quality of life in FCI. The current paper is the product of the author's investigation into the employee benefit programs' that are available to the vast majority of employees at the company.

IV. HYPOTHESES OF THE STUDY:

H1 Level of satisfaction of items pertaining to Employee welfare measures

H2 Level of satisfaction of dimensions of the Employee welfare measures and organizational work environment/culture of FCI

H3 The impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI.

V. RESEARCH METHODOLOGY:

The approach used for the study review was systematic and structured. First and foremost, the study's objectives were defined through in-depth discussions and a thorough analysis of the literature. Following that, senior executives, non-executives, Officer Bearers of Officers' associations, Food Corporation of India employees' unions, and officers from the Department of Public Enterprises, which is the nodal agency for monitoring the Central Public Sector Undertakings, were interviewed and discussed in detail (CPSUs). This gave the researcher insight into the factors that influence employee satisfaction at work, such as employee health interventions and other FCI HR practices/systems. Employee health interventions and FCI's organizational work environment/culture dimensions of satisfaction.

Table I: Hypotheses

Questions	Strongly agree (5)	Agree (4)	Neither agree nor disagree (3)	Disagree (2)	Strongly Disagree (1)	Total
1. Level of satisfaction of items pertaining to the Employee welfare measures.	46	35	08	04	00	93
2. Level of satisfaction of dimensions of the Employee welfare measures and organizational work environment/culture of FCI.	24	12	13	16	05	70
3. The impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI.	19	25	10	04	02	60
Total	89	72	31	24	07	223

Table II: Hypothesis 1

Question	Option	Numeral measure Q	Respondents X	Q*X	Survey Mean ? Q*X/? X	Standard Deviation	Standard error or mean Sx s/n
1. Level of satisfaction of items pertaining to Employee welfare measures and organizational work in FCI.	Strongly agree	5	46	230			
	Agree	4	35	140			
	Neither agree nor disagree	3	8	24			
	Disagree	2	04	08			
	Strongly Disagree	1	00	00			
			93	402	4.32	3.74	0.038

Table III: Computation of Standard deviation of Hypothesis 1

P	F	dx= P-4.32	fdx	(fdx) ²
5	46	.68	31.28	978.43
4	35	-0.32	-11.2	125.44
3	08	-1.32	-10.56	111.51
2	04	-2.32	-9.28	86.12
1	00	-3.32	00	00
Total	93			1301.5

Mean = 4.32(see Table II)

n= 93

Standard deviation ($\hat{\sigma}$) = $\sqrt{1301.5/93} = 3.74$ (see Table II)

Hypothesis 1: Level of satisfaction of items pertaining to Employee welfare measures.

“According to Likert 1932 the points have been allocated to the responses as:

5= Strongly agree

4= Agree

3= neither agree nor disagree

2= Disagree

1= Strongly Disagree

Therefore Midpoint will be calculated as $1+5/2 = 6/2 = 3$

Hence the null hypothesis $H_0=3$

Alternate hypothesis $H_a \neq 3$, hence H may be greater or lesser than 3.

Which means at 3, respondents will be neither agree nor disagree

So we assume that people are neither agree nor disagree

The Level of Significance (LOS), for which the formula is $H_0 \pm ZS_x$ (Srivastava.2008)

“ S_x = Standard Error of Mean which can be rewritten as s/n

Where H= the hypothetical value which is 3.

Z= Z Value (as the sample size exceeds 30), the Z-value is 1.96 at 95% Confidence level, or 5% level of significance (the z value 1.96 is derived from the Z table)” (Srivastava.2008)

Null Hypothesis $H_0=3$

Alternate hypothesis $H_a \neq 3$, hence H may be greater or lesser than 3.

“Applying the equations, the upper limit and the lower limit have found to be 3.76 and 2.24 respectively.

When we draw normal distribution curve, the survey mean which is found to be 4.32 falls outside the curve” (See **Figure-1**)

“As survey mean 4.32(see **Table II**) is outside the upper and lower limit as calculated above, falls outside the curve the hypothesis is rejected indicating that respondents agree with the statement that Level of satisfaction of items

pertaining to Employee welfare measures”. (Srivastava.2008)

“Where s = standard deviation which is 3.74 (see **Table II**)

n = Sample Size (93) square root of which is found to be 9.64

First equation will be $3 + 1.96 \times 3.74/9.64 = 3.76$ (the upper limit)

& Second equation will be $3 - 1.96 \times 3.74/9.64 = 2.24$ (the lower limit)” (Srivastava.2008)

Table IV: Hypothesis 2

Question	Option	Numeral Measure Q	Respondents X	Q*X	Survey Mean ? Q*X/? X	Standard Deviation	Standard error or mean $S_x s/n$
2. Level of satisfaction of the dimensions of Employee welfare measures and organizational work environment/ culture of FCI.	Strongly agree	5	24	120			
	Agree	4	12	48			
	Neither agree nor disagree	3	13	24			
	Disagree	2	16	39			
	Strongly Disagree	1	05	05			
			70	244	3.48	5.33	0.66

Table V: Computation of Standard deviation of Hypothesis 2

X	F	$dx = X - 3.48$	fdx	$(fdx)^2$
5	24	1.52	36.48	1330.79
4	12	0.62	7.44	55.35
3	13	-0.48	-6.24	38.93
2	16	-1.48	-23.68	560.74
1	05	-2.48	-12.4	153.76
Total	70			2139.57

Mean = 3.48 (see **Table IV**)

Standard deviation ($\hat{\sigma}$) = $2139.57/70 = 5.53$ (see **Table IV**)

Hypothesis 2: Level of satisfaction of the dimensions of Employee welfare measures and organizational work environment/culture of FCI.

“Null Hypothesis $H_0 = 3$ (Srivastava. 2008)

“Alternate hypothesis $H_A = 3$ which means that H may be greater or lesser than 3

Applying the equations the upper limit and lower limit have found to be 4.370 and 1.63

When we draw the normal distribution curve the survey mean which is found to be 3.48 falls inside the curve”(Srivastava.2008) (see figure-2).

As survey mean $\mu < 3$ falls inside the curve the hypothesis is accepted indicating that respondents **disagree with the statement that** level of satisfaction of dimensions of Employee welfare measures and organizational work environment/culture of FCI.

Table VI: Computation of Standard deviation of Hypothesis 3

X	f	dx= X-3.92	fdx	(fdx) ²
5	19	1.08	20.52	421.07
4	25	0.08	02	04
3	10	-0.92	-9.2	169
2	04	-1.92	-7.68	58.98
1	02	-2.92	-5.84	34.10
Total	60			687.15

“Sx= Standard Error of Mean which can be rewritten as s/n

Where s= standard deviation which is 5.53(see Table VI)

n=Sample Size (70) square root of which is found to be 8.366

First equation will be $3 + 1.96 \times 5.53 / 8.366 = 4.29$ (the upper limit)

& Second equation will be $3 - 1.96 \times 5.53 / 8.366 = 1.71$ (the lower limit)

Mean=3.92(see Table VII)

Standard deviation ($\hat{\sigma}$) = $\sqrt{687.15/60} = 3.38$ ” (Srivastava.2008) (see Table VII)

Table VII: Hypothesis 3

Question	Option	Numeral measure Q	Respondents X	Q*X	Survey Mean ? Q*X/? X	Standard Deviation	Standard error or mean Sx s/n
3. Impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI	Strongly agree	5	19	95			
	Agree	4	25	100			
	Neither agree nor disagree	3	10	30			
	Disagree	2	04	08			
	Strongly Disagree	1	02	02			
			60	235	3.92	3.38	0.506

Hypothesis 3: Impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharm, Ranipet District, Tamilnadu.

“Null Hypothesis $H_0=3$. Alternate hypothesis $H_A \neq 3$ which means that H may be greater or less than 3. Applying the equations, the upper limit and the lower limit have found to be 3.989 and 2.010

When we draw the normal distribution curve, survey mean which is found to be 3.92 falls outside the curve” (Srivastava.2008) (see figure-3)

As the survey mean $\mu > 3$ which means that μ may be greater or lesser than 3; falls outside the curve the hypothesis is rejected indicating that **respondents agree with the statement**, that impact of the employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI”

“ S_x = Standard Error of Mean which can be rewritten as $s/\sqrt{n}$

Where s = standard deviation which is 3.916

n =Sample Size (60) square root of which is found to be 7.745

Hence $S_x = 3.916/7.745 = 0.506$

First equation will be $3 + 1.96 \times 3.92/7.745 = 3.90$ (Upper limit)

& Second equation will be $3 - 1.96 \times 3.92/7.745 = 2.01$ (lower limit)” (Srivastava.2008)

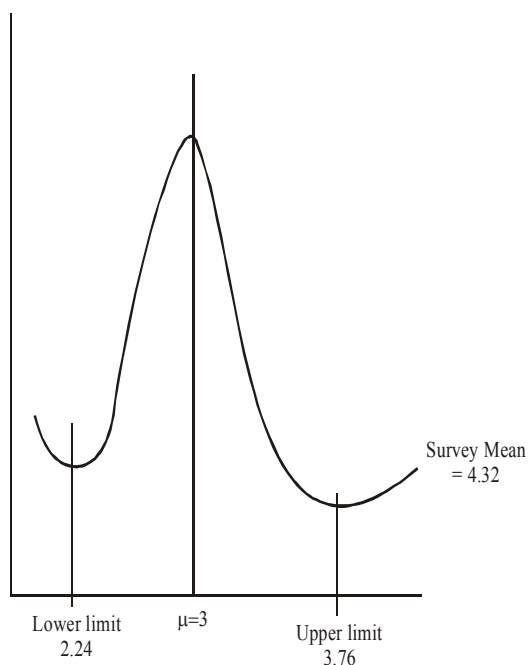


Figure-2: Hypothesis 2

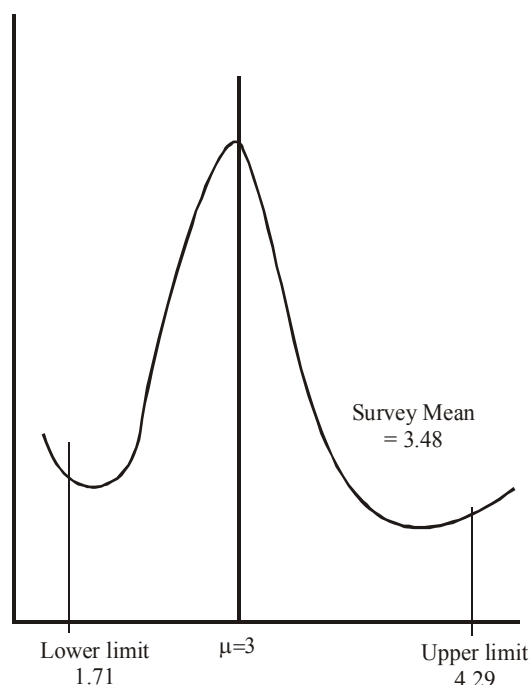
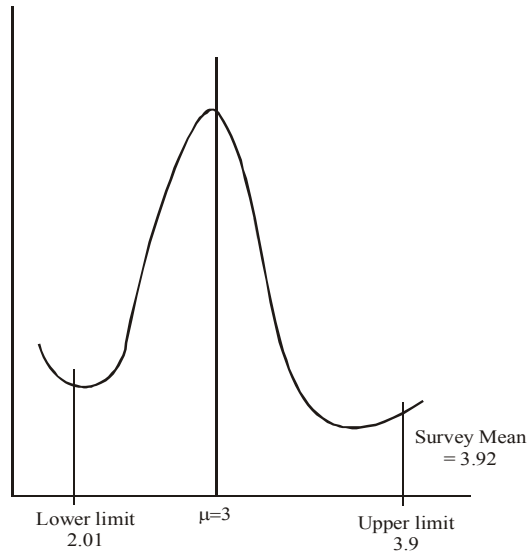


Figure-3: Hypothesis 3



VI. CONCLUSION AND SUGGESTIONS:

However **H1** is **rejected so the hypothesis** indicating that respondents agree that Level of satisfaction of items pertaining to Employee welfare measures henceforth indicating that level of satisfaction can be achieved by employee welfare only. The **H2** is accepted indicating that respondents **disagree with the statement that** level of satisfaction of the dimensions of Employee welfare measures and organizational work environment/culture of FCI which means here is no correlation exist between level of satisfaction of employees and the organization culture/environment. The respondents in **H3** rejected the hypothesis which means they agree with the statement that impact of employee satisfaction with respect to various dimensions of organizational work environment/culture of FCI which means various dimensions of organizational culture can be so formed to inculcate the employee's satisfaction.

Suggestions:

HRM activities and management in the public sector must concentrate on areas such as:

- ♦ discovering and cultivating talent,
- ♦ developing a performance-driven culture, and
- ♦ bringing about improvements in the mindsets of workers at all levels so that they all strive to deliver value to consumers in order to meet skilled and competitive HR standards.

In the new scenario, LIC HR practitioners must put a priority on both efficiency and the quality of life, treating workers as important resources through a multi-disciplinary approach. Every public sector Human Resources' role must take steps to benchmark and implement best HR practices aimed at building Competency, Commitment, Culture, and Systems; with the goal of improving productivity through workforce performance, consistency, quality, and job satisfaction (Joseph. 2009). The study's goal was to give an insight into the employee measure/wellness services available, so they could make effective human resource initiatives, corrective or remedial steps in the areas of disagreement, and implement creativity in the workplace to fulfill the FCI and public sector unit's mandates in general.

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WOMEN WORKERS IN THE UNORGANISED SECTOR IN INDIA

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Abstract

Even though there has been an evidence of progressive transformation in the society and the status of women in workplace, still the trends in this direction are not satisfactory. A professional women of today still struggles with the harsh realities of discrimination, exploitation and violence in organizations, societal and family pressures and suffers from the bitter effects of the balancing act which she is expected to perform for handling work place and household chores, in this article efforts are made to unfold the extent of plight of female workers in general women working in the unorganised sector in particular.

Globalisation is a multi-dimensional process of economic, political, cultural and ideological change. It has led to increasing violations of women's economic, political, cultural rights in large measure due to withering away of the welfarist / developmentalist State, the feminization of poverty, the expansion of religious fundamentalisms and new form of militarism and conflict. Often being unorganized, facing recurrent inequity in employment and harassment at work and violation of their human rights, with low levels of education, limited technological skills, women workers easily become marginalized and hardly derive any benefits from the ever new opportunities emerging in an open and competitive world trade.

Keywords: Globalisation, welfarist, marginalised

1) Introduction

According to Indian tradition since the inception of society woman has been treated with great honour and dignity, though occasionally we do find derogatory references to woman. She is the pioneer for the transformation of organizations and society. She is the mother of the race and liaison between generations laying the foundation for new relationships. Women now-a-days are advancing in every walk of life. Even male dominated fields are invaded by them. This woman has broken out of the confinement of four walls of a house and conventional domestic duties of the household she has been playing since times immemorial. Ironically, sometimes she is admired for playing multifaceted role but more often than not, accused of not conforming to the traditional and the unquestionable societal code of conduct laid down for her.

In the post-independence period, the Indian society has been experiencing a constant ebb and flow of changes influencing the status of women. The foundation for independent woman in independent India was laid by the British who introduced the legislative structure. Therefore, through Five year plans, attempts are being made to understand and define the role of women in the development of the economy.

The concept of employment of women has started playing a dominant role in economic life of country throughout the world. Employment

opportunities available to the women have assumed wider dimensions with the advent of industrialization not only in developed countries rather in developing countries as well. It has been increasingly realized that women along with men play a meaningful role in the context of prosperity of the country as well as for the purpose of raising standard of living of the residents of that country. It has been well established that women play an important role in economic and social life of the country.

Globalisation has drawn millions of women into paid employment across the developing world. But these women workers are systematically being denied their fair share of the benefits brought by globalization. Commonly hired on short-term contracts or with no contract at all women are working at high speed for low wages in unhealthy conditions. They are forced to put in long hours to earn enough to get by. Most have no sick leave or maternity leave, few are enrolled in health or unemployment schemes and fewer still have savings for the future. The harsh reality faced by women workers highlights one of the glaring failures of the current model of globalization.

Objectives of Study:

- a) To ascertain the condition of working women worldwide.
- b) To reveal the condition of female workers in India.

Research Design:

In this study exploratory approach has been adopted and data are collected from secondary sources such as: published research articles, books, reports and literature available in website.

Hypothesis:

- 1) The condition of female workers are poor in terms of work force participation, working conditions and level of exploitation.
- 2) The reason of poor condition of female workers can be attributed to economic necessity and technological advancement.

Condition of Female Workers:

The International Labour Organisation says that women represent:

- i) 50% of the population
- ii) 30% of the labour force
- iii) Perform 60% of all working hours
- iv) Receive 10% of the world's income
- v) Own less than 1% of the world's property.

As per a report by International Labour Organisation released on the International women's Day on March 8, 2007, it is depicted that though the status of a working woman does not surprise many, there is surprisingly a significant gender inequality in terms of wages, job security, etc. In all the regions women either work for poor wages or are unpaid contributing members of the family. In South Asia, India and Bhutan rank 108th and 131st among 189 countries as far as percentage of women lawmakers in the lower house of parliament in 2006 is concerned.

Women account for 32% of the workforce in the informal economy, including agriculture and 20% of the non agricultural workforce. 118 million women workers are engaged in the unorganized sector in India, constituting 97% of the total women workers in India. The informal sector in the non agriculture segment alone engaged 27

million women workers in India. Work participation rate is found to be higher among rural women (27%) than the urban women (10%).

In the unorganized sector Women are Overworked, Women's Work is ~ Invisible, Unrecognized and Unremunerated, women are displaced by men due to the impact of technology, high incidence of Physical and Sexual exploitation of women.

In a study conducted by the International Labour Organization about four decades back it could be established that 27 out of 100 women were found to be economically active and about one-third of the world's labour force comprised of women. At the same time it was also highlighted that participation of the women in economic activity varies considerably from one region to another due to varying economic, social and cultural conditions prevailing in each region. It was well established that the rate of participation by women in economic life varies from a maximum of a more than 40 per cent in Eastern Europe and the USSR where women force constitute more than two-fifth of the total work force on the one hand to that of minimum of less than 15 per cent in Latin America where women could constitute only one-fifth of the total labor force. At the same time participation of women in labour force was also found to be high in Western Europe where women comprised one-third of the economically active population and most of them were found to be gainfully employed in all age groups. In some of the developed countries like Denmark, Germany, Japan, Australia, etc, a major part of women labour force is engaged in agriculture and their participation is also high in non-agricultural activities. And on the whole overall rate of participation of women labour force in these

countries tends to be higher as compared to other developed countries. It has been observed with regard to developing countries that one group of countries, namely, Haiti, Nepal, Thailand etc., rate of women participation in economic life exceeds 40 per cent of the total female population while in other group of countries, namely, India, Malaya, Morocco, Tunisia, etc, the rate of women's participation is comparatively less in the range of 30 to 40 per cent of the total agricultural work force and between 20 to 25 per cent of the total female population.

In Addition to economic factors, technological advancement has also played a significant role in enabling the increased number of women to seek employment due to the fact that mechanization has simplified the nature of the job required to be done by the female employees, thereby making it feasible for the employers to utilize the female labour force even without any skill or technical training.

On the whole technological advancement has on the one hand provided attractive employment perspective to women while on the other hand it has operated against their interest in the sense that the other related factors adversely affecting the employment of the women has cumulatively made the position of women workers comparatively difficult. The relevance of varied factors having direct impact on the scope of employment opportunities available to the women workers vary from one country to another and the patterns that emerge had to be interpreted within each country against the whole complex of social, historical, technical and economic factors which formed the highly coloured objective and subjective background with the employment of the women in society which are passing through

the process of rapid economic change and social development.

In most of the developing countries wide spread unemployment and under-employment pose varied problems for the working women. In order to understand diversity involved in this regard it becomes imperative to study each specific case in the context of existing plan and the complexities involved in respect of prevailing unemployment and underemployment among the women workers. Leaving apart agriculture, in other sectors of employment the women workers have to face the competition with the men workers and due to that the women workers are deprived of work opportunities, particularly, in the modernized industries and at the same time mechanization of small industries has also resulted in replacement of women workers by their male counterparts and due to these reasons majority of the women workers continue to get employment in rural sectors of employment. One peculiar feature which is common in majority of developing countries has been that women seek employment without having vocational qualifications which might not be having direct nexus to the existing needs of national economic problems and the aspect of social development. This aspect is required to be taken care of in the right perspective mainly due to the fact that the general economic, social, psychological factors create adverse impact in terms of employment opportunity admissible to the women workers due to the fact that their employment necessitate for their employer to take measures for their protection due to which the subsistence of women workers in the context of prevailing traditions and attitudes become difficult to some extent in terms of the employment and vocational advancement of

women. Such factors have adverse effect on the employment scope available to the women workers. All these factors necessitate for the State, particularly in the developing countries to provide vocational training to the women seeking employment so as to ensure optimum scope for their employment.

Labouring women in the informal sector are an important segment on the labour force in India. According to an estimate of the National Commission of Self Employment of women, 94% of the total female work force operates in the unorganized sector. They do arduous work as wage earners, piece rate workers, casual labour and paid family labour. The coverage of labour laws has not benefited these women workers in many areas of wages, working conditions, maternity benefits and social security.

The Indian Council of Social Science Research, New Delhi has made several studies in a wide range of occupations in the unorganized sector on women. Studies which were conducted in the various parts of the country reveals the awful conditions of the women labourers in the unorganized sector. It has been observed that a significant percentage of the jobs in this sector are managed by women drawn from lower caste and lower class women. Ignorance, tradition bound attitudes, illiteracy, lack of skills, seasonal nature of employment, heavy physical work of different types, long hours of work with limited payment, discrimination in wage structures of men and women, lack of guarantee of minimum wage, lack of job security, lack of comprehensive legislation to cover these labourers in unorganized informal sector, lack of minimum facilities at the work-site, ill-treatment, migration and disintegration of families, bondage and alienation,

etc. are the characteristics of the employment women in this sector.

Women's economic participation can be mentioned in the field of production of goods and services accounted in the national income statistics. However, female work participation has always been low at 26% compared to 52% of men. The problem is that women have always been at work; only the definitions of work and work plan have never been defined or realistic to include their contribution to the economy and the society.

Women work mainly for economic independence, for economic necessity, as some women are qualified enough to work, for a sense of achievement and to provide service to the society. Most Indian women by and large undertake 'productive work' only under economic compulsion. This is the reason for high female participation rates in economically under privileged communities. Usually upper class women are limited to homes. Work participation rate is found to be higher among rural women (27%) than the urban women (10%). women usually go in for temporary and standby jobs because of the prevalent hesitancy to employ women in regular jobs and providing them with good working conditions. The main workers are those who 'work' for the major part of the year. Female main workers constitute 14.65% of the population and men-50.54%. Female marginal workers constitute 6.26% of the population, whereas males being only 0.98%. In 2005, for the first time, agriculture was no longer the main sector of employment for women and this trend continued in 2006. The service sector now provides most jobs for women. Of the total number of employed women in 2006, 40.4 per cent work in agriculture and 42.4 per cent in services.

Most of the women are found to be employed in agricultural activities and in the unorganised sector. The employment of women is high in the unorganised sector such as part time helpers in households, construction center, tanneries (setting, parting and drying), match and beedi industries etc. An estimate by the World Bank shows that 90% of the women working in the informal sector are not included in the official statistics and their work is undocumented and considered as disguised wage work, unskilled, low paying and do not provide benefits to the workers. Statistics show that vast majority of Indians work in Agriculture where 55% of the population is female agricultural workers and 30% of the men are labourers and not cultivators.

It is a strong perception that women's economic dependence on men is determining factor as to their power within the family. With increased participation in income-earning activities, not only will there be more income for the family, but gender inequality could be reduced. This issue is particularly salient in India because studies show a very low level of female participation in the labor force. This under-reporting is attributed to the frequently held view that women's work is not economically productive. If all activities including maintenance of kitchen gardens and poultry, grinding food grains, collecting water and firewood, etc. are taken into account, then 88 percent of rural housewives and 66 percent of urban housewives can be considered as economically productive. Women's employment in family farms or businesses is rarely recognized as economically productive, either by men or women. And, any income generated from this work is generally controlled by the men. Such work is unlikely to increase women's participation in allocating family finances.

2) Conclusion

However there has to be the promotion of the positive aspects keeping the negative aspects in mind. The 'working women' today aids the economic status of the household and the society as a whole. For an independent India, the saying is apt, "A free race cannot be born of slave mothers." This civilization is yet to witness the real power of the women carving picture perfect in the present day world of globalisation and liberalization.

As far as the impact of technology is concerned, there is shift from subsistence to a market economy which has a dramatic negative impact on women. Where technology has been introduced in areas where women worked, women labourers have often been displaced by men. Violence against women and girls is the most pervasive human rights violation in the world today. Economic necessity compels women to work outside for meager wages and without social security. Women face a lot of sexual harassment in the course of employment. Due to their inability to work for long hours stands in the way of their job career.

3) Suggestions

- ❖ Since women workers lack in skill, skill development programmes should be provided to them to enhance their skill level.
- ❖ It is very much essential to create awareness among women workers about the institutional support available to them to protect their rights.
- ❖ Efforts shall be made to change social outlook towards women in general and women workers in particular. Mass media can play a great role to change social outlook towards women workers.

- ❖ A comprehensive law is needed to protect the rights of women workers.
- ❖ Any kind of exploitation including sexual harassment of women workers is to be prevented and stringent action needs to be taken against the wrong doer.
- ❖ Mass media should be used to communicate the social message relating to women's equality.
- ❖ Criminal justice system should be more effective to deal with the cases relating to the exploitation of women workers and punishment should be very high in comparison to the degree of exploitation.
- ❖ Last but not the least a separate women grievance cell headed by a woman should be established in every organization employing women workers in the organized sector and in case of unorganized sector women to form self-help groups for their protection.

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A CASE STUDY ON PLIGHT OF TERRACOTTA ARTISANS OF KANTAMAL BLOCK, DISTRICT- BOUDH, ODISHA

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Abstract:-

Terracotta craft is one of the earliest and popular artistic medium of expression. From ancient time of human history, terracotta objects have been prepared and used by human beings in the form of household objects, ritual objects, aesthetic objects and sculptures. Terracotta craft satisfies the creative urge of human beings and also meets their domestic and aesthetic needs. Since, clay is considered as auspicious (earth mother) terracotta objects also fulfil the ritual purpose of a community. The terracotta craft of Odisha have attracted the attention of art lovers throughout the country. The present study is based on field survey of Kantamal block of Boudh district, Odisha. The present study has been limited to four village of Kantamal block, Boudh district namely Baghiabahal, Dapla, Guabahal and Killa villages. These four villages can be fairly considered as the traditional terracotta craft practices cluster of the artisans in this region. Data was collected from 27 artisan's family through observation, interview and case study methods. An interview schedule was prepared by the researcher for collecting some vital information from the respondents. Secondary source information was collected from various research papers, Journals, books, internet to understand the importance and contribution of terracotta

industry to the Indian Society. The present study was under taken to analyse the socio-economic condition of terracotta artisans, to highlight their traditional craft form, to highlight their marketing strategy and to suggest some possible measures to improve their economic standard through this profession.

Key words :- terracotta, craft, artisan, plight, industry

Terracotta craft is one of the earliest medium of popular artistic expression. From ancient time of human history terracotta objects have been prepared and used by human beings in the form of household objects, ritual objects, aesthetic objects and sculptures. Terracotta satisfies the creative urge of human beings and also meets their domestic, ritualistic and aesthetic needs (Haque, 2016).

The word "terracotta (Italian terra-cotta and Latin terra-cocta) means "baked earth" or "baked clay". Clay is a dense, viscous substance which consists of silica, generally mixed together with iron, lime, magnesia and other colouring oxides. When mixed with water, clay forms a tenacious substance that can be modelled into different shapes. Clay is a fine-grained material becomes rigid, stable and durable when it is dried and fired. Clay is easy to manipulate and a well-

levigated lump of clay can be easily shaped into different art forms or sculptures using simple tools. The carved clay objects are first sun-dried and then fired in a kiln generally up to 750-800 degree centigrade, though the firing temperature and time duration of firing may vary considerably depending upon the size and amount of the objects. These fired clay objects develop a brownish red colour and are known as “terracotta” that are hard, porous and durable in nature (Dutta, 2013).

Terracotta artefacts production is labour intensive and demand a very high degree of skill and motivation. The art-lovers of all over the country attract towards the eternal beauty of terracotta products of Odisha. The famous terracotta craft district in Odisha are Barapalli in Baragarh district, Kuhibahal in Sonepur District, Nuagaon in Khurda district, Batahaladharpur in Keonjhar district and Kotpad in Koraput (Jena and Parida, 2006) district. The terracotta artisan of Kantamal block use traditional method to produce terracotta objects. They use special type of clay and design to popularise their skills. Popular items are utensils like thali, Gina, plates, tea cups, jars and many other kitchen items. They also produced religious items like rukha, kalasa, mangala handi, deepa, dhupadani, jagara, images of lord Ganesh, Goddess Saraswati etc. The decorative item include flower vase, pen stand, garden decorative object, marriage decorative object, decorative pot, and animal and bird figurine. Artisans use colours to outlined and highlight in many terracotta items. They mainly prefer natural terracotta colour to attract the attention of the costumer. Animal figurines like bulls, elephants and horses are elegantly produced with natural terracotta colour.

Objectives: - The main objective of the present study are:-

- 1- To analyse the socio-economic conditions of the terracotta artisans.
- 2- To highlight their traditional craft forms.
- 3- To focus on their traditional marketing strategy.
- 4- To suggest some possible measures to improve upon their economic standard through this profession.

Methodology for the present study has been limited to four villages of Kantamal block of Boudh District namely, Baghiabahal, Dapla, Guabahal and Killa villages. These four villages can be fairly considered representative of the traditional practices of the artisans in the region. Data were collected from fifty artisans through observation, interview and case study methods. An interview schedule was prepared by researcher for collecting some vital information from the respondents. Secondary source information was collected from various research papers, Journals, books, internet to understand the importance and contribution of terracotta industry to the Indian Society.

SOCIO- ECONOMIC PROFILE OF TERRACOTTA ARTISANS OF KANTAMAL BLOCK

The socio-economic analysis of Kantamal block presents an interesting picture which include family type, occupation, income and education. The present study has been restricted to 27 artisan families of Kantamal block, Boudh district. To make the study more empirical some statistical techniques have been applied at different places.

TABLE – 1:- DISTRIBUTION OF FAMILY SIZE

VILLAGE NAME	TOTAL WORKING POTTER FAMILY	SMALL (UPTO THREE)	MEDIUM (FOUR TO SIX)	LARGE (MORE THAN SIX)
BAGHIABAHAL	6	3	3	
DAPLA	6	2	3	1
GUABAHAL	9	4	4	1
KILLA	6	1	5	
TOTAL	27	10	15	2
PERCENTAGE	100%	37.03%	55.5 %	7.40%

Table 1 presents that out of 27 artisan family, 10 (37.03%) are small family, 15 (55.5%) are medium family and 2 (7.40 %) are large family. The highest percentage of family belongs to medium family. As the number of family member are between four to six and their earning are low, so that they are unable to sustain their livelihood. 37% of family belongs to small family which indicate that some artisan family also aware and have accepted the government policy of “small family is happy family”.

TABLE – 2:- VILLAGE WISE ANNUAL INCOME FROM AGRICULTURE OF KANTAMAL BLOCK

VILLAGE NAME	BAGHIABAHAL	DAPLA	GUABAHAL	KILLA	TOTAL	%AGE
TOTAL WORKING POTTER FAMILY	6	6	9	6	27	100%
OCCUPATION	AGRICULTURE	AGRICULTURE	AGRICULTURE	AGRICULTURE		
BELOW 20,000	3	4	5	5	17	62.96%
20,001-40,000			1		1	3.70%
40,001-60,000				1	1	3.70%
60,001-80,000						
80,001-100,000						—
ABOVE 100,000						—
NO OF FAMILY HAVING NO LAND	3	2	3		8	29.62%

The artisans of the Kantamal are financially not so strong. Their annual income from agriculture are not enough to sustain their livelihood. And only 3.70% of the families i.e., 01 family have annual income between 40,001 to 60,000 per annum. 1 family (3.70%) families have income between Rs. 20,001 to 40,000 per annum, 17 families (62.96%) have income below 20,000 and rest 8 families (29.62%) have no land (Table-2).

TABLE – 3:- VILLAGE WISE ANNUAL INCOME FROM TERRACOTTA CRAFT OF KANTAMAL BLOCK

VILLAGE NAME	BAGHIABAHAL	DAPLA	GUABAHAL	KILLA	TOTAL	%AGE
TOTAL WORKING POTTER FAMILY	6	6	9	6	27	100%
OCCUPATION	TERRACOTTA CRAFT	TERRACOTTA CRAFT	TERRACOTTA CRAFT	TERRACOTTA CRAFT		
BELOW 20,000				5	5	18.51%
20,001-40,000	6				6	22.22%
40,001-60,000				1	1	3.70%
60,001-80,000						
80,001-100,000						
ABOVE 100,000		6	9		15	55.55%

The artisans of the Kantamal are not financially strong. Their annual income from terracotta craft are not enough to sustain their livelihood. Although 55.55% of the families i.e., 15 family have annual income between above 1 lakh but their way of living are not well. They socially, educationally and economically are in a backward condition. 1 family (3.70%) families have income between Rs. 40,001 to 60,000 per annum, 6 families (22.22%) have income between 20,001 to 40,000 and 5 families (18.51%) have income below 20,000(Table-3).

TABLE – 4:- EDUCATION OF HEAD OF THE POTTERS FAMILY

VILLAGE NAME	BAGHIABAHAL	DAPLA	GUABAHAL	KILLA	TOTAL	%AGE
TOTAL WORKING POTTER FAMILY	6	6	9	6	27	100%
PRIMARY (I TO IV)	2	1	5		8	29.62%
UPPER PRIMARY (V TO VIII)		1			1	3.70%
SECONDARY (IX TO X)						
HIGHER EDUCATION (XI-XII)				1	1	3.70%
GRADUATION						
NEVER ATTENDED SCHOOL	4	4	4	5	17	62.96%

Here the data have been collected only the educational qualification of Head of the potter families. The educational profiles picture of the Kantamal artisan is very dismal. They are not aware of Education. 62.96% of the total people have never attended school. But 29.62% of people have completed primary education. 3.70% of people have completed upper primary education. 3.70% of people have completed Higher education and no graduate is there in four villages (Table-4).

The process of terracotta manufacturing: As the terracotta making process is very complex and labour intensive, it require hard labour and time to give it finishing touch. The manufacturing process is done step by step.

Raw material - In manufacturing process of terracotta craft the main raw material are clay, water, wood, husk and straw.

The Tools- The artisan of Kantamal use tools namely Kodi, Kodal, Pitna, Knife, Brush and different shape of wooden stick.

The First step includes collection of clay. The artisans of Kantamal Block collected two type of clay known as Black soil and Red soil (locally known as Kala mati and munda or pankua mati). Black soil are collected from river bank and red soil are collected from Munda which is generally situated on bank of pond (known as munda). They transport the clay to their work shop through bullock cart and tractor.

The second step is the process of cleanliness of clay. For this both type of clay is wetted with water for 12 hour then it is filter through net to remove the impurities. After that clay is half dry by sun rays. Then both black and red soil is mixed with the percentage of 50% black soil and 50% red soil for hardness and smoothness of terracotta craft.

After mixing both type of soil, the clay is finally prepared. Then it is given to desired shape like toys, animal figurine, bird, human figurine, decorative object, ritualistic object and domestic object. After giving desired shape all the object are dried in sun rays for a days.

In the next step both natural and artificial colour is given in the terracotta object. The last and important step is firing. In this step kiln is prepared. First wood is given in the kiln which is important material for firing. Then terracotta object are properly arranged. After that it covered with straw, husk and ash. Then firing is started. The maximum temperature of the kiln is up to 7500 C 8000 C (Haque, 2016) and the firing is continues for two days (48 hour). After that terracotta object collected from the kiln and kept for cool down.

Important terracotta form

Animal form: - The animal figurine is used in our society as an auspicious symbol. From the ancient period to modern period animals are worshipped. The artisan of this Block as per the demand of locality, manufacture animal figurine such as horse, bull, monkey, elephant and cow.

Other important form: - Apart from these the artisan of this Block make various type of terracotta craft as per the demand of the costumer. Among them the most important are various type of toys, flower vase, decorative object for home, garden, marriage ceremony, decorative pot, gamla, decorative lamp, wall hanging object, bird, bullock cart and various god and goddess like lord Ganesh and Goddess Saraswati etc. They also produce utilitarian pot like handi, mathia, surei, tawa, mama, tambi and chulha for domestic use. Apart from that they produce rukha, kalasa, dipa, dhupadani, animal figurine, jagara and mangala Handi etc.



Fig. 1- A terracotta artisan of Baghiabahal working in his workshop



Fig. 2- A terracotta artisan women of Baghiabahal making deepa for ritual activity

Use of terracotta item :-

The manufacture of terracotta craft by artisans of Kantamal Block are mainly used for religious, decorative, domestic and in play purpose. The terracotta object such as rukha, kalasa, dipa, dhupadani, animal figurine is used in religious field. In decorative purpose various type of decorative animal figurine, wall lamp and flower vase are used. Children of home play with toys, terracotta bullock cart, miniature pot, small doll and animal figurine. In domestic purpose people use cooking pot, chulha and decorative serving bowl.

MARKETING OF THE TERRACOTTA ARTEFACTS:-

For a successful business, good marketing system is an important part. The marketing system of Kantamal Block has been critically analysed. Although the terracotta artisan have traditional skills, raw material are easily available but due to their illiteracy they have no marketing awareness. Their low production is also reflected in their socio-economic condition. To sell the terracotta craft production, the terracotta artisan of Kantamal depend on the showroom of local city, local market, government and private exhibition. Their main product consisted of three purpose such as utility, religious and decorative. The utility item include handi, mathia, surei, tawa, mana, tambi and chulha. The terracotta craft production use for religious purpose are rukha, kalasa, mangala handi, deepa, dhupadani, jagara, images of lord Ganesh, Goddess Saraswati etc. The decorative item include flower vase, pen stand, garden decorative object, marriage decorative object, decorative pot, and animal and bird figurine.

Concluding remarks:-

The manufacture of terracotta craft really a labour intensive process. The artisan of Kantamal Block manufacture terracotta craft not only to earn their livelihood but also for continuing their age old tradition. Although the government has taken step for the promotion of terracotta craft through different scheme in district level like providing terracotta home, wheel and organising exhibition but due to their illiteracy they cannot take the opportunity. So the government should take step to identify terracotta craft village and provide all the government facilities in all terracotta village of Kantamal Block of Boudh District. To continue the great ancient tradition of terracotta making, these terracotta crafts man should be encouraged through financial assistance.

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PRIVATIZATION OF HIGHER EDUCATION IN INDIA- CONCEPT, EMERGENCE, PRESENT STATUS AND CHALLENGES

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Abstract

Higher education can make an important contribution to build a strong society, end extreme poverty and boost shared prosperity; it benefits not just the individual but the entire educational system (World Bank, 2018). Higher education institutions perform three important functions. In addition to teaching, these are research body and contribute to society by doing extension services. However, since government has failed to respond quickly to the demand of changing society and aspirations of individuals and learners, there has been a mushroom growth of private institution to meet such needs and aspirations. **This paper aim to explore the concept, emergence and present status of privatization of higher education in India by analysing different research studies, books, reports, policies, programmes and practices of teacher education in India. Attempt has also been made in this study to discuss the challenges faced by Govt of India that led to allow private higher education institutions. The findings of the study will be helpful to the higher education personnel, policy makers to know the need, factors responsible for privatisation of higher education, to make decision, necessary regulatory arrangement for quality improvement in private higher education institutions.**

Key words:- Privatisation, Concept, Emergence, Present Status, Challenges

1. Introduction

Higher education institutions bear a higher duty for providing persons with advanced knowledge and skills necessary for positions of responsibility in the public and commercial sectors, which are critical for the overall qualitative development of society. These institutions generate and disseminate new information through research, act as “conduits” for the transfer, adaption, and diffusion of knowledge developed elsewhere in the globe, and provide guidance and counsel to government, business, and civic society (Gupta, 2008). They bear specific duties for preparing students for civic, political, and sociocultural tasks on the one hand, and global citizenship on the other (World Bank, 1994).

Higher education can play a vital role in strengthening society, eradicating severe poverty, and increasing shared prosperity. It may help the community by providing information, advanced skills, fundamental competences, and research. It enriches the entire educational system, not just the individual. Graduates with higher education are more ecologically sensitive, have better habits, and participate in civic activities at a greater

degree. Also increased tax income from greater incomes, healthier children, and smaller family sizes all contribute to stronger nations. In short, higher education institutions train students not just for appropriate and efficient work skills, but also for active participation in their communities and cultures. Higher education graduates had the largest economic returns in the educational system, with an estimated 17 percent rise in wages, compared to 10 percent for elementary and 7 percent for secondary education. The social advantages are also significant. A highly trained workforce constituted of people with a good post-secondary education is required for a country's spirit of innovation and for its long-term prosperity to be healthy (World Bank, 2018).

As per the report of the Yashpal Committee (2009) "A higher education institution is considered as a space where new ideas sprout, take root, and grow tall and strong. It is a one-of-a-kind sphere that encompasses the whole world of knowledge". It is a gathering place for creative minds to come together, engage, and build ideas of new futures. In the search of knowledge, established concepts of truth are questioned. It is

intended to be a repository for universal knowledge that is taught, shared, and kept.

2. PRESENT STATUS OF HIGHER EDUCATION IN INDIA

India has the third largest higher education system in the world, next to United States of America (USA) and China to educate youth in the age group of 18 to 23 years. Currently there are 993 universities, 39931 Colleges and 10725 Stand Alone Institutions with enrollment of more than 3.74 corer students and 14.16 lacs teachers.

According to the All India Survey on Higher Education (AISHE, 2018) 37.4 million of students has enrolled in higher with 19.2 million males and 18.2 million females. Further as per the report 26.3% is the Gross Enrolment Ratio (GER) in higher education in India for the age group 18-23. Further, according to the survey, GER for male is 26.3% and for female is 26.4%. For Scheduled Castes, the figure is 23 % and for Scheduled Tribes, the figure is 17.2 % as compared to the national GER of 26.3 (AISHE Report, 2018-19)].

Table-1 Number and type of Universities in India.

Type of university	Number of Universities
Central University	46
Central Open University	1
Institution of National Importance	127
State Public University	371
Institution Under State Legislature Act	5
State Open University	14
State Private University	304
State Private Open University	1
Deemed University- Government	34
Deemed University- Government Aided	10
Deemed University- Private	80
Grand Total	993

Source:- (AISHE-2019)

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3. Major Challenges Face by Indian Higher Education

Though higher education plays numerous roles in the rapid changing international and local landscape, the higher education institutions are facing alarming challenges and constraints such as excess demand for access to higher education and failure or reluctance of the governments to supply the same, inadequate funding, demands for accountability, weak infrastructure and institutional management, lack of efficient administrative body, weak and inexperienced faculty, overcrowded classrooms, low levels of teacher training programmes, irrelevant curriculum, student unrest, spineless administration, dubious examination etc (Gupta, 2008).

Many recurring difficulties confront higher education, including increasing and promoting equal access, enhancing learning attainment, supporting educational quality and relevance, enhancing knowledge and technology transfer, and supporting desired values, behaviours, and attitudes. Even when governments understand these concerns, they lack the economic means to solve the issues that are plaguing the current finance paradigm. On the one hand, success in assuring access to and completion of the primary school cycle has led in increased enrolment in post-primary education and, as a result, high enrolment higher education (World Bank Group [WBG], 2017).



Figure-2 summarizes the various challenges and pressures that the higher education system is experiencing.

(Source: World Bank Group, 2017)

The most significant trend has been the fall in public funding on higher education, which has been a global catastrophe. Most nations have suffered significant cuts in public expenditures for higher education, either by economic reform programmes or convinced of the reason for the state's limited involvement in paying higher education. According to Joshi (2013), India's higher education system is complicated. Governance regulators are overlapping and interwoven across numerous ministries and regulatory agencies. India's Gross Enrollment Ratio (GER) of 15% remains below the global average.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Despite relatively slow development in the public sector, the private sector currently accounts for 63% of all higher education institutions and 52% of total enrolments in Indian higher education.

Another important difficulty for India's higher education market is ensuring fair access to good quality higher education for students from low-income families. Students from low-income families are further disadvantaged since they are not intellectually equipped to compete in extremely competitive admission tests that favour urban elite and wealthy students with access to private tuition and coaching. Research at higher education institutions is at an all-time low. The government and society provide insufficient and decreasing financial support for higher education. Many rural colleges are non-viable, under-enrolled, and have severely inadequate infrastructure

As Gupta (2008) examined, "the greatest challenge for higher education in the twenty-first century is striking a balance between market pressures in terms of economy, efficiency, and competition on the one hand, and preservation of traditional values, autonomy, and their role as social critique and political vanguard on the other".

4. Privatisation of Higher Education in India

Across the globe, privatisation of higher education is one of the most competitive and fastest-growing sectors of postsecondary education in almost all parts of the world. An amalgamation of growing demand for access to higher education and the reluctance or refusal of governments to grant the required support has placed private higher education to the forefront (Altbach, 1999). In reaction to a plethora of purposes and with number of reasons,

private higher education is growing worldwide-satisfying the requirement for specialised levels of expertise and technical capabilities that outweigh the supply; offering more options or distinct goods to satisfy students' unique demands as customers; incorporating variable fee structures more successfully on the capacity to pay; bearing some governmental economic burden; and creating revenues and making innovations through experimentation (Gupta, 2008).

According to Tilak (2008), private higher education is not a new occurrence in many nations. It has been around for decades, if not millennia. To begin with, higher education was mostly provided by private persons and institutions in many ancient cultures, since universities and colleges were established by private persons and trusts. Later, the state recognised the externalities and nature of education's public good, and determined that it was necessary to provide it, because education was discovered to be beneficial to the entire society, not just those who obtained it, and that if left to private individuals, education would not grow at socially desirable optimal level.

Tilak (2008) bring out the fact that, Private higher education is not a new phenomenon in many countries. It has existed for several decades, and even a few centuries. To start with, higher education used to be in many ancient societies largely with private individuals and organizations, as universities and colleges were set up by private individuals and trusts. Later the state realized the externalities and the nature of the public good of education, and found it necessary to provide it, as education was found to be beneficial to the whole society, not just to those who acquired it,

and that left to private individuals, education would not develop at socially desirable optimum levels. As a result, governments joined the education industry. Private education coexisted alongside the state sector later on, but it remained peripheral, while public higher education was typically dominating, with a few exceptions. However, the nature and rate of expansion of private education in recent decades have changed dramatically from what they were previously.

The private sector may also be credited with increasing access to higher education in most nations during the previous three decades. It can give high-quality education to the elite, vocational education to the underprivileged, and low-quality education to those who do not deserve or cannot afford a better education. It may also educate individuals who are currently working through distance or online education that is available “anytime, anywhere” (Gupta, 2008).

5. Emergence Private Higher Education institutions in India

Across the globe, an increasingly growing economy has contributed to an overwhelming demand for trained, educated and professional labour force across diverse sectors of society. In order to fulfil and satisfy such demands and to supplement public educational institutions private institutions have evolved worldwide. Privatization has appeared across different regions as a rising trend in higher education to correct the Gross Enrolment Ratio (GER) imbalances.

In India, private higher education initiative has not been a recent development, for example, some of India’s prestigious modern universities have already been founded through the efforts of some committed individuals with

private financial assistance. This, indeed, was a unique in India as a form of public private partnership (Levi, 1994).

Under British rule, the policy of the Grand-in-Aid Scheme was introduced through the directives of East India Company to promote private institutions. Until independence, there were three types of private institutions, such as nationalist, sectarian and caste communities, functioning with the patronage of individual philanthropists and local notables (Rudolph and Rudolph, 1972). India encouraged the public sector in all fields of operation, including education, in the initial years of independence. The country, through public colleges nationalised several private higher education institutions. This was the stage of the “publicisation” of private institutions. This pattern shifted as self-financing courses became offered in public institutions. This was kind of a step in the privatisation of higher education in public universities, as the management of the institutions remained with the public bodies, even though some of the courses were self-financing. Some state governments had initiated the creation of self-financing courses in public institutions and the self-financing of public institutions. The fee amount was determined by the government of the state or by the university to which the institution was affiliated.

The 1990s saw the development and rapid growth of self-financing of private higher education institutions. Self-financing colleges also known as capitation fee colleges are often profit-driven institutions (Tilak, 1994). Majority of these institutions have been established in the fields of management, engineering and medicine (Agarwal, 2007). The committees were appointed by the University Grant Commission (UGC) and

the All India Council of Technical Education (AICTE) for recommending privatisation of higher education (Varghese, 2012).

In August 1995, the Private Universities Establishment and Regulations Bill were introduced in the Rajya Sabha to establish self-financing private universities. With some of the clauses of the bill, the private providers were not pleased. The bill was not approved and the debate about the need for a bill for private colleges persisted.

Many state governments, since 2002 have passed the Private University Acts. Chhattisgarh state was the first to established private university in India in 2002, namely Sri Rawatpura Sakar International University (Varghese, 2012). After that, many states – Assam, Haryana, Himachal Pradesh, Gujarat, Orissa, Punjab, Uttar Pradesh, Uttarakhand, etc. adopted this Act to establish private institutions.

Such historic patronage has contributed to the development of private higher education institutions in India over the years. As a result, the private sector has emerged as a significant player in capacity building in Indian higher education. In India, there were primarily two types of private colleges, aided and unaided private colleges. Aided colleges were privately managed and publicly funded, whereas unaided colleges were both privately managed and funded colleges.

6. Concept of Privatisation of Higher Education

Privatisation is the transfer of responsibilities, properties, activities and ownership from Government/public institution or organisation to private individuals, agencies or sectors. The trend of privatisation is spreading all over the globe, and it has been supported by the

government by introducing the economic policy of liberalisation. It can be characterised as non-governmental effort, primarily managed by individuals or groups of individuals that undertakes the task of financing and managing an institution, organisation and enterprise.

In both developed and developing economies, privatisation has been a key component of structural reform programmes. The goal of such programmes is to achieve higher microeconomic productivity and to foster economic growth and reduce the borrowing needs of the public sector by removing excessive subsidies. The phenomenon of globalisation and liberalisation is intimately related to privatisation. Privatisation is the transition of the control of ownership from the public sector to the private sector.

Privatisation in the field of education is defined as a process whereby private individuals or organizations own and control educational institution. It is a process of management of educational institutions by private body or organization. Privatisation in education is one of the consequences of the neo-liberal and economic rationalist calling for market-based alternatives to education reform.

Privatisation is the thought of 'liberalisation' – where agents are released from government controls, or as 'marketization' – where new markets are developed as alternatives to government programmes or state allocation schemes (Levin, 2001).

7. Present Status of Private Higher Education institutions in India

At present, as per the report of All India Survey of Higher Education (AISHE, 2018) there

was a rapid privatisation of higher education in India. Out of the 1147 colleges established in 2017, 941 (82%) were private colleges, whereas only 206 (18%) were government colleges. Out of the 941 private colleges, 834 were private unaided and 107 are private aided colleges. Further, out of the 531 colleges established in 2018, 390 (73%) were private colleges, whereas only 141 (27%) were government colleges. Out of the 390 private colleges, 362 are private unaided and 28 are private aided colleges in India.

Report of All India Survey of Higher Education (AISHE, 2018) revealed that 77.8%

colleges were private colleges, of which 64.3% were private unaided & 13.5% were private aided and the remaining 22.2% were government colleges in India. Further, private colleges catered 66.4% of the total enrollment with 45.20% in private un-aided and 21.21 % in private aided colleges, whereas 33.59 % of students enrolled in government colleges. Private colleges are further categorised as private unaided colleges (64.7 per cent), which cater to 46.7 per cent of all college students, and as private aided colleges (13.3 per cent) which cater to 20.6 per cent of all college students.

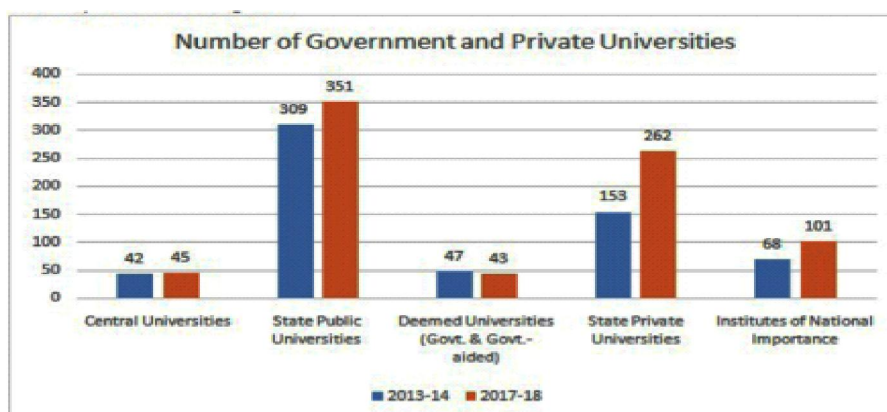


Figure-3 No of Govt. and Private Colleges from 2013-14 and 2017-18.

Source:- (AISHE-2019)

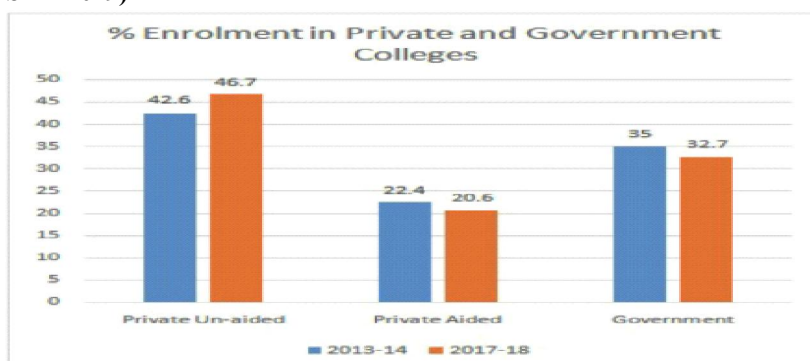


Figure-4 Enrolment Govt. and Private Colleges in 2013-14 and 2017-18.

Source:- (AISHE-2019)

8. Conclusion

This paper explored the concept, emergence and present status of privatization of higher education in India. Further major challenges have been discussed that led to emergence of privatisation of Higher Education in India. The government of India is lack for a clear-cut policy regarding privatisation of higher education. Various bills introduced in the Parliament regarding private higher education, stuck at various levels. There is a urgent need of a clear cut policy for the establishment and maintenance of private higher education institution. Regulatory arrangement must be put in place before the private sector is allowed to enter the educational sector. However, an increase in higher education quality could only be realised through a balanced interaction between the public and private sectors.

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EMOTIONAL MATURITY OF SPORTS HOSTEL PLAYERS IN RELATION TO THEIR ACADEMIC ACHIEVEMENT

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The study's ultimate goal was to find out whether emotional maturity is connected to academic achievement. Methods: Thirty subjects who stayed in a sports hostel in Belagavi, Karnataka, were studied. Yashvir Singh & Mahesh Bhargava developed the emotional maturity scale for people ages 16 to 22. (1990). Findings: Academic success for elementary school students is moderately linked to a healthy homey atmosphere and interests in studies.

Keywords: Emotional Maturity, Emotional Instability, Emotional Regression and Personality Disintegration

Academic Success (Achievement)

Students' academic achievements, particularly at the elementary level, are a significant indicator of school effectiveness and a significant factor in shaping the future of students and the nation as a whole. Unravelling factors that militate against high academic success is now of interest to all, and that is why academics have been working hard to do so (**Aremu & Soka, 2002**). Academic achievement or academic functioning has been defined variously in literature. The scholarly focus has been drawn to learners' academic achievement, which has attracted the interest of academics, parents, policymakers, and planners. According

to Adeyemo (2001), the school's main aim is to help students achieve academic excellence. His theory states that the school may have other goals apart from a commitment to academic success, but those are still subordinated to quality scholarship. Generally speaking, parents put a high value on academic achievement from their children (**Osiki, 2001**).

Emotional maturity

A capacity to suppress anger leads to students living happy, safe lives. A well-developed emotional base will help lay the groundwork for all the different facets of a child's personality growth. When fear, rage, and love enter the picture, an individual's emotional development has been aided. Once students have developed the emotional maturity needed to deal with everything they learn in the classroom, they will have more excellent cognitive abilities, resulting in more incredible academic achievement.

Emotional maturity is a continual phase in which the individual strives for increased emotional stability on both an intra-psychic and intra-personal level, according to **Walter D. Smitson (1974)**.

They continue to expand about what emotionally mature people are like, describing them

as waiting as long as needed for their needs to be met. He can deal with some anger. He's long-term thinker and competent of adjusting his goals when they're subject to change. Children who have successfully matured emotionally are better equipped to work out difficulties with themselves, members of their families, and their peers in school, the community, and culture. Yet maturity does not only mean having the capacity to hold these attitudes and functioning, but it also means being able to enjoy them (**Kaplan and Baron**) truly.

STATEMENT OF PROBLEM

In this context, the investigator makes an earnest effort to Study "Emotional Maturity of Sports School Players in Relation to Their Academic Achievement".

OBJECTIVES

- ♦ To evaluate the emotional maturity of athletes staying in sports hostels.

- ♦ To discover is there any important connection between the emotional maturity of the sports hostel players and their academic success.

HYPOTHESES

1. The emotional maturity of sport hostel players varies greatly.
2. The academic achievement of sports hostel players is unrelated to emotional maturity.

RESEARCH METHODOLOGY

30 students were involved in the research, who all resided in a sports hostel in Belagavi, Karnataka. Yashvir Singh and Mahesh Bhargava built the emotional maturity scale for people aged 16 to 23. (1990). There are 48 statements used to establish the self-reporting 5-point rating scale. 240 is the highest score for emotional maturity, and 48 is the minimum. More emotional sophistication means more emotional immaturity. Statistical instruments were used to collect relevant data and then to analyze it using the following statistical techniques.

4. ANALYZING DATA

Table 4.1: Descriptive Statistics: Mean and Standard Deviation of emotional maturity and academic achievement for sports hostel players

	Mean	Std. Deviation	N
Emotional instability	21.9333	10.34886	30
Emotional regression	24.5667	17.37355	30
Social maladjustment	22.4333	6.89169	30
Personality disintegration	21.8333	11.03938	30
Lack of independence	19.9667	8.49943	30
Academic achievement	76.1667	12.26175	30

Source: primary data

Table 4.2: Shows the Correlation Between Dimensions of Emotional Maturity and Academic Achievement of Sports Hostel Players

Variables	Academic Achievement
Emotional instability	Pearson correlation
	Sig. (2-tailed)
	N
Emotional regression	Pearson correlation
	Sig. (2-tailed)
	N
Social maladjustment	Pearson correlation
	Sig. (2-tailed)
	N
Personality disintegration	Pearson correlation
	Sig. (2-tailed)
	N
Lack of independence	Pearson correlation
	Sig. (2-tailed)
	N

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

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

Table 4.3: Correlation between Emotional maturity scores and academic scores (n=30)

Variables	Academic Achievement “r”	P-value*
Emotional maturity	.097	<0.001

*Pearson’s correlation

The above table shows the emotional maturity’s association the dimensions with academic success of sports hostellers. It is evident from the above table 4.3 Pearson correlation value is emotional maturity (0.097). But it follows that emotional maturity and academic achievement increase or decrease proportionally and from the above table 4.2 indicates that sub-scales of emotional maturity is favorably associated with academic achievement, i.e. emotional instability (0.151), emotional regression (0.23), social maladjustment (0.097), personality disintegration (0.109), lack of independence (0.102) which is lesser than the table value 0.296 (df=30). Thus,

the following can be assumed: There is no substantial correlation between emotional maturity dimensions and academic achievement of sports hostel players.

FINDINGS & CONCLUSION

Concluding research: Concerning dimensions of emotional maturity no major differences were found between the belagavi sports school students who are athletically talented.

After examining all of the facts, we can confidently say that student engagement in

learning and emotionally mature students are strong indicators of their ability to do well in exams. This study's results reveal that elementary school students who persist in academic achievement may have very favorable home conditions and students' intense interest in studies. For these reasons, it is hoped that by improving the services that are already made accessible, such as free books and educational counseling for students, qualitatively new academic standards will emerge.

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ECONOMICS OF EDUCATION AN ANALYSIS ON THE ROLE OF EDUCATION ON SOCIAL AND ECONOMIC TRANSFORMATION

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Abstract: Education is an important ingredient for prosperity. It plays an important role in development, as it affects various social and economic aspects of human life. Economic development is not possible anywhere without quality education. Education is closely connected with human capital development, productivity, and all-round development of the country. It has an instrumental role in reducing poverty, empowerment of women and protection of entire nature, enhancing factor productivity and economic growth. It also promotes innovations, harmony and peace in the society.

Key words: Education, Prosperity, Economic Growth, Human Capital

1. Introduction

Education is important for development of the nation. No country can achieve sustainable development without substantial investment in the development of human capital. So it is an essential ingredient of prosperity of the human race. It enriches understanding of people about themselves and the world, increases their productivity, stimulates the creativity, and enhances quality of living situation and proceeds to the welfare of the society. Education also it plays an important role in acquiring socio-economic progress and improvement in the income distribution of the country. So it is important to analyse its contributions in the development of the

nation through the enhancement of labour productivity, removal of poverty, improvement of technology, ensuring healthy environment and justifiable income distribution etc.

2. Concept of education

The term "Education" has been evolved from two Latin words *Educare* (*Educere*) and *Educatum*. "Educare" denotes the process of training or moulding or to bringing up. "Educatum" implies the mechanism of teaching. These two words indicate the basic principles and practices of teaching. The Hindi word "Siksha" evolved from the Sanskrit word "Shash", which indicate, to discipline, to control, to order. In traditional sense, Education in the means for moulding the behaviour of an individual or it is the manifestation of perfection.

3. Literature review

Many studies prove that education is important for development, as it promotes human capital formation. According to Behrman (1990) and Psacharopoulos (1994), improvement in earnings are closely connected with level of education. So high rate of return is connected with high level of education. Birdsall, (1993), says that education has positive effects on productivity of the employees. It has less impact on the labours using traditional methods in production. According to Tilak, (1989) productivity was high in the civilisations where there is high educational

standard and acceptance of basic macroeconomic principles. All these studies show that there is high association among education and economic wellbeing of the country.

4. Objectives of education

Purpose of education has evolved overtime according to the needs of society. Many consider it as an art of appreciating life. Its basic purpose is to teach values, develop intellect, create tolerance, find out opportunities, and contribute to the growth of the human society. That is the comprehensive development of an individual who confront with different dynamics of society. Furthermore education prepares people to live meaningfully in a world that is rapidly changing. The important objectives of education are;

4.1 All-round development of individual

Education aims at the all-round development of individual. It pulls out the veiled potentialities of a person and makes them capable of being a responsible human being.

4.2 Nurture of human values.

Education support in inculcating and nurturing values like love, concern, truth, sympathy, cooperation, etc. in a person. It is possible through social interfaces and moral exhortations. Education insists the way of righteous living in the community.

4.3 Foster social responsibility.

Education helps one to recognize the need of the society and other fellow being. Helps them to grow as a socially responsible human being.

4.4 Training for good citizenship.

Education helps the person to know about his rights and obligations as a citizen. It trains the student the basic lessons of citizenship.

4.5 Adjustability in society.

Education helps the person to overcome the struggle that he faces in the society. He will be enabled to adjust himself in different situations in the process of education.

4.6 Create confidence and self esteem.

Education creates self-esteem on the individual and makes them confident of their abilities. It helps the person to apply the knowledge that he acquired through education in everyday life.

4.7 Teaches how to learn.

Learning to learn is an important element of education. Schools and colleges teach students to find the information from various instances and situations. It is important to overcome problems that might arise in life.

4.8 Inculcate the habits of work.

The lessons a student studies at primary and secondary level are important for him to be a successful human being in future. As a responsible individual he has to make his contribution to the society on time, ready to perform his responsibilities, and complete their task done in time. Education inculcates these habits in human being.

5. Impact of education on society.

Education is the most fundamental requirement for overall development and all round progress of a nation. Education opens the mind across the barriers of caste and creed. Emphasising the importance of education, Kothari Commission (1964-66) says "In a world based on science and technology, the education that determines the level of prosperity welfare and security of the people

on the quality and number of persons coming out of our schools and colleges will depend on our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people”.

Before nineteenth century, human capital development was not considered as important in any country. Expenditures on human capital development in the form of education, job training, etc. were quite small. During the nineteenth and twentieth century this changed radically with the application of science to various aspects of human life. Modern technology and techniques and entrepreneurial skills promoted the introduction of varieties of goods and efficient production methods.

Today education and skill development become critical determinants of nation's development. Basic determinant of a country's economic status depends on its initiatives for supporting education and skill development. Considerable investment in human capital is an important determinant for the development of each and every nation. Modern day education is helpful to spread diverse knowledge among the people. Now we have good system to impart knowledge. More of the fact based knowledge is being grasped by us. What we learn helps us in various aspects of economic and social life.

5.1 Labour productivity

High returns from labour with higher level of education implies an increase in labour productivity. It is found that an additional year of schooling provides 10 per cent average increase in wage. It is also the basis for improved health consciousness of the demography.

5.2 Agricultural development

It is clear that education plays positive impact on agricultural productivity, as farmers are using modern technologies. Farmers with basic school education were three times more productive as they are ready to adopt fertilizers, modern pesticides and high yielding varieties of seeds.

5.3 Income of the people

Improved educational status creates a greater impact on the income of the people, which in turn stimulates higher growth of the economy. As education increases the productive capacity of the people individual and national output increases considerably together with factor return. Employers are now capable of seeking high income earning opportunities. As the social and economic awareness of the society changes per capita income also increases through reducing population growth.

5.4 Human capital formation

Education enables people to give much attention to their health and the health of their family members. So it is an important determinant of individual health and life expectancy. Educated persons in different nations are cautious about the bad habits that harm their health. Educated people prefer a healthier diet even when their income is not sufficient to support highly nutritious.

5.5 Poverty and inequalities

Poverty is a situation where people are unable to meet basic requirements for sustaining life. It can be because of the insufficiency of income giving rise to deterioration in life situations. Here relation between ability and education is important. Education enables the

individual to acquire sufficient income necessary for ensuring basic necessities.

5.6 Skill development

Basic skills of individual are decisive in shaping business and economic growth. It is found that formal education brought sufficient supply of skilled labour to various economies. Such education based on skill-development and professional training gives new trend to the modern educational system.

5.7 Productivity

Education and facilities for it within a nation signify the potential for growth for a nation. The basic educations raise the productivity of workers, acquisition of skills and managerial capacity. Technical advancement is important for each nation to achieve higher level of growth which can be attained only through education and training.

The relationship between education and welfare of nation entails an increased level of labour productivity. Individuals possessing a higher level of education seem to be more productive in their job. Training and modern information enable them to be adaptable to changing situations in the modern period.

5.8 Economic growth

Economic growth denotes the increase in the level of output employment income and GDP. The training and education enable each individual to be more productive in different economic situations. It also improves the productive capacity of the entire society. An educated society may create conducive environment for innovations and entrepreneurial initiatives. So education visualizes better production techniques and introduction of new technology.

5.9 Social development.

Knowledge elevates the individual to a high state of understanding the society. It helps the individual to recognize the real situations in the society and to respond to it. It enables them to view the life situations from a different angle and to address it positively. There are different situations that should be addressed to make the society more humanitarian. When the citizens are educated they stand for the all-round development of the society. When a nation's citizens become educated, they see a general improvement in quality of life and an improvement in their society. Education is of paramount importance in improving the living standard of the individual by stimulating the society to improve and flourish.

5.9 Happier and healthier lives

Major advantage of education is that it improves individual life situations and leads to the all-round development of the society. According to the Organization for Economic Cooperation and Development (OECD), educated people are more actively involved in various societal activities such as participation in democratic activities, voting, volunteering, political interest and upholding interpersonal trust in the society. Education disseminates knowledge and information about the better enactment of these societal requirements. It makes individual aware about what they are capable of, allowing them to enhance their lives and contribute to the society at large.

5.10 Societal benefits

Education and dissemination of knowledge benefit the society as a whole. It creates feelings of "togetherness" and "harmony" within the society. Differences may exist in every society, but the success relies on how it can be

solved easily. When citizens come together to partake in common activities, they feel a sense of solidarity and togetherness as a community which move their country forward. Education helps to promote a kind of social awareness among people.

5.11 Better career opportunities

Higher educated individuals are usually placed in higher career opportunities than those are with lower educational qualifications. So people find better jobs and living situations with high education compared to others with people with average schooling. Benefits emanating from education, extent from financial stability to mental stability and social status. Here the person is not only secure financially but also more likely to enjoy different aspects of life as one intellectually accomplished.

6. Conclusion

In every nation its growth and development depends on the education system prevails there. It provides the basic foundation for nations around development. Education provides a foundation for development. The economic and social wellbeing of the country rely on the educational standard of the country for a large extent. The western countries, remarked as with educational standard proves this fact. The information and ideas gained through education and professional training helps the individual to become a good social and economic being in the society.

Education helps in increasing the economic efficiency and social consistency of the nation. It increases the overall productivity of the nation in primary, secondary and service sectors. Emancipate the intellectual capabilities of the labour force. High intellectual capacity enables the people to become more productive both socially and economically. So the

country become competitive in world markets as it is exposed to changes in technologies and techniques. So education promote social and economic wellbeing by integrating each individual to the society with different social, economic and customary practices and thereby it contributes significantly to nation building

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ROLE OF STATE AND NGOS IN SLUM DEVELOPMENT: A STUDY OF PUNJAB

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Abstract

Slum dwellers in India regularly deals with problems such as lack of clean water, constant migration at slums, no sewage or waste disposal facilities, pollution, and unsanitary living conditions. High levels of pollution, lack of basic needs, and room-crowding are some of the basic characteristics of slum housing. India is a third largest country that suffers from poverty, malnutrition, diseases, unhealthy conditions, and more in Indian slums, which is alone responsible for more deaths of children than any other country in the world. Because of the dramatic rise of slums after independence, India's population has tripled. Most of the population is currently are slum dwellers in India. The problems faced by the people living as the slum dwellers in India have become significant concerns for the government. Slums are considered the major issue within many urban areas; particularly transportation, population, health, and safety. Considering today's poor urban environmental quality in India, most families affected by urban development projects are located in slum areas under consideration for resettlement or rehabilitation. There is a need to examine slum areas and their living conditions and determine the most critical and problematic zone of the slums.

Keywords: Slum Dwellers, Basic needs, Government, Slum areas

Introduction

The present study covered Punjab state. Punjab, a region in northern India and the east side of Pakistan, has a long history and rich cultural heritage. The people of the Punjab are called Punjabis and they speak a language called Punjabi. The three main religions in the area are Sikhism, Hinduism and Islam. Growing populations, expanding urban areas, declining resources and lack of management are responsible for the growth of settlements with dark narrow streets, which are collectively called "Slums". In India, the causes of urban poverty can be linked to the lack of infrastructure in rural areas, forcing inhabitants of these regions to seek out work in India's mega-cities. In the past 15 years, India's urban population density has increased by 45%. A lack of efficiency of urban local bodies coupled with unplanned city management is also one of the major reasons for creation of slum areas. Moreover, social backwardness forces people to live in congested areas away from main areas. Due to rapid urbanization and lack of a proper housing scheme in India, slums have become a dumping ground for the surplus urban population. These slums are regarded as illegal from the point of view of city planners. The total number of slums in India amount to more than 65 millions. In this study we will discuss about the problems of slums in Punjab and its impact on Punjab administration and in which extent govt. policies able to tackle these problems. Slum

dweller to get Civic Amenities & Proprietary rights under Capt.Amrinder govt's new law. At present, approximately 60,000 slum dwellers are living in 89 slums in 29 cities in the state. Punjab faces the daunting challenge of meeting housing requirements of the urban poor. Rural-urban migration is one of the causes attributed to the formation and expansion of slums. NGOs also play a vital role for the slum development. To achieve the goal of "cities without slums", the UN claims that governments must undertake vigorous urban planning, city management, infrastructure development, slum upgrading and poverty reduction.

Government agencies are trying to address these challenges by focusing on slum development, low-cost housing, and relocation. Many NGOs activities coincided with the government's poverty-alleviation initiatives, with programs starting in the late 1980s focusing particularly on health, education, water, sanitation, and credit. Further sub-urbanization as a global and national trend. While sub-urbanization is mostly happening in cities of industrialized countries, urbanization is taking place in many cities of developing countries. NGOs have been working to promote the use of the Paper bag making and it helps to various families as additional job for good earning and it also help them to improve their economic conditions. For the Socio-Economic and overall development of the oppressed, exploited, rural population and slum residents of Punjab, number of non-profit organizations are working in slums of the major cities of Punjab. The main target of these groups of the dedicated social reformers is to uplift the standard of living of the rural population and empowerment of the weaker section of the society. They are working to provide education, shelter,

food, basic health facilities and shelter to them. The non-governmental organizations are not only working for the overall development of population but also working to aware the people for maintenance of surrounding environment. Slums are on the increase because of rural migration and economic growth. Urban population increases more than 1\2 of the world population in urban areas. Most of this in lesser developed countries 2.4 billion in 2007 to 5.2 billion by 2050. Developed Countries lies 0.9 billion in 2007 to 1.1 billion by 2050(United Nations,2008).Urban population increases by Slum population 1.14 billion in 2010 to 1.5 billion by 2020. Over 90% of slum population is in developing countries. Slums in different categories recognized slums, Unrecognized, Hidden slum, squatter settlements. Slums represent significant concentrations of urban poverty-physical & psychological well-being of residents being severely compromised due to poor living conditions (UN-HABITAT; 2010) Many deaths in Slum areas due to lack of clean water.4% of all deaths directly attributable to lack of clean water supply(UN-HABITAT:2003) Most slum upgrading projects, however, have produced mixed results. While initial evaluations were promising and success stories widely reported by media, evaluations done 5- 10 years after a project completion have been disappointing. Herbert Werlinnotes that the initial benefits of slum upgrading efforts have been ephemeral.

Origin of the research problem: This is a serious concern in Punjab where urban poverty rates are higher than the rural poverty rates and slum population is increasing at a faster rate than the overall city population as livelihood opportunity is expanding in the informal sector that is the important part of the urban economy of Punjab. The policies on affordable housing have now

started to take roots in Punjab. The New Shahri Awaas Yojana is an opportunity to address this issue in a more holistic way.

Objectives of the Study

1. To find out slum Population in Punjab.
2. To find out causes create and expand Slum Population.
3. To find out Slum improvement Programs.
4. To discuss the Punjab Govt. Policies related to Slum Dwellers.
5. To examine problems of Slum Dwellers and effectiveness of Government Schemes.
6. To give appropriate recommendations for the improvement of living conditions in Slums.
7. To describe the present situation of the slum development policies

Significance of this study: After India's independence slums have risen. There were main two reasons for slum development. One is partition of India, and the other is Industrial revolution after independence. Before 1950 slums were predominantly found around the mills, factories etc. and by 1980 slum dwellers were half of the entire city's population. The Punjab Slum Dwellers (Proprietary Rights) Act, 2020 define "Slum or Slum area" means a compact settlement of at least twenty five households with a collection of poorly built tenements, mostly of temporary nature, crowded together usually with inadequate sanitation and drinking water facilities in unhygienic conditions, which may be on the Government land in an urban area, and "Slum dweller" means any landless person in occupation within the limits of a slum area. "Punjab is among the unique states where urban poverty is higher than rural poverty. Informal sector is expanding

rapidly as a source of employment in cities. Ludhiana; Jalandhar, Ferozepur and Amritsar are witnessing rapid increase in informal settlements. As job opportunities in informal sector are growing in cities of Punjab-an important part of overall urban economy, the slum population is growing at a faster rate than the urban population in cities. New urban housing policies so far have been able to provide very few dwelling units. Most of the housing demand for low income classes has been met through self-construction by the poor themselves in slums. But these require basic services and sanitation to reduce disease burden in cities. Punjab will have to ensure that its affordable housing schemes are not misused by the private developers to divert sizeable part of the subsidies by building more expensive and bigger housing units for higher income groups. The green building norms must be adopted to improve the comfort and quality of life of the poor as well. The poor people find it very difficult to arrange formal finance from the banks. Most of them are not part of formal banking system. Therefore they cannot access formal housing finance so easily. Banks are not very active in sanctioning small ticket-size loans. Housing loan to weaker section is decreasing. There are big opportunities in Punjab cities to plan and integrate the housing requirement of the low income groups who are very important part of the informal sector and the overall urban economy. This is needed for more inclusive and healthy cities for the larger welfare.

Sample Design and Methodology: The study is based on secondary data, collected from Primary Census Abstract for Slum (2011), Punjab Statistical Abstract and Census of India 2011. In 2011, 73 slums reported towns in Punjab and 2613 in India. These towns have two type slum populations

notified slums 787696 in Punjab whereas 22535133 in India and identified slums 479517 in Punjab and 22828135 in India. Largely slum population has found in industrialized area. There are several reasons which increase slum population such as, the rural urban migration, urbanization, shortage of developed land for housing, rural migrants to the city in search of jobs, poverty and shortage of facilities and amenities, informal economy, politics, social conflicts and natural disasters etc. All these factors plays an important role to enhancing slum population.

Study Area

For this study three districts of Punjab i.e. Ludhiana, Jalandhar and Hoshiarpur are selected as the study area. Ludhiana is Punjab's largest district by both area and population wise. Jalandhar is a district in Doaba region of the state of Punjab. Hoshiarpur district is located in the north-east part of the state. Over the last two decades, Ludhiana has emerged as one of the most important industrial towns in not just Punjab, but the whole of North India. Jungians, Shrabha Pind, Pratappura, Jamalpur, Tajpur Road, Fatehpur and Mandi Gobindgarh are among the 18 settlements in Ludhiana. Where Smile Foundation is rendering primary healthcare services.

City	Total	Male	Female	Literacy	Child	SC	ST
Ludhiana (M.Corp.)	244,163	132,413	111,750	76.96%	29,734	59,567	0
Jalandhar (M.Corp.+OG) (Part)	145,117	77,181	67,936	80.42%	16,113	59,832	0
Hoshiarpur(MCI)	37,680	19,698	17,982	83.60%	4,335	15,973	0

Sources: Punjab Slums Census 2011

Punjab Government Initiatives: Property rights given to three slum dwellers under Basera Scheme in Jalandhar

Besides Indira Colony, Chuggitti, Ekta Nagar, Kot Ram Das and Avtar Nagar are the slum areas in the Jalandhar city. MLA Pargat Singh under CM Grant of Proprietary Rights to Slum Dwellers hands over ownership paper to three families of Jiwan Singh Colony Jalandhar, January 19- Fulfilling the promise of Punjab Government led by Chief Minister Capt Amarinder Singh to make state slum-free, the Member of Legislative Assembly (MLA) from Jalandhar Cantonment Pargat Singh on Tuesday conferred property rights to three beneficiaries under CM Grant of Proprietary Rights to Slum Dwellers (Basera Scheme). Presiding over an event, MLA Pargat Singh termed the program as a landmark step towards urban development by giving proprietary rights to every slum household occupying state government land in a slum of any city area on the date of notification of 'The Punjab Slum Dwellers (Proprietary Rights) Act, 2020', i.e., April 1, 2020.

He said Punjab is the first state in the country to launch such a program that aims to transform the urban slum areas with basic civic amenities including potable drinking water, street lighting, and roads to the slum dwellers. Singh further asked the officials to ensure every slum dwellers get the benefit

of the scheme which will make Jalandhar slum-free and everyone would lead a comfortable life. Prominent among present occasion included MC Commissioner Karnesh Sharma, Joint Commissioner Shayri Malhotra, and others.

NGOs working for the help of Slum Dwellers

NGOs specially refer to a non-governmental organization helping people and fighting with odds prevailing in society. NGOs are the major institutions in providing the basic services to slum dwellers. NGOs are working to deliver health services, supply clean drinking water. Some also work on improving Sanitation and help urban poor by giving credits. Sometimes NGOs are reluctant to work for the slum dwellers because of tight government regulations and control on urban land and distribution systems and fear of government eviction. The main physical attributes of the slum areas are substandard, dingy houses of high density and congestion, overcrowding, insanitary conditions, absence of basic amenities like water supply, drainage and sewerage and disposal of garbage, etc. As the city expands it sucks in the 'population' situated on the periphery. For the millions of youth living in slums, daily life can be grim. Kids start their lives on poverty's front lines, without access to education, infrastructure or sanitation. They are subject to hunger and disease, and are thrust prematurely into adult responsibilities. NGOs always take initiatives for the improvement of slum dwellers by distributing eatables or daily routine essential things.

Interdisciplinary relevance:

This study is related to increase of Slum Population and its impact on Punjab Administration. Slums have many problems. To provide for sustainable growth of basic civic

services in slum areas in urban towns and cities of the state of Punjab by conferring proprietary rights of land to the slum dwellers and ensuring their development through optimal utilization of resources. So we also study socio-economic impact on slum dwellers. As we know that the slum population is a great part of our whole population but they do not enjoy the rights as whole population enjoy. The Court has also recognized the Slum dwellers right to life is not limited to a mere roof over their heads, but extends to the right to water, food, education, medical care and sanitation.

International status of Slum Dwellers Population

Across the globe, to a lesser or greater degree, visible or invisible, admittedly or otherwise, slum population exists. Though govt. tries to make laws for their upliftment but after that they face many problems. Slum residences vary from shanty houses to professionally built dwellings which, because of poor-quality construction and or lack of basic maintenance have deteriorated. Slums are still predominantly found in urban regions of developing countries, but are also still found in developed economies. Slums form and grow in different parts of the world for many different reasons causes include rapid rural to urban migration, high unemployment poverty, natural disaster etc. Slums exist in many countries and have become a global phenomenon. A UN-Habitat report states that in 2006 there were nearly 1 billion people settling in slum settlements in most cities of Central America, Asia, South America and Africa, and a smaller number in the cities of Europe and North America.

National Status of Slum Dwellers Population

In India 52-98 million people live in urban slums, and 59% of slums are "non-notified" or

lack legal recognition by the government. India's slum population is by no means homogeneous. Variability exists in the severity of deprivation among different slums, which may result in differences in health outcomes for different settlements within the same city. In India, Maharashtra state has highest slum population. Due to lack of skills and education as well as competitive job markets, many slum dwellers face high rates of unemployment.

Conclusions:

To address the basic needs of slums dwellers and ensure holistic growth of urban areas in the State, the Punjab Cabinet led by Chief Minister Captain Amarinder Singh approved 'The Punjab Slum Dwellers (Proprietary Rights) Act, 2020. A spokesperson of the Chief Minister's Office (CMO) said that the management of slums in the urban areas of the state was an area of major concern for the sustainable growth of the cities. Further, the state government was committed to providing basic civic amenities and propriety rights to slum dwellers, as also to the other residents of the state. The said legislation would be instrumental in ensuring all-round development of urban areas, besides providing basic civic amenities to the slum dwellers. so Punjab govt. puts lot efforts for the upliftment of slum dwellers but still there is more need of improvements.

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L.P.G. POLICY AND SOCIAL ISSUES

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Introduction :

L.P.G. is the Libaralization, Privatization and Globalization. India is the accepted policy of LPG and its impact on the Indian society. Properly impact on the economical sectors and industrial business. India is implemented this LPG policy by administrative process. Policy in the Indian economy have a large number of implications for the Indian society and economy. This policy changed the way india looks at the world.the nature of capitalism is emerging anew. Globalization is the impact on Indian socio-culture system. Liberalization is the relaxation of industry licenses and conditions by the government. Privatization means freeing government enterprises from government bondage. Globalization means bringing the country level industry to global level. That is to link the worlds economic trasactions to the world with the aim of creating a single market for the world.

Liberalization, privatization and Globalization is the economic flow of the Indian economy. India has adopted economic policies from time time with an emphasis on strengthening the Indian economy.this policy has had huge impact in Indian society.it is more important from a sociological point of view to review the impact of this policy on Indian society.india adopted apolicy odf globalization in 1991 and with the integration of india inti the global economy,Indian society began to go through various transitions. The effects of globalization began to fall on Indian

society from a family socio-economic perspective. The impact of globalization began to reflect the sociological theories of Indian society.

So it is important to look at the impact of the process of globalization on the decine of Indian society and the from in which sociological theories have evolved.

The human social system is based on social relations and social relations are created through human interactions. The interactions of human social relations are based on the culture of the society. Every culture is based on social values and norms. These Values govern human behaviour, But it is not a human being who values such behaviour. The social system is being disrupted because human beings violate social values. Due to the changing behaviour of human beings and the changing structure of the social system , many structural changes have taken place in the social system. The result was that the social order became very complicated and this kind of situation triggered the trap of many social problems. Even today, in the age of globalization, many social problems have been created in modern society in India.

Globalizing is partly a perceptual phenomenon that feeds on the tendency of each generation and every society to one belienes in its uniqueness. Globalization is also a powerful force that accepts the challenges of existing and transforming aspects of any society. The impact of globalization is especially significant in all the

spheres of the life of the people and religion; perhaps one can not keep away from its impact. Globalization is a complex process made up of many facts. It is best thought of as a multi-dimensional phenomenon involving diverse domains of activity and interaction. It is a new kind of life style and modernity. It is also a changing trends it included the material and non-material changes. Also it is a change in ideology, if has both positive and negative aspects. Sociologists have a tenderly to jump to generalizations on the basis of limited data. This has particularly been the case with the sociology of religion especially with what has come to be known as the secularization thesis. Though, there are some remarks about the decline or end of religion, this did not happen, in fact there has come about an evident resurgence of ethnical religions consciousness in the large part of the world. Sociologist, refer oetzer concedes that the project by secularization has been successful only in one small corner of the world.

Western Europe and the rest of the world, continues to be fervently religions as before do not always go together and the secularization is neither universal nor inevitable in United States more than 90% people believe in God. Mega churches are coming up. Even George Bush declared that his decision to invade Iraq was a mission from God. He believed in spiritual affinity. New religious movements are also emerging. N.R.M. has new journal like 'Nova Religion'. There is also a global movement of church and churches conduct the welfare and reform activities for human being. The Christianity is becoming powerful force. Modern information and communication technologies are the 'Life Line of globalization'. They have played and continence to play a highly significant role in the global

dissemination of religious ideas and beliefs and in the revival of religious consciousness. Many biggest publishing and media corporations are publishing into the religious literature in form of books, cassettes, V.C.D. is also reflected in the consumer market.

India is a great philosophy, rich culture, great heritage and narrow mentality; it is a land of contradiction. New Diversity are in Social Tradition and new trends in Indian Society. Sociologists have a tenderly to jump to generalizations on the basis of limited data. This has particularly been the case with the sociology of religion especially with what has come to be known as the secularization thesis. Though, there are some remarks about the decline or end of religion, this did not happen, in fact there has come about an evident resurgence of ethnical religions consciousness in the large part of the world. Sociologist, refer oetzer concedes that the project by secularization has been successful only in one small corner of the world.

Western Europe and the rest of the world, continues to be fervently religions as before do not always go together and the secularization is neither universal nor inevitable in United States more than 90% people believe in God. Mega churches are coming up. Even George Bush declared that his decision to invade Iraq was a mission from God. He believed in spiritual affinity. New religious movements are also emerging. N.R.M. has new journal like 'Nova Religion'. There is also a global movement of church and churches conduct the welfare and reform activities for human being. The Christianity is becoming powerful force. Women in India are considered as inferior to man, they are treated as a second sex in society. According to simone de Beauvoir,

woman is not born, but she is made woman in the society. Today by breaking different barriers of male dominant society women are marching ahead but yet their existence is either dominated or denied. She is been achieving higher post in every field, as an architect, an engineer, doctor, professor, commissioner etc, but she is getting dominated by different ideologies. Many expectations are poured on her by the families and by the society. If she blindly obeys she is appreciated, but if she rejects she is tortured by society and her family members. The horrific gang rape in New Delhi has drawn attention to a violent epidemic; the present paper wants to focus on the fact that rape is just one facet of a broad range of violence that leads to the deaths of almost two million women a year. As far as relationship factors are concerned, husband having an affair, being issueless and families having multiple children are at greater risk. Also, certain issues like 'dowry system', and 'love marriages'¹¹ remain as possible causes for violence. Women who participate in social groups or vocational training are reported to be more at risk. The societal and community factors which influence violence include residing in communities where murder rates are high, and in those where wife beating is socially condoned. Inconsistent associations of violence were found with other factors like age, place of residence urban & rural, age at marriage, and duration of marriage.¹² Though studies have identified the association between various factors and violence, the gender norm expected of a woman to be more submissive to the husband and elders, and forbidding her to bring out problems to outside world, may influence her reporting and interpreting the causes of violence.

Modern information and communication technologies are the 'Life Line of globalization'.

They have played and continue to play a highly significant role in the global dissemination of religious ideas and beliefs and in the revival of religious consciousness. The human beings have attained naturally some rights to live as a human. The political thinker of England John Lock has defined the concept of human rights as, "Human rights are the kind of rights in the absence of which the progress of human beings is not possible. The selfish tendency of human has made the life complicated and full with struggle the matter is being discussed since long time. The following incidents answer the questions such as, when did the human rights came into effect? What kind of rights were they? The Magna Carta bill of rights of 1215 accepted in England was the first written bill of human rights in the world, it was a contract between king and subject, similarly it was a petition of rights 1628, Habeas Corpus Act, 1679, Bill of rights 1689, American declaration of independence 1776, French revolution 1789, approved the human rights. It is the gift of human rights provided to whole world. It left its impact on each and every nation in the world, as a result the nations in the Latin America continent started to become aware about the Liberty by opposing vigorously the colonialism, imperialism, racism, fascism Nazism and slavery system. By considering the victims in world war I the President of America Woodrow Wilson established League of nations on January 10, 1920 by putting forward the principles of 14 clauses. This organization made the declaration of human rights. All these incidents are considered as historical incidents these incidents gave birth to the conception of human rights. American President F. D. Roosevelt made the declaration of four rights, it resulted in General Assembly's resolution of human rights put forward in the conference held at

Sanfrancisco in 1946. He explained that the human rights be included in the charter of United Nations Organization (UNO) on this basis the human rights commission was established on the international level under the presidency of Aliana Rousvelt the wife of F. D. Rousvelt on 1948. The bill of human rights sanctioned by United Nations Organization (UNO) regarding human rights as a global declaration of human rights includes 30 Articles. In order to make the awareness about human rights widely on global level. December, 10th is celebrated as the 'Global Human Rights Day' this bill was accepted by 58 nations in the general meeting of United Nations Organization (UNO) on December 10, 1950. India is one of those nations.

The air of globalization was blowing on international level since 1980. Then no one nation in the world could remain alienated from this declaration of human rights, because human being is independent from its birth everyone has naturally attained the right to live. Such as the important provisions to live without making discrimination among the human beings, to live oppression free life, the right to equal opportunities as per the quality, the right of expression, the right to write, the right to oppose, the right to vote as per the will, the right to food, clothing and shelter, the right of equality to women, the right to economical assistance in old age to male and female such a few important provisions are made in the bill of international human rights, as a result of this bill the United Nations Organization (UNO) has made the following historical declarations regarding the human rights in 1960. The declaration against colonialism, the declaration against discrimination of gender 1967, the declaration of security to the suffering people 1975, the declarations against

religious discriminations 1984, the declarations of right to peace, through these declaration the UNO and Human Right Commission has created the awareness about human rights, nevertheless the terrorism on international level has affected the human life and created the situation of war in the world. The terrorism has civtimized the innocent people and small children in every nation in the world. In Africa, Israel and Afghanistan there is the feeling of insecurity among the people. In Pakistan, Chili, Kampuehiya-Al-Salwadore, Bangladesh and Austria and many other nations the human rights are breached, in India a lot of people had become victim in Godhra Massacre, the terrorist attack by Ajmal Kasab on Mumbai on 26/11, the terrorism in Kashmir, the attack on German Bakery in Pune, the serial bomb blast in Mumbai, the bomb blast at Malegaon and Naxalism, the growing proportion of death of prisoners in Jail all these incidents are responsible to destroy the human rights.

The UNO has established high commission to stop the destruction of human rights in December, 1991 and appointed its first high commissioner in February, 1994. Considering all the situation mentioned above all the people in the world are assured about the security of human rights through the 30 Articles containing declaration of human rights.

Consequently the chief of soldiers in Pakistan General Parvez Mushraff had conspired to hang the then Prime Minister Nawaj Sherif by a petition against him, the son of Nawaj Sherif realized the fact and asked for the help from international human rights commission and attained the right to live for his father though the human rights commission. Human rights commission is established in every nation in the

world, infact very few people are aware about it, therefore we can see present in every nation the discrimination of colour, race, the caste discrimination in India, the oppression of women, lack of security, growing terrorism. All these incidents destroy the human rights. It seems that the Bill of human right has emphasized idealism rather than realism.

Conclutions :

The reality of social issues in LPG policies is very dire. The LPG policy has led to an increase in social problems. LPG promotes industrialization, which in turn increases urbanization. Urbanization has increased pollution and eroded social values. Human rights are being trampled on. Further we come across the fact that, the human right commission recommends and the boards of study supply the information but, there is not any strong organization suggesting preventive measures against the destruction of human rights, this task comes under the jurisdiction of security council, secretariat and court, after taking under consideration all the situation, the current position, operating system of human right commission and the role of various nations, organizations, NGO's and Government, some preventive measures Such as to follow and respect the act of human rights. The administration and government should take the responsibility of the strict implementation of the law regarding human rights, similarly it is necessary to create the positive attitude among the people about it by making them aware about the human rights, to establish equal opportunities for male and female and economical equality, Participation of citizens in political field. Everyone is to be given the liberty, the selections on various posts is to be made on the criterion of quality, the policy of non

interference is to be adopted, right remuneration for the right job, to maintain law and order, preservation of democratical values to motivate the sense of mutual cooperation, if every individual cooperates to implement such kind of strategies the current scenario of violence and disorder may be converted into the state of cooperation and peace which will lead down the path of progress and overall development. The concept of human rights is going to play most important role in the future structure and social of the world. The Change nature of the Society rule and human rights in the present age. LPG policy led to the rapid development of capitalism but weakened the housing industry and traditional methods of productions.

The LPG policy of the powerful countries has increased the dominance. This is a violation of the human rights of common man. This policy has changed the real picture of the society. So the sociological concepts have been transformed in to LPG policy. And what is special about it is that the repercussions of globalization have had a huge impact on the life of Indian society and the concepts of family, marriage and relationship have changed here. I think the government is in a hurry to adopt this policy. Knowing our social reality, the government should have focused first on what is important to strengthen the economy.

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ARCHAEOLOGICAL SITES OF THAGADUR

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Abstract

The history of Tamil Nadu can be traced from the Pre-historic period with the chain of discoveries made by Sir Robert Bruce Foote, who accidentally discovered a stone tool at Pallavaram in the year 1863 CE, followed by the finding of number of artifacts in Dharmapuri and Krishnagiri districts. The beginning of this culture would go back to 1000 B.C. while the terminal date would be C.A.D 100. Sangam works particularly Purananuru, Agananuru, Pathupattu etc., are full of references to burial monuments.

The megalithic builders had a settled community life and mutual contact with others. They know smelting and forging of Iron for their implements and weapons they also believed in life after death. Their tombs are known as Pandukughai, Pandukuzhi or Pandavar Koil etc.

The recent explorations carried out in Dharmapuri and Krishnagiri districts of Tamil Nadu (12°10 to 12°55N and 77°28 to 78°44E) abutting Karnataka on its north yielded rich data on the pre-and proto – historic cultures of this area. The study area covering an area of about 9600 sq.m comprising the present taluks of Krishnagiri, Hosur, Denkanikottai, Pennagaram, Palacode, Pochampalli, pappirettipatti, Dharmapuri, Harur and Uttangarai yielded a Paleolithic sites, Mesolithic sites, Neolithic sites and about 170 megalithic sites, besides ten sites with rock paints and some historical sites. Further, about 125 hero

stones belonging to early medieval times were also discovered in this area.

KEY WORDS: Pre-historic, Mesolithic, Neolithic, Dolmen, Urn burials, porthole

Introduction:

The recent explorations carried out in Dharmapuri and Krishnagiri districts of Tamil Nadu (12°10 to 12°55N and 77°28 to 78°44E) abutting Karnataka on its north yielded rich data on the pre-and proto – historic cultures of this area. The study area covering an area of about 9600 sq.m comprising the present taluks of Krishnagiri, Hosur, Denkanikottai, Pennagaram, Palacode, Pochampalli, pappirettipatti, Dharmapuri, Harur and Uttangarai yielded a Paleolithic sites, Mesolithic sites, Neolithic sites and about 170 megalithic sites, besides ten sites with rock paints and some historical sites. Further, about 125 hero stones belonging to early medieval times were also discovered in this area.¹

Paleolithic Culture

Dharmapuri and Krishnagiri districts especially, the hilly track surrounding it was probably nurturing human life in this period. In 1887, Robert Bruce Foote collected Paleolithic tools on the crest of the rocky trap dyke ridge near Bargur.² B.Narasimhaiah who explored this region in the later part of the sixties located one more similar site near Kappalavadi but he put these tools in pre-Neolithic phase.³ K.Rajan who explored one more site was brought to notice at

Varatanapalli in Krishnagiri taluk. It lies 11 km from Krishnagiri on the Krishnagiri – Kuppam road and falls in the same geological zone. Hand axes, cleavers, scrapers, ovate, etc., were found on the slope of the hillock called Erakaddu about 5 km east of the village.⁴

Mesolithic Culture

The Mesolithic period, is considered as a period marking a transition between the Paleolithic and the Neolithic periods. No implements of this intermediate period have, however, been found in Dharmapuri and Krishnagiri districts. But important centre of Neolithic (or new stone) age have been found in and around the district. Neolithic period witnessed improvements not merely in the shaping of the stone implements of man since it was during this period, that man began to exploit the environment and became a food-producer. It is believed that Agriculture, in its most primitive form took roots during this period. Pottery mostly hand-made was also one of the important advancements made during this period. The Bargur site in Krishnagiri taluk, from where several crude Neolithic implements have been found by Bruce Foote and P.Bosworth Smith, is considered one of the oldest Neolithic settlements.⁵

Dharmapuri area has supported human life in the prehistoric period. As such it is very rich in prehistoric remains. However sites of the early Stone Age (Paleolithic) have not been located yet in the region but a good number of sites which bear importance to middle Stone Age and Late Stone Age have come to light. Amongst the former, a site on the foot of the hill called Peddatalpallimalai near peddatalapalli village in Krishnagiri taluk and a site in between Balajangamanahalli and Adiyamankottai in the

vicinity of the former village in Dharmapuri taluk are potential ones.⁶

A number of late Stone Age sites have been discovered in the area of which Balajangamanahalli in Dharmapuri taluk and Pudur in Harur taluk feature particularly. The artifacts from the sites of this industry, as in the middle Stone Age faces, are found to be mostly made on cores. The 'faceting' of the platform is not altogether unknown and is evidenced on some of the flakes. Retouching or secondary working was found to be within the margin. Pressure-flaking is also seen on some of the artifacts. The material used in the manufacture of these tools, was again, quartz. However, crystal (or lipid quartz) and chalcedony were also used for the purpose, but rarely.⁷

Neolithic Culture

B.Narasimhaiah located five Neolithic habitation sites at Gollapalli and Togarapalli in Krishnagiri taluk and Pannimaduvu, Thailamalai and Mullikadu in Harur taluk in addition to the factory sites of polished stones axes at Kappalavadi and at Bargur. He refers to nine axes and two adzes out of nearly eighty Neolithic artifacts collected at Kappalavadi and Bargur. The Neolithic celts mostly made of grained dolerite with a few exceptions like hornblende gneiss, granite and synenite tools were found at Mullikadu (22 axes), Thailamalai (11) and Thogarapalli (9) too.⁸

Based on the occurrence of microliths in the Neolithic phase, Neolithic Celts, Neolithic pottery, he divided the Neolithic phase into five phases and dated them as follows.⁹

1. Pre – Neolithic stone industry – 3500 BC
2. Pre-Pottery Neolithic culture – 3000 – 2800 BC

3. Neolithic culture Phase I – 2800 – 2200 BC

Phase II – 2200-1800 BC

Phase III – 1800-500 BC

The occurrence of large quantities of polished stone axes and microliths in the same stratigraphical position and devoid of any ceramics found particularly on the hill top led him to believe that there would be a pre-pottery Neolithic phase. Subsequently, the three Neolithic phases were identified after trial digs at Thailamalai, Thogarapalli and Mullikadu. According to him, the first phase of the Neolithic culture represented at Thailamalai had red ware and the second phase represented at Thogarapalli had red ware predominantly along with few grey ware pieces and blades and the third phase represented at Mullikadu consisted of grey ware and blades in large quantity. It is said further that the third phase noticed at Mullikadu is contemporary to the Neolithic phase of Paiyampalli which is dated to 1800 BC and 2800 BC.¹⁰

K.Rajan explored also yielded Neolithic evidences in the sites like Modur, Vedarhattakkal and Kolahattur in association with black and red ware. These sites failed to yield any blades as suggested by B.Narasimhaiah in his third Neolithic phase. The surface collection suggested that it may belong to the transitional period between the Neolithic to megalithic. However, this cairns only a tentative suggestion pending systematic excavation in these sites.¹¹ In the present exploration one more site was brought to notice at Vattalimalai in Dharmapuri Taluk. It lies 15km from Dharmapuri. Here discovered the Neolithic Celts.

Megalithic culture

Besides sporadic activities some systematic explorations have also been carried out

through the years since the first discovery made in this district by Phillips Maurice in 1873. About 170 burial sites have been brought to light so far including about 150 sites discovered by K.Rajan in the explored. They were found distributed somewhat evenly in Dharmapuri and Krishnagiri districts.¹²

Special Distributional Pattern of Megaliths

Unlike other part of Tamil Nadu the K.Rajan study area has shown the evidences of inflow of three different megalithic traits but confined interestingly to three reported geographical zones. The first trait of the megalithic culture containing the cairn circle variety seems to have entered into this region along the river Kaveri from the Mandya district of Karnataka.

The second one containing the dolmen and dolmenoid cist variety entered via Kuppam and other passes from the Kolar district of Karnataka and the Chittoor district of Andhra Pradesh. The third trait mainly consisting of sarcophagus seems to have come from the North Arcot and South Arcot districts along the Pennaiyar (also Ponnaiyar) river. The above said three traits, it seems, got mingled with indigenous urn burials.

The concentration of cairn circles with portholed cists could be observed in the Balaghat region comprising the Hosur, Denkanikottai and Krishnagiri taluks. This is an extension of Mysore tableland and resembles Mysore in general features. As the region had close link with the Mysore plateau, naturally the cultural traits also had the same impact. The distribution of cairn circles with cist burial was concentrated north of Melagiri, Rayakottai and west of Ankusagiri. The location of burials was identified in river valleys

like the Sanatkumaranadi (Chinnaru), Kaveri and Pennaiyar and in the basins of Natarampalayam, Anchetti and Urigam.

The second geographical zone east of Ankusagiri and the Markandanadi River and north of Kaveripattinam and Mattur facing against the Kuppam and Tiruppattur passes had much concentration of dolmen sites and a few dolmenoid sites. This is the area just above the plains and almost covers the entire Krishnagiri taluk. Few cairn circles were also observed in this region mostly confined to the southern part of this zone.

The third geographical zone comprising Palacode, Pennagaram, Dharmapuri and Harur had the cairn circles with urn burial. However, the urn burials are more in number towards east of this zone (i.e. in the Harur taluk) and decrease towards the westerly direction. The cairn circles with portholed cist were considerable in number in the Pennagaram and Palacode taluks. While moving towards east the porthole cist burials decrease and cairn circles entombing urn burial increase. Knowledge of the major burial types and their sub-types and of their geographical position is necessary to understand the megalithic culture in the right perspective. The various types of megaliths and their architectural features will help to know the mutual geographical interactions with neighboring regions.¹³

Location of the megaliths

The megalithic people observed certain norms while paying homage to their departed soul. The availability of the raw material in the nearby area or in some approachable distance played a major role in selecting the graveyard. Usually in this region, the burial monuments like cairn circles

are found on the slopes of the foothills and hillocks overlooking rivers. Cairn circles with porthole cist were found mostly in the present densely forested areas and the cairn circles with urn burial were found in and around small hillocks. The dolmens and dolmenoid cists were located on the top of the high, rocky grounds or hills overlooking a tank or in the vicinity of perennial ponds. It seems that an elevated area was always preferred for the cemeteries. And the major part of this district is so undulated that the megalithic people never found it difficult to select a land to meet their purpose.¹⁴

Raw Material

They utilized the raw material locally available and easily reportable. The present location of the graves clearly demonstrates that the raw materials were available within the distance of one or two kilometers. They used boulders for the circles and slabs for the orthostats chambers. The cists were made of both undressed and dressed slabs and capstones were generally undressed ones. Majority of the dolmens and the associated slab circles were built of dressed stones only. The dolmenoid cist used big flat capstone rested on boulders or walls made of rubble.¹⁵

Distributional Pattern

The observation made in a few selective sites comprising more than 200 burials of different type's yielded some clues on their distribution pattern within a burial complex. When a site contained more than one type of burial, each type occupied a separate portion within the complex (e.g. Mungilpudur, Pachchihanapalli).

Topographically speaking, it seems that the earliest megaliths either occupied the most elevated field or were close to the foothills. The

distance between two adjacent burials was normally two of five meters. An interesting observation made at Mallachandram was that there were small dolmens encircled with slabs.

The cairn circles entombing cist burial generally were raised 2-3 m above the ground level whereas the cairn circles entombing urn burial were raised 30-50 cm above the ground level. The pattern of distribution that seemed to emerge from the survey was that for each locality of a 5 km radius there was a somewhat connected cluster of sites.¹⁶

Types of Burial

The burials of this area can be broadly divided into three groups namely cairn circle, dolmen and dolmenoid cists. All the types always oriented faced east-west with a few exceptions.¹⁷

Cairn Circle

A major type of burial encountered here had five sub-types:

1. Cairn circle entombing cist burial.
2. Cairn circle entombing urn burial
3. Cairn circle with double circle entombing cist burial.
4. Cairn circle with menhir.
5. Cairn circles entombing sarcophagus.

The cairn circles were constructed using round boulders with heap of cairns at the centre. As noted above their height above the ground depended upon the nature of the burial and to some extent the terrain. For instance, if the land was loose in texture then the cairn were stunted in appearance and in the case of hard texture they were more pronounced. The diameter of the circle varied according to the contents. Cairn circles

entombing urns were 3-8 m in diameter whereas those with cist burials were 10-25 m in diameter.

Cist Burial

Here, the cist was a box like structure constructed of four orthostats kept in clockwise or anticlockwise direction on a floor and was enclosed by a capstone. This square cist had on its east round-or trapeze-shaped portholes. Due to the hidden nature of the cist, it is premature to say anything of its further classification. However, by a close observation of the few disturbed cists it may be said that the cist were not generally divided further to form a trumpeted variety. In a few cases, passages were observed in front of the cist.

Urn Burial

The urn burials were placed in a pit and covered with a capstone. Then the whole structure was covered by cairn packing encircled with boulders. Much concentration was noticed in the Harur taluk. The shape of the urns was uniform having a wide mouth, bulbous or globular body and conical base. The rims were rolled and heavy. They were made of ill-fired coarse red ware. It seems the stem was fluted with the body of the urn at its bottom. The urn was placed either vertically or in a slanting position inside a shallow or trough-shaped pit. Skeletal remains were found inside the urn and a number of small pots were kept around this urn at the bottom.

Double Circle

The sites like Ittikal Agaram and Kuruvinyanapalli yielded double-circle burials. The inner circle is made up of boulders whereas the outer one is made up of slab circles planted vertically around the inner circle at regular intervals with 10-20 cm projection above the ground level.

Interestingly, the double circles occurred only in cist burials. Cairn circles entombing urn burial did not have them.

Menhir

Cairn circle with a tapering, monolithic side-slab to a height of 3.25 m was noticed in only one case at Thirumalavadi.

Sarcophagus

A disturbed sarcophagus is presently housed in the State Archaeology Museum, Dharmapuri. This trough-shaped sarcophagus, made of ill-fired coarse red ware is attached with two rows of legs at the bottom. It's find spot and whether it was buried in a cist or pit has not been recorded by the discoverer.

Dolmen

Another major type of burial, concentrated mainly in the Krishnagiri taluk, had the following sub-types.¹⁸

- a. Simple dolmen
- b. Dolmen encircled by single or multiple slab circles
- c. Dolmen with passage.

Simple Dolmen

This is made of four orthostats placed in clockwise or anti-clockwise direction to form a box-like structure with a round porthole on the east and invariably rested on the ground. This was covered by a capstone.

Dolmen with Passage

In addition to the above architectural feature a passage is noticed in front of the porthole, i.e. on the eastern side. These passages were either made up of two vertical slabs placed on either

side of the porthole or small triangular slabs placed in four to five courses to form a wall-like structure on either side of the porthole. This was closed by another vertical slab on its eastern end. Generally the passage lies between the dolmen and the circle.

Dolmen with Slab circle

The whole structure is encircled by a rectangular slab circle like a wall or stone railing either continuously or at regular intervals or in four cardinal points. Sometimes there was more than one circle. In this case, the outer circle is smaller in height than the next inner circle. The whole structure looks like a fortification wall. To avoid any inward or outward collapse of the vertical slabs or orthostats rectangular brick-shaped stone blocks were placed in a number of courses in the gap between the slab circles and dolmen covering half the size of the dolmen.

Another variant of the above had single or double slab circle. The slabs of the inner circle rose 150 cm above the height of the dolmen. In each slab circle, slabs with rectangular or flat top and slabs with semi-circular top slab always occupy the cardinal points. The slab standing against the eastern orthostatic of the dolmen also had round portholes identical to the porthole of the dolmen. Generally this elbow rate dolmen was surrounded by a number of small dolmens placed at regular intervals. This particular kind of dolmen may belong to some important person of the society. This type of burial is found at Mallachandram and Maharajakadai.

Dolmenoid cist

The term dolmenoid cist (dolmens like cist or cist like dolmen) is confusing and sometimes misleading. The explorers are reported the half

buried cist or partially covered dolmen as dolmenoid cist. In both the cases, cist or dolmen is partially exposed. Sometimes this misrepresents a particular society who performed it.

The observations made on some new sites in the present exploration and on earlier reported sites indicate that the existing cist or dolmens were exposed partially due to erosion or vandalism.¹⁹

The Dolmenoid Cist Reported here had the following features.

1. Shorter in height.
2. Capstone placed either on trouble or boulders instead of orthostats. Even if slabs are used, it consists of more than one small irregular slab on each side.
3. Three sides are closed and the remaining facing side is kept wide open.
4. Devoid of any porthole.
5. Erected above the ground level.

The fine example of these types is noticed at Bhashtarapalli and Othikuppam in Dharmapuri and Krishnagiri districts as stated elsewhere.

Porthole

Except in two cases the dolmen as well as the cist had the porthole invariably on the eastern orthostat. Earlier once at Thogarapalli and also in the present exploration at Pattakappatty, both in Krishnagiri taluk, a porthole was found on the western side. Three types namely trapeze, round and 'U' – shaped portholes were observed.

The trapeze-shaped porthole was noticed only in the northwestern part of the Dharmapuri district particularly in the Kaveri basin.

The round porthole was invariably noticed in the dolmen and sometimes in the cist burial also. The frequency of occurrence of the round porthole in the cist and its geographical boundary is yet to be assessed due to its hidden nature.

The 'U' shaped porthole was always observed on the top edge of the eastern orthostat. This is seen in addition to the usual round/trapeze-shaped porthole of the cist scooped out at the centre. This type is reported at Pachchihanapalli, Malththampatti, Pattakapatty, Udedurgam, Bodampatti, etc.

Interestingly at Mallachandram two round portholes are noticed in a dolmen. The first one observed on the front slab of the dolmen and another on one of the slabs of the circle placed in front of the above said porthole.²⁰

Capstone with Cup Marks

Capstone with cup marks on its upper surface is reported at Vedarthattakkal, Anachandram and Karubayanahalli. the cup marks are found at regular interval all over the upper surface of the capstone. The cup marks are shallow in nature having coconut shell deep.²¹

Local Name

The Megaliths are locally called as Pandyyarvidu, panduvurarvidu, panduvurarkuddai, panduvararmokkai, panduvur arkaradu, pandiyankuli, etc. At Palaguri the megalithic graveyard is called as chettakuttai meaning 'Dead Mound'.²²

Rock Paintings

The rock paintings in this area fall into two categories, one found on the ceiling of the rock-shelters and another on the dolmen. The first

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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category is found at Thalapalli, Oppathavadi, Oramanakunta, Myiladumparai, Mallapadi, etc., in Krishnagiri Taluk and at Mudippinayanapalli in Hosur taluk. The second one is found at Mallachandram, Maharajakadai, Malththampatti, Kuruvinyanapalli, Oramanakunta, etc.

The paintings were applied invariably by using both white and red pigments. At Mayiladumparai and Oramanagunta the red pigment is superimpose by white pigment thereby indicating an earlier date to the red pigment. It seems that the red pigment is of the Neolithic period. The non availability of red pigment in the megalithic burial and its superimposition by white pigment suggests its earlier date. These were executed periodically in different locations of the same shelter. The non-occurrence of any habitation material in the rock shelter suggested that these were executed on some special occasions. There is some narrow or close difference between the motifs applied on the dolmens and the rock shelters. The paintings on the dolmens had numerous human figurines but less animal figurine and fighting scenes. There are two types of line drawings. One is just a figure or symbol made of single line drawing and in some other cases they were made of triangular figures with fill-up type.

While applying painting on the interior surface of the dolmen they always gave the first preference to the western orthostats against the porthole. If that orthostats had been exhausted then they preferred northern, southern and finally eastern orthostats. Generally, the paintings were seen only on the western orthostats.

Interestingly, the painting at Kuruvinyanapalli had a symbol having 12 square boxes formed out of 5 vertical and four horizontal strokes. Out of five vertical strokes the inner three

strokes end with arrow marks. Four human figurines were also depicted two each on either side of the above said symbol. In addition to two human figures one animal is also depicted. The central box symbol with arrow marks is similar to the symbols depicted on the fertility stone locally called sanniyasikal of later times. The animal depicted on one side of the symbol may be a symbolic representation of the animal allowed to cross this symbol to increase the fertility. Some other symbols like start human genital, flower motif, circle with adopt, etc., were also found.

At Maharajakadai almost all the paintings found in the dolmens fell a prey to vandalism. Most of them were overwritten or drawn by the local people by using the same white painting prepared with the locally available raw material. However, the rock shelter paints were left untouched.

The rock-shelters with the paintings are found in the vicinity of the megalithic graves. And those on the interior surface of the dolmens clearly suggest that these belonged to the megalithic period. Usage of weapons like arrow, lance, sword, etc, would corroborate this suggestion. Interestingly, the rock paintings so far discovered and only confined to the region where the dolmens are available. The close resemblance in tone and tenor between the paintings of dolmen and those of the rock shelter would support their identical nature.

Generally it is believed that the rock paintings belong to the prehistoric period. But the present explorations have not yielded any rock paintings in the vicinity of Paleolithic site. Unlike other regions, the earliest rock paintings in red pigment were perhaps of Neolithic period only. As noted above out of ten sites only two sites

yielded earlier paintings and all the others belong to the megalithic period.²³

Chronology

In the absence of C14 dates for the cultural materials found in the habitatic deposits and burials of this region, it is possible to arrive at a satisfactory chronologic basis for this culture only on a comparative study with other dated sites.

From the available evidence it seems that the megalithic culture falls in the time bracket anywhere between 1000BC-AD100. As it moves towards south from North Karnataka the date of this culture becomes later and later.

As noted earlier, the transected cist might have developed somewhere between Brahmagiri and Kollegal before entering into Coimbatore region via Dimbam pass and Moyar valley. The transected variety was noticed at Parasagowdanapalayam, Bailu Gundi malla, Kallidoddi, Martalli, etc., in Kollegal taluk. These transected cists can be dated on 5-4th centuries BC and they are dated to the 3rd century BC in the Noyyal river valley in Coimbatore which is to such of Dharmapuri. So most likely they entered into the Dharmapuri region around 400 BC.²⁴

From the foregoing evidence one can safely place the beginning of Dharmapuri megaliths to 4th century BC. The occurrence of silver punch marked coin and a Roman coin at Navalai, graphic reference to megaliths in early Tamil (Sangam) literature, emergence of hero stones in place of megaliths suggests the terminal date of megaliths to the c. 1st century AD.²⁵

It may be understood from the foregoing discussion that the intensive field surveys, surface collections and topographical examination carried out so far are still inadequate to arrive at a concrete

conclusion. A systematic excavation of a habitation-cum-burial site assisted by scientific dating of different types of burials is a desideratum of further progress in the study.

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ROMANTICIZATION OF ILLNESS: AN ANALYSIS OF THE SHIFTING PARADIGMS OF REPRESENTATIONS IN 21st CENTURY YOUNG ADULT FICTION

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Abstract:

The genre of medical fiction or fiction which is concerned with the central themes of medicine, mental health or illness has always occupied a solid niche of its own as far as the world of literature is concerned. In such manifest works of literature, illness often performs as an entity or sentient being and is customarily treated as a full-fledged character. Medical fiction has often been used to spread awareness regarding a particular illness or medical condition. Of late, there seem to have evolved a prevalent trend whereby illness is romanticised or presented as fashionable in 21st century young-adult fiction. This research paper attempts to identify and isolate the characteristic features of the said genre with respect to John Green's *The Fault in Our Stars* and Jay Asher's *Thirteen Reasons Why*. The paper will also look into the reasons behind the origin of the genre in question including, but not limited to, the impact of internet and mainstream media, popular culture, and commercialization of illness.

Key words: medical fiction, mental health, sick-lit, young-adult fiction.

Introduction:

The genre of medical fiction, or fiction which is concerned with the central themes of medicine, health or illness, is highly eclectic in the sense that works classified under this heading

are incredibly diverse including Thomas Mann's *The Magic Mountain*, in which the tuberculosis of the protagonist acts as an objective correlative of his spiritual malaise, and Albert Camus's *The Plague*, which shows how the eponymous disease affects an entire city and its people, among many others. Medical fiction has often been used to spread awareness regarding a particular illness. A seminal example would be Ken Kesey's *One Flew Over the Cuckoo's Nest* which poignantly portrayed the pains of mental illness and the toll it takes on patients and their loved ones. Of late, there seem to have emerged a trend whereby illness is romanticised or presented as fashionable in 21st century young-adult fiction. The intersection of medical fiction and young-adult fiction has given rise to a new sub-genre which could be termed as 'exotic medical fiction.'

This research paper attempts to identify and isolate the characteristic features of the said genre with respect to John Greene's *The Fault in Our Stars*, a love story of teenage cancer patients, and Jay Asher's *Thirteen Reasons Why*, the story of a high school girl who commits suicide after making audio tapes detailing her reasons as to why she did the same. The two novels are chosen for detailed analysis because they are each representative of a physical illness (cancer) and mental illness (depression and social anxiety) respectively, and also because of their mass

popularity and international bestseller status. Other major works which can be classified as exotic medical fiction include: *A Walk to Remember*, *Looking for Alaska*, *The Perks of Being a Wallflower*, *My Sister's Keeper*, *The Curious Incident of the Dog in the Night-Time*, and *The Notebook*.

An Epitome of the 'Sick-Lit' Genre

The American author and YouTube content creator, John Michael Green, has won the 2006 Printz Award for his debut novel, *Looking for Alaska*, and has twice been finalist for the LA book prize. *The Fault in Our Stars* is one of the most widely read novels by Green. This American coming-of-age romance novel portrays the story of Hazel Grace Lancaster, a sixteen-year-old cancer victim who involuntarily attends a support group, where she bumps into and subsequently falls in love with Augustus Waters, a 17-year-old boy who suffered from cancer and subsequently had a leg amputation. The major conflict in *The Fault in Our Stars* is that both the protagonist Hazel Grace Lancaster and the male love interest Augustus Waters, are suffering badly from cancer and are both on the verge of death. Hazel Grace is diagnosed with Stage four Thyroid cancer with metastasis forming in her lungs, but has managed to live with her disease owing to doses of an experimental drug called Phalanx for which does not exist outside of the book. As with his girlfriend, Gus also suffers from cancer, specifically osteosarcoma.

The text epitomises the 'sick-lit' genre which includes works like Nicholas Sparks' *A Walk to Remember*. It uses cancer as a vehicle to promote a teenage love story. Hazel and Gus meet at a cancer support group. Even Issac, the friend they are always shown hanging out with, suffers

from retinoblastoma which eventually makes him completely blind. After the required exposition, cancer recedes from the narrative and only pokes its head in between to induce pathos in the reader. Removing cancer from the narrative leaves us with the stereotypical love story of white, privileged upper middle class heterosexual teenagers. The text's portrayal of the way cancer actually looks and feels to the young lovers is far from realistic. Chemotherapy drugs may cause hair loss and depending on the dosage, can cause anything from a mere thinning to complete baldness. In some cases, the effect is not limited to the scalp and other body hairs like eyelash, eyebrow, armpit, pubic hair etc. are also affected. In addition, patients also tend to lose weight as well as their healthy physique. On the contrary, the novel's heroine maintains a fantastic figure and luscious hair. Throughout her treatment, Hazel is not presented as a pale undernourished sickly looking figure but as an attractive young girl with thick cropped hair. Her daily prescription drug cocktail would almost definitely have included steroids, which would have turned her body scrawny and emaciated. As if to compensate for the immaculate and unrealistic portrayal of her body, the author casually brings up the cannula attached to Hazel's nose which is connected to a breathing apparatus she constantly carries around, in the narrative.

The text is replete with instances of inconsistency with regard to the representation of cancer and its management. When Hazel expresses interest to go to Amsterdam with Gus, she is met with minimal resistance by her parents and doctors. They do not even send a nurse to accompany them despite the fact that both teenagers are suffering from life threatening illness and that foreign doctors are not acquainted with their medical history. Another notable instance is

when Hazel and Gus lose their virginity in their hotel room. Hazel excitedly engages in sex in spite of having a crippling lung condition which didn't even allow her to climb stairs without experiencing shortness of breath. There was no mention of cancer reducing sex drive even though real world examples suggest the contrary. It can be inferred that Hazel and Gus's insecurity about the impact of the illness and treatment on their bodies – her fat chipmunked cheeks, his amputation, and the threat these manifestations of cancer posed to their sexual attractiveness – can be considered as a romanticised one; there is little evidence of diminished attractiveness. Hazel initiated their sexual encounter without any restraints or inhibitions. The confidence with which she quickly undressed herself and displayed her scar ridden post-cancer body to Gus shows a surprising degree of self-confidence and a healthy, positive body image.

The novel failed to subvert popular impossible standards of beauty even while purportedly portraying characters with major illness. This is further evidenced in the 2014 film adaptation, directed by Josh Boone and starring Shailene Woodley and Ansel Elgort, where their nearly flawless physiques are lit to perfection. The kind of fetishization of cancer might even be considered offensive by some people.

The Adoration of the Act of Suicide and the Mental State of Depression

The young adult novel written by Jay Asher in 2007, *Thirteen Reasons Why*, narrates the story of high school girl Hannah Baker who commits suicide after making audio tapes detailing the thirteen reasons as to why she did the same. The story is told from the point of view of her friend Clay Jensen who goes through the tapes

after her death. The novel enjoyed immense popularity and Netflix adapted it to mini-screen as a forty nine episode series from March 31, 2017 – June 5, 2020. Hannah's reasons for taking her life as narrated by her in the tapes include betrayal, bullying, sexual assault, slut-shaming and the like. However, it was her depression and declining mental health that actually pulled the trigger and made her swallow pills. This distinction is clearly manifested if we compare her to another character- Jessica Davis. Like Hannah, Jessica too was raped and was a victim of the ruthless grapevine but the thought of suicide never crosses her mind. In many ways, her character acts as a foil to Hannah.

Hannah displays many classic signs of clinical depression throughout the novel. Regrettably, the text could not make the most out of the opportunity to draw awareness to this debilitating condition and to reduce the stigma surrounding it. It chose drama and sensationalization over veracity and accuracy. Most depressed individuals experience a profound depletion in executive functioning and have poor impulse control. Experts are of the opinion that it'd be highly unlikely for a suicidal person to have the stamina, insight, and presence of mind to create such an elaborate scheme like Hannah did. Hannah not only painstakingly recorded seven tapes and made maps of the suburban locality, but also sent them as a package to her victimisers and made arrangements for copies to be made public if the tapes are sabotaged.

A far more grievous cause of concern is how the text glamourizes her suicide. This is more so evident in the television adaptation where it's depicted as a shockingly graphic three minute long scene. The decorated lockers, pep rallies, students taking selfies by Hannah's locker, mysterious

packages, audio-taped travel hunts, and flashback scenes that keep Hannah “alive” in the series. There is the danger of the audience becoming captivated by the spectacle of suicide rather than the actual suicide itself. Glamourisation of suicide in the text has the potential to contribute to suicide contagion or copycat suicides. Sociologist David Phillips coined the term ‘the Werther Effect’ to denote the tendency of teenagers to emulate popular suicides. The reference is to Goethe’s *The Sorrows of Young Werther* in which the eponymous protagonist commits suicide of maudlin proportions to escape the pain of romantic rejection.

The novel’s depiction of depression and mental disease is a far cry from the actual clinical condition. Current consensus in the medical community is that clinical depression can manifest due to a combination of societal as well as biological factors such as nerve imbalances in the brain- most commonly a reduction of ‘happy chemicals’ such as Serotonin which might even be genetic. The text fails to address the multiple dimensions and layers to the disease and instead only implicates her social exclusion and ostracization as the cause for her suicide. Societal factors alone are rarely involved in the causation of depression, especially depression severe enough to lead to the drastic step of suicide.

The motivation behind the suicide also raises questions. The plot seems to be a teenage revenge fantasy in the guise of medical fiction. The style of a dead woman coming back to haunt her victimisers bears resemblance to the legendary tales of the *Yakshi* and the stories of C. Ayyappan. It plays into the dangerous stereotype that the subaltern woman can only gain agency and make her voice heard from beyond the grave. Hannah

retorting to these characters who triggered her demise in a very spiteful way plays into a teen fantasy and stimulates a misreading that suicidal behaviour is selfish. In real life, suicide is motivated by neither vindictive nor selfish reasons, but rather feelings of utter hopelessness and desperation brought about by the cognitive distortion of depression. The actual act is seldom a ‘rational’ choice made by the victim’s free will.

The text doesn’t properly address adolescent mental health or talk about viable alternatives to suicide. It’s depiction of the role of the counsellor is misinformed at best, and mocking at worst. The school counsellor Mr Porter is portrayed as insensitive after Hannah reaches out to him following her rape. His incompetent advice leads a disappointed Hannah to implicate him as the final reason in her tapes and to ultimately take her life. Hannah’s locker is allowed to become a long-term mini-shrine inadvertently creates an emotionally charged reminder of the suicide, which experts warn could be internalized by particularly vulnerable youth as a means to gain recognition. Also, the school leadership as villains primarily concerned about the legal implications of the suicide, as opposed to recognizing that teachers and school administrators are not only a potential resource for support, but also very much part of the bereaved community.

From the analysis, it is quite clear that the trend of ‘exotic medical fiction’ marks significant changes in the realm of young-adult fiction. This new genre features white, middle class/ upper middle class heterosexual teenagers as the main characters. Such works might contain a love story which might or might not be the central focus of the narrative. The setting is often suburban America and high schools and colleges

are featured strongly. The most important demarcating feature seems to be the usage of illness, both physical and mental, as plot devices. Further, illness is more often than not highly romanticised. The enduring commercial popularity of such works and the ease with which they cross over to other literary mediums such as film, television etc. seem to be another distinguishing feature of the genre.

Conclusion:

The immense popularity of the print as well as the visual adaptations of both the texts discussed, *The Fault in Our Stars* and *Thirteen Reasons Why* is owed to a curious interplay of factors such as globalisation, the rise of internet and mass media, consumerism etc. Research published in JAMA Internal Medicine showed a spike in suicide-related Google queries in the 19 days after the release of the television adaptation of *13 Reasons Why*, including a 26 percent rise in searches for “how to commit suicide”. Hence, the variant decoding of the messages encoded in the text, possibly will and have already lead to drastic consequences in the society. *The Fault in Our Stars* has even influenced fashion, with teenage girls cropping their hair short like Hazel and wearing a cannula as a fashion accessory. Consumer culture feeds the objectification of diseases in the form of exotic medical fiction. However, said genre can also be harnessed in a positive way to spread awareness about disease and might serve as a voice for the affected community.

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ASPECTS OF FOREIGN DIRECT INVESTMENT AND DEVELOPMENT THAT ARE BOTH POSITIVE AND NEGATIVE

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Abstract

Most governments of developing countries emphasize the importance of attracting foreign direct investment (FDI) as a precondition for a stable economic environment. High-income countries' strategists tend to be more circumspect. Although loudly advocating for free movement of money, western policymakers do a lot to limit international investors' access to their own markets. Furthermore, it's possible that they have a valid reason for doing so. The aim of this paper is to present a theoretical framework for calculating the economic and welfare effects of incoming foreign direct investment. The aim of this paper is to present and critically review various theoretical approaches to foreign direct investment (FDI) and its economic consequences. The paper's conclusion is that FDI may have both positive and negative consequences. They are affected by the form of FDI (greenfield FDI generates more positive externalities than M & A), the sector, the size, the length, the location of the market, the density of local firms in the sector, and a variety of other secondary effects. Rather than advocating specifically specified pro-FDI policies, attractive terms to investors should be

viewed as part of a country's overall industrial policy and made open to all investors, international and domestic, on an equal footing. This paper may contribute to developing a more practical approach when attracting foreign direct investment to domestic markets by providing a theoretical framework for better understanding the impacts of FDI.

Keywords: Foreign direct investment, international economics, economic effects of FDI on a host country.

The definition of foreign direct investment (FDI) and the mechanism for attracting FDI Investment refers to money spent on purchasing assets such as land, buildings, machinery, and other equipment. MNC investment is referred to as foreign investment. Foreign direct investment (FDI) is an investment made by a foreign country.

The home country of a multinational company (MNC) in a foreign country other than the one in which it is based is referred to as the host country. FDI entails the MNC owning and controlling the foreign operations in which it has invested. FDI also varies from portfolio investment in foreign stocks and bonds, which is done without direct supervision. Portfolio

investors may sell their stocks and bonds if they are unhappy with the performance of the company that issued them; foreign direct investors, on the other hand, are more inclined to exert management control in order to enhance the performance of the overseas business. FDI has expanded at a fast pace over the past fifty years, and it is therefore a key element of financial globalization.

FDI inflows totaled \$59 billion in 1980, accounting for 2.6 percent of Gross Fixed Capital Formation (GFCF). Annual FDI inflows averaged US \$242 billion (4.4 percent of GFCF) in the first half of the 1990s, peaking at \$1.4 trillion (21 percent of GFCF) in 2000 before falling to \$665 billion in 2002. (12 percent of GFCF). Only 71 percent of the overall FDI flow went to developed economies, with the remaining 29 percent being invested in developing nations. In 2002, the total stock of FDI was \$7.1 trillion, up from \$699 billion in 1980.

Cross-border mergers and acquisitions increased from \$116 billion in 1988 to \$11.1 trillion in 2000, before falling to \$373 billion in 2002. Foreign affiliate sales rose from \$2.7 trillion in 1982 to \$17.8 trillion in 2002, accounting for 226 percent of global exports, up from 133 percent in 1982.

When it comes to developing nations, foreign direct investment (FDI) has risen as a percentage of GDP from 0.42 percent in 1970 to 1.6 percent in 1994, while foreign assistance has remained stagnant and private-sector loan financing has decreased (portfolio flows have increased from 0 to 1.5 percent) (Armijo cited in Porter 2005).

Since its inception in the nineteenth century, foreign direct investment (FDI) has grown in complexity, evolving from the kind of simple foreign offices primarily engaged in trade to complex, highly integrated global operations, where different components of a single product are manufactured in the many countries in which the MNC's foreign operations are located, or including joint ventures where two or more firms share in the ownership.

According to Porter in 2005, foreign direct investment (FDI) has also been a source of controversy, and FDI differs from other kinds of cross-border financial flows in a number of ways. Due to the fact that foreign direct investment (FDI) often involves investments in equipment, training, customer connections, and other assets that can not be sold in the markets in the same manner that other kinds of investments can be traded on the stock exchange, FDI is more difficult to withdraw and necessitates a long-term strategy, as opposed to other types of investments. In his book *Foreign Direct Investment*, Porter described the issues surrounding FDI in 2005.

In the context of "Globalization and Finance," foreign direct investment (FDI) has mostly centered around concerns about the impact on national economies and cultures of having major sectors controlled by foreigners. The negative consequences of foreign influence have been identified by critics as including a broad range of issues. These include economic consequences such as slower growth and the loss of employment, research and development, and entrepreneurial possibilities when foreign companies replace domestically held ones; cultural consequences such as the substitution

of foreign goods and logos for traditional national ones; and political consequences such as lobbying or other forms of influence by the owners and workers of foreign firms on behalf of their host governments. Proponents of foreign direct investment, on the other hand, believe that they have beneficial impacts on employment, technology transfer, skills development, and consumer choice. Despite the fact that they have their own unique histories that precede the anti-globalizations movement by many years, these disputes over foreign direct investment are very much a component of the more general conflicts against globalizations.

Foreign Direct Investment and Its Impact on Economic Development

In accordance with the findings of Heshmati (2007), there is no clear agreement on the existence of a positive connection between foreign direct investment and economic development. Nevertheless, there has been a rising consensus in recent years that foreign direct investment is favorably connected to economic growth. Recent advances in growth theory, which emphasize the significance of increases in ability, technology, efficiency, and productivity in driving economic growth, provide credence to this point of view theoretically. In this respect, foreign direct investment (FDI) contributes to development by acting as a conduit for the transfer of sophisticated technology and management techniques by foreign firms from industrialized to emerging countries. This information diffusion or spillover leads to increases in productivity and efficiency in local businesses in a variety of ways, all of which contribute to

the acceleration of technological development in the receiving country.

As a result, foreign direct investment (FDI) improves access to technology for the local economy while also generating indirect productivity benefits via spillovers. MNCs may also heighten the level of competition in host-country markets, which will push inefficient companies to raise their investments in capacity, physical or human capital, as well as in the promotion of international commerce. Labor and management training may also be provided by MNCs, with the goal of increasing their productivity, as well as training for local suppliers of intermediate goods, in order for them to achieve higher levels of production and managerial standards.

There is strong empirical evidence that foreign direct investment (FDI) efficiency spillovers occur. In industrialized nations, the data suggests that the presence of foreign companies has a beneficial impact on the productivity of local firms (Gleberman et al. cited in Heshmati 2007). In addition, the outcomes for emerging nations are usually favorable, although with some inconsistencies. Blamestorm, for example, finds evidence of positive FDI spillovers in Mexico, Uruguay, and Indonesia, among other countries (Blomstrom, Kokko, Tansini and Zejan cited in Heshmati 2007).

According to Aitken (2007), foreign manufacturing investments in Mexico serve as export catalysts for local companies, which results in increased exports. Heshmati (2007), on the other hand, finds only little or no support for Venezuela in the work of Aitken and Harrison. The research by Harrison, reported in

Heshmati (2007), indicates that foreign direct investment (FDI) may have an unfavorable impact on local companies in the short term by reducing their market share, but this does not rule out beneficial spillover effects in the long run.

There is evidence to suggest that economic development is a critical factor in attracting foreign direct investment (Cheng et al. cited in Heshmati 2007). Rapid economic expansion has resulted in the development of massive domestic markets, a rise in per capita income, and the creation of a substantial middle class in metropolitan areas, among other things. This may be a significant factor in attracting foreign investment to the country. There are a growing number of studies analyzing the causal relationship between FDI and economic growth. In emerging nations, the connection between investment and economic development is complex. is extremely diverse and more robust in more open economies (Nair et al. cited in Heshmati 2007). According to Kumar and Pradhan, quoted in Heshmat (2007), foreign direct investment has a beneficial impact on growth.

Foreign direct investment brings money, technology, and expertise to the country.

The McKinney Global Institute (MGI) conducted a year-long study on the effect of foreign direct investment (FDI) on the developing economy. The study included five industries, including automobiles, consumer electronics, retail, retail banking, and information technology/business process outsourcing (IT/BPO), as well as four emerging nations, including Brazil, Mexico, China, and India, among others. The beneficial effect of foreign

direct investment (FDI) on developing nations is shown in a study paper titled “New Horizon-Multinational Company Investment in the Developing Economy.” The combination of three factors that foreign companies offer to the local market has a beneficial impact: capital, technology, and expertise.

Technology, as well as ability.

Most of the time, the three elements are tightly linked, like in automotive plant investments that include the necessary money, technology, as well as the necessary operational and management abilities. However, in addition to the benefits gained via importation, local knowledge has contributed to the development of various multinational corporations (Farrell et al. 2003).

Investment capital: According to MGI’s study findings, capital inflows from overseas investors are one of the most important factors influencing sector success. A second important element in achieving success is having access to private or foreign technologies as well as design skills. It is difficult for local businesses to obtain sophisticated technology that is constantly developing without the assistance of foreign investors. Foreign investors bring a diverse set of talents to the table, allowing them to increase the productivity and competitiveness of local industries while also increasing production. These abilities may be classified into four categories:

Operational functions and tasks (OFT) are those that are carried out in the course of business. When large foreign companies enter a market from a more competitive home market, they bring with them global operational

competencies, such as supply chain procedures and inventory management in food retail; plant operations and distribution management in the automotive industry; business operations in the BPO industry; and credit work-out skills in retail banking.

International Marketing and Product Tailoring: Foreign players also bring about advances in marketing, for example, in the food retail industry, pricing methods, merchandising, and so on. Capabilities in management and organization: foreign companies in the British market. There were a variety of approaches used, ranging from improving professionalism in the workplace and raising responsibility to more specialized management tools such as performance assessment or pay structures and other incentives.

Export market access is provided by foreign players owing to their extensive worldwide distribution networks, market positions, and brand recognition in the United States and other countries. spites involving multinational corporations (MNCs) and foreign direct investment

Although foreign direct investment (FDI) has a positive impact on the host country's economy, critics have seen a wide range of negative effects, including less robust growth and a loss of jobs, research and development, and entrepreneurial opportunities as foreign firms displace locally owned ones; cultural effects, as foreign products and logos displace traditional national ones; and political effects, as owners and employees of foreign firms become more influential in national politics. For their part, the critics of multinational corporations (MNCs) object to the many ways

in which the MNCs' vast organizational capacity enables them to wield power in ways that are inconsistent with the idealized image presented by market-oriented analyses (Hymers cited in Porter 2005). This power may be used to exert influence over markets, over people who work for multinational corporations, and over governments. It is beneficial to take a quick glance at each one individually (Porter 2005).

Porter (2005) went on to say that multinational corporations (MNCs) have long been chastised for their ability to influence markets and unjustly disadvantage rivals.

It is difficult to master many complicated manufacturing processes that create high-priced or low-cost goods. A big company may be able to dominate a market by seizing the early lead and never allowing prospective rivals the chance to acquire expertise and drive their prices down to a level at which the large firm might compete. Aside from that, many sophisticated goods exist as components of larger technological or marketing systems, and a company that controls such systems has the ability to exclude rivals from entering certain market segments. One notable example was the accusations against Microsoft that they were abusing their dominance of personal computer operating systems to create obstacles to the entry of rival software items into the market. A particular source of worry has been the potential of multinational corporations (MNCs) to dominate local markets in developing nations.

Porter (2005) charged multinational corporations with failing to effectively transfer technology to developing nations, failing to educate workers in host countries, and importing home-country technologies that were

ill-suited to host-country circumstances, thus displacing local innovations. The multinational corporation (MNC) has a tendency to concentrate on high-value-added, sophisticated operations at its headquarters in its home country and on low-skilled activities in the host nations. The practice has therefore been decried as serving to reinforce and reproduce existing global disparities between the affluent nations in which most multinational corporations (MNCs) are based and the poorer host countries in which their branches and subsidiaries are located.

Porter (2005) also attacked multinational corporations for their ability to exert influence on governments. Election campaign donations, bribery, and threats to transfer manufacturing to other jurisdictions are just a few of the ways multinational corporations (MNCs) may attempt to exert direct influence over governments and policies. Transfer pricing, in which multinational corporations (MNCs) alter their internal accounting in order to make it seem that the majority of their earnings are generated in low-tax countries, has long been a source of worry for governments. The multinational corporation (MNC) has also been active in attempting to create international laws that restrict governments while also protecting its investments, such as the North American Free Trade Agreement (NAFTA) and Trade Related Intellectual Property (TRIP) (TRIPS).

What is the relationship between foreign direct investment and environmental concerns?

Yang D. (2005) shows in his study article that natural catastrophes result in enormous loss of human life as well as significant economic losses. From 1970 to 2001,

an estimated 2.69 million people were murdered, 2.65 million were wounded, and a whopping US \$955 billion in economic losses were incurred across the globe, according to estimates. Individual catastrophes may also inflict widespread devastation and the loss of human life. For example, the 1970 storm in Bangladesh claimed the lives of an estimated 300,000 people.

Economic losses from natural disasters can amount to a significant portion of a country's economic output in some cases; for example, damage from the 1973 drought in Burkina Faso reached 104% of GDP, while damage from Mitch in Honduras in 1998 was 38% of GDP. Between 1970 and 2001, 39 percent of the world's population lived in nations that had suffered catastrophic losses of 3 percent or more of GDP in any given year between 1970 and 2001.

The rise in natural catastrophes has provided a new criterion for corporate decision makers to consider when deciding where to locate their investments, in addition to the traditional risks that they have had to consider in the past. According to Arabe (2011), who cites a remark from the president and CEO of Greater Phoenix (United States), natural disasters constitute a significant operational danger for corporate organizations, and they take natural disasters into account when choosing a location in a natural disaster-prone region.

Escaleras (2011) discovered that Foreign Direct Investment choices take into consideration both short- and long-term catastrophe risk, with the most substantial effect coming from incidents that have occurred within the last several years. As a result of these

computations, it seems that an extra catastrophe within a given time period will have an influence on the overall model's marginal impacts.

with a decrease in foreign direct investment ranging from less than 0.02 percent to about 0.06 percent. Even though these are minor marginal impacts, it is important to remember that the percentages alluded to are annual GDP values, and thus, although these reductions in FDI are tiny in size, they represent very significant nominal drops in private capital flows. As anticipated, the metrics of national market size, GDP per capita, and GDP growth all show a continuous positive and statistically significant increase.

Escaleras (2011) presents research evidence that some catastrophe types have a greater damaging impact on foreign direct investment (FDI) than others. Storms seem to be the most closely associated with foreign direct investment (FDI), since the coefficients for the lagged events are negative and statistically significant in each of the three instances.

Volcanoes are associated with negative significance in two of the three lags after windstorms. Finally, for slides, earthquakes, and floods, only the 25-year-lag scenario is shown to be statistically significant in the negative direction. This shows that windstorms are most obviously associated with foreign direct investment. Nevertheless, there is another possibility: windstorms just hit in larger numbers in regions with more people and infrastructure.

Escaleras (2011) came to the conclusion that each kind of natural catastrophe drains foreign direct investment (FDI) from a

certain nation, with windstorms and volcanoes providing the most compelling evidence.

It goes without saying that decision makers in the foreign direct investment sector are more concerned with monetary losses than they are with basic catastrophe numbers. Taken together, it seems fair to conclude that natural disasters have a quantifiable and statistically significant negative impact on foreign direct investment, a conclusion that holds true regardless of whether one considers the total number of disasters, the number of individual catastrophes, or the dollar losses resulting from disasters. Aside from that, there is strong evidence, at least in the case of models that use counts of catastrophes, that foreign direct decision makers give a disproportionate amount of attention to recent occurrences compared to incidents that occurred more than a decade ago.

Escaleras (2011) distinguished three types of foreign direct investment, which are as follows:

Equity owners who are establishing a new, start-up manufacturing plant outside of their country of residence. Moving a manufacturing facility from one nation of residence to another; or shifting activities to another country. The first three types of FDI (regarding new and start-up production facilities) include location decisions, whereas the last two (moving an existing facility to a new site) entail relocation decisions. According to location experts, WDG Consulting, LLC

There are ten critical variables to consider when selecting.

labour market, training and education resources, transportation, business expenses, business support services, risk, the

environment, utilities, and sites/buildings. Natural disasters are a significant risk factor. Pre-evaluated locations are preferred. The relocation choice procedure does not take natural disasters as a major factor. As a result, an FDI is defined as a newly established manufacturing facility with a lower environmental impact than older types.

Outcome

In short, FDI has been shown to be essential in nations' attempts to catch up and grow their economies. Additionally, this provides recipient nations with superior management, skills, and technology. Combined with cheap trained labor, FDI promotes efficient competition for international companies and is a potential growth factor for developing nations with a development vision (Heshmati 2007). The Daniel Yergin and Joseph Stanislaw book, *The Commanding Heights*, illustrates the past fifty years of global economic changes.

According to Yergin (2008), the global economy is heading towards capitalism, an open market economy, and financial liberalizations. Most communist nations have adopted capitalism and an open market economy.

Most nations have pursued financial liberalization. Due to the widespread adoption of free market economies, the economic landscape has altered dramatically. Emerging countries' industrialization has caused major changes to the world's economic activity. Human activity has significantly contributed to environmental pollution, weather change, and global warming. The consequences of an increase in global temperatures have caused an increase in sea levels, changes in precipitation patterns, and the

possible development of subtropical deserts. Warming was greatest in the Arctic, and glaciers, permafrost, and sea ice were all retreating. Also, increased heat waves, droughts, heavy rains, ocean acidification, and animal extinctions are expected as a result of global warming. It includes the threats to food security caused by lower agricultural yields and increased flooding (anon 2013a). Scientists believe that the significant rise in natural catastrophes may be directly linked to climate change.

A natural catastrophe is one of the key drivers of FDI flows and investors take it more seriously owing to its critical and irreversible character (anon 2013b). CEOs have shifted their investment and property-protecting FDI stock from potentially disaster-prone regions to safer ones.

Changing the placement of the funds will alter the global economic situation; the safer regions will have a spillover of FDI, while the crisis-prone areas will experience a shortfall of funds, and this will impact the national economy and impede the country's growth. FDI movements should be mapped in order to ensure that developing nations do not lose out to rapidly moving FDI. Without appropriate supervision of the flow of FDI, disaster-prone regions would suffer significant investment shortages and economic stagnation. Integrated control over FDI would also ensure that poor nations get more FDI to assist their economic growth and development, while rich countries may profit from optimizing the cost of manufacturing and improving the quality of living everywhere on the globe.

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ORIGIN AND STRUCTURE OF SRI SANKARANARAYANA SWAMY TEMPLE – SANKARANKOIL

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Abstract

The aim of this paper is to describe the origin and structure of Sankaranarayana swamy temple at Sankarankoil in Tirunelveli District of Tamil Nadu. Sankaranarayana Swamy temple is situated on the Western end of the town and is surrounded by four car streets. The temple is housed at an extent of 4.50 acres. It is a celebrated 'Sivasthala' for doing penance. It is here that Sri Paramasiva blessed Sri Umadevi with his revelation of 'Sri Sankaranarayana Roopa'. Muthuvirappakavirayar recited Gomathi Ammai Pillai Tamil on Gomathi Ambal of this temple.

There is a traditional belief found in the sthalapurana that sankha and padma were the serpent kings. Sanka was the disciple of Vasuki, an ornament of Sri Paramasiva while padma was the disciple of Adishesha, the bed of Mahavishnu. There arose a controversy between them as to who was superior either Hari or Hara. As they could not find a solution for this riddle in Nagalog they went to Boolog and they had a debate with Maharishi. Sanka believed that "Sri Paramasiva is the supreme" but the king padma did not agree to this argument. Both of them were directed to obtain the Judgement from Vyala Bhagavan who narrated them the history of Sankaranarayana. He also directed the serpent king to do penance at punnaivana kshetra. Accordingly they reached punnaivana and dug Nagasunai, the Sacred tank and also did penance. Lord Paramasiva revealed

his "Sankaranarayana Roopa", on a Full moon day in the Tamil month of Adi. This is celebrated as Adi Thapaasu every year.

According to the sthalapurana, King Ugrapandya Lord of Korkai, the Vanquisher of the tiger flag of the Cholas and the bowling of the Cheras. Used to go daily to Madurai to worship one day on reaching the village of Perunkottur two miles from Sankarankovil, the elephant on which the King was riding plunged into a pit and refused to move. Whilst the King was marveling at the Portent, the God Ayyanar appeared and tied him he need not go every day to Madurai. At that moment a Kaval Paraiyan came and told the King he had found a cobra beside an ant hill and on the King's request took him to the spot. There a lingam was found and a shrine was built. Such was the origin of the Sankaranainar temple. Another story describes that God Siva showed his consort Gomathi Amman and to the two serpents Sanka and Padma who were quarreling as to the relative importance of Siva and Vishnu, the unity of the two Gods. Lord Sankaralinga swamy was found in the snake hole he was named as vanmeega nathar. As the Lord was found in the Pungai forest he was known by the name Koozhaiyandi and Vaidyanathan. Goddess Gomathy is known by the name Avudaiammai. The image of Ugrapandya and Manikirivan on the right and left Pillar situates in front of the temple respectively. In course of time the king built the mandapa and outer walls of

the temple. The dimension of the Sankaranarayana Swamy temple as it stands today is a vast and impressive complex of structures enclosed by high and massive compound walls all around occupying an area of four and half acres. Thus it is one of the largest temple complex in South India. The dimension of the Sankaranarayana Swamy temple are large and well proportioned with a compound walls, standing modest gopuras of floors holding a lot is once Vanished fame and popularity. Dravidian style of architecture was followed in the construction, of this temple.

Key word:- Sankaranarayana swamy, Shrine, Temple, Mandapa, Gopura.

Introduction

Sankaranarayana Swamy temple is situated on the Western end of the town and is surrounded by four car streets. The temple is housed at an extent of 4.50 acres. It is a celebrated 'Sivasthala' for doing penance. It is here that Sri Paramasiva blessed Sri Umadevi with his revelation of 'Sri Sankaranarayana Roopa'. Muthuvirappakavirayar recited Gomathi Ammai Pillai Tamil on Gomathi Ambal of this temple¹.

Puranic History

There is a traditional belief found in the sthalapurana that sankar and padma were the serpent kings. Sanka was the disciple of Vasuki, an ornament of Sri Paramasiva while padma was the disciple of Adishesha, the bed of Mahavishnu. There arose a controversy between them as to who was superior either Hari or Hara. As they could not find a solution for this riddle in Nagalog they went to Boolog and they had a debate with Maharishi. Sanka believed that "Sri Paramasiva is the supreme" but the king padma did not agree

to this argument. Both of them were directed to obtain the Judgement from vyala bhagavan² who narrated them the history of Sankaranarayana. He also directed the serpent king to do penance at punnaivana kshetra. Accordingly they reached punnaivana and dug Nagasunai, the Sacred tank and also did penance. Lord paramasiva revealed his "Sankaranarayana Roopa", on a Full moon day in the Tamil month of Adi. This is celebrated as Adi Thapaasu³ every year.

According to the sthalapurana, King Ugrapandya Lord of Korkai, the Vanquisher of the tiger flag of the cholas and the bowling of the Cheras. Used to go daily to Madurai to worship one day on reaching the village of Perunkottur two miles from Sankarankovil, the elephant on which the King was riding plunged into a pit and refused to move. Whilst the King was marveling at the Portent, the God Ayyanar appeared and tied him he need not go every day to Madurai. At that moment a Kaval Paraiyan came and told the King he had found a cobra beside an ant hill and on the King's request took him to the spot. There a lingam was found and a shrine was built. Such was the origin of the Sankaranainar temple. Another story describes that God Siva showed his consort Gomathi Amman and to the two serpents Sanka and Padma who were quarreling as to the relative importance of Siva and Vishnu, the unity of the two Gods.

Other names of God and Goddesses

As Lord Sankaralingaswamy was found in the snake hole he was named as vanmeega nathar. As the Lord was found in the pungai forest he was known by the name Koozhaiyandi and Vaidyanathan.⁴ Goddess Gomathy is known by the name Avudaiammai.

The image of Ugrapandya and Manikirivan on the right and left Pillar situates in front of the temple respectively. In course of time the king built the mandapa and outer walls of the temple⁵. The dimension of the Sankaranarayana Swamy temple as it stands today is a vast and impressive complex of structures enclosed by high and massive compound walls all around occupying an area of four and half acres. Thus it is one of the largest temple complex in South India. The dimension of the Sankaranarayana Swamy temple are large and well proportioned with a compound walls, standing modest gopuras of floors holding a lot is once Vanished fame and popularity. Dravidian style of architecture was followed in the construction, of this temple.

Gopura

The significant feature of the temple of the pandiya period is the dominance of the monumental gateway or gopura at the entrance to temple which dwarfed the viman over the central Sanctuary. The temple conspicuous by its gopura for many miles around boasts of great antiquity⁶.

This temple contains four gopuras of which two are of very small size, one in the western gate and the other one in the North. On the eastern side there are two gopuras, one in front of the swamy Shrine and the other in front of the Amman shrine.

The main entrance of the temple itself is Gopura i.e. the swamy gopura. It is 125 feet in height and nine storeyed⁷. On the roof there are nine huge **kalasas** which representing the nine storeyed. This huge gopura is a landmark of this town visible to a radius of seven miles. The length of the gopura in North South direction is 56 feet,

east west 15 feet and kalasa at the top has 7 feet 4 inches in its height⁸.

The Gopura in front of Amman Shrine is smaller when compared to the swamy gopura. Here Goddess Gomathi is repeatedly shown in the form of either performing pooja in front of a Linga or doing penance. She is either seated or standing with folded hands in front of Dhakshinamoorthy. The **sikhara** is circular⁹ in shape.

Parts of the temple

The temple complex consists of three main shrines. One dedicated to Siva and the other to Gomathi Amman and the third one to Sankaranarayana all the three facing east. Each has an “Ardhamandapa”, and “Maha Mandapa” in front of them. The entire structures in each case are surrounded by pillared ‘Prakara’. On the northern side there is a Nataraja shrine facing south. The entire construction, including Siva, Amman, Sankaranarayana, Shunmugar and Nataraja shrine are connected by a Mahamandapa. There is an Utsava Mandapa¹⁰ in front of the Amman shrine. There is a huge gopura in front of the Siva shrine. In between the gopura and the Mugamandapa of the Siva shrine, there is a Nandi facing the Siva shrine. There is “**Dvijasthamba**” in front of Nandi. Behind Nandi situates the “**Pali Beeda**”. The entire campus is enclosed on four sides by huge walls called “**Mathils**”.

This temple was not built at one time Maravarman Sundrapandya I had built the Siva and Amman Shrine¹¹ in a modest scale. His successor Maravarman Sundrapandya II added the Mahamandapa. During the 16th century the gopura was built by Konerinmaikonda Kulasekkara Deva.

The Siva Shrine

Siva shrine situates in the western side of the temple. It is located in front of the main entrance. It is made of stone the vimana above the shrine is a simple two tier structure and the siikara is a octagonal in structure. The vimana is built of brick and mortar and dressed with stone.

Amman Shrine

The Amman of this temple is very popularly known as Gomathy Amman or Aavudaithai. In the entire pandya region her popularity is unique and unparalleled. The nature of devotees' offerings to this temple deserves a special study. All the folks firmly believe that prayer to Gomathy immediately wards off ghosts, relieves one from any poisonous bites, and bestows children to the barren women and so on.

Everyday replicas¹² of a snake, scorpion, and centipedes made of silver and at times of gold are put into the "Hundial" of this temple. Offerings of the replicas of the limbs like the eyes, feet, hands or at times a replica of the whole body made of silver are put into the 'Hundial' in large numbers. This Amman shrine situates in the North side of the temple.

Sankaranarayana Shrine

Sankaranarayana shrine was built in between the Siva and Amman shrine. The temple consists of two main parts; the larger occupied by the lingam, the emblem of Siva, and the smaller by the goddess Gomathi Amman. Between the two a third small shrine has been inserted for Narayana but the building did not lend itself to this addition; for while the lingam and the Amman may, as is usual be viewed from the main entrance through a continuous vista of doorways, so that the humblest worshipper may do homage from the

street, it was found impossible to give the God Narayana similar accommodation. He has therefore walled in and has no gat way. Instances of temples which, according to tradition at least, have been converted from the worship of Siva to that of Vishnu are not uncommon; the great temple of Tirupathy and Perumal temple of Srivilliputhoor may be quoted. In Sankaranarayanakovil the attempt, which we may perhaps ascribe to the era of those ardent Vaishnavites, the king of Vijayanagar, was met, it would appear that already the temple contained both Gods.¹³

Though the trustees of the present day make much of the co-existence in this temple of the two Gods and are particular in having the pattas for the temple lands made out distinctly in the name of Sankaranarayana, the newer God plays quite a minor role in the important rituals of the temple.

Shunmugar Shrine

Sri Shunmugar shrine situates, in front of the Amman shrine. The paintings of the Six Padaiveedu are depicted on both sides of the walls. A bronze statue of Shunmugar in a standing posture is installed there with his two lower arms. He shows his abhya with his right and "Varadha" with his left. He carries a vajra in his upper right and Sakthi Ayudhna or vel (Lance) in his upper left arm. He is standing erect in Samabhanga posture flanked by his two consorts, Valli on His left and delivayanai on His right.¹⁴

Nataraja Shrine

Nataraja and his consort might belong the early part of 12th century A.D.¹⁵ In this temple Nataraja shrine locates on the Northern side of the prakara. A bronze image of Nataraja in the Anandha Tandava pose is enshrined in this

structure. Here Nataraja has His right foot planted firmly on the back of crouching Muyalakan and lifting His left leg. He has an enigmatic smile on His face. The entire figure is surrounded by a “Prabha Mandala” carrying flames. This anandhatandava is being witnessed by four persons, the foremost is Goddess Parvathy. The other three witnesses are sage Patanjali, sage Vyagrapada and saiva hymnal Poetess Karikkalammaiar. Karaikkalammaiar is shown as a figure playing symbols and witnessing the dance.

Srichakra

Srichakra is installed, in front of the Amman shrine, by the Srilasrivelappa Thesiga swamygal X of Thiruvadudurai.¹⁶ Devotees by sitting on the chakra pray Gomathy for the cure of their diseases. In case of bodily pain a dab of rice flour on a leaf is placed on the part affected; a hallow is scooped out in the paste and in it ghee is poured; the gee is set alight, and when it has burnt itself out, the cure is complete.¹⁷

Durgai Amman Shrine

This shrine is on the northern side of Sankaralinga swamy shrine. It faces towards the south. By pouring gingely oil into the squeezed lemon, womenfolk lit lamps in front of the shrine on every Tuesday and Friday with the belief that this will hasten the marriage of young ladies and also would give relief to married ladies from Rahu and Khedu thosam (something inauspicious) and leads to a happy married life.¹⁸

Pulithevar Room

It situates in between the swamy shrine and the Amman shrine in the Mahamandapa. It is a wooden structure with elaborate and intricate carvings. In the hind wall of this structure there is an imposing portrait painting of this freedom

fighter and it is 10 feet high.¹⁹ Kattabomman and other freedom fighters fell into the clutches of the British rulers and were executed, but Pulithevar could not be caught by the British. The devotees strongly believe that Pulithevar took an asylum in this temple and from there escaped miraculously without falling into the British. All the combing operations of the British became futile. This legend enhances the prestige of the devotees of Pulithevar and that of the deity of this temple as an unparalleled protector. Thus this temple had afforded protection for people against marauders and invaders.

Navagrahas

This temple has a separate pedestal for **Navagrahas**, the divine personification of the nine planets of the Hindu astrology. They are the sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Ragu and Kethu. Saturn who is believed to be the cause of human miseries attracts the greatest crowd on Saturdays, a day supposed to be especially scared to him. When compared to the popularity of the Navagrahas in other temples, their worship is not very popular in this temples, because of the unshakable faith the devotees have for Gomathi Amman of this temple.

Thiruchuttu (Adi Holy Round)

It is a circling movement of the devotees, which means going around the outerpragara of the three main shrine of this temple. During Adithapasu festival days the devotees of Gomathi have the habit of going around the outerpragara of three main shrines for hundred and eight times. This hundred and eight round is to start from the first day of the Adithapasu festival. As to their convenience and ability they will complete eight or twelve (or any numbers) rounds per day. By this way they complete hundred and eight rounds

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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before the eleventh day of Adithapasu vision, (i.e.). They will complete hundred and eight rounds within eleven days. By doing this, devotees believe that their wishes, wants and desires will be fulfilled by the Goddess Gomathi.²⁰

ENDNOTES :

(Endnotes)

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A STUDY OF THE ECONOMIC SITUATION OF A SCHEDULED CASTE IN DHULE TALUKA OF MAHARASHTRA

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Abstract:

The economic situation of a Scheduled Caste in Dhule taluka of Maharashtra has been studied with information based on primary data. The Scheduled Castes did not have their own economic life. The only means of subsistence was to enslave the upper-caste family. Upper-caste was working day and night without pay from them. There were businesses based on caste. Scheduled Caste occupations were manual labor and disrepute. They couldn't start a new occupation. Although caste-based businesses have declined in the 21st century, they have not stopped. The nature of the caste-based business can still be seen in some villages today. The house of the scheduled person was a hut house in the village. The construction of houses by the government for Scheduled Castes, a subsidy of land, loans, and grants for business and industry, concessions for education, reservation in jobs are all changing the lives of Scheduled Castes. However, a study of the economic situation of the Scheduled Castes in rural areas reveals that the Scheduled Castes face many difficulties in building a house, and that farm labor is insufficient to support them. Lack of own farming is economic weakness. Lack of capital to run your own business. There is a lack of skilled education to get a job. Therefore, the rate of being below the poverty line is higher.

Scheduled Castes have to struggle to meet their economic needs. In this paper, a total of 40 SC families in Dhule taluka have been studied and conclusions have been drawn.

(Key Word: Scheduled Caste, economic situation, caste-based business, Dhule taluka)

1. Introduction:

Indian society was and still is based on caste. Man's caste and status are determined from birth. Caste was associated with the business. Millions of people in Indian society were left untouched by a diet of superstitions, stereotypes, and false ideas. Innocent and so-called Shudras were denied many rights. Even their shadows were considered taboo. Kept such people away from humanity. The caste system is based on a sacred principle recognized by Hinduism, which recognizes the disparity in the relations of society in all spheres, civil, cultural, religious, economic, and political. This has resulted in horrendous inequalities between different caste groups. But the greatest burden of this inequality fell on the lowest untouchable caste group because they were not given civil, religious, or economic rights in the caste system. Not only did the untouchable castes suffer deprivation of any form of rights, but the norm of untouchability led to their untouchability and exclusion from other communities. Not only that but they were

physically isolated from society by creating separate settlements.¹³ In fact, the untouchable castes were the only ones to suffer from the caste system which is a special feature of the caste system. The untouchables have suffered tremendous social and economic losses as they have been deprived of any kind of rights as well as segregation, exclusion, and discrimination.

2. Research Methodology:

2.1-Problem formulation :

From thousands of years, the Scheduled Castes had no rights, so the society remained far away from economic, social, educational, political, and cultural development. Scheduled Caste people continue to struggle for development due to this bad practice of untouchability. They had no social prestige, no means of economic production, no right to accumulate wealth, no right to education, no right to business, lived an animalistic life, could not live a human life despite being human. After independence, the Indian Constitution gave many rights. Although the Scheduled Castes have been given many rights today, they are still not developing in the world. Why not the means of economic production despite the rights? What has caused the economic changes in their lives today? What is the economic status of Scheduled Castes in Dhule taluka? This topic has been studied to learn from a sociological point of view.

2.2- Objectives of the study:

1. To study the Scheduled Castes.
2. To study the economic question of Scheduled Castes.
3. To suggest measures on economic backwardness of Scheduled Castes.

2.3- Area and scope of the study:

Dhule district in the state of Maharashtra has four talukas namely Dhule, Sakri, Shirpur, and Shindkheda. Out of these four talukas, Dhule taluka has been selected for the study. For this study, the families of Scheduled Castes in eight villages of Dhule taluka namely Arvi, Songir, Laling, Purmepada, Kusumba, Gotane, Sadgaon, and Morane have been studied.

2.4- Research Design:

An exploratory research design has been used in this study.

2.5-Sample selection method:

A convenient sample selection method has been used for this study.

2.6- Sample selection:

In Dhule taluka, 4 families from each of Arvi, Songir, Laling, Purmepada, Kusumba, Gotane, Sadgaon, and Morane villages, ie a total of 40 Scheduled Caste families from eight villages have been selected for the study.

2.7- Data collection method:

Primary and secondary data collection methods have been used for this study. Interview Schedule primary source is used for primary data collection, various texts, books, reports have been used to collect secondary data collection.

3. Scheduled Castes:

As per Article 341 of the Constitution of India, some caste groups in India are referred to as 'Scheduled Castes' as per the President's order. There was no single caste group called

'Scheduled Castes'. The concept of 'Scheduled Castes' was first introduced in India by the Simon Commission and was incorporated into the term 'Scheduled Caste' by the British Parliament in the Indian Government Act of 1935. Done using. The government then announced that it would not compile a list of classified castes in many states. This list is given by Dr. Babasaheb Ambedkar in his book 'The Untouchables'. Mahatma Gandhi called this caste 'Harijan'. Dr. Babasaheb Ambedkar referred to 'excluded castes'. VR Shinde has called him a 'Dalit'. Some have also referred to them as 'backward castes', 'super Indians, etc. Castes that are socially, economically, and culturally backward. His (Scheduled Caste) first list was published in 1936 and republished in 1957 without modification. It includes about 1500 species. According to Article 341 of the Indian Constitution, the same social groups which are referred to as Scheduled Castes, Tribes, or Groups or Parts are called Scheduled Castes. "With the increase in population, people took up different businesses as needed. Such as making footwear by leatherworkers, making ropes from backs, making rags, pulling and skinning dead animals by Mahars, making leather by processing that skin, sewing old torn slippers, shoes by mochas, etc. as a result of this, the society was divided according to business. -S. Swivel.

The Scheduled Castes who live in the villages cannot do any business or occupation independently of their own free will. This is because the caste system has fixed their occupations by stamping untouchability on the Scheduled Castes. Generally, most of the Scheduled Castes are landless, agricultural laborers, and workers. Which depend entirely

on the upper castes for employment. The remuneration of their work is decided by considering the upper caste self. Their lack of bargaining power is evident to a large extent. They are paid less for the work they do. Mainly Scheduled Castes are forced laborers. They are slave workers and do many kinds of slavery. They are completely isolated from social life. Total poverty, ignorance, weakness are their common features for many centuries. The Scheduled Castes have to engage in disgusting, inferior, and inferior occupations in exchange for very low-quality food. They are also paid at the end of the work or the end of the season. Although the Scheduled Castes have recently become smallholder, marginal farmers, there are a large number of landless agricultural laborers. They cannot be compared to a higher caste from any point of view. Scheduled Caste minority farmers and agricultural laborers and upper-caste minority farmers and agricultural laborers are not considered equal. This is because the Scheduled Castes in the villages are known to be the most inferior castes. Scheduled caste workers are paid less because of their caste in the same working class. The Scheduled Castes in India are mainly from the weaker sections of the society. The Scheduled Castes are mainly living below the poverty line. They have very little property of their own and they usually engage in agricultural labor and ancillary business traditionally. Illiteracy, ignorance, economic backwardness, debt bondage, low wealth, large social constraints, low social prestige, social stigma, social and economic exploitation are all major features of the Scheduled Castes. Most of the people belonging to Scheduled Castes have to work many hours for their daily livelihood. Even so,

owning one is still beyond the reach of the average person. A lot of his time is spent just getting bread from the traditional business. This is because the caste system has placed strict restrictions on their professional mobility. Their professional mobility is very low. But in the post-independence period, due to the efforts of many social reformers, the facilitation of education, especially the movement under the leadership of Dr. Babasaheb Ambedkar, has seen a huge increase in his professional mobility. While this is an important difference between the two generations, it appears to be less of a business dynamic than the others. Due to the inferior social status of the Scheduled Castes, they did not get any kind of autonomy due to the caste system. They are demanding their social, economic, and political rights as they have been gaining educational and social awareness in recent times. Then they have to face terrible humiliation.

The Scheduled Castes are more socially, economically, educationally, and politically backward and backward than any other caste. They are excluded from all forms of consumption and wealth. The denial of employment and equal opportunities to them has increased their poverty. Dr. Babasaheb Ambedkar's opinion on this matter seems completely correct, a person cannot develop his innate qualities and skills until then. As long as he is a victim of economic deprivation or social and economic exploitation. This is exactly the situation that has led to the social and economic insecurity of the Scheduled Castes. The Government of India will not make any effort to bring the Scheduled Castes out of their predicament, to give them equal opportunities and status, to free them from all

forms of exploitation, to provide safe shelter, health, educational services, and facilities. Not only are basic education, good health, and other human resources important as components of our core competencies, but these capabilities can also contribute to a certain level of financial success, which can be used to further enhance the quality of human life.⁶⁸ Education, health, and Many elements of quality lifelike basic freedoms made you more productive. They play an important role in generating more income and production.

There are a total of 59 Scheduled Castes in the State of Maharashtra. There are 1500 Scheduled Castes in India. The population of Mahar or Neo-Buddhist, Mantag or Mang, and Chambar is also the highest among the 59 castes in Maharashtra. Mahar or Neo-Buddhism (57.50 percent), Mantag (20.30 percent), and Chambar (17.20 percent) constitute 95 percent of the total population of the Scheduled Tribes. The Scheduled Castes have a population of 201.40 crores (2011 census) and 16.60 percent of the total population.

According to the 2011 census, the total population of the district is 20 lakh 48 thousand 781 out of which 10 lakh 55 thousand 669 are males and 9 lakh 93 thousand 112 are females. This is 19.20 percent more than in the 2011 census. Out of the total population, Dhule taluka has the highest population of 41 percent and Shindkheda taluka has the lowest population of 16 percent. According to the 2011 census, 72090 percent of the total population of the district lives in rural areas. Out of the total urban population, 73.19 percent of people live in Dhule city. The remaining 26.81 percent are divided into Shirpur and Dondaicha

municipalities and Sakri and Nizampur. Dhule is the only city in the district with a population of over three lakh.

Out of a total of 4 talukas in the Dhule district, Dhule and Shindkheda talukas are non-tribal and Sakri and Shirpur talukas are partially tribal. According to the 2011 census, Scheduled Castes 6.39 percent of the total population of the district.

4. Data Interpretation :

Table No. 1

Occupation

Sr.No.	Occupation	Number of respondents	Percentage
1	Caste works	3	7.5
2	Farm labor	24	60
3	Own farming	7	17.5
4	Bussiness	2	5
5	Government job	4	10
	Total	40	100

Occupation information of Scheduled Caste persons has been provided. In rural areas, the Scheduled Castes had to do caste work in the past. The Indian Constitution gives every person the freedom to choose a business. Today the Scheduled Castes are choosing new occupations. Out of the total 40 respondents, 3 (7.5%) are caste workers, 24 (60%) are farm laborers, 7 (17.5%) are self-employed, 2 (5%) are a business or small scale entrepreneurs and 4 (10%) are in government service. %) Is the ratio. In rural areas even today the Scheduled Castes have no choice but to pay wages. Because they have no other means of livelihood. Therefore, the highest proportion is of agricultural laborers. The proportion of Scheduled Castes in government jobs is low.

Table No. 2

Annual income of the family

Sr. No.	Annual income	Number of respondents	Percentage
1	50 thousand to 1 lakh	27	67.5
2	1 lakh to 1 lakh 50 thousand	7	17.5
3	1 lakh 50 thousand to 2 lakh	2	5
4	More than 2 lakhs	4	10
	Total	40	100

The economic condition of the Scheduled Castes was pitiable by tradition, so the economic situation was known. The number of households with annual income between 50 thousand to 1 lakh is 27 (67.5%), the number of those with annual income between 1 lakh to 1 lakh 50 thousand is 7 (17.5%), those with income between 1 lakh 50 thousand to 2 lakh are 2 (5%) If there are families, then the number of families with an annual income above Rs 2 lakh is 4 (10%). The Scheduled Castes are engaged in large-scale agricultural labor and his economic status has deteriorated.

Table No. 3
Type of home

Sr. No.	Type of house	Number of respondents	Percentage
1	House of raw bricks	19	47.5
2	A brick house	15	37.5
3	Roof house	6	15
	Total	40	100

SC houses are huts, leaf sheds, houses built of mud. The Government's Housing schemes benefited the Scheduled Castes. The type of house studied has 19 (47.5%) Number of people having a raw-brick house, 15 (37.5%) number of houses with solid brick and 6 (15%) number of houses with a roof.

Table No. 4
Type of ration card

Sr. No.	type of ration card	Number of respondents	Percentage
1	Orange	04	10
2	Yellow	21	52.5
3	Antodaya	12	30
4	No ration card	03	7.5
	Total	40	100

It has been learned what ration cards the Scheduled Castes have. The number of households with orange ration card is 04 (10%), the number of household with yellow ration card is 21 (52.5%), the number of household with Antodaya ration card is 12 (30%) and the number of a household without any type of ration card is 03 (7.5%). The Scheduled Castes have a higher proportion of yellow ration cards as the yellow ration card is below the poverty line. It seems that poverty is still high among the Scheduled Castes.

Table No. 5
Below the poverty line

Sr. No.	Is the name below the poverty line	Number of respondents	Percentage
1	Yes	32	80
2	No	08	20
	Total	40	100

Out of the total households studied, 32 (80%) families are living below the poverty line while only 08 (20%) families are living above poverty line. It is noticed that the Scheduled Castes do not have permanent means of subsistence so the rate of poverty is high.

Table No. 6
Proportion of agricultural land

Sr. No.	Proportion of agricultural land	Number of respondents	Percentage
1	1 to 5 acres	10	25
2	6 to 10 acres	03	7.5
3	No land	27	67.5
	Total	40	100

Agriculture is a means of sustainable income. The extent of agriculture to the Scheduled Castes was ascertained. Out of total of 40 families, 27 (67.5%) families do not have agriculture at all. Those families make a living by farming on someone else's farm. Out of which 13 (%) families have agriculture, 10 (25%) families have agriculture between 1 to 5 acres, while the number of families having agriculture between 5 acres to 10 acres is 03 (7.5%) Scheduled Caste families have less agriculture. There are minority farmers. There is less farming. Agriculture is at the top of the hill so the income from agriculture is low.

5. Conclusion:

1. Scheduled Caste persons in rural areas have no option but to pay wages. Most of the Scheduled Castes are engaged in agricultural labor.
2. The annual income of Scheduled Castes in rural areas is less than 1 lakh. This is because most of the Scheduled Castes in rural areas are subsisting on agricultural labor.
3. In rural areas, the houses of Scheduled Castes are to some extent made of mud and bricks. These houses are built with the benefit of government housing schemes. The Scheduled Castes have to build a house by spending their entire life's earnings. The house also has one or two rooms.
4. Scheduled Caste people have yellow ration cards, which are called below poverty line ration cards.
5. Scheduled Caste poverty is high. Even today, society has not emerged from

traditional poverty. The economic status is degraded. There are no permanent means of income.

6. The proportion of Scheduled Castes having agricultural land is negligible. Scheduled Castes do not inherit land. Although the Scheduled Castes are trying to buy land on their own, they are unable to afford it due to rising land prices.

6. Suggestions:

1. To improve the economic situation of the Scheduled Castes, the government and government banks should help a lot in starting a business.
2. Karmveer Dadasaheb Gaikwad and Swabhimani Yojana for Scheduled Castes should be implemented on a large scale. At the moment this plan only appears on paper, it should come down to reality.
3. The number of government jobs is declining. Employment opportunities have increased in the private sector. Reservation should be applied to Scheduled Castes in the private sector.
4. To lift the Scheduled Castes out of poverty, the government should implement a comprehensive plan and implement it at the right level.
5. Provide skillful education.
6. The scheme for economic development of Scheduled Castes should be implemented in a proper manner.

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A STUDY ON THE CUSTOMER PERCEPTION TOWARDS HOUSING FINANCE SECTOR

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ABSTRACT

Based on their own conclusions, consumer experience refers to how consumers view a particular product. For a home loan client, the loan is a long-term investment that provides the owner of the house with immediate buying power. Different housing loan finance companies can concentrate on the customer by understanding the customer experience and assessment, and recognize their service intensity and limitations as seen by the customer. The housing finance industry can establish appropriate service-oriented performance metrics and increase the quality of the service delivered to society to levels that are compatible with customer expectations. The research paper studies the role of various parameters for customer perception like Purpose of Loan, Eligibility for Loan, Documentation Processing Fees, Interest Rates, Administrative and Commitment Fees, Security of Loan, Insurance, Penalty for Pre-payment, Margin Money, Repayment Mode, Loan to Project Cost, Maximum Loan Amount, Minimum Loan Amount, Maximum Period of Loan, Minimum Period of Loan, Sanctioning Period and Disbursement Period. The research aims to study the perception of customers on HDFC Limited's home loans, the variables that affect customers when selecting a housing loan finance agency. The thesis is based

on descriptive analysis and follows sampling with a sample size of 200 for convenience. In the analysis, which is obtained through a standardized questionnaire, primary data is used. The clients believe, for the most part, that the operation, products and processes of people are effective. The housing loan providers may improve further by updating the prepayment services and conveying information about RBI guidelines regarding real estates to customers. These companies may create awareness about the home loan products through various social media platforms using Digital marketing tools.

Keywords—Housing finance, Loan, Customer, Perception

INTRODUCTION

India's housing industry is one of the few sectors which, despite the economic slowdown, has developed at a healthy pace of 28-30 percent. This rise was motivated by a number of factors, including favorable government policies, increased business investment, and, above all, a growing customer base. Many industry-friendly policies were announced by the government; moreover, real estate prices had also dropped across the nation during the same time. Many other associated industries, such as the cement, engineering, paint and steel industries,

had a significant effect on the strong growth of the industry. As a result, with competitive funding rates and consumer-friendly schemes, many banks and financial institutions joined the market. By offering funding to individuals planning to purchase a house, the housing finance industry has emerged as the solution to the housing crisis. During the 1980s and 1990s, increased urbanization and migration from the rural population to the cities resulted in a significant need for housing funding. The advancement of the industry was further helped by the real estate boom and decreased real estate prices. A new class of salaried people emerged after the liberalization of the Indian economy (a phase that began in the early 1990s): a class that had high purchasing and borrowing power and was searching for avenues for buying/building houses to obtain finance. Based on their own conclusions, consumer experience refers to how consumers view a particular product. The loan is a long-term investment for home loan customers that give immediate buying power to the owner of the property. Different housing loan finance companies can concentrate on the customer by understanding the customer experience and assessment, and recognize their service intensity and limitations as seen by the customer. Effective service-oriented performance indicators can be set up by the housing finance industry and the quality of the service provided to society can be improved to standards consistent with customer expectations. India's Housing Finance system management requires experience, so a careful reading of the suggestions and ideas expressed in the study will help policymakers to a large extent reduce the risk of confusion. The current study is expected to open new doors for potential researchers as well as support the business when

preparing improvements in its lending processes. In order to defend against the natural environment, housing is a physical structure. This encourages companies to create a better quality of life. For both life and settlement, it is an important human necessity.

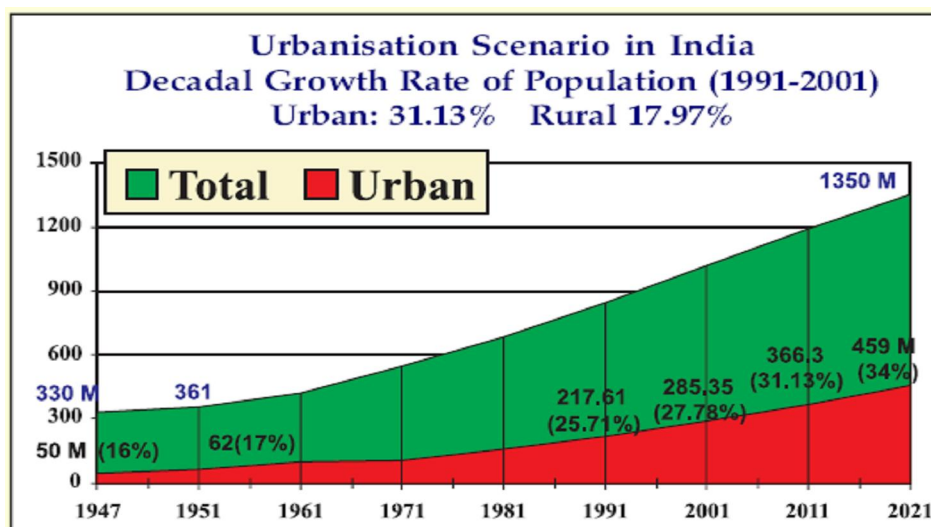
Housing is generally viewed as an occupation for consumption. Houses, however, are a catalyst or a primary agent for changing socio-cultural trends and other characteristics of human life, including economic growth, since they form the nucleus of many human activities and are an important contributory factor in improving life. If it's not a multi-storey home, but a tiny house, it could be the dream of millions of people who don't own a house and want to have one.

The quality of living can be judged by housing adequacy. The immediate environment of man can be defined by housing conditions and thus needs to be perceived in relation to the general environment of human settlement. For the national economy, a house is considered a key sector that measures a country's quality of living and economic condition. Accordingly, housing is not only a fundamental need, but also an important connection for overall socio-economic growth, job creation and poverty alleviation.

The housing industry in India was one of the few sectors in the early 21st century which grew at a healthy pace of 28-30 percent despite the economic slowdown. The economic significance of housing can be measured from the point of view of housing as an economic activity, with regard to its contribution to national income, national wealth, national employment and its share of federal, state and local government revenue. It is also possible to gauge the value of housing from its capacity to induce saving and capital

accumulation, its profitability, its usefulness in managing population explosion, and its forward and backward linkage impact on other economic sectors. In order to increase household savings and speed up the rate of capital accumulation, housing has tremendous potential because it is an integral service item without any alternative. Family creation is facilitated by accommodation. The family is a very significant social institution whose key duties are: the reproduction of the human race, the rearing of children, the provision of privacy and emotional life, and close personal relationships between members. Research has shown clearly that

housing can become a driving force for economic growth in most countries due to its high returns on investment, its high multiplier effect and its many positive and reversible linkages in the economy. Since the 1970s, the Indian Government has placed particular emphasis on housing and has made housing one of its main objectives. Owing to the lack of finance, the home was nevertheless still a distant dream for the average Indian; even the wealth and investments of a lifetime did not sustain house purchases. As a result, the country was even before 2001 confronted with a shortage of 19,40 million housing units.



It is possible to group the reasons for large-scale rural to urban exodus into the following broad heads: employment/improvement of income, improved infrastructure, significant political and economic changes, better living standards, opportunities and decrease of natural resources in rural areas. The construction of urban-rural linkages has been envisaged as an alternative to ease urban infrastructure constraints and improve living standards. The awareness that urban and

rural development must be closely connected is growing.

Review of Literature

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Rashmi Chaudhary and Yasmin Janjhua (2011) The customers of the Bank were highly satisfied with home loan services for their services, transparency, lending times, cooperation with employees and query processing, prima facie with

some issues such as proceeding delays, a lack of understanding and a red tapism in their report on customer preferences and home loans satisfaction. Guidelines for anti-money laundering (KYC) 'Know Your Customer' (AML) Given the recommendations made by the Anti-Money Laundering Principles and Fighting Terrorism Financing Task Force, the KYC Guidelines have been issued from the NHB. The organization has adopted a policy framework on KYC and AML measures approved by the Board of Directors, as defined and in accordance with NHB guidelines. In order to better understand and manage risks and their customers, the company has developed appropriate frameworks and procedures to comply with KYC protocols. Moreover, in accordance with the "Money Laundering Act 2002, NHB Regulations and Guidelines," the Organization has developed processes and systems to ensure day after day oversight and reporting of suspected transactions.

Research Methodology

The research is focused on the primary and secondary sources of financial data gathered. Two forms of questionnaires are used to gather primary information, one for clients in the area and the other for HDFC officials. Primary data is gathered by numerous publications, such as the company's annual reports, websites and operating statistics. A comprehensive questionnaire was administered to Dehradun and Pauri District HDFC customers. The sample is a random sample and with every class, segment or community held unjaundicated. The questionnaire includes open-ended and close-ended questions. Close-ended questions have been chosen and structured to restrict the respondent from revealing the main area of my

research. In order to draw a response from each respondent and not to draw a blank, more open-ended questions are planned.

Since the area covered under study is very broad, convenient methods of sampling are taken for study. Convenience sampling is a process in which, based on convenience, samples are drawn. The presumption is that the target population is homogeneous and, with regard to the characteristics being analyzed, the individuals interviewed in suitable locations or at ease are comparable to the overall identified target population. In fact, an accurate evaluation of the representative ness of the sample is difficult. Researchers should consider the effect of non-response errors, considering the self-selection and voluntary nature of engaging in data collection. Convenience Sampling makes it possible to interview a large number of respondents (e.g., 200-300) in a reasonably short time. The primary concern is that the respondents are the true representation of the general population when selecting the convenient sampling. 100 Foothills clients, i.e. Dehradun and the Upper Hills 100, i.e. Pauri Distt was taken for analysis. The total sample size of the two districts of the Garhwal Area was 200. The clients of HDFC are administered a questionnaire. These samples, however, were randomly selected among the respondents with a strong degree of social articulation. Instead of depending on strict statistical formulation, the sample size decision is based on experience and good judgment.

Analysis Method

Research approaches include the following: Ratio Analysis, Historical Pattern Analysis and Linear Regression Analysis, Cause and Effect Analysis and Judgmental Forecasting

using software tools. Statistical approaches such as cross tabulation, Chi square, and percentage analysis are used to analyze the gathered data. The purpose of cross tabulation is to show the connection between two variables (or lack thereof). It is often hard to analyze cross tabulation simply by looking at the simple counts in each cell. There are a number of tests available to determine if the relationship between two cross tabulated variables is important. One of the more common tests is Chi-square. One of the advantages of chi-square is that it is suitable for almost any type of knowledge.

RESEARCH OBJECTIVES

- ♦ To assess the perception of clients about home loans issued by HDFC Ltd.,
- ♦ Research the variables shaping the preference of clients to choose housing finance firms.
- ♦ To analyze the status of customer pre-payment of loans at HDFC Ltd.,
- ♦ To research the views of customers on the services of HDFC Ltd.,

Customer Perception about the Services of HDFC

A situation may be the same, but the perception by two persons of that situation may be immensely different. In order to give meaning to the world, perception is the mechanism by which one organizes and interprets our sensory experiences. The attitudes and decisions concerning the behavior of an individual are also greatly affected by the assumptions made about the inner state of the person. People's expectations vary from the perceptions of inanimate objects such as tables, chairs, books, pencils, etc. largely because consumers are likely to draw inferences

about people's intentions and therefore form opinion on them.

The mechanism of interpretation is inherently subjective in nature, because the occurrence or the circumstance is never accurately registered. Customer Experience refers to the manner in which he or she attempts to perceive the universe. Like all clients, across five sense organs, information is processed, but awareness adds meaning to these sensory inputs. It is the collection of procedures by which a person becomes conscious of and interprets environmental information. The attitude is evaluative statements or judgments about things, persons, or events. Attitudes can be described more specifically as a persistent propensity to feel and act in a certain way towards some entity that may also involve events or individuals. Attitude involves the opinions, feelings or decisions of customers gathered in an attempt to access the view of the participant on a subject. Attitudes can be described in three ways: first, unless anything is done to alter them, they appear to continue. Second, from very favorable to very unfavorable, attitudes can fall anywhere along a continuum. "Fourth, attitudes are guided towards some entity that a person has feelings and opinions about (sometimes called "affect").

The Term Customer for the study purpose include here, refers to the Person who have availed any of the HDFC Housing Loan Scheme in any of two District of Garhwal Region i.e. Dehradun and Pauri. In the study 160 Customers are from urban area which comprises 80 percent of the sample size of 200, 37 are from Semi-urban and 3 from rural population were taken. The majority of the customers are male i.e. 96 percent. So the HDFC should come out with the Housing

Loan Schemes which are Female oriented, So that more and more women come out to avail the HDFC Home loan. As regard to the Sources of Information for knowing various loan schemes of HDFC more than half customer's i.e. 56.5% in the region come to know about HDFC housing finance schemes through their friend circle. After that 75 customers find Newspaper and other advertising media for getting the information on housing loan schemes. No one get from other financial Institutions or banks the required information about HDFC loan schemes. Only 12 customers come to know from the hearsay at their home. Regarding the Time to get complete information from the HDFC the customers of Pauri and Dehradun District, who avail the HDFC home loan facility 56.5 % get all information in one week, 30.5 % in two week and 13 % in one month. This shows that the information on HDFC home loan schemes is available at the good time lapse. Regarding opinion about the Loan application form; More than 90% i.e. 181 customers feel that the loan application form is adequate and there is no need to change the content of the loan application form. Among 200 customers 17 feel that application form is long and only 1% of the customers feel the loan application form is very complicated.

As per the study more than 80% think that the HDFC should not help the applicants in filling up the loan application form. So to gain the confidence of about of 20% customers for gaining brand loyalty the HDFC officials should take steps while helping the applicants in filling the Loan application at the time of applying for loan.

After submitting the loan application form and completing all official formalities only 24 percent get their loan cheque within 7 days; Majority of about 40 % get the loan cheque in 14

days. Only 6 out of 200 customers get cheque within 21 days, 20% below 28 days and 14% customers get loan cheque below 45 days. The majority of customers, i.e. 187, believe that there is no delay in loan penalty/disbursement and only a small percent of 6.5 percent of customers believe that there is a delay in loan penalty/disbursement due to authorities' superficial inquiries.

Among the 200 customers 175 feel that the loan was disbursed to them due to the merit of the proposal, mean they fulfilled the criteria set by HDFC authorities for getting the loan. Further 25 customers feel that their loan application was recommended by the proper agency chosen by the HDFC. Regarding the frequency to go to the officials several times during the proceeding stage to get the matter expedited the study shows that about 15 % i.e. 29 were required to go to the officials several times during the proceeding stage to get their loan sanctioning process expedited. While 85 % i.e. 171 think that they completed all the application proceedings without any hassle. Regarding the perception on the number of such visits could have been reduced by the HDFC about one-fourth think that the number of such visits to Office could have been reduced by HDFC. This could be done by informing in more details while filling the loan application form. Around 30 percent of customers find the attitude of HDFC officials very beneficial on the view of the HDFC Official's attitude. Around 70 percent agree the Cooperative HDFC officials and none deem them indifferent or rude.

Majority of the customers in Garhwal region taken lesser amount of loans, 79 in number have taken the loan ranging from 3 to 5 lakhs. 41 have taken the loan from 5 to 8 lakhs, 28 customers availed loan of 8-11 lakhs, 25 from 11-15 lakhs, 12

have taken the loan of 15-20 lakhs , and only 15 have taken the loan upto three lakhs. Around 64 customers have below 10 years repayment plan, 62 below 15 years, 61 below 20 years and only 13 were below 25 years. It shows that customers availing long duration repayment are less in number. This should be taken care of by HDFC officials to have the long term working at Uttarakhand region. The study reveals that 81 percent of the customers availing the Housing loan are paying the installments as per the Re-payment plan. But 19 percent customers are not Re-paying as per the schedule due to reasons ranging from financial problem to pre-payment of the Loan installments. The study shows that from the 200 customers of HDFC from two district of Garhwal 13 cannot repay the loan in time due to reduction in their income what they expected at the time of filling the application form. 12 customers find some event in their life that disturbs their programme schedule. Other 175 customers are either repaying the housing loan installments on time or repaid before time.

Regarding the bitter experience with HDFC's officials 37 customers are agreed, 13 are uncertain and have no comment to say while 99 and 51 customers are disagree and strongly disagreed with this. It proves that majority comprising of 75 percent customers have not experienced bitterly while purchasing and processing the Housing Loan schemes by HDFC. Further the Corporation may look upon those feeling bitter experience with its officials so that the brand image of the company may increases. It is quite clear that 87 % i.e. 174 Customers think that HDFC is turning out to be useful instrument in the housing development of Garhwal Region. No one is either uncertain to comment or strongly

disagree to the fact HDFC is a useful instrument, which is a good thing for the HDFC brand image in Garhwal region. And only 13 % customers think that HDFC has not proved itself as a useful instrument in the housing development of Garhwal Region. On the customer perception on delay in processing of loan application in HDFC the study shows that 26 customers who constitute 13% of the sample population think there is a great delay in processing of loan application by the HDFC officials 87 % customers or 174 customers think that there loan application is processed relatively right duration by the HDFC's loan processing officials. The study while comparing HDFC with other Housing Financial Institutions in the Garhwal region confirms that 87% of the customers think that HDFC operation is more praiseworthy. In contrast 13% or 26 customers don't think so.

RECOMMENDATION OF THE RESEARCH WORK

Customers primarily believe in the efficacy of people's activities, goods and processes. The business will increase the service of updating repayment payments and transmitting RBI guidelines and interest rate adjustment, allowing automatically generated SMS or e-mails to be sent or phone calls to customers for a period of one or two weeks. The main factors in the choice of the housing financial enterprise that affects consumers are affordable pricing, flexible refunds, progressive financing and advance payment, which can attract new clients in an HDFC-based fashion and can also maintain long-standing current customers. Knowledge of house loan products can be created via office display boards and newspaper inserts.

CONCLUSIONS

In the report, customers' perception towards HDFC Ltd is examined primarily. The study follows a 200-sample sample convenience sample technology focused on descriptive analysis. The findings show that customers see the overall service of the employees on average as being very good. The following suggestions and recommendations are given based on the information acquired during the research and based on the findings of the review. Customers felt reimbursements were not updated sufficiently. Through the automatic generation of SMS or e-mails, the housing loan finance companies may boost the service when the entries in the customer loan accounts are made in the system. The customers felt that they were not properly informed of the RBI guidelines and any such changes to interest rates. In addition, housing companies can enhance the service by telephone calls, sending SMS and e-mails to customers regarding the factor analysis that has been made, it is observed that competitive interest rate, and flexible repayment system, progressive financing and prepayment penalty are the main factors that influence customers in choosing housing finance company. If HDFC continues to focus on these variables, it can attract new customers and, in the long run, can also retain more loyal customers. Most customers are not aware of the various other home loan items offered by HDFC, other than the items they use. Through display boards within the office and newspaper inserts, awareness can be created.

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A STUDY OF EFFECTIVENESS OF CONSTRUCTIVIST TEACHING STRATEGY FOR 9th STD. GEOGRAPHY SUBJECT

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Abstract

The concept of “How do students learn?” has been also changed and believed that every child or person gives the meaning to each experience and constructs the knowledge on the basis of previous experiences. That’s why researcher is going to follow the strategies of constructivism and its effectiveness for the said research.

In this study the **Experimental method** is used to study the effectiveness of Constructivist Teaching Strategies for 9th std. geography subject. To study the effect of independent variable (**Teaching**) on dependent variable (**Students achievement**), the researcher has used **only posttest equivalent group design**. The experiment has done according to the planning and an action plan of Constructivist Teaching Strategies for 9th std. Geography is prepared for teachers.

In this research it is seen that Constructivist Teaching Strategy is effective than Traditional Method for the unit ‘Occupation’ of 9th std. Geography subject. Constructivist Teaching Strategy is more effective in boys and girls of “Experimental Group” than the boys and girls of “Controlled Group”. It is observed from the above that the impact of Constructivist Teaching Strategy on students’ achievement is good. So, Constructivist Teaching Strategy will be used for the teaching of various topics of Geography subject.

Key words: Constructivism, constructivists teaching strategy, achievement etc.

1. Introduction:

The progress of every country depends upon the Education system of her and the progress of education depends upon the curriculum and the teachers who implement. Teacher has to put the content effectively before the students to achieve the national objectives. People of the society also have the expectations from the education. If there is no fulfillment then all aspects of the society criticize the education. The reason of it is that education has been the part of primary needs of human being. Faulty examination system and emphasis on memory etc. divert students so they are unable to think independently and they directly encounter with the failure. There is need to adopt innovative teaching methodologies to make students think independently.

There is need to accept the challenge for the improvement of educational quality by transferring the creativity, imagination among students and there should be freedom for expression and acquiring the innovative way of learning.

Education system has been rapidly changed by the influence of various thoughts and opinions on the education. Structuralism, Pragmatism, Psychoanalysis, Behaviorism,

Gestaltism etc. were the learning theories of the education. Before 20th Century it was the belief that Experiments of learning for the behaviour of animals were done and were adopted by the teachers to bring changes in the student's behaviour. Students were always considered the receivers and there was not any provision for independent thinking and freedom of expression.

The research has focused on the nature of learning at the end of 20th Century. The concept of "How do students learn?" has been also changed and believed that every child or person gives the meaning to each experience and constructs the knowledge on the basis of previous experiences. It is always same that student comprehends at his personal level rather than whatever is taught or transferred by the teacher in the class. The Constructivism supports to test their comprehension by receiving the responses from them and to give the learning experiences to make the solid comprehension.

Teaching methodologies and learning strategies have been influenced by the means of information and communication technology, globalization and privatization. There is change in the roles of teachers and students, expectation of the society. We are about to follow the constructivism instead of behaviorism. It is an essential thing to adopt innovative methods of teaching and learning.

Considering the assumptions of constructivism, the drastic changes occurred in the process of education. The Constructivism believes in the fact, that students give more importance to construction of knowledge actively rather than acquiring it passively in the class. The teacher, teaching aids, methods of teaching and learning experiences allotted to the students affect

students learning in classroom teaching. It is an essential thing to adopt innovations in teaching-learning process for that. Therefore, the researcher is going to follow the strategies of constructivism and its effectiveness for the said research.

2.Need of the Research:

It is not possible to use single method to teach Geography at school level due to variation in subject matters. It became difficult to understand neatly the basic concepts because of difficult level and age group of students. It seems that traditional teaching method does not help the students to develop their thinking ability, research ability and comprehension ability etc. therefore; there is a need to develop and use various teaching methodologies to understand various concepts in Geography for the students. Did the students feel Geography a hard subject? Why the students are not interested in Geography? What efforts need to be taken for the understanding of concepts in the Geography for the students? Such questions came in the mind of the researcher and to solve these questions he started searching other effective methods rather than traditional method.

Meanwhile, 'National curriculum Framework 2005' and state Curriculum Framework 2010' was put forward; it propagated Constructivism. Hence, the curriculum of secondary school level has revised. The textbooks and curriculum of Geography were designed according to it. But it comes to notice to the researcher that Constructivism does not implement at actual classroom teaching. This is because; the researcher himself has worked in B.Ed. College and attended various schools for lesson observation. But it was found that Constructivism did not implement in classroom

teaching in any school. That's why the researcher has taken up this subject for his research.

When researcher visited various schools for lesson observation he discussed with school teachers. As per this discussion, it is seemed that many teachers are not trained about the concept of Constructivism. As well as who are trained, but not being well understood the concept of Constructivism, there finds much difficulties in the implementation of Constructivism in classroom teaching. That's why in present research, the researcher has studied the difficulties in the implementation of Constructivist teaching strategy.

3. Statement of the Problem:

‘A Study of Effectiveness of Constructivist Teaching Strategy for 9th std. Geography Subject’

4. Objectives of the Study:

1. To study the Constructivist Approach for 9th std. Geography Subject.
2. To study the Constructivist Teaching Strategies for 9th std. Geography Subject.
3. To develop the teaching programme based on Constructivist strategy for 9th std. Geography Subject.
4. To compare the effectiveness of Traditional Teaching and Constructivist Teaching Strategy in the teaching of 9th std. Geography Subject.
5. To compare the gender wise effectiveness of Traditional Teaching and Constructivist Teaching Strategy in the teaching of 9th std. Geography Subject.

5. Hypothesis of the study:

5.1 Research Hypothesis:

- 1) There is an enhancement in the achievement of the students when taught by Constructivist Teaching Strategy for 9th std. Geography subject.
- 2) There is an enhancement in the gender wise achievement of the students when taught by Constructivist Teaching Strategy for 9th std. Geography subject.

5.2 Null Hypothesis:

- 1) There is no significant difference between the achievements of the students when taught by Traditional Method and Constructivist Teaching Strategy for 9th std. Geography Subject.
- 2) There is no significant difference between the gender wise achievements of the students when taught by Traditional Method and Constructivist Teaching Strategy for 9th std. Geography Subject.

6. Scope and Limitations of the Study:

6.1 Scope of the Study:

- 1) The researcher has chosen the Granted Marathi medium secondary schools in the jurisdiction of Solapur City for this research.
- 2) Standard 9th Geography subject is chosen for this research.
- 3) Constructivist Teaching Strategies are studied in this research.
- 4) The researcher has developed a teaching programme based on Constructivist strategy and studied its effectiveness in this research.

- 5) In this research the researcher has studied the gender wise effectiveness of Constructivist Teaching Strategy at secondary schools of Solapur City.

6.2 Limitations of the Study:

- 1) The researcher has choose only Grant in aid Marathi medium secondary schools in the jurisdiction of Solapur City for this research.
- 2) In this research, only one Constructivist Teaching strategy is considered.
- 3) Effectiveness of Constructivist Teaching Strategy is depending on the responses given by the students in the achievement test.
- 4) To study the effectiveness of Constructivist teaching only one unit of Geography subject is choose in this research.
- 5) To study the effectiveness of Constructivist teaching only two divisions of 9th std. are chosen from one secondary school in Solapur City.
- 6) The research is limited for Constructivist teaching (Concept Mapping Strategy) and Tradition Teaching only.
- 7) The research is limited only for the new syllabus of 9th std. Geography developed in the year 2012.
- 8) The research is limited for the academic year 2015-2016 and 2016-2017 only.

7. Research Process:

A. Research Methodology:

The **Experimental method** is used to study the effectiveness of Constructivist Teaching Strategy at 9th std. geography subject. To study the effect of independent variable

(**Teaching**) on dependent variable (**Students achievement**), the researcher has used **only posttest equivalent group design**.

The table of this experimental design is as follows:

Table No. 7.1

Table of experimental Design		
Only Post Test Controlled Group Design		
Groups	Remedy	Post test
A) Experimental Group	X	O ₁
B) Controlled Group	-----	O ₂

X - Remedy

O₁ & O₂ - Post test

According to this experimental design, the students of controlled group are taught by traditional teaching method and the students of experimental group are taught by constructivist Teaching Strategy. After that the post test is given to both the groups. Finally, the interpretation is made on the basis of difference of the achievements in the post tests.

A. Selection of Sample:

In this research, Ravaji Sakharam High school of Commerce of Solapur city is selected by incidental sampling method to study the effectiveness of Constructivist Teaching Strategy. Out of 83 Marathi medium students of 9th std., the 60 students are randomly selected from this school.

B. Tools of the research:

For the collection of data, researcher has used following research tools in this study.

1) Post-Test (Achievement Test):

To evaluate the achievements of students, the researcher has created a

cumulative posttest on the basis of the topic 'Occupation' of 9th std. Geography subject. To measure the achievement of Geography students of specific content is the main aim of this posttest. The post test is developed according to steps of creation of unit test. Blue print, answer key and marking scheme of posttest are developed according to it. The tryout of this posttest is taken on 5 students besides the students of research and posttest is finalized after the opinions and the suggestions of the experts.

2) Study and Selection of Constructivist Teaching Strategy:

First of all, the researcher has decided to select the Constructivist Teaching Strategy for selected topic of 9th std. Geography subject. By reading various books, journals and material available on internet, the researcher has selected the useful Constructivist Teaching Strategies for Geography teaching.

Finally, after the discussion with experts and research guide and the suggestions given by them, Concept Mapping Strategy is selected from the above Strategies.

3) Lesson Planning according to Concept Mapping Teaching Strategy:

Lesson planning is done according to Concept Mapping Teaching Strategy for the selected topic 'Occupation'. Outlines of lesson plans are developed accordingly. The researcher has studied the Constructivist lesson plans of different experts before the development of these lesson plans. The developed lesson plans are inspected by the experts and research guide. They were finalized after the opinion and the suggestions of the experts.

D) Implementation of Experiment:

In this research, Ravaji Saktharam High school of Commerce of Solapur city is selected by incidental sampling method. Out of 83 Marathi medium students of 9th std. 60 students are randomly selected from this school. Then, the students are divided into two equivalent groups on the basis of their achievement in 8th std. Geography subject. One group (30 students) is the "Experimental Group" and another is the "Controlled Group" (30 students).

♦ Actual Implementation of Experiment:

One group is randomly selected as an "Experimental Group" from the selected two groups to study the effectiveness of Concept Mapping teaching strategy. The researcher himself has taught a selected topic "Occupation" to the "Experimental Group" by Concept Mapping Teaching Strategy for 5 days.

As per the "Experimental Group", the researcher himself has taught to the "Controlled Group" by Traditional Teaching Method for 5 days. One unit test of 25 marks is given to both the groups after the teaching. The 01 hour is given to solve this unit test. In this way, the implementation of "Experimental Group" and "Controlled Group" is done.

E) Analysis and Interpretation of Data:

The data obtained from the experiment and posttest about Constructivist Teaching Strategy for 9th std. Geography Subject was analyzed and interpretations were made by using suitable statistical techniques like percentage, mean, t test, graphs etc.

8. Findings of the Research:

8.1 Findings of Objective No.4:

Objective - To compare the effectiveness of Traditional Teaching and Constructivist Teaching Strategy in the teaching of 9th std. Geography Subject.

1. There is an enhancement in the achievement of the students when taught by Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) than Traditional Method.
2. Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) is effective than Traditional Method for the unit 'Occupation' of 9th std. Geography subject.

8.2 Findings of Objective No.5:

Objective - To compare the gender wise effectiveness of Traditional Teaching and Constructivist Teaching Strategies in the teaching of 9th std. Geography Subject.

1. There is an enhancement in the achievement of boys and girls when taught by Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) than Traditional Method.
2. Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) is more effective in boys of "Experimental Group" than the boys of "Controlled Group" for the unit 'Occupation' of 9th std. Geography subject.
3. Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) is more effective in girls of "Experimental Group" than the girls of "Controlled Group" for the

unit 'Occupation' of 9th std. Geography subject.

4. There is no significant difference found in the effectiveness of Constructivist Teaching Strategy (Concept Mapping Teaching Strategy) between the boys and girls for the unit 'Occupation' of 9th std. Geography subject.

9. Conclusion:

It is observed that Constructivist Teaching Strategy is effective than Traditional Method. It is also observed that there is no significant difference found in the effectiveness of Constructivist Teaching Strategy between the boys and girls. It is also observed from the above that the impact of Constructivist Teaching Strategy on students' achievement is good. So, Constructivist Teaching Strategy will be used for the teaching of various topics of Geography subject.

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DURING THE FIRST WORLD WAR, IMPROVEMENTS AND EFFECTS OF INTERNATIONAL CONSCIOUSNESS IN TAMILNADU BY DR. ANNIE BESANT

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Abstract:

Women were kept out of politics throughout early Indian history, with the exception of a few who made a name for themselves in war diplomacy and administration. The legendary Rani Kaikeyi was known for her tact and courage during the epic period. During the mediaeval era, notable female rulers such as Rani Rudradama of Warangal, Razia Sultana, Rani Durgawathi of Gondwana, Chand Bibi of Ahmad Nagar, Nurjahan, Tarabai, and Ahlya Bai Holkar rose to prominence. During the twentieth century, Indian women outperformed them all by entering politics in large numbers and gaining civil rights equal to men. Without a doubt, Besant entered the Indian political scene at a time when the Raj was deeply embroiled in the global war, and she was able to arouse the people's hopes toward a decision that offered them new hope through new political ideas and ways of life. Annie Besant's arrival on the Indian political scene came at a critical juncture in the country's history, when the country was in desperate need of a realistic leader. Annie Besant, on the other hand, was neither a moderate nor an extremist, having been inspired by Gladstonian liberalism, John Stuart Mill's writings, and, above all, the fundamental tenets of democracy. She was an individualist politician who expressed discontent with the Indian National Congress's political activities. She wanted to be able to engage in simple, result-oriented political

activities, so she founded the Home Rule Movement.

Keywords: Diplomacy, Administration, Rani Rudradama, Razia Sultana, Rani Durgawathi of Gondwana, Chand Bibi, Indian Women, Home Rule Movement, Oriented Political Activities

Annie Besant was born in London on the 1st of October 1847, the daughter of Dr. William Page Wood. Her father died when she was five years old in 1852, leaving her family in dire straits. As a result, when she was 13 years old, she was forced to leave home. She travelled to Paris to reside with Miss Maryat, a devout Catholic. Besant read Plato, Dante, and the Iliad, as well as devoting time to religious pursuits. This reading may have sparked her interest in politics. Her rejection of Christianity and her marriage were two of her early life's major disasters. She married Frank Besant, a clergyman, in 1867, but the marriage ended in a divorce. As a result, she had no choice but to go out into the open. This allowed her to acquire expertise in a variety of occupations that she needed to pursue in order to support herself. 'She supported herself by working as a chef, a nurse, and needlework.'

Mrs. Besant served as an Operational Reformer for Charles Bradlaugh in 1847. She joined him as a co-editor in 1881. Mrs. Besant gave her first address at the Jo-operative Institute on Castle Street in London, in which she sought political

status for women and equality in all areas, arguing that if they were inferior, they would not be able to compete in a free market. Madam Blavatsky influenced her to become a member of the Theosophical Society. Mrs. Besant, together with Mr. W.O. Judge, became joint leader of the esoteric part of the organization when Madam Blavatsky died in 1892.

Mrs. Annie Besant's entrance into Indian politics in 1914 sparked a surge in both men's and women's national awareness. In October 1913, she addressed a large public gathering in Madras, proposing that the House of Commons establish a standing committee on Indian affairs to investigate how India could achieve independence. She attempted to establish an Indian party in the British parliament while in England in 1914, but her efforts were unsuccessful. However, her campaigning in England in favour of giving India self-government paved the way for the creation of the London-based "Home Rule League." Annie Besant took on the task of assisting Indians in gaining self-awareness, respect, and self-government. In 1914, when she returned to India, she found a weekly journal called *Commonweal*, which assisted her in her political activities, which mostly focused on other people and their problems. She bought the "Madras Standard" in 1914 and renamed it "New India" to promote her political activities. Margaret Cousins, who worked as a sub-editor for *New India*, coined the term "Home Rule" for India to describe this independence. Besant was the registered printer and publisher of the daily English newspaper "New India" as well as the registered printer of the *Commonwealth*, a weekly magazine.

The most important event in her career was the establishment of the All-India Home Rule

League in September 1915. On 3 September 1915, Annie Besant's Home Rule League had its inaugural meeting in Madras. The league has attracted up to 500 new members. The All-India Home Rule League had an executive council of seven office bearers who were chosen by the 34 founding branches for a three-year term. Obviously, Annie Besant was elected president and G.S. Arundale was named organizing secretary. One of the General Secretaries was C.P. Ramaswamy Ayer, while the Treasurer was B.P. Wadia. These four officials from the league's Adyar headquarters were in charge of the league's functions. Secure Home Rule for India through all law-abiding and constitutional activity; maintain the relationship with Great Britain by becoming a free nation within the British empire, under the imperial crown of His Majesty, Emperor George V, and his successors; support and strengthen the national congress that has been In contrast, the term "home rule" refers to governance by and for the people.

Home Rule refers to the people's right to send representatives to enact laws and charge taxes on their behalf; submission to laws not created by the people's representatives is theft. As a result, England has declared and enforced these ideas by its own government, so that no one can dispute them. The ideas of Home Rule have been implemented in England. They will be carried out in India as well.

Home rule requires that all children receive a free and compulsory education. The establishment of circumstances that would allow every child born into the country to develop all of the capabilities that he or she wittily brought with him or her into the world, so that everyone could grow to the full height of manhood or femininity

that he or she would be capable of. Every adult in the village panchayat, the taluk board, the district board, the province's legislative council, and the supreme legislative council should have a say in who represents them. This would not happen all at once; initially, every village's resident householder would have a vote in a village panchayat, and there would most likely be a modest property or educational need for the franchise for the upper boards and council. Caste, creed, or colour would not have any benefits or drawbacks. "The legislation would treat white and coloured individuals equally. Indians would run their own affairs, but foreign and international issues, like peace and war, would be handled by a Commonwealth council to which India, like the other free countries in the Commonwealth, would send some of its own members. Criminal Institution Development would no longer be permitted to interfere in political affairs, harass innocent individuals, or intimidate law-abiding citizens. It would only be able to pursue criminals, not patriots. The police must serve the people rather than rule them; they must be despised by the bad citizens rather than the good; and they must be paid enough to live without stealing from the poor. It entails being able to maintain and secure their own property for their own protection. They would not be able to rely on a foreign force, but would have to maintain their own citizen's army in order to preserve order and protect the motherland."

In her concluding remarks, Mrs. Besant emphasized the need for establishing a Home Rule League at the moment, as well as the challenges that its members would face. The movement fought for its goals under these mottos, and representatives from throughout the nation sent messages from their constituents to the

organizer's. On September 25, New India published the Home Rule League's manifesto, which was then distributed to all Indian newspapers. The rising impoverishment of the people, the deterioration of industry, and the mounting debt load were all addressed in the manifesto. Mrs. Besant's publications give every reason to believe that such arguments were supplemented by denunciations of the treatment of Indian soldiers and officers, attacks on the government's policy toward volunteers and the administration of the Arms Act, and persistent attempts to exploit racial feelings. The demand for Home Rule reverberated across the nation, with Home Rule Leagues springing up all over. Despite the press law's suppression, under Mrs. Besant's rule, the press became strong. Another important element in the movement's success was its recognition of the integrity of language regions from the start, and its use of the linguistic concept in establishing province delimitations throughout the country's organization.

"Mrs. Besant's New India became the most popular newspaper in Madras, with a readership of 10,500, far exceeding any other publication in the city." New India was published in 1,100 copies on July 14, 1914, and 5,000 copies were produced a month later, on August 15, 1914. The Home Rule League was divided into two divisions, one in India and the other in England, with the former's mission being to educate Indians about the implications of the Home Rule Movement and the latter's mission being to educate English public opinion about the political situation in India in the early twentieth century.

Ireland coined the phrase "home rule." The Irish Home Rule Act was approved by the British government in 1914, after the Hash

independence fighters had won their battle. Mrs. Annie Besant liked the slogan Home Rule because it was shorter, easier to remember, and more explicit because it implied self-government within the empire. Because English people were more acquainted with this word than Swaraj or self-government, she selected it.

Annie Besant joined the Indian National Congress in 1914 as a member of the organization. Her firm belief was that India should have its independence while remaining a member of the Commonwealth of Nations. "In December 1915, Annie travelled to Bombay, where the Indian National Congress was holding its annual session, to seek support for the planned Home Rule League. She met India's Grand Old Man, Dadabai Nauroji, in Bombay, and he spoke positively about the proposed Home Rule League. She described her strategy for forming the Home Rule League. People eagerly read New India to learn about the movement's progress and to read Dr. Besant's editorials in 1916, when the work had intensified.

The Theosophical group in Adyar established two publications, New India and Commonweal, via which they informed the public about the Raj's repressive policies. The Indian people have suffered tremendously as a result of this. Mrs. Besant had a wealth of knowledge, not just of religion, but also of politics. They formed a Home Rule League in every town and hamlet, and all patriotic people were taught about Home Rule and encouraged to strive for it under British supervision, with the aim of achieving it in eight to ten years. Swaraj was made possible thanks to the Home Rule movement. India would be free to decide on all internal problems under its control under the idea of the Home Rules, and membership would be available to all men and women over the

age of 18 who accept the objectives. School pupils were not permitted to join, but undergraduates were permitted to do so. Every member and associate shall pay one rupee to the league as an entrance fee, with the amount of any yearly subscription decided by and due to the branch to which the member or associate belongs. "

The Home Rule League has printed a significant number of pamphlets in English, but many more are being printed at low cost in regional languages such as Marathi, Tamil, Gujarathi, and Sindhi to ensure wide distribution. Tamil flyers included patriotic songs in Tamil and were popular during the time. The structure was straightforward. A group of people interested in working for Home Rule was formed, and one of the members was chosen as their representative, who communicated with the Home Rule League's secretary. Copies of all the literature were sent to the chosen representative, who distributed it to local reading rooms, libraries, and clubs. Annie Besant launched a flurry of aggressive propaganda campaigns through personal addresses and her two organs, New India and Commonweal. She took use of the ready-made structure of the Theosophical society, which has branches all across India and even beyond the country, as well as a broad circle of Indians' personal devotion and respect for her intelligence, studies, and holy purpose. She organized Home Rule groups across the country, went on lengthy tours, delivered stirring speeches, and distributed massive amounts of propaganda material. The Leagues were created with the express purpose of spreading the concept of Home Rule and creating a country-wide demand for it. Perhaps to agitate along the lines of the 19th-century British radical movements. Annie Besant envisioned a network of league branches throughout the nation

carrying out continuous agitation. As a result, the Home Rule League attempted to create branches in virtually every major Indian city. They began a massive propaganda effort that included the use of the press, public gatherings and lectures, and the distribution of handbills and pamphlets. India sought Home Rule for two reasons: one was necessary and crucial, and the other was less significant but had more materials. First, every nation's birthright was independence; second, her most vital interests were rendered subordinate to the British Empire's objectives without her permission, and her resources were not used for her most pressing needs.

The Madras Presidency became the epicenter of India's Home Rule movement and a focal point for all Indian politics. The Madras Home Rule movement fought for its goals of Swadeshi, boycotting foreign goods, temperance, national education, labour welfare, and Home Rule, which were essentially the same as those preached by the Indian National Congress since 1885, thanks to the inspiring zeal of leaders like Mrs. Besant, Mr. George Arundale, B.P Wadia, and Subramaniya Lyer. It captured the imaginations of many intellectuals, young and old, and spread its ideas through various theological organizations; Mrs. Besant herself visited Madurai in 1915 and gave numerous lectures on Home Rule. The Theosophical Lodge of Madurai was one of the first in the state to be transformed into a hub for the Home Rule movement.

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BORDERS AS OPEN DOORS: MAPPING THE TRANSNATIONAL TURN IN FICTION IN MOHSIN HAMID'S *EXIT WEST*

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Abstract

In the context of the contemporary debates on transnationalism, literary studies have seized the imagination cutting across national boundaries to evoke the ascendancy of a new globalised consciousness. Mapping the lived experiences in a cosmopolitan deterritorialised world transformed by globalisation has been one of the developments in the transnationalisation of literary studies. Reconfiguring the complicated paradigms of displacement and cross-cultural experiences has resulted in a renewed focus on migrant studies and refugeeism. New literary works that become compelling models for transnational studies entail a certain degree of narrative power capable of critiquing myths about ethnic purity and racial belonging thereby challenging historical and social injustices. *Exit West* (2017), by Mohsin Hamid, long listed for the Man Booker prize is a novel about migration chronicled by a transnational writer who looks at the world around him in which conflicts have become the order of the day. By depicting protagonists who navigate a war torn unnamed city crossing through a series of magical portals from Mykonos in Greece through London to California, Hamid allegorises migration by depicting quotidian realities as opposed to grand ideological struggles. Focusing on the fluid imagined spaces configured in the context of political debates surrounding global migration and displacement, the paper reads

issues of refugeeism through an optimistic lens, transcending reductionist boundaries to arrive at unprecedented forms of convergence, a predominant facet of contemporary transnational fiction.

Key words: open doors, migration, transnational fiction

Introduction

According to Guile Deluze "to write is to trace lines of flight" (1977, 32). In the context of the contemporary debates on transnational studies surrounding the words *text* and *discourse*, literary studies in general and English literature in particular have seized the imagination cutting across the conscripts of modernity. Since the 1970s literary and cultural studies have productively transformed the very fabric of discrete national literatures reconfiguring the dynamics of historical and geographical spaces and their boundaries. Mapping the lived experiences in a cosmopolitan deterritorialised world transformed by globalisation has been one of the developments in the transnationalisation of literary studies. Reconfiguring the complicated paradigms of displacement and cross-cultural experiences has resulted in a renewed focus on migrant studies and refugeeism. New literary works that become compelling models for transnational studies on these pertinent issues entail a certain degree of narrative power capable of critiquing myths about

ethnic purity and racial belonging, thereby challenging historical and social injustices. *Exit West* (2017), by Mohsin Hamid, shortlisted for the Man Booker prize is a novel about migration by a writer who looks at the world around him where conflicts have become the order of the day. By depicting protagonists who navigate a civil war torn unnamed city to eventually reach a destination crossing through a series of magical doors from Mykonos in Greece through London to California, Hamid allegorises migration by depicting quotidian realities as opposed to grand ideological struggles. Employing the magical realistic device of portals that enable people to “step through the door (115)” to the sanctuary of the West, the novelist succeeds in delineating a carefully calibrated new reality which blurs rigid boundaries to weave a narrative that resists the dominant forces of exclusivity. By focusing on the fluid imagined spaces configured in the context of political debates surrounding transnational displacement, the paper reads issues of refugeeism through an optimistic lens, transcending reductionist boundaries to arrive at unprecedented forms of convergence.

Mohsin Hamid belongs to a group of contemporary writers whose works exemplify the transnational character of literature which transcend national boundaries to engage the global nature of contemporary experiences and new subjectivities created by the forces of mobility and transnational migration. Being the son of an academic at Stanford University, the author himself had experienced transnational mobility navigating the frontiers of his birthplace Lahore, the UK and the US. His characters are people whose experiences navigate between the formerly colonised countries of their origin and the Western metropole they eventually seek

sanctuary in. *Exit West* can be read as an attempt by a transnational writer invoking in various ways a range of pertinent issues on contemporary mobility unleashing critical debates on the discourses of border studies and migration, invoking a transformative effect on literary studies. By mapping the complicated trajectories of displacement foregrounding the trope of “magical doors”, a carefully calibrated attempt is made to explore fluidity of movement across borders-envisioning a narrative embracing difference and diversity as opposed to the reductionist forces of hegemony.

Implicit in the work is the effect of human imagination as a predominant feature of modern subjectivity. As Arjun Appadurai observes, in the post electronic world, the imagination plays a newly significant role:

First, the imagination has broken out of the special expressive space of art, myth, and ritual and has now become a part of the quotidian mental work of ordinary people in many societies. It has entered the logic of ordinary life from which it had largely been successfully sequestered. . . . Now, however, it is no longer a matter of specially endowed individuals, injecting the imagination where it does not belong. Ordinary people have begun to deploy their imaginations in the practice of their everyday lives. This fact is exemplified in the mutual contextualizing of motion and mediation. . . . For migrants, both the politics of adaptation to new environments and the stimulus to move or return are deeply affected by a mass-mediated imaginary that frequently transcends national space. (5)

In *Exit West*, Saeed and Nadia are the protagonists who try to find love in an unnamed city in an unnamed country which is at war with

itself where the military is engaged in a battle against the militants. As Hamid mentions “Refugees had occupied many of the open places in the city, pitching tents in the green belts between roads, erecting lean-tos next to the boundary walls of houses, sleeping rough on pavements and in the margins of streets (23)”. The couple belong to a group of young people who attend the evening class on corporate identity and product branding and not long after they move into an intimate relationship. Within no time the war erodes the facades of buildings “as though it had accelerated time itself, a day’s toll outpacing that of a decade (10)”. Saeed and Nadia are consumed by the endless tension between the desire to leave their conflict ridden native land and not wanting to be subdued subjects without agency in an alien land:

Conversations focused mainly on conspiracy theories, the status of the fighting, and how to get out of the country — and since visas, which had long been near-impossible, were now truly impossible for non wealthy people to secure, and journeys on passenger planes and ships were therefore out of the question, the relative merits, or rather risks, of the various overland routes were guessed at, and picked apart, again and again. (50)

The narrative assemblage of Hamid’s novel effects a rapid shift in perspective transitioning the literary imagination from the national to the transnational scenario incorporating open, deterritorialized expanding frontiers where the “multitude” can “reorganise and redirect towards new ends” (xv). By employing the magical doors as the defining signifier, that enables multitudes to effortlessly move in and out of nation states, the novel envisions a world where there is hardly any room for compartmentalisation:

Rumours had begun to circulate of doors that could take you elsewhere, often to places far away, well removed from the death trap of a country. Some people claimed to know people who knew people who had been through such doors. A normal door, they said could become a special door, and it could happen without warning, to any door at all. Most people thought these rumours to be nonsense, the superstitions of the feeble-minded. But most people began to gaze at their doors a little differently nonetheless. (69-70)

By opening doors to a new cosmopolitanism that promotes community life accommodating the whole world, Hamid envisions a grand *tour du monde* in its global transterritoriality. By making a bold attempt to exceed the boundaries of the traditional novel, *Exit West* demonstrates how fleetingly humans can become members of multifarious communities effortlessly navigating a new past-present-future continua. However, it should be observed that the novel never dissipates into facile utopianism; there are several instances mentioned in the text which smack of explicit or latent racism and xenophobia:

At night, in the darkness, as drones and helicopters and surveillance balloons prowled intermittently overhead, fights would sometimes breakout, and there were murders and rapes and assaults as well. Some in dark London blamed these incidents on nativist provocateurs. Others blamed other migrants, and began to move, in the manner of cards dealt from a shuffled deck during the course of a game, reassembling themselves in suits and runs of their own kind, like with like, or rather superficially like with superficially like, all the hearts together, all the clubs together, all the Sudanese, all the Hondurans. (142-143)

However, the sporadic appearance of the magical doors which guaranteed the swift movement of migrants to “desirable” places characterised by mobility and porousness radically revise the parameters of nationalist parochialism anticipating the transnational turn in literature constituting spaces where identities and cultures emerge in syncretic patterns. The doors become radically asymmetrical contact zones which contextualise the production of subjectivities which are arbitrary and improvised, contriving and inventing new worlds. The transcultural frontiers depicted by Hamid marked by indeterminacy transgress conventional national boundaries constituting fluid imagined spaces engendering a transnational discourse that belie insular notions of purity. The novel projects a new cosmopolitanism that accommodates the whole world within its open expanding frontiers without employing specific human agencies of management or control. The global community imagined in the novel bears close semblance to what Berthold Schoene observes in *The Cosmopolitan Novel*, as a “community that bears rupturing and indeed thrives on recurrent reassemblage – a community that will always tear as well as mend untidily, avoiding clear-cut contours or patterns. This community has no telos except its own continuation, which remains resolutely finite and of this world” (21). In the novel, the narrator observes:

Reading the news at that time one was tempted to conclude that the nation was like a person with multiple personalities, some insisting on union and some on disintegration, and that this person with multiple personalities was furthermore a person whose skin appeared to be dissolving as they swam in a soup full of other people whose skins were likewise dissolving. Even

Britain was not immune from this phenomenon, in fact some said Britain had already split, like a man whose head had been chopped off and yet still stood, and others said Britain was an island, and islands endure, even if the people who come to them change, and so it had been for millennia, and so it would be for millennia more. (155-156)

Conceiving ourselves in relation to one another in the globalised world without conjuring the spectre of the imperialist rationale of psycho-geographical self determination is the real challenge of the future and it is in this context that the role played by literature in imagining a pan-global community becomes poignant. By abandoning the fixed traditions of statehood built on sovereignty and autonomy, transnational fiction imagines the world as a global community where “power and powerlessness are always of necessity implicated on each other (Schoene 19)”. Rather than presenting the dominant narrative centred on a specific human agency of control, transnational fiction presents humanity as a whole reorganising towards ever changing ends. *Exit World* presents a community that is constantly on the path of a recurrent reassemblage founded on collective destiny, inclusive and all-encompassing where there is room for everyone. Through narrative assemblages which reflect the composite nature of the world, the transnational novel is engaged in the precarious balancing act of maintaining integrity while resisting the pull of dispersion. Hamid’s fiction boldly exceeds the confines of the traditional novel paying no heed to national boundaries with its chapters fluidly moving one into the other each other creating a communal web that “interweaves correspondences and resemblances together with apparent irreconcilabilities into a momentary whole that remains productively incapable of achieving

seamless totality (Schoene 103)”. By engaging a new model of migration characterised by mobility and displacement at once insisting on the significance of location and deterritorializing the spaces in which the characters operate, Hamid presents a composite picture of the transnational turn in English studies.

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AGRICULTURAL ECONOMY IN COIMBATORE DISTRICT

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Abstract

Agriculture plays a very crucial role in the lives of people. It is the backbone of our economic system. The history of agriculture has played a major role in human history, as agricultural progress has been a crucial factor in worldwide socio-economic change. Agriculture not only provides food and raw materials but also provides employment opportunities to a very large proportion of the population. The first and the foremost role of agriculture is its promotion of the economic progress of the country by enlarging the savings of the rural sector and making it available for the development of industries. Thus, the economic development in general and industrial development in particular depends on our agricultural development.

Agriculture occupies a prime place in the economy of Tamil Nadu. It provides a strong, efficient and prosperous base for the state's economic growth. Tamil Nadu has historically been one of the agricultural states. Coimbatore is an inland district in the southern part of the Peninsula. Coimbatore maintains its pride and position with regard to its performance in the field of agriculture and is known as the Manchester of South India. Agriculture was the main occupation of the Sangam people. It was considered to be a noble profession. Coimbatore District is important for its industrial, agricultural and commercial development. All the major crops grown in the state are cultivated in the district.

This paper aims to analyze how agriculture plays a vital role in increasing economy in Coimbatore district from ancient times till now. Though the industries occupied agriculture, it stands uniquely in the development of economy.

Key words: Agriculture, Economy, Industries, Development.

Introduction

Agriculture is the largest sector in many developing countries. The economic development of developing countries is largely dependent on agriculture. The historical experience of many countries reveals that agriculture played a vital role in the process of economic development. Tamil Nadu had been divided into five agricultural zones, based on the agroclimatic conditions and the soil profile. Coimbatore district falls under Zone II. Coimbatore District is important for its industrial, agricultural and commercial development. Without agriculture there is no possible way to promote our economy. Thus, agriculture has a great impact and it is the main cause for the development of economic condition in Coimbatore district. This paper highlights the agricultural economy in Coimbatore district.

Review of Literature

Ramesh Singh, in his book '*Indian Economy*' (2012) says that, Agriculture remains the most important sector of the Indian Economy during the pre-independence and post-independence period, and can play a major role in

economic development. '*Kisan World*' A Journal of Agriculture and Rural Development, Vol. 43, (2006) explains the backbone of Indian agricultural economy, rural developments and productivity growth in India since 1974. *Indian Journal of Agricultural Economics*, Vol. 73 (2018) narrates cropping pattern in India, agricultural productivity and the importance of agriculture for the industrial development, in Tamil Nadu especially in Coimbatore district.

Methodology

This work is based on the data collected from both Primary and Secondary Sources. The Primary Sources of the study were mainly based on Government Orders, Madras Information and Gazetteers. The Secondary sources pertaining to the study were gathered from Tamil Nadu Archives, books, Journals, newspapers and e-resources were also referred. The sources are given at the end of the paper.

Meaning of Economy

Economy is the term used for the production and consumption activities that take place in a nation seeking thus to efficiently allocate the nation's resources for public benefit. Economy means the collective activities of producers and consumers in a region, market or industry.

Agricultural Economy

Agriculture remains the most important sector of the Indian economy whether it is the Pre-independence or the post-independence period. Nearly one - half of our total annual national income comes from agriculture.

Pandit Jawaharlal Nehru once remarked "If agriculture in this country fails, we fail, the government fails and the nation fails. In India,

Agriculture plays a vital role in the economic development of our country. Today, agriculture is the largest and the most important sector of the Indian economy. It plays a crucial role in providing food for the nation, employment to the population, raw materials to the industry surpluses for national economic development. Thus, the growth of agriculture is responsible for the rise and fall of the nations.

Importance of Agriculture in the Economy Development

1. Agriculture is the largest sector of economic activity

Agriculture provides not only food and raw materials but also employment to very large proportions of the population. Being the dominant sector, the improvement or changes in the national output depend mainly on the output in agriculture. For the same reason, it has to provide the capital required for its own development and make available surpluses for the national economic development. In the early stages of economic development, the exports of primary produce earn valuable foreign exchange which can be used to import capital goods for the development of industry and infrastructure.

2. The development of agriculture seems to hold the key to the progress of the economy

It holds the key to progress of the economy as a whole and should receive due emphasis; the inter-dependence between agricultural and non-agricultural sectors also needs to be recognized. In fact, the interaction between agricultural and non-agricultural sectors facilitates the growth of both. The demand for non-farm inputs of industrial origin stimulates industrial activity. The industrial growth, in turn,

increases the demand for wage goods and materials which helps in the expansion of agriculture employment and income. In essence, therefore, agriculture has a crucial role to play in the country's economic development and largely depends upon the development of its agriculture.

3. Contribution to National Income

Agriculture includes animal husbandry, fisheries and forests. The importance of agriculture can be seen from its contribution to the growth of the national output. The share of agriculture in the national income was placed at 49% in 1948-49. In 1950-51, its share in the net domestic product was reckoned at about 56% and during the following ten years, it remained above 50%.

4. Contribution to Employment

Agriculture, directly or indirectly, has continued to be the main source of livelihood for the majority of the population in India. The decennial censuses indicate that 59.2% of the population is supported by agriculture. These censuses also show that overwhelming majority of workers have been engaged in cultivation. Other fields of agriculture, like livestock, fisheries, forest etc. help the people to get employment.

Role of Agriculture in Economy

In the ancient history of India, all early civilizations felt agriculture should be held in high esteem. Agriculture occupies a place of first-rate importance in Kautilya's Arthashastra, Thiruvalluvar's, Thirukkural, throw light on the economic thought in ancient south India. According to Thiruvalluvar, "Agriculture is the most fundamental economic activity".

Earns Foreign Exchange

In the initial years of economic development, the country will be requiring

machinery equipment and other essential capital goods including technology. These have to be imported from foreign countries. At this stage the agricultural sector has to produce sufficiently large quantities of commodities to have a surplus. The export of agricultural goods will earn foreign exchange to import machinery for economic development.

Provide market for manufactured goods

Agricultural sector helps economic growth by providing markets for manufactured goods in the industrial sector. Increased agricultural productivity will lead to increased income of the farmers. Increased facilities in transport will increase the mobility of rural people as well. With more income and mobility, the rural people will be demanding various types of manufactured goods like cloth, sugar, shoes, cycles, transistors and torch lights. Thus, agricultural production and agricultural development provides expanding markets for industries.

Ensures supply of labour to Industry

Generally, in backward or developing countries the agricultural sector will be over-crowded. Due to surplus labour, the marginal productivity of the agricultural labourers will be zero; in short, they will be disguisedly unemployed, without contributing anything by way of production to the economy. Agricultural sector occupies a pivotal role in the economic development of the country. Both agriculture and industries are interdependent. Thus, agricultural development promotes industrial expansion and developed industries in turn help the agricultural sector by providing larger and larger markets and greater income.

Market

The word market is derived from the Latin word 'Marcatus' which referred to merchandise (or) place where business is conducted. The market may refer to a place (or) the actual force that result in the exchange of goods from one hand to other.

Agricultural Marketing

It includes all the business activities involved in moving the food grains from producers to consumers through time, space and form transferring ownership at various stages in the marketing channel. The Agricultural marketing system includes the assessment of demand for farm inputs and their supply, post-harvest handling of farm products, performance of various farm activities required in transferring farm products from farm gate to processing industries and ultimate consumers, assessment of demand for farm products and public policies and programmes relating to the pricing, purchase and sale of farm inputs and agricultural products.

Importance

Agricultural marketing plays an important role not only in stimulating production and consumption but in accelerating the pace of economic development. Its dynamics, functions are described as the most important multiplier of economic development. It plays pivotal role in fostering and sustaining the tempo of rural and economic development.

Coimbatore Economy

Coimbatore District is important for its industrial, agricultural and commercial development. It is an inland district in the Southern part of peninsular India. It is rather elongated from North

to south lying, as it is between 76° 39' and 77° 56' of east longitude and 10° 39' of north Latitude. Its altitude is 426.72 metres. It is bounded on the east by the Periyar District, on the south by the Madurai District, and the west by the Kerala State, Nilgiris District and Mysore state. On the north – west, west and south it is shut in by the mountain chains of the western Ghats, of which the Nilgiris lie on the North – west and the Anaimalais on the southern side leaving a gap or pass to the west – coast known as the Palghat gap, "The importance of which from a climatic and commercial point of view can hardly be over – estimated". With the up gradation of Valparai into a separate Taluk the district consists of 7 taluks, 21 panchayat unions, and 481 Villages. The total geographical area is 7,42,798.8 hectare with average annual rainfall 682.55mm.

Important Crops Grown in the Coimbatore District

Important crops grown in the district are paddy, cholam (jowar), cumbu (bajra), ragi, maize, small millet, pulses, sugarcane, spices and condiments, fruits and vegetables which constitute the food crops. Vegetables, flowers, medicinal plants, horticulture crops are cultivated in the district covering an area of 52011 ha. The major plantation crops grown are Coconut, Tea, coffee, areca nut and cardamom. Cashew and curry leaf are also grown in a few pockets. Fibers, oilseeds, drugs and narcotics, dyes, Fodder crops, green-manure crops, flowers and Other Miscellaneous tree crops and groves constitute the Non-food crops.

Agriculture provides basic sustenance to all living beings. It is very important that ecologically, socially and economically sustainable agriculture should become the backbone of the development process of the State.

All the major crops grown in the state are cultivated in the district. The presence of different soil types at different parts of the district makes it possible to cultivate various crops. Cotton is widely grown in the black soil tracts of Coimbatore, Palladam and Udumalpettaluks. In the red soil of Pollachi and Udumalpettaluks, groundnut is raised extensively. Paddy, Sugarcane, millets and pulses are cultivated in the loamy soils. Cholan, cumbu, groundnut and pulses are cultivated under rainfall conditions in nearly 50 per cent of the total cropped area in the district.

Marketing Facilities

THE IMPORTANT SHANDIES IN COIMBATORE DISTRICT

Days	Places of Shandies
Sunday	Periyanaickenpalayam, Annamalai
Monday	Thudiyalur, Palladam, Udumalpet.
Tuesday	Tiruppur
Wednesday	Avinashi, Sarkarsamakulam
Thursday	Pollachi
Friday	Karamadai, Sullur
Saturday	Mettupalayam, Annur, Kinnathukadavu

Regulated Markets

Place	Name of Reg. market	Notified Commodities
1. Coimbatore	1. Coimbatore 2. Kinnathukadavu 3. Thondamuthur	1. Cotton 2. Groundnut 3. Tobacco
2. Pollachi	1. Pollachi 2. Annamalai	4. Turmeric 5. Maize
3. Udumalpet	1. Udumalpet	6. Sugarcane 7. Jaggery
4. Palladam	1. Palladam 2. Thirupur 3. Malayandipalayam	8. Arecanut 9. Paddy 10. Chillies
5. Avinashi	1. Avinashi 2. Annur	11. Cholan 12. Cumbu
6. Mettupalayam	1. Karamadai	13. Ragi 14. Gingelly 15. Onion 16. Coconut

The Coimbatore District Regulated Marketing Committee has its own history as the first Regulated Marketing Committee in the state. At present there are 12 regulated marketing centres and 12 sub-market centers in the district.

LIST OF REGULATED MARKETS

LIST OF PRIMARY COOPERATIVE MARKETING SOCIETIES IN COIMBATORE DISTRICT

Coimbatore	1.Coimbatore Cooperative Marketing Society - Telungupalayam
Pollachi	1.Pollachi Cooperative Marketing Society
Udumalpet	1.Udumalpet Cooperative Marketing Society
Palladam	1.Palladam Cooperative Marketing Society 2.Thirupur Cooperative Marketing Society 3.Sulur Cooperative Marketing Society
Avinashi	1.Avanashi Cooperative Marketing Society
Mettupalayam	1.Mettupalayam Cooperative Marketing Society 2.Karamadai Cooperative Marketing Society

Transport and Communication

The district is connected with Cochin, Bangalore, Hyderabad and Dindigul through four National Highway Roads. Further a distance of 224 km of state Highways and 924 km of major district roads have concrete and black topped surfaces. The panchayats and panchayat Unions roads constituted 657km and 3,499 km respectively.

The district has a good railway network of 288 km of broad-gauge line with 19 stations and 140km of metre gauge line with 15 stations. The Communication lines have played an important role in the spatial growth. The extended areas show absence of commercial activity, hence the centre is burdened by commercial activity catering to the multiple growths of commercial activities.

The economy of the Coimbatore met with many ups and downs. This sector provided approximately 60 per cent of the total number of jobs available in the Coimbatore District.

Analysis of the Coimbatore district

- There is scope to take up contract farming for maize in the potential areas so that the poultry growers are able to get better priced poultry feeds.

- There are a number of milk societies in the district.
- Coimbatore district is an industrially progressive district.
- Coconut plantation has been increasing. Export of coconut and processing unit for coconut-based products has large scope.
- Excellent scope for agri business

Conclusion

Agriculture as we have seen is the oldest, largest and the most important sector in the process of economic development. Agriculture is at the heart of our daily life, vital to the economy and society. Majority of people depend on agriculture. It is the livelihood occupation of the people. Land is a valuable resource upon which depend our food and fuel woods, the basic amenities of life. Agriculture is considered as one of the important of economic activities. It is a way of life it is the back bone of our economy. Hence, the district Coimbatore has its economic development due to agriculture. It is important not only from an economic point of view but has deep rooted influence in our social, political and cultural life.

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CHALLENGES AND PROBLEMS FACED BY WOMEN AT WORK FROM HOME IN MIDDLE CLASS DURING COVID -19

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Abstract:

The COVID-19 pandemic has been causing inconceivable human suffering and is likely to worsen gender-based inequalities. With economic activities put on hold, women who are already disadvantaged in their access to decent work are suffering the most. One cannot deny the fact that women hold societies together whether be it home, nursing and caring, teaching and other care giving services. Any pandemic situation increases this burden on women manifold. A large part of the care work for women are unpaid when performed at home. Even when these care works are professionally and mostly done by women, they continue to be lowly paid than profession and work dominated by men. Any crisis aggravates the situation for women. During this situation working women who work from home faced lots of challenges and problems. Research integrating social class with gendered experiences in homes and workplaces extend our understanding of the complex interplay between sources of power and status in society. This paper deals with the problems and challenges faced by the working women in this pandemic situation at Coimbatore city. The Study focused critical case study.

Keywords: COVID-19, Pandemic, Research Integrating, Challenges.

Introduction:

Women increasingly engage in paid employment. Labour force participation rates among women aged 25–54 across OECD countries rose from 54% in 1980 to over 72% by 2015. Studies of men's and women's employment across countries and cohorts expose two clear patterns: the work pathways of men and women diverge as parenthood approaches and diverge even further after childbirth and women's wage trajectories and labour force participation rates exhibit rising intra-cohort variation over time. Family background and status play a measurable role in women's preparation for and decisions related to paid employment. Women with post-secondary education, a marker of higher social class, are increasingly more likely to be employed than less-educated women. Overall, social stratification, together with gender ideologies and work–family constraints, shape women's employment beliefs and behaviour. A growing literature in social psychology characterizes

Middle and upper class individuals as independent and in control of their own destinies, and lower class individuals as group-minded and reliant on others. Whether gender, class, or some interaction between the two dominates in women's approach to employment remains an open question.

Overall, rising incomes have made it easier for higher earning women to remain employed and nominally responsible for housekeeping while minimizing their own hours of unpaid labour ; in contrast, low earning women have fewer options for reducing the time they dedicate to housework. Women, unsurprisingly, enjoy childcare activities more than housework and women across class and racial backgrounds account for their employment choices as routes taken for the family. Describing career choices in the language of family is consistent with the stereotype of women as self less and other-oriented, regardless of social class. Yet higher earning women are more likely to report that their family and work identities conflict, while family and work identities are more consistent for lower class women. Within the workplace, occupational and cultural conditions for women also vary by social class. Gender plays a exaggerated role in women's employment when women are in the minority within an occupation or work environment. Women working in professions where men are the majority face exaggerated gender-based bias and recent evidence suggests this bias may be greater for upper class, relative to middle class, women.

In the history of human development, women have been as vital in the history making as men have been. In fact higher status for women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. Undoubtedly, without the active participation of women in national activities, the social, economic or political progress of a country will deteriorate and become stagnant. But ironically and tragically, women employees in general, are not taken very seriously by their superiors, colleagues, or society at large. Having a career poses challenges for women due to their family

responsibilities. Traditionally Indian women had been home makers but in the recent decades, proper education and better awareness, in addition to the ever increasing cost of living has made them to go out and choose careers. In a patriarchal society like India it is still believed that a man is the primary bread winner of his family. Although Indian women have started working outside their homes but still they have a long way to go both culturally, socially and economically, to bring in positive attitudinal changes in the mind-set of people.

During this Pandemic situation the financial demands on the Indian families are becoming raise day by day. The sky rocketing cost of living, increasing expenses on education of children, increasing cost of housing properties in India force every family in India to look for ways and means of increasing the household income. As a result, women in India who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts in call centers or BPOs. Working women in India are faced with lot more challenges than their counterparts in the other parts of the world.

In India men do not share on most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school etc. Men just took care of few chores that are to be dealt outside the house. So the major burden of running the family is on the shoulders of women. It was alright for women to handle all the chores as long as they were homemakers. Now with their increasing need for getting some income for the family, they have to work all the more harder. They have to take up a 9 to 5 job plus handle all the household chores

that they handled as a homemaker. Men's role has not changed much.

Statement of Problem:

Indian women are allowed to work in today's life; but still they are facing lot more problem in social as well professional life to balance both as priority need in this pandemic situation. This paper deals with the challenges faced by the working women during this pandemic situation. It is a big challenge to women who work from home for maintaining the family as well as the home. Mainly challenges and problems may differ from the each of the job. They are facing so many difficulties during lockdown at pandemic situation.

Health pandemics can make it more difficult for working women because they have to face both family and their job. A woman who goes to work before a corona virus infection has a little bit of depression. As a result, the main objective of the study pursues to explore the challenges and problems of working women during this situation.

Objectives:

- To find out the challenges at work from home in middle class
- To analyse the Physical and Mental Health issues of respondents
- To access the economic stability of the respondents
- To suggest the best way to manage the pandemic during COVID 19

Methodology:

The present study is descriptive in nature. The study involves both primary and

secondary data. Primary data was collected by case study method.

Tools for Data Collection:

The structured schedule is used for the study. It consists of various aspects of the research problem. Both close ended and open ended questions have been used with straight forward directions for the respondents.

Sampling design

In Coimbatore district there are so many women have going to different jobs from different areas. Among that Vadavalli area were selected by lottery method for this study. Because of this pandemic situation, I have selected three case studies in Vadavalli area through snow ball sampling method.

Field Work and Data Collection

The data collection was done by the researcher herself. I have met each and every Working women in person to collect relevant information. The responses from the Special working women were encouraging and they answered all the questions asked by the researcher. The respondent's extended whole hearted and complete co-operation for primary data collection by following Social Distance as per Health Department direction.

Case Study 1:

A1 had been teaching the longest with eight years of experience in RPM Vidhyalaya School. A1 is married and had one child. A1 handling fifth to eighth class students. Because the schools were not open during this situation A1 have to take online class for the children. In teaching side, IQ level of each student may differ. Based on class and subjects A1 has to prepare

charts, diagrams of animals, shapes, content for essays and poems etc for learning. For A1 Maths is very difficult to teach. There are no difficulties and problems while teaching in front of the students in school because students were physically present. A1 as working women has power to equilibrium the hours of personal and professional life. But sometimes some circumstances occur in such a way that conflict will be occurring either socially or professional side to balance Family Work life. A1 is unable to set her priorities. As a result A1 withdraws from her work due to simple reasons like taking care of her child, aged in laws, and other family pressures. Online class is new to the student. For that first teacher have to make students comfortable. A1 have asked the student problems while teaching and according to these have to change the teaching method. Sometimes her husband able to help in household work and share of her responsibilities. In regular school life A1 have took 9 to 10 hours for students. But in this pandemic situation A1 has to take class for 2 hours daily. During lockdown A1 were free and make a time for their family and when the class started First A1 faced lot of mental depression and health issues while teaching. After that A1 realized the current situation and make work life balance and doing her job successfully.

Case Study 2:

A2 has working in a private sector (IT Company) at saravanampatti for past 3.5 years. A2 is married and had 2 children. Her family is nuclear family. Both husband and wife were going to job. Their life was easily gone before the lockdown and pandemic situation. After that A2 faced a lot of challenges and problems to look at their family. During work from home A2 have to

take care of their children as well as job. Because schools were also not open for their children. In office A2 had a break time, lunch time etc to make feel free. But in this situation A2 have a lot of works like preparing food, feeding food to their children, cleaning house etc. In between that A2 have to work for her job like A2 have to run programs and do projects according to her scheduled work. Due to family situation night shift were not allowed by me. But in this situation which means work from I am forced to do night shift. A2 husband also working in IT Sector so he was also busy in his job. A2 went through mind depression and health issues to handle the both family and job. At one point A2 decided to left the job but due to economic situation not able to leave the job. Now A2 has trained little bit to take care of her family as well as the job.

Case Study 3:

A3 has working in private sector for past 5 years. She was a single mother for two children. One among them is a Special Child. There is difference between a Mother for normal child and Mother for Special Child. A3 has faced lots of Challenges and problems during this pandemic. First Son has Studying at 5th Standard and Second daughter who was special child, she has doing her 1st Standard in SSA School. A3 didn't get any support from her's family and from husband's family too. In this tough situation she has to handle the job as well as take care of their children. Online classes were going for first son. There are no possible online classes for special child. She worried much about the education for special child. It makes her more depressed. Before the lockdown A3 have to be worked for 10am to 5pm. But now A3 have to work from home for 9 hours per day. Apart from that A3 have to prepare food, want to

do household works and take care of her children. So A3 run a pressurized and depression life. Many friends suggested her to leave the job at least for this lockdown period. But A3 can't leave the job because being a single mother to run the family she needs the job. Also said A3 has living because for her children only. A3 can't assign a house maid because salary was too low to run a family. After some times A3 has become even stronger and she has realized except her no one will support her family. Now A3 handling well the job and children welfare also.

Findings and Suggestions:

Both the case studies were from different nature of job. But they faced similar problems and challenges like lack of family support, Went through mental depression, imbalance the family and job and health issues etc. In most cases, the issues for these working women who work from home were either their own levels of preparation for the specific tasks that made up their jobs or the mechanisms and the designs through which they had to work. According to their challenges, their perceived causes and suggestions were made. Depend upon the importance of job that is working women have to scheduled their work. Expecting hot food all the time and variety of menu from each family member gives more pressure to women especially during work from home. Lack of understanding about online work among family members from old generation to child gives more pressure to manage work as well as home. Fear of COVID 19 maid stopped in some house is an additional burden to women. Lock down literarily stopped gathering in family functions and parties which stopped the relax way and 24/7 the kitchen should be ready to prepare some dish is a kind of domestic violence to women. Most of the family

initially received support from family members as fashion later all burden turned towards the women as Home Manager. Lack of income or less income gave additional fear of future to women which created economic dependency among them. Work from home have space to report office 24/7 without CL or and excuse even in unavoidable circumstances. Women at home no need to say excuse to office every month but still not able to avail (Reproductive Health issues) fertility treatment also a kind of pressure to couple who in pipe line. Then Family members or husband have to support her in taking care of her children or share her responsibilities.

Conclusion:

The present study is "Challenges faced by women at work from home in middle class during COVID-19 at Coimbatore". The aim of the present study was to study the challenges and problems faced by the working women who work from home during this COVID 19 situation. This paper concluded Women are discriminated against in all walks of life, Women are subjugated, dominated and exploited both at work places and home, Women are generally unable to give proper and quality time to households, kids and family and the social system cannot accept the new roles of women who end up feeling misunderstood and distressed.

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EXPOSURE TO SOCIAL NETWORKING SITES AMONG PRE-UNIVERSITY STUDENTS OF TIRUPATI- A SURVEY

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ABSTRACT

Worldwide Social Networking sites usage is increasing dramatically. People are spending unprecedented and unexpected hours online. Many studies have listed and warned the negative consequences of unwarranted use of social networking sites and the potential of addictive behavior among students. Therefore detecting the symptoms of excessive Social networking sites usage is essential and necessary. For this, we employed a Self-report questionnaire through which we can gather data on hours spent on SNS usage, most accessed SNS, Device used for SNS usage and frequency of SNS activity. Educators, parents and commercial advertisers can apply this data to detect Excessive SNS usage symptoms and develop preventive measures. This data can also be used for psycho educational model for bringing intervention for management of social media and can be used as channels for Educational or academic purposes by the Educators.

Keywords: Social Networking sites (SNS), SNS usage, SNS usage addiction

INTRODUCTION

Social networking sites (SNS) in an online world are means to stay connected

regardless of the geographical distance or any other context-specific barriers. SNS is a space of socialization for common communities, communities in practice, or those united by a shared interest. SNS has gained popularity globally as a medium through which members coordinate, transmit and, in some typical cases, even live one's lives. Powered by Web 2.0 technology, SNS are explicitly participatory, dialogical, and user-content fed. Sites such as Facebook, Twitter, what's app and Instagram are dissemination portals, showcasing in vivid multimedia ways of expressions of everyday life that invite comment and discussion. They offer a continuous updating diary or inventory of the self. SNS are both part and product of an age of globalization, and SNS is a powerful example of socio-economic connectivity, democratic empowerment, an unparalleled information resource and educational tool, a mechanism for identity work and cultural enterprise.

Social networking is the indicator of technological era, while the virtual world goes beyond the real world it attracts all age groups. Young adults and Teens are falling victims by this virtual world . Recent years, social networking

usage has increased tremendously with the advent of smartphones and easy, cheap internet access.

REVIEW OF LITERATURE

(Baglari et al., 2020) conducted survey among 300 members, among them 144 were females and 156 were males. Study reported that Facebook usage was highest among males with 51% and WhatsApp usage was highest among Females with 56.7%. Even Instagram usage was highest among females with 52.33%. The results showed that 62.3% reported that social networking helps them in communication and 75% shared information, videos, images via social media.

(Kara & Kokoç, 2013) using survey method conducted study among 1818 university students to explore the frequency of social networking activity, most used social networking site and purpose of the usage. As per the results, undergraduate used Facebook for maintaining the current relations or with the existing ones. They access Facebook for communication and entertainment purposes. Whereas Post graduate students accessed Facebook most for educational purposes. It was concluded that Facebook was the most accessed Social networking site among the university students for varied purposes.

(Hamade, 2013) aimed to explore the Perception and SNS usage among 300 university students of Kuwait. Researcher administered a questionnaire with 5 major sections to collect the data. It was reported that 89% of the students used Twitter as highest, followed by Facebook

as second with 62% and Flickr was third with only 7% usage among the students. Majority of the students had account in more than one SNS especially with Twitter and Facebook. 60% of the students accessed their SNS accounts many times in a day, whereas 16% of the students open their accounts at least once in a day.

(Duggan & Brenner, 2012) did a Survey which showed that young adults used SNS more than the adults. Highest SNS activity was seen among the age group 18-26, followed by 30-49 age group. And even lesser SNS activity was seen among age group 50 and above.

(Park, 2010) studied the difference in the perception of SNS usage among Faculty members and University students. He found that students found SNS as mere entertainment feature and faculty were not at all active on SNS. He suggested that making Social networking sites based services tailored to the students and use them to attract students to get involved in Educational activities via Social networking sites.

METHOD

The researchers administered a self-reporting questionnaire among 1000 preuniversity students of Tirupati. Researchers selected the students using simple random sampling technique. The collected and tabulated. Data were gathered and the Statistical Package for the Social Sciences (SPSS) was used to get frequencies, percentages, tabulations.

RESULTS

TABLE 1 Shows the percentages and Frequency of Social Networking Activities among Pre-university students of Tirupati.

Social Networking Activities	Response	Frequency	Percent
Registered and using SNS	Facebook only	112	14
	Facebook and WhatsApp only	384	48
	Facebook , WhatsApp and Instagram only	192	24
	Facebook, WhatsApp, Instagram and twitter	88	11
	Facebook, WhatsApp, Instagram, twitter, snapchat and others	24	3
How long have you been using Social Media?	< 6 months	64	8
	6 months to 1 Year	88	11
	1 to 5 Years	584	73
	> 5 Years	64	8
How many hours do you spend on SNS per day?	30 minutes to one hour	168	21
	1 - 2 hours	296	37
	2 - 3 hours	176	22
	> 3 hours	160	20
Which devise do you use to login into SNS?	Mobile Phone/Tab	384	48
	Personal Computer	184	23
	Others Mobiles/Computers	144	18
	Browsing Centre	88	11
Do you think some kind of SNS is essential for today's life?	Strongly Agree	368	46
	Agree	232	29
	Disagree	56	18
	Strongly Disagree	144	7

Item 1 shows that 48% of the students use both Facebook and Whats app being the highest and 24% of the students use all three social networking sites. 14% of the students use only Facebook and only 3% of the students use more than five social Networking sites.

Item 2 shows that 73% of the students of the students are using SNS from at least five years and only 8% reported that they started using SNS from less than 6 months.

Item 3 shows that at least 37% of the students use SNS at least 1-2 hours per day and 21% of the students use from 30 minutes to 1 hour per day.

Item 4 shows that 48% of the students use SNS on mobile phones and a 23% of the students use SNS on personal computers.

Item 5 shows that 46% of the students strongly agree that they think some kind of SNS is essential for today's life and 7% of the students strongly disagree.

CONCLUSIONS

As per the results it is clear that majority of the students are using Facebook and WhatsApp. The students access these sites on the mobile phones and personal computers . and majority of the students think that they need some or other SNS is needed for their Day today life.

This data can be used for understanding and investing the purposes of the SNS usage and its impact on their academic, psycho social factors among the students.

Further investigations is needed to gain better and bigger understanding of the use of the SNS usage among students. other sectors of the population should also be surveyed. It is also useful to investigate other personal characteristics, in particular the association between different social networking tools with age groups, language proficiency, and level of computer and internet experience.

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FEMALE CHILD SURVIVAL IN INDIA – A HISTORICAL STUDY

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Abstract

Female survival is the other side of the coin called female infanticide. Historically speaking, were female children or even the female unborn child in the mother's womb getting the same attention in India is a question that lingers even today. There are evidences that female infanticide was rampant in India. The practice of female infanticide in Indian society is an age-old institution wherein a female child was deliberately killed. There is also another tradition of sex-selective abortion so called female foeticide. Such practices of many communities in colonial India adversely affected the position of Indian women. Many factors contributed to this scenario, of which social and cultural factors dominated in female infanticide and foeticide. People in several rural communities in the districts of Madurai, Salem and North Arcot justify the practice on the grounds that the urban elite can terminate female foetuses because they have access to ultrasound scanning without state interference. However, there is recent evidence that the numbers of clinics with ultrasound facilities for sex determination and abortion are on the increase in small towns such as Tiruppattur in North Arcot, Usilampatti in Madurai and others in Salem District.

Key Words: Infanticide, Foeticide, Femicide, Jonathan Duncan

Introduction

Sex ratio is a paradox in India. While mythologies and puranas were about worshipping 'females' as gods history suggests otherwise. Female infanticide has been a common feature in the pages of Indian history, even though believes that "Child is the Gods Gift". The average sex ratio of India and that of the individual states has been posing a dismal picture for decades which until today continue at least in few states in the so-called 'developing and future superpower India'. This paper focuses on the historical aspects of discrimination meted out towards females in India, in the form of female infanticide and femicide, also child sex ratio.

The History behind the Responsible Factors for Female Infanticide

The twin process of 'elimination of unborn daughters' and the slow killing through neglect and discrimination of those that are born, may soon precipitate into a major demographic catastrophe. If not to totally avert this situation, at least to minimize the mentioned responsible factors, urgent remedial efforts need to be initiated and sustained. The decline of women in India was greater than the entire female population of Britain in the last two decades of 19th century.¹ But we must understand Woman is the Cradle of the Society.

The people of India have experienced a long history of social evils and traditions since antiquity. The social evils which were rampant in their society during the British rule in India were mainly Sati system, female infanticide, purdah system, caste system, child marriage, devadasi, alcoholic drinking and untouchability, etc. Of these evils, very little is known to the people about female infanticide but its practice was credulously prevalent in Indian families.²

Female infanticide is usually defined as an act of murdering a female infant deliberately. Many communities of colonial India, irrespective of class and caste performed it for ages, thus dwindling in the number of girl child in India. There is also a practice of sex selective abortion in India. It is called as female foeticide. In this process, the life of a female foetus is removed within the womb for being a female sex.

Female infanticide was widely practiced by the Rajputs of Sourashtra, Lewakanbis of Central Gujarat, the Jats, Ahirs, Gujjars and Khattris, etc. Further this practice was related to Rajput pride, warrior ruler ideology, hypergamy and the custom of paying large dowries.³ It was also related to the association of high caste status with the practice of dowry payment and low caste status with the payment of bride price. The middle caste practiced by the low castes.

Strict laws of exogamy forbade intermarriage between families of the same clan. Rivalries between Rajput clans about superior and inferior ranks further restricted the marriageable clans to which women could be given. The pressure to display dignity and rank at marriage often reduced Rajput families to penury. It was equally disgraceful to raise an unmarried daughter. In these areas and among those agrarian clans,

therefore girl children were considered to be an unmitigated burden from which infanticide provided an easy release.⁴

The British Officials against Infanticide

The British took vigorous measures to suppress the female infanticide, as soon as the practice was first discovered by Jonathan Duncan, the British Resident at Benaeras in 1789. The earliest efforts to suppress the system were made in Kathiawar and Kutch. They encouraged endogamous units and discouraged hypergamy in order to suppress the female infanticide. But this resulted in a surplus of unmarried girls among the high status Rajput clans. These strong measures taken by the British also led to the suppression of facts and to female neglect.⁵

Thus female infanticide and the deliberate neglect of female infants were caste – specific and related to a complex set of factors such as dowry, status of the castes and family, caste ideology and its cultural traits, dominant caste in the area, and the rural milieu. Female infants, barely a few hours could be done away with, easily. Giving them a little poison with mother's milk, or with water, or even exposure to heat or cold, were enough.

Moreover, female infanticide had become, over several generations, internalized as a custom among the Rajputs. They told the British officials that female infanticide was a Rajput custom. The British administrators realized that the eradication of female infanticide was a difficult and challenging task and merely passing a law would not help much. Alexander Walker, the Chief Resident of Baroda, attempted to encourage clan chiefs to enter into deeds renouncing the practice in 1806 and later even rewarded those with babies in their arms with cash awards.⁶

The British did pass a Law to prevent the female infanticide in 1870.⁷ Special Act of 1870 was considered so effective in curbing the crime of female infanticide in North Western Provinces that it was withdrawn in 1906. This is probably a unique example of legislation which was short lived because of its positive effectiveness.⁸

The census report from 1881 onwards showed low proportion of females among castes known to have practiced female infanticide during the 19th century. The census report of 1921 and 1931 showed a continuing disproportion of females to males. Those who practiced female infanticide during the 19th century continued that tradition through the neglect and killing of females well into the 20th century.⁹

According to the Indian Census Report of 1981 the sex ratio of this country was in favour of the male population. There were 935 females per 1000 males. In India the expectations of life of males in 47.1 years while for females it is only 45.6 years in 1980's. Similarly, the rate of infant mortality was considerably higher among females than among males. The infant mortality rate for females was 148 per 1000 live births, as compared to 132 for males in the last decades of 20th century.

Female infanticide in Tamil Nadu – An Historical View

The case of Tamil Nadu posed a pathetic situation for female children. In Tamil Nadu parents do not consider giving up their unwanted baby girls even for adoption. Instead of seeing them being killed after bringing them up, up to their youth, they prefer to kill them as babies. The 'Community' Service Guild of Madras found 51 percent of the families belonging to Gounder, Vanniar, Naicker, Nadar and Thevar communities

kill their second and last or subsequent female babies within the first week of their birth since they did not want to fragment their property.¹⁰

In 1980's, several instances of female infanticide among the Kallar of Madurai District in Tamil Nadu, were reported.¹¹ The Kallar constituting nearly 80 percent of the population in Usilampatti taluk of Madurai District, claimed to be warriors of the Chola rulers. Dowry 'took root' among them after the dam on the Vaigai River brought irrigation to Usilampatti about 50 years ago. With increasing prosperity, dowry demands began to be made by those who became more affluent. This set the ball rolling. The starting of Colleges and educational institutions in and around Usilampatti had further aggravated the problem of dowry. The upward social mobility led to the replacement of bride price by dowry.

Generally, the first child, even if it is female, was not killed. Parents were afraid that they may be left without any offspring if they kill the first child. Subsequently born girl children were killed. Women giving birth to female infants in hospitals disappeared secretly from the hospitals and destroyed the female infants. Nearly 600 female births in the Kallar caste were recorded in the Usilampatti government hospital every year in 1980's. Of these about 570 female babies 'vanished with their mothers'. According to hospital sources nearly 80 percent of these 'vanishing babies were killed'. Female infants born in homes and private nursing homes were also killed.¹² Unfortunately, even in this modern age, there are certain villages in Tamil Nadu that practice similar activities or reports of the 'missing girl child' syndrome continues.

The crucial point about the female infanticide among the Kallar was that apart from

the burden of dowry, female infanticide was also related to a complex set of other factors, such as, the Kallar's clans to be warriors and gave a reputation of being a turbulent caste. Regarding cultural traits related to female infanticide among the Kallar, Krishnaswamy states, "The Kallar community was notorious for its killing, ferocity, bravery and the like which point clearly to their unpleasant profession, that of robbing and slaying their neighbours".¹³ But lately they have taken diverse professions, such as agriculture, watchman of coconut groves, business, illicit liquor distillation and so on. One has to keep in mind these cultural traits while explaining female infanticide.

If the female child is allowed to live in the womb, and is allowed the gift to be born, the chances of her seeing her first birthday are prettyslim. Female infanticide is high in all parts of India. In a survey conducted by DANIDA, in Tamil Nadu it has been established that the death of female infants outnumbered males.¹⁴ Every year 12 million girls are born in India and roughly 3 million or 25% of them do not survive to see their fifteenth birthday. One million die in the first year itself. Acts of omission and acts of 'Commission' were account for the lower survival rates of females.

Female Foeticide

The treatment of the female foetus, female child, adult and older women is an important factor to assess any society. The manner in which a society handles the crucial matter of birth and death, sickness and health not only reflects, but reinforces the major institutions and values of that society.

A complex set of socio-cultural factors ensure a girl child's survival or hasten her

extermination after birth. Female foeticide has added to the complexity of female infanticide. This practice is spreading to upwardly mobile and prosperous castes, those who have shared the fruits of 'development'. Female survival is endangered the right from birth among certain communities and 'culture' specific factors (such as status hypergamy) coupled with patrilineal descent have economic ramifications. The dowry has to be in consonance with the status of the groom's family, kill group and clan.

A family buys 'status' through groom-price, where improved irrigation, education etc., have brought prosperity.¹⁵ So far as bride price is concerned it is economic or social considerations or both determine this social practice. In the contemporary situations, the castes practicing bride price and exchange marriage are now giving and taking dowry. Amniocentesis, along with small family norm, has aggravated the problem. The development process has heightened son preference and a "culture against females".

Abusing Technical Advancement

Advancement in science and technology has led to increase in the rate of literacy. The growing awareness about women's status has led to measure to protect women's rights. However the crucial issue of female foeticide after sex detection still plagues our country. Improvement in science, with the application of genetic law led to the growth of a new branch in biology called Eugenics. The idea was to improve the inborn characteristics of man. Medical science have advanced to such an extent that various tests are performed to identify genetic abnormalities. After 3 months of conception, medical technology can also reveal the sex of the baby in the womb. The privileged status of male and the discriminatory

treatment meted out to the females have led to a large scale detention of sex tests for the purpose of aborting female foetus and retaining male foetus.

The medical practitioners have found scientific advancement and technological innovation quite useful for quick money. Its misuse reportedly led to over 78,000 female foetus being aborted all over India between 1976 and 1983.¹⁶ The Registrar General of India had admitted that 3.6 lakh female foetus were aborted in India in 1993, an estimate based on hospital births alone.¹⁷ It is thought that those who continue to have female child may take advantage. But who is the sufferer? Undeniably, the mother. She exposes herself to grave dangers to her life as well as the baby. Besides adverse sociological and demographic implications, it has adverse biological implications. Amniocentesis can damage the foetus and placenta resulting in spontaneous abortion and premature labour. Apart from this, medical experts do not rule out the possibility of hip dislocation and respiratory complications.¹⁸

The evil of female foeticide is increasing day by day to the unchecked commercial sectors in the form of nursing homes and installation of ultrasonography devices in various towns and localities. Thus it has become a profiteering trade for ultrasonographers and abortionists at the cost of fair sex.

The irony of the situation is people in general are against the misuse of the sophisticated technology, i.e., the ultrasound for the purpose of detecting the sex of the body and subsequent abortion of the female foetus. The family planning campaign justifies its use for controlling population explosion. Infact it was the pressure of the family planning schemes which forced the

government to pass an act called the Medical Termination of Pregnancy Act (MTPA).¹⁹ However it was meant to be used in a restrictive manner.

Moreover the reasons listed in MTPA lays down the period at which pregnancy can be terminated. When pregnancy does not exceed 12 weeks, the Act allows a registered medical practitioner to terminate the pregnancy on the authorized grounds.²⁰ Further it has also stated that in case of the minor or lunatic women, the abortion could be allowed only after seeking the guardian's written consent. That means, only in adverse situation that the Law allowed termination of pregnancy.

Sex Ratio in Tamil Nadu

It goes to prove that the idea was to discourage people for abortion but the trend of MTP cases present the opposite. In 1981-82, a total of 4,33,527 MTPs were performed in Tamil Nadu and compared to previous year it increased 11.6%. These figures are from official records and there are lot more abortions which take place in a clandestine manner and go unreported both from the rural and urban areas.²¹

To quote an example, the declining sex ratio and the problem of female infanticide in Salem District of Tamil Nadu has come out with the finding that eight out of ten villages surveyed had a sex ratio of less than 917 women per 1000 men.²² It noticed two basic trends in the investigation of declining sex ratio.

- (i) Reluctance on the part of informants to share information in female infanticide.
- (ii) Increasing evidence of using scanning facilities in nearby towns and exercising option of foeticide either through induced abortion or by the traditional modes.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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According to the report, in Salem there was unusually low sex ratio at birth and the high risk of death for females at the stage of infancy, resulting in a low childhood sex ratio. This was mainly due to infanticide and deliberate discrimination against female child in the form of nutritional denial, inadequate breastfeeding or early weaning, lack of attention etc. to mention a few.

Sex ratio at infant death showed a very disturbing pattern with female death three times excess of male death. During 1992-93 after the implementation of the government Act banning of female infanticide this trend showed a 'slower pace'. There were two reasons;

- (a) The tendency to underreport occurrence of female infanticide and
- (b) The increasing recourse to foeticide.

Schemes introduced by Government of Tamil Nadu

Tamil Nadu Government has several schemes aimed at saving girls – such as the Chief Minister's 15 point programme in 1992.²³ In the families with more than two girls, for instance, if the mother gets herself sterilized she is given some incentives to start an income generating scheme and one of the girls is 'Sponsored' to get educated. There are also schemes to invest money in the name of girls from such families so that they can get a lumpsum amount when they reach 18 years. Although quite a few children have been protected by such schemes, the overall picture still looks dismal.

Utilization of the organizational structures of existing programmes for women and children, such as the Chief Minister's 15 point programme, targeting maternal and child health,

the Integrated Child Developments Service (ICDS), Tamil Nadu Integrated Nutrition Project (TINP), Development of Women and Children in Rural Areas (DWCRA), Community Based Convergent Services (CBES) and other similar programmes aimed at improving the quality of life of the girl child.

Statistics collected by the Indian Council of Child Welfare (ICCW) which is doing yeoman work in that area show that out of the 1194 female babies born during the second half of 1993, 156 were suspected to have been killed. They managed to prevent another 243 infanticides. The ICCW also has a cradle baby Scheme but only seven babies were left in the cradle during that period.²⁴

J. Jayalalitha's Cradle Baby Scheme (CBS)

To eradicate female infanticide and to save the girl Children from the clutches of death, "Cradle Baby Scheme" also known as CBS, was first introduced in Salem District during 1992 by Dr. J. Jayalalitha, the then Chief Minister of Tamil Nadu.²⁵ Under this scheme, cradles were placed in important places such as Hospitals, Primary Health Centres, Orphanages and Children Homes in order to enable the rescue of female children abandoned by their parents due to various social circumstances. A reception centre was started in Salem. In 1992, 77 girls were left in cradles in the district. Recognizing the popularity of these schemes, Jayalalitha periodically enhanced the incentives.²⁶ In the year 2001, the scheme was extended to the districts of Madurai, Theni, Dindigul and Dharmapuri, where the practice of female infanticide was in existence. This unique scheme has so far saved 5011 (Male – 959, Female – 4052) children from the clutches of death. A sum of Rs.14.58 lakhs has been provided for the year 2004-2005 by the Government of Tamil Nadu for Cradle Baby Scheme.²⁷

The 2011 census projected an alarming decrease in the child sex ratio in the districts of Cuddalore, Ariyalur, Perambalur, Villupuram and Thiruvannamalai for which various socio economic reasons are attributed. Taking cognizance of this and to set right this negative trend, Cradle baby Scheme (CBS) was extended to these districts also.

The positive effect of the Cradle Baby Scheme in Tamil Nadu, the child sex ratio which was 942/1000 in 2001 has risen to 943/1000 in 2011. Since this scheme mainly focuses on education of girl children, the rate of girl child literacy which was 64.55% in 2001, has attained exponential growth of 73.44% in 2011.²⁸

Suggestions for Remedy

New insights on the issue of sex linked abortion of female foetuses have come from women volunteers, stating that the problem be dealt differently at various levels through literature, debates with doctors, print and electronic media, on public platforms, negotiations with government bodies, public meetings and organizing programme, involving children and adults on following issues;

- a) Scientists who support uncritically scientific advancement and technological innovations should realize that they are aiding and abetting the process of femicide. They are tampering with the natural demographic process which could lead to disastrous social consequences.
- b) Techno-doc who promotes non-reproductive technologies for easy money making reduces the Indian woman to be “Male Child Producing Machine”. They treat a healthy woman as a raw material, not as a human being, converting into pathological case. They violate the code of medical ethics by violating women’s dignity and bodily integrity.
- c) Advocates of population control whose target is achievement of attaining Net Reproduction Rate of 0 (NRRO) by supporting femicide and whose cynical logic is “Few Women-Lesser Procreation” have placed Indian women in the category of “endangered species”.²⁹
- d) Economists who apply “Law of demand and Supply” and recommend that the reduction in the ‘supply’ of women will enhance their status and to review. Perhaps Anthropology and other evidences show that whenever any species experiences very high population growth, its behavior departs from the normal and turns aberrant. In a region, in India, where the sex ratio is extremely adverse, are notorious for some of the most inhuman practices against women.
- e) Counseling of an expectant mother and her family by social workers starting from the time of detection of pregnancy.
- f) Projects for improving women’s access to education, health and economic resources, and consciousness-raising for women about women’s subordination in a patriarchal society.
- g) Indian constitution states right to life. As enshrined in our Indian Constitution is the right to live with dignity. But how far is it true of Indian girl child? In India her birth is treated as a burden. The girl child’s first right is the right to be born and not to be aborted purely because she is girl. The girl’s second right is

the right to remain alive after birth and not to be killed quickly in her first few hours or lulled slowly by neglect or indifference. The girl's third right is the right to life, the right to grow up normally, naturally and freely.

Legislation have been passed to control offenses and to improve the women's position in India like government ban on sex selection test, MTPA etc. Legal measures alone will not bring revolutionary changes in women's condition of existence. Any campaign against sex selection test has to be launched first in the social front and then the legal measures could succeed in bringing about desired change.

Any social change may not succeed unless it is backed up by organized campaign of people directed towards bringing about socio-cultural revolution.

Conclusion

The female infanticide is posing the biggest threat to fair sex. The new modes of infliction of cruelty on women and to the extent or eradication of fair sex, itself needs the attention of the whole human community, especially the Human Rights Commission. The Commission should create an atmosphere for the passage of Central legislation banning the abuse of sex determination and sex pre-selection test. The important things are to eliminate inequality and not fair sex. In fact, the act of murdering the female infant and obliteration of female foetus was a sign of gender discrimination and gender injustice as well as sadism against women, thereby made lowering the position of Indian women. Their efficient support and activities in the family as well as in society was not treated as national value in molding a better Indian society. So, the empowerment of women in the present milieu of

Indian society ought to be addressed significantly so as to provide equality with men. To save and protect the girl child from the female infanticide practice necessity arose to introduce various schemes for the welfare of girls to be saved and accordingly "Cradle Baby Scheme" came into existence in Tamil Nadu. Both the Government and NGO's played major role and abundant number of girls were saved.

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TRADITIONAL HEALING FOR CHILDREN WITH LEARNING DISABILITIES: A STUDY

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Abstract

India as the second most populous country in the world after China is vivid society where both old-style and contemporary health systems coexist. Religion is a chunk of daily life in almost every aspects of human life. It is widely believed that traditional healers have godly special healing powers. Indian has the largest child population in the world, and this can make India the social economic and political superpower among other countries, if only children are taken care of. Mental health, learning disorders and developmental problems among children are comparatively widely discussed and deliberated. Correspondingly faith-based healers are widely approached for by caretakers with so called problematic, troublesome, mischievous and mentally challenged children. In this study, data is being collected from mothers and healers as respondents through interviews. This paper tries to examine the place of healing practices among child care practices and child well-being in our society. The study is a narrative inquiry mode; data is coded and thematically analyzed; informed consents are taken from each participant before the study.

Key words: Learning disability, Faith healing, Traditional healing, Children.

Introduction

In India, traditional medicine has long roots and it has been there for more than centuries

even before the advent of modern medicine. These techniques are still widely approached by the people for the prevention of physical, mental and social as well as child related issues. In Indian context traditional healing includes Ayurveda, Unani, Sidha. As an alternative practice many people approach religious healers or faith healers to cure their issues.

According to World Health Organization, "Traditional medicine is the sum total of knowledge or practices whether explicable or inexplicable used in diagnosing, preventing or eliminating a physical, mental or social disease which may rely exclusively on past experience or observations handed down from generation to generation, verbally or in writing".

Traditional Medicine has no universal description on the other hand this word is normally used to describe health care that does not fall within the modern and scientific health care system.

"The term TM seems unsatisfactory because it does not distinguish between the all-embracing and complex systems of health care delivery" (Bannerman RH, 1982)

Basically there are three different categories of traditional medicine, like all other knowledge those also written down formally and passed down from the generations. Chinese traditional medicine, Indian Ayurveda system,

Homoeo from Europe, but basically the Chinese medicine is consisted of many treatments such as acupuncture, Herbal medicine is used by billions of common people for their daily life. That's why traditional medicine, which comes under any name giving relief to people who are having pain and suffering is an important and influential one still. (Abdullah MH, 1983).

Some of the old-style remedial plays in India are not formally recognized and are usually performed in an informal environment. Many conventional healing practices are recognized under In India, some old-style remedial performs are not officially recognized and are usually carried out in an informal environment. Many of the conventional healing methods have been approved by the AYUSH¹. It is governed by an unofficial scheme in which conventional physicians and patients enter into outcome-based contracts. Ayurveda is regarded as the most effective, It continues to be the best alternative care available for the majority of the global population, especially for the elderly, due to its inherent strengths, unique and holistic approaches, accessibility, and affordability (Pratikanti, 2007).

The WHO estimates that about 60% of the world's people use herbal medicine for treating their sicknesses and up to 80% of the population living in the African Region depends on TM for some aspects of primary health care (WHO, 1978).

Many children with learning disabilities face difficulties in education. Many children do not live up to their full potential. Aside from academic problems, these kids have a hard time engaging socially and making friends. Each child can also have unique physical and emotional problems. It appears that brain healing is

necessary. Sometimes, the mother is the one who provides the most of the treatment. They become exhausted and can become violent. This is the commonly recognized mainstream treatment for these children, and while it can alleviate certain symptoms, it does not address the underlying cause of their condition. However, some studies suggest that healing activities can help children with specific conditions. (Walker, 2017)

Participants

This is part of my Ph.D. pilot study, as part of it a tool was prepared with a few open-ended questions. Prior permission was taken to ask a few questions regarding children and their related problems from the concerned parents. There are two participants in this study who are engaged in an in-depth interview process, one participant is a parent of the child who came to the healer, one is the healer who was supposed to take care of the issue. Both these interviews are taken in the same day, when the participants were comparatively free and cooperative, the researcher was able to do the recording and move ahead with the Interviews.

Design of the Study

The study used a narrative inquiry approach as part of qualitative methodology. "Narrative inquiry is a relational methodology that foregrounds experience" (Clandinin & Connelly, 2000). Several Indigenous researchers have used this technique, which has been defined as congruent with Indigenous approaches. (Lessard, Caine, & Clandinin, 2014; Young, 2005). Narrative inquiry is a method of studying human lives that is designed as a means of celebrating memories but also providing valuable information and comprehension. (Clandinin, 2013). (Clandinin & Connelly, 2000)

Because of the absolute capture of living events by using certain hermeneutics methods, narrative inquiry was chosen. Hermeneutics is a practical art of comprehension that is most useful whenever the sense of something is vague or uncertain. (Gadamer 2004, 2006).

Analysis of Data

The data was analysed using a thematic analysis approach. This includes reviewing the transcripts many times and making a listing of the common and special phrases in each one. (Laverty 2003). It also included moving back and forth within the interview transcripts, as well as merging the key points of how the participants felt about faith and spirituality. Despite the fact that faith and spirituality have not been the primary objective of the study, they were mentioned as having an impact. people who live in the rural villages of Kerala state of India, in all aspects of their life. Their primary care is always traditional healer for most of their problems.

Evolved themes from the data got through interviews have been given here in this part, Knowledge, context, and identity. This concept of identity speaks to the stories that people live and tell of whom they are and are becoming. "Stories of identity highlights the multiplicity of our lives composed, lived out and told in different plot lines, over time, in different relationships and on different landscapes" (Clandinin, 2013, p. 53).

Themes

Three themes representing the traditional healing among children, views emerged namely:

Meaning of the illness and or infirmity, the importance of childhood, identifying and treating

the issues related to it. Reliance on god as the main care provider, Knowledge of child related issues; the latter can be seen as an attempt to go beyond the polarity in contemporary discourse around healthcare, that is, traditional versus modern.

Theme 1

Meaning of the illness and or infirmity

"...I have four kids everyone are doing good in their chapters, but this kid is the only one who does not know how to read and write in any languages, despite the language differences. I was not so close or obedient to god during I was pregnant, that is why may be this child could not do well in academics..." (Parent.)

"...I believe that all the good and evil, illness or Shifa² is given by the god we provide treatment or medicine, but the one who cures it is Allah, and I strongly believe that my unfaithfulness has something to do with the setback of my child..." (Parent)

Illness and cure.

"...I think when we approach a doctor or physician or any healer it is Allah who cures us through their hands, some illness or ailments we may not having any idea of what it is but Allah knows about it, that is why I came here to the rescue, because people who are closer to god can cure problems..." (Parent)

Theme 2. The importance of childhood, identifying and treating the issues related to it.

Common viewpoints of the parent and the healer towards the caring of children, the experience in the field of healing which helped him influences people or children in their need.

Both parent and the healer think the children as a gift from god.

"...I have four kids two daughters and two sons, I have utmost love towards my children I cared them with all my life. The child with I came here is 9 years old and he is struggling with remembering and reading what he learned in the previous day, I cry and do pray every day in my Namaz³ to be relieved of this problems with my child..." (Parent).

"...We can do whatever we want to do with children I have 2 kids I try whatever I have to do to protect them from any harm. I buy them whatever they want, people are always curious of children or at-least they should give some importance to the kids when they grow up, but women are spending more time with kids than the father, because if we are taking the pandemic itself, we can see that men go to work, and the mother and kids will be at home, since schools are closed children will be always be in home..." (TH).

"...I am 35 years old and I have 4 kids, their father is working hard to find the daily income for the family, much of our problems we often forget, but we can't let go off children issues so lightly that is why I came here..."

Theme 3

Reliance on god, the main care provider.

Two of our participants of the study saw God as the primary agent in caring anybody at anytime, same as that children with disabilities, problems will also be cared by god himself. It is their belief that it is God who saves the lives of children under the parents or healers care.

In other words, according to the healer, the care and the charisma he provides is the outcome of a gift which he is got from the god almighty.

"...Alhamdulillah (all praise to the creator) since the year 2020 come, I have been given the opportunity to take care of hundreds of people with different problems. I think this is none other than blessing from Allah. Children with learning problems are identified more in the pandemic..." (TH)

"...God almighty is good with people who are closer to him he provides better care for the people who really knows him and worships him well, I as a person done many sins and I think that is why my son is having difficulties..." (Parent)

Parent's aspect of spirituality

'I was born and raised in a small rural village where I predominantly heard and got familiar with religion and its understandings, people from my family, my parents, my friends all just enthusiastically spoken about one thing, religion was part of my daily life in every aspect'.

'...I learnt in madrasa for 10 years from first standard to 10th that was the foundation for my religious knowledge and practice. Training from the family and other missionaries were there, such as how to do Namaz and ablution etc...'.

Theme 4

Knowledge of child related issues

The parent and the healer very much believe in the process of godly help and miracles, so the researcher asked about the importance of understanding child related issues and its solutions. Both parent and healer know very little about the child care providers, counselors, etc.

“...He (the healer) asked me to do some rituals such as chanting the verses from Quran and Dikr⁴ and repeat it for a thousand times, and blow it towards 250 ml of honey, and he wrote some holy verses in a piece of paper and He asked me to put it in an amulet and wrap it around the child's waist, and also He asked me to pray five times in the Namaz...” (Parent)

“...i know people are coming here from long distant places and I know people come here because of mouth publicity which in no way I can make through any donations or any other advertising means. So people have a faith in me, I know some of the issues precisely (some of it do not) child related issues are always issues with learning new things, which may be parents become negligible, or the teachers who taught them have not taught them well. So, in this case I have to make them give more concentration towards the child...” (TH)

“...after all he gave me confidence in my child, I feel refreshed now, I don't want anyone to call my child a dumb or idiot.” (Parent)

Both the parent and the healer know the importance of the childcare and the loop holes in our education system, but they are unaware and ill-informed that children can be treated well. Professionals working in the area of Children with Disabilities have become more advanced in a way they assess, diagnose and treat the problem of the children using scientific tests and legitimate scales.

Discussion

Religion and Spirituality are two prominent cultural elements that give meaning to human conducts, values and experiences (Ramezani et al. 2016), it has an influence on

peoples every aspect of life. A person of rural Malappuram, in Kerala state has strong belief in the interconnections of the body and spirituality and mind. They strongly believe that evil and good are coming from none other than god. This study proves that there is a wide and vast majority of the people in the country who believe of how or where to treat the illness or the learning disabilities of the child.

Based on the themes that emerged from the study we can say that no matter what happens reliance on the supreme power or god can cure every problem and will solve every issue, is the belief people in India have and always has been like that (Ramakrishnan P et al, 2014)

The two people interviewed for this study had no idea about the children related developmental disorders or learning disabilities. Even without identifying the issue the parent is ready to bring the child to a local healer, and the healer with limited knowledge of learning disabilities has suggested some rituals and chanting that is the real picture of the status in some parts of the country where the parents are still ill informed and unwilling to come forward to understand the real problem. Though the respondents are minimal, the fact that it gives a picture of the situation present in some places add to the existing literature available in this field. The findings presented here may not be representative of the meanings of religion and spirituality for all healers or practitioners and parents. However, it is believed that this small endeavor may encourage many other studies which are yet to come, as it comes under the ambit of Public Health Social Work practice.

Conclusion

Faith and Spiritualism are two prominent cultural elements that give meaning to human life, values and experiences, and are inherent among people who have strong beliefs in the connection of the body, mind and spirit. Even if the world is running towards modern medicine or allopathic practices, people are going to be there to practice healing practices.

Patients will continue to seek treatment from traditional and/or faith healers for mental illness if they perceive it to be effective regardless of alternative biomedical evidence. More information dissemination and awareness creation of the advanced medical systems should reach this people and they need to be enabled to decide what best suits their children. The knowledge and awareness should grow beyond the spirituality and faith of the people. Integrating these people to the modern medical system may actually narrow down the gap between the modern medical systems and the people who are preferring to approach traditional healing practices and decide accordingly. Best practices from both have to be duly acknowledged.

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(Footnotes)

- ¹ AYUSH ministry in India
- ² Arabic word for cure.
- ³ Compulsory prayer for a Muslim usually five times a day.
- ⁴ is an Arabic word for remembrance, usually denotes the chanting of holy names repeatedly



ECOSYMBOLS IN MARGARET ATWOOD'S SURFACING

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ABSTRACT

This paper aims to spotlight on eco symbols in ecopsychological perspective employed in the novel *Surfacing*. Ecopsychology is a newly emerging literary approach with nature to focus on human-nature relationship in current literary works. A critical study is undertaken to seek and discover the protagonist's relationship with the nature in the perspective of Ecopsychology. *Surfacing* is one of the best novels of Margaret Atwood can be seen from the perspective of ecopsychology, has a profound ecological thoughts which reflects how the humans' psyche is healed and developed with the nature's encounter. Humans are part of nature. It ends with an exploration of the protagonist's relation with nature and how she becomes one with the nature. Humans should embrace nature in order to heal them. Margaret Atwood in her novel *Surfacing*, represents the human-nature relationship by using images and symbols of nature. The special value of Margaret Atwood in the novel lies in the relationship between nature and humans in the technological society. She triumphantly amplified the relationship between Ecology and Psychology through the symbols and images. The novel is filled with images of nature. Her protagonist recalls her past as a series of images which make the reader perceive her intense sensuous experience. The images show that inspite of the fact that the narrator appears to be numb, 'exempt from feeling' - anaesthetized,

she is pretty sensitive to what is happening around her. It is evident from the visual, auditory, olfactory, gustatory, tactile, thermal and synaesthetic images. These images are indicative of her intense sensory experiences.

Keywords: Ecology, Ecopsychology, Eco Symbols, Margaret Atwood, images, Synaesthesia, nature, birds, water.

ECOSYMBOLS IN MARGARET ATWOOD'S SURFACING

Ecopsychology is the relationship between human mind and nature. The images of nature help to heal one's mind. So Atwood uses many images and symbols of nature to heal the inner scar of the protagonist just like a painter throwing paint on a canvas. Margaret Atwood has been able to portray almost life-like pictures in the novel. The words used by Margaret Atwood in the novel are intensely visual and it is this visual quality makes the novel 'a painter's novel'. Woodcock in his *The World of Canadian Writing: Critiques and Recollections* comments that, "If among modern Canadian poets there is in spirit a true descendent of the imagist, it is Margaret Atwood" (151).

Animals portrayed as victim in Canadian Literature is quite a persistent image. Margaret Atwood shows her protagonist regressing to identify herself with animals waiting for 'fur' to grow on her. The animals and the human beings are interlinked in her vision. This makes her to

visualize her aborted child as an 'imprisoned frog' and 'the little frog' hooked on securely as a bait is perceived by her like a man swimming. The protagonist thinks that an unborn baby has its eyes open and can look out through the walls of the mother's stomach, like a frog in a jar.

In the protagonist's case the images of humans got mixed with the images of animals, when she was a child. About the baby she says that, "... will slip out easily as an egg, a kitten and I'll lick it off and bite the cord". She refers to the baby to be born as 'shape of a gold fish now in my belly' (209). Margaret Atwood consistently uses animal imagery in the context of human beings, which clearly depicts that animals are not really different from human beings, though human beings have a tendency to victimize animals. She talks of 'a bird sanctuary', 'bird claws', 'an elephant's trunk', 'a spider', 'a shark', 'ants', 'rabbits', 'a rhinoceros', 'a lion', 'mosquitoes', 'an egg', 'a bug', 'deer', 'heron', 'mice', 'phoenix', 'wasps', 'snake', 'leopard frog', 'kitten', 'squirrels', 'bats', 'porcupine', 'parrot', 'cat', 'pigeons', 'dolphins', and 'baboons'. Margaret Atwood's keen interest in the animal world is evident through her protagonists as she wishes there would be more room for the animals and is convinced that there is not much difference between human beings and animals.

Mirrors are the agents of division of self. They also distort reality according to psychologists. Since the mirrors alienate from oneself, hence the protagonist realises that "I must stop being in the mirror. I look for the last time at my distorted glass face. . . reflection intruding between my eyes and vision. Not to see myself but to see. I reverse the mirror so it's toward the wall, it no traps me" (227-228).

The protagonist, who is trying to heal the split in her and is trying to be her real whole self, cannot stand 'a trick done with mirrors' - the trick of distorting and splitting reality. Since she is ready to accept both the halves (i.e) head and heart, she just cannot afford being in the mirror that helps her and hence she says that, "... searing away the wrong form that encases me" (230).

The leather jacket of the protagonist's mother is recurring image in the narrative. The protagonist does not afford to forget about her mother's leather jacket because she cannot forget her mother. The two images are closely tied up to each other. The loss of mother is irreparable and the leather jacket has the smell of loss irrecoverable. She describes that, "My mother, in her leather jacket and odd long 1940s hair . . . another is landing on her wrist, wings caught as a blur" (136-137).

The leather jacket does not fit Anna because evidently Anna cannot fill the place of protagonist's mother. Mother's leather jacket symbolizes the protagonist's mother and her values. It remains intact in the protagonist's vision, till she follows the advice of her mother and feels she has become mother herself. She has learnt the lesson that her mother wanted to teach her and the leather jacket is not any longer. So she cuts it with a big knife along with several other things.

The island seems to have provided to Margaret Atwood agonist's objective correlative for the protagonist's state of mind. It symbolises her alienation. The island is so cut off from the city that there's no bus and no train connecting with the city. The protagonist describes the first view of the lake, though blue and cool as redemption, through tears and a haze of vomit. But her father needed a secluded place-an island

because even the village had too many people for him.

The protagonist is like an island too, shut off from others as well as herself. The reader can notice that she is always looking for an opportunity to be alone on the island. She seems to be an island unto herself. She has cut herself off from her family almost completely. She has been staying away from them for the last nine years and the readers can meet her and find her so alienated from them that she refers to them as 'they'. Just as the island is isolated, the protagonist is trapped in her false self, 'the wrong half' as she calls it. She has built a wall around herself and is fenced in. It is to bring out and highlight this fact that Margaret Atwood has consistently used not only the word 'island' but also the words like bottles, jam jars, tin cars, gate and fence cabin which help the author to create the impression of alienation.

The image of city is never absent from the protagonist's vision. It rather recurs consistently and assumes symbolic significance; the image is often juxtaposed here against the image of the bush so as to bring out the contrast between the two. If in the city one wakes up to hear the noise of the traffic, in the island the birds' song wake her and makes all the difference to the day. David who seems to be watching the beauty of the sunset for the first time while holidaying at the island and he too likes the island.

City symbolizes masks and pretence. It stands for a false life. Anna's make-up without which she does not like to be seen symbolises the way reality remains masked in the cities. City also symbolizes a heavy reliance on machines. The protagonist thus dislikes the facts, unnatural, hypocritical and mechanical life in the cities and

regrets that these days the children probably move to the city away from the rural beauties, they are fascinated by the 'washed suburban skins' the 'urban costumes' which city life, or may be, it is the material comforts which attract them.

Metal is loaded with symbolic significance in this narrative. It symbolises victimization, Americanism, destruction and death. Metallic objects are shown to assault nature as well as individual. Trees are cut with the help of metallic instruments which also help in clearing the forests. Birds are victimized with the metallic objects. The dreadful act of abortion is performed with the help of metallic instruments like 'shaving blades', 'needles' and 'a metal frame'. Metal for Margaret Atwood's protagonist is profane.

Water imagery gets established right with the title of the novel. It suggests life as well as death. Water symbolises death and destruction. The death of the unborn baby referred to several times which is associated with water. If water symbolises death, it also symbolizes purification and transformation. Image of water is related with death as well as life. Water is a purifier. It can clear not only the dirty dishes and the vegetables but the protagonist herself. Water is sacred to her and this is the reason why she gets disturbed to find metal hooks lowered into the sacred water. Images of diving and drowning which occur frequently in the novel are associated with water imagery. The image of death and disease is associated with the death of her father, her aborted unborn child, her mother, animals and nature.

Even the colours used in the novel are associated with nature and emotions. Red colour is associated with feelings, emotions and passions. She is emotionless so they are missing in her life

and she says that, “I can’t use red” (60). She regrets green is associated with nature. The green is cool and comfortable and also associated with her parents. Brown shows animals that are nearer to nature than are human. Grey is associated with her past. She recalls her mother’s leather jacket which is grey in colour. Orange denotes artificially and seduction. Pink and purple are associated with city, power and evil. She dislikes both pink colour and city life. Her journey in the novel is from colourlessness to colours.

Many images in the novel recur persistently and attain the status of symbols. In fact, the protagonist’s pre-occupation with certain images reflects the author’s major concerns in the novel. The images and symbols that have been discussed show how through these images make the reader to feel as if they are participating in all that is happening.

The protagonist has selected by Margaret Atwood is nameless, first person, singular narrator ‘I’. The other main characters in the novel such as David, Anna and Joe form their impressions on the reader via the narrator. The reader is thus, enclosed in the narrator’s perception and observation in spite of the fact that she is an unreliable protagonist. There is not much dialogue in the novel because what is most prominent, is the narrator’s past and her memories.

Margaret Atwood’s use of language in the novel reveals about the protagonist as she presents it as if it is the protagonist’s choice of words. The language is impersonal and precise. It effectively conveys the narrator’s cool approach to life and her inability to feel. She knows that language helps to maintain the mutual interdependence of self and world. So she asserts that, “a language is everything you do” (165). The language becomes

less complicated and more direct, less intellectual and more emotional. Frequent use of similes and metaphors is indicative of Margaret Atwood’s poetic and imaginative mind.

The present study clearly depicts that the humans are a part of nature. It heals the human mental and physical illness and which is closely connected to the health of environment. In this view, Ecopsychology is very important to relieve oneself from the turmoil in the world. Margaret Atwood through her novel shows that nature as a reflection of wholeness resonates the ‘nature’ of the inherent human capacity for healing. Connecting with nature in a conscious and experiential way will enable the mind and soul to experience the therapeutic effect of nature

Nature is whole and complete in itself. It is creative and restorative; for many people, time spent in nature helps them to feel the divinity. Nature confronts them with the profound mysteries of life, with awe and wonder. It teaches that humans are not alone and cannot survive without it. Nature brings the people into contact with deep time with the eternal connection to the ongoing relationship with the past and future and with the cycles of life and the evolution of life itself. It liberates the psyche from the fear-based concerns of the ego. Humans should embrace the Mother Earth to live a harmonious life. Thus, the significance of the present study is to awake the ecological consciousness, to generate the feelings and emotions as well as to promote a more ecological life style that humans live harmonious with nature.

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IMPACT OF GLOBALIZATION ON SCS AND STS WELFARE IN TAMIL NADU – A CONCEPTUAL PERSPECTIVE

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Justice has always evoked ideas of equality, of proportion of compensation. Equality signifies equality. Rules and regulations, right and righteousness are concerned with equality in value. If all men are equal, then all men are of the same essence, and the common essence entitles them of the same fundamental rights and equal liberty... In short justice in another name of liberty, equality and fraternity.

- Dr. B.R. Ambedkar

INTRODUCTION

Globalization is nothing but opening of trade and trade opportunities at the global level; international trade new environment. With the opening of national market for international trade, market economy has emerged. Globalization is the process by which a country opens up its business and trade-related factors to the rest of the world, creating and providing open external markets or free markets for other countries to use their own resources for trade. But this will vary in countries under colonial rule, or in rich or poor developing countries that depend on rich countries. Globalization involves two factors: liberalism and privatization. Globalization, liberalism and privatization promote capitalism and create inequality in this world. Globalization has been debated by many economists, accepted by some and rejected by others. It is seen as good in the beginning and then its move is capitalist and tends

to take other countries under the leadership of a strong country.

Globalization today is least seen as having economic bearing but more as having social bearing. Its social repercussions are far reaching in character. As a process it touches every fringe of the society, thus bring changes in the individuals, Institutions, social values, issues, nature of social movements, social organizations, social policies and the social dimension of globalization relate to the impact of globalization on the life and work of people, their families and their societies. Concern is often raised about the impact of globalization on employment, working conditions, income and social protection. Beyond the world of work, the social dimension includes security, culture and identity, inclusion or exclusion from society and the cohesiveness of families and communities.

India is one of the 146 countries of the world, which is thrown open to market economy¹. Whether one likes are not, globalization has become a factor in Economics, History, Politics and Culture of the people. Globalization refers to the growing interdependence between different people, region and countries in the world as social and economic relationships come to stretch world-wide. Although economic forces are an integral part of globalization. In India we often use the terms liberalization and globalization. They are indeed related but are not the same. In India we

have seen how the state decided to bring some changes in its economic policy in 1991².

CONCEPT OF GLOBALIZATION

Globalization is a multi faced phenomenon, salient characteristics of which include Rapid growth of international trade and capital flows, the increasing importance of services in both trade and foreign direct investment (FDI), the Global integration of production processes, and institutional harmonization among countries with regard to trade, tax and investment policies, and the other regulations. Economic relations between nations are increasingly conditioned by the disciplines of multilateral institutions such as the World Trade Organization (WTO) and regional groupings.

The global economy as also became liberalized as almost all countries throughout the world have adopted market oriented policies³ entailing the reduction of government intervention and the privatization of state-owned asserts. While liberalization has contributed to global economic integration by removing barriers to trade and investment, it is also a response to it, as governments ability to control economic events within their own borders has progressively diminished.

The fundamental concept of globalization envisages demolishing the national, geographical, economic, social and political barriers to trade, commerce and investment. The underlying thrust in towards liberalization and marketisation so as to accelerate the momentum of privatization, free trade with minimum restrictions, structural adjustment programmes to ensure free flow of ideas, goods and services across the globe.” Globalization, which is a consequence of increased human mobility,

enhanced communications, greatly increased trade and capital flows, and technological developments, open new opportunities for sustained economic growth and development of the world economy, particularly in developing countries⁴ like India. At the same time, the rapid processes of change and adjustment have been accompanied by intensified poverty, unemployment and social disintegration. Threats to human well-being, such as environmental risks, have also been globalised.

GLOBALIZATION IN INDIA

The Government of India has adopted policy of globalization, Liberation and market economy in the wake of the serious economic crisis that enveloped the country. In order to prevent India from going bankrupt like Mexico, the Prime Minister of India Mr. Narasimha Rao opened its markets in July 1991⁵ in the name of a New Economic Policy (NEP) to utilize Indian resources for world trade and to attract more foreign investment. In order to overcome the economic crisis of that time, the policies of liberalism and globalization adopted by Prime Minister Narasimha Rao were pursued.

July 24, 1991 was a historic day in the annals of Indian economy, on this day the 40 years old Indian model of socio-economic development and nation-building based on democratic planning within the framework of liberal democracy and mixed economy with their dominant public sector in control of the commanding heights of the economy and the private sector enjoying a modest level playing field underwent that pragmatic change with the shift in Government of India's hitherto followed policy in favor of economic liberalization. The policies of liberalism and globalization adopted by Prime Minister

NarasimhaRao were pursued and nurtured by the subsequent Prime Ministers and are inevitable today. As a result of the sale of public sector shares to the private sector, the Liberals policy did not allow the improvement of rural infrastructure⁶.

GLOBALIZATION EXISTENCE IN SOCIETY

Many of the studies in Globalization and Poverty in fact suggest that globalization has been associated with rising inequality. The impact of globalization on poverty eradication has increasingly become the focus of attention of governments and international organizations. The economic arguments in favour of globalization stress the positive relationships between increasing international trade and investment flows and faster economic growth, higher living standards, accelerated innovation, diffusion of technological and management skills, and new economic opportunities. Reality has proven not to be so rosy. First, the benefits of globalization are not equally distributed and tend to be concentrated among a relatively small number of countries, particularly the more advanced ones. The poorest countries such as the least developed countries in Africa have not been able to sufficiently harvest the benefits of globalization. Second, most efforts have been placed in facilitating free trade flows, particularly in products which are of importance to the developed countries, as part of the globalization process. Other dimensions of globalization like labour market standards, the environment, sustainable development and poverty alleviation have received much less attention. Third, globalization has also led to an increased vulnerability among many countries to international economic conditions, as clearly demonstrated by the Asian financial crisis of 1997" 1998⁷.

Recent estimates by the International Fund for Agricultural Development (IFAD) indicate that 75 percent of the poor work and live in rural areas. Rural poor have restricted access to and control over assets “ land, water, credit, information, technology, health, education and skills “ and to markets. As such their lives have limited links to the macro”economic environment in which globalization takes place. Developing countries have been given the main responsibility to harness the potential benefits of globalization for the rural poor and to counter possible negative effects. They are urged to adopt appropriate structural and social measures that promote stability essential for economic growth and poverty alleviation⁸.

SCs AND STs WELFARE

The social welfare is an inter-disciplinary study of the evolution of charitable works organized activities related to social reform movements and non-profit or public social services designed to protect or benefit individuals, families and citizens of the larger society. Charitable efforts have often grown out of religious beliefs that inspired reformers to deep compassion firm ethical convictions and a strong sense of justice. The reformers faith backgrounds were the foundation of movement of settlement houses and from the nation’s earliest days religious groups and individuals have provided significant labour and financial support for social reform and humanitarian policies⁹.

The constitution of India provides for the promotion of welfare of the weaker sections through socio-economic policies embodied in the directive principles of state policy. Article 46 states that the state shall promote with special care all educational and economic interests of the

weaker sections of the people and in particular of the Scheduled Castes and Scheduled Tribes and shall protect of them from social injustice and all from exploitation¹⁰. The weaker sections include not only the SCs and STs but also the physically and mentally handicapped, women, widows, orphans, socially and educationally backward classes, minorities* and so forth¹¹.

Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

Article 16: Equality of opportunity in matters of public employment.

Article 17: Abolition of untouchability.

Article 330: Reservation of seats for scheduled castes and scheduled tribes in the house of people.

Article 335: Claims of scheduled castes and scheduled tribes to service and post.

Article 338: National commission for scheduled castes and scheduled tribes.

Article 339: Control of the union over the administration of scheduled areas and the welfare of scheduled tribes.

Article 340: Appointment of commission to investigate the conditions of backward classes¹².

SOCIAL JUSTICE

India is the only country in the world where society is divided on the basis of caste. There is no discrimination in the society on the basis of caste anywhere in the world except in India. Though in the other part of the world there is discrimination, hatred, quarrels and war on the basis of race and religion. In India, we find beginning of varna system from the Rigveda and commented by Manu and we find it with great vigorous in the society till date¹³.

**Minorities: In India, the national constitution of 1950 or any other constitutional document does not define the word 'Minorities'. The constitution only refers to Minorities and speaks of those "based on religion or language".*

In India, born as Dalit (Scheduled Caste and Scheduled Tribe) and particularly of the untouchability from his very childhood. He found that a large segment of the society known as downtrodden and weaker sections of the society are living in a very miserable and inhuman condition in the society for centuries. The untouchables in the country were deprived of social and economic justice. They were socially degraded and economically exploited in the society¹⁴.

Social Justice is "justice income after the distribution of wealth opportunities and the privileges within a society". Classically, "justice" (especially corrective justice or distributive justice) referred to ensuring that individuals both fulfilled their societal roles, and received what was due from society. "Social Justice" is generally used to refer to a set of Institutions which will enable people to lead fulfilling life and be active contributors to their community. The goal of Social Justice is generally the same as human development. The relevant institutions can include education, health care, social security, labour rights, as well as a broader system of public services, progressive taxation and the regulation of markets, to ensure their distribution of wealth, equality of opportunity, and the no gross inequality of outcome¹⁵.

The concept of 'reservation' contemplated in the constitution of India has arrested the minds of many statesman, jurists, judges, social thinkers and general public in India.

The constitution of India has provided for 'reservation' to secure socio-economic justice to the vulnerable and downtrodden sections of the society to bring them to the mainstream of the National life. For many centuries, the caste system in India had kept away the underprivileged and the downtrodden sections from the social life of the society. As a consequence of which they were denied education, access to shop, public places, temples and other places. That for the constitution makers deliberately inserted the element of 'equality' to the constitution of India in order to ensure equal treatment to all irrespective of their caste, religion, race, language and place of birth. The makers of the Constitution of India also thought that the meaning of 'equality' based upon individual achievement was too hypocritical in our caste-ridden society where group identification had been historically used for the purpose of discrimination and separation. As a result, they adopted, inter alia, a policy of 'preferential treatment' in favour of certain weaker sections of the society to offset the effects of inherited inequalities and historic injustice¹⁶.

INFLUENCE OF GLOBALIZATION ON SCs AND STs

There have been no serious efforts, either on the Government's side or by private agencies, to constantly monitor and assess the impact of globalization in Tamil Nadu, vis-à-vis Social development concerns and the interests of the weaker sections of Tamil Nadu. There have been some micro case studies in terms of impacts, such as violation of human rights, degradation of environment, alienation of land etc. IT industry and export-oriented stress has surely led to a greater inequalities and greater impoverisation among vast sections of Tamil society.

The Worst affected are the Scheduled Castes and Scheduled Tribes of the State. The already existing heavy burden of unemployment and underemployment among vast sections of these people have been made worse by the new policies, as brought out so forcefully by the 9th Plan working group: "The members of the group were of the unanimous view that the recent phenomenon of globalization, liberalization and the dis-investment policies announced by the Government in the name of privatization has imparted a severe blow to the employment opportunities of the members of SC and ST. Statistics prove that there would be considerable reduction in the employment opportunities in general and very steep decrease of jobs to be filled for the reserved category in particular". Privatization hit reservation policy¹⁷.

Both globalization and liberalization, which entered India in 1991 due to the effects of the Great Depression and the political climate, have gradually turned the country into a jungle of capitalism. All Indian resources have been exploited and multinational corporations and Indian corporate bosses have multiplied their assets many times over but the livelihood of Indian citizens is deteriorating.

The only social justice available to Scheduled Castes and Scheduled Tribes in India through the Constitution is the reservation given in education, employment and politics. But both this liberalism and globalization are fostering a monstrous pace of privatization and as a result, Indian public sector companies and their shares are being sold to the private sector, so that education and educational institutions, hospitals and medicine, telecommunications, banking, railways, postal services, petroleum, airports and

finally parliamentary secretaries As far as privatization is concerned, the representation provided by the Constitution of India to its people is thus hampered.

Tamil Nadu, 69% reservation is followed in Tamil Nadu better than other states in India. Of this, 18% reservation for Scheduled Castes in Tamil Nadu, (internal reservation 3% Arundhatiyar) 1% reservation for Scheduled Tribes is being followed. Based on this, Scheduled Castes and Scheduled Tribes are being employed in State and Central Government Institutions in Tamil Nadu. In this case, when selling government departments to the private sector, reservation is not followed and the SC and ST people lose their jobs. Thus their livelihood continues to be in questionable environment. Similarly the privatization of globalization and liberalization is disrupting the educational dream of Indian students, especially Tamil Nadu students because there are more universities, medical colleges, engineering colleges, arts and science colleges in Tamil Nadu than in any other state. Here as a result of globalization and privatization, national level entrance exams like NEET, JEET are conducted by an institution unrelated to most students. As a result, government school students in Tamil Nadu, especially those belonging to the Scheduled Castes and Scheduled Tribes, drop out halfway through their education without being able to pursue higher education in medicine, engineering, economics, and management. Thus again these social people are being dragged back 2000 years. Even during the Corona pandemic or epidemic, only government hospitals save people, but private hospitals use this time to exploit and rob from the people.

Socially and economically backward people are seeking government hospital, government college and government school. This government must not allow private religion to enter the country in the name of globalization and liberalization in all areas of education, health, society, economy and employment and to ensure that the indigenous peoples of the country, the Scheduled Castes and Scheduled Tribes, do not become like the poor. For that, the reservation should follow the respective state law in the private sector as well as in the government sector. The state must fully embrace education and medicine, ensure employment for the people of the country, especially the Scheduled Castes and Scheduled Tribes, and take steps to improve the rural areas as the majority of the country is 75% rural. The resources of this country such as mountains, forests, rivers, sea, sand and human resources should be protected by the appropriate legislature so that private religion does not plunder them in the name of globalization and liberalization.

CONCLUSION

In the name of globalization and liberalization, shares in the country's public sector companies are being targeted for sale each year to private sector, with 51% of the shares held by the government and 49% sold to the private sector, but in recent times this restriction has been relaxed to 49% for the government and 51% for the private sector. It is also being 100% privatized in a few sectors. If this trend continues, the majority of the country's population will lose their possessions and rights and have to live as neglected people in their own country, and the state will lose power over multinational corporations and become infamous for ignoring its own constitution. Therefore, the government

should take 100% over the sectors of education, medicine, mining, administration, banking, agriculture, water management, transport, taxes and revenue and protect the interests of the people.

The Scheduled Castes and Scheduled Tribes have been fortified by caste system for two thousand years in which one section is educated and the others denies education. The government has enacted a number of Social Justice laws as a result of the struggle of leaders like Mahatma Jyotiba Phule, Ayodhyasa Panditar, Dr BR Ambedkar and Thanthai Periyar and more leaders. The government has passed many Social Justice laws and thereby represent Education and Employment for the affected people to representation in Education and Employment for the affected people. Social welfare here should be viewed as Social Justice, by properly implementing the legal representation in Education and Employment to the affected and neglected people.

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THE LEGACY OF HEROISM OF THE TAI-AHOMS OF ASSAM – SITUATING THE ROLE OF LACHIT BORPHUKAN

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ABSTRACT

The Tai-Ahoms of Assam credited for ruling the Ahom kingdom, covering a greater part of the Brahmaputra valley in modern Assam, for six hundred years (1228 – 1826), have succeeded in leaving behind a rich legacy of heroism and bravery. Among the various communities of Assam, the Tai-Ahoms have a recognized stamp for their courageous and patriotic nature. They are stereo-typed as the community who follows the philosophy “My uncle is not greater than my country” (Lachit Borphukan). The Tai-Ahoms are able to retain this honour because of their Kings, known as Swargadeos (Lord of the Heaven) and their able generals and royal ministers. In this rich legacy of heroism, the name of the great general Lachit Borphukan stands in the limelight. Lachit Borphukan’s strategic acts of warfare, heroism and patriotism in preventing the Mughal expansion into the Ahom kingdom have become a legacy for the future generation. He played the major role in recovering Guwahati from the Mughals and successfully defending it against the Mughal forces during the Battle of Saraighat. In this paper, an attempt is made to trace the qualities of a hero in Lachit Borphukan by applying various theories on the concept of a hero and show how his heroism as well as that of the entire Tai-Ahoms has become a legacy.

Key-words : Tai-Ahoms, legacy, heroism, patriotism, Lachit Borphukan

Introduction:

The Tai-Ahoms of Assam credited for ruling the Ahom kingdom, covering a greater part of the Brahmaputra valley in modern Assam, for six hundred years, have succeeded in leaving behind a rich legacy of heroism and bravery. Recorded history reveals that the Tai-Ahoms, under the leadership of Chao Lung Sukapha, entered the Brahmaputra valley in 1228 by traversing the Patkai hills from Upper Burma. The remarkable expansion of the Tai-Ahoms took place in the 16th Century under Swargadeo Suhungmung, who ruled the region from 1497 to 1530. The ability, competency and bravery of the Tai-Ahoms have been proved by their successful control over the region till 1826. The Tai-Ahom administration, brave and skilled royal ministers and generals were instrumental in resisting the Mughals from invading their kingdom.

Among the notable generals of the Ahom kingdom, the name of Lachit Borphukan is carved in Assam history with golden letters. His skills, abilities and performances have put him in a heroic stature among the mighty Tai-Ahom rulers and generals. His acts of heroism in preventing the Mughal expansion into the Ahom kingdom have become a legacy for the future generation. Till date his heroism remains exemplary for one and all. In this paper, an attempt is made to trace the qualities of hero in Lachit Borphukan by applying various theories on the concept of a hero and show how his heroism as well as that of the entire Tai-Ahoms has become a legacy.

Lachit Borphukan, an extraordinary strategist with the courage akin to a lion, was a mighty Ahom General, who proved his worth in the Battle of Saraighat. This legendary Tai-Ahom General was so wily and fierce that he refused to let the Mughal rule the Ahom territory. Assam has succeeded in preserving its rich culture heritage to a great extent because heroes of the region like Lachit Borphukan stood up against the tyranny of dictators. The word hero comes from the Greek (hērōs), which literally means protector or defender, with divine ancestry or later given divine honors. According to Eric Partridge in *Origins*, the Greek word Hērōs “is akin to” the Latin seruâre, meaning to safeguard. Partridge concludes, “The basic sense of both Hera and hero would therefore be ‘protector’”. The definition of a hero has changed throughout time. Merriam Webster dictionary defines a hero as “a person who is admired for great or brave acts or fine qualities.” Examples of heroes range from mythological figures, like Gilgamesh, Achilles and Iphigenia, to historical figures, like Joan of Arc or Sophie Scholl, modern heroes like Alvin York, Audie Murphy and Chuck Yeager, and fictional superheroes, including Superman and Batman. A classical hero is considered to be a “warrior who lives and dies in the pursuit of honor” and asserts their greatness by “the brilliancy and efficiency with which they kill”. Each classical hero’s life focuses on fighting, which occurs in war or during an epic quest. Fate, or destiny, plays a massive role in the stories of classical heroes. The classical hero’s heroic significance stems from battlefield conquests, an inherently dangerous action. Considered from the above viewpoints on hero, we find every reason to term Lachit Borphukan as the greatest hero of the Tai-Ahoms leaving behind the rich legacy of heroism for the rest of the world and the future generations..

Born on 24th November 1622 in Betoni in Golaghat district of Assam, Lachit Borphukan was a military commander (also known as Borbarua) in the famous Ahom Kingdom in Assam. Son of Momai Tamuli Borbarua, the first Borbarua of upper-Assam and Commander-in-Chief of the Ahom army under Pratap Singha, Lachit was educated in the Humanities, Fralung Philosophy, Indigenous Scriptures and military skills. He was given the responsibility of serving as the Soladhara Barua (scarf-bearer) of the Ahom Swargadeo, a position equivalent to a Private Secretary, which was regarded as the first step for a career as an ambitious diplomat or politician. Other offices held by Lachit before his appointment as Phu - kan - lung (Phu = Great, Kan / Kon / Kun / = Man, Lung = Dragon) or Borphukan included Superintendent of the Stable of Royal Horses (Ghora Barua), Commander of the strategic Simulgarh Fort and Superintendent of the Royal Household Guards (Dolakaxaria Barua) for Swargadeo Chakradhwaj Singha.

Wargadeo Chakradhwaj Singha selected Lachit Borphukan to lead the forces of the Kingdom of Ahom to liberate Guwahati from Mughal-occupation. The Swargadeo presented Lachit with a gold-hafted sword (Hengdang) and the customary paraphernalia of distinction. Lachit raised the army and preparations were completed by summer of 1667. Lachit recovered Guwahati from the Mughals and successfully defended it against the Mughal forces during the Battle of Saraighat. An army of the Ahoms led by Lachit decimated the Mughal attack, under the leadership of Ram Singh, the then prince of Amber.

Aurangzeb, determined to the expansion of his empire in the east, commissioned a huge army under Ram Singh’s command. The Ahoms were virtually outnumbered. The situation demanded tactical brilliance, diplomacy and

guerrilla warfare as the Ahoms were not good in fighting battles in the plains.

So, Lachit Borphukan carefully devised a battle plan using Saraighat as the battle field where the river Brahmaputra was narrow. The river bank was surrounded by hills which gave the Ahoms an edge and saved them from fighting an open battle. The navy of the Mughals was their weakest wing which the Ahoms used to their advantage. During the final battle over the Brahmaputra, Lachit himself attacked Mughal Navy with 7 war boats. This fierce attack left 4000 Mughal army dead and their navy destroyed.

After being defeated by Lachit and his forces, the Mughals army sailed up the Brahmaputra river from Dhaka towards Assam advancing to Guwahati. The Mughal Army under Ram Singh consisted of 30,000 infantry, 15,000 archers, 18,000 Turkish cavalry, 5,000 gunners and over 1000 cannons besides a large flotilla of boats.

Ram Singh, the Mughal commander in chief failed to make any advance against the Assamese army during the first phase of the war. An arrow carrying a letter by Ram Singh telling that Lachit have been paid rupees one lakh and he should evacuate Guwahati was fired into the Ahom camp, which eventually reached the Ahom Swargadeo, Chakradhwaj Singha. Although the king started to doubt Lachit's sincerity and patriotism, his Prime minister, Atan Buragohain convinced the King that it was just a trick against Lachit.

Lachit Borphukan made the entry on land impossible. The Mughals were experts on land warfare. They conquered the entire Indian subcontinent on horsebacks. Lachit Borphukan knew that he had no chance of thwarting a Mughal attack on land. So he built mud embankments to halt them.

The Mughal army was the weakest on waters and Lachit exploited this vulnerability. Although the Mughal army had 40 ships, it did not have much experience in water warfare and Lachit knew this. On the other hand the Ahom warriors were very skilled at river warfare, since it was their territory.

Lachit made a strategic hold at Guwahati on the Brahmaputra river. When the large Mughal contingent approached the Ahom army, Lachit strategically retreated, giving the Mughal an idea that his army was somehow afraid. His final stand would be Guwahati, on the Brahmaputra river. As the Mughals advanced, the Ahom warriors regularly harassed the Mughals with Guerilla warfare. One such tactic failed and the Ahoms lost 10,000 men. The Mughal cavalry butchered 10,000 Ahom warriors. Ram Singh made a proposal to the Ahom king Chakradhwaj Singha to surrender to his terms. The proposal was rejected outright.

During the last stage of the Battle of Saraighat, when the Mughals were attacked by the river in Saraighat, the Ahom soldiers began to lose their will to fight. Lachit's soldiers rallied and a desperate battle ensued on the river Brahmaputra. As he fell ill, the Ahoms almost lost all hope. The Ahom warriors were all demoralized. Though Lachit was seriously ill, he boarded a boat and with seven boats advanced against the Mughal fleet. He said:

"If you (the soldiers) want to flee, flee. The king has given me a task here and I will do it well. Let the Mughals take me away. You report to the king that his general fought well following his orders".

Lachit Borphukan put aside his illness and led from the front. During the last stand, the Mughals loaded all the ships with cannons and warriors for the final assault. Lachit Borphukan made the inspiring speech :

“When my countrymen are suffering from invasion, and when my army is fighting and sacrificing its life, how can I think about resting my body due to a mere illness? How can I think about going home to my wife and children when my entire country is in trouble?”

Despite his illness, he employed all the tactics he had learnt during his life. The Mughal admiral Munnawar Khan was shot dead from the rear. The Ahom army assaulted the Mughals from the front and the rear, which caught them off-guard. The Mughal admiral was shot in the back during this assault. With no commander to supervise the troops, the Mughal army fell into a disarray. Lachit Borphukan gave them a chase until they left the Ahom territory. Assam remained under Ahom rule and the Mughals failed to capture it because of Lachit's valiant efforts and leadership.

It is easy to rule a huge army, sitting in your comfortable courtrooms and shouting orders. It is much more difficult to lead a small army against a Goliath and come out winning. And to lead means digging the trenches with the regular soldier and actually taking part in the skirmishes and battles against the army.

Lachit Borphukan was victorious. The Mughals were forced to retreat from Guwahati. The Mughal Commander-in-Chief, acknowledging his defeat by the Ahom soldiers and their Commander-in-chief Lachit Borphukan, wrote:

“Glory to the king! Glory to the counselors! Glory to the commanders! Glory to the country! One single individual leads all the forces! Even I, Ram Singh, being personally on the spot, have not been able to find any loophole and an opportunity!”

Lachit Borphukan's patriotism and devotion to his motherland can also be traced in the Battle of Saraighat, where he even beheaded

his maternal uncle for the sake of his motherland. During the preparations of the battle, he ordered an earthen wall for fortification to be constructed within one night and employed his maternal uncle as the supervisor. Late in the night when Lachit came for inspection, he found that the work was not progressing satisfactorily. When asked for explanation, his uncle tried to state tiredness as the reason for negligence of duty, Lachit became so furious that he beheaded his uncle on the spot, saying:

“My uncle is not greater than my country”

The barrier was completed that night and the remains of this fortification are still known as “Momai-kata Garh” or “The fortification where the uncle was beheaded”.

Commemorating the heroism of Lachit Borphukan and the victory of the Assamese army at the Battle of Saraighat, on 24 November each year, Lachit Divas (Lachit Day) is celebrated statewide in Assam. Lachit Divas is celebrated to promote the ideals of Lachit Borphukan – the legendary general of Assam's history.

Recognising his great generalship, the best passing out cadet of National Defence Academy is conferred the Lachit Borphukan gold medal every year from 1999, after the then Indian Army chief General V P Malik made the formal announcement about its institution in New Delhi on 24 April 1999 at an all-India level national seminar and lecture programme organised at the initiative of a Guwahati-based organisation named Assam Foundation-India, founded by Assam's leading heritage scholar and a former top Indian bureaucrat Bhabananda Deka and columnist, storywriter, novelist Arnab Jan Deka. These two individuals were primarily instrumental in presenting the 17th century Assamese Army General Lachit Borphukan at the pan-Indian level

for the very first time. The effort was aimed at promoting awareness about Lachit among the officers of the Defence services and inspiring them to emulate his great example. The announcement of institution of the award by Indian Army chief General Malik on 25 April 1999 at the Delhi programme in presence of India's vice-president and other dignitaries was the pivot to perpetuate the memory of Lachit Borphukan at the national level for the very first time.

Honouring this great Ahom General, Mahabir Lachit Award is presented to notable personalities of Assam by Tai Ahom Yuva Parishad, an organisation of the youths of Tai-Ahom community of Assam. Some of recipients of this prestigious award are Lt. Gen (retd.) S.K. Sinha (2012), Bhugeswar Baruah (2013), Capt. Jintu Gogoi - posthumously (2014), Jadav Payang (2015), Dr. Pushpadhar Gogoi and Dr. Hiren Gohain (2016). The award includes cash amount of ₹ 50,000.00, a citation and a traditional sword.

To give more recognition to this bravery and patriotism, a statue of Lachit Borphukan was unveiled at the National Defence Academy in Khadakvalsa, near Pune in Maharashtra by Lt. Gen. S.K. Sinha (Retd.), the then Governor of Assam on November 14, 2000. In the statue, he is termed as a great military leader of Medieval India. His indomitable courage is also mentioned in the statue. He is given due recognition by stating that he is a campaigner of victories both on land and water.

Thus, we see that the concepts and theories of hero as mentioned earlier conform to the traits of the Ahom General Lachit Borphukan. His ability to lead his army, dealing with state of affairs diplomatically and ferocious fighting capabilities made him a hero during the battle of Saraighat. He can be termed the greatest hero of

all times for his brilliant use of the terrain, clever diplomatic negotiations, guerrilla tactics, psychological warfare, military intelligence and for his exploitation of the sole weakness of the Mughal forces – its navy. For these reasons, the legacy of heroism of Lachit Borphukan continues to be revered and cited, giving a unique distinction to the entire Tai-Ahom community as heroic and mighty.

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REGIONAL KINGDOMS AND TRADE NETWORKS IN KERALA – CONTEXTUALIZING PORTUGUESE PRESENCE

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Abstract

Ancient Kerala had been famous for her spices and it was her fame as the land of spices that brought foreign people and cultures to her shore. Spices were the main cultivation in Kerala. Spices attracted the Europeans, especially the Portuguese to Kerala. The arrival of European merchants and traders made a tremendous development in the field of trade. The Portuguese were the pioneering European nation to open a new spice route entirely through the sea. The proximity of trade routes and the rich growth of spices attracted the Portuguese to Kerala. Trade relations were beneficial to the native rulers as well as the Europeans. The Portuguese developed the strategies to promote trade relations with the native rulers and the trade brought changes in the whole pattern of trade scenario.

Introduction

Across Kerala, there existed a very complex system of regional rule. Eventhough there were numerous small kingdoms, only three sovereign rulers dominated, Zamorin, Kolathiries and Venad rulers. The predominant among them were the rulers of Thanur, Kodungalloor, Kochi, Mangattu, Edappally, Vadakkumkoor, Thekkumkoor, Puracadu, Kayamkulam and Kollam.

The geographical segment extending from Capecomorin to Kumbala in the north currently spread in modern states of Tamilnadu, Kerala and Karnataka was known as Malabar during the

sixteenth century. The Europeans in general and the Portuguese in particular used to get spices and especially pepper from the Kerala coast from time immemorial through the ancient silk route connecting Muziris.¹ The local merchants had an important role in the organization of the Portuguese trade on the Kerala coast.

At the time of the arrival of the Portuguese, India was parcelled out into various kingdoms and principalities.² North India was divided among various Afghan chiefs except the South and west where the Rajputs held sway.³ The Lodis were ruling from Delhi though in a decadent state, while the Bahmani kingdom of the Deccan had been divided into Ahmednagar, Berar, Bijapur, and Golconda and Bidar. The Empire of Vijayanagara known to the Portuguese as Narasinga was in existence though in a feeble state. When one comes to Kerala, the state of fragmentation of the area into various principalities was not at all different. Several chieftains and petty kingdoms were existed in all over Kerala.⁴

Regional Kingdoms in Kerala

Kolathunadu : The Kolathunadu kingdom lay in the northern most part of Malabar including Cannanore. It is believed that Kolathunadu kindom developed from Ezhimala kingdom.⁵ The Zamorin and the Kolathiri were bitter enemies but on the eve of the arrival of the Portuguese in Kerala, the Zamorin had succeeded in bringing Kolathunadu under his control.

Kottayam: The rajas of Kottayam in the north, who were later the allies of the British East India Company had a territory of their own in the interior and they were enemies of the king of Cannanore. The inhabitants of the kingdom traded with Vijayanagara.⁶ The modern town of Kuttuparambu was an important trading centre of Kottayam. Tellichery, Mahe and Combala lying south of Dharmadam on the same coast had great maritime trade.

Calicut: In the middle ages, Calicut was the central figure in the history of the land. The Port of Calicut commercially enjoyed an enviable position on the Malabar Coast, indeed on the entire west coast of India.⁷ By the end of the 15th century Calicut had acquired an unparalleled position politically and commercially and it was because of this importance that the Portuguese decided to enter into trade relations with the king of Calicut. The town of Tanur was a good trading centre.⁸

Kodungalloor: Kodungalloor was a very famous trading centre where people from other parts of the world came to purchase oriental commodities. The presence of Jews from the first century onwards speaks for its relations with the Middle East and its importance as a big trading centre.⁹ During the time of the arrival of Portuguese, Kodungalloor was a place where plenty of pepper was available.

Cochin: Cochin was the most powerful among the minor powers of this period. The Cochin royal family is called Perumpadappu Swaroopam. The arrival of the Portuguese was welcomed by the Cochin Raja and there was struggle for political supremacy in central Kerala, between the Zamorin and the Cochin Raja in the 15th century.¹⁰

Vadakkumkood: The kingdom of Vadakkumkood was known as Reyno Da Pimenta (Pepper

Kingdom) in the Portuguese records. This was bounded on the west by Vembanadu Lake, on the east by Poonjar, on the north by Kothamangalam, and on the South by the territory of Thekkumkood. Vaduthala, chembu, Pallipuram, Vaikom, Mannar, Vechur and Kudavechur belonged to this kingdom.¹¹

Thekkumkood: Thekkumkood is the southern portion of Vembanadu which included today's Changanassery, Kanjirappally, Thiruvalla, Kottayam taluks and some portion of Meenachil taluks. The northern border of Thekkumkood was Vadakkumkood were as its southern border was Kayamkulam.¹²

By the arrival of the Portuguese, Thekkumkood had trade contacts with the Portuguese. Pepper, Cardamom, dry ginger, ginger etc. . . was the main cultivated crops. Thekkumkood had more contacts with the Dutch than the Portuguese.

Poonjar: Poonjar was a small principality under a family which traces descent from the descent from the Pandyan kings of Madurai. According to the tradition the ancestors of the Poonjar family were, on their arrival in Kerala, received with hospitality by some of the local Rajas and Namboothiri Chieftains.¹³ It may be noted that the High Ranges of Idukki district which now abound in rich tea estates were leased out by the Poonjar Rajas to Europeans planters in the 19th century.¹⁴

Udayamperur : The principality was subordinated to the king of Cochin as seen towards the end of the sixteenth century. It was known to the Portuguese writers. The ruler was taken into confidence by the Portuguese who granted him annuities.

Chempakassery: This kingdom was also known as Purakkadu or Ambalapuzha. This kingdom also

had trade relation with the Portuguese and the Dutch.¹⁵ In 1746 the kingdom was annexed to Travancore by Marthanda Varma on the pretext that its ruler had helped by the Kayamkulam Raja against Travancore.¹⁶

Kayamkulam: Kayamkulam was also known as Oadanad. Kayamkulam was a port of great importance in connection with the trade in spices. The St. Thomas Christians here had a church of their own at the time the Portuguese arrived on the Malabar Coast.

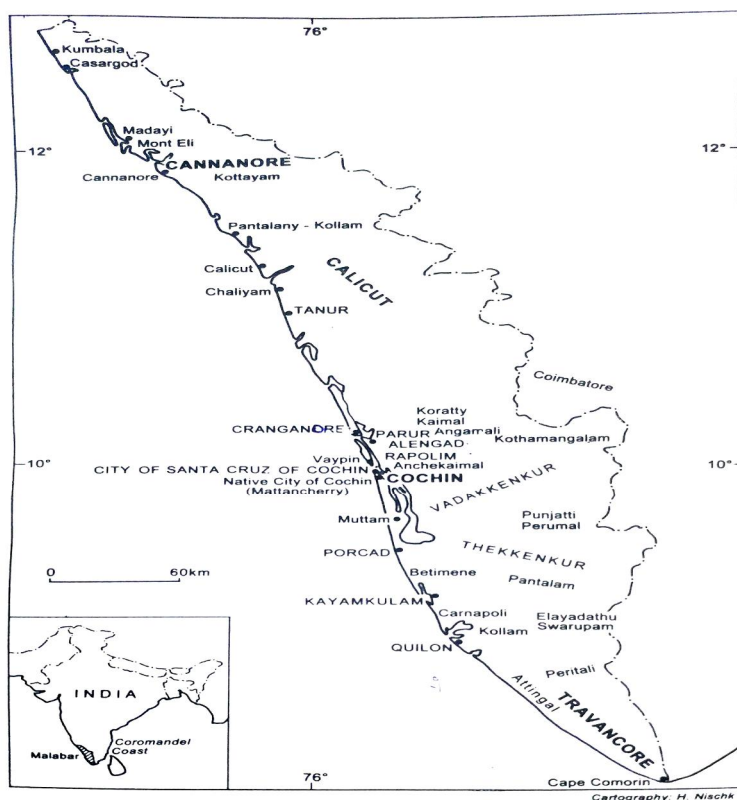
Kollam: Kollam was one of the important ports on the Malabar Coast. The ports of Quilon and Viliyam were under the jurisdiction of the king of Quilon. With the rise of Calicut it lost its

importance, but regained with the arrival of the Portuguese.

Venad : The kingdom of Travancore was bounded on one side by Quilon and on the other by Cape Camorin. The principality of Travancore bordered on the area of Quilon and the king was considered great by the Portuguese.

Cranganore : The principality of Cranganore (Kodungallur), otherwise called Padimjattedathu Swarupam, exercised sway over the present Cranganore taluk. The principality had trade relation with the Portuguese and the Dutch. It was occupied by the Portuguese and the Dutch in the days of their predominance.¹⁷

Major Kingdoms in Kerala



நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisham, Ranipet District, Tamilnadu.

The Advent of the Portuguese

The arrival of the Portuguese marked a new epoch in the history of Kerala. The desire for maritime exploration and the adventurous spirit and enthusiasm of Vasco Da Gama brought him the credit for the discovery of a new sea-route to India. It was the desire for pepper from Malabar that tempted the Europeans to the Kerala Coast. The Portuguese are rightly called the pioneers of modern civilization in India. The Portuguese were the pioneering European nation to open a new spice route entirely through sea.¹⁸ The attempt was made by the direct involvement of the kingdom at large and the king in particular. Their aim was to take the sea-borne trade out of the hands of the Muslims merchants and organizations. Therefore, the objective they set before the public was a mixture of religious and economic benefit through sea – borne trade in spices, which fetched fabulous profits in Europe.

Growth of Trading Centre and Trade Economy

Kerala witnessed the growth of the existing towns, the emergence of new trading centre or angadies and the transformation that took place in the hinterlands of Kerala. When the trading activities at the ports developed enormously, it became necessity for more and more cultivation and production of goods in the hinterlands of Kerala, for the purpose of export. This paved the way for the growth of cultivable land and agricultural production and for the emergence of new economic system.

The geographical position was the key factor to determine the success of the trade and the peninsular India, especially the Malabar Coast became the centre of the East – west maritime trading networks.¹⁹ Although Malabar had commercial relations with Europe from time

immemorial, demand for oriental goods increased in the west since 12th century. There was a steady demand for spices in Europe because in the absence of fodder during winter large numbers of cattle had to be slaughtered and the meat salted. A large amount of spices was needed for adding taste to the meat. Of the spices, pepper was the most sought – after commodity.²⁰

Muziris which was identified as Cranganore had been “filled with ships” on account of the extensive trade between Malabar and the west. During the Portuguese period also Musiris was an important port town. Kollam, Kayamkulam, Cochin was also act as important port towns during that period.

Cannanore was a great commercial mart during the Portuguese period. The Marakkar of Coromandel who had their own vessels concentrated on the rice trade and particularly with the port town of Calicut in the beginning of the 16th century.

A writer of the Portuguese factory at Cochin, Francisco da Costa who consulted the then existing records of the factory states that the annuities were agreed upon since 1537.²¹ The king of Cochin used to get the *copa* of 640 *cruzados* even in 1533.²² The rulers of Vadakkemkur, the king of Purakkad, the ruler of Diamper (Udayamperur), the chieftain of Paravoor, the Kaimal of Mangattu (Alengattu?) and the Karta of Alwaye figure in the list of the recipients of annuities in 1554.²³ Except Karta of Alwaye others were given the same amount (i.e., 240 *pardaos* per year) while karta was given only a smaller amount (140 *pardaos*).

Puraccadu, situated to the South of Cranganore, it was a principal centre of trade celebrated for its fine pepper. On the same coast situated the port of Cochin which had an abundant

supply of pepper and a great deal of trade.²⁴ Merchants collected pepper from the interior parts and brought it to the ports for the traders. Kayamkulam, another centre was well known for the supply of betelnut. Other items of local production and export were coconut, pepper and liufish.

The traders collected the commodities either directly from the cultivator or from the local merchants.²⁵ The chief items of export were Pepper, Coconut, Cinnamon, cloves, cardamom, etc... Of these pepper and other spices were considered the best in its kind and so, were in great demand in the market of West Asia and Europe.

All the transactions at the turn of the sixteenth century was not found by way of payment in cash. The foreign traders brought their goods in lump sum from the ports.

Trade Routes and Networks

With regard to the trade routes through which the commodities were transported to several parts of the world, there were sea routes and land routes. As the land route was not much safe, mainly the traders were preferred the sea route for transportation. The main sea routes used by the traders were the Persian Gulf route and the Red Sea route. Malabar, Cochin, Kollam were the great centres of internal and external Trade. Kerala was blessed with inland natural transport facilities for the transportation of goods from the interior places to the port cities. The rivers that cut across the land together with backwaters made it easy for the goods to be taken to ports. In Kerala, there was 600% increase in pepper production during the period between 1500 and 1600. In 1520's the total production of pepper estimated to about 16000 bhars ie, 2669280 kilograms. Out of which

only an average of 20000 to 30000 quintals were taken to Europe. This formed only 40% of the total produce of pepper. Out of the remaining, about 5,00,490 kilograms ie, 19% of the total produce went through the ghat routes to Coromandal ports and 25% for trade indifferent Asian markets including the ports of Persian Gulf and Red sea, while about 4,17,075 kilograms ie, 16% of the total production was used for domestic consumption.²⁶

The intensification of forest clearance and pepper production was further caused by the momentary incentives is the Portuguese gave to inland rulers like the king of Thodupuzha, Alengad, Chempassery, Diamper, Thekkumkoor and Puracadu etc... Some of the local merchants supplied ships to the Portuguese for carrying commodities from one port to another in the Indian Ocean regions. Thus for example, Nino Marakkar of Cochin sent his ship to Malacca for the sake of Portuguese activities there in 1506.²⁷

With the increase in the maritime trade and the consequent attempts of the Portuguese helped to integrate more and more distant space. Hinterland with their maritime exchange centres through monetary incentive to the local rulers the latter took a policy favouring clearance of forest and expansion of pepper cultivation to newer geographies of central upland Kerala.

Cochin as the source of all pepper and the principal supporter of the Portuguese in the fights against the Zamorin occupied the key position in this chain of fortresses.²⁸ The fortresses of Cannanore were erected to control the movement of the spices in north Malabar. Between 1502 and 1506 about 41,84478 kilograms of pepper a year was sent to Lisbon to be distributed to various parts of the world. The volume rose upto 109,8802 kilograms in 1507.²⁹

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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The different trade routes used by the Portuguese were

1. Trade by sea
2. Trade by Ghat routes
3. Domestic Consumption
4. European Trade

The proximity of trade routes attracted the Portuguese to Kerala routes. There was large availability of land routes often connected with water routes which conveyed commodities from the regional kingdoms to the nearby ports. Roads were made for the easily transportation of commodities. There were different market centres were also existed. The state was also blessed with different water routes. There are 44 rivers in the state. These rivers provided interminable water transportation through the length and breadth of present day Kerala. They add to the land area forming backwaters and ports. The inland trade has been mainly through the rivers, thus they were arteries of trade and communication. The harbours at the mouth of the rivers provided safe anchorage to ships. Since Kerala is lying parallel to the sea coast, Kerala has a chain of lagoons and backwaters. The rivers such as Moovattuuzha, Chaliyar, Periyar, Pamba, Meenachil etc... played a key role in the transportation of commodities.

The presence of a large number of enterprising St. Thomas farmers ensuring a regular supply of a sizeable volume of spices, and the presence of equally enterprising Muslim merchants made the state a famous trading centre. It had flourishing trade relations with Tamil Country through Kumily pass, ghat routes etc... The land routes across the Ghats were the traditional links for the exchange of commodities between the eastern and western coasts. Pack

animal were used to carry rice, textiles and other goods from the Coromondal coasts to the interior markets of the hinterlands of Kerala, and to take pepper back to Tamil Nadu

Mainly there were three reasons may be responsible for the heavy traffic of pepper across the Ghats. They are.

1. The Island merchants were given higher price
2. It provided an easy and safe outlets for smugglers
3. During the times of conflict with the Portuguese, spices instead of being taken to Cochin were diverted to the profitable ghat routes.

A well organised marketing system developed and after the arrival of the Portuguese most of the marketing centres became an urban area. The development of trade resulted in the cultural infusion in the region. It also resulted in maintain friendly relations with the other kingdom in Kerala.

Conclusion

Kerala played an important role in the spice trade in Kerala. The arrival of European merchants and traders made a tremendous development in the field of trade. The advent of Portuguese marked significant changes in the social, economic, political and religious field. The favourable trade route attracted the Portuguese to Kerala. In Kerala the Portuguese had mainly contacts with the coastal regions because her main routes depended on sea and she was also a coastal country. The naval supremacy greatly helped the state to establish her control over the coastal regions of Kerala but in interior areas her influences

was limited and accused the downfall of the power in Kerala within the short period.

During this period trade and marketing system was developed. A well designed commercial system was also developed. The rich production of spices also attracted the Portuguese. It marked the beginning of regional trade to International multilayer market.

Endnotes

(Endnotes)

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GLOBALIZATION AND THE INDIAN ECONOMY - A HISTORICAL STUDY

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Introduction:

Globalization Today, the economy of the whole world is interlinked. This type of linkage of the economies of different countries of the world is called globalization. The economic actions that take place to create a product and reach the customers, among them, various actions take place in different countries of the world, it is a wonderful piece of globalization. Therefore, if there is any upheaval in Central Asia today, it affects the economy of the whole world.

Globalization literally means the process of global transformation of local or regional goods or events. It can also be used to describe a process - through which people from all over the world form a society and work together. This process is a combination of economic, technological, social and political forces. Globalization is often used in the context of economic globalization. That is, integration of the national economy into the international economy through trade, foreign direct investment, capital flow, migration and spread of technology. Thomas L. Friedman, Hamden Ideli, also

The term globalization is used to denote the importance of international trade relations and associations etc. Globalization means the lamentation of national borders for economic purposes, international trade, comparative advantage, inter-regional trade becomes the full advantage of Noam Chomsky. The argument is

that - in principle, globalization is used to describe the neo-liberal form of economic globalization.

Due to increasing foreign trade, there has been integration in the markets of different countries and the goods sold in them. The increasing trend of foreign trade has now brought the markets of different countries very close. Advanced technology has played an important role in this proximity and has transformed the entire world into a big village. This is "globalization". Here the markets of different countries work together as a single unit. In this way, globalization means working as a market for mutual cooperation and relationship of the whole world. In the process of globalization, the barriers of goods and services coming and going from one country to another are eliminated. Globalization is also called by many names - globalization, globalization, globalization, globalization, globalization etc. According to antheny gidins, globalization is the condensation of worldwide social relations. Globalization is really about business activities, especially marketing related activities.

Internationalization has to be done. In which the entire world market is seen as a single sector. In other words, globalization is the process in which mutual dependence between world markets arises and trade is not restricted within the borders of the country, the benefits of comparative cost theory inherent in world markets. In general terms, globalization means integrating the nation's economy with the world economy.

Start of globalization :-

Business has always worked to connect different parts of the world. In ancient times, the route through which Chinese silk used to go to Arab and Western countries is called the Silk Route. The Silk Route not only used to transport goods but also used to travel people and ideas. Only through trade, zero and decimal system from India reached other parts of the world. Algebra (algebra) reached from Arab to the rest of the world through trade. Today, most people in our country love instant noodles. Actually noodles originated in China. Then through trade it reached other parts of the world. Globalization of the market was taking place long back. But the industrial revolution accelerated this. In the nineteenth century, raw materials were exported from Asia and products from Europe were imported. This situation started changing from the middle of the nineteenth century. In the middle of the twentieth century, many companies started spreading their wings in different parts of the world. Along with this multinational companies were born. A company whose business is spread in more than one country is called a multinational company.

The term globalization has been used by economists since 1980. However, in the 1960s it was used in the social sciences. But the concept did not become popular until the late 1980s and 1990s. The earliest theoretical concepts of globalization are found in the book "Corporate Giants" 1897 written by Charles Tej Russell of America.

Globalization is seen as an age-long process. Which monitors the development of human and civilization. Which has dramatically accelerated in the last 50 years. The earliest forms of globalization were found in the time of the

Roman Empire, the Persian Empire, and the Han dynasty. When the silk route started in China, it reached the border of the Persian Empire. And proceeded towards Rome. The Islamic Golden Age is also an example. When Muslim inventors and traders established the initial global economy in the entire world. This resulted in globalization of crops, trade, knowledge and technology. And later during the Mughal Empire when there was relatively more integration on the silk route. In a broader context, globalization began before the end of the 16th century. This occurred in Spain and Portugal in particular. In the 16th century, the global expansion of Portugal was particularly linked to the islands, economy and cultures on a large scale. Portugal was the first major trading form of expansion and trade with the majority of Africa and with the Indian regions. A wave of world trade, colonialism and Culturalism reached all corners of the world. Global expansion continued through the spread of European trade in the 16th and 17th centuries, when the Portuguese and Spanish empires spread to the Americas and eventually reached France and Britain. Globalization had a tremendous impact on cultures around the world, especially indigenous cultures. Globalization became a business in the 17th century when the East India Company was established. The Dutch East India Company became the first company in the world due to the high risk in international trade, which is called the first multinational corporation. It shared the risk and joint ownership of the companies through the issued shares of stock, it was an important driver for globalization. The British Empire (the largest empire in history) was given the status of globalization due to its full size and individuality. During this period, the ideals and culture of Britain were imposed on other countries.

The 19th century is sometimes called the first era of globalization. This was the period, which was classified on the basis of fast growing international trade and investment between the European tribes, their colonies and later the United States. This was the period when the territories of Sub Saharan Africa and the Pacific islands joined the world system. The break up of the first era of globalization began with the First World War in the 20th century. And later it collapsed during the end of the 1920s and the gold standard crisis in the early 1930s. In standard form it has an outline

Industrial revolution :-

The industrial revolution in Europe between 1740 - 1850 played a major role in globalization.

Due to globalization :-

Need to spend less is the main goal of a company. For this, the cost of production is reduced. And more and more products are tried to be sold at the right price. To reduce costs, most companies offer different stages of the product in different countries. To illustrate this, let's take the example of a company called "Nike". This company is famous for jutto. This company is from America but the shoes of this company are made in the countries of South East Asia. If this company makes jute in America, then it will have to give more strength to its workers. But the cost of the workers will be reduced if you work with China or Taiwan. Raw material is taken from the place where it is found to be the cheapest. All this is done so that the cost can be reduced

Seek new market :-

The number of customers in the domestic market for any company's product is limited. If

you want to sell more products, then that company needs to find new markets. Suppose a farmer cultivates apples in a village in Himachal Pradesh. There are not enough customers in the village of that farmer to consume all the apples that are released from his plantation. Therefore, the farmer has to find some other market to sell his apples.

Reasons for Globalization :-

Until the 1980s and 1990s, most countries of the world preferred to stay away from the world market. They used to do this so that the local industry - the business would have a chance to thrive. Heavy rectangle duty was imposed to stop the import of foreign goods, such a policy is called trend barrier. The World Market Organization persuaded the member countries to reduce the trade barrier. The World Trade Barrier Organization has always been in favor of independent trade all over the world. India is also a member of this institution. India also had a large number of trade barriers earlier. The government introduced liberal policies in 1991. After this, many multinational companies in India started their move. Today the results of those policies are visible in every sphere of life.

Results of globalization :-

Globalization has emerged as a combination of both positive and negative influences around the world including India.

Benefit :-

Better employment opportunities :-

Economic activities have increased rapidly due to globalization, new employment opportunities have been created. Many new economic centers have developed only after

globalization. Such as Gurgaon, Chandigarh, Pune, Hyderabad, Noida etc.

Standard of living :-

Globalization has completely changed the lifestyle of the people. Before 1990, most people had all the resources available to live in very small amounts. At present, due to globalization, all the houses get all the resources in sufficient quantity of best quality goods at the lowest possible price.

Advent of new technology :-

The investment of foreign capital has increased due to globalization and the advent of new technologies. Which improves the productivity of labor and the type of product.

Foreign investment :-

Developed nations of globalization invest their additional capital from semi-developed and developing nations. With the advent of foreign capital, there has been a large amount of appropriation of these countries.

Overseas employment opportunities :-

Due to globalization, people of one country are able to get employment in another country.

Growth in foreign market :-

Unnecessary restrictions on rectangle exports are eliminated. And with the abolition of conservation policy, there is an increase in foreign trade.

Increase in international cooperation :-

Ever since India has accepted the policy of globalization, there has been a substantial improvement in economic relations as well as

political relations have been approved and successful trade relations have been maintained with America, France.

Economic imbalance :-

Due to globalization, there is an economic imbalance in the world. Poor nations are becoming poorer, and richer nations are becoming more prosperous. Hindustan has the largest population of undernourished people worldwide. This population is more than the total number of undernourished people of all sub-Saharan Africa. For the period 2004-06, AFO had stated this population to be 251 crores i.e. one fourth of the total population of the country. It has only partial contribution to increase in population and increase in life expectancy. We still have enough food, FCI godowns are packed with grain, despite this 200 million people sleep hungry every day. And there are more than 5 crores who are breathing on the brink of starvation. Another is that the manager of the company gets salary of millions of rupees. The same second and Dihari Majdur also does not get minimum Majduri.

Collapse of indigenous industries :-

Local industries are gradually closing down due to globalization. In the face of competition of foreign goods, the domestic industry does not survive, their goods are unable to sell or have to sell at a loss. This is the reason - many industries in the country have been shut down and are on the verge of closure. The negative effect of globalization on Indian industry is that with the advent of technology, the number of labor decreased as a result of which many people were fired from their jobs. This occurred mainly in the pharmaceutical, chemical, manufacturing and cement industries.

Multinational companies dominated :

The dominance and gripes of multinational companies on the world's industrial world is increasing. These big companies are swallowing up local industries and local industries are either shutting down or becoming subservient to them. For example, the Coca-Cola Company has taken over production of ThumsUp, Limca.

Increase in unemployment :-

Due to globalization, foreign goods have entered the Indian markets freely. As a result, local industries are shutting down. And unemployment is increasing. The number of industrial workers is decreasing in the country

Strike the feeling of national love :-

Globalization is bringing the spirit of national love and homeland. People consider using foreign goods as pride. And consider indigenous things to be low and contemptuous.

Wrong ways used by developed countries :-

Developed countries advocate to reduce trade barrier on one side. They use trade barriers in their country. Countries like America give huge subsidies to their farmers. Developing countries suffer from this.

Pressure of international organizations :-

The International Monetary Fund (IMF) has to accept the terms of the government by disregarding the world, non, etc. A nation like India has to formulate its economic, commercial and financial policies according to the instructions of these institutions. In fact, globalization has both positive and negative effects around the world. Right from environmental selections to climate effects, air exchange, pollution etc., water to cyber

crime, globalization has made a huge contribution for all the bad effects of scientific progress.

Criticism of globalization :-

Critics of globalization usually add that globalization is a process which is mediated according to the interests of the corporate world. And typically they increase the likelihood of imaginary global institutions and policies. Policies that make little moral claims for the poor and the working class in the entire world. At present, critics of economic globalization see two aspects of globalization - first - supply damage coming to the biosphere, second - perceived human costs such as - poverty, disharmony, adulteration of breeds, increase in injustice, traditional cultural degradation, all these results in globalization. Is related to Its planetary index to keep an eye on other factors - end-to-end fatalities indicate social disintegration, disintegration of democracy, more rapid and widespread deterioration in the environment, spread of new diseases, increase in poverty and sense of isolation of globalization. This result is unexpected but true. Critics argue that exploitation of foreign poor workers, change in service work in service work, and personal loss of poor countries, change in service work, and formation of weak labor unions are all born due to globalization.

The conclusion :-

Globalization has been happening for centuries. It will continue to happen even further. This is a reality from which we cannot turn our face. Globalization has brought benefits along with losses. It would not be an exaggeration to say that the benefits of globalization have increased. India ranks fourth in the world in terms of market capitalization. But the condition of agriculture has

not improved even after globalization. Agriculture accounts for only 17% of the gross domestic product. The number of landless families has increased. Farmers are still committing suicide. But looking at the positive effects of globalization, it can be said that very soon India will overcome these obstacles as well. To rule the world in the 21st century, India and China are envisaged in the Economics Expert and various studies done around the world. India which is now the fourth largest economy in terms of purchasing power parity. Can overtake Japan and become the third major economic power within 100 years To make a clear conclusion of globalization, we can undoubtedly say that the modernization that we see around us in our daily lives is the contribution of globalization. Positive and various sectors of the Indian economy have a negative impact. That is why globalization has come a long way for us since 1991 and as a result our country is at the pinnacle of progress.

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SECTION 377: EXPLORING THE HISTORICAL NARRATIVE OF INDIA'S FIGHT FOR TRANSGENDER RIGHTS

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ABSTRACT

This article mainly focuses on section 377 and the historical narrative of India's fight for transgender rights. Section 377 the structure of heteronormativity is sought to be maintained. Heteronormativity refers to the belief that the only normative way to live our lives is to be heterosexual, marry, bear children and so on. Any other way of life is seen to be non-normative or even abnormal in some cases. This implies that along with criminalization due to Sec 377, there is a denial of various civil rights for people who want to live lives outside the heteronormative norms of society.

Key words : Transgender, Heteronormative, Gender Norms, Rights.

Introduction

The transgender people are generally described as those who transgress social gender norms. Transgender is used as an umbrella term to signify individuals who defy rigid binary gender constructions and who express or present a breaking and or blurring of culturally prevalent stereotypical gender roles. Transgender people may live full or part time in the gender role opposite to their biological sex. The socio-legal framework on sexuality transgender community as unnatural, and thus denying their basic human and sexual rights. Transgender as a community is constructed pre-dominantly on patriarchal framework and their framework and their sentiments,

there by reflecting and safeguarding society's morality.

LGBT Persons one of the biggest issues has been the criminalization of same sex acts because of Sec 377 of the IPC. This criminalization leads to marginalization of various kinds. In the case of section 377 the structure of heteronormativity is sought to be maintained. Heteronormativity refers to the belief that the only normative way to live our lives is to be heterosexual, marry, bear children and so on. Any other way of life is seen to be non-normative or even abnormal in some cases. This implies that along with criminalization due to Sec 377, there is a denial of various civil rights for people who want to live lives outside the heteronormative norms of society.

Section 377 of the Indian Penal Code is a law enacted in 1860 which reads as follows;

‘Whoever voluntarily has carnal intercourse against the order of nature with any man, Woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for term which may extend to ten years, and shall also be liable to fine.

Explanation: Penetration is sufficient to constitute the carnal intercourse necessary to the offence described in this section.”

This Law calls for a rather heavy punishment, one of the highest given by the Indian Penal Code.

The words of the law are unclear and the exact connotations of the terms 'Carnal Intercourse' or against the order of nature are not explained within the written law. The explanation given regarding penetration is one that is part of most laws governing sexual acts. Even there, it is not clarified what exactly is being referred to when speaking of penetration.

Section 377 is part of the three laws that relate to sexual offences, namely Section 375 and Section 376. The most common use of this law has been in cases of child sexual abuse. Apart from this, this law has been used to mete out violence to same sex desiring people in the form of harassment, blackmail and sometimes physical violence. The history of law shows that it has also been used for the purpose of curbing sodomy in the British colonies. Sodomy refers to the act of anal or oral sexual activity with a person of the same or opposite sex. While this is the actual meaning of the word, historically it has come to refer to homosexual sexual activity, especially within the context of the law. In effect, the law however vague it may be criminalizes same sex sexual activity, primarily between men. Through the criminalizing of the act, the lives of same sex desiring people also stand criminalized.

International History of the Law

One of the earliest legislations that criminalize sexual acts that were considered to be against the order of nature was in England, where Henry VIII introduced the Buggery Act, 1533 against sodomy. The punishment under this law was hanging, and remained so until 1861. This was the beginning of many such laws was hanging, and remained so until 1861. This was the beginning of many such laws in England and thus by extension in its colonies. Section 377 is part of

that history. It was only after the Wolfenden Report was published in UK In 1957 that these laws removed from the statute books. This report declared that homosexual behavior between consenting adult consensual same sex sexual activity. In June 2003, the U.S Supreme Court ruling In *Lawrence v. Texas* said that non commercial sexual activity between consenting adults cannot be criminalized in the name of morality. Such criminalizing, it was said was unconstitutional as it intrudes in peoples liberty and privacy. Both the Wolfenden Report and the documents relating to the case of *Lawrence V. Texas* remain important references to any discussion on the legal rights of Lesbian, Gay, Bisexual, Transgender persons. Some parts of Europe, North America, Latin America have abolished sodomy laws with the exception of a sizeable number of countries. South Asian countries almost entirely bear the burden of this colonial legislation and have various degrees of criminalization. Nepal was made a giant leap recently ensuring a Supreme Court Judgments which was directed the government to scrap all laws that discriminate against same sex desiring and gender transgressive people.

However, in some countries such as Iran, Mauritania, Pakistan, Saudi Arabia, Sudan, United Arab Emirates, Yemen and some parts of Nigeria and Somalia, and the Chechen Republic in Russia, the act is punishable by death.

The gender transgressions there are countries that systematically allow sex reassignment surgeries and give persons the right to claim their new gender in official documents., China, Germany, Italy, Japan, Netherlands, New Zealand, Panama, Romania, South Africa, Spain, Sweden, Turkey, United Kingdom and most parts of Australia, Canada and United States are

examples. Further there are also countries which allow for persons to seek asylum on the basis of their sexual orientation. These include Australia, Austria, Belgium, Canada, Finland, Germany, Greece, Ireland, Netherlands, New Zealand, Norway, South Africa, Sweden and United Kingdom.

History of Law in India

History of the law in India can be traced back to its colonial roots. The British colonial rulers were to evolve a set of codes to maintain moral order in society. These codes were evolved early from the early 19th century onwards. It was also understood that these laws could then be tested in colonies where they did not have to bother with democratic debate and public discussion. So the colonies of the British Empire became testing grounds of these codes, codes that still retain in spite of having gained independence. It was also an attempt by the colonial rulers to correct and Christianize the natives based on their notions of morality and religion.

The first ever challenge in court to section 377 was filed by the AIDS BhedavVirodhiAndolan in 1994. This challenge in the Delhi high court was made after there was made after there was a refusal to distribute condoms in Tihar Jail on the grounds that it will spread homosexuality. This petition was based on a right to health argument and was based on equality for all, prisoners and/or homosexuality. This petition was based on a right to health argument and was based on equality for all prisoners and or homosexuals alike. On this basis, the petitioners challenged the constitutional validity Section 377. In larger groups on legal rights of LGBT people were held in different

spaces. A significant and widely attended national level discussion was held at a workshop co-organized by StreeSangam, Forum against Oppression of Women and India Centre for Human Rights and Law from Mumbai, and Counsel Club from Kolkata. This workshop strategies for furthering gay, lesbians, bisexual rights in India was held in Mumbai in November 1997. In 2000, the 172nd Law Commission Report recommended deletion of section 377. In 2001, the offices of Naz foundation India and the Bharosa trust were raided and four activists were arrested under charges of possessing indecent material while what they possessed were pamphlets and other material on HIV/AIDS and condoms. They were also charged under section 377, a charge that could not be corroborated. They were afterwards released. But this incident sowed the seeds for yet another challenge of section 377 by Naz foundation. On this occasion, it was a public interest litigation based on a right to life and health argument of all persons.

Here's a timeline of the battle against section 377 in India

November–December 1991: A document detailing the experiences of gay people in India is released by the AIDS BhedbhavVirodhiAndolan (ABVA) an organization fighting discrimination against those affected by HIV or AIDS. The 70-page report reveals the shocking extent of blackmail, extortion and violence that gay people faced, especially at the hands of the police.

May 1994: Controversy erupts after Kiran Bedi, inspector general of the Tihar jail in Delhi, refuses to provide condoms for inmates, saying it would encourage homosexuality, besides admitting that inmates indulge in it. In response, ABVA files a writ petition in the Delhi high court, demanding

that free condoms be provided and that section 377 be recognized as unconstitutional. Despite long-running efforts to mobilise support, the petition is eventually dismissed in 2001.

December 2001: The Naz Foundation, a sexual health NGO working with gay men, files a public interest litigation in the Delhi high court, challenging the constitutionality of section 377 and calling for the legalization of homosexuality.

September 2004: The Delhi High Court dismisses the case, saying there is no cause of action and that purely academic issues cannot be examined by the court. A review petition filed by the Naz Foundation is also dismissed a few months later.

February 2006 : After the Naz Foundation files a special leave petition for the case, the supreme court reinstates it in the Delhi High Court, citing the fact that it is an issue of public interest. In the coming months, voices against 377, a coalition of NGOs, joins the petition, while India's ministry of home affairs files an affidavit against decriminalization of homosexuality.

July 2009: In a landmark judgment, a Delhi high court bench consisting of chief justice Ajith Prakash Shah and justice S Muralidhar decides to strike down section 377, saying it violates the fundamental rights to life, liberty, and equality as enshrined in the Indian constitution. But critics, including Suresh Kumar Koushal, a Delhi-based astrologer, challenge the Delhi High Court's decision in the supreme court.

December 2013: The LGBTQ community suffers a significant blow when the supreme court overturns the Delhi High Court's judgement, saying section 377 does not suffer from the vice of unconstitutionality and the declaration made

by the division bench of the high court is legally unsustainable.

June 2016: Navtej Singh Johar, an award winning Bharatanatyam dancer, files a writ petition in the supreme court challenging section 377, along with four other high profile Indians, including chef Ritu Dalmia and hotelier Aman Nath.

August 2017: A nine-judge Supreme Court bench hearing petitions against India's biometric programme Aadhaar unanimously rules that privacy is fundamental right. In its Judgment, the court also says Sexual orientation is an essential attribute of privacy. Discrimination against an individual on the basis of sexual orientation is deeply offensive to the dignity and self worth of the individual raising the hopes of those campaigning against section 377.

April 2018- Top hotelier Keshav Suri, who identifies as gay, joins the fight, files a petition with the supreme court.

July 2018: A five-judge bench of the Supreme Court, including chief justice Dipak Misra begins hearing the petitions filed by Johar and others against section 377. While supporters of the law claim the spread of sexually transmitted diseases and the disintegration of India's social fabric as retain it, many of the justices make encouraging comments. It is not an aberration but variation, justice Indu Malhotra says.

September 2018: In January 2018, the Supreme Court agreed to hear a petition to revisit the 2013 Naz Foundation Judgment. On 6 September 2018, the Supreme Court agreed to hear a petition to revisit the 2013 Naz Foundation judgment. On 6 September 2018, the Court ruled unanimously in Navtej Singh Johar v. Union of India that Section 377 was unconstitutional in so far as it criminalises

consensual sexual conduct between adults of the same sex. The judgment was given by a five judges bench comprising the then Chief Justice of India Dipak Misra, Justices R.F. Nariman, D.Y. Chandrachud, A.M. Khanwilkar and Indu Malhotra.

The Transgender Persons (Protection of Rights) Bill, 2019

Features

- ◆ Definition of a transgender person: The Bill defines a transgender person as one whose gender does not match the gender assigned at birth. It includes transmen and transwomen, persons as one whose gender does not match the gender assigned at birth. It includes trans men and transwomen persons with intersex variations, gender-queers, and persons with socio-cultural identities, such as Kinnar and hijra.
- ◆ Certification of identity- A transgender person may make an application to the District Magistrate for a certificate of identity, indicating the gender as transgender.
- ◆ Prohibition against discrimination- The Bill prohibits discrimination against a transgender person, including denial of service or unfair treatment in relation to:
 - Education, employment, healthcare
 - Access to or enjoyment of goods, facilities, opportunities available to the public.
 - Right to movement, right to reside, rent or otherwise occupy property.
 - Opportunity to hold public or private office.
 - Access to a government or private or private establishment in whose care or custody a transgender person is.

- ◆ Health care
 - The Bill also seeks to provide rights of health facilities to transgender persons including separate HIV Surveillance centers and sex reassignment surgeries.
 - It also states that the government shall review medical curriculum to address health issues of transgender persons and provide comprehensive medical curriculum to address health issues of transgender persons and provide comprehensive medical insurance schemes for them.
- ◆ It calls for establishing a National Council for Transgender Persons (NCT)
- ◆ Punishment states that the offences against transgender persons will attract imprisonment between six months and two years, in addition to a fine.

Concerns

- ◆ The bill doesn't have any provision for self-determination of gender. The transgender community has questioned the certificate of identity.
- ◆ It faces to address the lack of an effective mechanism to enforce the legal prohibition against discrimination on the ground of gender identity.
- ◆ It doesn't make provision for affirmative action in employment or education despite the Supreme Court's mandate in National Legal Services Authority (NALSA) v. Union of India (UOI) case (2014).
- ◆ The Bill sets out lighter sentences for several criminal offences, such as "Sexual Abuse" and "Physical Abuse", when they are committed against transgender people.

12th Five Year Plan of India

The genesis of the problems of TG Persons in India lie in the stigma and discrimination they face in the society, resulting in their exclusion from socio-economic –political spectrum. They are one among the marginalized sections of the society. The solution of their problems will, therefore, require concerted efforts to mainstream them adoption of an inclusive approach in all spheres of life. The Transgender community is one of the disadvantaged groups and without their inclusion in the development efforts; the objective of inclusive growth cannot be fully realized.

The Twelfth plan proposes empowerment of the TG community by advocating that lines Ministries support their education, housing, access to health care, skill development, employment opportunities and financial assistance. Identification will be provided for transgendered person in all Government and NGO records by introducing a separate column to include the third gender. The ministry of Social justice and empowerment along with the ministry of Statistics and Programme implementation will determine the number of transgendered persons in India, map their socio-economic status in order to create a law to protect interests of the community and improve their living conditions.

In keeping with above intent, the Committee recommends to the Ministry of Social Justice and empowerment to seek convergence with other Ministries and their existing schemes for a more a targeted and focused approach towards welfare of TG people, while considering an umbrella scheme for direct targeted intervention in certain areas. Various Ministries / Departments of the Government of India are

implementing a number of schemes which target a variety of beneficiaries. In most of such schemes, special emphasis is given to cover the weaker sections of the society and other disadvantage groups.

Conclusion

The Transgender community is a highly marginalized and vulnerable one and is seriously lagging behind on human development indices mainly in the areas of education and employment. Most of the countries have accepted the legal status of the homosexuals. Constitution of India and Indian Laws it would be apparent that no where there is any norm that prescribes the Transgender should be banished or treated differently and they are also the people of India and “we, the people of India” in the preamble includes the Transgender. The society should open their doors to accept the transgender people.

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SOCIOLOGICAL IMPACT OF GLOBALIZATION IN INDIA

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Abstract

Society is a web of social relations (Mac Iver). Globalization is a process of economic, social, cultural and political changes. No country can isolate from the wave of globalization. Globalization has brought many benefits to the society and at the same time it has created many social ills. Through increasing interdependence and integration, there are many advantages of globalization. Reduction in poverty and inequality has happened in some countries due to globalization. The consequences of globalizing economy have far reaching implications. Neo-liberal forces are behind the shrinkage of democracy, degradation of environment, global pandemic, crimes and so on. The academics, activists, civil society, officials and elected government members ought to work together to mitigate the baleful effects of globalization and ensure social harmony, equity, participation, human rights. This paper is an attempt to understand and analyse the wider implications of globalization process on Indian society and suggest ways for sustainable and inclusive development.

Key Words: Global economy, development, shift in value system, integration, communication, sustainable economy

Introduction

Our society is undergoing rapid changes in all spheres of life affecting the pattern of

relationship, thoughts, deliberations and decisions. Instantaneous communication, fast transportation, market driven economy, transnational flow of capital, trade, smart technology has created deep impact on the society. Globalization is a process which is integrating and interlinking the economic, cultural, social and technological aspects across national boundaries. Economic liberalization policy has been thrust on developing nations under World Bank and IMF. It is a process in terms of homogenization and hegemonization. The developed countries continue to have their power and dominance over the developing countries through transnational corporations. West-centric cultural ethos, materialistic philosophy has penetrated India culture and society. In the words of Giddens, "Globalization is not only, or primarily, an economic phenomenon, it should not be equated with the emergence of a world system. Globalization is really about the transformation of space and time. I define it as action at distance and relate its intensifying over recent years to the emergence of means of instantaneous global communication and mass transportation" (Giddens, 1994). Sociologists perceive the globalizing phenomenon as multidimensional crossing into economy, politics, culture, technology, and society.

There is a multitude of arguments for and against globalization and its merits and demerits. It is a force to reckon with the Indian sociological reality. It has become an irreversible fact of life.

No country can insulate itself from the waves and currents of globalization. Our values, perspectives and narratives undergo tremendous change endangering the ecosphere owing to globalization. Pandemic Covid-19 has taught many things to human society. India stands 131 position out of 189 countries in terms of Human Development Index 2020 slipping two places from the previous year (UNDP, 2020). India needs to reflect on the nature, orientation and move of development under the influence of global economy and multinational companies. It should struggle to get the best of its advantages instead of adhering to global pressure-tactics of Neo-Liberal economic policies. We need to take cognizance of sociological impact of all forms of globalization. Sociological issues abound when the globalization creates islands of prosperity surrounded by sea of destitution and poverty. The UNDP calls for globalization with ethics- less violation of human rights, equity, less disparity within and between countries, inclusion, less instability of society and less vulnerability of people, less poverty and deprivation (UNDP 1999). Even now, it is applicable as the problems of people become compounded due to inhuman globalization process.

Objectives

To focus on the trends of globalization

To analyse the cause and sociological impact of globalization

To suggest mechanism for humanizing globalization

Methodology

To reach logical conclusion of the objectives of the study, the article mainly focussed on secondary data that are taken from publication

of books, articles, journals, magazines and e-resources.

Policy of liberalization in India

Taking cognizance of economic crisis in industrial and agricultural sectors, Government of India approached the IMF for a loan. IMF laid down some conditions to India for sanctioning loans, which is known as 'Structural Adjustment Program' (SAP). Structural adjustment program has prompted the policy makers to open economy to trade, commerce and business. After much deliberations on economic crises, India has restructured its financial policy in introducing Liberalization, Privatization and Globalization policy (LPG policy) since 1991.

In the Uruguay round of negotiation of GATT 1994, India signed the agreement to join global forces. This transition has many impacts on several economic structures of the country.

The following were the agreements which are accepted in the Uruguay round of discussion.

- I. Agreement on manufactured goods
- II. Agreement on agriculture
- III. Agreement on Trade in Textiles and Clothing (Multi-fibre arrangement)
- IV. Agreement on Trade-Related Investment Measures (TRIMS)
- V. Agreement on Trade-Related Intellectual Property Rights (TRIPS)
- VI. Agreement on Trade in services: The General Agreement on Trade in Services (GATS)
- VII. Agreement on Anti-dumping (Sauve, 1994)

India gradually freed from the protection policy of Indian industry to global competitions.

Custom duties of importing things have been slashed creating the road for foreign goods. The main goal of globalization is to reduce the role of government in regularising market and allowing the global players through the spirit of competition. Market economy was the corner stone of globalization. According to agreement on the new policy, government minimises the controls over the flow of goods, services, technology, capital and makes lots of adjustments for unbridled competitive market. The introduction of new policies and adaptation of new methods yielded rich dividends in terms of higher market efficiency, higher productivity and new investment opportunities (Meenu, 2013; Reddy, 2007). Balance of Payment (BoP, Debt Trap, Poverty, Illiteracy and Unemployment are the major problems plaguing the third world countries during 90s which necessitated for a radical change in economic policies due to the conditions of global organizations.

Various measures were adapted to liberalize, globalize and integrate India economy. These measures include A. Devaluation – to solve the payment crisis India currency was devaluated by 18 to 19 per cent, B. Disinvestment – As per global norms and to bring in efficiency in public sectors, many of the public sectors were sold to private players. The aim is to boost the efficiency and economy with professional approach of private-public partnership, C. Allowing Foreign Direct Investment (FDI): Insurance and defence industries were opened for foreign investment initially. Now many public sectors are permitted for direct foreign investment.

Rising concern for human rights and human dignity

Since the markets are controlled by multinationals with connivances of political elites of the countries, there is always tension between local community and law-enforcing agencies. People organize to protect their traditional rights over land and livelihood, whereas the corporates encroach on their rights. Globalization leads to shrinking of public space, violation of human rights and commodification of citizens, (Farazmand, 1999). The farmers in India have been fighting for their rights against unfair farmers' bill. The protesting farmers are convinced that the new laws are going to help the MNCs rather than small and marginal farmers. As Vandana Shiva has pointed out 'starvation' is the inevitable result of policies of globalization. Getting food is the basic right of people but now it becomes a commodity, and it comes under traded commodity globally. Such blatant move of global company prompt people to agitation and protestation against the state government and policy makers. Farmers will drive away from agriculture and landholding gradually if these legislations are imposed. This will lead to corporate farming by taking away the right to live and livelihood opportunities for decent and dignified life. By their continued agitation, they get the assurance for 'minimum support price' MSP and the government are initiating methods and discussions to address farmers' issues. Nine people are shot dead in Tuticorin by the police as the protesters went out on agitation march for permanent closure of the Vedanta's Sterlite Copper unit which is causing pollution, depletion of ground water and the locals have allegedly stating that many are affected by cancer. Although the company has rejected the claims of local people, agitators refuse to supervise the plant, (The

Economic Times). The corporate company wield much influence in administration and politics.

Changes in Governance

Owing to globalization process, the governing structure and public administration has undergone sea changes in India. Shift from feudal based, bureaucracy-centric and party-oriented administration to e-governance, robust communication system and efficiency and promptness is appreciated by general public. By applying IT methods, the functioning of government is aiming to be SMART – Simple, Moral, Accountable, Responsive and Transparent. Global networks require e-governance. The world Bank report defines good governance as a public service that is efficient, a judicial system that is reliable and an administration that is accountable to the public.

Excessive control over administration has been reduced considerably and replaced with electronic management. Many private players were brought into the administration through public-private partnership as part of efficiency enhancement of administration. At the same time, the role of bureaucracy and government is increasingly becoming limited in the process of development. Bureaucracy functions as a helper, facilitator and broker with people for corporates and companies. Neo-liberal economic system undermines the efficiency of elected governments in trans-administration.

Changing role of the state is confusing the public and the state is moving away from its social, communitarian, welfare commitments and professional services to public. The government is supposed to provide welfare measures, formulate long-term policies and move towards

its accomplishment. With market-based approach, there is conflict of interest and the government is aligning with corporates by making use of law enforcing agencies. The market theory contends that the government is less efficient and slow in providing service to society than markets. By creating competition, services to society becomes better. The nature of market-oriented governance is captured as the competition state as one that has been transformed from a primarily hierarchical decommodifying agent into a primarily market-based commodifying agent (Cerny, 1997). With data are at the public domain, there is no privacy and authenticity of its usage. There is a perceptible fear that the data could be manipulated when it reaches the wrong hands and mischief mongers.

As Denhardt and Denhardt (2000) argues that in democratic society, the state should be oriented towards fulfilling the needs of people primarily than satisfying market needs. While placing the developments in its planning, centrality should be the public and their needs rather than market. It calls for a new thinking on public administration in the service of people rather than evolving strategies and techniques. The state should be accountable to law, constitution, citizens' interest and professional standard rather than market. The concept of development is gaining wider connotation by encompassing all aspects of life. The real wealth of nation is the people. State must provide opportunities to develop the potential of people. Opportunities are created so that people can express their needs, make choices to live qualitatively.

Emergence of Civil Society

Since the democratic space is getting shrunk due to market-oriented governance, the

rights of people are trampled upon. To safeguard constitutional values, fundamental rights and make government accountable to people, peoples movements gain traction due to globalization. It is a boon for people. With new legislations to take away the land of indigenous people for mining projects, people are well informed of their rights and sinister move of corporate company. Civil society organizations are networks of groups formed for pursuing special interests and include all local and externally financed private, charitable, social service, developmental and professional organizations (Blair, 1993). In India many civil society organizations have been formed by a galaxy of retired bureaucratic persons, academia and youth to protect the nation from the hegemony of multinational corporations. Policies are skewed in favour of the elite and powerful groups. On account of developments and weak governing system, native people are displaced. Such moves of governments are opposed by civil society to protect the rights of people. The civil society also gets interlinked with likeminded organizations outside the country to gain support for their ongoing agitation. Local issues snowballed into global issues through civil society and social media for global attention and solidarity.

Security and Sovereignty

As India depends on foreign countries like the US, France, Russia and China in getting defence equipment and procurement of arms, its safety and security is in jeopardy. These countries dictate new terms and conditions which can affect to a larger extent the national security. Economic globalization has taken away the prerogative right of the nation state to decide economic policy for the nation. States are deprived of their autonomous way of making monetary and fiscal

policies since transnational companies formulate the policy. There is a connection between terrorism and globalization. According to Hoffmann, terrorism is seen as the product of globalization. Transnational terrorism is made possible by the vast array of communication tools. Uncontrollable power of the USA and the European forces are seen in their joint venture against global terrorism (Govind and Anil 2004). But they fail to understand or gloss over the root causes of terrorism. The unjust economic globalization and aversion to the Western culture is one of the triggering causes of terrorism. It is by way of protecting local culture, resources, ethnicity and religion, armed groups are formed with the support of locals. The transnational flow of goods, ideas, cultural values, food items, dressing, conflict, war has affected sovereign identity of people. Civil society organizations and NGOs emerge to respond to the onslaught of globalization. The developing countries are moving away from its commitment to welfare mechanism. It is the primary responsibility of the state to take care of the poor and the marginalized communities. The production, distribution and vaccination of COVID-19 vaccines, there is widespread inequality within and among nations. Blatant storage of vaccine by the developed countries, controlling the raw materials and methods and protection of patent rights by governments exacerbate global inequality and promotes vaccine nationalism and diplomatic 'soft power'. For example, In Sri Lanka parliament the bill on China-backed port city is passed amidst resistance and protests. The supreme court has requested to make some amendments in the bill as the political opposition and civil society groups said the bill is directly affecting Sri-Lanka's sovereignty and the port is creation of "China conclave" (The Hindu, 2021).

With brute majority in parliament, the elected government can go against the will of local people.

Ecological imbalance

Biggest challenge for humanity is the rising temperature, ecological degradation, vagaries of weather and depletion of biodiversity. After the introduction of globalization, the environment has seen many changes leading to environmental pollution and degradation. Capital-intensive and market-oriented policies are promoted, supported and the member countries ought to align with MNCs demand. Massive scale of mechanization and huge production led to exploitation of nature beyond redemption. Colossal stress on land creates flood, drought, land sliding, earthquake, air pollution, poor management of water bodies, water scarcity, biodiversity loss, land/soil degradation.

Forest and fishing resources are depleted for profit motive leading to the disturbance of biodiversity. Mining blocks are auctioned for commercial reasons which have displaced not only the indigenous people but also their sovereign right to livelihood. Corporate companies have no regard to the environment considerations.

Human beings are reduced as objects not taking part intrinsically into the production. They are alienated from the nature due to manipulative control of MNCs. Ecological catastrophe is caused by thoughtless developmental projects and high level of technological growth. The sky, under the earth and the earth are becoming non-liveable due to exploitation and manipulation.

Cultural commodification

Culture includes both the abstract and material aspects of life. The values, norms, ethos, mores, attitudes and ideas formulate one's culture.

Technological components, materials, arts, music, tools and computers determine material culture. Culture is transmitted, learned and passed on from one generation to another generation through myriad agencies of socialization. The roots of one's culture undergoes changes. There are positive elements which can be imbibed from many cultures due to globalization. Egalitarian principles, gender equity, civilizational values, democratic values, sense of equality are some of the western cultural heritages which the modern generation can learn to overcome caste-based, hierarchical and patriarchal social order.

Impressionable young minds get absorbed by the winds of western culture easily. On the one hand, we find the imitation of western cultural ethos, food habits, dressing patterns in modern India, on the other side of spectrum we come across cultural commodification. Cultural heritage sites are defaced and devalued without proper understanding of its richness. Younger generation is not aware of its richness. Cultural products are seen from monetary point of view. Statues are stolen, traditional artists perform just for entertaining foreigners for money. There is no due appreciation and recognition for such values. With huge investment, big companies produce culturally rich materials by robbing community-based enterprises. 'Use and throw' culture has penetrated in our lives. Human beings are deemed as consumers. Respect for age, persons and expression of gratitude, helping the needy, are becoming the things of past unfortunately. It challenges the philosophical foundations of India multicultural ethos and co-existence.

Transformational dimensions of globalization

There is a greater demand and concerted efforts to make globalization not merely an

economic phenomenon but with human face. By destroying humanity, globalization has no place to exist. Human life is beyond economic development and material prosperity. Reducing inequality, abolishing poverty, hunger and global terrorism must be top of world leaders meeting.

To preserve the nature is the collective call of humanity. Under the pretext of mindless development, we cannot destroy the biocultural diversity. By harnessing solar, wind energy, hydroelectrical power, we can globalize humanity with new perspective on managing and maintaining diversity of life. Global pressure groups are working round the clock to heighten awareness on the fast depleting of natural resources and advocate the governments to switch over to newer, safer and sustainable methods. Working on sustainable goals is a global commitment to enhance the life of people across the continents and to give meaning and substance to the term dignity. Respecting multiculturalism and promoting welfare of all living beings, India has been in the forefront in believing and establishing the century old concept of Vasudhaiv Kutumbkam- the entire world is one family.

andhi places pre-eminence on village economy, political system and harmony. Life is viewed as holistic process of personal, social and collective living. Competition, exploitation and manipulation must be checked. Poverty, malnutrition, hunger, environmental pollution, violence, war, hatred, inequality is widening in the society. Such alarming growth of social evils shatter world peace. By cultivating personality rooted in one's culture, the society is in a safer position. On the contrary, we find aggressive and competitive individuals want to become prosperous without following any value system.

The principles of non-violence, dharma, respect to human labour ought to be reinvented in our society as a way of moving towards egalitarian and inclusive society. More autonomy and power should be granted to the village and community level administration to safeguard natural resources and preserve eco-system. Developmental projects must be initiated only with consent from local community, and they must be provided comprehensive knowledge of the project. Yearly auditing of its functions and utility will place stricter mechanism from indiscriminate usage and plundering of natural wealth. Economic development and social development should be vertically integrated from the village to the larger process of national and global order, socio-economic order in such a way that there are balanced forces of economic development and social development (Bhimasen, 2011).

To prevent unequal possession of wealth and hunger deaths, wealth taxation could be one of the viable options. The richest and wealthiest persons can be additionally levied, and the pooled resources could be properly utilised on priority basis such as increasing healthcare facility to the poor, creating avenues and access to education for the marginalized communities.

Conclusion

The last quarter of the twentieth century witnesses the acceleration of globalization with its three dimensions- international trade, international finance and investment. The process has ushered in lots of changes, advantages and damages to the society. Much of the dividends have gone to the developed nations and the richest persons in developing nations. Economic disparity is widening, and deathrate is increasing owing to malnutrition, hunger and poverty. Social

development is unequal exacerbating the pre-existing vulnerabilities of people especially in the poorest nations.

Poverty is the threat to global solidarity, peace and prosperity. The prevailing pandemic has presented anecdotal and statistical evidence of the interconnectedness of our co-existence. Sociological pushbacks generated by abject poverty cannot sustain peace in any part of the world. It calls for the creation of equitable opportunities and sustainable development. Political will and firm determination of the elected national, international and multilateral bodies in removing sociological repercussions will be seen in foreseeable period. Failing which, there will be economic emergency, heightened social unrest resulting in conflicts with governments and corporates. Already, such conflicts take place in isolated areas. Before, it becomes a full-scale civil unrest, the elected representatives take moral stand on recreating present form of globalization with human face in a sustainable manner.

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THE PANDEMONIUM OVER PANDEMIC-THE MIGRANT LABOR CRISIS IN INDIA

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Abstract

The all-pervasive COVID-19 virus has engulfed the world in an aura of apprehension and dismay, and additionally, it has brought into being certain pitiful circumstances resulting in untoward events which are not only causing extreme hardship to many but are also proving to be difficult to contain. The Migrant Crisis in India is one such colossal event that has taken place owing to nationwide disorganization. While the pandemic has left the hoi polloi stupefied, the worst affected are the migrant laborers who did not get a proper caveat before the sudden imposition of complete lockdown. The miserable plight of these workers not only rendered them incapable of preventing themselves from contracting the virus but also leaves a scar on their mental and physical well-being during these testing times. This research paper casts a light upon the various facets of the plight of the migrant workers and in this context, provides a constructive critique of the policies and management of the government. The authors in pursuance of the same have focused primarily on the psychological and legal dimensions of the issue along with a few proposed suggestions.

Keywords: Covid-19, migrant workers, Transportation, Government, Mismanagement

I. AN INTRODUCTION TO THE ROARING MIGRANT CRISIS

Migration, a process of moving from one place to another, is not a novel concept. Although much deliberated in the present time, this odyssey dates back to a million years. The *homo Erectus* is said to have migrated across Africa during the Pleistocene Epoch (Tuttle, 2011). The reason for migration back then was mostly concerned with safety, security, and the search for a favorable climate and utilities. Their maneuvers were driven by exploration of fertile land and their forage for animals to satisfy their appetite. On the other hand, present-day migrations have other factors behind them, vis-à-vis better job opportunities and improved lifestyle. The most potent reason for migration is remuneration (Bloch et al., 2009). Not only people from lopsided regions but also those who are well-settled would be willing to migrate to secure a better-paying job opportunity. Humans are always striving for the better Sigmund Freud in his celebrated work "*Civilization and its Discontents*" talks about the impossibility of satisfaction in a man (Freud et al., 2010). Hence, migration is a natural process, the catalysts of which are several factors.

However, the common ground of migrations over the ages has been convenience. This convenience may be in any form, financial, social, or personal. And this has stirred several

controversies and discussions in the world. Even so, one person's convenience is not necessarily and their interests but also ends up contributing to the economic and social life of the host country or area. They are neither a burden nor a panacea. They participate in the workforce of the region and have to subscribe to its law and order (OECD, 2020). They do not in any way stand in the development of the place and still bear the brunt of being called an illegal outsider. From the European Union migration upheaval to our domestic migration crises is not just one but several states, it is the migrants who end up being harassed and persecuted.

In India particularly, the outbreak of COVID-19 has brought into light the humongous economic divide, the best and worst facade of humanity, and very importantly, the massive incompetence of the government to deal with the pandemic and to serve the interests of the citizens equitably. Migration, if not well-planned and managed, leads to the destruction of life and wealth. It is worth mentioning that before this incident; there have been two other extremities concerning migrants in Indian history. During Tughlaq's reign, the country witnessed one of the worst cases of mass migration (Smith & Edwardes, 2011) The unnecessarily forced migration of people from Delhi to Deogiri, without a proper arrangement, had a debilitating effect on the people, many of whom lost their lives in the process.

The second monumental migrant crisis took place in 1947. The independence of the country was surely a harbinger of pride and jubilation; however, it also paved the way for huge mayhem due to the partition. It led to people fleeing their homes to flee danger and crossing borders

in adverse situations. The mass exodus and influx caused a nationwide bedlam where again, it was vulnerable who were the most affected. History should have inculcated in us the significance of being respectful and accommodating to the helpless. Or rather, we should have learned our due lesson from these noteworthy incidents. But alas, we needed one more wake-up call in the form of the current migrant crisis, the end of which still seems unclear.

II. AN ACCOUNT OF THE WOEFUL LIVES AMIDST THE PANDEMIC

While people are advised to stay at home to avoid contracting the fatal virus, a myriad of hapless migrant laborers had no other option but to start their journey on foot to their homes. Some did reach their destinations, however, others, unfortunately, could not. The most upsetting part of this was the underwhelming response of the government. When the country was playing a utensil orchestra and a symphony of applause, the migrant workers were dancing to the tunes of uncertainty. The media has seemed to have done more than the government to help the needy out of this dire situation. Several disheartening pictures surfaced in the newspapers and on social media, clearly depicting the misery these workers were subject to (Roy & Tripathi, 2020). This helped in bringing tremendous attention to their predicament. Some workers started their journey of a thousand miles on foot, while others hid in cement trolleys to escape the wrath of the police and reach their destination (Agarwal & Roy, 2020). The gravity of this situation could have been much less, had the lockdown been imposed with an adequate warning and had the poor and needy received a helping hand from the government.

This was a situation that demanded government aid the most. It is almost ironic how all of our statutes are written “in the interest of the Public” and yet the interest of the public is most compromised. The ‘*Sankalp Patra*’ of the incumbent government consisted of, inter alia, the comprehensive social security coverage for all unorganized laborers, however, these lofty plans did not materialize (*Sankalp Patra Lok Sabha 2019*, n.d.). Be that as it may, the saving grace of the needy were some businessmen, Bollywood celebrities, and in one incident, even a thirteen-year-old who gave away her savings to help the migrant workers (Pandey, 2020). These workers were not even given adequate medical facilities, let alone social security by the government in this challenging time (Kumar, 2020). On the contrary, there have been disgraceful incidents of them being beaten and tortured by the police. Brutality on top of this rampant might also leave a permanent dent on the psyche of these individuals. Most of them have not only lost their respective jobs but also most of their savings, which they had to use for their conveyance back to home.

The PM Cares Fund receives thousands of crores of donations in a week, which no doubt has been efficiently used in building COVID care centers and making provisions for more beds for the patients. However, it has failed to help out the migrant workers. To make the situation worse, money was in fact charged from them to buy the tickets of Shramik Express, which in some instances got refunded, and in many others, just added to their financial burden. Not only did they have to pay for their transportation after their displacement, but they also had to go through a rigorous registration process to make themselves eligible to travel back. The need to simplify the strenuous registration process has been

expressed by the Supreme Court (*IN RE/ : PROBLEMS AND MISERIES OF MIGRANT LABOURERS*, 2020), Bombay High Court (*Center of Indian Trade Union and Ors. V. State of Maharashtra and Ors*, 2020), and Telangana High Court (*S Jeevan Kumar v. State of Telangana*, 2020). Furthermore, the Supreme Court also directed the Government to clearly announce and broadcast the places where registrations would take place, so that that the time and resources of the already burdened workers are saved (*Sankalp Patra Lok Sabha 2019*, n.d.).

Towering claims were made by both the Central and State government, however, the fact remains that they were for the most part hollow. Their somber saga doesn’t end here. The laborers were not provided with food or even water in their journey. Unfortunately, about eighty people are said to have lost their lives and many others traveled in dire conditions (FPJ Web Desk, 2020). Moreover, the migrant laborers became an involuntary carrier of the virus. A virus that is mostly limited to urban areas elsewhere in the world has traveled to even the remote rural areas in India. These workers had no other option but to gather and travel back together, breaking the social distancing norms. They couldn’t have survived in the big cities without work and shelter. By the same token, even the Indian migrant laborers working abroad, more specifically, in the Gulf countries found themselves in the same circumstance. As per a report by the International Labor Organization, around nine million low and semi-skilled Indian workers work in the Middle East (Neha Wadhawan, 2018). On top of their existing difficulties concerned with wages, accommodation, and irregular work, they are now perturbed by the pandemic.

THE REQUIREMENT OF PSYCHOLOGICAL FIRST-AID

In the current global pandemic, the milieu is deplorable, to say the least. There are all kinds of discussions about the social, economic, and political aspects that the informal sector is grappling with. The world at large is spending a considerable amount of time educating everyone around them about the precautions one must take, the significance of sanitation, the safety measures to be undertaken, and how to keep oneself medically fit. However, the authors feel that the people and the country at large are not stressing enough the psychological aspects and how the pandemic is affecting people's psyche worldwide particularly the migrants, displaced persons, and other vulnerable groups.

In the words of the celebrated author CW Lewis, *"Mental health less dramatic than physical pain, but it is more common and harder to bear. The frequent attempt to conceal mental pain increases the burden: it is easier to say 'my tooth is aching' than to say 'my heart is broken'"* (Lewis, 2015). Mental Health although one of the most fundamental aspects of an individual's social, emotional, and psychological well-being, has been disregarded for ages. When one talks about mental health, there is a range of psychological problems one needs to focus upon vis-à-vis anxiety, panic attacks, depression, post-traumatic stress PTSD somatic symptoms, and suicidal tendencies. These illnesses are more likely to be prevalent in the neglected workforce during COVID-19. Social distancing is a utopian impossibility and renders them incapable of abiding by the COVID- 19 rules of isolation, quarantine, and personal hygiene.

Every epidemic in global history has visible physical aftermath, however, this aftermath is not just limited to the physicality but goes way beyond that. Rampant outbreaks like these have myriad impacts on the mental health of society at large. This impact is caused due to the fear that emanates from being left alone, of not being able to sustain oneself and family financially, negligible moral support from families, poor access to health care, pre-existing psychological morbidities, and social ostracizing. Then comes the heavy economic load of financial constraints and joblessness, which makes the marginalized group susceptible to negative cognitive responses. The ill effects of such an epidemic are graver in a tech-savvy generation where access to information is readily available. The absence of reliable guidance, genuine information, and adequate supplies has been the major source of stress among the masses. It influences their already sinking mental health which inadvertently hampers the productivity of the migrant workers. Hence, the epidemic response must include broad plans for addressing mental health and removing the stigma surrounding it if any. Men, women, and children starting arduous journeys across states traveling thousands of kilometers without food, drinking water and even sleeping on pavements, hiding themselves in milk vans, water tankers, surviving on salt are a few instances that simply depict the vexation caused to the migrants and showcase the shoddy plans of the government. The harrowing circumstances of these migrants need to be addressed. Instances like these are bound to negatively affect the psyche of the sufferers which may lead to Post Traumatic Stress Disorder which in turn, might get exacerbated in the years to come.

Many of the migrant laborers after having completed an extremely tedious and vexing journey back to their respective homes are refusing to come back to the metropolitan cities and urban areas. This must have been an extremely tough decision because their livelihood depends on their jobs. Their reservations concerning returning are largely owed to their fear of being subjected to this affliction once again and to their rightful resentment towards the government and their respective employers (Roli Srivastava, 2020). A reference to the Behaviorist Theory propounded by B.F. Skinner becomes relevant here (Skinner & M. Elliot, 1938). This theory essentially states that a person's action is attributed to what is going on inside him. Hence, the refusal of the migrant workers to return to the big cities to earn their livelihood and their choice to rather live on salt and bread than to secure themselves and their families a better life says a lot about their inner angst. Inside them is a lot of anxiety, stress, and trauma, so much that the already economically downtrodden is not giving a priority to earning money and living a better life, because the latter doesn't seem to be guaranteed or plausible in the current circumstances.

Thankfully, the panic and agony has been acknowledged by the Supreme Court in the case of *Alakh Alok Srivastava v. Union of India* where the court emphasized the necessity to provide the distraught migrant workers with the necessary psychological first-aid (*Alok Srivastava v. India*, 2020). Chapter VI of the Mental Healthcare Act, 2017 lays down the duties of the appropriate Government to improve the condition of mental health among the citizens (MINISTRY OF LAW AND JUSTICE, 2017). The World Health Organization estimates that the burden of mental health problems in India is unprecedented and

the Indian population forms a substantial part of the global mental health crisis (WHO, 2019). Hence, these provisions, if properly adhered to, can still contribute to making a positive change in the overall health of the country. Therefore, contrary to other developed countries, India is not only combating a widespread pandemic but also a migrant labor crisis. Within the labor crisis, there exists a crisis that has to be combated emotionally.

III. PROTECTION OF THE MIGRANT WORKFORCE THE BLIND SPOT IN OUR LEGAL SYSTEM

India is a country with the longest written constitution, a large number of statutes, and the largest democracy in the world. Having several accolades to its name, it is a matter of disgrace that it isn't being able to secure the interests of the disadvantaged section of the society when they need it the most. While it is true that the government has lent a helping hand in providing food and basic amenities to these workers, it has been reported by the Stranded Workers Action Network that the rate of hunger and distress exceeded the rate of relief (Adhikari et al., 2020). The country is currently caught up in continuous chaos where among other things, the legal rights of these migrant workers are also placed on the scaffold. Some of the statutes, even after being enacted in the country years ago, haven't been implemented to date, hence being nothing more than a book of fiction. Deliberations have been happening on the implementation of the Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979 for over three decades. This Act has specifically come into existence to protect the interests of workers working outside their native states. Sections 14 and 15 of the Act clearly state that the

workers are entitled to a displacement allowance and home journey allowance respectively (INTER-STATE MIGRANT WORKMEN (REGULATION OF EMPLOYMENT AND CONDITIONS OF SERVICE) ACT, 1979). The Supreme Court had observed in the case of *Labourers Working on Salal Hydro Project v. State of Jammu & Kashmir* that the provisions of this act weren't implemented and accordingly directed the government to implement it (*LABOURERS WORKING ON SALAL HYDRO PROJECT Vs. STATE OF JAMMU AND KASHMIR*, 1983). This was a PIL filed by the aggrieved workmen working on the Hydro Electric Project, who were wrongfully denied the benefit of certain provisions of labor laws. However, even after the conspicuous observations of the Court to make them applicable, it still wasn't complied with. Years down the line, this question arose again in the case of *Public Union for Civil Liberties v. State of Tamil Nadu*, where the directions for the implementation of this Act were issued yet again (*Public Union For Civil Liberties Vs State of Tamil Nadu & Ors*, 2013). And finally, the present scenario of the country called for another look at the need for the implementation of this Act. In the recent case of *Sashank S. Mangal and Anr. v. Govt. Of NCT of Delhi and Ors*, the Delhi High Court because of the above observations stated that to implement the Act, proper data and a status report have to be filed initially, and then the court will give the appropriate directions (*Shashank S. Mangal and Anr. V. Government of NCT of Delhi and Ors*, 2020). It is hoped that at least, this time the implementation of this Act is not stalled as we cannot wait for another unprecedented adversity to further open our eyes.

A group of senior and reputed advocates including legal luminaries like Indira Jaising and

Kapil Sibal in a letter addressed to the Supreme Court have expressed their dismay on the current state of events (Rajagopal, 2020). The said letter critically evaluates the efforts of the government and emphasizes the need to pull out all the stops in improving the ordeal of the migrant workers. The Central government, on the other hand, has sought direction from the Supreme Court to prevent the media from telecasting anything non-factual. It wants the media to confirm the veracity of any incident from the Central Government itself and run the news through it first. The government believes that fake news is being circulated to show a worse picture of the state of affairs of the country. We have stooped to the point where the media is blaming the government and vice versa, and little to no actual benefit is accruing to the needy. On the brighter side, among the ambiguities and the blame- game, the National Human Rights Commission has filed an application in the Supreme Court in the wake of the present pandemonium (NHRC, 2020). It has proposed certain essential measures to ease the hardships being faced by migrant workers. Moreover, it is pertinent to note here that the government had decided to introduce a comprehensive four-code labor statute encompassing forty-four labor laws in the country, with certain modifications and amendments (Ministry of Labour & Employment, 2020). It includes laws relating to both organized and unorganized sectors and in fact, due importance has been given to the latter in the same. While it brings about essential changes concerning diversity and representation of workers as well as maternity benefits programs, there have been few mentions of improvement in the work conditions and wages of migrants. It has been reasonably clear from the abovementioned instances and examples that the welfare of the

migrant workers has taken a subservient position about the apparent “*much bigger*” goals of the country, economy, and of course, the organized sector.

IV. COMPARATIVE ANALYSIS OF INDIA ON A GLOBAL PLATFORM

India is one of the top-most affected countries owing to the outbreak of the virus, following the United States, Brazil, and Russia (John Hopkins University, n.d.) Being the most populated (The World Bank, n.d.) out of the lot and having over 139 million internal migrants, (WEC, 2017). the battle of India is in reality, incomparable. However, both Brazil and India being developing countries and the former also consisting of a section of the migrant workforce in the country and outside as well, a parallel can be drawn in their current stature. The head of the Migration Association of Brazil, Cytia de Paula, has received innumerable requests from Brazilians caught up in this incessant commotion (Demony, 2020). While the migrants have been transferred to care shelters, some of them continue to struggle in the crowded camps with absolutely no social distancing norms; others have been receiving a better facility with a regular food provision (Hugueney, 2020). Hence, although the situation is not as adverse as it is in India, it is no good either. Owing to the huge disparity in the population of both countries, it is safe to say that this migrant crisis, like several other prominent issues plaguing the country, comes down to the larger issue of an incredibly large population. The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families is a comprehensive mechanism that seeks to administer and safeguard the rights and privileges of migrant workers and their families

worldwide (OHCHR, 1990). One of the principals focuses of the United Nations treaty is to set minimum standards for migrant workers and members of their families, with an emphasis on eliminating the exploitation of workers in the migration process. The global agreement sets a moral standard thereby serving as a guide and championing the rights of migrants. Around 55 states have ratified the Convention while India has not even signed it. In a country like India where the state of affairs depends colossally on the migrants, the protection of their rights ought to be of paramount importance. It is rather insensitive that the unorganized sector is conveniently ignored and their rights are suppressed while there are all endeavors to foster the development of the organized sector. India being a member of the International Labor Organization, which inter alia advocates the significance of core rights for the working class in the world economy, has failed to secure their prerogatives. Moreover, despite India having signed the Universal Declaration of Human Rights, the document which has proven to be monumental in influencing the country's constitution, we are witnessing how egregiously India is failing at keeping up with these conventions and securing minimum rights for its building blocks- the migrants. It is hoped that the future of the country witness's active participation and deliberations to ameliorate the conditions of migrant workers and eradicate the practice of systematic abuse and exploitation of these workers, who are instrumental in bolstering the economy to a large extent.

V. WHAT COULD INDIA HAVE DONE DIFFERENTLY?

A lockdown without any planning for India's millions of teeming migrant workers and

daily wage earners has led to a deep humanitarian emergency. A crisis that encompasses immense dimensions and that one can safely proclaim that the never-ending plight of migrant workers and the informal sector has taken the forefront dwarfing the pandemic in India.

It is an indisputable fact that India has and is continuing to pay a huge price for the poorly planned lockdown imposed impulsively. Colossal mismanagement in the movement of migrant laborers across India has not only jeopardized the lives of millions of migrants but also precipitated the largest ever humanitarian crisis, rendering the pandemic to the back-burner. It is not a herculean task to understand that the government has carried out a half-brained operation. The initial period of the lockdown could have been constructively utilized in informing people about the lockdown to be imposed. In a country like India, where the class divide is gargantuan one cannot disregard the informal sector. While the Constitution has readily made provisions to empower the Parliament with the above-mentioned powers, the incumbent government has failed the Indian population outrightly, in particular, the informal sector by not using effectively the powers listed in the Seventh Schedule. The insensitiveness and incompetence of the government concerning this matter are making this humanitarian crisis even worse.

Another question that arises is: Why did Shramik Express, the train earmarked for transporting migrants to their home from where they were stranded, start so late and more so when it was riskier for travel to take place since cases had increased?

A month after announcing the nationwide lockdown when the mass exodus had outstretched

to a different level, was when the government woke up to the predicament of the vulnerable groups. It was only two days after the buses were allowed to operate, that the Central Government permitted the Indian Railways to launch *Shramik Express* (Press Information Bureau, 2020). Rather, it would have been more prudent on the part of the government to allow the migrant workers to return to their homeland before serving the eleventh-hour notice. The lockdown could have been better implemented after stabilizing the exodus. While the entire country and the world at large was witnessing an exponential surge in the total count of COVID-19 cases, the Indian state of Kerala successfully decreased the mortality levels to the lowest in the country. A state which was one of the worst affected in the beginning changed the scenario dramatically and emerged as a model that each state in the country yearned to emulate in battling the contagion. The credit for this remarkable achievement can be given to the swift action of the government, priority to the public health sector and migrant-friendly atmosphere.

Predominantly, the state started early preparations and commenced testing and screening on an enormous scale. There was aggressive testing throughout the state and the active cases were quarantined without delay. To tackle the ravaging pandemic, there was a thorough contact tracing and a meticulous attempt at identifying people who might be a potential carrier. Large scale community participation involving panchayats and volunteers proved to be a great aid. In addition to this, people under home quarantine, particularly the migrants also called “guest workers” were provided with free food, medical care, essential supplies and even mental health care. Help desks were set up to allay their concerns. Pro-active steps right from

exceptionally testing the home quarantined people, following up on them to detect secondary cases and ensuring wage benefits for the migrants was the unique selling proposition of the Kerala Model put forward by their Minister of Health and Social Welfare, Smt. KK Shailaja.

VI. CONCLUSION

Before imposing the lockdown overnight, a great deal of anticipatory analysis was called for. The government failed miserably at apprehending the detrimental effects the lockdown would have on the informal sector. It is still unclear whether the government could not foresee or did not wish to foresee the deleterious consequences of an inadequately thought of and poorly imposed lockdown, considering the social stratification of a country like India. It is disheartening to think that the government did not mull over the prodigious class divide of the Indian society and treated the populace like cult toys performing to its whimsical commands of clanging pots and lighting the lamps. While some degree of crisis is inevitable in India owing to the enormously large population, the Supreme Court's endeavor in safeguarding the fundamental rights of the migrant workers is laudable. The Apex Court was vigilant of the Executive's actions and took Suo moto cognizance over the migrant crisis in the wake of the pandemic. Elaborate procedures and concentrated efforts undertaken by the highest court of record to cover up for the lapses on the part of the Centre and the states helped in mitigating the miseries of the migrants to a great extent. In addition to this, the government ought to address the challenge wholeheartedly by recognizing the needs of the unorganized sector, putting things into perspective and including them in healthcare services, providing cash transfers,

and allied socio-economic programs. The country's current mental health situation calls for active policies, significant resource allocation, and a great political will. Having strong mental health is of utmost importance since its deterioration will only prove to impede the ability of the nation to battle the disease. To conclude, India should be well equipped to deal with any such crisis that may arise in the future by having a comprehensive and nuanced approach as well as activities including the migrants and the unorganized sector in its policies.

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CATHOLIC CHRISTIANS AND MOTHER MARY FESTIVALS: A STUDY OF ODISHA

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ABSTRACT

Christianity is one of the major religions in this world with having numbers of denominations. Roman Catholic or Catholic Christian is one of the prime and oldest denominations of Christianity. It is believed that Christianity entered into India in 52AD with the stepping step of St. Thomas, one of the twelve disciples of Jesus Christ. The same religion came to Odisha, one of the Provinces of the Republic of India in 1822 AD through Baptist Missionaries. Then after, Roman Catholic Christians entered into Odisha and through their preaching and teaching Catholic Christianity became one of the leading religions within the Christianity and also among the religions. The basic difference between Roman Catholic Christians and other denominations Christians is on the faith of Jesus Christ and Mother Mary. Roman Catholic Christians have much more faith on Jesus Christ as their Saviour along with Mother Mary, who helps them in all direction of life. So, Catholic Christians are celebrating numbers of feast and festivals of Mother Mary. In this paper an attempt has been made to examine and highlight those feast and festivals celebrated by Catholic Christians of Odisha through analysis of available primary and secondary source materials.

Keywords: *Roman Catholic, Christians, Celebration, Feast and Festivals, Mother Mary, Odisha*

Introduction:

Roman Catholic Christians of the world in general and Odisha in Particular are celebrating numbers of feast and festivals on Mother Mary. It is believed by the Catholic Christians that only Mother Mary can help them to get the way to reach to Jesus Christ and way to heaven. Roman Catholic Christians are praying and celebrating feast and festivals of Mother Mary around the year. Some of the important celebrations are discussed below.

1. Festival of Mary Mother of God :

Prayers are an important component of all Christian festivals not only in Odisha but also in the world. The Roman Catholic Church is one of the major denominations in Christianity that celebrates most feasts and festivals. In fact, the Roman Catholics lead the Christian feasts and festivals in Christian Socio-cultural and religious life. The carnival *Mary Mother of God* is important as it is celebrated on the octave of Christmas, The first day of January every year. On this day people remember the role the blessed virgin played in the plan for salvation. The birth of Jesus Christ was made possible because of Mary's fate. The Roman Catholics, particularly, believe that only because of Mary, God took birth in the form of a man. That is the reason for which this festival is celebrated to remember the prominent role of Mary in the mystery of salvation. Her maternal ministry is irreplaceable. As St. Augustine says, "when God,

the father wanted to give His most precious gift, His only son, to the human race, He found no one worthy to receive him. So, He created Mary and gave His Son to her so that the human race could receive him through her. Christ appeared in the arms of Mary and from her the Christians received him.¹

On the first day of the New Year, Roman Catholic Christian people of Odisha celebrate the festival of the mother of God and pray for peace. These people believe that they should begin the New Year with prayer to Mary, their spiritual mother and the mother of all who are members of the Body of Christ. Prayer starts in the morning and the day is celebrated with pomp and splendour.

It is a holy day of observation for the Catholics not because it is the beginning of a New Year but because it is the octave of Christmas, Mary's feast, the Mother of God. These feasts help bring home the reality of the incarnation that did not briefly appear in human form, but actually inseparable and eternally unites Him to human nature.² Mother Mary is the Mother of all the Christians. Hanging upon the Cross, Jesus pointing out to St. John, the beloved disciple, said to Mary, His Mother, "Woman, here is your son. Then He said to John, Here is your Mother."³ On the basis of this Mary Mother became the Mother of all Christians in the Christian World. That is the reason why Christians celebrate New Year's Day as the day of Mary, the Mother of God.

II. Feast of Visitation of the Blessed Virgin Mary:

The feast of the visitation of the blessed Virgin Mary celebrates the visit of the Mother of God, with the child Jesus in her womb, to her

cousin Elizabeth, who was herself six months pregnant with the forerunner of Christ, saint John the Baptist. At the Annunciation, Angel Gabriel in responses to Mary's question "How shall this be done, because I know not man?"⁴, had told her hath conceived as son in her old age and this is the six month with her that is called barren because no word shall be impossible for God.⁵ This feast is celebrated joyfully, as a real event of grace.

John Jenstein instituted a proper feast of visitation, the powerful Archbishop of Progue (1348-1400).⁶ The theme of this feast is provided by the Gospel of Luke. The meeting between Mary and Elizabeth, within which also takes place, the meeting between the yet to be born babies, Jesus and John.

Both Mary and Elizabeth exulted with joy because of the presence of the Lord who has visited his people and fulfilled the promise of salvation. Mary is all solitude and charity towards Elizabeth who is in need of help. These days are celebrated not only as an incident in Mary's life but as a saving event and its marvellous effects. Christians see, in the visitation event, two basic elements:

- (1) Joyful fervour rose up by the Holy Spirit, in the one who obeys God with perfect, faithfulness.
- (2) The generous impulse of love to be concerned with and to serve the neighbour, prompted by the indwelling divine presence.

Most Catholic Christians celebrate this feast day of visitation of Mary. Mother Mary is the channel through which God started His plan to fulfil in this world. During the Church service the believers gather inside the Church to pray Mother Mary to bless them and help them to reach in the heaven.

The prayer over the girls highlights another aspect. The prayer after communion refers to the praise and thanks giving of Mary. This feast is celebrated on 31st May every year.⁷

III. Feast of Immaculate Heart of Mary:

The celebration of the feast of Immaculate Heart of Mary began by St. John Eudes in 1643. In 1942, on the 25th anniversary of the apparitions of Lady of Lords in Fatima, Pope Pius XII, urged by the Claritin Missionaries of the Immaculate Heart of Mary, consecrated the Church and the human race to the Immaculate heart of Mary and instituted the liturgical celebration to be held on 22 August. Later it was placed after the solemnity of the Sacred Heart of Jesus.⁸

The feast of the immaculate Heart of Mother Mary is celebrated on the first Saturday after the feast of the sacred heart of Jesus. On this special feast, the devotees are reminded of Mary's flawless nature, the Mother of God Jesus. Mary was created flawless, remained flawless throughout her life and was elevated to heaven and her flawless state remained till the end of her earthly life.

The immaculate heart of Mary is the precious pearl of God the father, the greatest of all his creations, for surpassing the greatness that is found in all of the angels and the saint. The feast of Mary's immaculate heart culminates all what has been progressively revealed to the Holy Catholic Church regarding her beauty, her honours, and her glories. To no other creations has the lord God given so great honours and glories as He has bestowed upon the immaculate heart of Mary.

The Catholics believe that the immaculate heart of Mary is the heavenly father's

greatest fountain of grace. From her heart flows countless physical and spiritual blessings and healing. Indeed there is truth to the word, "To Jesus, through Mary". To touch the heart of Jesus, you must first touch the heart of Mary. Now Mary is the model of the pilgrimage of the faith which one makes in one's heart. Mary kept all things, pondering them in her heart.⁹

Today, the Roman Catholics are thankful to God for the priceless gift of immaculate Heart of Mary to the world of Catholic Church and to each and every one of them. To many, the immaculate heart of Mary is the only comfort in times of personal needs. This feast invites Catholics to focus on Mary's desire to be at one with God and self-reflection, in touch with her inner feelings and thoughts, joys and sorrows. The feast also is celebrated in some of the Catholic Churches in Odisha where the Catholic Christians of nearby Churches/ Parishes attend the celebration. In these respective Churches, Catholics come for prayer in morning session where the Bible reading, preaching, Eucharistic services are conducted followed by Communion. In the evening prayer Catholic Christians visit streets and villages with procession escorting the Image of Mother Mary. In the time of procession, they sing songs to praise Mary and recitations of Rosary. The procession ends in the Church and the concluding prayer starts where again preaching on Gospel and Mary Mother occur. At last, the Father or priest gives thanks to Almighty for the successful celebration of the feast, then the prayer ends and the gathering disperses.¹⁰

IV. Feast of Assumption of Blessed Virgin Mary:

Assumption of the Blessed Virgin Mary feast is celebrated on 15th August each year. It commemorates Mary's death and her bodily

assumption into heaven before her body would begin to decay. It signifies the Blessed Virgin's passing into eternal life. Catholic Christians believe it as the most important of all Marian feasts and a holy day of obligation. 15 August marks two important celebrations among the Christians as the assumption of Blessed Virgin Mary into heaven and Independence of India. This twin celebration reminds them of one great truth of liberation. India's soul has been carving for liberation from falsehood to reality, from darkness to light, from death to everlasting life. All these became feasible and real for every Christian being with the resurrection of Jesus, the Mother of Jesus was privileged to be the first human being to enter into the promised glory with Jesus. Mary is crowned the queen of heaven and earth, a shining stone of true liberation in the mind of Catholic Christians. "Among all the women who ever lived, the mother of Jesus Christ is the most celebrated the most venerated, the most portrayed, the most honoured....."¹¹

India became an Independent Nation on 15 August 1947. India's glory as the greatest nation in the world politically, religiously and economically was obliterated by 200 years of British occupation. However, the spirit of the nation was incarnated in the man called Mahatma Gandhi, who restored the pride of mother India through the path of non-violence and self-sacrifice. This great man drew inspiration from the Gospel. Every Indian Christian has a reason to be proud of Mother Mary and Mother India though the church has always believed in Mary's assumption.

The feast of the assumption continues to this day as people still attend to both the service and the celebration. It is a time of great celebration

where all Christians of Catholic denomination participate in the Church service. They celebrate this day as double feast day. In the morning, they celebrate Independence Day and in the afternoon, they celebrate the feast of the Assumption of Blessed Virgin Mary in the Church.¹²

V. Feast of Our lady of Sorrows:

The celebration of Lady of Sorrows' memorial began in the 12th century and was propagated first by the Cistercians and then by the Servites. It was much diffused in the 14th century. In 1727 Pope Benedict XIII inscribed it in the Roman calendar. In 1913, Pope St. Pius X placed the celebration on 15 September.¹³ The feast of Lady of Sorrows takes place on September 15, the day after the feast of the triumph of Cross. The feast of our lady of sorrows commemorates the seven great sorrows which Mary lived in relation to her son as they are recorded in the gospels or through tradition. In this day Christians are invited to reflect on Mary's deep suffering.

- (i) At the Prophecy of Simon, "you yourself shall be pierced with a sword. So that the thoughts of many hearts may be laid bare" (Luke 2 : 35).
- (ii) At the flight into Egypt; "Get up, take the child and his mother, and flee to Egypt". (Mt. 2: 13).
- (iii) Having lost the holy child at Jerusalem; "you see that your father and I have been searching for you in sorrow". (Luke-2 : 48)
- (iv) Meeting Jesus on his way to Calvary.
- (v) Standing at the foot of the cross; "Near the cross of Jesus there stood His mother". (John 19 : 25)

(vi) Jesus being taken from the cross.

(vii) At the burial of Christ.¹⁴

The feast of Our Lady of Sorrows is not just a feast to be commemorated, but a feast to be lived. This feast recognizes that Mary stood by her son throughout his life, from his childhood, when she was told “your own heart a sword shall pierce” as she stood with her son who gave his life for all people. While her life here on earth might have been limited to what she could do, she was present, she was with and she held in her heart all that her son embraced, surely, she also longed to do more.

Mary taught how to hold overwhelming pain as she carried it in her heart. Christians are called to live the compassion of Christ and therefore, they must accept, even embrace the pain that is around them. These pains and sufferings call them deeper into their vocation and to be of sacred heart. Generally, this feast is celebrated in Roman Catholic Churches and very particularly, some Catholic Churches dedicated to Our Lady of Sorrows celebrate with grand arrangement. All Catholic Christians gather in the Church for Morning Prayer. The rural Catholic Christians come to Church with music and procession. After it the Chief priest in Parishes and priest in village Churches start the prayer. In the first phase, the Bible reading and preaching takes place. Catholic Christians devotedly participate in the Eucharist services and lastly communion takes place.¹⁵

VI. Feast of the Our Lady the Holy Rosary:

The feast of Our Lady of the Rosary comes from the feast of Holy Mary of Victory which Pope St. Pius V instituted on the anniversary of the naval battle of Lepanto against the Turkish fleet on 7th October, 1571. It is believed that the

Christians won because of Mary's help whom they invoked by praying in the Rosary. In 1573 Pope Gregory XIII made it obligatory in Rome's diocese as the feast of *the Rosary of the Blessed Virgin*. The feast took a more personal orientation in 1960 when its title was changed to *Our Lady of the Rosary*.¹⁶

On 7th October each year, the Catholic Church celebrates the feast of our lady of the Holy Rosary. Rosary feast is a family devotion and a family prayer. It is a personal devotion which is at the heart of the Christians and the religious practice which invites all to meditate upon the mysteries of Christ. The church celebrates this feast to honour Mary and commemorate this day for the graces received through her intercession.

The Rosary is ordinarily considered a Marian Prayer. It is true that Mary is remembered and prayed to in all the twenty mysteries of the Rosary as she is directly or indirectly involved in all of them. It is a much aimed and very rich form of prayer. It engages the mind, warms the heart, uses the voice, moves the lips and occupies the hand. It also contains the meditation on the most sublime mysteries of the lives of the blessed saviour and his mother. Therefore, it is not only a fascinating form of prayer but also a very efficacious one.¹⁷

On this day the Christians including Roman Catholics from urban and rural areas, gather in the Churches to pray to Mother Mary and in some villages or parishes they dedicate their Churches to the name of Our Lady of the Holy Rosary. The Chief Priest leads the prayer. The prayer is conducted in three phases; such as The Bible reading with preaching and teaching, Eucharist services and Communion service and a concluding prayer. This is followed by a

community feasting. There is an evening prayer where they go to Church in a procession with the Statue of Mother Mary and recitation of Rosary. At the end, the Chief priest concludes the prayer giving thanks to the Father and the Son and the Holy Spirit for the successful celebration of the feast and extends thanks to all Christians for their cooperation in prayer and other activities.¹⁸

VII. Feast of Immaculate Conception:

The feast of Immaculate Conception is celebrated on 8th December every year. It is the event when Mary, the Mother of Jesus Christ is first immaculately conceived, in other words she conceived Jesus Christ in her womb with the power of Holy Spirit and not by sexual relationship. This feast is celebrated by Catholic Churches. The background of this feast is like this: on 25th March, 1858, a little shepherd girl called Bernardette while came to the grotto of Masabielle in Lourdes, a beautiful lady appeared before her and asked her to come again. In the second time the little girl asked the lady who she was, and the lady replied, "I am the Immaculate Conception."¹⁹ The truth of the Immaculate Conception was defined by Pope Pius IX on 8th December 1854 as a dogma of faith. From then onwards the feast is called the Immaculate Conception of Mary.²⁰

The feast of Immaculate Conception is celebrated in different places and Parishes among Odisha's Roman Catholic Christians. These Catholics believe that Mother Mary was sinless and an instrument for birth of God as a Son and always prays for humankind.²¹ Only she can help for the journey towards heaven. So, on this day the Catholic Christians celebrate with prayer and feast. In the first phase of the prayer, there are the Bible readings followed by the preaching. In the second phase of the prayer, the service of

Eucharist is done where consecration of bread and wine as body and blood of Christ takes place and after it the believers receive the Communion. It ends with the ending prayer. In the evening, the Catholic Christians go in a procession with the Statue of Mary Mother to different places and at last reach to the same grotto where last preaching and prayers are done.²²

Conclusion:

The above feast and festivals celebrated by Roman Catholic Christians on Mother Mary deals religious as well as socio-cultural aspects of historical studies in Odisha in particular and world in general. These feast and festivals binds together to all Roman Catholic Christians with love and affection that develops brotherhood.

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CHALLENGES FOR RURAL FINANCE PROVIDERS: WITH SPECIAL REFERENCE TO CHALLENGES FACED BY BANK OF MAHARASHTRA IN SATARA DISTRICT (MH)

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Abstract:

Banks have playing important role in credit system of any nation. Banks have accepting deposits and lend money to needy people for various reasons; this is the main function of bank. Loan is the major source of profitability of any bank. Bank's liquid position, there existence is largely depends upon many things. In recent scenario banks have facing many challenges and many challenges are associated with recovery of their loan from borrowers. But recovery of loan is not easy task for banks, now a day's recovery of loan become major obstacle for many banks. This paper is an attempt to understand what types of problems are there for bankers of Bank of Maharashtra in Satara district. BOM is the lead bank of Satara district. 34 banks were selected for research and data were collected through questionnaire. It is found that 85.30% of sample size respondents are facing different types of challenges while working in the district and only 14.70 % respondents have no problems in recovery of loan. It is found that majority bankers have facing challenges like non availability of borrower, changes in government policy, cumbersome legal procedure etc.

Key words: Loan, Recovery, Borrower, Bank, Problem.

Introduction:

Finance is the backbone of economic development. Especially rural development depends upon well-structured financial services, in this context banks are playing vital role. Providing different types of loan and accepting deposits are the basic functions of banks. The difference between interest on loan and interest on deposits provides money to day to day functioning of banks. But functioning in developing country like India and especially in rural area of India is not easy task. Public sector banks have facing many challenges while working in rural area as compared to urban area. Banks have many challenges associated with recovery of loan and government policies. Such problems are varied borrowers to borrowers and as per type of loan provided. The present study is an attempt to understand what types of challenges are there for the bank managers of Bank of Maharashtra in the Satara district. BOM is the lead bank of Satara district and playing important role in credit system of the district. BOM having 62 branches in the 11 taluka's of district. Researcher has selected 34 branches as per convenient sampling method to understand what are the challenges are there for Bankers in the district.

Challenges for Rural Finance Providers:

Rural financial system in India still faces many problems. Following are the challenges facing by rural finance providers:

i. High Transaction Cost:

Provision of financial services in rural areas are associated with high unit cost for financial institutions. The transaction costs of rural lending in India are high, mainly due to small loan sizes, high frequency of transactions, large geographical spread, the heterogeneity of borrowers, and widespread illiteracy. The other reasons of increasing transaction cost in rural area are communication and information technology, infrastructure, transport facilities less developed in rural areas. On the other hand rural financial institutions have incurred additional costs for ensuring security and managing liquidity.

ii. Uncertainty and Default Risks: As compared to urban area credit risk is higher for rural financial providers. The reasons behind these circumstances are low income level of rural people, seasonal agricultural and livestock production, price fluctuations of agricultural products etc.

iii. Problem of Collateral: Insufficient or no collateral is one of major problem in case of lending to rural people, especially in case of small and marginal farmers and peoples engaged in allied activities and in case of rural artisans. Many households do not have a legal title of any property (house or land) to pledge against loan. Financial institutions thus have no means of securing their credits against defaulting. Most of India's rural poor, for instance, have no fixed collateral or only small plots of land that most often cannot be mortgaged.

iv. Weak legal framework and Enforcement

Issue: Government has not been able to develop and enforce a legal and regulatory framework conducive to rural finance, so that contract design, contract renegotiation, and contract enforcement remain weak, making it even more difficult for financiers to provide borrowers with the right incentives for repayment.

Objectives of the study:

1. To know the nature of challenges for rural finance providers.
2. To study the challenges faced Bank of Maharashtra in Satara district.

Research design and methodology:

Bank of Maharashtra have 62 branches in the satara district, researcher has selected 34 branches as per convenient sampling. There are 11 taluka's in the district; researcher has selected 50% Bank branches from each taluka.

Data analysis and interpretation:

Researcher has analyzed collected data through likerts five scale analysis. The collected data were analyzed through total score, percentile value, mean and variance. The score of a statement/ would be in between 34 to 170. If total score value regarding any statement comes exact 102 it shows an undecided attitude of respondents towards that statement. If total score value comes below 102 (but up to 34) it means respondent have unfavorable attitude, lowest score below 102 would mean most unfavorable attitude. Total score value above 102 (but up to 170) presents favorable attitude of respondent. Highest score above 102 represents most favorable attitude.

Table No.1 Challenges faced by Bank of Maharashtra

Sr. No.	Response	Frequency	Percentage (%)
1.	Yes	29	85.30
2.	No	05	14.70
3.	Total	34	100.0

Table No. shows challenges faced by bank branches while working in rural area. Above table shows that 85.30 per cent branches having challenges while working in rural area. 14.70 per cent branches not having difficulties while working in rural area. This table shows majority (29 branches) facing difficulties while working in rural area of Satara district.

Table No. 2 Nature of Challenges faced by Bank of Maharashtra:

A Most Favorable Attitude	A Neutral Attitude	A Most Unfavorable Attitude
34 x 5 = 170	34 x 3 = 102	34 x 1 = 34

HA- Highly Agree, **A-** Agree, **N-** Neutral, **D-** Disagree, **HD-** Highly Disagree

Sr. No.	Attributes	HD	D	N	A	HA	Total	P.V.	Mean	V
		1	2	3	4	5				
1.	Non availability of the borrower.	01	10	12	80	20	123	72.35	3.62	0.97
2.	Misbehavior of the borrower.	02	22	24	52	00	100	58.82	2.94	0.97
3.	Refusal by the borrower to accept registered postal reminders.	01	32	30	20	10	93	54.71	2.74	0.93
4.	Difficulty in taking possession of the property of defaulters.	00	04	06	76	55	141	82.94	4.15	0.61
5.	Cumbersome legal procedure.	00	06	09	45	65	125	73.53	3.68	0.83
6.	Selling of Hypothecated goods.	00	14	18	36	60	128	75.29	3.76	1.34
7.	Local leader's interference.	01	20	12	60	20	113	66.47	3.32	1.26
8.	Change in government policy.	01	08	09	64	50	132	77.65	3.88	1.14
9.	Inaccessible villages.	03	28	21	28	15	95	55.88	2.79	1.32
10.	Cost of lengthy process of legal execution.	01	08	06	56	65	136	80.00	4.00	1.21

(Source: Field Work)

Table no. shows problems faced to bankers while working in the rural area of Satara district. Primary data collected are presented and analyzed through likerts five scale analysis. The above data shows total score, percentile value, mean and variance of each statement.

- 1) The first statement regarding problems of recovery is asked to bank managers that, 'Non availability of the borrower', above table shows that response to this statement got favorable response because total score value is 123, percentile value 72.35 and mean is 3.62 which also describes that 20 managers are agree with this statement, 4 are highly agree, 4 are neutral, 5 disagree and only one highly disagree. The Variance of this statement is 0.97 shows inconsistency in response.
- 2) Regarding second statement, 'Misbehavior of the borrower' bank managers has given unfavorable response because score value of this statement is 100, P.V. 58.82 and mean is 2.94. Variance of this statement is 0.97 which shows less consistency and uniformity in given response.

- 3) 'Refusal by the borrower to accept registered postal reminders' – for this statement above table shows respondents has given unfavorable response. The total score is 93, percentile value 54.71 and mean 2.74 describes that majority managers have not faced this problem for recovery. 0.93 variance represents inconsistency and variety in the responses.
- 4) The total score value for 'Difficulty in taking possession of the property of defaulters' is 141, percentile value 82.94 and mean is 4.15 represents most favorable attitude of bank managers. Majority 30 bank managers are agreed with this problem of recovery. Variance 0.61 shows less consistency and non-uniformity in given response.
- 5) Considering response for fifth problem of recovery i.e. for 'Cumbersome legal procedure', respondents has given favorable response, because score value of this statement is 125, P.V. 73.53 and mean is 3.68. The variance 0.83 shows consistency and uniformity in given response.
- 6) There is favorable attitude for the problem 'Selling of Hypothecated goods'. The total score for this statement is 128 with percentile value 75.29 and mean is 3.76. The variance is 1.34 and it indicates the more variability of data and less consistency of given the response of the bank managers.
- 7) Regarding 7th statement i.e. for 'Local leader's interference' above table shows favorable attitude of bank managers because total score is 113, having percentile value 66.47 and mean is 3.32. The variance of this statement is 1.26 showing inconsistency and non-uniformity in responses.
- 8) Considering response for the statement, 'Change in government policy', above table shows favorable response because total score value is 132, percentile value 77.65 and mean is 3.88. It means majority bankers have facing the recovery problem due changes in government policies. 1.14 variance of this problem indicates less consistency and uniformity in the response.
- 9) 'Inaccessible villages' is not the problem faced by majority bank managers in the Satara district. The score value of this statement is 95 with percentile value 55.88. And mean is 2.79 which show unfavorable response towards this problem. The variance 1.32 shows inconsistency and non-uniformity in the response.
- 10) Regarding 10th problem of recovery of loan i.e. for 'Cost of lengthy process of legal execution' respondents has given favorable response. The total score is 136 and percentile value 80.00 with mean 4 shows that majority bank managers have agreed with this problem. There is less consistency and uniformity among bank managers regarding this problem because variance of this statement is 1.21.

Findings and suggestions:

There are many challenges pertains to the loan recovery in the bank. After collecting and analyzing data related to loan recovery problems faced by bank managers following findings comes to notice:

- 1) It is found that 85.30% of sample size respondents are facing challenges while working in rural area. And only 14.70 % respondents have no problems while working in rural area.

- 2) It is examined that majority bank managers are agreed with seven out of ten loan challenges like, Non availability of the borrower, Difficulty in taking possession of the property of defaulters, Cumbersome legal procedure, Selling of Hypothecated goods, Local leader's interference, Change in government policy and Cost of lengthy process of legal execution.
- 3) It is found that there are three problems with which few are agreed and many are disagreed. These problems are Misbehavior of the borrower, Refusal by the borrower to accept registered postal reminders and Inaccessible villages.

Suggestions:

- 1) To better recovery of debt bankers should check credit history of borrowers properly.
- 2) To overcome challenges such as non-availability of borrowers' bank managers should have to get efforts for like, sending remind letters, making phone calls and meeting regularly.
- 3) For better recovery of debts managers should have to make proper orientation of borrowers at the time of sanctioning loan.

Conclusion:

It is interpreted that, majority bank managers are facing many challenges while function in rural area. There are many challenges pertains to the loan recovery in the bank, above table depicts that majority bank managers are given unfavorable response to seven out of ten loan recovery problems such as, Non availability of the borrower, Difficulty in taking possession of the property of defaulters, Cumbersome legal

procedure, Selling of Hypothecated goods, Local leader's interference, Change in government policy and Cost of lengthy process of legal execution.

And there are three problems with which few are agreed and many are disagreed. Misbehavior of the borrower, Refusal by the borrower to accept registered postal reminders and Inaccessible villages are the problems of recovery with which managers are disagreed.

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HISTORICAL MONUMENTS AND PLACES OF LANGTHABAL (CANCHIPUR)

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ABSTRACT

Langthabal is located on the side of Indo-Myanmar highway. The place is famous for its partly in ruins palace. The ancient red –brick colored structure is a reminiscence of the bygone eras of the Manipuri history. Perched on a small hillock, forested with green pine and jackfruit trees, this place is a popular spot for all tourists who visit to this beautiful state. Here, we find temples and other ceremonial sites apart from the palace.

Keywords: palace, red-brick, temples, pukhris, gate-way.

INTRODUCTION

Manipur is one of the northeastern states of India. It lies at a latitude of 23°83'N – 25°68'N and a longitude of 93°03'E – 94°78'E. The rich cultural heritage of Manipur is well known. Nongda Lairen Pakhangba, who ascended the throne in 33 A.D. founded the Ningthouja Dynasty and Kangla was the capital in his period. Most of the king of the Ningthouja dynasty used Kangla as their capital because the place is situated at the heart of the Imphal city, surrounded by natural and artificial barriers in all directions that protected the palace. They also considered Kangla as the most important sacred place. Due to political instability, some of the rulers of the Ningthouja dynasty shifted their capitals to other neighbouring places for the convenience of administration as well as to protect from foreign invasions and internal revolts. Among the Manipuri kings Naophangba, Khagemba,

Charairongba, Garibniwaz, Bhagyachandra, Chaurjit, Gambhir Singh, Nara Singh, Chandrakirti and Churachand Maharaja played an important role in the growth and development of the palaces Kangla and Langthabal.

OBJECTIVES

The research paper is to study the ancient historical monuments, temples, tanks and historical development of Manipur and its significance.

METHODOLOGY

The paper is carried out in an interdisciplinary approach and the study relied on both primary and secondary sources such as manuscripts, administrative reports, archives, books, journals, newspapers, documents of British writers etc. These are considered as a store house of information regarding the historical monuments and places of the ancient Manipur.

DISCUSSION

The history of Manipur was written in Chietharol Kumbaba, an ancient book of Manipur which was written and modified five times from 1700 A.D. to 1830 A.D. The book covers the history of Manipur from 33 A.D. – 1897 A.D. Canchipur, which is one of the old capital sites of Manipur during the reign of Maharaja Bhagyachandra (1759-98 AD), is one of the important historical sites. It is situated on the Indo – Burma highway and in the complex of the present Manipur University to the south east of Imphal. The whole Canchipur

complex is encircled by moat and ChandranadiRiver all around. The remains of the all capital are intact. They include the temples built by Maharaja Gambhir Singh, Gateway and Torana of the Capital, RasMandalPukhri, Maharaja Gambhir Singh's tomb etc. Kangla and Langthabal were the most important capitals of the kingdom. The Manipuri kings played an important role in the growth and development of Kangla and Langthabal palaces. They constructed forts, royal residence, roads, temples, coronation hall, excavated tanks and moats and other secular buildings. Their remains give very valuable information about the art and architecture and their religious beliefs and practices of the people of Manipur. The LangthabalKonung (Palace) is one of the most important historical and archaeological sites of Manipur. The Langthabal Palace is located about 8 Kms. to the south of Imphal. The palace was built by Maharaja Bhagyachandra in 1779 A.D. His successors developed the palace by constructing royal residences, gateways, temples and mandapas, moats, ponds etc. Some of the remains are found in ruins.

HISTORICAL DEVELOPMENT

In the year 1714, King Garibniwaz took over the throne. Unfortunately, the reign was followed by a patricidal war among princess for the throne. Domestic troubles lead to the decline of political and military strength which was established by King Garibniwaz. The invasion by Burmese in 1758 A.D, 1764 A.D., 1769 A.D. and 1772 A.D. led to the destruction and exploitation of Manipur¹. During the reign of Gaurashyam, the Burmese invaded and occupied Kanglafor nine days in September 1758 A.D.². The king and the people fled to the hills and the neighbouring states. Again in 1764 A.D King Chingthangkomba (Bhagyachandra 1763- 1798 A.D.) fled to Assam to seek help from the British and the Ahom King

SwargadeoRajeshwar Singh to expel the Burmese from Manipur which was in vain. The capital Kangla and the valley were devastated. The Burmese occupied the valley of Manipur for five months³.

After recapturing the valley of Manipur, King Chingthangkomba followed the policy of consolidation of power, construction and reformation. He visited different places to see the site of his residence. In 1775 A.D., he made Lamangdong (Bishnupur), the capital for four years and he shifted his capital from Bishnupur to Langthabal (Canchipur) in 1779 A.D⁴. He conducted all his administration from the capital Langthabal for about 17 years. At Langthabal he constructed his palace, dug out Langthabalpukhri (pond) and excavated ChandranadiRiver in 1779 A.D., 1782 A.D. and 1784 A.D. respectively. For the construction of his residence, four panas collected woods from Koubru hill. Many tribal villages mostly Tangkhul and Kabuis were engaged in the digging of moats around the new capital of Langthabal⁵. One of the most important events in his reign was religious reformation. The king was formally initiated to GouriyaVaishnavism by Rup Parmananda Thakur⁶. Many Brahmins also visited Manipur and preached the ideal of GouriyaVaishnavism.

Maharaja Bhagyachandra took various steps for the popularization of GouriyaVaishnavism in Manipur by constructing temple and carving image of the gods and goddesses. One of the most important contribution of the king was the installation of the image of Shri ShriGovindaji at his capital. The image of the God made out of the jackfruit tree from Kaina, about 7 miles to the south-east of Imphal⁷. On Friday the 11th Hiyanggei about November in 1779 A.D. the ritual of installation

ceremony of the God Shri Govindaji was held at his new capital Langthabal⁸.

King Bhagyachandra was a great Vaishnavite ruler as well as a great builder. The royal chronicle Cheitharol Kumbaba mentioned the construction of temples in several occasion by the king. In 1790 A.D. in the month of Phairen/February he constructed the temple of Shri Shri Govindaji at his capital Langthabal⁹. For the convenience of his administration he constructed a new capital at Konthoujam Yumpham in 1794 A.D. After the end of the construction of the temple, in the month of Mera/October on Tuesday, the deity was installed and he assumed the title of Rajashri Bhagyachandra.

For about 35 years the ancient capital Kangla was neglected by the rulers of Manipur. Maharaja Labanchandra Singh (1798-1800 A.D.) shifted his capital from Langthabal to Kangla after 35 years in 1798 A.D.¹⁰. He constructed royal residential building and other structures including temple for the convenience of his administration. He also renovated fortress and coronation hall. Madhuchandra (1800- 1803 A.D) who ascended the throne in 1801 A.D reconstructed capital Langthabal in 1803 A.D. He constructed a brick wall to protect the palace. He used Langthabal as his second capital. The period from 1886 to 1891 was a great landmark in the history of Manipur. It witnessed two important events, i.e. the palace revolt of 1890 and the Anglo- Manipuri war of 1891. The war was due to the jealousy among the princes of Manipur. During the short period from 1886 to 1891 A.D. Maharaja Surchandra and Kulachandra, the sons of Maharaja Chandrakirti Singh, ruled one after another. After the end of the Anglo-Manipuri war in 1891, Churachand Singh, the son of Chaobiyaima Singh and the great- grandson of Maharaja Nara Singh was appointed as the Raja of Manipur by the British

government. Renovation of temples, mandapas and reconstruction of secular places were post-war development works of Sir Churachand Singh. After the Anglo- Manipuri war of 1891, the Kangla was occupied by the British on the 27th April 1891 A.D. and destroyed most of the structures found inside the palace. The royal families were not allowed to live at Kangla. Therefore, a summer palace complex was constructed at the top of the Langthabal (Canchipur) hillock in 1907 A.D.¹¹ A temple dedicated to Radha Raman, was also constructed inside the palace complex. The summer palace was inaugurated on Wednesday Poinu/December 7, 1907¹². On Friday, 4th of Phairen/February, 1918, a mandapa was also built there. The mandapa was dedicated to Radharaman by Maharaja Churachand Singh (KCSI, CBE). Thus the Manipuri kings developed the palace by constructing royal residences, gateways, temples and mandapas, moats, ponds etc. Some of the remains are found in ruins.

SANATHONG (Gateway)

The gate-way (Sanathong) is located to the north of the palace complex. The gate-way is standing on a rectangular ground. The gateway is built of different sizes of well-burnt bricks and mortar (lime, sand and brick powders). The wall of the gate-way is extended to the eastern and western side of the complex. The gateway is decorated with beautiful full-blown floral designs of geometric patterns in relief. Rectangular and square frames are also projected on the surface of the wall of the gateway to avoid the plainness of the structure. The gateway faces north and it has an ogee arch entrance. To the front of the gateway there are two brick platform provided on both side. It is believed that two 'Kangla-Shas' (mythical beats) used to stand there, creating an awesome décor for the gateway and being mute yet majestic sentries at the entrance to the palace complex¹³.

SANGGAIYUMPHAM (Royal Residency)

Maharaja Gambhir Singh constructed his residence (SanggaiYumpham) at Langthabal. Today only the basement of his dwelling place is found which was built of well-burnt bricks. There is no evidence of wall and pillars. However the roof of the Sanggai was probably constructed with bamboo, wood and thatch for these are readily available indigenous materials. In the basements of the Sanggai there is a secret underground passage. The passage is running in a North-South direction. The passage had a semi-cylindrical roof. Only a portion of the roof is found. In the northern and southern entrances there are eight steps, four in each side that leads to the passage.

RASMANDAL PUKRI

Ras- MandalPukhri is located near the eastern foot hill of Langthabal and western side of the royal palace. The tank is believed to have been dug during the time of Maharaja Bhagyachandra Singh (1763 – 1798). The tank was used for religious purpose only. The tank was called RasMandal because the first RasLeela performance was held there in 1779 A.D. No structural remains are seen except the tank.

HAOMACHA PUKHRI

HaomachaPukhri is located near the gateway and to the north of the ladies hostel of Manipur University. The tank is believed to have been excavated during the time of Maharaja Bhagyachandra Singh (1763 – 1798 A.D) for personal use by the royal family.

APANBIPUKHRI

Apanbipukhri was excavated by Maharaja Bhagyachandra Singh (1763-1798 A.D.) near the foothill of Langthabal. In his period the tank was called LangthabalPukhri. During the reign of Maharaja Gambhir Singh (1825- 1834) the tank

was re-excavated for personal use of ApanbiAhan and re-named it as ApanbiPukhri in honour of his queen, ApanbiAhanMaisnamKumudini.

SAMADHI OF MAHARAJA GAMBHIR SINGH

Maharaja Gambhir Singh died on 9 January 1834. His Samadhi is constructed at the cremation ground. It is located at Langthabal, western side of the Indo-Myanmar highway, near the palace complex. The Samadhi is built of well-burnt bricks and lime mortar. The Samadhi of Maharaja Gambhir Singh is facing towards east and erected on a low pedestal. The sanctum hall is surmounted by the design of the thatch-hut type roof.

RADHA-RAMANTEMPLE

Radha-Raman temple is situated at LangthabalKonungChing (Canchipur hill)Imphal-West, Manipur. Maharaja Churachand Singh (1891-1941 A.D.), K.C.S.I; C.B.E.built this temple. The temple was inaugurated in January 1917 A.D.¹⁴. The temple was built of well burn bricks and constructed on the top of the Langthabal KonungChing (hill). The temple is facing towards south-west. The superstructure of the temple is an octagonal dome and it is decorated with floral motifs. The mandapa or pillared hall is constructed to the rear of the temple. Another architectural features is the Gateway. The gateway is attributed to Maharaja Bodhachandra Singh (1941-1955). The gateway is free standing brick structure erected just near the Radha-Raman temple and faced east.

CONCLUSION

The capital at Langthabal was established for the first time by Maharaja Bhagyachandra in 1779 A.D. However his successors continue to recogniseLangthabal as their second capital. It was constructed in 1907

during the reign of Churachand Maharaja as a summer palace. The monuments found at Langthabal illustrate various designs and shapes. Some of them were found in ruins. The structures constructed in the early period were perishable materials like bamboo, wood, thatch etc. These materials can be easily destroyed by natural forces. Thus, those structures constructed in the early period with the help of these perishable materials were not able to survive for a long period. An architectural feature of palaces, temples, and other archaeological remains at Langthabal reveals that Manipur has a long history of art and architecture. The remains at Langthabal are protected by the government of Manipur under the provision of "The Manipur Ancient & Historical Monument & Archaeological Sites & Remains Act 1976".

The historical Langthabal palace which once listed under Manipur's ancient and historical monuments by the Government of Manipur no longer looks like a protected site, instead it has become a vast dumping ground.

It was a beautiful palace during the reign of Maharaja Gambhir Singh which was later renamed as Gambhir Singh complex by the Manipur Government. But it is now littered with plastic bottles and polythene packets. The memorial house which symbolised the shrine of the king now lies forgotten. Besides, the wooden bridge build over the Chandranadi River which is the only entrance to the site is likely to break at any point of time.

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STUDY OF TRADITIONAL HOUSE CONSTRUCTION AMONG ZO SOCIETY IN NORTHEAST INDIA

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ABSTRACT

This paper studies the traditional house architecture of the Zo tribes. Zo is an ethnonym of a transborder community of Bangladesh, India, and Myanmar. Every society has its unique way of building its houses. This dwelling place evolves according to their culture, landscape, climate, and availability of the building materials. These unique patterns and designs of a house become the identity of the community where it prevails. The traditional house of Zo, locally known as 'Singtang Inn', is a stilt house that is common in northeast India and the southeast Asian countries. It highlights the attribute of their traditional stilt houses from an architectural and ethnographic perspective. The traditional houses had not yet been studied elaborately, and information related to it is still very limited. This paper also described the physical structure, construction process, and volume of occupation of the houses. They follow a patrilineal system where the eldest son inherits his father's house and the younger brothers shifts to new houses. They used traditional units of measurement and naturally available materials in constructing their houses. There are three types of columns and levels. Their stilt houses have traditionally two- interior and exterior rooms. It is customary to build a home and constructs a house.

Keywords: Zo, stilt, Singtang Inn, traditional house.

Introduction

Zo traditional house is a stilt house. Traditionally the Zo resides in a house lifted at a height from the ground. This is primarily to have a flat floor in the mountainous region; they also keep out snakes and poisonous insects. Zo houses usually feature a bamboo or wooden structure, raised on stilts and topped with a slope thatch roof. The shady space under the house is used as a sty and shed. The house's frame is made with the help of a wooden structure covered by bamboo mats or wooden planks, giving them the shape of walls. The floor of the house is made of wooden or bamboo platforms. The construction is basically of natural things which are easily procured from the forest. The houses were designs to be useful and practical rather than beautiful.

Research Methodology

This study was conducted only in Churachandpur district of Manipur. The methodology of this paper was exploratory and descriptive approach through literature reviews, interviews, cultural exploration and field observation. The study was started with finding the different terminology in the architectural field. The next step was reviewing all the literary sources but limited in defining the subject. Interviews were conducted with one or two people who are experts in building traditional houses. Information was collected by interacting with the informants. Field

observation was conducted on selected villages where they still live in stilt traditional houses. An analysis is done by identifying the component and set up compared with the data collected through primary and secondary sources.

Objective

The study was undertaken to understand better the importance of the material culture and heritage of the Zo tribe. The value of culture in the architecture and the traditional house would help the tribe to preserve it more effectively. Objectives of this study were to recognize component, outline, and elucidation and to formulate them into a traditional Zo stilt house conception.

Review of Literature

1. Suangpi Mualsuang: This book is a local publication in the local language. It highlights the intrinsic knowledge of the material culture of the Zo people.
2. History and Culture of the Zo tribe: This is a Ph.D. thesis where the author has dedicated good pages about the traditional house of the tribe.
3. Bawmzos: A study of Chin-Kuki-Zo tribe of Chittagong: This book is an ethnographic study and a sub-topic is fully dedicated to the traditional houses.
4. Paite in Mizoram: This book has given insightful knowledge about the stilt house and its constructions.

Family system

Zo has a prevailing tradition of an extended family. This extended family system is different from the general understanding of a joint

or extended family, where the sons get married and lived with their parents under the same roof. The Zo lived in a single house together until the children grew and felt the need for more rooms. The younger sons are shifted to separate house (*inn tuan*) and the eldest son live in his father's house (*Innpi*). They live in separate extended houses but under the *Innpi* as a single-family. The *Innpi* continues to take responsibility for the extended families. It is the duty of the *Innpi* to arrange a separate house for the younger sons. The extended family may/can have their own *Innpi* after the fourth or fifth generations. When they looked for a plot for house construction, they preferred to get sunlight from sunrise to sunset. They also care for seasonal drainage and a distance not so far from their relative houses or *Innpi*. The compound to be big enough to have space for *huan* (kitchen garden), *phaitam* (backyard) and *kongtial* (front yard).

Unit of measurement

In Zo culture, the unit of measurement was a simple, common-sense using body parts, jhum, bamboo etc.

Distance:

Lo ching (one jhum length), *Lo zau* (whole village jhums), *Suang lawt* (distance of stone throw), *Gaw tawn* (length of bamboo pole) etc.

Length :

Lam (arm span), *Tongh* (hand length), *Khaap* (tip of thumb to tip of middle finger), *Zung* (index finger length), *Ang lang* (half of arm span) etc.

Cylinder:

Beel (circumference of tree) and *Tuuk* (circumference of animal). Bison is measure by the length of its horn *zabo* (palm) and *tongh* (hand).

Female animals with offspring *Takhatnei* (first offspring), *Tanihnei* (second offspring), *Tathumnei* (third offspring) and so on.

Height :

Inn khum (roof top), *Dintan* (men height), *Bil Chiang* (ear height) etc.

Measurement is a basic need in the construction of a house. It gives accuracy in the shape and size of a house. All the measurements used in house construction are done with *khaap*, *tongh* and *lam* etc.

Inndung : Length of the house

Innvai : Breadth of the house

Innluang : Area of the house.

(Area = Length x Breadth)

Materials used in the construction

They built houses for the safety and betterment of one's family. It protects them from storms, heavy rains, wild animals, enemies and many more. They built their houses with simple, naturally available products as construction materials. They get trees for the columns and beams, bamboo for the walls and studs and thatches for the roof etc. These materials were refined using simple tools like dao, axe, hoe axe, knife, chisel, club, etc. They used dowels and pegs as nails and bamboo or cane strips called 'naang' to bind joints or things. It took a year or two to collect all the materials needed for the house construction. Relatives and friends help in the kinds and manpower for the new house construction. When all the collection was done, they make 'tha chial' (request service) to the village. The village men help in the works and their relatives provide 'zu' (traditional beverage)

and cooked food for the workers. In a big village, when many people responded to *tha chial*, a house could be completed in a single day.

1. *Bii* (thatch): In *Zo* traditional houses, thatches were used for the roof, common in the region. *Siallunah* (palm leaves), *chingteh* (cane leaves) and others were also used where the plant is readily available. The availability of the products is one of the reasons for using such materials for house making. For durability of the thatches, they are cut at the very bottom to have the stem. *Bii* is counted in *tel* and *puak*. One *tel* is equal to the size of the locking of the middle finger and the thumb. 25 *tel* makes one *puak*. It takes around 30 *puak* to complete one ordinary house.

2. *Sing* (tree): Trees are the strength of hillman; it is used as their size. The bigger ones as columns and the smaller ones as pillars and others. Types of trees used in house construction are *vong*, *sesing*, *gel*, *nahhi* etc.

They are used as

1. *Sutpi* (main pillar)
 2. *Khuam* (exterior pillar)
 3. *Khuam kam or khuam tawm* (brace pile)
 4. *Innsun zawl* (ridge beam)
 5. *Liang zawl* (top beam)
 6. *Innkam* (ceiling joist)
 7. *Innkai* (girder)
 8. *Innsun* (principal rafter) etc.
3. *Gua* (bamboo): Bamboo is an essential in-house material; it is literally the hill man's staff of life. Most parts of the house have

bamboo materials. They are used for the floor, wall, beam, etc. *Zo* is known to used bamboo wicker for the roof, that is why the Lushai called them '*dapzar*' meaning 'those who used wicker bamboo for the roof'. Types of bamboo used are *gawva*, *gawte*, *gawmi*, *mau*, *naanggua*, *gawkha*, *dilnaang*, *natgua* etc.

Types of finished bamboo use in house construction.

1. *Chipeek* (wicker mat)
2. *Gawten* (bamboo sheath)
3. *Gawtawn* (bamboo beam)
4. *Tuuklawp* (bamboo rafter)
5. *Gawheh* (bamboo split)
6. *Naang* (bamboo strip/string)

4. *Naang* (bamboo and cane strips): They used strips made of bamboo and cane to bind or attach things together. It is known as the hillman's rope. They preferred cane strips as they last longer than bamboo strips. It is used for binding the thatch bundles to battens, beam to beam, beam to pillar, etc. *Naang* was first made prior to the construction. They peel off the outer layer of bamboo or cane to make a strip. Then it is soaked in water before use. The soaking makes the strip more flexible and durable. The peeling off of the bamboo or cane from its inner layer is called '*naang leem*'. There are several kinds of cane like *tai*, *laiphak*, *chingpi*, *thek*, *vu* etc but not all can be used as *naang* like bamboo *naanggua* is good for *naang*.

Structures or Frame of the house

1. Columns: Columns are the upright pillar, typically cylindrical supporting the beams, ridge, and other rows. All the columns are

forked at the top to make a mouth joint to other rows or structures. *Sut* is the columns of the house. It is erected in the centre line of a house and is the tallest and biggest of all pillars. As it is the most significant pillar, the other pillars are collected nearby the *sut* for easy transportation. The *Zo* traditional stilt house usually has four *sut*. They are *innka sut* (porch column), *sangkil sut* (wall footing column), *sutpi* or *siallu sut* (main column) and *phaitam sut* (backyard column). *Innka sut* is the frontest central pillar which is in the porch. *Sangkil sut* is the centre pillar in the front wall and the next *sut* is called *siallu sut* because it was used to hang bison's head and also *sutpi* (main column) as it is in the middle of the house and was also used as sacrificial pillar in ancestor's worship and also seeking refuge. If any fugitive comes and embraces the *sutpi*, it becomes the house owner's responsibility to keep him safe. This refuge was sought primarily in the chief's house. The last *sut* or *phaitam* column is supporting the back wall of the house.

2. Pillars: Pillars are a long sturdy piece of timber set upright in the ground and used as a support. There are two types of pillars, *khuam* (exterior pillar) and *khuamtawm* or *khuamkam* (brace pile).

Khuam (exterior pillar): These pillars are erected all around the length and breadth of the house. The lengthwise pillars are parallel to the columns. They are hewn in four angles and a bit smaller than the *sut*. These pillars hold the *innkal* (girder) and *tuangzawl* (joist) at the near bottom and *liangzawl* (primary beams) at the top.

Khuamtawm or *khuam kam* (brace pile): These pillars are the supporting pillars as it is used to

hold the *innkal* (girder) and *tuangzawl* (joist) under the floor. These pillars are short and are standing in the shady space under the house. All the columns and pillars have a fork, pre-cut holes, or grooves to fit or join the structure elements into one another.

3. Beam: Beam is a long solid piece of squared timber or bamboo pole used to support the house's roof, wall, or floor.

Liangzawl (primary beam): The primary beam is the beam that runs along the length of the house and rests upon the exterior pillars.

Inn kam (ceiling joist): This beam runs along with the breadth of the house. In *Zo* traditional house, the ceiling joist is considered more important than the primary beams. This beam is on top and holds tight the primary beams, correcting the house's angle and keeping it from wobbling.

Innsun zawl (ridge beam): *Innsun zawl* is the ridge beam, a structure used to support the ends of the rafters at the ridge and transfer its loads to exterior pillars primary beams. The ridge beam rest on top of the *sut* (columns). This beam is cylindrical and as big as the columns. It is a tradition to put the base of the log to the front of the house.

Innsun (principal rafter): These beams are the principal rafters, a timber slope structure extending from the ridge beam to the primary beams. The tips intersect above the ridge beam. Principal rafters are considering the heart of the house as it connects all the columns, pillars and beams and it gives the shape of a house.

Bamboo pole (*gaw zawl*) uses as a beam to support other structures.

Innkhum zawl (purlin): Purlins are a series of bamboo poles, horizontally runs along the length

of the roof, resting on principal rafters and supporting the common rafters.

Tuuklawp (common rafters): These are the series of bamboo rode laid slopes on both sides of the roof, providing a base to support the roof decks and roof coverings. This series of bamboo is called the common rafters and it supports the battens. About one *tongh* of the bamboo edge is inserted under the topmost purlin and bends to gives the rafters to its opposite side of the roof and extended to the eaves.

Inntung zawl (batten): These battens are used to bind with thatches to make the roof. It is a long bamboo split that runs along the length of the house, like the purlins, on top of the common rafters. The thatches (roof) are fastened to these beams.

Innsun gawzawl (ridge plumb): This bamboo pole is rested at the intersection of the principal rafters. This structure gives the smooth slope of the ridge.

Construction Process

Every house construction begins from the bottom and finishes at the top. Therefore, there are three levels in their traditional house.

Inn nuai (ground level): The shady space under the house (vault) is used as pigsty and cow and buffalo sheds. The floor is raised to the height that the ground level could be used for storing domestic animals and other goods. The underfloor is divided into two parts, the frontal part, which is reserved for *vawk buk* (pigsty) and the rear is for *bawng buk* or *lawi buk* (cow or buffalo sheds).

Inn mun (house level): This level begins from the stilt to the primary beams or ceiling joist. Here, stilt would mean the flooring. So, after the erection of the columns and the pillars, the first task is to make the flooring (*tuang bawl*) of a house.

Inn kal (girder): It is the main horizontal timber beam to support the floor, which runs along with the house's breadth on every exterior pillars and column. The girders spacing or the spacing of the exterior pillars are about *ang lang* (half of the arm span). These girders define the height of the floor.

Tuang zawl (joist): This is a timber arranged on the girder and parallel to the length of the house to support the floor. The joist spacing is about a *tongh* (hand length). This joist comes on top of the girders.

Tuang (floor): The floors are either wooden planks or bamboo sheaths. The woodworks were done with a simple tool like *heikhup* (hoe axe), so it is not affordable to everyone. The chief and another important figure may have a wooden floor, but commonly they used bamboo sheaths.

After the joist, the wooden planks would be nailed by dowels. If not, another row of the bamboo girder with smaller spacing than the joist would be laid and then followed by bamboo splits with a lesser spacing of almost *zung khat* (length of index finger) and the bamboo sheaths would be spread and the floor is ready.

Tuangtung zawl (wall footings): The wall footings are squared wooden structures on all four corners of the house. The footings weighted the overhangs of the bamboo or wooden floor and nested the walls.

The beam on the front and the rear on which the doors are made is called *sangkil zawl*. *Sangkil* means the sill or footer of the door and it defines the border of the interior and the exterior of the house. For example, in marriages, when the new bride crosses over the *sangkil*, then only she becomes the member of the house completely.

Baang (wall): Walls are the main body of the house. It has *kawt* (door) and *tawlet* (window). The wall is a *chipeek* (wicker mat) weaved to meet the height of the wall from the wall footing to the primary or top beams and the length of the house from *innka* exterior pillars to the *phaitam* exterior pillars. There are patterns for weaving the wicker walls, one very prominent design is the bison's horn pattern. The walls are mounted perpendicular to the ground on the wall footings and bind with bamboo splits to the exterior pillars and studs with the help of *naang* or strips. A wall is a structure that defines an area and makes the interior room. A wall is one side of the room which shelter and keep safe the dwellers. The gable is the extension of the wall or is separately weaved.

Inn tung (roof level): This level starts from the eaves to the ridge. Thatches are weaved for the roofing. When they start binding the *tel* (thatch bundles), they begin from both sides' eaves. The bundles are overlapping line by line with the help of the bamboo splits to the battens. If the *tel* is thick, it is strong and more durable. When they reach the summit, they overlap the thatches weaving on the ridge pole; here the batten split is visible on both sides and the rest of the batten splits are hidden under the thatches. The eaves are cut smoothly for good looking and also for rainwater harvesting.

Division of rooms

The *Zo* traditional house is usually a single big room like a hall. It has an interior room and exterior room. The *innpi* is usually bigger than the extended houses as it is designed to host many people during the family ceremonies. The interior room is the area between the *innka sangkil* and *phaitam sangkil* and is called *innsung*. The *innsung* can be divided into two vertical parts,

drawing a line in the columns or *sut*. One part is called *pial* and the other is called *taptung*. The *pial* has three-section, *tuithei bul* (washing basin), *pialkhang* (common floor) and *dawdan* (resting place). The *taptung* also has three-section, *tap* (hearth), *meipaam lupna* (children's bed) and *innsung lupna* (main bed).

1. *Pialkhang* is the floor when you enter a house. It is between *meipaam lupna* and *tuithei bul*. There are only two doors, one at the front and the other at the back. The doors are a closed bamboo wicker mat, sliding backward and forwards or sliding left or right inside on a couple of bamboos, which act as guides. There was no door-lock, but they used pestle or other things to block their doors to convey no one is home.
2. *Tuithei bul* is the washing basin, there is a raft to keep kitchenware, water containers and pigs feed are store. This space is in one corner of the entrance right next to the *pialkhang*. It is a place to wash the dishes in which the floor is made of bamboo so the water can be wasted down directly in the ground.
3. *Dawdan* is a raise bamboo platform for about a *tongh* height from the *pial*. It has a multipurpose use, it is used as furniture when there are visitors and as a bed when they have guest/s. Window/s place next to this, so it is also used as a resting place and workplace. There is a taboo concerning window. It was believed that only those who performed ton (last feast of merits) could have a window; if not evil spirits can enter through the undersigned window.
4. *Meipaam lupna* is also a raised platform of bamboo sheath. It is a bed for children and

the under the bed may be used to store firewoods for instant uses. It is near the door by the hearth.

5. *Tap* is the hearth. This space is not only used for cooking, the fire is also for lighting and warming the room. In addition, the smoke keeps the house free of termites. The *tap* floor is filled with earth, and enough space is considered, so the fire does not spread. In the middle of the *tap*, they put a stone tripod for cooking. Right above the hearth, there is a smoking rack called *khin*. The *khin* usually has four or five levels. The topmost level is called *khinpi* and it's the largest. The size of the levels gets narrower to the bottom, like the upside-down pyramid. The rack is hung from the *khin zawl* a timber beam parallel to the primary beam. The smoking rack is used to smoke meats, store seeds, dry paddy during monsoon and other equipment.
6. *Innsung lupna* is the main bed by the hearth was considered a sacred place and no others is allowed to sit or climb on it. The *Innsung lupna*, *mei paam lupna* and *dawdan* are all raised platforms and of all the same height. The header of the bed is toward the wall and next to it, space is used to place *thul*. *Thul* is a conical shape with a removable lid for storing goods. It is a wicker basket where they kept their personal items like clothes and valuable things like necklaces, small gongs etc. The exterior room or the porch has two parts, *innka* which is the raised platform and *sumtawng* is the levelled ground. A pounder called *sum* is kept on this ground, so does get its name. The exterior room has a wall only on its sides and the front is wide open. The space in *sumtawng*

is also used for storing firewoods, chicken baskets and knick-knacks. The *innka* (veranda) space is used for weaving, cotton processing and storing agricultural equipment, etc. This *innka* acts as the place to welcome guests and the workplace. The porch is a climb with a wooden stair or stone slabs piled as a stair. From the stair to the gate (*kel kawt*) is the front yard (*kong tual*). There is a *tau* (platform) near the porch in the front yard used to dry agricultural items, blankets, sunbathing, etc. The backdoor of the house also has a veranda (*phaitam tau*). The house and yard are surrounded by a fence (*daai*) and the entire area within the fence are called *huangsung* (house compound).

Conclusion

Traditional Zo houses are well known for their typical stilt houses that characterize their culture. There are others stilt houses traditional to Zo. They are the granary (*buh buk*), farmhouse (*lo buk*) and dormitory (*sawm inn/zawl buk*). It is customary for all the boys to sleep over (*sawm giak*) in the dormitory or dormitories called *sawm inn* or *zawlbuk*. Men usually stayed in their houses only after they got married. They decorated the front wall with their trophy of hunts. It was a tradition to build or repair the chief's house by the villagers. The chief's house is a sanctuary, where all the criminals take refuge. Even the avengers of blood, pursuing a murderer red-handed, may not pass beyond the threshold with arms in their hands. But by thus seeking refuge under the chief's house, the fugitive becomes *ipso facto* the chief's slave. There were other slaves also of that debt bondage and war captives. Shifting to new houses was usually chosen the

season of agriculture as the new family could start with a new beginning and new year. It is customary for the *Innpi* to send off the new family with a piglet and a pair of chicken. They celebrate the new house with *zu* and meat called *sutzu* (inauguration). After analyzing the results of literature sources and interviews with field observation, it is observed that many changes have taken place with the material culture applied in the past and present day. With the growth of population and modernity, the need for space within the house is rising, then people make extensions and improvements over their houses.

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THE NEPALI SETTLEMENT IN MANIPUR (WITH SPECIAL REFERENCE TO KANGLATONGBI)

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ABSTRACT:

The human migration is a natural phenomenon that has been taken place since the human started settling in this only planet Earth. Like Indian, Nepalese are also migrated around the world due to mainly economic activities and military in character especially in India. The Nepalese originally a cultural unit of the Indian sub-continent are the hill men or people of Nepal which are known for their valour, courage, bravery, trusty and hardworking. For these characters they have been encourage migrating and brought to India by the Britishers for their benefit in the field of economic activities and military recruitment. Even today there is the Gurkha Regiment in the Indian army. India being closeness to Nepal geographically, politically and religiously for long time, there is the signatory of Indo-Nepal Friendship Treaty of Nepal, 1950 which everyone know it and even today this treaty has been objected both by the Indian and Indian Nepalese/ Gorkhas that affecting in their shaping of identity and settlement. Similarly Manipur has been affected by this treaty that led to huge influx of Nepalese in the state. Today they have been settled in almost all the districts of Manipur with larger concentration in the Kanglatongbi-Kangpokpi areas. The area is becoming the centric place for the Nepalese of Manipur for their act of clustering together and decision making for raising their voice in any issues. According to 2011 Census Report, there is around 65000 Nepalese and many are left out too. The people does not

aware of the Nepalese and its settlement in the state as the public as well as by the government do not yet recognised them as a distinct community in Manipur. So there is no elaborate study on the Nepali community of Manipur and not much work on them. It is an attempt to revive and encourage for further research and study. This paper will give preference on Nepali settlement, their initial migration and special reference to Kanglatongbi by using historical documents and interviews and field visit.

Keywords: Migration, settlement, Nepali, Treaty, Gorkha, Kanglatongbi

INTRODUCTION

Manipur has been described by minstrels of this pretty lad since days immemorial as shaped like the winnowing fan, surrounded by hills and guarded by hill dwellers. Pandit Jawaharlal Nehru once described it as the jewel of India. Lord Irwin, viceroy of India (1926-31 AD) remarked it as the Switzerland of India. The British soldiers who had visited this place praised it as 'a little paradise on earth' and to the Japanese soldiers of the 2nd world war at Imphal, it was 'takane no hana' which means literally, a flower on lofty heights proverbially, something which though very tempting, is after all, beyond one's reach. 'Completely surrounded as it is by mountains, the valley of Manipur is one of the most beautiful spots in a province which nature has dowered plentifully with magnificent scenery,'

Somerset Playne commented it as “the Kashmir of Eastern India.”(Quoted)

Manipur has been a powerful kingdom from time immemorial and remained an independent kingdom till 1891 when it was annexed by the British. Then after the British left India in 1947, Manipur once again getting independent till 15th October 1949 when it merged into India Union as a Part C State through the controversial Merger Agreement in September 21, 1949. In 1972 Manipur became a full-fledged state of India with separate Governor and a Legislative Assembly of 60 members.

Manipur which is the 21st state of India union is situated on the North easternmost part of India. The total geographical area of the state is 22327 sq. km. of which 20089 are in the hill and the remaining 2238 in the valley. It is surrounded by Nagaland on the north, Mizoram on the south, Assam on the west and an international boundary with Myanmar on the east.

The population of the state according to census report of 2011 is around 28 lakhs. The capital of the state is Imphal. The state has 33 towns and 2391 inhabited villages. It is divided into hill and valley areas. Presently there are 15 districts- 5 in the valley and 10 in the hills. The valley districts which formed only 10% having 14,11,736 (70%) population and the hill districts which have 90% geographical area settled the remaining population. The population per sq. km. in the valley is 624 which are only 49 in the hill districts. There are 34 different recognized tribes in the state. The valley is mainly settled by the majority Meitei followed by Meitei Pangal (Manipuri Muslim), some tribes and other Indian migrants like Nepalis, Punjabis, Biharis, Telis,

Marwaris, etc. The hill is mainly settled by tribes of Naga and Kuki followed by some Nepalese.

Manipur has three major routes which link with the other states and mainland India. Among them the National Highway 39 (now Asian Highway No. 1) is the most important route as per concern the economy of the state and the inter-state bus services are also operated with other states in this route. This route is the major route for outsiders and migrants for their destination to Manipur which is shortest route and well-connected road which helped in the huge influx of outsider mainly Nepali in the 90s. Another route National Highway 37 (New Cachar route) connecting Assam through Tamenglong and Jiribam and this route is now the major entry point for the migrants both Indian migrants and foreigners. The Old Cachar Road known as Tongjil Maril is used prior to New Cachar Road. Another route, National Highway 150 passes through Silchar connecting Mizoram.

There are some books and articles written by the Nepali intellectual specially professor and teachers especially for north east India. In those literary sources they have written about their migration and settlement in the region. Those books also need to be studied and further investigated as there is less proper written record for them. So, their historical migration in different period especially in Manipur has no proper record rather as foreigners in the British record. The paper is just an attempt to write about their settlement through the existing literary sources. The main objective of this paper is to present how the Nepalese are coming to Manipur in different period – how they migrated and settled in the state in general and Kanglatongbi in particular. It will also deal how the present Kanglatongbi came into

being in present form and about the settlement pattern in initial stage in the Kanglatongbi area. This paper needs further revised.

LITERATURE REVIEW AND RESEARCH METHODOLOGY

There is no proper records and documents of the early migrant and settlement of the Nepali in Manipur. So we need to study the colonial writings and orders of the British and post independence Indo-Nepal Treaty and foreign affairs followed by the contemporary writings in the late 20th century from the community itself and scholars like T.B. Subba and A.C. Sinha.

The approach of the study is qualitative research which is based on the historical finding. It will be naturally the ethnography based study specially through the colonial records and documents and Indian government's policies and orders from time to time. Basically, this paper will be dealt based on the sources of both primary and secondary including census and election datas.

NEPALI MIGRANTS IN INDIA

It is said that the word Nepal is said to be derived from 'Ne', the name of the certain sage or ascetic (Muni) and 'Pala', cherished or protected and therefore, cherished or protected by ne. So, the name of the country, 'Nepala' meant the territory cherished or protected by 'Ne'. Nepal is a multi-religious, multi-cultural and multi-ethnic society. They follow Hinduism mostly followed by Buddhism, some Muslims and traditional belief and speak Nepali/Gorkhalis as their primary mother tongue along with several dialects for various segments. They themselves are divided into three sub-ethnic stocks. They are the Thakuris or Gorkhas of western and central Nepal, the

Newaris of the Kathmandu valley and eastern Nepal and the Kiratis which include Limbu, Lepcha, Rai, Magar, Gurung, Sherpa, Tamang and other small tribal stocks of the north eastern and eastern Nepal.

The Nepalis are migrated in India in different periods started from 1768 after Nepal invaded Northern India, after Anglo-Nepal war (1814-16), in military recruitment, servant, plantation/economic activities and Indo-Nepal Friendship Treaty, 1950.

One may wonder how the term Nepali is different from the word Gorkha. It is believed that Gorkhas are Nepalese but settled at and spread from Gorakhpur of present day of Uttar Pradesh of India. But Gorkhas are descendants of Indian citizen though they were originally from Nepal. They were attracted by military service. In North east India the Nepalese were related with the activities of cattle rearing and grazing and how the British collected taxes from them in the initial stage of migration and settlement are mentioned in the book.

The Indian Nepalese are a mixture of castes and tribal ethnic clans. The caste groups include the Khas-Parbatiyas including Bahun (Brahmins), Chhetri khas, Kami, Damaki, Sarki, etc There is a considerable presence of Newar/ Pradhan, Gurung, Magar, Tamang, Thami, Bhujel, Rai, Limbu, Sonuwar, Yakkha/Dewan, Sherpa and Yulmo ethnic groups. The Nepali language is their lingua-franca with different dialects, and it is included in the 8th schedule of the Indian constitution. They follow Hinduism mostly. According to 2011 census report, a total of 2,926,168 people in India spoke Nepali as their mother-tongue. The largest population can be found in West Bengal-1155375 (+12.97% from 2001

census), followed by Assam-596210 (+5.56%), Uttarakhand-106397 (+16.86%), Sikkim (382200 (+12.87%), Arunachal Pradesh-95317 (+00.42%), Himachal Pradesh (+27.37%), Maharashtra (+19.22%), Meghalaya (+4.91%), Manipur (+38.61%), Nagaland (+27.06%), Mizoram (+0.51%) and rest are scattered. Apart from this, there are additional speakers of languages such as Limbu (40835), Rai (15644), Sherpa (16,012) and Tamang (20154). So, the combined strength of Nepali and the other four Gorkha languages comes to 3,018,813. In 2001 census, a total of 2,871,749 people in India spoke Nepali as mother tongue. They get and enjoy all form rights guarantee under Indian constitution. In Sikkim the Nepalese is majority community form 2/3rd of the total population followed by Darjeeling of West Bengal. Their main activities are tea planters, cattle rearing and agricultural and its allied products. Today there are many famous Nepalese in India in different fields. In British records mentioned that they initially employed as cattle rearing and grazing activities in the region.

NEPALI SETTLEMENT IN MANIPUR

The state of Manipur being situated at the cross road between south East Asia and mainland India has experienced several waves and streams of human migration since prehistoric time till today. The Gorkhas are a group of the latest immigrants in Manipur. They are also known as Nepalese, but they prefer to the Gorkhas as their ethnic name. They are now becoming one of the distinctive communities of the state with a population of 63756 as per 2011 census report.

The coming of the Gorkhas and their settlement can trace back to 1819. As regards the settlement of Gorkhas probably the year 1819-21 may be treated as the first footing of the Nepalese in Manipur. It occurred during the time of Raja Gambhir Singh. In the year 1824 the Gorkhas of the 1st battalion of the Sylhet local battalion were included in the police levy of Raja Gambhir Singh which was maintained by the Lt. Col. Innes C. Brot.

year	1951	1961	1971	1981	1991	2001	2011
population	2859	13571	26381	37046	46500	45998	63756

Table 1: the Nepali population in Manipur (Manipur Census Report)

T.C. Hodson¹ observed that 'it is remarkable how much the individuality of such people as the Meiteis, the Lois, the hill people and even the Gorkha (Nepalis), depend on differences of clothing and other features.' He also wrote the presence of Nepalis in Manipur in the general classification of ethnic groups in the state. It is believed that Koirengei, Chingmeirong, Pangei and Mantripukhri are the oldest Nepali-settlement areas in the state which dates back in and around 1885.²

Many opine are prevailed about the settlements of the Gorkhas in Manipur. One

opinion holds that they came to Manipur as soldiers of the Britishers and settled here after their retirement from service. The Gorkhas being the most trusted and honest to the Britisher, all the British political agents were accompanied by the Gorkha coolies and soldiers that helped during the expedition against the hill tribes revolted. The Britishers were thus the major agent of bringing Nepalis in Manipur. The then existing Gorkha soldiers in Manipur increased their number when the 42nd, 43rd and 44th Gorkha Rifles were brought to Manipur around 1890.³ Further many Gorkha soldiers were also brought to Manipur during 1891.

Again in 1912, 4th Assam Rifle division was transferred from Dibrugarh to Imphal. As much as 85% of the soldiers were Nepalis. After retired it is said to be taking up cattle rearing and settled at Kanglatongbi-Kangpokpi with the permission of British.

Again some Gorkhas came to Manipur as retainers of Ishwori Devi when she married his Royal Highness Shri Maharaj Bodhachandra Singh, the then king of Manipur on 18th June 1941.⁴ As written by Bhandari Purushottam, some of the Gorkhas also landed in Manipur in 1942 as soldiers of Indian National Army of Netaji Subhas Chandra Bose and many of settled down there namely Mohan Singh Chhetry, Sumat thapa, Nandalal dulal and Narbahadur Adhikari.

In the Cheitharol Kumbaba also there is no specific mentioned of Nepalese apart from 'Mayang'. In the British documents and records there mentioned as foreigner in all their administrative report and levied foreigner tax and cattle tax and even for grazing in the forest. Most of them were Nepalese apart from Meitei Pangal (no more treated as foreigner) since their activities were related cattle rearing and grazing in the initial migration. Prior to 1950 the Nepali population in Manipur is around 2-3 thousands.

The Indo-Nepal friendship treaty 1950⁵ is the major force paving way for the huge influx in India in general and eastern India and northeast India in particular. So, the Manipur has not escaped. They were migrated due to various push and pull factors. Some of the push factors were political instability, low economy, difficult topography, poverty, etc. Some of the pull factors were Political stability in India, Indo-Nepal Friendship Treaty, better job, education, health, less population in north-eastern India, tea

plantation, congenial climate, good nature of local, etc. There was a flood and earthquake in Assam in 1950 which led to the displacement of hundreds of Nepalis and some of them came to Manipur and settled in Saikul⁶ and Serou. The settlement in Saiton in Bishnupur is believed to be from the Burma exiled during the Japanese occupation.

As the migration continues 1960s and 1970s, there was a sizeable population in Kanglatongbi-Kangpokpi areas which led to one Kishore Thapa becoming an MLA for three times from the Kangpokpi Constituency after it converted to unreserved category. It is also believed that some Nepalese entered Manipur after the Assam Agitation in the 1980s. Again there was decreased in the migration after the agitation of anti-migrant by the All Manipur Student Union since 1980s. But some drivers also brought them to Manipur for the sake of some amount of money in the 1990s.

Now they are settled almost all the districts of Manipur with major concentration in Kanglatongbi-Kangpokpi areas. It became centric point for the unity and integrity of the Nepalis of Manipur. Some of the prominent settlements of Nepalese in Manipur in the hill areas are Kangpokpi, Maram, Charhajare, Kalapahar, Toribari, Irang, Chakpi Karong, Senapati, Tamenglong, Ukhrul, Moreh, Chandel and Churachandpur. In the valley areas they also settled in Kanglatongbi, Koirengai, Mantripukhri, Pangei, Serou, Chingmeirong and Saiton. They are almost Hindus.

Thus, the sizeable number of Nepali populations is distributed in the state of Manipur. Those who are settling in the hilly areas have adapted in accordance with the local environment of hills. Those who are settling in the valley areas

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பு இதழ் (ISSN : 2321-984X)
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have adapted according to the local environment of the valley areas. The fact can be easily noticeable. It is obvious that those who are settling in the valley areas are more oriented to the Meitei way of life than those settling in the hills. Today, some Nepalis castes or groups are included in the list OBC in Manipur dated September 8, 1994 which is the turning point for the Nepalese of Manipur in their part of recognition. At present there are around 100 villages of Nepalese spread over in some constituencies both in the hills and valleys.

KANGLATONGBI, IMPHAL WEST

The village is located at about 23kms away from Imphal along the National Highway no. 39. This village is divided by the highway in more or less equal halves i.e. eastern and western part. It is under the jurisdiction of Imphal west district. This village comprises 6 hamlets of which 5 are predominantly inhabited by the Gorkhas. It is the cultural centre of the Gorkhas of Manipur and is very important place for them where the social and cultural decision of the Gorkhas in the state are performed. According to 2011 census there are 1396 households in the village in which 1062 are belonged to Nepalese with 6203 (80%) population.

The toponymic account of the village is not yet known to the villagers. The local inhabitants have only a few vague legends in this regard. So, one of the toponyms is that one king of Manipur, Kyamba (1467-1508) married a tribal girl as his youngest wife. But due to the question of purity and pollution, she was not respected much by the king's family and also by the general public of his kingdom. Therefore, king Kyamba managed her to stay at the present site of Kanglatongbi. Since then, the name of the place became known as Kayamba-tombi (i.e. the place

where the youngest wife of king Kyamba stayed). In due course, the word became corrupted and known as Kanglatongbi.

As asserted by elderly informants the proper habitation at the village had begun after the First World War. It is said that at that time the entire village area was not suitable for agricultural purposes. It was covered with thick forest, infested with wild animals. They also opined that their economy was entirely based on herding cattle for the purpose was suitable during those days. Gradually the population has increased, and more land was brought under the plough. The immigrants based on kinship and settlements of ex-soldiers went on increasing besides natural growth of population.

In fact, the herding was unsuitable in the area since pastures and grazing ground was unsuitable. However, there were several cattle recorded in the village. It can be known from the historical documents specially the British records (paying cattle tax). Before the creation of Kanglatongbi-Kangpokpi Grazing Reserve (KKR) Mr L.O. Clarke, the then political agent has given the pataland to the Gorkhas for grazing at Irang though it was the unlimited growth of their number. So, it was the same order to establish the cattle sheds to other areas and the Gorkhas has to move to other places like Ukhrul and Irang. The Gorkha grazier being found scattered so it is necessary to compact a specific area for them. So Kanglatongbi-Kangpokpi Grazing Reserve was created in 1919 with an area of approximately 140 sq. miles from Kanglatongbi.⁷ The tehsil maps of 1920-21 shows the specific reserve.

An official order released on 10th March 1938, memo no. 1405-11/VIII-I,⁸ by the then political agent in Manipur, Mr C. Gimson records that 21000

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் களாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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cows and 1500 buffaloes were kept for herding economy by the Nepalis in different Goths within the area of Kanglatongbi alone. However, latter on the scene was changed. It was difficult to keep maximum animal, for agriculture was being practiced. This led to the villagers to shift their cattle to other suitable areas in the state. The changed circumstances led changes in the economic patterns of the people. The statement comes to be true. It was ceased to be a grazing reserve with effect from 1st December, 1946, with regard all the Gorkha grazing living there were ordered to move at Irang valley and those Gorkhas who want to take wet rice cultivation have to remain at kanglatongbi.⁹

Sixty four Gorkha families were granted the pataland for cultivation at Kanglatongbi after getting application from them.¹⁰ As stated before, Assam food in 1950, Indo-Nepal Friendship Treaty, Assam agitation and illegal entry through commercial vehicle by drivers, the porous boundary or open space and the large hilly tract areas between the Kanglatongbi and Mao are the another factor in attracting the Nepalese migration to Manipur easily without reaching Imphal.

The existence evidence suggests that the present size of the village and demography was the product of grand changes in the life, economy and population, etc where ecological factor was always associated in shaping the ways of life, especially the economic life of the inhabitants. Now, the primary occupation of the most inhabitants in the village is agriculture followed by cattle rearing and others, no doubt. Thus, gradually the population became a sizeable one and became one of the important villages of Nepali community in Manipur.

CONCLUSION

From the above we have seen that the paper is presenting about the background of Nepali settlement in Manipur in general and Kanglatongbi in particular. It also points out how the present Kanglatongbi is shaping in modern sense and their initial story of adapting to the local environment. Finally, today, the Kanglatongbi became the centric place for both the hill and the valley where the National Highway 39 is passing through and the place for decision making and raising the voice of the Nepalese of Manipur in socially, culturally, economically and politically. The need of the hour is to prove their real citizenship and their belongingness to the state through only their own act and effort which is going to be tough for them as there is no strong footing for them in the state as most of them are recently migrated from Nepal and other neighbouring states. Today the Nepalese has started recognised by the society and the government in the form of providing government facilities like panchayat system, job quota, OBC status in some Nepali community, right to contest election in Kangpokpi constituency though it is in the hilly areas and many others from time to time. This paper though there are some articles and books, will help greatly to the society in their settlement in Manipur and how the community is growing from a tiny population to a larger community in the hilly area of Kanglatongbi-Kangpokpi and absorb to other hilly areas. It will also render a good service to the underline migrant community where there is a problem for influx of outsiders in the state without check by the state. In fact, the coming of NRC and CAA provide more problematic to them though they are legally protected by the Indo-Nepal Friendship Treaty.

Today they had been settled peacefully with coordination and cooperation with the existing society of Manipur which gradually starting absorbing in local friendly environment.

(Endnotes)

- ¹ The writer of the Meiteis, a renowned book of Manipur in 1908
- ² Harikrishna Shiwakoti, The Nepali-community of Kanglatongbi: a case study of cultural-adaptation in Manipur, dissertation, Manipur university, 2012, p.35
- ³ Ibid
- ⁴ Nepram Bihari, the Cheitharol Kumbaba, Spectrum Publications, Guwahati, 2012, p.491 and 494
- ⁵ T.B. Subba, A.C. Sinha, G.S. Nepal and D.R. Nepal, Indian Nepalis, Concept Publishing Company, New Delhi 2009, p.33
- ⁶ A.C. Sinha and T.B. Subba, The Nepalis in Northeast India, Indus Publishing Company, New Delhi, 2003, p.308
- ⁷ T.B. Subba, A.C. Sinha, G.S. Nepal and D.R. Nepal, Indian Nepalis, Concept Publishing Company, New Delhi 2009, p.220
- ⁸ Source-Manipur State Archive
- ⁹ Source-Manipur State Archive
- ¹⁰ Memo no. 876 FG/I-III, Foreigner Department, MSD, Source-Manipur State Archive

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SLUMS: AMELIORATING THE BLACK SPOT OF CITY

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ABSTRACT:

Given the current trends in population growth and migration, estimates of the United Nations indicate that India is witnessing an 'urban explosion'. Urbanization process brings along some basic problems of housing, slums, transport, water supply and sanitation, water and air pollution and many more. Slum is an urban phenomenon and it is more often associated with urban development and represents an imbalance between migration into cities and fighting for basic amenities of life. It is basically an area of the worst form of struggle for the basic need of life. Vadodara has 336 slum pockets with a population of around 2.57 Lakhs which is approximately 20 % of total population. The slums lack facilities of proper drainage, roads and sanitation. This paper analyses the availability of basic amenities in slums of Vadodara and efforts done by Vadodara Municipal Corporation under the programme Jawaharlal Nehru National Urban Renewal Mission (JNNURM) for proper urban development. But how the very important feature of Indian Inclusive housing of neighbourhood was not taken into consideration which resulted in dysfunction of efforts done by VMC

Keywords: Slums, VMC, JNNURM, Urban development

Introduction

Slums PUNCTUATE almost every city of the world. The world slum conditions occur

when the physical slums is accompanied by overcrowding. This now seems to be the general tendency in most cities. A definition of the slum is offered in the report on urban land policies of United Nations as—a building, group of buildings, or area characterized by overcrowding, deterioration, unsanitary conditions of absence of facilities which, because of these conditions or any of them, endanger the health, safety or morals of its inhabitants or the community. Urbanization is one of the overwhelming reasons to the rising of slums. Growth of industries requires more manpower. This brings flow of people brings stiff competition for existing facilities. Low income and low priority of housing leads them to accept low standard housing. They end up with building up small huts. Jawaharlal Nehru Urban renewal Mission (JNNURM) aims focusing attention on the integrated development of urban infrastructure and services with an emphasis on the provision of affordable housing and basic amenities to urban poor, including water supply, drainage sewerage, solid waste management, community facilities etc. The mission has four components: Urban Infrastructure & Governance (UIG) and Basic Services to the Urban Poor (BSUP), applicable to 65 cities of national importance and Urban Infrastructure Development Scheme for Small and Medium Towns (UIDSSMT) and Integrated Housing & Slum Development Programme (IHSDP) applicable to other cities and towns. UIG and UIDSSMT focus on the development of city-wide infrastructure, whereas BSUP and IHSDP

focus on housing and basic amenities to the urban poor, especially slum-dwellers. The earlier schemes of National Slum Development Programme (NSDP) and Valmiki Ambedkar Awas Yojana (VAMBAY) have been subsumed under IHSDP.

1. Urban land policies, New York, United Nations Secretariat, Document April 1952, p. 200

The objectives of Jawaharlal Nehru National Urban Renewal Mission (JNNURM) are:

- ♦ Planned urban development;
- ♦ Integrated development of urban infrastructural services;
- ♦ Effective linkages between asset creation and asset management;
- ♦ Ensuring adequate investment of funds in cities;
- ♦ Scaling up delivery of civic amenities and provision of utilities with emphasis on universal access to the urban poor;
- ♦ Taking up urban renewal programme, i.e., redevelopment of inner (old) cities area to reduce congestion; and
- ♦ Provision of basic services to the urban poor including security of tenure at affordable prices, where possible in situ, improved housing, water supply, sanitation, education, health and social security.

Slums may be characterized as areas of substandard housing conditions within a city. A slum is always an area. The term housing conditions refers to actual living conditions rather than mere physical appearance of the area. The

substandard is to be taken not in an objective or technological but rather in a relative social sense i.e. compared with the recognized standard at a given time in a specific country. The cave dwelling of prehistoric people, the dugouts etc. of pioneers are all substandard according to our notion, but they do not create slum conditions. Slum word has a long and a negative connotation. It has been almost an epithet, implying evil, strange and something to be shunned and avoided. It is being apparently derived from "slumber" as slums were once thought by majority to be unknown, back streets presumed to be sleepy and quiet. (The Oxford Universal Dictionary, 1995, New York, Oxford University Press)

The Marxist and Socialist approach to the problem of slums clearly points out that if only the land in urban areas is nationalized and removed from the orbit of market operation. (A.R. Desai and S. Devidas, 1972). This single step, which does not require resources, but only breaking away from bourgeois norms of private property and legitimacy on remuneration to unearned income occurring to ownership, will remove half the problem of the urban areas by ending all activities that have developed around land as a marketable commodity. Abolition of private profit seeking agencies for constructional activities is another essential step for the solution of the urban problems especially slums. Only public assurance and provision of work to every able-bodied worker can provide the vast majority of non-propertied classes the purchasing power so necessary for survival. This assurance can be given only if employment in production, distribution and service is freed from market operation of capitalist competitive economy. An economy based on social ownership of the means

of production and a social development that does not treat human beings as commodities.

Slums of Baroda:

Slum pockets are prevalent with the development of cities. And so was the case in Vadodara, the place which is third largest city in the state of Gujarat, with ability for industries to flourish. Owing in large to the availability to work in Vadodara (an industrial center), the city has seen heavy migration from mostly rural, but also urban areas, resulting in slums mushrooming throughout the city. These slums are mostly situated on topographically disadvantageous sites or on marginal lands. From a slum population of 49, 950 in 1972, there are 267,195 persons residing in slums in various parts of the city. In

other words, the slum population has increased five times during the last four decades. Urban poverty alleviation has been at urban development agenda in the state. The State government had declared the year 2005 as the 'Urban Development Year'. Towards this end, BSUP JNNURM of Central Government, launched in 2005 was helpful in achieving a part of this vision. The state level framework also supports pro-poor urban development. Under Gujarat Town planning U.D. Act, there is a provision for reservation of upto 10% of land for EWS housing. At local level, VMC since 1971, when a slum census was carried out, has adapted policies to provide services to slum dwellers. The activity was carried out to survey the slum dweller in year 2010 onwards depicted this picture of slum dwellers

Table 1. Slum Profile of Vadodara city

S.no	Indicator	VMC	Slum
1	Area(sq.m)	159.9	1.83
2	Slum Population in % of total population in city(2001)	14.2%	
3	Slum households in % in terms of total households in (2011)	14.1%	
4	Current slum population in % of total population in city	17.8%	
5	Current slum household in % of total population in city	15.4%	

In Vadodara slum population account for approximately 17.8% of the total population. 36% of people in slums are having housing in pucca condition rest 42% and 22% of people are having houses in semi-pucca and kutcha condition respectively. There are about 397 slum settlements existing in the city. For the development process 5 strategies were adapted:

1. **In-Situ Up gradation:** With the provision of lagging services regularization of tenure, up gradation of infrastructure etc.
2. **In-situ Redevelopment:** Provision of better dwelling units with proper infrastructure, provision of cattle shades etc.

3. **Relocation:** relocating the slum population to environmentally safe and hygienic location preferably on ULB reserved land.
4. **Relocation/Regularizing:** Relocating slums near nalhas to safer grounds and regularization of social and physical infrastructure.
5. **Upgradation/Denotification:** Delisting and de-notifying the slums after upgrading their lagging infrastructure.

Under the Scheme of JNNURM 21696 DU's are sanctioned for construction in Phase-I to Phase-V. Constructions of 16924 are completed and 12400 DUs are allocated to the beneficiaries.

Construction works of 4772 DUs are in progress. VMC under the first phase of the JNNURM housing project, 6,668 houses were planned at different locations in the city. Out of these 5,392 have already been constructed and 5,392 have been allotted to the beneficiaries. In the second phase 5,664 houses are planned and out of these 3,000 have been constructed and 280 have been allotted. Tendering process for the third phase of the housing project has been taken up. In the third phase the civic body plans to make 6,096 houses. Under the BSUP, the civic body has planned to make 21,000 houses at a cost of Rs 281 crore. Besides providing housing to slum dwellers, the housing projects also aim at clearing slums along the line of the Vishwamitri river. The civic body has made ambitious plans to clear the banks of the Vishwamitri for its rejuvenation. It is also looking into the possibility of a riverfront project along the course of the river in the city. Vadodara received accolades and recognition as the city got 3 National awards under the Government of India's JNNURM in year 2010.

Problems by Slum displacement: Case of Kalyannagar and Kamatipura

But the story begins with different tragic part. While relocating the slums urban neighbourhood of same religion was not considered. Housing in India has social, economic and political dimensions. The settlement level within the dwelling unit, space is organized in conformity with the social consideration. In various cities of India, the location of neighbourhood is made of same caste, religion and profession which leads to grouping. According to the VMC Department BSUP and JNNURM housing, 1900 homes were demolished in Kalyannagar and 350 in

Kamatipura settlements. These slums were located on the Bank of Vishwamitri River. In year 2014, Kalyannagar demolitions for flats in the Sayajipura under JNNURM scheme, the families did not get allotment letters on time for the civic body. In the backdrop of agitations by Sayajipura residents objecting to the relocation of Muslims in their "peaceful Hindu area". This brought out a fire in the mountains. The political regime was shaken, local BJP leaders, including MLAs, met the families urging them to "withdraw" from the Sayajipura housing scheme for another "location of their choice".

As the leaders awaited the Kalyannagar families to arrive to discuss the resolution, representatives of the families conveyed that all proposals should be put down on paper. About an hour later, the VMC officials, including Mayor Shah and Municipal Commissioner, held a press conference to announce the decision of relocating close to 700 families of Kalyannagar and Kamatipura together in a new proposed scheme in Kalyannagar, under new homes to be built under the Rajiv Awas Yojana (RAY). The earlier schemes at Sayajipura and Kalali for rehabilitating these evacuees were under the JNNURM scheme, which are already commissioned and complete. However, with Sayajipura and Kalali for rehabilitating these evacuees were under the JNNURM scheme, which are already commissioned and complete. However, with opposition from the local residents, the real estate lobby and certain political sections to the prospect of Muslims moving in to these areas, the VMC did a rethink after conducting a draw for 320 homes a month ago. This led to draw of allotment of flats with the assurance by Mayor for the resolution

of problem at the earliest. In the meantime, the displaced from Kalyannagar and Kamatipura, mostly Muslims, had no roof on their head, and their children's schooling was affected, all this during the inhospitable summer months.

A bandh was called on 27 April by residents of Sayajipura, during which about 250 shops were closed, and residents of about 40 residential colonies gathered together overlooking the JNNRUM housing scheme and called Ram Dhun (Hindu religious hymns) for keeping intact the sanctity of their Hindu neighbourhood. VMC commissioner H S Patel, caught in between the persistence of the displaced and the other stakeholders, suggested an alternative site for relocating the displaced Muslims. The Tandalja area was Muslim dominated and there was a plot kept for a school; it was offered to the displaced Muslims under the Rajiv Avas Yojna (RAY). Initially, the displaced agreed. However, on knowing that construction would take perhaps more than a year, and that too seven storey building with lifts, they were discouraged. The displaced felt that they were being pushed into a Muslim ghetto. Secondly, they felt that they could not afford to pay for the elevator and its maintenance. Also the locals in Tandalja would be deprived of a school. Tandalja was a middle class Muslim-dominated area and they were not keen on having lower class Muslims around.

Conclusion:

Slum development is the most important feature and with growing population there is a need to check the infrastructural development of slum. If the problem of slum is resolved at initial stage, then cities will not face many social problems. While relocating the slums the feature of Indian neighbourhood should be taken utmost

care to avoid conflicts which may arise due to placing heterogeneous groups in contact with each other. If this feature of urban neighbourhood along with the physical development is taken into consideration, will help in preserving the socio-cultural values of the group. This on a large scale will help in improving the physical condition of neighbourhood.

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GLOBALIZATION AND CONTEMPORARY WORLD

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Abstract

The concept of globalization has gained wide popularity in academics worldwide towards the end of the 20th century. It is still hard to elucidate the precise definition of globalization. Debates among scholars have taken place about the precise definition of the term. It is simply defined as a process of integration and interconnectedness among nations of the world. It emerged as a multifaceted phenomenon and has shaped the world over the past decades. Scholars have cited that globalization appeared in human history in two different phases. The international community is deeply concern about globalization taking place in the contemporary era. Globalization, in the contemporary sense, refers to a process of integration and interconnectedness in socio-cultural, political, economic, environmental and technological aspects across the globe. The current paradigm of transnational flow in knowledge, information, goods, services, people and investment have created tremendous impacts on human lifestyles. The rapidly changing international scenario has even transformed the world into a global village. Globalization has been credited for the worldwide surge in economic growth over the last decades. However, it leads to global friction, inequality, instability and conflict. One hears of an uneven and unbalanced economic growth of the world that has widened the gap between the developed and developing countries. A question has arisen whether the process of

globalization is a blessing or a curse. Collective effort is highly needed to play globalization a catalytic role for enhancing a sustainable human existence. The present paper is prepared to explore the conceptual clarity and basic features of globalization in the contemporary era and its impact on world society. It further aims to highlight the veritable defects of globalization on the economically worse off third-world nations.

Keywords: Development, economy, globalization, integration.

Introduction:

Globalization becomes the most evident unavoidable phenomenon of the 21st century. It is undoubtedly one of the most analyzing topics in academics, particularly in social sciences. It emerged as a multifaceted phenomenon and has shaped the world over the past decades. Debates among scholars about the precise definition of the term and its historical genesis are quite fascinating. The term globalisation is simply defined as a process of integration and interconnectedness among nations of the world. While some undeniably claimed that it is born out of the capitalist expansion, others considered it an inevitable outcome of technological advancement and economic development of the world. The emerging revolution in information and communication technology has played a pivotal role in the rise of globalization. The current paradigm of

transnational flow in knowledge, information, goods, services, people and investment have created tremendous impacts on human lifestyles.

Objectives of the Study:

- (a) To understand the conceptual framework of globalisation.
- (b) To understand the key characteristics of globalisation.
- (c) To understand the implications of globalisation on world society and Third World nations.

Research Questions:

The study addressed three research questions:

- (a) What is the conceptual framework of globalisation?
- (b) What are the key characteristics of globalisation?
- (c) What are the implications of globalisation on world society and Third World nations?

Research Methodology:

The study is based on the globalisation in contemporary world. It is descriptive and exploratory. To achieve the objectives of the study, it relies primarily on information gathered from secondary sources such as books, journals and research articles.

Conceptual Framework of Globalisation:

It is still hard to elucidate the precise definition of globalization. When the term globalization is cited, one started thinking primarily of the economic dimension and defined it as a process of the economic integration of the world. However, there are various perspectives of globalization that are not determined by economic

aspect. Indeed, it is a broad term used to describe the socio-cultural, political, economic and technological changes taking place worldwide over the last decades. It is a process of integration and interconnectedness among nations of the world in which the events of one have an effect on the people and society of others. A globalized world is characterized by an increase in the interconnectedness of socio-cultural, political and economic events with technological advancements. Scholars used to define the term in innumerable ways. As Jan Aart Scholte quoted, "globalization stands out for quite a large public across the world as one of the defining terms of the late twentieth-century social consciousness" (Reich, 1998, p.3). In his paper "Globalization and Sustainable Development", Ruud Lubbers conceived globalization as "the phenomenon that the degree of global human interaction increases to such an extent that both its primary effects and the reactions it provokes, give rise to numerous new developments" (Alli et al. 2007, p.89). According to Held and McGrew, globalization is "a historical process which transforms the spatial organization of social relations and transactions, generating transcontinental or inter-regional networks of interaction and the exercise of power" (Chander & Arora, p. 268). According to Stephen Gill, globalization refers to the reduction of transaction cost of transborder movements of capital and goods thus of factors of production and goods (Singh, 2013, p.2). Anthony Giddens pointed out that globalization is "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Baylis, Smith & Owens Eds., 2014, p.18). To Anthony McGrew, globalization

constitutes a multiplicity of linkages and interconnections that transcend the nation-states (and by implication the societies) which make up the modern world system. It defines a process through which events, decisions and activities in one part of the world can come to have a significant consequence for individuals and communities in quite distant parts of the globe (Reich, 1998, p.4). Martin Albrow and Elizabeth King stated that globalization means "all those processes by which the peoples of the world are incorporated into a single world society" (Cuterela, 2012, p.138).

There is less agreement on sole explanation about the emergence of globalization. Scholars have accorded multiple views on it. Some claimed that it is not a new idea but as old as centuries. It represents a distinct new name of an existing phenomenon in global politics. The history of globalization goes back to the early human civilization when people lead a nomadic life in search of a better lifestyle, to gain control of other lands, and to gain profits through trade. It is reported that the earliest form of globalization originated from the Greek, Roman, Egyptian, and Babylonian Empires (Ch, M et al. 2011, p. 292). Scholars claimed that the process of globalization appeared in human history in two different phases. The first phase is considered to be an outcome of the rise of capitalism during the 17th century. As the capitalist countries were driven by the greed for accumulation of wealth and capital, they offer a framework for the integration of local and national economies into a global economy or global marketplace. This market economy is characterized by an unregulated market economy. It is not subject to control by national states and transcends beyond national borders. The second phase is associated with the

globalization in contemporary world that emerged naturally from the middle of the 1980s. The international community is deeply concerned about globalization taking place in the contemporary era. Many reasons are responsible for the birth of it. The advancement of science and technology has brought closer ties among the people of the world. The development of transport and communication provided a means to maintain quick contact with each other. It generated a feeling of oneness among them. In the modern era, no state can exist in isolation. A modern state is not self-sufficient in all spheres- socio-cultural, political and economic. It is overwhelmed with issues and challenges that a single state cannot overcome. They need collective action among states to fight for it. They are moving towards the concept of a global village. Such a growing idea of inter-dependence among modern states posed a key factor for the birth of globalization.

Key Characteristics of Globalisation:

Globalization represents a new epoch in human affairs. It is a multi-dimensional phenomenon. It has different manifestations that are stated in numerous ways. Economically, globalization implies the integration of a nation's economy with the world economy. It takes place through free flow of ideas, people, goods, capitals and commodities. It involves liberating import-export activity across national boundaries, thereby allowing free economic operations. Such economic operations can be analyzed under two heads, namely, the flow of goods and services and the flow of capital from one country to another. Restrictions for the import and export of the flow of goods in any quantity are absent. In other words, restrictions imposed by the nation concerning the quantity of the imported

products have been removed. Duties or taxes are not imposed upon them. Such transnational flow of goods, services and capitals has created a new economic direction. In the case of the flow of services, the banks of one country can freely operate in others. They can open their branches in any region to perform banking operations without the control of the government. The flow of capital refers to the free movement of capital across borders. Economic globalization is closely associated with the international institutions that facilitated the import-export activity of goods and services. The World Trade Organisation (WTO) provides various ways to interconnect between countries regarding the import and export of goods and services. International financial institutions, namely, World Bank and International Monetary Fund (IMF) administer over the flow of capital. However, major developed nations have successfully utilized their power to regulate the operations of these international organizations. The impact is not universal and thus, developing nations have failed to safeguard their interests. Yet, many non-governmental organizations (NGOs) actively highlighted the adverse consequences of the activities of such international organizations. They strongly opposed their operations in championing globalization. They reacted sharply against the moves of the developed countries.

There has been a rapid rise in world trade. The General Agreement on Tariffs and Trade (GATT) regulates free trade between nations by encouraging the reduction of tariff and non-tariff barriers. The growth of international trade is growing very fast, estimated about two times faster than world output. It is mainly due to the integration of countries in the world which started

in the mid-1980s. The removal of import restrictions on the flow of goods leads to a rise in investment among countries. Investors in developed nations invested their capital outside rather than their own. During the 1960s, the level of import restriction was about twelve percent which had been reduced to three percent by 1990. In addition, a massive rise in Transnational Corporations (TNCs) has been taken place. TNCs have chances to expand their companies worldwide. The above processes have brought integration of the countries' economy, leading to the emergence of what we called as "global economy". However, it is wrong to assume that the process of globalization emerges merely due to the advancement of communications. There has been a significant role of interconnectedness among the people of the world. Thus, globalization has resulted in interconnectedness among markets worldwide and increased awareness of business opportunities in far corners of the globe.

Politically, globalization has made fundamental changes in the character of the nation-state and its fundamental attributes. It has eroded the traditional conceptions of state sovereignty. It reduced the role of the nation and government in policy formulations. The concept of a welfare state has changed to a minimal state. It granted more rights and freedom to the individual and empowerment of the private sector. The state has less control over ownership of means of production and distribution. The emerging role of multinational companies has also reduced the power and authority of the state.

Globalization is not confined merely to the above dimensions. It is largely visible in the socio-cultural context. It has increased international cultural exchange. A uniform culture

known as cultural homogenization has taken place. But it cannot be accepted as a sign of emerging global culture. It is just an imposition of Western culture upon others. Such view doesn't hold good in all cases. One culture may influence others, but the two may come up in a new combination by making each other unique. The process is known as cultural heterogenization. Globalization also results in improving the living standards and aspirations of the people. Free flow of goods and services with no boundary restrictions have turned markets "Sellers' Market" to "Buyers' Market". It makes the people upgrade their lifestyles. Immigration from South to North and East to West has increased during the current phase. Two or three million labour groups of people migrated each year. One hundred and twenty million people migrated from their respective countries. It has made migration a major global issue.

The spread of information technology has been central to the emergence of globalization. It has facilitated a distinctive character to the ongoing process. Information in one location on any issue or event can be accessed easily. For instance, the internet facility has provided fast communication across the world. The advancement in transports has further accelerated the pace of globalization. The emerging role of social media allows people to connect and interact over long distances. New forms of marketing have enabled global shoppers to access 'virtual' global markets through devices like smartphones. New electronic payment systems have enabled easy transactions for trade and commerce, creating global credit markets overgrowing.

Moreover, globalization is closely associated with environmental problems.

Environmentalists argued that the increasing economic activity leads to depletion of environment and natural resources. The emissions of many greenhouse gases have resulted in a rise in global temperature. Chlorofluorocarbons (CFCs) lead to the depletion of the ozone layer. Lastly, the process of globalization is proved to be an inevitable and irreversible phenomenon. Attempts have been made to stop the process of globalization, but none can stop the advent of an idea of globalization whose time to come.

Implications of Globalisation on World Society and Third World Nations:

Globalization has been credited for the worldwide surge in economic growth over the last decades. It has brought economic transformation creating the world economy more independent than before. It has increased the connectivity of people and nations of the world to the best possible extent. Nowadays, differences among the people are shrinking, and socio-political movements across national and international boundaries have made the world a homogenous society. The communication revolution has taken place. Information can be accessed at a relatively low cost. Such privilege of gaining information with the rest of the world without obstructions altered the earlier position. The rapidly changing international scenario has even transformed the world into a global village. It has created a global culture. Most of the urban areas of the world share a common culture. The contemporary world is witnessing many issues and challenges, including HIV/AIDS, refugees, ecological problems and terrorism. Whenever these problems have occurred, nations have to face them collectively and created the same voice. They are sharing a common risk culture.

Globalization is also a progressive phenomenon leading to the creation of more significant employment opportunities, thereby improving the lives of the people.

Many arguments tend to dismiss the significances of globalization. Critics argued that the concept of globalization is not a new one. It had already been experienced in the past. The assumption that the world economy has been open up is highly controversial. It is marked by regionalization and internalization rather than globalization. Many nations are applying "Protectionism" to protect their economy. Globalization undermined the role of the state. It has created contradictions and problems in the world economy. It has brought veritable defects of globalization on the economically worse off third-world nations. The growth of the world economy favours only the developed nations. It widened the gap of income inequality between developed and developing countries. Critics argued that the impact of globalization is quite uneven. It has not increased investment at a world scale. There has not been a significant rise in investment from developed to developing countries. The developed nations are enjoying their lion's share over the rest of the world. The exploitation of resources of developing nations by the rich allows globalization to describe as an instrument of a new form of colonialism. Rosenberg's Follies Theory of Globalisation is mentioned here. The theory stated that globalization is at best a self-serving myth or conceptual folly that conceals the significance of western capitalism and US hegemony in shaping contemporary world politics (Baylis, Smith & Owens Eds., 2014, p.20).

Furthermore, it is not true that all the globalized forces are positive. For instance, the technological forces that accompanied globalization benefitted only the well-established economies of the world. In other words, such forces are found to be appropriate in the western world only. The question of ignoring the values of the non-western world allows us to think about how far globalization is being fitted to the emerging modern world. The forces that are being globalized also increased drug cartels and drug abuse. The problem of terrorism and violent criminal activities related to it has spread with national borders' openness. These pose a direct threat to the peace and security of humankind. No state in the world can counter the terrorist threat independently. Such escalating complex crisis phenomena within the global environment hampers developmental activities.

Conclusion:

It is hard to perceive a clear concept of globalization. It encompasses a wide range of aspects, including socio-political relations, cultural exchanges, scientific technology, an international market economy, etc. Globalization is a product of both the growth of capitalism and the modernization. The forces of modernization that entails immense development in information and communication technology, the emergence of many issues and challenges, and the need for interdependence among nation-states are the chief reasons for the rise of globalization. The policy of globalization is proved to be a mixed blessing. It has both dark and bright sides. It has brought the spread and intensification of socio-cultural, political and economic relations across international borders. The global economy, including that of economies of the developing

nations, has grown up under the influence of globalization. The negative implications are also disclosed. It widened the gap between developed and developing countries resulting in economic inequalities. It transformed the customs and traditions of a society into cultural universals. The evaluation of both the supportive arguments and criticisms of globalization enables us to think deeply about its utility. Besides, collective effort is highly needed to play globalization a catalytic role for enhancing a sustainable human existence. If taken in the right spirit, one could realize the true potential of this golden era of globalization. There have been taking place rapid changes in the contemporary world. But none of them has been more profound and far-reaching influence than the post-World War II phenomenon known as globalization.

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PLASTIC POLLUTION – THE PURCHASING POLLUTION OF THE KERALA CONSUMER SOCIETY – A HISTORICAL VIEW

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ABSTRACT

Science is used for human beings. So it is based on humanism. When science lacks its core nature, the environmental pollutions became common problem of the entire society. In 1907, the Belgian American Chemist Leo Baekeland formed Bakelite, the new original synthetic. It caused the production of plastic. Plastic is a non-bio degradable synthetic object. Plastic affect serious health problems in the environment. Lack of general knowledge about the plastic pollution, society faces serious crisis. To control plastic pollution, the UNO takes policies, programmes and projects in the official level. Developing countries faces more plastic pollution than Developed countries. The Countries like. China and USA produced largest number of plastics in the global environment. The consumer world seriously discussed the sustainable consumption pattern of the society after 2015. World Consumer Rights Day on 15 March 2021 specify the theme "Tackling Plastic Pollution" and its campaign. Kerala people used more plastic in every day. So it pungent dangerous plastic pollution. To overcome plastic pollution, eco-friendly production and consumption is inevitable. Plastic waste engender severe injuries and death of birds, animals and

marine species. To check plastic pollution, complete elimination of the plastic production is one of the serious step to control plastic pollution. Proper methods of the plastic recycle; reuse and safe handling the plastics are the efficient methods to minimize this pollution. Common people of Kerala need more awareness about plastic pollution.

Key words: Plastic pollution, Green-Protocol, Fauna and Flora, Green-economy.

INTRODUCTION

Human beings are the part of the nature like fauna and flora. Ancient times social man gained general knowledge about their environment and not misused his surroundings. As a result, clever man used an adaptation policy in his social and material development. Modern society highlight material environment. The ancient Indian culture worshipped and takes friendship relation with nature like trees, plants, birds, animals, marine species, thunder and light, air, fire, rivers, mountains etc. 19th century misunderstand the word "development" as quick and non-eco-friendly life style. The common people are not well aware about the aftereffect of the speedy material

development. The modern Kerala society uplifts the positive character of the plastic products and discards its negative impact. This false idea creates over consumption of the plastic products. As a consumer based character of Kerala, plastic pollution is a big trouble. Plastic Pollution creates health hazards to the environment. Plastic is not an eco-friendly product. So Central and State Governments must take necessary policies for the safe handling of the plastic production and consumption in order to protect future environment.

World

Plastic is a very useful material in the modern society. But the negative side of the plastics is that it takes hundred and thousands of years to wipe out from the nature. Plastic pollution affects many years and it influences the environment directly. Researchers calculated that by the year 2050, more plastics became hidden in the Oceans than the fish. From the year 2011, United Nations Environment Programme (UNEP) upheld Green-Economy for social protection.

Developed and Developing Countries face serious plastic pollution. France, African Countries, Sweden, Ireland, China etc were prohibiting plastic in their own way. The 'Polluter pays' principle which is one of the main feature of the 1992 Rio-Declaration for the sustainable development of the nature. The UNEP Report of 2018 noticed the Plastic Pollution in the world. 'Beat plastic pollution' is the main theme of the World Environment Day of 2018, a positive path for the nature protection and new vision for future. So many studies reported that present situation; 5.25 trillion macro and micro plastic wastes are seen in the Oceans.

India

Ancient Indian history mentioned the prominence of the eco-centric culture. The history of plastic mainly starts with 1912. From 1940, plastic production became an industry in India. After 1957, plastic attained its popularity. In India Constitution, Article 48-A inserted in 1976 and emphasizes the state role in the protection of environment and safeguard forest and wildlife. Before 1979, private companies are not engaged the production of plastics. In 1986, Environment Protection Act passed by the Indian Parliament, which was one of the most comprehensive legislation in India in order to protect and improve the environment. From 1994, the plastic bottles became a product in the market. After the Globalization, plastic consumption became popular and eco-friendly products faces serious economic crisis in the consumption system. The National Green Tribunal Act, 2010 enacted by the Parliament in order to speedy disposal of the environmental issues which protect healthy nature.

The Plastic Waste (Management and Handling)Rules 2011 implemented by the Government of India for the protective and safe use and recycle of the plastic.

Swchh Bharat Mission, Swchh Bharat Abhiyan or clean India Mission campaign started 2nd October 2014 by the Hon'ble Prime Minister, Sri. Narendra Modi which is a new horizon to the pathway for Safe-Environment to Green-Environment.

Solid Waste Management Rules, 2016 is formed mainly to check plastic pollution in industrial and urban areas. The rule of Extended Producers Responsibility (EPR) is also included

the plastic industry in India. From the year 2010 to 2020, India's plastic consumption became very large than previous years. The Central Pollution Control Board (CPCB) in 2018 calculated the solid waste growth of plastic consumption in India. They viewed the high level plastic consumption. Metro cities of India used more plastics consumption in every activities of the life. Central Government of India liked to prohibit single use of plastic from the year 2022. Green protocol in India is applied to ban plastic pollution and eco-friendly culture in the social activities.

Plastic is one of the most dangerous material in the modern Kerala society. Plastic became a part of Kerala culture after 1970's. Consumer society of Kerala used plastic products for its easiness, cheap rate and quick conveniences.

Plastic is a problem even in the Kerala coastal areas. Over consumption of the plastic products created plastic pollution in this state. To minimize the purchase of plastics and complete ban of the plastic products are significant for the most tiny state of Kerala.

Marine plastic debris is another problem in the coastal areas. Food items including fruits and vegetables were covering with plastics in the markets of Kerala. Even most of the medical products were protected with plastic and not use other eco-friendly products. So people of Kerala need more scientific awareness about plastic use. Proper plastic waste management system is more important to check plastic pollution.

Kerala government started many activities to wipeout plastic pollution. Kerala Kudumba Sree started a project in Kerala which aims to form novel waste management idea and the eco-friendly products for the day to day life of

the modern society are collected and managed by the Kudumbasree. Haritha Karma Sena collected Plastic waste and they even collected plastic waste from the pilgrim centers of Kerala like Attukal, Aluva, Sabarimala etc.

From 2010, Kerala Government started to give general awareness to plastic Consumption for the healthy life. Haritha Kerala Mission Campaign started in 2016 December 8 by the Government of Kerala. The Haritha Kerala Mission campaign started on 10 November 2016 by the Government of Kerala. "Suchitwa Sagara" or "Clean Sea" is a positive policy of Kerala to wipeout plastic on the sea level. Fishermen of Kerala also participate to remove plastic pollution in this mission. The Kannur district of Kerala became India's 1st plastic free district from June 30, 2017. The concept of 'Green Protocol' which stands for the avoiding of all types of disposable items in day to day life and promote washed and reused items instead of plastic. Plastic is injurious to health. It is toxic and it is not bio-degradable material. In the present society itself, People are not clearly aware about plastic pollution. From 2020 January 1, Kerala Government had banned single use of plastics and effect from the same date.

CONCLUSION

History subject is more stands with the present society. It teaches the lessons of ultimate reality. The invention of plastic and plastic pollution is the part of history. The state of Kerala is blessed with unique nature. The unity of the responsible Consumers, Business ethics followed business communities, green economist and Policies of Socially responsible Government can change Kerala as the Gods Own Country. Zero plastic vision or complete use of the eco-friendly

products is a general idea to lessen plastic pollution as a minute level.

Civic society needs a planned purposeful consumer education about plastic consumption and its pollution. At the same time Government's firm policy is inevitable. Plastic companies need proper guidance and any type of aid for the reproduction of the eco-friendly renewable low coast production for the present and future society. Plantation of trees and plants are inevitable for the creation of the eco-friendly economic system. Zero plastic vision is important for the present and coming generation. Plastic pollution is one of the byproduct of the consumption pattern of the modern society. The new Consumer Protection Act, 2019 gives much importance to the responsible consumerism and sustainable development of the consumers for safe environment.

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THE ROLE OF PRIVATIZATION AND ITS IMPACT ON GENDER ISSUES

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ABSTRACT

This paper reviews that how privatization creates bad impact on gender, especially on women. Privatization is not gender-neutral. It threatens advances toward women's equality in the labour market and in the home. In the labour market, privatization usually means lower wages for women workers, fewer workplace rights, reduced health and welfare benefits, no pension coverage, less predictable work hours, more precarious employment, a heavier workload and generally more exploitative working conditions. The transfer of ownership, property or business from the government to the private sector is termed privatization. The government ceases to be the owner of the entity or business. The process in which a publicly-traded company is taken over by a few people is also called privatization. Gender inequality is a social and cultural phenomenon in which there is discrimination against people due to their gender. Essentially, this is between men and women. This phenomenon has huge effects. We can feel its impact in different areas: work, social life, family life, etc. For example, at the social level, women might appear to be subordinate to their husbands or fathers. Economically, women keep being paid lower wages than men in the same job positions (wage gap). When it comes to domestic chores and childcare, most people still consider these tasks to be more closely linked to women than to men. And the list goes on and on.

These are all examples of gender inequality. Nowadays, thanks to the establishment of basic rights in many countries, gender issues and the fight for equality are on the rise. So gender study is a social and political movement that began at the end of the 18th century. One of its goals is to raise awareness. In their rallies, women call out the oppression, subjugation, and exploitation they're subjected to in the patriarchy. Gender equality is about women's liberation. Inequality is still a major problem in today's world. Sexism, gender-based violence, and other crimes of sexual nature happen all over the world every day. This is what makes it so important to be aware of the reality and do something to change it. Many legal organizations try to prevent and fight gender and sexuality-related hate crimes. But punishment can only do so much. We also need to educate people. We need to teach people from an early age that respect, tolerance, and equality are basic rights. Maybe then we'll have a modern society where gender issues not exist. Privatization is pursued to lower costs, especially labour costs. The decision is often justified by claiming that certain services and the workers who perform them are ancillary or not integral to the core service or function. This logic and assumptions behind these decisions are faulty and have serious consequences for workers, especially women workers and women workers of colour, who are too often employed in the low-end jobs. Research

examining the largest case of privatization in developing countries revealed how disastrous this policy is for these women.

INTRODUCTION

India opened up the economy in the early nineties following a major crisis that led by a foreign exchange crunch that dragged the economy close to defaulting on loans. The country ran out of foreign exchange reserves. To face the crisis situation, the government decided to bring about major economic reforms to revive Indian economy. These reforms were popularly known as 'structural adjustments' or 'liberalization' or 'globalization'. The government announced a New Economic Policy on July 24, 1991. This new model of economic reforms is commonly known as the LPG or Liberalisation, Privatisation and Globalisation model. Liberalisation refers to process of making policies less constraining of economic activity and also reduction of tariff or removal of non-tariff barriers. The term "Privatisation" refers to the transfer of ownership of property or business from a government to a private owned entity. Globalisation refers to the expansion of economic activities across political boundaries of nation states. More importantly perhaps it refers economic interdependence between countries in the world economy. Prime Minister of the country, P V Narasimha Rao initiated ground breaking economic reforms. Dr. Manmohan Singh was the Finance Minister at that time he assisted Narasimha Rao and played a key role in implementing these reform policies. The reforms did away with the License Raj, reduced tariffs and interest rates.

REVIEW OF LITERATURE

There is a large body of literature about the economic effects of privatization. However, since it was mainly written in the 1990s, there was

typically limited emphasis on issues which have come to the fore more recently, as well as more recent developments in the evidence about privatization itself, much of it from developing economies. This motivated us to write this paper, which summarizes the evidence about the impact of recent privatizations, not only in terms of firms' efficiency but also with regard to the effects on gender discrimination.

When governments divested state-owned enterprises in developed economies, especially in the 1980s and 1990s, their objectives were usually to enhance economic efficiency by improving firm performance, to decrease government intervention and increase its revenue, and to introduce competition in monopolized sectors (Vickers and Yarrow 1988). Much of the earlier evidence about the economic impact of privatization concerned these topics and was based on data from developed countries and later, transition countries. These findings have been brought together in two previous surveys, by Megginson and Netter (2001) and Estrin et al. (2009) respectively. The former assesses the findings of empirical research on the effects of privatization up to 2000, mainly from developed and middle-income countries, while the latter concentrates on transition economies including China, over the 1989 to 2006 period. However, the experiences from the wave of privatizations that have occurred in developing countries before and since these studies warrant a new examination of the impact of privatization in the context of the development process.

The tone of the privatization debate has evolved in recent years in international financial institutions as privatization activity has shifted towards developing economies, and as a

consequence of the difficulties of implementation and some privatization failures in the 1980s and 1990s (Jomo 2008). As a result, more emphasis in policy-making is now being placed on creating the preconditions for successful privatization. Thus, in place of a simple pro-privatization bias characteristic of the Washington consensus (Boycko, Shleifer, and Vishny 1995), it is now proposed that governments should first provide a better regulatory and institutional framework, including a well-functioning capital market and the protection of consumer and employee rights. In other words, context matters: ownership reforms should be tailor-made for the national economic circumstances, with strategies for privatization being adapted to local conditions. The traditional privatization objective of improving the efficiency of public enterprises also remains a major goal in developing countries, as does reducing the subsidies to state-owned enterprises (SOEs).

OBJECTIVES OF THE STUDY

1. To examine the impact of privatization in Indian economy.
 2. Privatization leads to denying social justice where it's highly inequality in socio-economic structure in the economy.
 3. To understand how privatization affect women labour force in the economy.
- Concepts of Privatisation in India

Some of the important concepts pertaining to privatisation in India are discussed below:

Delegation

Delegation refers to the process in which the government delegates responsibilities via lease, franchise, contract, or grant to a private sector company. In delegation, the government

retains the ownership and responsibility, but the private company handles all the daily activities; and plays an instrumental role in delivering the end product or service. The state, however, remains an active participant in the entire process.

Divestment

Divestment refers to the process in which the government sells the majority of the stakes of its enterprise to one, or more, private companies. However, it still retains some ownership; and remains a minority stakeholder in the company to remain a participant in the decision-making process.

Displacement

The process of displacement begins with certain deregulations. These deregulations allow the private companies to enter into a sector that was hitherto controlled and regulated only by the government. After the private companies compete with the public-owned enterprises, slowly and gradually, the public enterprises are displaced from that sector.

Disinvestment

Disinvestment refers to direct sale or liquidation of assets of publicly owned enterprises to the private sector. The government undertakes the disinvestment process mainly to reduce the financial burden, or to raise money for specific needs. Although in some cases, disinvestment is done to privatize the assets, but not all disinvestment involves complete privatisation. Some of the benefits of disinvestment are:

It allows the company (or the government) to reduce the fiscal burden on the exchequer.

It fosters the long-term growth of the company.

It encourages private ownership.

It helps in maintaining and promoting competition in the market.

Major causes of privatization are:

- To reduce the burden on Government
- To strengthen competition
- To improve Public finances
- To fund infrastructure growth
- Accountability to shareholders
- To reduce unnecessary interference
- More disciplined labour force.

POSITIVE IMPACT OF PRIVATISATION

State owned enterprises generally are outdone by the private enterprises competitively. When compared the latter, it shows better results in terms of profits and efficiency and productivity. Therefore, privatization can provide the necessary push to the underperforming PSUs.

Privatization brings about fundamental structural changes providing momentum in the competitive sectors.

Privatization leads to implementation of the global best practices along with management and motivation of the best human talent to foster sustainable competitive advantage and improvised management of resources.

Privatization has a positive impact on the financial growth of the sector which was previously state dominated by way of decreasing the deficits and debts.

The net transfer to the State owned Enterprises is lowered through privatization. It helps in escalating the performance benchmarks of the industry in general.

It can initially have an undesirable impact on the employees but progressively in the long term, shall prove advantageous for the growth and prosperity of the employees.

Privatized enterprises provide better and quick services to the clients and help in improving the overall infrastructure of the country.

NEGATIVE IMPACT OF PRIVATISATION

Private sector mainly focuses more on profit maximization and less on social objectives dissimilar to public sector that initiates socially viable adjustments in case of emergencies and criticalities.

There is lack of clearness in private sector and stakeholders do not get the complete information about the functionality of the enterprise.

Privatization has provided the unnecessary support to the corruption and unlawful ways of accomplishments of licenses and business deals amongst the government and private bidders. Lobbying and bribery are the common issues corrupting the practical applicability of privatization.

Privatization loses the mission with which the enterprise was established and profit maximization programme encourages malpractices like production of lower quality products, elevating the hidden indirect costs, price escalation etc.

Privatization results in high employee turnover and a lot of investment is required to train staff and even making the existing manpower of PSU abreast with the latest business practices.

There can be a conflict of interest amongst stakeholders and the management of the buyer private company and initial resistance to

change can impede the performance of the enterprise.

Privatization intensifies price inflation in general as privatized enterprises do not get government subsidies after the deal and the burden of this inflation affects the common man.

WOMEN IN PRIVATE SECTOR

Issues

Increasing women's control over decisions that affect their lives is widely acknowledged as central to combating poverty. Investment in women has been shown to have significant knock-on development effects, as women spend additional income on the health and well-being of their families. However, at both macro and micro levels, women's economic participation is hampered by structural and cultural barriers. Some of the key issues constraining women's economic participation include:

Disparities in asset ownership: Gender disparities in asset ownership place restrictions on the economic opportunities of women. Access to land, for instance, can be constrained by law and custom, meaning that women are unable to use it as a production input or collateral for credit. This not only affects individual women, but has a broader impact on economic development. There is consistent empirical evidence that asset inequality has a negative impact on growth in the agricultural sector.

Social attitudes and norms: The attitudes and behaviours of people in the public arena can curtail the economic opportunities of women. For instance, finds that women entrepreneurs were denied business by male customers and suppliers on the basis of their gender. In addition, women's

common triple role – productive, reproductive and community managing – contributes to time poverty and constrains their ability to engage in paid employment.

Labour market imbalances: Women's productive role is often stifled due to prejudices and taboos against hiring women. This not only affects the individual, but may hamper economic growth as it restricts total supply, pushes up the price of male labour, and creates artificial labour shortages.

Access to financial services and markets: Women's lack of collateral, seclusion from the public arena, and lack of mobility can limit their access to market and financial services. For example, women may have access to less information about prices, rules, and rights to basic services.

The integration of gender issues into private sector development and economic development is essential for pro-poor growth and sustainable development. Agencies have adopted various strategies to leverage private sector development to support women's and girls' economic empowerment.

FACT OF WOMEN

Not just once the scientists, prominent professors and distinguished personalities have tried to explain social laws using the biological laws. Something like that can be said for Brooks, a biology professor at the university of John Hopkins, who in 1883 published the book "Heritage Law", a biological analysis between women and men, where Brooks stated that: "... the male element constitutes the origin, while the female element constitutes recurrence." These ideas of biological determination, embrace the idea

that politics and economy cannot solve the issue of placement of women in the position of the ruled. In order to oppose these concepts, according to which the position of women in society by her biological construction and as such should not be changed, feminists of 60s-70s worked out the difference between “sex” and “gender”, attributing to “sex” something defined by biological attributes, whereas to “gender” something which is gained from social, economic and political circumstances. Therefore, according to them only sex is something determined biologically, whereas gender, or rather how much an individual will be more female or male, depends on the socio-economic and political conditions and circumstances. Simone de Beauvoir said that “Human is not born a woman, but becomes one.” Therefore, biological differences do not affect the discrimination against women except in jobs that require great physical strength. Regarding the second hypothesis, which has to do with the women’s level of education in comparison to male education, this research showed that women comprise more than 50% of unemployed with low-education (no education or just elementary education). Most of the vacancies for low-education persons are filled by men, this because these jobs usually require physical skills, for example in construction, and this may be one of the causes for male domination compared to women in the jobs that require low-education. In addition, this situation also results from the fact that Women in general are less educated than men.

WOMEN LABOUR FORCE PARTICIPATION

This year’s Economic Survey has thrown up an intriguing statistic: 60 per cent of women in India in the productive age bracket of 15-59 years are engaged in full-time housework. This does not

augur well for a nation chasing its \$5-trillion-economy goal. All-encompassing growth and gender parity are paramount for any economy to realize its full potential. With India striving to become a \$5 trillion economy by 2025, it cannot afford to leave half of its productive workforce behind.

Female labour-force participation in India has declined from 34 per cent in 2006 to 24.8 per cent in 2020, according to a new study. ... The female labour-force participation in India has declined from 34 per cent in 2006 to 24.8 per cent in 2020, the study said.

India’s female labour force participation rate — calculated as the share of women who are employed or are seeking work as proportion of the working age female population — stands distressingly low at 23.4 per cent (2019) as per the World Bank (modelled ILO estimates). Juxtapose this statistic with neighbouring nations like Bhutan (58.3 per cent), Nepal (81.6 per cent), China (60.63 per cent), Bangladesh (36.14 per cent), Myanmar (47.54 per cent) and Sri Lanka (34.75 per cent). While slightly more women work in Pakistan than in India (24.09 per cent and 23.4 per cent, respectively), Pakistan’s female labour force participation rate is escalating as India’s is flagging. The Economic Survey also found that India’s female labour force participation declined by 7.8 percentage points, from 33.1 per cent in 2011-12 to 25.3 per cent in 2017-18. A comparison of India’s female labour force participation rates with the BRICS countries .

The decision and ability of women to participate in the labour force are the consequence of a complex interplay of varied economic and social factors that interact at the household and at the macro level. Economic literature suggest

that some of the most important drivers include education, fertility rates and the age of marriage, marital status, household income, religion, caste, cyclical effects and the degree of urbanization. Socio-cultural norms influencing the public role of women continue to affect labour force participation. Women continue to face countless barriers to enter the labour market. They face manifold challenges related to access to adequate employment opportunities, choice of work, safety at the work place, hospitable working environment, security of tenure, parity of wages, discrimination and, most importantly, harmonizing the trade-off between the burdens of work and family. No single policy prescription can be proposed to advance labour market outcomes for all women. Unique initiatives such as 'Skill India', 'Make in India' and new, gender-based quotas can spur change. But the need of the hour is to invest heavily in skill training and job support.

FINDINGS AND SUGGESTION OF STUDIES

- # Women continue to face barriers to achieve their potential at work, in the marketplace, and in many other aspects of life. This not only holds women back, it impairs business growth, economies, and communities. Empowering women in global value chains presents a unique opportunity to create business value and strengthen women's health, rights, and wellbeing.
- # This study examines how to create business opportunities by private sector that accelerate women's health, rights, and wellbeing in global value chains. It provides a framework for action and practical guidance for companies to identify and strengthen value-chain investment opportunities that deliver positive returns to business, women, and society.
- # This study that builds on a number of studies that emphasize the importance of a holistic and integrated approach to women's empowerment. It also draws on a review of the latest literature on corporate engagement in women's empowerment and a series of interviews with companies to test the framework and gather insights on key gaps, opportunities, and solutions.
- # The study suggests that government should intervene in private sector to bridges the gender gap in education, health, employment, decisions making etc.

CONCLUSION

"Discrimination of women in the private sector" has resulted in a detailed picture of the role and place of women in the overall socio-economic and political life by emphasising the problem of the employment process and other current problems, which women face on daily basis. Women, who constitute half of humanity, since the beginning of the era of patriarchy have faced discrimination, in social as well as economic and political aspects, and since then appeared barriers to their career development. This problem is present even today, in almost all countries of the world and is not peculiar only for India, however the problem in India appears to be more acute. This kind of discrimination comes as a result of various "reasons": religious, social and cultural. In subsequent periods, especially during the last decade, women's participation in everyday life has begun to improve in all sectors of life, however it is still far from the desirable one. Our findings, which helped the completion of this research, lead

us to conclude that women have been, are and continue to be discriminated against in all walks of life and so it will be, until the woman does not realise that her fate is in her own hands, namely not to ask a man to free space for her, but to fight in order to conquer it herself.

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RELIGIOUS EDUCATION IN A GLOBALIZED ERA; A CASE STUDY ON ISLAMIC PRE SCHOOLS OF MALABAR, KERALA

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Abstract

This paper looks at the functioning of Islamic preschools of Kerala and its modus operandi in this globalized era. The curriculum of such preschools are designed on the model of Noorul Bayan curriculum of Quranic preschools that exist at Alexandria in Egypt. The transnational flow of ideas across the world in globalized era is also causing to resilience of the local religious cultures of developing countries, and the growth of Islamic preschools in Malabar is evidence for it. The negotiation of religious values with the discourse of modernity in this neoliberal age is also highlighted in this study. The preschool model is also a kind of resistance and defense against the predatory nature of western civilization that invades into parochial cultures of the third world countries. The prediction of modernity theorists that the relevance of the religion would wane away with technological sophistication that is likely realizing in the upcoming age has also been proven as false. The resurgence the religious movements even in this globalized era underlines this fact.

Keywords: Islamic preschools, globalization, Modernity, Malabar.

Introduction

Globalization has been viewed as a menace to the local cultures across the world especially the parochial life styles in developing

and under developed countries. According to Manfred Steger, 'globalization is an ongoing material process and globalism is an ideology that strive to capture, organize, and order globalization's trajectory'¹. Thus, the globalist tendency is indulging in an effort to engulf the local cultures along breadth and width of the globe. As per the post-modernist discussions, various Islamic cultures across the world have been engaging in a consistent resistance to counter this globalist attack against the indigenous cultures and life styles.

Globalization of religion and spirituality is also one of major facets of liberalized world order even though it is not getting due significance amid the highlighted contentions about the impacts of Globalization, Liberalization and Privatization (LPG) in economic and political arenas. The predominant discussions, however, are stuffed with economic and political consequences of LPG and the studies about the dialogic relationship between the religion and globalization is not so much represented among the academic scholarship. As of late, there has been a major focus to note down subjective and implicit aspects of globalization as transnational tendencies now emphasis on the facets of self and culture, removing insularity, and paving way to formation of new trajectories of interpretation and movements, which touch upon extremely the mundane life of individuals (Robertson, 1992).

According to Arjun Appadurai, transnational flow in the areas of technoscape, ethnoscape, ideoscape and mediascape is happening in this globalized era (Appadurai, 1990) Whilst Hannerz puts it in another way briefing that this cultural complication essentially includes four variables, namely state, market, life styles and migration (Hannerz, 1992). Thus, the movement of ideas across the globe has given way to the resurgence of religious and spiritual symbols than before; being it visible in all facets of social system including family and politics. The resurgence of the religion is also explicitly seen in different attributes covering the militant and fundamentalist characters as politically and innerupliftment of self and society as spiritually in the era of LPG. The empirical evidence of spiritual and religious revival in this contemporary time of globalized era has contradicted to the predication of modernist view that the relevance of religion would be waned and spiritualism will confine into mere private spheres losing the relevance in the public sphere².

In 1990, India also adopted the Neo liberal economic policy on the pressure of International Monetary Fund (IMF) and initiated the Structural Adjustment Programs. Even though it entitled India for the loan facility from IMF, as a nation it was compelled to comply with many norms and conditions such as privatization of government enterprises, removal of tariff protection, elimination of price control, and termination of subsidies from the state to the poor. Through this tie up with international bodies, India also ushered in global market so as facilitating the flow of goods and services as well as ideas crossing borders of the nation state. Advent of globalization reflected in education sector also, thus culminating in domination of private players through the legitimate ways. Inasmuch the private

schools accumulated the role of religion too increased in education sector, especially in the Indian context in which the Article 30 of the Constitution gives assent to different religious and cultural sections to establish their own educational institutes to propagate and enrich their ideologies. This paper looks at how the private players who run the schools that provides mixed education integrating the secular and Islamic subjects are negotiating with modern values in the contemporary globalized era.

Methodology

This study looks at the revivalist trend of Islamic education in the globalized era. The author has collected data about the Islamic preschools that run by different Muslim groups in Malabar region of Kerala through unstructured interview and non-participant observation. The researcher employed non-participant observation because that felt as suitable method for getting a detailed picture about a preschool in which the learning process is mixed with playing and enjoyment. And its history was collected through the secondary literature and interview who took initial step to materialize the idea of Islamic precooling system in Kerala.

Islamic Education in Malabar: An Overview

Malabar is the region including six districts from northern Kerala and Muslims of this region are called as Mappila. Ideologically, Mappila Muslims are compartmentalized into three major groups namely, Sunni, Mujahid and Jamate Islami. Further, the Sunnis are again divided into EK sect and AP sect even though it is mere organization split and not based on the ideological difference. At the inception, it important to understand that the term 'Sunni' in Malabar context does not bear

the connotation of the sectarian difference between the Sunni and the Shia across the world whilst here, the Sunni Muslims are categorized into a traditionalist group who are opposed to the Wahabi influenced reformists locally known as Mujahids and Maudoodi inspired JamatIslami. The dichotomy of traditionalism and reformism was arising among the Keralite Muslim pertaining to the starting of Islamic reform movements after 1920s and in turn, it was giving way to the rise of different theological stands and systematic organizational movements divided in the local names as the Sunni and the Mujahid. Yogindar Sikand equates the mujahid movement as Kerala version of Ahle hadith in north India³ and Barbara Metcalf exposes the similarity between the Sunni group of Malbar and the Barelwi movement of north India⁴. Major contentious issues between the traditionalist Sunni and the reformist Mujahid are celebration of birthday of birthday of the Prophet Muhammed (*meelad*), veneration of *durgas*, entry of the women into the mosque and practicing of Friday sermon in mother tongue or Arabic language. The reformist sect opposes *meelad* and veneration of *durgas* citing it as new innovation (*bida*) in Islam whilst the traditionalists argue for this highlighting it as a part of the tradition.

Each group of the traditionalist and the reformist has formed their own associations of the Ulama⁵, youth wing and students' federations as well three of them have established their own educational boards to control and manage their own educational institutions. Mujahids under the structural organizational set up of Kerala NadvathulMujahideen(KNM) formed KNM Educational Board in 1956 aiming to provide the reformist based Islamic education to the new generation along with a higher education center

namely JamiaEdavanna that exists at Malappuram district. Sunnis formed Samastha Kerala JamiyyathulUlama (Hereafter Samsatha) in 1926 to counter the reformist tendencies that arose after 1920s. Formation of Muslim AikyaSangam in 1921 under KM Moulavi and VakkomMoulavi pushed the traditionalist Ulama to give birth to Samastha. The traditionalist established Samstha Kerala Islam MathaVidhyabhyasa Board (SKIMVB) in 1952 as an offshoot of Samastha to bring the Islamic education in a systematic way. Today, there are more than 1000 primary madrasas under SKIMVB which is the highest number under a Muslim group. SKIMVB is credited to EK section of Sunnis whilst the AP sect after the organizational split of 1989 has formed an organization known as AkhilethyaJamiyyathulUlama and has set up an education wing called as Samastha Kerala Sunni Vidhyabhyasa Board. Actually there is no any ideological difference between the texts books of AP Sunnis and EK Sunnis being the division is only an organization split and not a doctrinal one (Visakh et al, 2021). Along with the education board, Sunnis also have established higher education centers including Darul Huda Islamic University at Malappuram, Markaz Saqafathu Sunniyya at Calicut, JamiaNorriyya Arabic College, Rahmaniyya Arabic College and Markaz TharbiyyathillIslamiyya as the center of Coordination of Islamic Colleges (CIC). Jamate e Islamic acts as an offshoot of Jamate e Islami Hind and they have formed Majlis Education Board to run primary madrasas in Kerala along with a higher education center known as Al JamiaIslamiyya at Malappuram.

Islamic Pre Schools and the revivalist trend

Even though there are different education boards being managed by various Muslim groups

in Kerala, Al Fithra model of Islamic pre schooling system was introduced in 2012 at Calicut in Kerala without affiliation of any organization. Al Fithra was a new innovation in Islamic education system of Malabar through which a child will learn about the basics of the Quran and Arabic letters through visual and auditory methods along with the sophisticated mechanisms of modern technology. Mr. Muhammed Basheer who is member of apex body of Al Fithra governing council explained me during a conversation with him about its beginning and introducing in Kerala. He said: "Al Fithra was started in Calicut in Kerala with the effort of Dr. Saeed Farooqi who is an educationist and a Mujahid scholar. Despite Dr. Farooqi is a mujahid scholar, Al Fithra schooling is being run without the affiliation to the KNM, official organization of Kerala Mujahids. Sunnis and Thableegis⁶ are also working with Al Fithra school. A child at 4th age is capable to admission to Al Fithra school. During the initial stage the child is being taught the basics of the Quran along with the pronunciation of Arabic letters through auditory and visual learning methods. Psychological methods of modern teaching pedagogy along with technological sophistication are implemented in Al Fithra school to make studying an enjoyment to the children. Besides the Quran, elementary lessons from English, Mathematics and Environmental studies are also taught here. Actually, this type of pre schooling model is a byproduct of Noorul Bayan curriculum which is Alexandria based pre schooling system functioning in Egypt. Dr. Farooqi stayed in Egypt for some days and learned about the features of Noorul Bayan curriculum through which the children under fifth age are becoming capable to read and understand the basics of the Quran. After returning to Kerala, Dr. Farooqi naturalized this model of Islamic preschool

here also giving birth to Al Fithra model of pre schooling system in Kerala"⁷.

Pursuing the Al Fithra model, there have been introduced different Islamic preschool models in Malabar by various Muslim organizations after 2015. For instance, Al Birr Islamic preschool was started by EK sect of Sunnis in 2016; Thibyanpreschool was started by AP sect of Sunnis and JamateIslami introduced the preschool namely as Heavens. These pre schooling models that combine the religious and spiritual values are good example of negotiating Islamic tradition with modernity in the era of globalization. During my visit to Al Birr preschool at the village of Vadakkekadu in Thrissur district I could understand its structure and functioning. Its functioning is based on rational bureaucratic structure with state coordinator and at the top level who controls the running of all Al Birr preschools across Kerala and there is a manger in each school. The manger is accountable to run that school including the admission procedures, collection of fee and selection and appointment of the teachers. Mr. Ashraf Sahib who is manager of that Al Birr school told me: "There are 200 plus Al Birr preschools across Kerala and major chunk of it exists in Malabar region of Kerala. This Al Birr is 204th among them. There are around 200 students currently studying here and eight teachers to overlook the teaching and learning process. The teacher student ratio is designed as 24:1 and each class room is arranged with technological sophistication including LCD projector along with Wi-Fi network connection. Students are enjoying their study"⁸.

Al Birr school at Vadakkekadu keeps high standard among other schools and it has bagged the one of top positions in academic

quality and infrastructure as per ranking by central authority of Al Birr administration. I could find there play room cum rust room, toys and other entertainment tools, IT enabled class rooms and children's part to make the learning happier to the children. Only the females are working as teachers in Al Birr school. The manager told me that service of female teachers would be better to small children because of their innate affection and motherly character. There are two teachers in a classroom; one Islamic teacher who will teach the children Quran reciting and other litanies and another teacher will manage the secular subjects including English, Mathematics and elementary Science in the class room. Teachers are showing keen interest in teaching the lessons through the songs and playing. Rafeena teacher shared me her experience with children as saying: "The children are very enthusiastic in class room because we are combining the playing and studying in class room. And to avoid boring in class room we ourselves will song in class room, dance and show the children useful cartoon pictures. Through this, the children will study both Islamic and secular subjects. The pass outs of UKG standard of this preschool will be able to handle the basic English, science and mathematics along with Islamic subjects. Our students not only inculcate the Islamic values themselves but also they will try to make the parents and other family members to uphold it. For example, one of the parents told me an experience of his daughter LuthfaBathool who is our UKG student that her uncle was coming to home without saying salutation of 'Assalamualikum'. Suddenly, LuthfaBathool remembered him to say 'assalamualikum'. The uncle smiled and said 'assalmualikum' loudly and embraced Luthfa. Rafeena teacher was very proud to narrate this event in the sense that preschool

system has become successful in nurturing Islamic values in the small children". To sum up, I could find here a learning friendly ambience including interested teachers and enthusiastic students. The scene of children studying in most children friendly classroom with picturesque walls and students wore in yellow uniforms was very enticing. Presence of the kind female teachers who behave the children with motherly character attracted the parents to Al Birr school. And the ability of the students to recite the Quran along with reading English letters is specific character of Islamic preschools in Malabar. The integrated education model of Islamic preschools in Malabar exists as good evidence of revivalist trend of Islamic virtues in this globalized era.

Islamic Education across the boundaries of nation states

As Appadurai defined the globalization as global flows in ideoscape, technoscape, ethnoscape and medioscape (Appadurai, 1990), this LPG era witnesses the transnational movement of ideologies and spiritual values. The precooling model of Malabar which was replicated from Egyptian model of Islamic precooling underlines the Appaduraian definition of globalization. Giddens also defines the globalization as 'intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa' (Giddens, 1990). Apart Giddens and Appadruai, Marshal McLuhan (McLuhan 1960) was the scholar who firstly mentioned about the advent of globalization era as calling it 'global village'. It was media revolution especially television communication made McLuhan coin the term of global village so as predicting the upcoming interconnection of

transnational social and cultural network. However, this technological upsurge especially the forerunning of information technology paved the way for resurgence of religious and spiritual upliftment instead of its disappearance. It also proved the modernity prediction as false that the relevance of religion either will wane away or it will confine into mere private matter with the development of science and technology. The case of Islamic preschools in Malabar which were established following the model of Egyptian model of Quranic precooling underlines that fact.

Religious Education during Globalization Phase:

Resistance and Defense

Amidst the aggressive assertion of modernity and modernization project in the contemporary globalized era the people in the poor and developing countries have started to retrieve their own religious, cultural and ethnic identity that was attacked by the modernization project of globalization that funded by the western countries (D.N Dhanagare, 2003). This assertion often gives way to the duality as the friend and foe being the western developed countries who are in stewardship of implementing this globalized policy as the oppressor and the developing and under developing countries as the oppressed. According to Samuel Huntington, this duality and enmity is an essential character of the globalization. Because, the cultural identities are fundamentally civilizational identities and the cultures in the globalized time are divided as the western and nonwestern civilizations (Huntington, 1996). This rivalry is becoming more strong as the market oriented globalization is entering into parochial and local cultures and pushing those into the verge of extinction.

This aggressive and swallowing nature of the western globalization policy is being undergone to severe criticism across the globe as it tries to universalize the western culture and push the parochial and regional cultures into the ditch of extinction. The resistance can be viewed from the oppressed third world countries against this aggressive character of the western culture and civilization. The Quranic precooling model which started in Egypt can be considered as a defending endeavor against this swallowing nature of the western culture in this globalization era. Viewing this resistance tendency through the perspective of 'multiple modernity' would be more helpful in conceptualizing the nature of defending endeavors against the globalization policies of the West. The idea of 'multiple modernities' has been defined by S.N Eisenstadt as 'attempts by various groups and movements to appropriate and redefine the discourse of modernity in their own new terms' (Eisenstadt, 2000). Such that, Islamic preschools in Malabar are also trying to appropriate the flow of modernity to fit into their own identity and cultural framework, thus, defending the western model of modernity.

Conclusion

When the LPG era poses the challenge towards the parochial and local cultures across the globe the experiences from the third world countries show us some models of resistance and defense of western culture which is predatory in nature and implicitly invading into the cultures of developing countries in the label of outreaching globalized and neoliberal policies for the enhancement of progress and development. Islamic preschools in Malabar is one of such example that has adopted the positive aspects of modernity such as technological innovation and

psychological teaching pedagogies along with rejecting the negative aspects such as cultural hegemony. This case of religious preschools is functioning in the specific way and this specificity may be categorized under broad umbrella of 'multiple modernities' that put forth by Eisenstadt. This schooling model is also a kind of defense and resistance against the predating western hegemonic culture in the globalized time in which interconnection among the transnational community is very important for growth and development.

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- ⁴ Metcalf, Metcalf. 1982. Islamic Revival in British India: Deoband, 1860-1900. *Princeton: Princeton University Press.*
- ⁵ One who has in depth knowledge in Islamic theology
- ⁶ Thableegis are a minority group among the Muslims whose major emphasis is Islamic propagation and its leaders advise the followers that they can pursue any

denomination's ideology among the Muslims as they feel the true path.

⁷ From Personal interview with Mr. Mohammed Basheer on 10/10/2019

⁸ From Personal interview with Mr. Ashraf Sahib on 15/10/2019

⁹ It is an Islamic way of salutation style

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REPRESENTATION OF TRANSGENDER PEOPLE IN INDIAN POLITICAL SPHERE

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Abstract:

LGBTI+ persons are, often, victims of hindrances of varied character in the election process or even during elections, despite India being a sovereign democratic republic. In the different countries in the world over have initiated strenuous efforts towards the identification of the varied hindrances in connection with the discrimination faced by the Transgender persons during elections so as to eke out an amenable solution to this obstacle predominant therein. This paper tries to answer the frequently asked questions - the obstacles ahead of LGBTQ+ aspirants, the lack of political intent to help the SOGIESC contest, the elitist ostracism they face even within the LGBTQ+ community and what it would take for us, as a society, to be more accepting. This paper intends to provide a feasible and deliberate insight on the participation and role played by the Transgender community in the electoral process.

Key Words: Transgender, Queer, Political Participation, Election, NALSA, Section 377

Introduction

The landmark ruling on transgender community in the year 2014 (NALSA(National Legal Services Authority) v/s Union of India) was followed by the categorisation of inclusion of Transgender community under a new subhead entitled “third gender”. Of the total 28,527 registered transgender voters, only 1,968 had

exercised their right to vote in that year’s Lok Sabha elections. The 2011 census put the total transgender population in India at 4,87,203. As per the latest EC data, the registered transgender voters for the 2019 elections is only around 40,000 – just ten per cent of their total population

The Aam Aadmi Party directed Mahamandaleshwar Bhawani Nath Valmiki, a transgender based from Allahabad in the 2019 Lok Sabha elections to represent the said party in the election. Similarly, in 2018 Congress appointed Apsara Reddy, a transgender, as its official spokesperson. Several representation and awareness programme as well as debates related to the participation and role of transgender community in the electoral process, did not have the much needed effect, owing the mind-set, hitherto prevalent amongst the political parties and its members, and the society at large of which transgender community are meant to be inclusive enough. The superstition predominantly existent in society since time immemorial and thereafter in continual till date have been instrumental towards the creation of a barrier in the mind-set of the society in general towards the acceptability of the transgender community as a whole as citizens. Being formed in several pockets of the society, the transgender community does not exhibit a huge proportion of the vote bank in the constituency to which they belong to, and this forms the reason for the resultant absenteeism and disinterest in the political outfit. That is to

say, in other words, when the number of participants from male and female communities respectively exhibits a huge proportion, the participation from the transgender community is, nevertheless, few and far between. Hence, the low level of participation amongst transgender community could be made clear. Reluctance on the part of the heads of electoral parties concerned is a contributory factor towards the lack of adequate participation amongst the transgender community in the electoral process. Bearing a few exceptions, electoral parties have not initiated efforts towards the campaigns for elections/candidature representing a particular party. This has resulted in trust deficit amongst the transgender voters and the political parties. The cultural communities viz Hijra, Kinnara, Kothi, Jogappa etc. were acting off the mainstream which has been a factor for the development and existence of the lack of adequate participation amongst the transgender community in the electoral process. Political commentators have exhibited the belief and the same is still existent that and viewed that the votes exercised by the transgender community are but few and far between comprising but only a meagre proportion of the larger population predominant in society. It goes without saying that political parties in the world should reach out and hear the voice of the transgender community. While the Supreme Court had on April 15, 2014, declared transgender to be a 'third gender', "full proof categorisation was difficult for the Election Commission before the General Elections that year". And that is what makes the elections after 2014 NALSA v/s Union of India gives important for the community in terms of their participation in the electoral process with a new identity. Transgender Community are concerned about the status of elections

conducted after the year 2014 in the light of the Supreme Court verdict and in the light of the enactment of the Transgenders (Protection of Rights) Act 2019. Their concern envisages upon their inclusiveness into the mainstream by way of programmes and schemes in addition to the active and pivotal role played in the electoral process. They are to be included as Indian citizens who have equal rights and duties towards the nation just like their other gender counterparts.

The Aurangabad Bench of the Bombay High Court allowed a transgender individual to contest a village panchayat election from a seat reserved for women stating that she has the right to self-perceived gender identity. A single-judge Bench of Justice Ravindra Ghuge on January 2 pronounced the order. Anjali Guru Sanjana Jaan's nomination had been rejected because she was not accepted as a woman. The court said that the authorities must not have been aware of the law — the much-criticised Transgender Persons (Protection of Rights) Act, 2019 permits a transgender individual to have a right to self-perceived gender identity. "In the present case, the petitioner has opted for the female gender as her self-perceived gender identity and also makes a statement that henceforth in her lifetime, she would not switch over to (the) male gender driven by opportunism and would continue to opt for the female gender, in future, save and except if there is a reservation provided for transgenders in public life," the judge said.

While Jaan got to contest the election, the number of transgender candidates who have contested in any Indian election so far is negligible. According to the 2011 Census, there are 4,87,803 trans-individuals in India (a number that is most likely to have increased considerably

since) but their representation in politics has been close to non-existent. Very few trans-individuals have braved all odds and contested elections but fewer have succeeded. ShabnamBano aka ShabnamMausi won an assembly seat in the Madhya Pradesh State Legislative Assembly in 1998 and was in office till 2003. A film was also made based on her life. After Shabnam, Kamala Jaan from Raigarh in Chattisgarh became the Mayor in 2000 and MadhuKinnar won the same post in 2015. But there has been no representation from the community in the Parliament to date, even though Chinju AshwathiRajappan being the first Intersex/ Transgender contested in the 2019 Lok Sabha Elections. Also M Radha was a candidate for the Loksabha election from Chennai South in the same election. Despite they lost, Chinju AswathiRajappan and M Radha consider this contesting as a major achievement in their political life.

India has accredited the transgender community as inclusive amongst the rest of the population, i.e., the male and the female counterparts. But it is a sad plight that the modes of participation from transgender community is but few and far between owing to the factors as mentioned above. In addition, the paucity of financial resources acts as a major constraint in the active participation and extending of pivotal role by the transgender community in governmental issues. To add to the above, lack of social trust or acceptance of their abilities in matters regarding governmental issues is a major drawback in their active participation in the electoral process. The transgender community themselves, are unable or reluctant to exhibit or prove their capabilities and, thereby, convince and assure the society of their positive approach and novel ideas owing to the existing taboo in the

matter. Lack of support and encouragement on the part of rest of the population is another major constraint on their way ahead. Their capabilities in being educated and securing a job as well is not highlighted on a positive attitude. The society, in general does not have a positive approach to the fact. The society rather opts to look at them with a sense of pity and, subsequently, deny every positive step/ approach on their part to come up in life on flimsy grounds. Bureaucrats prefer to present a meaningless explanation/ reason for negligence or non-acceptance their part. These factors cited above, contributed a great deal contributed a great deal to the onset of the pronouncement of the NALSA judgement in the year 2014 and the consequent enactment of the Transgender (Protection of Rights) Act, 2019.

While the factors of ostracism and social taboo hitherto prevalent in the society acted as a major constraint in the active participation of the transgender community in the electoral process, they had to undergo several risks to establish themselves as candidates for their acceptance of their candidature. ChandramukhiMuvvala from Goshamahahal constituency of Hyderabad was kidnapped and further found missing.

It's been five years since the judgment but it's sad nowhere in private offices can you find transgender working. Only a handful can be seen, if at all. It's high time the political parties looked into this. Only a single political party in the country have a subcommittee for Transgender Community. Kerala Pradesh Transgender Congress (KPTC) is a wing of Kerala Pradesh Congress Committee (KPCC) formed in the state. ArunimaSulfikar, K R Binoy, Ragaranjini, Faisal Faisu and many more are now members of the KPTC. In the 2021 Kerala Legislative Assemle

Election, few transgender persons were given membership in the BharatheeyaJanatha Party during a state level procession held at Alappuzha. First time in Kerala, former Radio Jockey and newsreader Anannyahkumari contested in the 2021 Kerala Legislative Assembly Election, though failed. However, this contesting in election is a milestone in the history of Kerala politics.

Some political parties have taken some measures, like Surya Ishan being appointed in the Democratic Youth Federation of India (DYFI) district committee as a member. Also Esha Kishore, from Kasargod became the Joint Secretary of the DYFI Area Committee, which was the first time a transgender becoming an office bearer in the state. When it comes to campus politics, DayaGayathri, a transgender student of Maharajas College, the college in the Kerala State, was the first nominated student of the College Union in the nation, nominated by the Student Federation of India (SFI) and ArunimaSulfikar, a transgender student from University College, Thiruvananthapuram, yet another college in the Kerala State was the first student in the nation who got elected to the College Union. In the same college, NadiraMehrin, a PG student contested in the college election, representing All India Students Federation (AISF).

The transgender community blames the society in which they live for the widespread discrimination faced by them. In consensus with Women's Reservation Bill, a separate bill could be passed for the transgender community representation in the Parliament. This could boost their morale making them more and more active with a developmental attitude both, for themselves and the society as well.

In addition the transgender community opined and stressed the data as regard the exact

number of members in their community – district wise and state wise, etc. is far from being accurate, and, hence, a correction and subsequent updation is the need of the hour. Higher officers concerned should take personal interest and initiate suitable action in respect of updation suitable action. Moreover, the transgender persons would have been registered either as males or females previously and their coming as transgender women or transgender men would not have been recorded. The resultant cumbersome process involved in the updation of the data regarding gender identity compels them, either to remain as male or as females.

For instance, as per the 2011 census, India has 485000 transgender voters. But if looked through the data, the electoral list there are only 40,000 registered transgender voters. In populous states like Maharashtra and Uttar Pradesh, which have the highest concentration of transgender, the actual number of listed voters is just around 2000. So definitely there is a need for systematic voter engagement and education programmes. Furthermore, a meagre ten percent of the total transgender population have been successful in their registration themselves as transgender voters resulting in major constraints as regards the updation and validity of the data. There could have been a large section of transgender population who have not been successful in registering themselves as voters. If only ten percent has been successful in registration as voters, it implies that the rest ninety percent are yet to complete their registration, which as cited above is but a long and tedious process involving financial constraints as well.

Conclusion

“The countries with the most progressive LGBT+ rights have had some level of gay representation for the longest time and continue to do so today”.

The transgender community has not been privileged enough to be inclusive in the society in which they live, along with their male and female counterparts. This situation is a consequence superstitions and other believes, hitherto prevalent in the society since the dawn of civilisations. Although they form a part and parcel of our mythology, they have been treated as last grade citizens who don't deserve any kind of respect or privilege what so ever this has to come to exist even to this day. Their capabilities are not duly recognised and neither are their services considered qualitative – in simple terms they are considered as a curse to humanity. The changes in time have not brought about any spectacular change in the life of the transgender community owing to the factors as cited thereof which has led to the NALSA judgement and decriminalisation of Section 377 of IPC and the consequent enactment for and on behalf of the transgender community. It does not suffice a medium to voice and express demand does not solve the problems. The solution lies in not mere raising the voice viz-a-viz a cisgender, but it is important and implied to understand the problem therein so as to eke out a feasible solution timely, appropriate and duly effective. An abrupt accurate action plan is the need of the hour. The representation should not a person who probably will empathise but not understand the problem rather it should be a transgender person which will inclusive a sense who understand the problem involved with a view to initiate suitable action at the earliest so as to affirm equality of all citizens as envisaged in the Indian constitution. Every state has constituted a Transgender Development Board responsible for emancipation of the transgender community. But, a large section of the members themselves bare no hope on the result related to the activities.

However, it is beyond doubt that the process of inclusion is a lengthy process because it requires a change in the mind-set of the concerned society has a whole and the responsible staff in particular. The members of the community have to step ahead to fight for their cause so that they could seek a better tomorrow in their lives. A joint effort for this noble is called for. This is a fact that social changes are time consuming processes and it can never be considered an easy one. For it requires the active and wholehearted cooperation of one and all. Despite 73 years of Indian independence and the view of equality and fraternity envisaged in the Indian Constitution, we are far behind in the context of equality. On the same lines, it is to be mentioned that our Indian society is mainly Cisgender Heterosexual Patriarchal in nature with its own complexities and hence a change in acceptability towards the male and female ones would take its own time.

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ELEPHANTS IN THE STATECRAFT OF EARLY AND MEDIEVAL ASSAM

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Abstract

The literary and material evidences reveal the association of animals with human being since time immemorial. Animals like horse and elephant were widely used by the rulers of early and medieval Assam in different purposes like war, as medium of transport etc. like other parts of India. Considering the important role of the elephants even a special department was maintained by the rulers of Assam under the supervision of an officer-in-charge for their necessary care. Treatises on elephants were composed in early and medieval Assam to deal with diseases and treatment for different types of elephants. The wide scale depiction of elephants in the sculptural art of Assam also reveals the significance of elephants. In this paper an attempt has been made to study the role of elephants in the statecraft of early and medieval Assam and their socio-economic significance. The methodology of the paper is descriptive and data are collected from literary sources like books, sculptures, inscriptions etc.

Key words: Elephant, statecraft, importance, Assam.

Introduction:

The archaeological and literary evidence reveals that animals played an important part in the day to day life of human being since time immemorial. It is difficult to determine the exact

time of the domestication of animals in India. However, the rock art of Bhimbetka display hunting scene of animals by the people accompanied by hunting dogs. The seals of Indus valley Civilization clearly display the association of different kinds of animals with men. Early Indian literature like the Vedas, Puranas, the Ramayana, the Mahabharata, Arthashastra of Kautilya and many more depicts the association of animals like cow, goat, dog, horse, elephant etc. in the day to day life of men. Even the animals like horse; elephants etc. had remarkable contribution in state polity, economy of a kingdom or an empire. In military administration in almost all the kingdoms of India there were separate departments like elephantry and cavalry. The elephant had special position in society, economy, polity etc. As in other parts of India, elephants played significant role in the statecraft of early and medieval Assam.

Methodology:

The methodology of this paper is descriptive. Data are collected from sculptures, inscriptions, books, journals, internet sources etc.

Objectives:

The objectives of this paper are to highlight the role played by elephants in the statecraft of early and medieval Assam and to examine socio-economic significance of the elephants.

Results and discussion:

Assam was known as Pragjyotisha-Kamarupa in ancient times. In Ramayana and Mahabharata we find mention of Pragjyotisha. Prominent political dynasties like the Varmans, the Salastambhas, and the Palas ruled in early Assam. During medieval period the Ahom dynasty ruled in Assam for nearly six hundred years from 13th c. A.D. to mid 19th century. The other prominent powers of the period were the Kacharis, the Koch, the Chutiyas, and the Bhuyans etc. Animals like horse, elephants played an important role in the statecraft of the powers.

Animals like bull, horse; elephant etc. were seen as the vehicle of different gods and goddesses. Elephant is the vehicle of Indra. Lord Ganesha having curved trunk is an important and popular god is proved by the literary and sculptural evidences. Elephants are associated with human life in India since time immemorial. As in other parts of India, elephants constitute an important element in the military administration of ancient Assam. From the epic period, elephants had a prominent place in the military departments of rulers of different parts of India.

It is found in the Puranas that the kings posses seven jewels such as *ratha* (chariot), *chakra* (discuss), *rani* (queen), *ratna* (jewels), *nidhi* (treasure), *aswa* (horse) and *hasti* (elephant) as a sovereign of a state. The strength, power and siege of elephant made it an important element of war. The elephants were an important part of the king army as *chaturanginisena* or four fold army consisting of an elephant corps, foot soldiers, chariot and cavalry. Elephants in abundance found in the forests of Assam are proved both by literary and epigraphic records (Baruah: 1985, p.145). In Mahabharata, it is mentioned that Bhagadatta the

ruler of Pragjyotisha was an ally of the Kauravas and participated in the battle of Kurukshetra against the Pandavas. Bhagadatta fought in the battle mounting an elephant and was later on killed by Arjuna. Bhagadatta fought in the Mahabharata war with the troops of elephants. In Arthasastra of Kautilya it is found that the elephant bred in the places like Anga, Karusa, Kalinga and the East are the best. The East probably stands for Pragjyotisha. Kalidasa also mentions that elephants were caught in the forests of Kamarupa. Kautilya stated that elephants being of stupendous bodies are capable of breaking through the enemy's phalanx, destroying his fortifications and his military camp (Devasarma: 1977: p.p.278-79). Chinese traveller Hiuen Tsang visited Kamarupa in 643 A.D. and received the patronage of Bhaskarvarmana the ruler of Kamarupa (Devi: 1984, p.48). In His account Hiuen Tsang states that there were elephants in the herds in the south-east of Kamarupa and hence there was a good supply of elephants for war purposes. He again states that Bhaskarvarman went to meet Harshavardhan, the contemporary ruler of the Pushyabhuti dynasty of Thaneswar with twenty tow thousand elephants in his royal army. Although the figure of elephants seems to be exaggerated it is true that the elephants played an important role in the battle. The event had political significance because Harsha and Bhaskarvarman formed an alliance against their common enemy Sasanka, the ruler of Gauda (Baruah: 1985, p.p145-46). The ally of Harsh and Bhaskarvarman won the battle against Sasanka. The Nidhanpur copper plate grant (Line-2) of Bhaskarvarman reveals that a large number of elephants were stationed in the victory camp of Karnasuvarna (Sarma, 2003, p.161). It is mentioned in the Bargaon Copper Plate grant (Line 28-30) of Ratnapala of Pala

dynasty of Kamarupa that the chiefs of the neighbouring hill tribes supplied elephants to rulers of Kamarupa (Barua: 2011,p71). It is mentioned that the heat of Durjjaya, the capital city of Ratnapala was allayed by the shower of the drops of ichors flowing from the temples of the rows of the spirited elephants presented by the hundreds of kings defeated by the power of arms (Sharma: 1978, p.162). Many of the political dynasties of India used different animals as their royal symbol. For instance tiger was for the Cholas of South India, the bull was for the Pallavas and boar for the Chalukyas. The elephant was the symbol of the rulers of Kamarupa. In most of the Copper Plate inscriptions and the Nalanda seal of Bhaskarvarman the symbol of elephant is found (Barua: 2011, p71). The epigraphs of Kamarupa reveals that the Haruppeswara the capital city of Vanamala, the ruler of the Salastamba dynasty was protected by troops of elephants, horses as well as foot soldiers (Baruah:1985,p.145).

Considering the role of elephants in different field, the study on elephants even included in the curriculum. Elephantology or science dealing with the diseases, cures, characteristics, and training of elephants was an important study in ancient Assam. It is known from the Doobi copper plate grant of Bhaskarvarman, the king of the Varman dynasty that even the kings assiduously cultivated the science on elephant lore (Barua:2011,p167). An important treatise on the ailments peculiar to elephants namely *Hastyaryurved* or *Gaja Cikitsa* was compiled by sage Palakapya in the region near the river Lauhitya or Brahmaputra. It was an extensive compilation on the science on elephant having 160 chapters divided into four sections. These are *maharoga* or principal diseases,

khudraroga or minor diseases, *salya* or surgery and *uttara* or therapy (Barua: 2011, p.p.157-58).

During medieval period the Ahom rulers and the rulers of other political dynasties kept elephants in abundance. They used those elephants for different purposes like travelling, hunting, war, to carry wood stuffs and other materials. The rulers of the Ahom dynasty took special care of the elephantry and it was placed under the supervision of a special officer-in-charge known as *Hati* Barua. There was treatise on elephant composed during Ahom rule. During the reign of Ahom king Siva Singha (1714-44 A.D.), under the patronage of his second queen *borraja* (Chief Queen) Phuleswari Kuwari a treatise known as *Hastividarnava* was composed by Sukumar Barkaith. Here two prominent artist namely Dilbar and Dosai depicted different aspect of elephants in picture. The book deals with the different types of diseases and treatment for different types of elephants (Rajkumar, 2013, p.248).

The duty of supply of elephant for royal use of the Ahom was entrusted to a section of the Moran tribe known as *Hati-chungi*. The elephantry was an inseparable part of the Ahom military and was used as an auxiliary to the infantry. It is mentioned in the *Baharistan-i-Ghaibi* that the *thatari* or *gardun* or a kind of big wheel or chariot, under the cover of which, the elephantry of Assam attacked the Mughal forts (Baruah: 1985, p.p397). The elephants were also used to carry loads and materials of war to and from the battle grounds.

When Siu-Ka-Pha the founder of the Ahom dynasty migrated to Assam from upper Burma, he was accompanied by animals like horses and elephants (Bhuyan, 1974, p.2). The Ahom *Buranjis* (chronicle) mentions that many

rulers of neighbouring regions including hill tribes offered elephants as presents to the Ahom rulers. Different types of elephants were used and maintained by the Ahom kings and by the royal officers for the purpose of tour and travel. The treatise on elephant *hastividyarnava* also refers various kinds of elephants maintained by the state as well as by the owners. The elephants also formed an important treaty terms between the Ahom and the Mughals. When Mughal general Mirjumla invaded Assam and defeated the Ahom king Jayadhwaj Simgha a treaty known as the treaty of Ghilajhari Ghat (1663 A.D.) was signed between the two sides. According to the terms of the treaty the Ahom king agreed to pay 90 elephants in three quarterly instalments; the 30 elephants of one quarter would include 20 tuskers and 10 females (*makhundis*) along with other war indemnities. Again the Ahom king also agreed to pay a yearly tribute of 20 elephants (10 tuskers and 10 females) (Barpujari, 1992, p.189). This reveals the significance elephants in war. It became a tradition that the vanquished had to present elephants to the victors of a war. Muslim general of Bengal Turbak Khan invaded Assam in 1532. After attaining some initial victory, he was finally defeated by the Ahom army. The Ahom army seized 28 elephants, 850 horses including other materials of war in this event. The war prisoners were allowed to settle in Assam and assigned the duty to supply grass for king's elephants (Bhuyan, 1990, p.28). The elephants sometimes became a cause of conflict between two sides. Generally elephants were supplied annually to the Ahom king and the officers by the *Hatichungi khel* of the Moran tribe. But during the Reign of Lakshmi Simha two officers of the Morans namely Nahor Saikia and Raghab Neog were penalised by the Ahom officer Kirtichandra Barbarua for supplying

inferior quality elephants (Gogoi, 2002, 106). For this insult both the Moran officers became alienated with the Ahom government and also became a cause of Moamoria rebellion against the Ahom rule.

The elephants also became pursuits of leisure for the kings and people. During the time of coronation ceremony of a king, people enjoyed different amusements which included elephant fight, buffalo fight etc. It is mentioned in the *Deodhai Asam Buranji* that various pastimes such as elephant-fight, hawk-fight, buffalo-fights etc. are adopted for diversion of Ahom monarchs (Bhuyan, 1962). The fight of elephants accompanied by the clash of their tusks was a more spectacular pastime (Gait, 1963, p.263).

In those days elephants had great commercial value also. In his *An Account on Asam* Buchanon Hamilton mentioned that the elephant was an important item of export from Assam to other parts of India. The high demand of the elephants of Assam in other parts of the country is also proved from the remark of William Robinson in his book *A Descriptive Account of Asam*. Annually seven hundred to one thousand elephants are exported from Asam (Robinson, 1975, p.97).

In early and medieval Assam the elephants were also used as a means of conveyances. As the means transport and communication was not so developed, chief medium of surface travel included elephants, horses, and foot. Conveyances or *yana* generally consisted with bullock carts, carriages (*ratha*) drawn by elephants, horses and boats. The grant of Vanamala states that the Samantas or feudatory chiefs constantly came to the capital, mounted on elephants and horses to pay due respect to the

sovereign. Caparisoned elephants were used for travelling. It seems that elephants were used as a medium of transport by the classes of people having higher social status. Sometimes the chief queen of a king also travelled through elephant although generally their mode of travel was palanquins or *dolas* (Baruah, 2015, p.p.62-63). The rulers of medieval Assam often went for hunting mounting on an elephant.

Occasionally elephants were also presented by the king to subordinate ruler and vice-versa. When the Kachari ruler and the Koch ruler paid allegiance to the Ahom king Suhungmong, he offered elephants as gift to both the rulers. Ahom king Pratap Singha also presented elephants to the Koch and the Kachari rulers when they paid allegiance to him. (Rajkumar, 2013, p.183). There are many references of catching and use of wild elephants by almost all the kings of medieval Assam.

The elephant also was an indispensable part in the coronation ceremony of the Ahom kings. The coronation ceremony known as *Singari-ghar-utha* was an important and elaborate ceremony where the newly elected king had to move to Charaideo the first capital city of the Ahom mounting on an elephant (Devi, 1984, p.345).

The depictions of elephants in various forms in sculptural art of early and medieval Assam are very common. Elephants were carved and chiselled with great skill. Rulers of ancient Assam used elephant head in their royal seal. *Gajatharas* are found in temples as basement moulding. Fine specimens of such sculptural art are found in the temples of Hajo, Deo Parbat and other temples of Assam (Barua, 2011, p.p. 201-2). Depiction of *gajalakshmi* with elephants from both sides pouring water on her head is also a common feature of the

temple sculpture of Assam (Dutta, 1990, p. 119). Ganesa is the most popular god in Assam. Most of the images of Ganesa are found in asana pose. However a few images of Ganesa are also found in dancing pose or Nrtya-Ganapati (Choudhury, 1985, p. 72). Terracotta sculpture of four armed seated Ganesa and *gajalakshmi* are also found in sculptural art of Assam (Das, 2018, p. 38). Motifs of *gajasimha*, *gajavyala* are also common in the study area. The image of Ganesa is quite common in the temples of Assam. Keeping elephant in household was also considered as an act of high social status.

Conclusion:

Thus from above discussion it is found that elephants occupied important position in the social and political landscape early and medieval Assam. Elephants were used in multifarious activities by the state. It was an indispensable part in the army of the rulers of Assam. The elephants were highly valued by the rulers of early and medieval Assam. Elephants had also important use value as a means of transport. It had economic value also. Still elephants are found in the forests of Assam in abundance. However due to large scale illegal destruction of forest compelled the elephants to come out from the jungles in search of foods which ultimately resulting the increase of men animal conflict. Nowadays poaching of elephants is also becoming a matter of concern. Hence it is the need of the hour from both people and government alike to take necessary steps to protect this valuable animal.

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TRANSMISSION OF LITERARY THOUGHT THROUGH NETFLIX DIGITAL STREAMING PLATFORM: A STUDY OF SOCIO- CULTURAL DYNAMICS IN THE FILM *AJEEBDAASTAANS*

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Abstract:

The movie *AjeebDaastaans* streamed online on the Netflix platform throws light on different facets of human life. The film consists of four individual narratives- "Majnu", "Khilauna", "GeeliPucchi" and "Ankahi". The paper titled "Transmission of Literary Thought through Netflix Digital Streaming Platform: A Study of Socio- Cultural Dynamics in *AjeebDaastaans*" focuses on the identities of neglected individuals with multiple identities. The research establishes that digital streaming platforms play a great role in depicting how sweeping change destabilizes traditional norms of society by revolutionizing thinking of millions of users across the world. The film *AjeebDaastaans* is a glaring example of how streaming platforms as Netflix bring about a great change in socio- cultural dynamics which leads to the emergence of a new digital culture. Also, literary thoughts of artistic freedom and rebellion have brought about a revolution in the film arena through Netflix, Amazon, Hotstar and many online streaming platforms.

Key Words: Marginalization, Transgression, Sexual identities and Culture

Paper

The paper "Transmission of Literary Thought through Netflix Digital Streaming

Platform: A Study of Socio- Cultural Dynamics in *AjeebDaastaans*" brings to light significant aspects of the emergence of a new global culture influenced by modern technological innovations. The research establishes that digital streaming platforms play a great role in depicting how sweeping change destabilizes traditional norms of society by revolutionizing thinking of millions of users across the world. It also focuses on the broader aspects of culture and people representing different geographical regions are streamed online by accommodating their diverse identities in the digital space.

The protagonists in the movie *AjeebDaastaans* are symbols of a new wave of change in the socio- cultural sphere brought about by a wind of literary thought. The film blows off age- old ideas by presenting a new line of thought on the Netflix streaming platform through four separate narratives- "Majnu", "Khilauna", "GeeliPucchi" and "Ankahi". Each story resembles a geometrical segment that has a starting and a finishing point. An expanse of darkness for a short while at the close of each episode gives some time to the viewers to ponder over the real and unknown aspects of life. At the end of each story, a new narrative springs into action.

It is, therefore important to present a brief analysis of each segment of the narrative from the

movie *AjeebDaastaans* in order to understand the role played by streaming platforms, especially Netflix, in transmission of literary ideas which would lead to a massive change in the socio- cultural approach of human beings. All the four stories exist independently and may not rely on each other to complete their meaning. However, these narratives are all merged into a single film for giving a glimpse into different facets of human life.

The first narrative titled *Majnu* from *AjeebDaastaans* is about the unhappy marriage of Lipakshi to the homosexual, Babloo. He may have transgressed social boundaries by accepting his homosexual identity but he warns Lipakshi to live an honourable life and preserve the traditions of his family. Lipakshi, in turn, openly flirts with men and gets involved in a torrid affair with Raj, her husband's employee. The story presents themes of betrayal through the action of different characters. Babloo makes homosexual advances towards Raj while Lipakshi also has a secret affair with Raj. On the other hand, Raj seeks revenge because Babloo mercilessly attacked his father and broke his leg for accidentally dashing his Mercedes to a flower pot. Raj also makes Lipakshi pack her bags and wait at the railway station for him but he never turns up. The handsome hunk, Raj takes revenge by looting Babloo financially and impregnating his wife, Lipakshi. At the end of the story, both Lipakshi and Babloo who are cheated by Raj hold hands and shed tears as both of them can feel the common pain of betrayal.

The lead character, Meenal, in the next narrative *Khilauna* is a housemaid in a plush locality. The entire focus of the story shifts to her tiny sister, Binny, the apple of her eye, who hides a little toy that belongs to the rich master's infant child. The tale centres on the investigation of the

murder of the little infant boiled in the pressure cooker when the lights went off during the house party. Although, the name of the killer is not openly disclosed at the end of the story yet the audience is clever enough to gauge that the little girl, Binny, who is always shown using the pressure cooker skillfully, thought that the child is a khilauna (toy) for the rich parents and she playfully puts the child in the pressure cooker on a high flame. The narrative also depicts the life of the poor yet vibrant maid, Meenal, who is on the brink of being seduced by her owner in return for electricity. Also, she demonstrates the hatred of the have-nots towards the richer classes.

GeeliPucchi is one of the most sensational narratives in the film *AjeebDaastaans*. The lead character of this segment is BhartiMandal, a single woman and the only female worker in a factory. She is qualified enough to get the position of a Data- Entry Operator at the same place but she is left heartbroken when Priya Sharma gets the job because she belongs to the upper caste. Further, they end up becoming good friends. Priya Sharma reveals that she liked another girl in her younger days and now she does not find satisfaction in her married life. She falls for the boyish Bharti in one of her weak moments and this scene clearly reveals that both of them are lesbians. On the other hand, when Bharti discloses that she is a Dalit and she belongs to a family of midwives, Priya who is on the verge of having a relationship with her does not want to go ahead any longer. Although they still remain very good friends, Priya sidelines her in the presence of higher officials and her family members. Later on, Bharti advises Priya to get pregnant and when she gets busy with her child she handles her work efficiently. Since Bharti knows that her mother-in-

law does not want Priya to work after the birth of the child, she even goes to the extent of informing Priya's family members about the uncongenial environment of the factory. Due to family pressure, Priya finally quits the job and Bharti takes over as the new Data Entry Operator.

The plot of *Ankahi* revolves around a family drama in which the marriage of Natasha and Rohan is falling apart. She is frustrated with Rohan, her workaholic husband because he does not want to learn sign language to communicate with Samaira, their young daughter who is on the verge of turning deaf. She drifts into Kabir's arms when she gets a note from her husband in which he informs her that he will be leaving Samaira with her mother because he was too busy. The deaf photographer, Kabir, after sharing moments of intimacy with her follows Natasha to her house to express his feelings for her. When she sees her husband and Samaira chatting away freely, she has tears in her eyes. She had longed to see them together and so she shuts the door on Kabir's face.

The online digital platform, Netflix, in the film *AjeebDaastaans*, therefore, depicts all the above characters in traditional setting of urban and rural areas in India. These characters may seem to be rooted in their culture but they do not hesitate to break the mould of tradition time and again to find freedom. Lipakshi finds nothing wrong in having a relationship with Raj because her husband cannot satisfy her sexual desires. At first, Priya has a geelipucchi moment with Bharti and frustration leads Natasha into an extra-marital affair. Such bold ideas would have not been accepted easily by the audience thronging theatres to watch action-packed movies, comedy and family dramas on the big screen. However,

when the same audience watches such movies with their ear-plugs on or even in the presence of family members, they immediately get exposed to the dark side of life they refused to face on physical theatre screens. Thus, streaming platforms like Netflix, Amazon or Hotstar give a lot of scope to present ideas of homosexuality, lesbianism, and female sexual desire. Given the open arena of digital space of the internet, viewers readily absorb such bold concepts as products of a new culture. In the movie *AjeebDaastaans*, both male and female characters find more freedom to give voice to their inner feelings on the online streaming platform. The flamboyant characters depicted in this movie leave their own mark on the internet digital space, thereby etching out a distinct identity. However, these characters fail to cast a spell on the public when they move about on the screen in the physical space of cinema halls. For example, the movie-going populace could not accept a dwarf character, Bauua Singh (Played by Shahrukh Khan) and another character affected by cerebral palsy, Aafia Yusufzai Bhinder (Played by Anushka Sharma), in the film *Zero*. The 'macho-man' and the 'beautiful girl next-door' images were shattered by Bauua Singh and Aafia Bhinder. The film *Zero* was, therefore, a major flop at the box office and these wonderful characters suffocated on the screens of big cinema halls. Although present-day scriptwriters are more vocal about their thoughts, people do not accept their ideas when they dare to go against the grain. The macho-man and the traditional Indian woman image still mesmerize the minds of the Indian audience. They refuse to look at the real facets of life that they pretend to ignore. They also do not want to see what lies beyond masculinity and femininity. As in *AjeebDaastans*, they do not want gays/lesbians as Babloo and Priya or a Dalit character like

Bhartito occupy the film arena and so these characters are marginalized from the physical cinematic space.

The marginalization of the minority groups from the 'major' cinematic space also does not allow their cultures to flourish. Thus, they find more representation on the internet digital space when the films representing the feelings of such marginalized characters are streamed online. Just like the characters breathe freely on the streaming platforms even the audience makes these characters famous by embracing their feelings.

The film *AjeebDastaans* has gained immense popularity due to the depiction of realistic characters living 'non-imaginary' lives. Although the characters in this film are fictional, yet the complexities in their life and their distinct sexuality is what makes them both 'real' and 'non-imaginary'. Bharti's unabashed lesbian sexuality combined with her Dalit identity, the feminine erotic desire depicted by Lipakshi and we also see the evils of class divide from the perspective of a maid—all these characters are true to life. The streaming platform makes the audience realize that such characters are present in the Indian milieu but they nullify their existence by misrecognizing/derecognizing their identity.

These fictitious characters in the movie *AjeebDaastaans* are beyond the imagination of the theatre-going public. Therefore, they simply cannot relate to them and so they are 'non-imaginary' because they are not a part of popular imagination. So they easily fall out of cinematic spaces and can easily lose their credibility. Thus, such streaming platforms as Netflix come to their rescue by bringing the unknown stories of these protagonists to the center of the narrative.

Every story in the movie *AjeebDaastaans* depicts a slice of life. However, the culture of the present day world is in a state of flux as the most dominant traditions of the world are influenced by the booming internet culture and even the digital culture cannot do away with the practices of the physical world. In the following words:

There are two basic schools of thought. The first argues that existing cultures might find themselves essentially recreated in digital form as more and more life experiences, from the exciting to the mundane, play out in digital spaces. The second school of thought posits that the dominant digital culture emerging now is a separate culture unto itself. It seems likely that neither version of these imagined forms of digital culture will dominate; instead, we will likely see a combination of the two. Parts of existing culture will appear online as they do in the physical world and parts of digital culture will seem completely new, previously unfathomable because they could not or would not appear in the tangible world. (Poepsel "Media, Society and Culture")

If Poepsel's line of thought is applied to the movie *AjeebDaastaans*, then it can be argued that multiple sexual identities have never found a decent space in the traditional thought process and even in physical cinematic spaces. However, the online platform, Netflix streams these literary ideas depicted in the movie *AjeebDastaans* which are consumed by the masses through the online digital mode. This leads to a clash of culture practiced in the physical world and in the digital arena. However, this conflict leads to the evolution of a new culture in which both these worlds combine to influence each other.

Another important aspect brought to light is the movement of content across nations

which dissolves boundaries that separate different regions on the globe. Also, the use of Subtitling procedures takes care of the language barrier. People from different places across the world come close through such streaming platforms because while watching such films there are chances of-

. . . associating identifiable political and socioeconomic characteristics that create a community of consumers who identify with the use of some visual elements and their symbolic meanings. . . a wider process of self-justification of indexing sites' actions. Images and site architecture are able to communicate norms, meanings, and shared values, reflecting a communion of interests, ideas and online behaviors. (Shagrir66)

According to the above quote, communities across the world can feel for each other because the content related to LGBT issues or Gender bias as depicted in *AjeebDaastaans* when streamed online depicts the universal need for liberty and socio- cultural change. The flood of cultures portrayed on these platforms depicts the diversity of human nature yet they share common ideas of self- autonomy and freedom. Also the thinker, Menner refers to "what Straubhaar calls 'cultural proximities' between nations that do not share borders or obvious cultural-historical connections" (191).

Further, the Central Board of Film Certification in India restricts the creative freedom of artists by censoring films/scenes involving nudity or vulgar language. Many films showcasing such content have been censored or they are pulled off the cinema screens because of their portrayal of bold and unconventional ideas. Although such literary ideas find their place in a novel, story or a play, filmmakers hesitate to depict

them on the big screen. This is because although LGBT community is protected by the law, their marginalization on the cinematic screen and in Indian society continues till today. However, online streaming platforms as Amazon and Hotstar, especially Netflix, have taken the lead in avoiding the censor scissor by bringing taboo subjects to the forefront. SagarPandit, a Business Head, at Netflix says:

It's a very open culture, but 'censorship' is a word that you can't use in our offices. It's considered a bad word....The internet is not a cathedral, it's a bazaar. Where in the traditional broadcast industry, everything was inside the cathedral, everything was linear, on the internet you cannot do that. The web has no boundaries. ('Censorship')

According to Pundit, the content that is available on these streaming platforms is unbiased and it has no limits and boundaries. The web gives space to people from all communities-. Therefore, such bold ideas are presented without any restrictions on these web screens. Thus, such films on these streaming platforms are viewed again and again by millions of subscribers because the portrayal of nudity and the use of vulgar language makes content more real and convincing.

The ideas of revolt, self- expression and quest for freedom find expression in literature. Apart from this, the usage of foul language and depiction of raw sexuality sets the trend of rebellion and freedom. Thus, online movie streaming platforms tend to change the traditional mindset of individuals and bring about great change in society by taking such bold ideas forward through transmission of literary thought.

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RETAINING THE HOMELAND IN *KORA, STORIES AND POEMS* BY TENZIN TSUNDUE

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Abstract

Writings of the Diaspora has a special place in literature expressing the helplessness, alienation, quest for identity, nostalgia etc. there are a handful of Diasporic writers who are disseminating the idea of Diaspora and their lives away from their homeland. Nostalgia seeps into their writing at the same time filling it with hope. Tenzin Tsundue's asserts through his actions and books that the Tibetans cannot be easily trampled upon. Their determination and struggle for an identity is clearly expressed through it.

Key words: Diaspora, quest for identity, alienation.

Introduction:

Diaspora is a term to indicate people of a particular geographical location or nation who are scattered around the globe. They have migrated or forced to migrate from their homeland to another location due to political, economical or some other reasons. They are indeed different from the migrants for they tend to strongly hold on to their homeland, its customs, beliefs, practices etc. They are connected to their homeland somehow. There is always a tendency to retain their ties with their roots, their homelands. As said before there are many diasporas in our world which include Jewish, Indian, African, Tibetan etc. these people try to connect themselves through many practices. For example, the Indian Diasporas across the world celebrate the festivals of our land elaborately though they are far away from their native land.

The practices of the land are followed with utmost sincerity. They hope to return to their root as soon as time and circumstances allows them. The Diasporic writers have contributed much to the literature that they have carved out a space for themselves. There are many renowned writers who most affectionately write about their homeland though they are enduring the pain of being away from their lands. Though the homeland is a distant truth, they expect to make them their reality. Diaspora has secured a place that Diaspora Studies became an academic discipline in many universities.

Diaspora often has a collective memory or myth about their ancestral home and they could often connect with diaspora members in other countries. They have a memory or dream to cherish. But the case of Tibetan diaspora is different for they are living on in the hope of returning to their homeland though the dream seems distant. They are forced to remain as refugees in other countries because of the Chinese occupation in Tibet. It was many years ago, when the Tibetans fled to other countries. Even though many want to return, they could not. They are in dire situations. India gave asylum to their spiritual leader, the Dalai Lama, who with others lives in Dharamsala. Not only there, Tibetans can be seen across India and the world. They have to reclaim their nation first before going back to their land. They are forced out of their own land and deprived of a nation. All their anxieties, fears and reality can be seen in their works. Tenzin Tsundue's *Kora*

stories and poems (2002) shows us the mind of a Tibetan refugee. In his poem “MY TIBETENNESS” laments on their current status as refugees. They have a Tibet, which they say as their homeland but it is nowhere to be seen in the map. They are “Citizen to no nation.” (7). They have an identity of a refugee only. The registration card shows the as “Indian- Tibetan” (14). Except for the Tibetan face, which is mostly confused for Chinese or Nepali or the like, they have no identity of their own. They do not own even their face. The irony is that no recognizes them as Tibetan. Since the Chinese intrusion happened many years back, the recent generations of the Tibetan refugees have no memory of their homeland, they could only imagine a free Tibet, a land they could claim as their own through the stories and experiences narrated by the old generations or people who have been to their homeland. Tsundue calls themselves “People of the lost country” (5).

Their desperation and determination brims in his poem “DESPERATE AGE”. Tsundue is a writer- activist who is a warrior with a mission to free his land and a writer who records their life and experiences through the works. He himself has visited his homeland and was imprisoned only to deport him back to India. He always demonstrates his protests when and where he gets an opportunity. As the title of the poem suggests, it pens down the desperation but of the attempts of the Communist China to keep the Tibetans under their supremacy. His determination is at its highest point.

Bury my head
beat it.
Disrobe me
chain it.
But don't let me free.

Within the prison
this body is yours.
But within the body
my belief is only mine. (3-11)

This shows how determined he is towards fighting to the end for his homeland. He even challenges the authorities to opt for any means to try and subdue his fighting spirit. He keeps his belief close to his heart without tainting it in spite of all the atrocities he faced. He also portrays the steps taken by the communist regime to suppress and rue over the roof of the world itself.

If you want, do it again.
Right from the beginning:
Discipline me
Re-educate me
Indoctrinate me
Show me your communist gimmicks.
But don't let me free. (16-22)

Tsundue is prepared to face anything for their freedom, for a free land. He says that the Chinese were trying to completely destroy Tibet as we know it. Everything that made a Tibetan so was forcefully erased.

They are taught that there is an R on their forehead which read “RANGZEN” (“REFUGEE” 20) in Tibetan for freedom. The refugees know many languages but “The one that sings/ is my mother tongue” (15-16). They keep close their language their sole identity that unites them which can be perceived. They are homeless. He has completely become the man of the place where he resides. He does everything that a native of the land does. He is not a foreigner but not purely a citizen of India. He is placed somewhere in between, a bridge looming in between the reality and dream. He is forced to be contend with it. But

he is tired now. Doing the same chores for decades and enduring solely on the expectation of reviving their homeland. "I am tired fighting for the country/ I have never seen" ("THE TIBETAN IN MUMBAI" 47-48).

He is sometimes caught in a dilemma. Tibet is known to be a Buddhist land. But the Chinese occupation forced them to react, which is in conflict with the doctrines of Buddhism. But at the same time he cannot abandon the fight for it will be like betraying their previous generation who fought for the same cause. This dilemma which haunts him is shown in "BETRAYAL". Many Tibetens also moved to far away land like America. The younger generations are slowly moved away from their culture. They have less means to connect themselves with their culture. Their helplessness was seen in "MY KIND OF EXILE", "A Tibetan youth had died and nobody in the group knew the cremation rites" (27). Those youngsters residing in New York could only stare at each other for they are really helpless in that situation. The younger generations are imbibing the culture of their borrowed land, blending everything they know about both thereby creating a different cultural identity. But the fact remains that they have no idea about the real Tibet and the Tibetan culture that made it unique. The Buddhist Tibetens unknowingly did such acts which deemed sin in their beliefs. Tsundue narrates such a situation in which a Tibetan refugee unknowingly killed chicken. In order to feed the family he took that job but on realizing that the job was to slaughter animals, he left the job. When Indians and other foreign nationals cheered and felt proud for their team in the Sydney Olympics, the pain of not having a nation to represent before the world pricked them.

War always causes casualties and none can escape from it. Many Tibetens have lost their loved ones in the struggle for freedom. An old man walking in the streets with a prayer wheel and rosary was calm but later Tsundue came to know that his son died fighting the Chinese. That old man is also surviving despite the heartbreaking situations he faced. The author had three birthdays. The time in which he was given birth was quite busy time, so no one had time to record his birth date. "Who had time to record a child's birth when everyone was tired and hungry?" ("MY KIND OF EXILE" 29).

Despite all these, the older generations are sure enough to go back to their land. The Tibetens are waiting hopefully for a time when they can go back to their land. They are desperately waiting for a time when they can represent their nations with their own national flag in front of everyone. The titles of all the chapters are printed to project the importance of his mission. And the portrayal of ants towards the end of each chapter may indicate the determination of the Tibetan refugees to go back to their roots, to fight to the end for their mother land. Though like the ants they may seem powerless, they are determined to achieve what they strive for.

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THE SUBALTERN CONSCIOUSNESS AND THE FEMALE SELF

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INTRODUCTION

Literature reflects various socio economic factors that exist in one's culture and society. Literature has the power to perform resistance and revolutionary functions. It is also shaped by subaltern history which initiated from the school of history. In contemporary Indian literature subalternity becomes a superseding idea and literary writers turned their writing towards the suppressed voices of the society. In almost all regional languages in India, we can find the subaltern or the so called Dalit and minority class literatures, which all those now have raised voices against the suppression and oppression that these groups suffered all these times. In this paper my focus will be on two prominent writers from India, Mahasweta Devi, the rights activist and iconic Bengali writer and also Spivak who is the major spokesperson for the subaltern consciousness in English literature. These writers unfolded the existing challenges of the society from below.

The term "Subaltern" is given by society who are under the hegemony of the ruling elite class. Subaltern classes includes peasant, tribes, women and other groups denied access to get hegemonic power. It also refers to the condition of general subordination in terms of class, caste, age, gender etc. Now the term is used generally to denote the people who are from the marginalized or oppressed class. The subaltern might be

summarized as spaces cut off from the lines of social mobility or as women and men outside the lines of socio economic class mobility, particularly rural illiterate women and men, the tribals, the dalits etc. Historically speaking subaltern studies defined itself as an attempt to allow people to speak and gives them an opportunity the share their pains, anger, sufferings and experiences which was denied to them by the elite historians and scholars. This subaltern scholars tried to make an alternative history writing in which history would be written from below rather than from above. This forms the base of subaltern consciousness. In the stories of Mahasweta Devi, subaltern subjects like women and dalits makes their strong presence. But subaltern as an autonomous domain of history and cultural studies emerged against elitist historiography of the western world. In the post colonial India the subaltern studies reflected in the various forms of writing of history and literature. So subalternity becomes a dominant framework in literature when the marginalized sections of the society has no voice of its own.

Spivak and The New Subaltern:

Gayatri Chakravorty Spivak is the most influential critic who is related to post colonialism, Feminism, Deconstruction and Marxism. Fundamental to Spivak's theory is the concept of Subaltern. In her essay "Can the subaltern speak", shows the earliest earliest political historiography shifted the voice of the subaltern group (Women,

Tribal people, Third world, Orient). In her essay she exposes the irony that the subalterns has awakened to a consciousness of their own right by making practical utterances against unjust domination and inequality. She denounces the half done to women or the third world women and the non Europeans. She wants to give voice to the subaltern who cannot speak or who are silent. She focuses on speculations made on widow sacrifice. She attempts to restore the presence of women writers who have been submerged by the male peers. She says that most of the dalit women in the Indian society is doubly effaced or is a victim of double marginalization- one as a women and the other as a dalit.

Spivak says that subaltern studies consider the bottom layer of the society, not necessarily put together by capital norms. She says that the famous ideologies like Marxsim focused only on the working class, they do not deal with the theoretical relationship to feminism that the subaltern is gendered and therefore needed to be studied in relation to feminist theory. The classic Marxist model overlooks the lives and struggles of women before and after India's independence. Spivak has relentlessly questioned the ability of western theoretical models of political resistance and social change to represent the histories and lives of the oppressed (subaltern and India). She reconsider the issues of the subaltern group by dealing with the problems of gender and particularly Indian women during the colonial time. She tries to re-read the nineteenth century colonial archives in India from feminist perspective. Spivak tries to focus on the historical experiences of subaltern women which have been ignored by subaltern studies collective as well as by colonial and elite historical scholarship.

In the Rani of Simur, she reflects on the status of Indian women by analyzing the case of Sati women practices under the British rule, Spivak consider Sati women as subaltern group, since they lost their voice between two polarities- The British colonizes who considers them as the victims of barbaric culture (Sati), and Hindu patriarchal code that considered performing Sati as the conduct of good wife. It is in this context the Spivak argues, "there is no space from which the sexed subaltern can speak" (Spivak:1988.307). In one her writings Spivak brings to light the suicide of an ordinary women to explain how outside effects the subaltern. According to her Bhuvaneswari Bhaduri ended her life because she didn't want to participate in an association that she was assigned to commit. However after her death her suicide was misinterpreted and her story was written by her family in a different way. They consider her suicide as an outcome of a failed love affair rather than a protest. Thus Spivak concludes that it is impossible to reclaim and rewrite history in the western framework as they construct truth for us as Bhuvaneswari's family constructed for her and hence Subaltern cannot speak. Thus Spivak explores the historic experience of such disempowered women.

Spivak later through her writing criticizes that the cultural space of Subalternity cut off from the upward social mobility that produced class and gender differentiated colonized. Religion which produced militancy is one of the most interesting aspects of Subaltern studies in the subcontinent. Spivak calls for the revision of the term "Subaltern". She says that today subaltern is no longer cut off from the lines to access the centre. Today the centre itself is interested in the rural and indigenous subaltern as they are the source of trade related intellectual property. The

subaltern body is considered as bios as a property and subaltern knowledge as agri or hereby culture in its appropriate object. The reproductive body is seen as a site of production which questions feminist theory based on the ownership of the phenomenal body as a means of reproductive and genital penetration as normality. Spivak says that the sub-continental and Indian subaltern studies collective doesn't approve this understanding of the new subalternity.

The word 'Woman' has been taken for granted by the United Nations ever since the beginning of large scale women's conference. Today the world's women and feminine life are defined on certain assumptions and shared commonality. Even though the subaltern is outside of this commonality, there has been attempt to include her with it by defining her way of suffering other's action. The platform of action of the fourth world women's conference made an attempt to bring women under one rule of law, one civil society administered by the women of internationally divided dominant. It is the grand design to bring the world's rural poor under one rule of finance, one global capital, run by the internationally divided dominant. Here, Spivak says the subaltern women become the target of credit bailing without infrastructural involvement. She wishes for genuinely feminist politics, that should implement change for women and liberate her from the cultural coercion in the name of feminism. In India, though it is easy to associate subalternity with the lowest socioeconomic classes, social caste and peasantry, social expectations of women allow for the presence of subalternity in all classes. Theorist of subaltern studies have noted that gendered subaltern is particularly complex as often the restrains of gender transcend class allowing for subalternity

to exist outside of the lowest socio-economic sections of society.

Devi's characters a symbol of subaltern defiance.

Devi's characters like Bayen and Darupadi had clearly showed us the subaltern historiography and the plight of subaltern women. Her writing influenced many other themes that deal with subaltern characters. Devi's writing can be characterized as operating fluidly between fiction, history, ethnography and reportage. Bayen, one of Devi's most popular plays, establishes many of the aspects of gendered subalternity that recent Indian films have also demonstrated. In the play, Chandidasi Gangadasi is separated from her husband and son when she is accused of being a Bayen, a women who breastfeeds dead children and has the ability to curse others. The villagers are afraid to kill a Bayen, and instead imprison her in a small hut by the railroad tracks. The play demonstrates the transformation of a working class woman into a public scapegoat, and ultimately, a subaltern woman with no bodily or social agency. Chandidasi is labeled as a Bayen after several village children die of disease. Since she works in a burial ground and is, at the time, lactating, Chandidasi is singled out as a Bayen by the community. The play demonstrates the way that her subaltern status is constructed by the society around her. The need for a scapegoat combined with inherent gender bias supports the transformation of Chandidasi into a subaltern. She is forced to accept the constraints and restrictions of this condition because of fear of violent reprisal from the community, all of who collectively have control over her life. Her subaltern status denies her access to her child, and thus, her inability to fulfil the role of mother further preserves her position as a subaltern. It is only after her death at

the end of the play, when Bhagirath, her son publicly decries her treatment that the villagers are willing to accept that she is not a Bayen.

This affirmation of her motherhood posthumously removes her status of Bayen, but of course, at this point it is too late to have any significance. Despite the fact that she is dead, this reaffirms that the denial of Chandidasi's motherhood is fundamental to the construction of her subaltern status. Chandidasi is forced to stay in this condition because of the surveillance of the village, which is demonstrative of Foucault's discourse on panoptic discipline. Foucault argued that deviation from expectations of social norms is monitored through the understanding that one is constantly subject to the observation of those around them, which he argues mimics the architectural design of a panoptic prison. Chandidasi is repeatedly reminded not set her eyes upon anyone in the village, as she supposedly has the "evil eye". Her inability to stare upon the village, as they constantly monitor her exemplifies this idea of punishment. She is constantly subject to the gaze of those who seek to control her, yet she has no means of knowing when she is being monitored and whether any violation of her imprisonment will have any repercussions. Devi writes that Chandidasi turns her back to her ex-husband when he enters the stage, as she has been conditioned to ensure that she does not set her eyes upon him or their child (Devi 1998: 76). This constant concern with visual contact denotes that subalternity is enforced through the village's panoptic discipline, a trend that repeatedly occurs throughout other performance-based discourses on subalternity. Devi situates her story *Draupadi* against the Naxalite movement (1967-71), the Bangladesh Liberation War (1971) of West Bengal and the ancient Hindu epic of Mahabharata,

engaging with the complex politics of Bengali identity and Indian nationhood. The tribal uprising against wealthy landlords brought upon the fury of the government which led to *Operation Bakuli* that sought to kill the so-called tribal rebels. *Draupadi* is a story about Dopdi Mehjen, a woman who belongs to the Santhal tribe of West Bengal. She is a Robin Hood-like figure who with her husband, , murders wealthy landlords and usurp their wells, which is the primary source of water for the village. The government attempts to subjugate these tribal rebel groups through many means: kidnapping, murder, rape. Dopdi is captured by Officer who instructs the army officers to rape her to extract information about the rebel uprising.

Ironically, the same officers who violated her body, insist that she covers up once she is 'done with'. Intransigently, Dopdi rips off her clothes and walks towards officer, "...naked. thigh and pubic hair matted with dry blood. Two breasts. Two wounds". is shocked by her defiance as she stands before him "with her hand on her hip" as "the object of his search" and exclaims, "There isn't a man here that I should be ashamed".

Dopdi is a woman of strong mind and will as she defied the shame associated with rape and sexual abuse, which is extremely relevant to India today. Especially in the onset of the MeToo movement where many brave women came forward with their stories. "Dopdi is what Draupadi written into the patriarchal and authoritative sacred text as a proof of male power could be" (Breast Stories. 2010. Gaytri Chakravorty Spivak). Due to reading *Draupadi* with the knowledge that it was translated by Spivak I was constantly reminiscent of her essays: *Can the Subaltern Speak?* (1983) and *The Trajectory of Subaltern*

in my *Work* (2003). Devi's representation of Dopdi encapsulates what Spivak means by a gendered subaltern. Through the dislocation of the epic princess Draupadi to the tribal rebel Dopdi, Devi is able to present voices and perspectives otherwise unspoken and unheard of. In both the cases of Durga and Draupadi what happens to their bodies is a result of patriarchal voice which denies them agency.

The Hindu mythology of the subaltern female body which is never questioned and only ever exploited is rejected by Devi. For Goddess Durga in her form of Sati, 'a good wife,' self-immolates her body in pain over her father's abuse of her husband, Lord Shiva. Enraged, Lord Shiva dances over the universe with Sati's body on his shoulder. Lord Vishnu then dismembers her body, and her body parts are strewn over the universe. Each relic of Sati's body becomes a place for worship and pilgrimage. Also in the Mahabharata, Draupadi's marriage to all the Pandavas and here is another way in which the female body is exploited. In both, the case of Durga and Draupadi, what happens to their body is a result of patriarchal voices which denies them agency. The character of Dopdi allows us to view the subaltern's identity vis-à-vis the hegemonic structures seen through the policemen and Officer Senanayek. Thus, Dopdi's body becomes a site of both the exertion of authoritarian power and of gendered resistance. Dopdi bears the torture as she is raped by many men through the encouragement of the voice of another man Arijit, that urges her to save her comrades and not herself. However, the attack on her body fades this male authority's voice as she candidly reacts to the police. Her refusal to be clothed goes against the phallocentric power, and the exploitation of her body gives her the agency

to step away from the hegemonic patriarchy of the policemen.

Devi illustrates how any conflict or war results in the women's body being the primary targets of attack by men. In the contexts of both the Naxalite movement and the Bangladesh Liberation war, both men and women are tortured, but it is much worse for women as they additionally undergo sexual abuse. Thus with Spivak's concepts on the subaltern in mind, through Dopdi, Devi represents the gendered subaltern subject who exists at the periphery of society and dares to go against the existing patriarchal structures. Spivak has shown concern regarding the representation of the subaltern in the mainstream discourse on the basis that the subaltern cannot be represented; only re-presented. However, Devi's use of polyphony not just re-presents the subaltern, it also explores the politics around the category of the 'subaltern'. Dopdi subverts the physicality of her body from powerlessness into powerful resistance. In *Draupadi*, Devi has not allowed her female protagonist, Dopdi, to be submissive and conquered by the male-dominated society, unlike Draupadi from the *Mahabharata*. *Draupadi* is a narrative that is universal in its portrayal of women as the most brutal victims of conflict and war. This approval on the part of Officer Senanayek in the story for the officers to 'make her' is reminiscent of the situation of Bangladesh's Birangona and Japan's comfort women. At the end of the story as she confronts the army officers with her bare body, the body that was violated and tortured is also in reverse used as a weapon. Even though Dopdi has been physically abused, she refuses to be emotionally wounded. In *Draupadi*, Devi presents a strong woman who despite being marginalised and exploited, transgresses conventional sexual and

societal standards. Dopdi subverts the physicality of her body from powerlessness into powerful resistance. She does not represent the tribal woman by romanticising her depiction of Dopdi but instead realistically re-presents her through simple language and complex emotions. *Draupadi* recognises a woman's body as an asset through which they can resist the socio-political objectification of their bodies and overcome oppression.

Conclusion

What these two writes have common in their responses to the notion of subaltern consciousness. They are not merely discussing the issues and being sentimental about it, but are speaking and acting violently and rationally towards the issue of subalternity. Spivak shows the devil's representation of Dopdi encapsulates by her which Spivak means by a gendered subaltern. Spivak says through the dislocation of the epic princess Draupati to the tribal rebel Dopdi, Devi is able to present voices and perspective otherwise unspoken and unheard. Thus it can be equated with the Spivak's concept on the subaltern in mind, through dopi, devi, represents the gendered subaltern subjects, who exists at the periphery of society and dared to go against the existing patriarchal structures. Spivak has shown concern regarding the representation of subaltern in mainstream discourse. On the basis that the subaltern cannot be a represented only re-presented. However, Devi's use of polyphony not just re-present the subaltern, it also explores the politics around the category of the 'subaltern'. Simon de Beauvoir rightly observes, the women of today are in a fairway to dethrone the myth of femininity. They are beginning to affirm their independence in concrete way, but they do not

succeed in living completely the life of human being. (The Second Sex, p.30). Similar is the case with subaltern and us Spivak concludes, what the modern society needs the subaltern consciousness, which is even far beyond for us to attain, and that is clearly presented in Devi's works. She shows through her women characters that the women's body is an asset through which they can resist the socio-political objectification of their bodies and overcome oppression.

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CHALLENGES AND DIFFICULTIES OF ONLINE TEACHING DURING PANDEMIC

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Abstract

Markets, industries, businesses, schools, and colleges in India have been closed due to the Coronavirus epidemic, and people have been compelled to stay at home. However, India is seeing a positive during this prolonged shutdown, since e-learning platforms have opened hundreds of doors for learning. We now learn in a different way because of technological advancements. Education institutions have embraced a variety of digital technologies to meet the contemporary realities, from smart classrooms to the development of e-learning. E-learning contributes to a future in which education is more linked and collaborative.

The sudden advent of Covid-19, a dreadful disease caused by the Corona Virus (SARS-CoV-2) flabbergasted the whole globe. World Health Organisation declared it as Pandemic. This circumstance brought a challenge to the global education system, compelling instructors to switch to an online style of instruction overnight. During a crisis, the article discusses the relevance of online learning as well as the Strengths, Weaknesses, Opportunities, and Challenges of e-learning modalities.

Key Words: Covid-19, E- Learning, ppportunities, Challenges, Technologies, Educational Institutions, Online Learning

INTRODUCTION

In India, the Coronavirus pandemic has shut down shops, companies, businesses,

schools, and colleges, forcing people to stay at home. However, India is seeing a positive during this prolonged shutdown, as E-learning platforms have opened hundreds of doors to study. The way we study has changed as a result of technological advancements. Education institutions have implemented a variety of digital tools to adapt to the contemporary reality, ranging from smart classrooms to the advent of e-learning. E-learning contributes to a more connected and collaborative future in education.

The global epidemic has transformed the way students learn all across the world, and as a result, unique online learning has emerged. Students from all over the world have abruptly switched from classroom to online study, with some even questioning if this trend will continue after the worldwide pandemic has passed.

In India, educational institutions (schools, colleges, and universities) rely primarily on traditional learning methods, i.e., face-to-face lectures in a typical classroom setting. Despite the fact that many academic units have started to employ blended learning, many others continue to use antiquated methods. The sudden appearance of Covid-19, a deadly disease caused by the Corona Virus (SARS-CoV-2) shocked the entire globe. This event provided a challenge to the global education system, requiring instructors to transition to an online mode of instruction very immediately.

Many educational institutions which had previously been hesitant to adapt their traditional teaching method now have no choice but to fully embrace online teaching-learning. The importance of online learning as well as the Strengths, Weaknesses, Opportunities, and Challenges of e-learning modes in times of crisis are discussed in the article. This article also discusses the rise of many online tools start-ups during pandemics as well as suggestions on how to deal with the issues of online teaching and learning.

Several countries have kept schools closed in order to prevent the virus from spreading. As a result, the use of online/remote classrooms is increasing at an unprecedented rate. E-Learning channels have been implemented by virtually every educational institution to ensure that their students receive the academic instruction they require without interruption.

Flexibility, accessibility, affordability, and a wide range of specialities are certain elements which creates the scenario for adoption of e-Learning during this crisis. The academic institutions and learners (students) dealing with the current crisis, E-Learning provides a highly flexible and convenient education platform that can be quickly adopted and deployed for education programmes ranging from elementary school to university.

For both professors and students, teaching online has been a novel experience. Most of the teachers and kids had no prior experience with such a situation. For instructors and students, it is both an opportunity and a struggle. They have the opportunity to take an online class for the first time, and they also have the challenge of managing a large number of requirements for the class. Teachers who teach online must be more

focused than those who teach in a classroom, and it is more demanding and time consuming for them. Teachers must solve challenges and adopt new teaching and learning ways using a variety of ICTs and resources.

For decades, education had been devoted to stuffy classrooms with blackboards and uncomfortable benches. Students of all ages and experience levels now have access to a considerably greater selection of options, including online classes. There are numerous sorts of online education available. There is an endless supply of opportunities for students to learn new abilities.

Online learning is a type of education that allows students to take classes through the internet. They don't have to go to lecture halls or classrooms; they can learn anything they want from the comfort of their own homes. Google Classroom, Zoom, Microsoft Teams, Skype, and Google Meet are just a handful of the applications that professors utilise for online classes these days.

Depending on the situation, there may be a variety of reasons to conduct an online class. The following is a list of reasons why an online class is being held during this pandemic. Students are mentally treated by assuring them that they will be able to resume their studies even if the pandemic occurs while they are at home.

- Allows folks who are thousands of kilometres apart to connect with friends, tutors, students, and/or institutions.
- Keeps students on track so they don't stray from their academic responsibilities.
- Teach both teachers and students to be technologically savvy.

- Gives instructors and kids a sense of control, which helps them cope with the epidemic's worry.
- Allows for a paradigm change from traditional methods of class delivery.
- Allows teachers and students to view this difficulty as a positive experience.
- Allows for social separation and isolation between teachers and pupils.

Teachers in any discipline are expected to possess three key characteristics: technological, pedagogical, and topic expertise. Teachers who are lacking in any of the knowledge areas will be unable to successfully instruct their students. Teachers must use a variety of ICTs to teach their students online, therefore having subject and pedagogy knowledge is insufficient. Teachers who are not comfortable with technology find online teaching to be a difficult task.

An Online Course as a Possibility

In the COVID-19 pandemic, online classes provide students and teachers with an opportunity to try something new. Teachers with a lot of classroom expertise may not have any experience teaching their pupils electronically or online. COVID-19 has given teachers who have only heard of online teaching and learning, particularly in certain underdeveloped nations, the opportunity to taste the true flavour of online teaching. Teachers have not only had the opportunity to try something new, but they have also had the opportunity to become familiar with various ICT devices and apps. They have used ICT equipment and programmes such as a laptop, mobile phone, PowerPoint, Zoom, Google Classroom, and Facebook Messenger, allowing them to become familiar with them. These have

improved not only their computer literacy but also their self-esteem.

Teachers spend their time both instructing pupils and learning about the operation of various ICT equipment. This has made it possible for them to improve their ICT capabilities. They must prepare various things to exhibit their students, so they are still engaged in academic activities despite the pandemic. Teachers can engage with their students who are thousands of miles away through online classes, in addition to learning something new and improving their own digital literacy. Teachers are always teachers because of their students. They are able to keep their kids on track academically while also dealing with the anxiety brought on by COVID-19.

The Challenges of Online Education

Educators have long believed that virtual teaching is easier than traditional teaching. However, they learned that maintaining dependable communication with learners and convincing them to enrol in E- Learning, particularly during a catastrophe, is a difficult challenge. Students can ask quick questions if they don't grasp something, and they can even ask the instructor to repeat parts of the lecture in the traditional style of teaching. However, this is challenging in online teaching, whether utilising recorded lectures or distance learning, for a variety of reasons including technological challenges, a large number of students to reply to and the nature of the off line recorded lectures. In this situation, the lecturer will need to set up a method of communication with his pupils, such as WhatsApp, Zoom, Facebook Messenger, Google Classroom, emails, and so on. When an instructor first begins teaching online, he or she may encounter unusual scenarios, such as students who have not signed up for the class.

During the casting of the lecture, some students may act irresponsibly. Other students may be hesitant to join study groups since they believe they will be more liable to deliver any assignments. Students may believe that they can approach the instructor at any moment and anticipate a rapid response in the virtual environment. This is why instructors must establish communication and response expectations ahead of time.

Instructors should not provide their typical length lectures in an online class because students may be distracted from the class. As a result, online lectures must be broken down into smaller chunks of about 20 minutes each. If the instructor intends to offer the class through recorded video, it is suggested that the video be no longer than 15 minutes long. It has a better possibility of being seen by the pupils this way.

In the course of running an online class, teachers face a variety of difficulties. Some of the difficulties they have are due to their own ICT devices, while others are due to the difficulties they confront in making class engaging. The majority of teachers who will be teaching online classes do not have access to ICT devices such as computers, laptops, or smart phones. Faculty may be lacking in technologies such as screen recording software, video conferencing programmes, cloud services, and other tools needed to engage with students, plan courses, and upload or cast information. The bulk of trustworthy tools are either paid services or subscription-based. This is why the majority of faculty members steered clear of free services and trial software, which may have numerous restrictions on usage and trial periods.

The lack of mentoring was the next issue that teachers faced in the beginning. They were

just told to attend classes without any help or advice. The majority of the teachers had little or no experience with ICTs.

Even while teaching, teachers face difficulties. Despite their best efforts, they are unable to make their lesson as dynamic as a face-to-face class. They make every effort to make class lively, but students remain the most important factor. Some students display network issues, while others have genuine network issues and refuse to unmute their audio despite lecturers calling their names repeatedly. There is nothing a teacher can do if the kids do not talk, no matter how hard they try. In other words, in such a situation, teachers are rendered helpless.

Motivation and discipline have taken a hit as a result of the pandemic, and the long-term process of technological transformation that has been underway for the past decade has suddenly come to a halt, but old habits die hard. We must accept change and adapt our routines to meet the demands of the times. It is necessary to begin learning the skill of being technologically friendly. Teachers and parents must work together to build a positive relationship in order to maintain the children's discipline while using technology to keep track of their activities. To keep students' interest piqued, educators must develop increasingly appealing, dynamic, and omnipresent teaching and learning methods.

Assessment – Another Challenge

Assessment is a crucial aspect of the educational process. After delivering a course part or the entire course, the instructor will need to assess whether or not the students arrived at the final destination he desired. The end goal is for them to demonstrate that they can do the tasks

outlined in the section or course objectives. Due to the risk of transmitting the virus during the Covid-19 crisis, the standard technique of evaluation or assessment by putting up a proctored exam was not acceptable. Instructors were forced to use online exams despite the likelihood that pupils may try to cheat. Exams should be constructed to make cheating difficult in order to limit the potential of cheating. One approach to do this is to employ Bloom's taxonomy's higher levels of intellectual learning skills, which rely on analysis and evaluation.

Understanding of How to Use Technology

Both the government and the business sector must establish institutes where basic technological skills can be taught to anyone, regardless of their educational or professional experience. When more people participate in the process of learning and using technology, they obtain an experience that they can share with others, which will allow others to understand technology in a much better and subtle way, and no one will be afraid to use or handle technology.

Parents/Guardians' Awareness

Due to factors such as motivation and age, both college and high school students are not as focused on their studies. They consider taking an online lesson to be a waste of time during their vacation. They are interested in activities other than academics. If teachers are unable to monitor them owing to the aforementioned causes, it is now the responsibility of guardians (at-home teachers) to do so. Guardians should be informed about the relevance of education in general, and online education in particular, in this pandemic.

Developing best practises for online learning

- **Developing effective online teaching approaches**

In 2020, teachers all across the world encounter a quick transition to online learning. As a result of the lack of assistance or guidance in many circumstances, not everyone was able to make a smooth transition to teaching in a comfortable manner. Some schools merely use the Internet platform to just to replace face-to-face learning, which could have included handing out scanned worksheets or reading materials and expecting pupils to react on the given assignment.

- **Create guidelines**

Teaching pupils online is different from teaching them in person. Teachers can address the norms that encourage good learning with students. This might include topics like appropriate clothes, certain technological manners and behaviours when courses are being recorded.

- **Create materials that are simple to comprehend**

Creating accessible information requires removing barriers to comprehension and ensuring that content is usable by everyone, including individuals with disabilities and those who do not speak English.

- **Make your relationships stronger**

Teachers must understand the significance of forming meaningful relationships with and among pupils. This of course is quite crucial while teaching online. They should think about incorporating methods and

approaches that aid in the development of a positive relationship between the student and the teacher.

CONCLUSION

The outbreak of COVID-19 has made E-learning a required component of all educational institutions such as schools, colleges, and universities. The traditional classroom teaching process has been thrown into disarray as a result of this terrible event. The growth of blended learning is becoming more and more clear. Virtual learning facilitates learning at home where gathering of large groups are avoided with a system that allows some pupils to learn at home while the other half attends school. Blended Learning architectures that are well-defined and efficient can accomplish wonders for the education sector.

In conclusion, this study demonstrates that E-learning has been increasingly popular among students around the world, particularly during the COVID-19 pandemic lockdown period. The problems listed above are now more understood, and stakeholders may better plan, deliver, and succeed online courses, as well as manage the process more effectively. All of the experiences that the instructors, students, and institutions have had should help them to provide higher-quality online learning and continue the educational process more successfully even during a crisis. Still, the system has some issues to cope with, such as the examination process; as a result, researchers must create more effective and secure ways to deal with such issues.

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UNDERSTANDING CONFLATION BETWEEN TRANSGENDER AND INTERSEX IDENTITIES

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Abstract

A transgender person is someone whose self-identity of gender is different from the gender assigned to them at the time of birth. An intersex person is a person who has sex characteristics which is atypical of female or male sex. However, there is a widespread misunderstanding that the terms transgender and intersex mean the same and can be used interchangeably. This paper analyses this conflation and its impact at legal policies and societal levels. This paper is based on data collected during two completed qualitative researches [descriptive research (2014-2015) and phenomenological research (2017-2019)] and an ongoing qualitative research being carried out by the author. The paper explains various relevant laws, legislations and potential conflict of interest between the transgender and intersex communities.

Keywords: *Transgender; Intersex; conflation; legal; social*

Introduction

Over time, human social world has been slowly waking up to the truth that the species Homo Sapiens, that is, human beings, is species with diverse identities of sexual orientation, gender identity, gender expression and sex characteristics. A transgender person is someone who self-identifies their gender as one different from the gender assigned together at the time of birth (Stryker, 2008). Data and anecdotal evidence

from different countries from the Global North show that though rights of persons of diverse sexual orientation are being recognised and addressed, rights of persons of diverse gender identities such as transgender persons are hardly recognised (Sampath, 2015). The recent spate of bills in various US state legislatures on transgender rights point to the same. However, in India, transgender persons, especially transgender women, have had historical and cultural visibility. In India, along with the transgender men and women we also find various regional social-cultural identities such as Aravani, Hijra, Joggar, Kothi, etc. This heterogeneity within the transgender identity was acknowledged and recognised by the Supreme Court of India when the apex court legally recognised the third gender in India in 2014. The judgment stated that the Court is using the term third gender and not transgender to name this category in order to be inclusive of all such identities in India.

Despite this social visibility and legal recognition, there is a predominant conflation of transgender identity with intersex identity in India. Transgender person is someone who self-identifies with a gender different to the one they were assigned at the time of birth. However, there is a prevalent belief that people born with ambiguous external genitalia or sex atypical of female or male sex are transgender people. This is not true. People born with sex characteristics atypical of female or male sex are known as intersex

persons or persons with Differences or Variation of sex Development (DSD or VSD). Being transgender refers to a person's gender identity and being intersex refers to a person's sex identity. This conflation stems from the general conflated understanding of sex and gender in the society. This paper is based on data collected during qualitative researches on issues faced by intersex persons in India conducted by the author (2014-2015, 2017-2019, 2019-ongoing). The data was analysed using thematic analysis to understand themes of conflation of transgender and intersex identities at various levels in the society.

Conflation of Gender and Sex

Sociologically, gender is social construction of roles, behaviours and attitudes associated with being masculine or feminine. Sex, on the other hand, refers to the biological makeup or identity of the person. When the sex of a person is discussed in the social context we are, in reality, referring to the sex characteristics of the person (namely external genitalia, internal organs, sex chromosome, sex hormones, gonads and secondary sex characteristics). The Yogyakarta Principles being amended as Yogyakarta Principles plus 10 in 2017 to include the rights of persons with diverse identities of sex characteristics speaks to this. This is an important distinction because biologists understand the sex of an organism based on the sex gametes or size of the sex cell produced by the organism (Cotner & Wassenberg, n.d). Thus, while in biology sex of humans beings might be based on the sex cells (ovum and sperm) and is understood as a binary, in the social context, sex of a person is based on sex characteristics and is not a binary but a spectrum consisting of female, male and intersex variations. (Intersex variations can be of any of the sex characteristics.

There are over 20 intersex variations and even more sub-variations.) Similarly, gender is a spectrum and not a binary of woman and man.

Yet, generally, at the time of birth, the child is assigned either feminine or masculine gender, ie, either as a girl or a boy. (It is to be noted here that in society gender is seen only in a binary of man or woman.) This assigning of gender is based on the external genitalia of the child. If born with female genitalia, the child is deemed to be a girl and if born with male genitalia, the child is deemed to be a boy. However, gender is the psycho-social aspect of a person's identity. A person's gender identity is not based on the external genitalia of the child. This conflation is seen in all aspects of our social life. In many official forms sex or gender of the person is used interchangeably. For cisgender people, ie, people who grow up and self-identify with the gender assigned to them at the time of birth based on their sex, this would not make a huge difference. However, for transgender and intersex persons, this can cause several issues ranging from bureaucratic and legal problems to emotional and psychological trauma. This also leads to widespread conflation of intersex and transgender identities.

Conflation of transgender and intersex identities in the society

As mentioned earlier, there is a widespread misunderstanding that transgender people are people with ambiguous or atypical sex. In reality, except some intersex persons who identify as transgender, most transgender people are born with either male or female sex, are assigned the gender associated with their sex and grow up and self identity with a gender different to the one assigned to them. However, when intersex children

are born and recognised as intersex at the time of birth (some intersex persons realise they are intersex later in life) they are often deemed as transgender children. The best example for this is that in the 2011 Census, 50,000 children in the 0-6 age group were identified as transgender by their parents or guardians. Gender identity formation takes time and is formed through gender socialisation process in the society. Then how were new born infants being identified as transgender by others? In all probability those children were intersex children. Another example of this conflated understanding is the cultural practice in India of handing over children born with atypical sex (intersex children) to transgender people, usually to transgender women communities. This also began from a conflated understanding of transgender and intersex identities and lack of acceptance of gender non-conforming identities and bodies in the society.

Conflation of transgender and intersex identities in law and legislation

NALSA judgement was the first judicial mention of intersex people (Sajan, 2021). However, in the NALSA judgment intersex persons were defined as part of the third gender. This means that all intersex persons would be by law identified as belonging to the third gender. However, being intersex does not refer to a person's gender identity or sexual orientation. An intersex persons can have any gender identity and sexual orientation as a non-intersex person (UNOHCHR, 2015). Therefore, this legal understanding of intersex persons actually denied them the right to self-identity their gender. Following the NALSA judgement, the Rights of Transgender Persons' Bill, 2014 was drafted but it did not mention intersex people at all. The Transgender Persons'

(Protection of Rights) Bill, 2016 was the first draft legislation to mention the term intersex. However this bill also defined persons' with intersex variations as transgender people. The Standing Committee of the Ministry of Social Justice and Empowerment, in its report on the Bill, pointed out that intersex people and transgender people's identities should not be conflated and recommended that the bill be renamed as Transgender and Intersex Persons' (Protection of Rights) Bill, 2016. The Ministry responded that transgender is an umbrella term including intersex people and deferred from making any amends as it was unnecessary.¹ This draft legislation later became the Transgender Persons' (Protection of Rights) Act, 2019 which defined intersex people in a more broader and well-informed manner. But it was again defined under the umbrella term of transgender and did not cater to the unique needs and rights of intersex people.

Additionally, various High Court cases being cited as being filed by transgender persons have actually been filed by intersex persons (Sajan, 2021). However, due to the lack of policies for intersex persons, even now intersex persons have to individually approach courts to address their rights and needs. Even in print and visual media even now intersex and transgender persons are often conflated in news reports etc.

The need to break the conflation of intersex and transgender identities

The reasons for highlighting this conflation of intersex and transgender identities and call for rectifying this are based on addressing the rights of both intersex and transgender persons. First of all, as mentioned earlier, if intersex persons are defined and understood as transgender people in law and policy, it takes away

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their right to self-identify their gender and can also potentially cause gender incongruence for some intersex persons. Moreover, intersex persons have many needs that have to be addressed specifically, for example, banning of Intersex Genital Mutilation (IGM) which has been deemed as torture by the United Nations Committee against Torture². IGM refer to medically unnecessary, cosmetic surgeries done to change the appearance of the genitalia of an intersex child to resemble the external genitalia of male or female sex. This is mostly done at the behest of doctors or family of the intersex child for reasons such as prevention of future discrimination, family honour etc. Such surgeries can lead to severe physiological, psychological and emotional trauma for the child throughout their life. A national level law or policy is necessary to protect intersex children from such heinous acts. For this, we need to recognise intersex identity as itself and not as a part of the transgender identity. Also, policies for financial aid for gender-affirming surgeries (earlier known as sex-reassignment surgeries) for transgender persons are being proposed and considered in various States in India. This is a very necessary and welcome step for the transgender community in India. However, there is a concern among the intersex community in India that if intersex persons are also legally understood as transgender persons then these measures (which are necessary for the trans community and must be implemented) might be used to carry out unnecessary surgeries or IGM on intersex children as well. Thus this conflation of intersex and transgender identities have dire and far reaching consequences.

Conclusion

There is a widespread conflation of transgender and intersex identities which has far-

reaching consequences in various ways. The first step to rectifying this conflation is realising that there is a conflation. For that, awareness about intersex persons and transgender persons need to be promoted in the society. Inculcating this within formal school curriculum is advocated by LGBTQI+ community and activists as one of the easiest ways to spread awareness among people. Other ways of creating awareness must be recognised and implemented. While the need for legally recognising intersex persons separately in law should be discussed and implemented, adapting the Transgender Persons (Protection of Rights) Act, 2019 to cater to the needs and active protection of rights intersex persons till then must be carried out.

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M.S. SUBBULAKSHMI ANDHER CONTRIBUTIONS TO TAMILISAI

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ABSTRACT:

M.S.Subbulakshmi was a great iconic singer of Carnatic Music. Her divine voice moved millions of people all over the world. Her songs were Heart-Dwelling. Even Today, if we think of Carnatic music, first name comes to our mind was Srimati. M.S. Subbulakshmi. A very important chapter but not known to many of us was her contributions to Tamilisai. The services rendered by M.S. Subbulakshmi to Tamilisai was noteworthy.

Keywords : Tamilisai – Songs in Tamil, Divine, Iconic

Introduction:

M.S. Subbulakshmi was one of the greatest classical singer in India. She mesmerized the audience with her classical, devotional singing not only in India but also along the overseas. Pandit Jawaharlal Nehru called her a “Queen of Music”. Ustad Bade Ghulam Ali Khan said she was “Suswaralakshmi” (the Goddess of the perfect note), Kishori Amankar said she was “Aathuvansur”, Eighth note of the music. M.S. Subbulakshmi dedicated her entire life for music. Her divine voice moved the hearts of millions of people. Her singing style that embodies the essence of Bhakti has enraptured everyone who has heard her. The Voice of M.S. Subbulakshmi is still continued to be heard not only in the homes of Music people but also in the homes of common people. One of the most important but nearly

forgotten chapter in her music career was her contributions to Tamilisai. M.S. Subbulakshmi had sung many Tamilisai Songs (Tamil Songs), in her own style which spread over the nook and corner of Tamilnadu. She became very famous amidst the common people by singing Tamil Songs. In this paper I would like to give a brief account about M.S. Subbulakshmi and her contributions to Tamilisai.

Childhood and Early Life:

M.S. Subbulakshmi was born in Madurai, on 16th September, 1916. Her mother Madurai Shanmugavadivu was a renowned Veena Player and her father Subramaniam was a great lawyer. She had a elder brother and sister. She was nicknamed as “Kunjamma”. In her childhood itself Subbulakshmi was very much interested in learning music. Initially she learned music and Veena from her mother. First Vocal Guru of Subbulakshmi was Madurai Srinivasa Iyengar. Later she was taught by Seithur Sundaresa Bhattar and Mayavaram Krishna Iyer. At very early age of eight, she sang in the music concert of her mother. This was her first stage performance. She got great applause from the audience. She got an opportunity to perform in the function organised by TVS group of companies. This was also a successful concert for her. A Gramophone company of India approached her to record her voice for a 78rpm plate. First disc of Subbulakshmi which comprised of a Tamil Song “Maragadha Vadivum

Sengkathir Velum” about Lord Murugawas released.² It became very Popular. Here I can trace the roots, that M.S.Subbulakshmi had sung a Tamil Song in the blooming stage of her music career. Initially, She was called as Madurai Shanmugavadivu Subbulakshmi, later shortened to M.S.Subbulakshmi. Soon she was referred by the adoring public only as MS.

Singing Career :

M.S.Subbulakshmi had Performed in the Kumbakonam Mahamakham festival. It was a tremendous success for her. Emboldened by this, mother of MS took her to Madras and tried for a good music concert. She managed hardly and got a chance to perform in Madras Music Academy. M.S.Subbulakshmi gave her first performance in the prestigious music academy in 1929, when she was 13 years old. She got good appreciations and praise from the great singers. This concert was a great success, forcing Madras to make notice of this new star on the horizon.³ Many Concert opportunities started coming on her way.

Mother Shamugavadivu's happiness has no bounds. She decided to stay in Madras for the future of her daughter. Again in 1935, MS got a chance to perform in the annual season of Madras Music Academy. MS's concerts were crowded by the Public, soon the press began to write about her. Ananda Vikatan, the popular weekly decided to do a special feature on MS. T.Sadasivam was chosen for the task. Thus MS and Sadasivam came to know each other. Due course of time he became the Manager of MS in handling her daily concerts and schedules.

M.S.Subbulakshmi as a Film Star:

Sadasivam took enormous interest in the career of Subbulakshmi and this led to her first film opportunity in 1938. Acting in films was never expected by MS in her life. The first film Sevasadanam released in 1938. The film went successfully. In 1939, MS performed in the December Music season of Madras Music academy. The Music academy flooded with crowd. Once again in 1939, MS acted in the film Sakuntalai. On July 10th, 1940 M.S.Subbulakshmi married Sadasivam. He was an ardent nationalist. He fought for freedom following Gandhian Principles and he was also a staunch supporter of Tamil language. Kalki Krishnamurthy was the close friend of Sadasivam. They both decided to start a weekly named “Kalki”. To start the weekly they needed some money. In order to help her husband MS acted in the film Savitri. Finally the magazine was started. Sadasivam and Kalki became closer to Rajaji. He gave many ideas to them in running the magazine. A great advantage of MS in acting films was that she sang songs in her own voice which became very popular adding support in her music career. She became most popular among the lady artistes of the time, MS's Musical concerts also flourished well during those years.

Her husband Sadasivam was behind the success of MS. He planned every aspect of her concerts. The 78rpm records of MS were selling like hot cakes and she was being hailed by the title “Kokilagana” and “Isaivani”.⁴

M.S.Subbulakshmi and Tamil Isai Movement:

In the year 1941, efforts began in the Madras Presidency that Tamil Songs should also be sung in the music concerts. Earlier only Telugu compositions of Carnatic music were sung in the prime time of the concert. Tamil compositions

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like Tevaram and Tirupugazh were sung in the last 5 to 10 minutes of the concert which was called as Tukada Segment. Tamilisai was abandoned in this way. Tamil laureates strongly condemned it. Against this under the leadership of Raja Sir Annamalai Chettiyar Tamil Isai Movement was started in 1929. C. Rajagopalachari and T.K. Chidambaram and Mudaliar, Kalki and Sadasivam were the staunch supporters of Tamil Isai Movement.

The demand of Tamil Isai Movement was, that not only Telugu and Sanskrit songs, Tamil Songs should also be given preference in the music concerts. The common people will enjoy the sweetness of music only when they hear it in their mother tongue. M.S. Subbulakshmi was beside by the side of her husband. She also joined Tamil Isai Movement. There was a strong opposition for the Movement stating that Tamil is not suitable for music, Tamil compositions would demean the Carnatic Music. All this myth was broken by many Tamilisai singers, including M.S. Subbulakshmi. MS Amma was one of the strongest voice of the Tamil Isai movement, says Gowri Ramnarayan, who provided vocal support to her for 16 years.

M.S. Subbulakshmi and Tamilisai:

The crusade for Tamilisai by MS was a less known and nearly forgotten chapter in her life. MS was being developing as the most popular Carnatic singer. She backed the Tamil Isai Movement. MS was seen as the upholder of tradition, modest, super conservative Indian woman of the old school. Now it was quite interesting to see her in the role of a rebel!! She stood on the side of Tamilisai. Knowingly or unknowingly she stood in the side opposite to her own revered Gurus and Seniors.

M.S. Subbulakshmi performed in the Devakottai Tamilisai conference, in 1941. In the

midnight, in Hamsadhwaniragam, she sang the song "Arulpurivai Karunai Kadale", written by Suddhananda Bharathi. The audience were dwelled in Tamilisai, they were very happy to hear the song. MS remembered the saying of Subramanya Bharathiyar "Is there any language as sweet as our Tamil in the centre world".

There was a demand among the common people and Tamil laureates for Tamilisai. Thus M.S. Subbulakshmi sang her first Tamil song and her contributions to Tamilisai had bloomed up.

Contribution of MS to Tamilisai:

MS found that singing Tamil songs also meant for exploration and discovery. She had to develop a brand new repertoire of compositions with dignity in thought, emotion, language and ragam. She spend whole day in searching, learning, polishing, fine-tuning a wide range of concert-worthy compositions. MS with the good support, guidance and help from her husband Sadasivam had widened her world. She had writers and connoisseurs to suggest new lyrics. Kalki Krishnamurthy had helped her in writing many Tamil Songs. MS continued her search of Tamil Compositions, practised to deliver the best in the concerts with dedication and devotion.

Tamilisai Songs Sung by MS:

M.S. Subbulakshmi was busy in her concerts in Tamilisai. Apart from developing hardcore Kritis in Tamil, she also sang Bharathiyar songs, a host of Tamil Poems, belonging to different ages, each a Gem of beauty. Because of her hard work she was well-versed in Tamil songs and conquered the hearts of the common people.

Kalki has written some songs for M.S. Subbulakshmi in Tamil. She sang those songs "Vandadum Solai Tanile" and "Maalai

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Pozhudhinile”. It became very popular song among the people. The musical CD comprising these songs were sold out in large number. MS found tamilcompositions to present songs such as AraarAsaipadar(Muthuthandavar), Yaro Ivar Yaro (Arunachalakavi), SaranamSaranam (KaviKunjara Bharati), Jhankarasruti (Suddhananda Bharathi), Sambho Mahadeva (Neelakanta Sivan), Papanasam Sivan’s compositions strengthened TAMILISAI immeasurably. MS amma was always fond of singing Sivan’s compositions. MS concert at the Tamil Isai Vizha featured Manickavasagar’s exquisite devotional verse as the main piece. When Kamaraj was the chief minister of Tamilnadu, the historical Congress session was convened at Avadi. M.S. Subbulakshmi sang the Bharathiyar Song, “OlipadaitthaKanninaiVaVa Va”. This coincided with the entry of Prime Minister Jawaharlal Nehru entering the session. Nehru ji congratulated MS for her beautiful singing. Two evergreen TAMILISAI songs of MS was “Nenjukku Neethiyum” and “AnkaiKodumalarToovi”. It is essential that everyone should understand the meaning of the song to immerse in music, TAMILISAI proved its kind. TAMILISAI upgraded the poet and the singer, as the true visionary, the guardian of ideals, the leader of humankind.

Tamil Music Conference(1943):

On 19th June 1943, Raja Sir Annamalai Chettiar popularly called as the father of Tamil Isai Movement founded a new organistaion to propagate Tamil Songs. Rajaji named it as “Tamil Isai Sangam”. In December 1943, the Tamil Isai Sangam held its own Music Conference at the Gokhale Hall, Armenian Street in Madras. Many popular TAMILISAI singers like MK TyagarajaBhagavatar, KB Sundarambal, GN

Balasubramaniam, Madurai Mani Iyer and M.S. Subbulakshmi performed in the conference. MS performed in the music conference in free of cost for the newly formed Tamil Isai Sangam. M.S. Subbulakshmi backed her voice for the Tamil Music Movement.

MS and Music Academy:

Most important and an unveiled truth during that time was M.S. Subbulakshmi was banned by the Madras Music Academy for five years, for singing Tamil songs in the Major, first section of a concert. The Academy opposed the Tamil Isai Movement tooth and nail, even passing resolutions against TAMILISAI. She was not invited to perform at the music academy as its moving spirits TT Krishnamachari, T.L. Venkatrama Iyer and others were not in favour of TAMILISAI. TTK even stopped attending the music concerts of M.S. Subbulakshmi. This Ban did not affect the interest of singing TAMILISAI songs by MS. She continued with her performances regularly. After five years, Madras Music Academy waived off its ban on M.S. Subbulakshmi. She returned back to the academy on her own terms. She would not accept any restrictions of language or content. TTK who was in strong opposition against MS for singing Tamil songs now became a fan of her music. MS sang once again for the Music Academy on 28th December, 1947. AS a bill of fare M.S. Subbulakshmi sang plenty of Tamil songs.

Awards and Honours got by MS:

M.S. Subbulakshmi has performed many concerts for charity. Her Motto is Earn to Give. Despite the high profile life that she and her husband enjoyed, MS remained very simple, untouched by the Popularity. Her needs were less

, She was ever gentle and smiling to all who called her. She was a Recipient of innumerable awards and recognitions which includes Padma Bhushan (1954), Sangeet Natak Academy Award (1956), Ramon Magasaysay Award (1974), Padma Vibhushan (1975), Indira Gandhi award for National Integration (1990). In 1968 she was the first woman to receive the prestigious Sangeetha Kalanidhi Award in Madras Music Academy. In 1970, Tamil Isai Sangam honoured her with the Isai Perarignar Award. In the year 1966 M.S. Subbulakshmi was invited to perform at the United Nations. On 23rd October, 1966, M.S. sang in front of the delegates of more than 100 countries. She sang the English song "May the Lord forgive our Sins" emphasizing the world peace written by Dr. Rajaji. She became the face of India. In the year 1998, Indian Government gave her the highest civilian award, the Bharat Ratna. M.S. Subbulakshmi was the first musician to be awarded with the Bharat Ratna.

Conclusion:

M.S. Subbulakshmi dedicated her life for Music and lived along with music. The services rendered by M.S. Subbulakshmi to Tamilisai was laudable. Her Tamilisai songs released as musical CD's were sold out all over Tamilnadu and became very popular. The Tamilisai songs of M.S. Subbulakshmi, M.M. Dhandapani Desigar and D.K. Pattammal can be heard all over Tamilnadu. The Situation aroused that all singers and vidwans should sing Tamil Songs in their concerts. Singing Tamil Songs has become mandatory. This was a great impact created by M.S. Subbulakshmi as a gift for Tamilisai. In the musical concerts of MS, the audience gave a small white paper to her in which they have written their favourite Tamil Song which was to be sung by MS. It Shows the love and affection that people had in her. In order to fulfil the wish of the audience

MS made it regular of singing Tamil Songs before ending the concert. The great epical figure MS Amma gave a mixed rasa of music and bhakti and created her own style of singing. M.S. Subbulakshmi said that "if one sings with sincerity and devotion, such music has the capacity to move the audience to divine experience, irrespective of their religious beliefs, their language and the countries to which they may belong." She stands as a big role model for the Young singers. M.S. Subbulakshmi had her last breathe on December 11th 2004. But She is still alive in her songs amidst us. M.S. Subbulakshmi has spread the wave of Tamilisai. Tamilisai songs became popular among all the common people and murmuring in our heart forever.

End Notes:

- ¹ Sriram. V, Carnatic Summer (Lives of twenty great exponents), East west Books (Madras). Pvt. Ltd, Chennai-29, 2004, p. 144.
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- ³ Sriram. V, op. cit., p. 147.
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RELATION BETWEEN SELF EFFICACY AND ATTITUDE OF PRIMARY AND UPPER PRIMARY SCHOOL TEACHERS TOWARDS INCLUSIVE EDUCATION

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Abstract

This investigation was mainly focused on to determine the relation between attitude and self efficacy of primary and upper primary school teachers towards inclusive education. The sample selected for this study are 500 primary and upper primary school teachers from different school in S.P.S. Nellore district.

The investigator used two tools for collecting data

1. Teachers' attitudes scale towards Inclusive Education was prepared by Vishal Sood and Arti Anand is adopted by the researcher
2. Teachers' self efficacy scale – developed and standardized by the researcher herself.

After collecting the data the investigator was used Pearson Product-Moment Correlation and Linear Regression technique to analyze the data.

This research explored that there is a significant correlation between the attitude of primary and upper primary school teachers and their self-efficacy. And it also proved that It is possible to predict the self efficacy with the help of the attitude of primary and upper primary school teachers and it is also possible to predict the linear regression equation for predicting the self-efficacy

with the help of the attitude towards inclusive education.

Keywords: Inclusive Education, Attitudes, Self-Efficacy, Primary and Upper Primary School Teachers, Co-relation and Prediction.

Introduction

Self efficacy is considered in the social cognitive theory, which claims that people are in a position to administer some grip over their self development and life circumstances in spite of things depend at least partly on opportunities.

Inclusion requires teachers to accept the responsibility for creating schools in which all students can learn and feel they belong. It is the responsibility of the school to manage teaching in such a way that the needs of all the students are met. In that way self efficacy influences in dealing with obstacles, failures, stress, depression in a special situations.

Self efficacy is a teachers' belief that they can bring desirable changes in students' success rate. Teachers with high self efficacy expect and believe they can deal successfully and provide student instruction which will enhance efficiency of the student. Teachers have low self efficacy manifests when teachers are doing well with particular students are less likely to persisting preparations and impart of instructions and retreat at the signs of problem. Teacher efficacy also

makes worthwhile to test the theoretical assumptions involving self efficacy in diverse cultural context to use demine specific research in areas like teaching science , teaching with technology, teaching in inclusive settings. There is growing body of research on teacher efficacy for inclusive education. For which the world is moving deliberately.

The research concern with the studies in administering issues like co relation between teacher self efficacy and attitudes regarding inclusive education. Teachers' belief on conviction which is termed as teacher efficacy can affect students learning the significance of teachers' efficacy emerges from its cyclical nature: higher levels of efficacy lead to greater efforts and yields better results in view of inclusive classroom. Experienced teachers be remain stable when they are exposed to new course of training and they have a chance to re evaluate their beliefs while facing different challenges like teaching in a new type of setting , we must that teacher efficacy is context , specific. In the view of Bandura (1997). Teachers' perceived efficacy affects both the kind of environment that they made for their students as well as their judgments about different teaching tasks which develops acquiring capacity. When we apply this theory to an inclusive education scenario, a teacher having high efficacy would believe that a student with special learning needs can be effectively though in the regular mode of class room as well as in implementation of inclusive classroom. In an another way teacher with poor efficacy in implementing inclusive practices would take into consideration that there could be very little effect which they can do to involve a student with special learning needs in a regular mode of instruction and thus they may be got eloquent to make an effort.

Review of related literature

Azen & Temel (2019) Postulate to know the relationship between pre-service teachers' self-efficacy beliefs (TSEB) and pre-service teachers' attitudes towards the teaching profession (ATP) and pre-service teachers' self-efficacy beliefs (TSEB). Total sample comprised for this study was 157 pre-service teachers. The instrument utilized for this study was "Attitude Scale towards the Profession of Teaching (ASPT)" and the "Teachers' Sense of Efficacy Scale (TSES) was used as tools for data collection". Final results revealed that there is significant and positive correlation between the attitude and self efficacy of the teachers. Further, self efficacy had a positive effect on their attitude towards inclusive education.

Ozokcu (2018) assessed that there is any relation between the self-efficacy and attitude towards inclusive practices. These studies consist of 2000 teachers. The tools used for this study were: The Sentiments, Attitudes, and Concerns about Inclusive Education Revised (SACIER-R) Scale developed by Forlin, Earla, Loreman, and Sharma (2011) and this scale was adapted into Turkish by Bayar, Ozaskyn, and Bardak (2015). The Teacher Efficacy for Inclusive Practice Scale (TEIP) was standardized by Sharma, Loreman, and Forlin (2012). The result of this study indicated that there was a significant positive relationship between the attitude and self-efficacy. Apart from this, it's also proved that the teachers' self-efficacy to be a significant predictor of their attitudes towards inclusive education.

Savolainen, Malinen & Schwab (2020) explored the interdependent relationship between the self-efficacy and attitude towards inclusive education by using the cross-sectional method of survey.

The researcher has selected as sample for this study were 346 from different primary and middle schools. The investigator utilizes two questionnaires for this study, i.e., Sentiments Attitudes and Concerns about Inclusive Education scale (SACIE) prepared and standardized by Loreman, Earle, harma, & Forlin (2007) and The Teacher Self-Efficacy for Inclusive Practices Scale by Sharma et al., (2011). The final output of the study showed that self-efficacy had a positive effect on inclusive education. From these three demographic variables, teaching experience and type of school did not have a statistically significant connection with the attitudes.

Wood (2017) aimed to identify the relationship between the self-efficacy and attitude of teachers towards inclusive education. The methods of data collection of this study were surveys and interviews. This study engaged the questionnaires of Teacher Efficacy for Inclusive Practices (TEIP) scale, the Attitudes towards Teaching All Students (ATTAS), and a demographic questionnaire (Sharma et al., 2012; Gregory & Noto, 2012). 45 special education teachers were selected for this study. It is observed from this study there was a statistically significant difference between age groups 21-30 & 41-50, and no significant difference in Gender, qualification, and years of teaching experience in relation to teacher's attitude inclusive practice. And also detected statistically no significant difference with age, gender, qualification, and years of teaching experience in relation to their efficacy.

You, Kim & Shin (2019) looked at to estimate the relation between the teachers' self-efficacy and with thier demographic variables towards inclusion. The sample of this study was nursery teachers who were teaching for inclusive children.

Teachers' Sense of Efficacy Scale and Teachers' Beliefs about Inclusive Education Scale were utilized to collect information from the participants. The outcome of this study specified that there is no direct relationship with teaching, training experience, and age towards inclusion. Whereas a significant indirect relationship exists between training experience and self-efficacy.

Research Questions

1. Is there any significant relationship between the self efficacy and attitude of primary and upper primary school teacher's towards inclusive education?
2. To what extent does teachers attitude predict the self efficacy of primary and upper primary school teacher's towards inclusive education.

Objectives of the Study

1. To determine whether there is a significant relationship between a teachers' self efficacy and their attitude towards inclusive education.
2. To analyze whether a teachers' attitude predicts their self efficacy towards inclusive education.

Hypotheses of the Study

1. There is no significant relation between a teachers' self efficacy and their attitude towards inclusive education.
2. Teachers' Attitude is not a predictor of their Self Efficacy towards inclusive education.

Purpose of this Study

The major purpose of this study is to determine the relationship of Self efficacy of

primary and upper primary school teachers. And also intend to predict the relationship of primary and upper primary school teachers with the help of their attitude towards inclusive education.

Methodology of this Study

Five hundred primary and upper primary school teachers working from different Government and private management are selected as a sample for this study. Data are collected from rural and urban areas located from S.P.S.Nellore district only.

Instrument used for this study

1. The investigator is prepared self questionnaire on self efficacy of primary and upper primary school teachers.
2. The investigator used another tool for i.e., Attitude towards Inclusive education scale prepared by Vishal Sood and Arti Anand is adopted for this study. Again the investigator was tested the suitability of this scale at present situation by developing reliability and validity.

Analysis of the Results

Correlation between Self Efficacy and Attitude of primary and upper primary school teachers towards inclusive education.

Variable	Pearson correlation	p- value
Teachers' self efficacy	0.385	0.000
Teachers' attitude towards inclusive education.		

It is evident that the results of the table the obtained t- value 0.385 is significant at 0.05 level. It indicates low positive correlation between self efficacy and attitude towards inclusive education. Hence, the null hypothesis is not accepted at 0.05 level. It is concluded that there is correlation between the Attitude of primary and upper primary school teachers and their self efficacy.

Linear regression analyses between Self Efficacy and Attitude of primary and upper primary school teachers towards inclusive education.

Procedure

After taking permission from the school headmasters to conduct this study at school, the questionnaire is given to the teachers and allowed to filling after giving instructions. Before filling the questionnaire the investigator is informed about the purpose of this study to the teachers. And they are assured that the questionnaire would be filled strictly and confidentially. The investigator eliminated the incompletely and incorrectly filled questionnaires after collecting the data from the teachers.

Data Analysis of this study:

The investigator was used S.P.S.S - 20 Software to analyze the data. The investigator was used Pearson product moment co-relation test to find out the relationship between the attitude and self efficacy of primary and upper primary school teachers, and linear regression test was also used to find whether teachers' attitude is a predictor of their self efficacy towards their inclusive education.

Variables	Unstandardized Coefficient	Standard Error	Standardized Coefficient	t- value	P value	% of Contribution
Constant	87.550	2.411	-	36.310	0.000	14.8%
Attitude	0.187	0.20	0.385	9.299		

The linear regression co efficient is 87.550 measures the degree of relationship between the actual values and the predicted values of self efficacy, because the predicted value is obtained as linear combination of Attitude. The co efficient value 87.550 indicates that the relation between the attitude and self efficacy is quite strong and positive.

Model summary of regression analysis

Model	R	R-Square	Adjusted R- Square	Std Error of the estimate
1	0.385	0.148	0.146	6.204

The coefficient of determination R – value measures the goodness of fit of the estimated sample regression plane in terms of the proportion of the variation in the dependent variable explained by the fitted sample regression equation. Thus the value of R- square is 0.148 simply means that 14.8% of the variation in self efficacy is explained by the Attitude of primary and upper primary school teachers towards inclusive education, and R-square value is significant at 0.05 level. From this analysis it is proved that there is effect of Attitude of primary and upper primary school teachers on their self efficacy.

$$Y = 87.550 + 0.187X$$

(X- Independent variable

Y- Dependent Variable)

Discussion

This research explored that there is significant relation between a teachers' self efficacy and their attitude towards inclusive education. Same results found in the study of Ahsan, Sharma & Deppeler (2012) there was a weak positive correlation between self-efficacy and attitude towards inclusive education.

Teachers' Attitude is not a predictor of their self efficacy towards inclusive education. Similar output explored in study of Hofman and Kilimo (2014) that Regression analysis self-efficacy strongly predicted by the teachers' attitude towards inclusive education.

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INDIA'S RURAL DEVELOPMENT: THE WAY FORWARD

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Abstract

Countries pass through different stages and experience structural changes in their economies while moving on the path of economic development. During 1970s, Indian policy makers realized that though industrialization and economic growth are important for economic development of a country; yet a country's economic development is not at all possible without rural development. Rural development is often misunderstood as agriculture development but it is much wider term than the latter one. It covers various aspects of rural economies as well as agriculture. Since majority of India's rural population depends on agriculture for their livelihood therefore, development of agricultural sector has always been a prime focus of India's rural development policy. The condition of Indian agriculture sector has always been gloomy due to a number of factors and consequently, there is high incidence of poverty in rural areas. The paper focuses on the role of various sectors in India's rural economy and also throws light on how the backwardness of these sectors has made rural people vulnerable to poverty, unemployment and poor quality of life. To accelerate the pace of India's economic development, rural-urban gap needs to be bridged. In this backdrop, Indian government has launched various programmes in recent years to improve the well-being of rural people and facilitating rural development. This paper throws light on these programmes and also discusses

how Information and communication technologies can speed up the process of rural development.

Key Words

Agriculture, Animal Husbandry, Information & Communication Technology, Rural Development, Economic development.

Introduction

Rural development evolved as a key policy objective and research area during 1960s and gained full momentum in 1970s. Policy makers realized that rural development plays a significant role in any country's economic development. It encompasses various aspects of rural economies including agriculture. Thus, its scope is much wider than agriculture development. Apart from agriculture growth and development, rural development also focuses on other sectors like health, education and non-farm sector. It incorporates agriculture, forestry, livestock, fishing, non-farm sector, rural infrastructure, education and health. The term rural development may also be used to refer to processes of transformation in rural societies.

In India, rural economies have been benefitted very little from the growth and development of the country. Even the trickle-down effect of growth and development is not evidenced in our country implying the need of special programmes catered to the marginalised people. Despite declining share of agriculture in India's Gross Value Added in recent years,

approximately more than half of the rural population is still dependent on agriculture and allied activities for their livelihood. Agriculture production and productivity have always been low in our country. In absence of alternative sources of income, slow growth of agriculture sector leaves the farmers in miserable condition. Therefore, promotion of agricultural development has always been a key focus area of rural development policy.

The development of rural sector also implies improvement in well-being of rural population. There is high incidence of poverty in rural areas of our country. Moreover, hunger and undernutrition adversely affect farmer's health and ultimately hampers their productivity. Poor health conditions also result in various diseases thereby increasing their expenditure on health. Thus, vicious cycle of low productivity and low level of earnings does not come to an end. Rural people do not have access to basic amenities of life like safe drinking water, quality education, means of transport and communication etc. Providing these basic necessities of life at affordable prices, at appropriate time is a daunting task for the government.

People in large number migrate from rural to urban areas every year. Migration may be controlled by providing basic amenities and facilities in rural areas parallel to those prevailing in urban areas. To bridge rural-urban divide, physical and social infrastructure in rural areas should be available at par with those in urban areas. With this objective Provision for Urban Amenities in Rural Areas (PURA) scheme was initiated to provide urban amenities and livelihood opportunities in rural areas. This scheme envisioned rapid growth of rural India. The PURA

scheme was executed on a pilot basis in seven clusters for a period of three years from 2004-05 to 2006-07. All other existing rural infrastructure schemes were being converged into this scheme.

The Government of India has been undertaking various programs for rural development. Though these programmes have been successful in improving the condition of rural areas, yet rural-urban gap still persists. It necessitates to analyse the role of different sectors in rural economy and scope of improvement in these sectors for rural development. A brief analysis of these sectors is as follows:

1. Agriculture

Agriculture has been the main source of livelihood and prime activity in rural areas of our country. But, poor weather conditions, fragmented and small holdings, meagre quality of inputs, lack of irrigation, backward technology, illiteracy of farmers etc. have been some of the reasons responsible for distress condition of agriculture sector in our country. India adopted new agricultural strategy namely Green revolution in mid-1960s to increase agricultural production and productivity and to achieve self-sufficiency in food grains production. Green revolution resulted in increased agriculture production and India reduced its dependence on foreign countries for import of food grains. Nevertheless, green revolution did not benefit poor marginal farmers and backward regions.

One of the major problems Indian farmers face is that they do not get right price of their produce. Marketing of agriculture produce is a big challenge for Indian farmers. In fact, they do not sell their produce directly in the market but through intermediaries. These intermediaries take

undue advantage of illiterate farmers, exploit them and earn profits. Now situation has been changed to some extent. Farmers can sell their product directly online using E-NAM facility provided by the Government. They can gather required agriculture related information through Kissan Channel. Several programmes telecasted on the channel makes them aware about cropping pattern, application of modern agriculture inputs and appropriate timing of planting and harvesting. These all have become possible due to Information & Communication Technology (ICT). Farmers get knowledge of domestic and global demands of the market. Through ICT farmers can come together globally and can remain in touch with agriculture scientists who would help them in agriculture activities by supplying suitable knowledge and information. The Government of India opened Kisan Call Centres over the whole country in 2004 to solve various queries of farmers without any charge. It also launched m-Kisan in 2013 to give information and advisories to farmers through SMS.

2. Animal Husbandry & Dairying

Animal husbandry is second most important activity in rural areas and has been the most significant integral part of Indian agriculture system. Out of 17 per cent contribution of agriculture in India's GDP, animal husbandry contributes 27 per cent and provides employment opportunities to over 16 million people across the country. India is having the largest livestock sector in the world that provides livelihood to two-third of the rural population. Indian farmers who are not able to generate sufficient income from agriculture to meet their both ends find animal husbandry an additional source of income. It ensures farmers against natural calamities and

crop failure. However, animal husbandry in rural areas is unorganised and still depends on the traditional means and methods that do not make use of any modern-day technology. The commercialization of this profession can make it as an independent source of income and employment in rural areas.

Having seen its huge potential, Government of India formed The Department of Animal Husbandry & Dairying by separating it from the Ministry of Agriculture. Further, in 2019 a new ministry named as Department of Animal Husbandry, Dairying and Fisheries has been created by merging the Department of Animal Husbandry, Dairy Development and Department of Fisheries to promote livestock and fisheries sector. For promotion of this sector, several programmes like Rashtriya Gokul Mission, National Programme for Dairy Development, National Animal Disease Control Programme, Animal Husbandry Infrastructure Development Fund and Dairy Processing and infrastructure Development Fund have been undertaken by the Government.

3. Education

Education plays an important role in the development of any economy. Without quality education and gainful employment economy cannot prosper. As per Census 2011, literacy rate for rural population is 68 per cent; which is further lower in case of rural women. Low level of Literacy among rural population in India is worrisome. Poverty and unemployment have become a distinguishing feature of rural India. The prime reason for unemployment of rural population is that they are uneducated and unskilled. Therefore, educating rural population and skilling them through training programs is the only way to help rural Indians escape the poverty trap.

The government of India implemented the Right to Education Act in 2009 with the objective of universalization of primary education. Though this act has been successful in achieving near universal enrolment in elementary education; yet retaining children is still a challenge for the schooling system. Also, Gross Enrolment Ratio (GER) is low at senior secondary level as compared to primary level. Situation is more vulnerable in case of higher education. According to All-India Survey on Higher Education (AISHE) Report - 2018-19, GER in higher education in India is merely 26.3 percent.

Rural India lacks educational institutes that is evident from the National Sample Survey Report (71st round) which states that more than 12 percent of rural households in India did not have secondary schools within 5 km. Government has taken several Steps to promote rural education. Samagra Shiksha Scheme launched in 2018-19 is an integrated scheme for school education. It incorporates three previous schemes naming Sarva Shiksha Abhiyan, Rashtriya Madhyamik Shiksha Abhiyan and Teacher Education. This scheme envisages opening of schools in the neighbourhood. Besides, up to Class VIII free textbooks are provided to all students and uniforms are given to all girls as well as SC, ST and BPL boys. For promoting girl's education there is provision of gender segregated toilets in all schools.

4. Health Care

Malnutrition, lack of sanitation, low level of education, open defecation and inadequate health care system results in poor health of rural population. Consequently, their productivity as well as income is low. Low income of rural population hinders rural development. Therefore,

the Govt. of India launched National Rural Health Mission in 2005. To strengthen health care system, health care workers Accredited Social Health Activists (ASHAs) have been appointed in villages. They share information on basic health and hygiene practices and provide basic health kits to rural people.

Health care system can be improved in rural area through ICT. Provision of online health care facilities may speed up health care process and thus can save many lives. Indian government has already launched various programmes for rural health care. However, rural people are not able to avail benefits of these programmes due to lack of information. ICT can be helpful in dissemination of information.

5. Rural Infrastructure

Rural infrastructure facilitates rural economic growth and alleviates poverty by raising agriculture production and productivity and increasing farm and non-farm employment. It improves quality of life of rural people. Roads, water supply, electricity, internet connectivity, schools, health centres, markets etc. encompasses infrastructure and enables local population in meeting their day-to-day life requirements. As per Census 2011, there are 6.4 lakh villages in our country which provide shelter to more than two-third of the population of the country. Rural population is spread over 3.28 million square kilometer of the country's geographical area and therefore, providing infrastructure to widely scattered rural area is a challenging task. The Pradhan Mantri Gram Sadak Yojana (PMGSY) was launched in 2000 with the aim to provide all weather condition roads in rural areas. Though there has been increase in the road network in recent years, yet kutch road still covers a large

proportion in total rural road network. The pathetic condition of roads in rural areas generally disconnects it from other parts in rainy season. The power supply in rural areas is insufficient and unreliable in various parts of the country. Providing electricity to rural people at affordable prices is another challenge. Presently 87 per cent of total villages in India have been electrified. According to Census 2011, 45 percent of the rural households are not connected with electricity. Per capita power consumption is also very low in the country. Despite various housing schemes launched by the Indian government, kucha houses are still not uncommon in rural India. These houses are unsafe for living. Unavailability of safe drinking water along with lack of sanitation leads to various diseases in rural areas. As per census 2011, only 82.7 per cent rural household have access to safe drinking water. Rural areas lack toilet facilities and the practice of open defecation is still present in some villages. Internet connectivity in rural areas is either not available or very poor. Having realized the fact that weak and inadequate infrastructure inhibits rural development, Indian government has taken various measures to improve infrastructure and well-being of the rural people.

Steps taken by the Indian Government for Rural Development in Recent Years

The various steps taken by the Government of India to promote rural development are as follows:

i. Programmes for Poverty Reduction & Employment

As mentioned earlier poverty and unemployment has always been a major area of concern in rural areas. The Government has always been making efforts to increase farmer's

Income. The Govt. of India announces Minimum Support Prices (MSPs) for 23 agricultural commodities so that the farmers get right price for their produce. Indian agriculture is still victim of vagaries of nature. Pradhan Mantri Fasal Bima Yojana (PMFBY) launched from Kharif 2016 provides insurance to farmers against crop losses which may occur due to adversities of nature during the entire cropping cycle from pre-sowing to post-harvest. To provide income support to all landholder farmer families, Pradhan Mantri Kisan Samman Nidhi (PM-KISAN) Scheme was initiated in 2019. Under this scheme an amount of Rs. 6000/- per year in three instalments of Rs. 2000 each is deposited in the bank accounts of the beneficiaries.

MNREGA

The Government of India has undertaken various employment programmes for rural people to alleviate rural poverty. The Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) was initiated in 2005 to provide at least 100 days of guaranteed wage employment in a financial year to adult members of every rural household who are volunteer to do unskilled manual work. None of the earlier wage employment schemes provided guaranteed employment. This special feature distinguishes this scheme from other employment schemes. Under this scheme various works like afforestation and plantation, water harvesting, infrastructure development, flood protection etc. are undertaken which creates durable and productive assets in rural areas apart from providing wage security to rural people.

Deen Dayal Upadhyaya Grameen Kaushalya Yojana

Rural people often do not get employment because they are either unskilled or

semi-skilled. This skill development programme was launched for wage employment. Moreover, Rural Self Employment Training Institutes (RSETIs) have been opened to provide vocational training to rural youths for self-employment. Presently there are 585 functional RSETIs which are providing 61 vocations in four major areas viz. agriculture, processing, product manufacturing and general entrepreneurship development programme.

DeendayalAntyodaya Yojana

This programme was launched to enable poor households to access gainful self-employment and skilled wage employment so that they can earn livelihood on sustainable basis and poverty can be reduced. Mahila Kisans were trained to adopt agro-ecological practices so that input costs are reduced and their income is increased.

ii. Programmes for Infrastructure (Road, Housing, Electrification, Water, Sanitation, Information & Communication Technology) Development

Pradhan Mantri Grameen Sadak Yojana (PMGSY)

The Government of India launched this scheme in the year 2000 to make good quality all weather roads for connecting unconnected habitations as part of a poverty reduction strategy. Rural road connectivity facilitates rural development by promoting access to social and economic services and thus resulting in improved agricultural incomes and productive employment opportunities. Despite completion of many projects under PMGSY-I it was realized that there is need for maintenance and consolidation of existing rural roads network. Therefore, PMGSY-

II was initiated in 2013 with the objective to improve overall efficiency of existing rural road networks so that these roads can be utilized for economical transportation of people, goods and services. For upgradation, selection of rural roads was based on their relative significance in the growth of rural market centres and rural hubs. These growth centres and rural hubs were developed to strengthen rural infrastructure and alleviate poverty. The purpose of PMGSY-III, 2019 is to upgrade existing Through Routes and Major Rural Links in such a way that it connects habitations to Gramin Agricultural Markets, Higher Secondary Schools and Hospitals. Thus, the ultimate purpose of PMSGY scheme has always been to provide sustainable livelihood opportunities and eliminate poverty in rural areas and hence proceed a step towards rural development.

Pradhan Mantri Awas Yojana – Grameen (PMAY-G)

Indira Awas Yojana as a rural housing program was started in Jan 1996. This scheme has been renamed as Pradhan Mantri Awas Yojana in March 2016. The objective of this scheme is to promote accessibility and affordability of housing for all people of rural India by 2022. Under this scheme financial assistance is provided to homeless and to those households who are living in kutchha and decrepit houses to help them in the construction of pucca houses. This scheme is very significant as it provides affordable housing and creates abundant job opportunities in real estate sector. These housing schemes are used as an instrument of poverty alleviation since independence. The implementation and monitoring of the programme is done on the basis of e-governance model.

Deen Dayal Upadhyaya Gram Jyoti Yojana (DDUGJY)

As per Census 2011, out of 1678.27 lakh rural households, 750.19 lakh rural households were un-electrified. Electricity plays an important role in human as well as socio-economic development. Keeping this fact in mind, the Govt. of India launched this scheme in 2014 for electrification of un-electrified villages, intensive electrification of partially electrified villages and free electricity connections for BPL rural families. The erstwhile Rajiv Gandhi Grameen Vidyutikaran Yojana (RGGVY) scheme has been incorporated in the DDUGJY scheme.

Swachh Bharat Mission-Grameen (SBM-G)

Villages should be made Open Defecation Free (ODF) and there should be proper sanitation to improve the well-being of rural people. Under Swachh Bharat Mission-Grameen (SBM-G) scheme more than 10 crore toilets have been built in rural areas since 2014.

Jal Jeevan Mission (JJM)

For improving the quality of life and increasing comfort of living of people particularly those living in rural areas, the Govt. of India launched Jal Jeevan Mission so that every rural households get tap water supply.

Mission Antyodaya

It was initiated in Union Budget 2017-18 with an objective of optimum utilization and management of resources assigned by various Ministries/Departments of the Indian Government under several programmes for the development of rural areas. Its vision is to make the country free from poverty by 2022. It is a state-led partnership program for rural transformation. The

Gram panchayat is the basic unit to monitor these rural transformations. This mission is an effort to tackle multidimensional poverty within a stipulated time.

Role of Information & Communication Technology (ICT) in Rural Development

Information and communication technology (ICT) facilitates and accelerates development of rural areas in many ways. Rural people usually remain unaware about the welfare programmes run by the Government. Dissemination of information to rural people about these programmes is not an easy task without ICT. Government, Cooperative Societies, NGOs and some private organizations are playing a vital role in providing adequate and right information to rural people and thus facilitating rural development. These service providers use variety of techniques like text and voice messages, videos, tele and video conferencing etc. to reach information effectively to the rural population. However, the extent to which this information is utilized depends on literacy level and awareness of rural people, rural infrastructure and their information need.

Indian farmers are generally illiterate and do not have information about weather conditions, crop diseases, proper timing of sowing and harvesting, availability of credit, modern inputs etc. They need to be kept updated about modern technologies and other relevant information. ICT can play an important role in providing all kind of information to them through devices like television, radio, print media, mobile phones, computers, tablets and networking and satellite systems. Besides, challenges faced by traditional agriculture can be overcome by providing them correct information about weather

conditions, cropping pattern, high yielding variety of seeds, application of fertilizer and pesticides etc. which will enable them to increase farm productivity and their income. Web portals, call centres, social networking sites, e-mail, audio and video conferencing etc. are tools used for supplementing agriculture related information to them. ICT tools in which two-way communication is possible are better than one way communication tools.

Inadequate Infrastructure particularly internet and telecommunication services are the biggest challenge in using ICT in rural areas. Farmers not only lack accessibility to ICT services but also do not have basic skills of using ICT in agriculture. Weak affordability of rural people also comes in the way of application of ICT. There is need to develop infrastructure for application of ICT in different sectors of rural economy.

Conclusion

India's objective of inclusive economic development cannot be appreciated without the development of rural sector. In fact, the country can speed up its process of economic development through the holistic development of the rural economy. Rural areas are rich in natural as well as in human resources. Lack of rural infrastructure inhibits development of these resources. Besides, rural sector heavily depends on agriculture. Therefore, development of agriculture sector as well as rural infrastructure should be on the top priority. Further, there is need to generate other sources of income apart from agriculture in rural areas. Indian Government has been formulating policies for improving economic and social well-being of the rural people. Notwithstanding the efforts made by the Indian Government through various programmes of rural

development, rural sector still lags behind the urban sector. ICT can play a vital role in providing rural economy a sustainable future and a step towards an AatmaNirbhar Bharat. To conclude, the dream of modern India cannot flourish without the growth and development of rural India. Since ICT has been helpful in modernization of different areas of rural sector therefore, it should be promoted in rural areas.

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ROLE OF FUNDAMENTAL DUTIES IN ACHIEVING SOCIAL WELFARE IN THE CONTEMPORARY TIMES IN INDIA: A CRITICAL ANALYSIS

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“Ask not what your country can do for you; ask what you can do for your country.”

— John F. Kennedy¹

Introduction

In the words of *John F. Kennedy*, one can understand how crucial it is to contribute significantly to the nation's growth and prosperity. As humans, we are still concerned with what our country has given us, and we never even realize what we have given to our country. We are aware of our rights but a long way from carrying out our duties. So, one must keep in mind that the growth of a country is much more than what the state does for its citizens and also it is much more about what the citizens do to enhance the welfare of their nation. The globalized world has proffered us with different challenges. We have seen a surge of change in every arena of life, whether it is the transition from a police state to a welfare state. Humans have gained the luxury of life because of liberalization, privatization, and globalization. However, every coin has two sides: on one hand, there is unending development, while on the other, new problems and challenges emerge. Every day, around the world, we witness a plethora of mishaps such as crime, environmental problems, religious conflicts, human rights violations, and so on. When one attempts to investigate the root causes, one discovers a myriad of reasons, one of which

is that in our pursuit of rights, we neglect our duties. One must always keep in mind that one man's right is another man's duty. Similarly, if everybody does their duty, we will achieve a welfare state. One must simply recognize that India's prosperity resides in focusing on, enforcing, and reinvigorating adherence with the Fundamental Duties embodied in Article 51A of the Constitution.

Significance of Inculcating Fundamental Duties Provision in the Constitution in India for achieving Welfare State

In Indian Constitution, there are goals to achieve a welfare State. In a democracy, the Constitution of India is the world's longest written Constitution, envisages an entire approach to social and civic life. In the Constitution, certain rights like fundamental rights have been insured. Because human acts are not limited to the context of fundamental rights, the Constitution provides some rights-related duties and refers to them as Fundamental Duties.

Nevertheless, for about a couple of decades, the post-Constitution civil life did not represent an iconic image and it was therefore not fit for a constitutional structure to just concentrate on rights. The preparatory work for the execution of fundamental duties can be seen as bizarre when fundamental rights have been suspended in emergencies. The 44th amendment was eventually

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dismissed for the most part in the Emergency Amendments to the Constitution, however, the amendment on Fundamental Duties was not touched by Parliament. This demonstrates how the nation planned for duties to be defined and taken very seriously in civil society.

Every person is obliged by India's Constitution to uphold its ideals and beliefs. Firstly, we are granted certain rights that can be enforced against the State if violated. Though we are granted these rights, people are required to perform those duties since the duty approach is based on the most illustrious practices of Indian culture, thought, writing, tradition, and theory. It's true, the Fundamental Duties cannot be enforced unless they are sanctioned by the government in terms of legislation passed by Parliament. It is, however, undeniable that rights emerge from duties when they are done appropriately. Individuals are granted rights not only for their benefit but also for the greater good of humanity.

Inclusion of Fundamental Duties in the Constitution of India

More than fifty countries in the world have a chapter on both Fundamental Duties and Fundamental Rights. These countries include Japan, Yugoslavia and Mongolia among others. For most of these countries, the idea behind having a chapter on both rights and duties was to safeguard against arbitrariness, exploitation, and misuse of rights. They simply recognize and adopted the fundamental duties into the Constitution, acknowledging that unfettered freedom can pose a serious threat to democracy. Initially, the Indian Constitution did not have a chapter on fundamental duties. To our Constituent Assembly, the principle of duty, or dharma, was so firmly embedded in Indian culture. As a result,

there was no necessity to incorporate a chapter on fundamental duties.

Mahatma Gandhi regarded rights as nothing more than a well-executed duty. Freedom fighters used to regard their role in the freedom struggle as a noble duty to the country. Furthermore, they stated that the Fundamental Duties were carved out of the Constitution's Preamble, which includes the Indian people's objectives and ambitions, as well as the Constitution's commitment to fulfilling those expectations and goals.

Since the true source of rights is the duty, the Constituent Assembly considered that the fundamental rights embodied in Part III incorporate duties. In 1970, however, some changes led the legislature to present a chapter on fundamental duties. In 1970, the Supreme Court acknowledged that people had a duty to establish a social welfare state. The decade of 1970 saw India bloodened by protests. The protesters were taking advantage of fundamental rights enshrined in our Constitution existing in isolation from duties, crumbling the spirit of the nation in the process. Meanwhile, these developments were going on people across the globe began to recognize ecological degradation and global warming as a serious problem during this time. The then Prime Minister Mrs. Indira Gandhi attended the Stockholm Conference on Human Environment and Development in 1972. The Magna Carta of our environmental legislation, the two additional motions, were adopted at that meeting they were as the fundamental right to independence, justice and adequately balanced living in a quality atmosphere that allows integrity and well-being to be lived and the solemn duty of human beings to preserve and protect the environment of subsequent generations and current.

In 1976, the Congress Party appointed the Swaran Singh Committee as the constitutional review body. Among the recommendations of the Committee, it stated that the Constitution should incorporate certain fundamental duties and obligations that every person owes the country. In Part IV “A of the Constitution of India, a 42nd amendment seeks to reiterate that people have certain obligations towards one another. This is an interpretation of fundamental duties which has been added later in the 42nd amendment. The Parliament passed the recommendation in 1976 and our Constitution, a chapter was added in 1976 on fundamental duties under Article 51-A. In the beginning, ten fundamental duties were in effect. Through the 86th Amendment in 2002, a new duty was added to the list of fundamental duties as Article 51-A (k). This duty was added to coincide with the introduction of the right to free and compulsory education as Article 21A in Part III by the 86th Constitutional Amendment Act of 2002.

The constitutional incorporation of fundamental duties was an effort to reconcile the civic ‘freedoms’ of an individual’s civic duties. The citizens of India are required to undertake these duties while they are entitled to Fundamental Rights. The belief of all the political parties under Article 51-A has lasted for over many years in the statutes book. The Fundamental duties under Article 51-A are also a reflection of Article 29(1) of the Universal Declaration of Human Rights.

Significance of Fundamental Duties in Achieving Welfare State

India is a nation with mixed cultures and multiple territories. A wide democratic country like India can only thrive if its citizens value its dignity and cultural awareness and solidarity.

Environmental degradation, not just for India but for all mankind, has become a major issue for consideration. There is a danger of adverse effects until we all commit to keeping our atmosphere clean of harmful pollutants. The incorporation of childhood education as an essential responsibility is a great step towards safeguarding human dignity and abolishing egalitarianism. In today’s situation of the pandemic Covid-19, the urgency of fundamental duties could be sensed. As one can see from the citizen’s utterly irresponsible behaviour, fundamental duties among Indian people must be imbibed. Rights and duties are viewed as different facets of the identical symbol. They are said to perform a balancing role in a democracy. However, the Courts and Constitution of our country ascribe much importance to fundamental rights, but often do not do the same for fundamental duties. People also show a general tendency to forget duties and to remember their rights, this has resulted in an imbalance between rights and duties. To ensure a healthy equilibrium of rights and duties, of citizens and contribute towards the progress of the nation, one must remember their duties alongside their rights. There is a need to remind and imbibe among citizens their fundamental duties. Considering the significance of fundamental duties and the lack thereof, this effort traces the means available to us to imbibe Fundamental Duties among citizens.

The Fundamental Duties were inserted into the Constitution with the sole purpose of reminding every individual that while upholding his fundamental rights, he should also be aware of his fundamental duties. It is incorrect to assume that our Constitution has just rights and no duties. These duties will allow our democracy to be strengthened. Citizens’ fundamental duties provide a valuable component for the progress of the

nation.No liberal platform, in particular,can ever succeed if people are unwilling to participate in the governance framework by accepting duties, performing these duties, and stepping forth to improve their performance towards the nation. Several fundamental duties bestowed by Article 51A have been formally recognized in various laws. In short, it can be contended that Article 51A has made great strides since its adoption by the Forty-second Amendment and that more consideration must be given to democratic accountability to encourage and enforce the Fundamental Duties.

The most challenging problem before us is to strike the right balance between the needs of the person and those of democratic government. To do this, it is crucial to encourage an individual to be aware of their moral and statutory duties,as well as to form a community in such a way that we all become empathetic and considerate of our fellow citizen's natural rights. As a result, understanding our civic responsibilities is just as critical as understanding our legal rights Every right requires a duty, but not every duty requires a right. A man should not behave for purely his benefit. Our existence is also dedicated to the betterment of everyone else. This sense of what is right and what is wrong is what holds a man committed with himself and to humanity, and it is inculcated by infusing and explicitly knowing one's citizenship duties.

The fundamental duties are the pillars of basic humanity and national identity. If every person follows his or her duties without regard to race, religion, colour, or dialect, most of the fumbles of today's system of governance could be suppressed, if not eliminated, and society as a whole could be lifted. Obeying citizenship duty,

rich or poor, in power or out of power, is the same. We must all accept responsibility for carrying out our important duties. The essence of the Fundamental Duties enshrined in Article 51A serves as a continuous reminder that people have duties in creating a democratic, prosperous, stable, and accountable community. These are supposed to serve as a deterrent to certain people's irresponsible and anti-social conduct. The riots of the 1970 and other violent instances that have taken place in India demonstrate how fundamental duties is a means towards responsible citizenry. A 2009 report claimed that the lack of awareness about fundamental duties posed a major barrier to good governance in the country.²

Legislative action taken by the State in Achieving Welfare State

At the time of incorporation of fundamental duty, many along with the Swaran Singh Committee itself suggested sanctions. The government did not favour sanctions because the fundamental duties were worded in very general words. Further, Indira Gandhi opposed the enforcement of fundamental duties. According to her, "If people only kept the Fundamental Duties in their mind, we will soon have a peaceful and friendly revolution".³ In 1999, the Justice Verma Committee Report recognized the fundamental duties are protected through statutes. According to their report, some fundamental duties are protected by statutes (Article 51-A(c), (e) & (g)), while some are merely declaratory (Article 51-A(b), (d), (f), (h) & (j)).In 1999, the Justice Verma Committee Report suggested that there is a need for adopting curative measures for inculcating duties instead of directly adopting coercive measures except in exceptional cases squarely and satisfying the components of offence. The

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committee asserted the necessity for an impartial entity to operate as an ombudsman for Citizenship Ideals, which could act as a framework for monitoring the execution of Fundamental Duties. In 2017 a Public Interest Litigation to enforce fundamental duty was refused by the Supreme Court. The court was more ideally suited in the perception of the legislature than the courts to carry out fundamental duties. The relevant suggestions for the implementation of fundamental duties were proposed by the National Commission to Review the Working of the Constitution in 2002 the constitutional part of Article 51(A) must be transferred to Part II of the Constitution. These can always be added as a bestiary as fundamental rights. It also affirmed for clauses (a), (c), (e), (f)(i) and those generic laws are required. The subsequent recognition, admonishing essential human ideals, have, through the educational process, to be established among people by establishing an appropriate and graduated educational contribution from primary to higher and professional levels of formation. Maybe some laws require a person or government, even though they cannot be enforced. The duty remains before and regardless of the implementation period.

It is also obvious that the Committees favoured the implementation of fundamental duties. Even so, the execution of fundamental duties has shown very little progress. The government has generally regarded duties as key elements rather than concepts that must be executed.

Role of Judicial Interpretation of Fundamental Duties in Achieving Welfare State

The Judiciary considered fundamental objectives in two ways as one the fundamental

duty as the obligation of the State and the other as its staff and as a means of interpreting basic rights. Though this is not a standard pattern in some cases, the Supreme Court has interpreted fundamental duties and fundamental rights as adjacent to one another, and fundamental duties have been perceived to be as relevant as fundamental rights.

Fundamental Duty as a Duty of the State and its Employees

The Supreme Court assumes that while Article 51 does not enforce any fundamental duties on the state, every Indian citizen's duty is the government's basic duty. According to the Rajasthan government, Article 51A is often referred to as the citizens' duty. However, it is a people's right because it establishes citizens' right to petition the Court to determine that the State diligently executes its duties and that the appropriate and primary duties are conducted out in compliance with relevant national law. Individuals have the right under Article 51-A to petition the Court for the enforcement of laws of the duties levied on State governmental entities, agencies, offices, municipal bodies, and legislative authorities formed under the State's peculiar statute.⁴

The courts responded to Article 51A, which mandates every Indian citizen to aspire for perfection in all fields of personal and group activities so that the country continually grows to the upper ranks of endeavour and accomplishment. The Government's efforts, which attach the greatest priority to the training session of the selected persons, were concluded in line with Article 51A(j) that this greater public service, which is the country's top service, is not neglected or unproductive even during the training phase.⁵

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Similarly, in the light of Article 51(j), the aim of composing the sensitive reports and entering the registers of character was interpreted as an incentive for an employee to enhance expertise.⁶ In, an explicit explanation of the essence of Article 51A and Article 38(1), the Court recalled that government authorities are also the people in particular and that their dream must therefore be of national significance. The Court recalled the government administrators. Fundamental duties include effective leadership from government officials. Though these decisions put bigger responsibility on public servants, these duties can only be performed until the community is informed of the positions of public servants.⁷

Fundamental Duties as a Means for Interpreting Constitution of India

As an interpretive method, the Supreme Court has repeatedly used fundamental duties. Rights and duties are not to be read in contrast, according to the Supreme Court. On the one side, there must be a fine balance and procedural fairness between the right and the limitation, and on the other, the right and the duty. Duty is the real essence of right. It would generate a disparity if an excessive or unreasonable value is imposed on a citizen's right without taking into account the relevance of the duty. When the courts are asked to evaluate the rationality of a constitutional limitation on the exercise of a right, the fundamental duties articulated in Article 51-A come into consideration. Parts III, IV, and IV-A of the Indian Constitution have the same bond. When interpreting any of these clauses, it is always prudent to consider the extent and effect of the interpretation on all three constitutional factors arising from these Parts. The courts have also been given the authority to determine the

constitutional validity of law whose purpose is inconsistent with a clause in Article 51A of the Constitution.

While determining the constitutionality of any legislative provision or administrative procedure, or the justification of any legal restriction on the exercise of any fundamental right under rule, command, or prohibitions, the Supreme Court decided that the directive principles of State policy and fundamental duties enshrined in Article 51-A of the Constitution must be taken into account.⁸ The Supreme Court upholds fundamental duties by examining concerns through the prism of fundamental duties.

As previously stated, the Supreme Court frequently utilizes fundamental duties to interpret the constitution. The Supreme Court is also under an imperative duty to Article 51-g which requires people to (insert 51(g) when the ecological issue is brought to court, the court shall take Article 48A of the Constitution and Article 51A into consideration Article 51(g) of the Constitution (g).

According to Ranganath Misra, J., environmental conservation and ecological balance are difficult issues that both governments and individuals must strive to tackle it is a moral expectation, and under Article 51A (g) of the Constitution, every Indian citizen should be told that it is his Fundamental Duty.⁹ The Court prioritized Fundamental Duties above Fundamental Rights, holding the Fundamental Duties committed to the public ahead of the Fundamental Rights of a few individuals. The Supreme Court relied on Article 21, Directive Principles, and Fundamental Duty clause (g) of Article 51A to give the State a strong responsibility to preserve and develop the environment, as well as to conserve the country's flora and fauna.

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Initiative Taken by Government for Awareness Programs on Fundamental Duties

In recent years, the government has shifted its focus to education initiatives to ensure that Fundamental Duties are performed forth. Among the many goals of the Verma Committee was to “develop a policy and strategy for implementing a countrywide program for teaching fundamental duties in every educational institution as a measure of in-service training.” The Committee further suggested celebrating 3rd January every year as our Fundamental Duties Day. The National Commission for Constitutional Review proposed sensitizing citizens and reflecting a growing knowledge of the provisions of fundamental duties along the outlines recommended by the Justice Verma Committee on the issue. Even the courts in India have repeatedly emphasized the importance of raising consciousness about fundamental duties. In 1988, the Supreme Court mandated that all Indian educational institutions teach weekly lessons. The first ten classes of school are devoted to the conservation and enhancement of the environment. of the national ecosystem, such as forestry, wetlands, wetlands, and biodiversity. This was accomplished as a result of Article 51A.(g).

In the past, Justice Ranganath Mishra wrote an open letter to the Government of India. Fundamental Duties had to be taught in every educational organization and as a form of in-service education everywhere. as a nation-building initiative because these cannot be instilled in our people until they are introduced within their thoughts and life processes through improving teaching and learning. He responded by saying that the government has to educate citizens about Fundamental Duties so that a comprehensive overview of Rights and Duties can

be established. In 2016, the Karnataka High Court also emphasized the significance of recalling citizens of their important duties. According to the Court, “a study reveals that even properly qualified people do not seem to be conscious of the fundamental duties laid out in Part IV-A of the Constitution.” A comprehensive attempt was made to raise public awareness about the fundamental duties, that would create awareness about how to carry them out efficiently and actively engage them in nation-building activities. Measures should be taken at all times to promote appreciation of fundamental duties and the relevance of performing them out in practice for people to bring their citizenship principles into action.

Such an urge to raise consciousness about fundamental duties has gained significant prominence. the law ministry launched a huge awareness campaign to inform people about their fundamental duties. The Bar Council used the program to hire law students to make a presentation in nearby institutions. The perspectives on fundamental duties of seventy distinguished personalities from each state were reported and disseminated through social networks to promote awareness about Fundamental Duties.

Likewise, on the eve of the 50th anniversary of Constitution Day in 2019, Vice President Venkaiah Naidu introduced a multi-action plan that included incorporating Fundamental Duties into the education at an appropriate stage, showcasing the duties in all academic institutions, workplaces, and outdoor venues across the country, and reaching out to the youth through effective initiatives. Since then, court decisions have significantly expanded the interpretation of Fundamental Rights under Part

III of the Constitution. The Supreme Court's comprehensive interpretation of Fundamental Rights to address the complexities faced by the evolving socio-political circumstances in our democracy includes the Right to Free Legal Aid for the Poor, the Right to a Speedy Trial, and the Right to Live in a Clean and Healthy Environment. As an outcome, an inconsistency has developed between the present collection of Fundamental Rights and Duties.

Another justification to explore adding new Fundamental Duties to Part IV-A is the evolving complexity of the Indian sociopolitical system. With the advancement of technological advancements in the field of societal expectations, additional duties that representatives of humanity owe to one another and the nation have emerged. Moreover, those duties necessary to any society must be strengthened within the contemporary structure to inculcate a deeper sense of duty.

Conclusion and Suggestions

In today's era, it is more relevant than ever to impart in Indian people a refreshed sense of civic duty. This can be enhanced by applying additional duties to the current Fundamental Duties list, while also highlighting the accomplishments of those currently in force. Extreme focus on the people exercising their Fundamental Rights overrides the value of performing their corresponding duties. The gradual extension of citizens' Fundamental Rights must be coupled with external duties levied on them to enhance the standard in Indian culture. There is a common misconception that Fundamental Duties are meaningless because they cannot be enforced in a court of law. Just because a law is not supported by penalties for infringement doesn't indicate it's inconsequential. It is still known as a rule of law

that must be observed. As a result, Fundamental Duties, along with all other legal systems, must be upheld by all citizens. The fact that there is no punishment for refusing to follow them does not minimize their significance. Fundamental Duties should be viewed as constitutional principles that everyone must safeguard.

The aim of enforcing citizens Fundamental Duties was to have a meaningful objective. A constitutional governmental system, in general, cannot flourish unless people are prepared to be actively involved in the governance strategy by creating duties and carrying out citizenship duties. As a consequence, the most challenging issues we face is balancing the needs of individual citizens with the expectations of mainstream society. To achieve this, people must be guided to understand their civic and citizenship duties, and discourse must be shaped in such a way that we all show our sincerest sympathies towards our fellow human beings. Inherent rights. It is just as critical to be mindful of our civic duties as it is to be conscious of our rights. As a result, the Fundamental Duties function as the basis for human dignity and cultural heritage. These duties are the essence of our Constitution.

The Fundamental Duties clause was added to guarantee that people do not abuse their Fundamental Rights. Fundamental Duties, however, has dropped far of its objectives due to a lack of implementation. There are some obstacles to the enforcement of Fundamental Duties by legislation. Even the Supreme Court has commonly regarded Fundamental Duties as being something personal rather than public. Because of the above, promoting awareness appears the only feasible alternative, and it is currently being researched thoroughly.

(Footnotes)

- ¹ Civic Responsibility Quotes (11 quotes), <https://www.goodreads.com/quotes/tag/civic-responsibility> (last visited May 10, 2021).
- ² Second Administrative Reforms Commission, *CITIZEN CENTRIC ADMINISTRATION The Heart of Governance*, Government of India (2009) <https://darpg.gov.in/sites/default/files/ccadmin12.pdf>.
- ³ L. S.Sinha, *The Fundamental Duties: Their Importance*, SOCIALIST INDIA (Oct.23,1976)
- ⁴ L. K. Koolwal v. State of Rajasthan AIR 1988 Raj 2
- ⁵ Mohan Kumar Singhania &Ors. Vs. Union of India &Ors. AIR 1991 SC 1150
- ⁶ State of U.P. Vs. Yamuna Shanker Misra&Anr. [JT (1996) 2 SC 569 at 578 para 15]
- ⁷ State of Punjab &Ors. Vs. G.S. Gill and Anr., (1997) 6 SCC 129
- ⁸ State of Gujarat v. Mirzapur Moti KureshiKassabJamat, 2005 8 SCC 534
- ⁹ Rural Litigation and Entitlement Kendra &Ors. Vs. A State of Uttar Pradesh &Ors., (1986) Supp. SCC 517



ENVIRONMENTAL POLLUTION WITH EMPHASIS ON AIR POLLUTION

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Abstract:

Over the course of the twentieth century, growing recognition of the environmental and public health impacts associated with anthropogenic activities (discussed in the chapter Environmental Health Hazards) has prompted the development and application of methods and technologies to reduce the effects of pollution. In this context, governments have adopted regulatory and other policy measures (discussed in the chapter Environmental Policy) to minimize negative effects and ensure that environmental quality standards are achieved.

The objective of this chapter is to provide an orientation to the methods that are applied to control and prevent environmental pollution. The basic principles followed for eliminating negative impacts on the quality of water, air or land will be introduced; the shifting emphasis from control to prevention will be considered; and the limitations of building solutions for individual environmental media will be examined. It is not enough, for example, to protect air by removing trace metals from a flue gas only to transfer these contaminants to land through improper solid waste management practices. Integrated multimedia solutions are required.

Keywords : Pollution, Sources , Control Measures , Clean Air , Mother Nature.

Introduction :

The Pollution Control Approach

The environmental consequences of rapid industrialization have resulted in countless incidents of land, air and water resources sites being contaminated with toxic materials and other pollutants, threatening humans and ecosystems with serious health risks. More extensive and intensive use of materials and energy has created cumulative pressures on the quality of local, regional and global ecosystems.

Before there was a concerted effort to restrict the impact of pollution, environmental management extended little beyond laissez-faire tolerance, tempered by disposal of wastes to avoid disruptive local nuisance conceived of in a short-term perspective. The need for remediation was recognized, by exception, in instances where damage was determined to be unacceptable. As the pace of industrial activity intensified and the understanding of cumulative effects grew, a pollution control paradigm became the dominant approach to environmental management.

Two specific concepts served as the basis for the control approach:

- ♦ The assimilative capacity concept, which asserts the existence of a specified level of emissions into the environment which does not lead to unacceptable environmental or human health effects

- ♦ The principle of control concept, which assumes that environmental damage can be avoided by controlling the manner, time and rate at which pollutants enter the environment
- ♦ Under the pollution control approach, attempts to protect the environment have especially relied on isolating contaminants from the environment and using end-of-pipe filters and scrubbers. These solutions have tended to focus on media-specific environmental quality objectives or emission limits, and have been primarily directed at point source discharges into specific environmental media (air, water, soil).

AIR POLLUTION MANAGEMENT

Air pollution management aims at the elimination, or reduction to acceptable levels, of airborne gaseous pollutants, suspended particulate matter and physical and, to a certain extent, biological agents whose presence in the atmosphere can cause adverse effects on human health (e.g., irritation, increase of incidence or prevalence of respiratory diseases, morbidity, cancer, excess mortality) or welfare (e.g., sensory effects, reduction of visibility), deleterious effects on animal or plant life, damage to materials of economic value to society and damage to the environment (e.g., climatic modifications). The serious hazards associated with radioactive pollutants, as well as the special procedures required for their control and disposal, also deserve careful attention.

The importance of efficient management of outdoor and indoor air pollution cannot be overemphasized. Unless there is adequate control, the multiplication of pollution sources in the modern world may lead to

irreparable damage to the environment and mankind.

The objective of this article is to give a general overview of the possible approaches to the management of ambient air pollution from motor vehicle and industrial sources. However, it is to be emphasized from the very beginning that indoor air pollution (in particular, in developing countries) might play an even larger role than outdoor air pollution due to the observation that indoor air pollutant concentrations are often substantially higher than outdoor concentrations.

Beyond considerations of emissions from fixed or mobile sources, air pollution management involves consideration of additional factors (such as topography and meteorology, and community and government participation, among many others) all of which must be integrated into a comprehensive programme. For example, meteorological conditions can greatly affect the ground-level concentrations resulting from the same pollutant emission. Air pollution sources may be scattered over a community or a region and their effects may be felt by, or their control may involve, more than one administration. Furthermore, air pollution does not respect any boundaries, and emissions from one region may induce effects in another region by long-distance transport.

Air pollution management, therefore, requires a multidisciplinary approach as well as a joint effort by private and governmental entities.

Sources of Air Pollution

The sources of man-made air pollution (or emission sources) are of basically two types:

- ♦ Stationary, which can be subdivided into area sources such as agricultural production, mining and quarrying, industrial, point and area sources such as manufacturing of chemicals, nonmetallic mineral products, basic metal industries, power generation and community sources (e.g., heating of homes and buildings, municipal waste and sewage sludge incinerators, fireplaces, cooking facilities, laundry services and cleaning plants)
- ♦ Mobile, comprising any form of combustion-engine vehicles (e.g., light-duty gasoline powered cars, light- and heavy-duty diesel powered vehicles, motorcycles, aircraft, including line sources with emissions of gases and particulate matter from vehicle traffic).

In addition, there are also natural sources of pollution (e.g., eroded areas, volcanoes, certain plants which release great amounts of pollen, sources of bacteria, spores and viruses)

Types of Air Pollutants

Air pollutants are usually classified into suspended particulate matter (dusts, fumes, mists, smokes), gaseous pollutants (gases and vapours) and odours. Some examples of usual pollutants are presented below:

Suspended particulate matter (SPM, PM-10) includes diesel exhaust, coal fly-ash, mineral dusts (e.g., coal, asbestos, limestone, cement), metal dusts and fumes (e.g., zinc, copper, iron, lead) and acid mists (e.g., sulphuric acid), fluorides, paint pigments, pesticide mists, carbon black and oil smoke. Suspended particulate pollutants, besides their effects of

provoking respiratory diseases, cancers, corrosion, destruction of plant life and so on, can also constitute a nuisance (e.g., accumulation of dirt), interfere with sunlight (e.g., formation of smog and haze due to light scattering) and act as catalytic surfaces for reaction of adsorbed chemicals.

Gaseous pollutants include sulphur compounds (e.g., sulphur dioxide (SO_2) and sulphur trioxide (SO_3)), carbon monoxide, nitrogen compounds (e.g., nitric oxide (NO), nitrogen dioxide (NO_2), ammonia), organic compounds (e.g., hydrocarbons (HC), volatile organic compounds (VOC), polycyclic aromatic hydrocarbons (PAH), aldehydes), halogen compounds and halogen derivatives (e.g., HF and HCl), hydrogen sulphide, carbon disulphide and mercaptans (odours).

Secondary pollutants may be formed by thermal, chemical or photochemical reactions. For example, by thermal action sulphur dioxide can oxidize to sulphur trioxide which, dissolved in water, gives rise to the formation of sulphuric acid mist (catalysed by manganese and iron oxides). Photochemical reactions between nitrogen oxides and reactive hydrocarbons can produce ozone (O_3), formaldehyde and peroxyacetyl nitrate (PAN); reactions between HCl and formaldehyde can form bis-chloromethyl ether.

Clean Air Implementation Plans

Air quality management aims at the preservation of environmental quality by prescribing the tolerated degree of pollution, leaving it to the local authorities and polluters to devise and implement actions to ensure that this degree of pollution will not be exceeded. An

example of legislation within this approach is the adoption of ambient air quality standards based, very often, on air quality guidelines (WHO 1987) for different pollutants; these are accepted maximum levels of pollutants (or indicators) in the target area (e.g., at ground level at a specified point in a community) and can be either primary or secondary standards. Primary standards (WHO 1980) are the maximum levels consistent with an adequate safety margin and with the preservation of public health, and must be complied with within a specific time limit; secondary standards are those judged to be necessary for protection against known or anticipated adverse effects other than health hazards (mainly on vegetation) and must be complied "within a reasonable time". Air quality standards are short-, medium- or long-term values valid for 24 hours per day, 7 days per week, and for monthly, seasonal or annual exposure of all living subjects (including sensitive subgroups such as children, the elderly and the sick) as well as non-living objects; this is in contrast to maximum permissible levels for occupational exposure, which are for a partial weekly exposure (e.g., 8 hours per day, 5 days per week) of adult and supposedly healthy workers.

Typical measures in air quality management are control measures at the source, for example, enforcement of the use of catalytic converters in vehicles or of emission standards in incinerators, land-use planning and shut-down of factories or reduction of traffic during unfavourable weather conditions. The best air quality management stresses that the air pollutant emissions should be kept to a minimum; this is basically defined through emission standards for single sources of air

pollution and could be achieved for industrial sources, for example, through closed systems and high-efficiency collectors. An emission standard is a limit on the amount or concentration of a pollutant emitted from a source. This type of legislation requires a decision, for each industry, on the best means of controlling its emissions (i.e., fixing emission standards).

The basic aim of air pollution management is to derive a clean air implementation plan (or air pollution abatement plan) (Schwela and Köth-Jahr 1994) which consists of the following elements:

- ♦ description of area with respect to topography, meteorology and socioeconomy
- ♦ emissions inventory
- ♦ comparison with emission standards
- ♦ air pollutant concentrations inventory
- ♦ simulated air pollutant concentrations
- ♦ comparison with air quality standards
- ♦ inventory of effects on public health and the environment
- ♦ causal analysis
- ♦ control measures
- ♦ cost of control measures

Emissions Inventory; Comparison with Emission Standards

The emissions inventory is a most complete listing of sources in a given area and of their individual emissions, estimated as accurately as possible from all emitting point, line and area (diffuse) sources. When these

emissions are compared with emission standards set for a particular source, first hints on possible control measures are given if emission standards are not complied with. The emissions inventory also serves to assess a priority list of important sources according to the amount of pollutants emitted, and indicates the relative influence of different sources—for example, traffic as compared to industrial or residential sources. The emissions inventory also allows an estimate of air pollutant concentrations for those pollutants for which ambient concentration measurements are difficult or too expensive to perform.

Air Pollutant Concentrations Inventory; Comparison with Air Quality Standards

The air pollutant concentrations inventory summarizes the results of the monitoring of ambient air pollutants in terms of annual means, percentiles and trends of these quantities. Compounds measured for such an inventory include the following:

- ♦ sulphur dioxide
- ♦ nitrogen oxides
- ♦ suspended particulate matter
- ♦ carbon monoxide
- ♦ ozone
- ♦ heavy metals (Pb, Cd, Ni, Cu, Fe, As, Be)
- ♦ polycyclic aromatic hydrocarbons: benzo(a) pyrene, benzo(e)pyrene, benzo(a) anthracene, dibenzo(a,h)anthracene, benzoghi) perylene, coronen
- ♦ volatile organic compounds: *n*-hexane, benzene, 3-methyl-hexane, *n*-heptane, toluene, octane, ethyl-benzene xylene (*o*-,*m*

,*p*-), *n*-nonane, isopropylbenzene, propylbenzene, *n*-2-/3-/4-ethyltoluene, 1,2,4-/1,3,5-trimethylbenzene, trichloromethane, 1,1,1 trichloroethane, tetrachloromethane, tri-/tetrachloroethene.

Comparison of air pollutant concentrations with air quality standards or guidelines, if they exist, indicates problem areas for which a causal analysis has to be performed in order to find out which sources are responsible for the non-compliance. Dispersion modelling has to be used in performing this causal analysis (see “Air pollution: Modelling of air pollutant dispersion”). Devices and procedures used in today’s ambient air pollution monitoring are described in “Air quality monitoring”.

Control Measures; Cost of Control Measures

Control measures for industrial facilities include adequate, well-designed, well-installed, efficiently operated and maintained air cleaning devices, also called separators or collectors. A separator or collector can be defined as an “apparatus for separating any one or more of the following from a gaseous medium in which they are suspended or mixed: solid particles (filter and dust separators), liquid particles (filter and droplet separator) and gases (gas purifier)”. The basic types of air pollution control equipment (discussed further in “Air pollution control”) are the following:

- ♦ for particulate matter: inertial separators (e.g., cyclones); fabric filters (baghouses); electrostatic precipitators; wet collectors (scrubbers)
- ♦ for gaseous pollutants: wet collectors (scrubbers); adsorption units (e.g.,

adsorption beds); afterburners, which can be direct-fired (thermal incineration) or catalytic (catalytic combustion).

Wet collectors (scrubbers) can be used to collect, at the same time, gaseous pollutants and particulate matter. Also, certain types of combustion devices can burn combustible gases and vapours as well as certain combustible aerosols. Depending on the type of effluent, one or a combination of more than one collector can be used.

The control of odours that are chemically identifiable relies on the control of the chemical agent(s) from which they emanate (e.g., by absorption, by incineration). However, when an odour is not defined chemically or the producing agent is found at extremely low levels, other techniques may be used, such as masking (by a stronger, more agreeable and harmless agent) or counteraction (by an additive which counteracts or partially neutralizes the offensive odour).

It should be kept in mind that adequate operation and maintenance are indispensable to ensure the expected efficiency from a collector. This should be ensured at the planning stage, both from the know-how and financial points of view. Energy requirements must not be overlooked. Whenever selecting an air cleaning device, not only the initial cost but also operational and maintenance costs should be considered. Whenever dealing with high-toxicity pollutants, high efficiency should be ensured, as well as special procedures for maintenance and disposal of waste materials.

The fundamental control measures in industrial facilities are the following:

By analogy with adequate practices at the workplace, good practices at the community level can contribute to air pollution control - for example, changes in the use of motor vehicles (more collective transportation, small cars and so on) and control of heating facilities (better insulation of buildings in order to require less heating, better fuels and so on).

Control measures in vehicle emissions are adequate and efficient mandatory inspection and maintenance programmes which are enforced for the existing car fleet, programmes of enforcement of the use of catalytic converters in new cars, aggressive substitution of solar/battery-powered cars for fuel-powered ones, regulation of road traffic, and transportation and land use planning concepts.

Motor vehicle emissions are controlled by controlling emissions per vehicle mile travelled (VMT) and by controlling VMT itself (Walsh 1992). Emissions per VMT can be reduced by controlling vehicle performance - hardware, maintenance - for both new and in-use cars. Fuel composition of leaded gasoline may be controlled by reducing lead or sulphur content, which also has a beneficial effect on decreasing HC emissions from vehicles. Lowering the levels of sulphur in diesel fuel as a means to lower diesel particulate emission has the additional beneficial effect of increasing the potential for catalytic control of diesel particulate and organic HC emissions.

Another important management tool for reducing vehicle evaporative and refuelling emissions is the control of gasoline volatility. Control of fuel volatility can greatly lower vehicle evaporative HC emissions. Use of oxygenated additives in gasoline lowers HC and

CO exhaust as long as fuel volatility is not increased.

Reduction of VMT is an additional means of controlling vehicle emissions by control strategies such as

- ♦ use of more efficient transportation modes
- ♦ increasing the average number of passengers per car
- ♦ spreading congested peak traffic loads
- ♦ reducing travel demand.

While such approaches promote fuel conservation, they are not yet accepted by the general population, and governments have not seriously tried to implement them.

All these technological and political solutions to the motor vehicle problem except substitution of electrical cars are increasingly offset by growth in the vehicle population. The vehicle problem can be solved only if the growth problem is addressed in an appropriate way.

Cost of Public Health and Environmental Effects; Cost-Benefit Analysis

The estimation of the costs of public health and environmental effects is the most difficult part of a clean air implementation plan, as it is very difficult to estimate the value of lifetime reduction of disabling illnesses, hospital admission rates and hours of work lost. However, this estimation and a comparison with the cost of control measures is absolutely necessary in order to balance the costs of control measures versus the costs of no such measure undertaken, in terms of public health and environmental effects.

Conclusion:

Environmental impact assessment (EIA) is the process of providing a detailed statement by the responsible agency on the environmental impact of a proposed action significantly affecting the quality of the human environment (Lee 1993). EIA is an instrument of prevention aiming at consideration of the human environment at an early stage of the development of a programme or project.

EIA is particularly important for countries which develop projects in the framework of economic reorientation and restructuring. EIA has become legislation in many developed countries and is now increasingly applied in developing countries and economies in transition.

EIA is integrative in the sense of comprehensive environmental planning and management considering the interactions between different environmental media. On the other hand, EIA integrates the estimation of environmental consequences into the planning process and thereby becomes an instrument of sustainable development. EIA also combines technical and participative properties as it collects, analyses and applies scientific and technical data with consideration of quality control and quality assurance, and stresses the importance of consultations prior to licensing procedures between environmental agencies and the public which could be affected by particular projects. A clean air implementation plan can be considered as a part of the EIA procedure with reference to the air.

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RIGHT TO CLEAN ENVIRONMENT: A BASIC HUMAN RIGHT

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Introduction:

Human life and the human environment are inseparable. To survive, humans must have air to breathe, water to drink, food to eat, and a place in which to live and sleep. If these elements become polluted, contaminated, or are eliminated or destroyed, life will cease to exist. A safe, clean, healthy and sustainable environment is integral to the full enjoyment of a wide range of human rights, including the rights to life, health, food, water and sanitation. Without a healthy environment, we are unable to fulfil our aspirations.

To protect human life, our environmental life support system must be maintained and protected. One way to accomplish this protection is through the enactment or recognition of a legal human right to environment. Human rights play a significant role here because they signal a public commitment to human dignity and basic needs, for which environmental well-being is clearly prerequisite. Human rights trump most other legal obligations because they are juridical more elevated than common place “standards,” “laws,” and other policy choices. A human right by definition is a universal moral right, something which people everywhere at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human.

Life and health of the individual are the primary reference points, but other aspects of the environment also deserve protection under the right to environment. For example, the right to environment should include protection of the Earth’s flora and fauna. Nature itself should have its own right to exist and deserves protection for its own sake.” Human needs may best be served by contact and interaction with certain types of domesticated or wild plants and animals. Therefore, the environmental conditions necessary for these species should also be preserved whenever possible.

In this era, the importance of having a clean environment result of increasing communication, commerce and transportation is widespread. No one can deny the benefits of having a clean environment. Whether at home, offices, industry and public places, everybody should get familiar with the healthy environment benefits. Its importance has been more recognized as environment started to get polluted as a result of industrialization in the second half of 20th century. In keeping the above view that this article tries to understand the concept of clean environment and environmental principles followed by the peoples for the betterment of healthy life.

The concept of Environment:

The term environment has been derived from a French word “*Environia*” means to surround. It refers to both abiotic (physical or non-

living) and biotic (living) environment. The word environment means surroundings, in which organisms live. Environment and the organisms are two dynamic and complex component of nature.¹ Environment regulates the life of the organisms including human beings. Human beings interact with the environment more vigorously than other living beings. Ordinarily environment refers to the materials and forces that surrounds the living organism. The surroundings or conditions in which a person, animal, or plant lives or operates. synonyms: habitat, territory, domain, home, abode; More the natural world, as a whole or in a particular geographical area, especially as affected by human activity.

Environment is the sum total of conditions that surrounds us at a given point of time and space. It is comprised of the interacting systems of physical, biological and cultural elements which are interlinked both individually and collectively. Environment is the sum total of conditions in which an organism has to survive or maintain its life process. It influences the growth and development of living forms.²

In other words, environment refers to those surroundings that surrounds living beings from all sides and affect their lives. It consists of atmosphere, hydrosphere, lithosphere and biosphere. Its chief components are soil, water, air, organisms and solar energy. It has provided us all the resources for leading a comfortable life. According to P. Gisbert "Environment is anything immediately surrounding an object and exerting a direct influence on it." According to E. J. Ross "Environment is an external force which influences us."³ Thus, environment refers to anything that is immediately surrounding an object and exerting a direct influence on it. Our environment refers to

those thing or agencies which though distinct from us, affect our life or activity. The environment by which man is surrounded and affected by factors which may be natural, artificial, social, biological and psychological.

Components of Environment:

Environment mainly consists of atmosphere, hydrosphere, lithosphere and biosphere. But it can be roughly divided into two types such as (a) Micro environment refers to the immediate local surrounding of the organism. (b) Macro environment refers to all the physical and biotic conditions that surround the organism externally.⁴ It can also be divided as: (c) Physical environment refers to all abiotic factors or conditions like temperature, light, rainfall, soil, minerals etc. It comprises of atmosphere, lithosphere and hydrosphere. (d) Biotic environment includes all biotic factors or living forms like plants, animals, Micro-organisms.

Environment and Human Rights:

The idea of environment as a human right first emerged in the international arena in 1968 when the General Assembly of the United Nations recognized that technological changes could threaten the fundamental rights of human beings." Soon thereafter, the United Nations Education, Science, and Culture Organization (UNESCO) organized the Intergovernmental Conference of Experts on Scientific Bases for Rational Use and Conservation of the Resources of the Biosphere.⁵ In 1969, the United Nations General Assembly adopted a Declaration on Progress and Development in the Social Arena which explored the interdependence between the protection of the environment and human rights." The United Nations formally recognized the right

to a clean environment for the first time in 1972. In June 1972, the U.N. Conference on the Human Environment proclaimed the principle that “man has a fundamental right to freedom, equality, and adequate conditions of life in an environment of quality that permits a life of dignity and well-being.”⁶

Elements of the Right to Environment:

As people gain more knowledge about the natural world, delineating global cause and effect relationships and discovering the ecological consequences of human action becomes easier. Actions that can be shown, in the long run, to be destructive to human welfare and to life-support systems of the planet generally, may be held to be ethically wrong.’ A human right to environment will prevent or at least mitigate these actions. Proponents claim that if this new right is not soon recognized, our planet will become uninhabitable; there will be no human rights or human beings about which to worry.⁷

Opponents argue that humanity has survived for many centuries without this new right, that new rights are not likely to be implemented in any reasonable way in the foreseeable future, and that this right will merely cause confusion because it is vague and exaggerated in scope.’ These arguments over the right to environment should be compared to those made over the economic, social, and cultural rights before they were formally recognized.’ The right to environment, even if not immediately attainable, will establish new goals and propose new solutions to human environmental problems that can be achieved progressively.”⁸

Importance of Clean Environment:

A clean environment is essential for the growth and survival of Wild Life, fruits, vegetables

and other species under water. All of them are being negatively impacted as a result of pollution and change of climate due to human activities. There are a loss and degradation of the habitat as a result of polluted activities. We use them to fulfil our several different needs like food, water, shelter, breathing and other necessities. Providing harm to one particular organism, in a chain reaction, it will certainly put a negative impact on us. The greater the diversity on earth, the greater is the chances of survival for humans.⁹

In addition, there are several species which have been totally demolished and no more exist and there are many which are on the verge of becoming so. To avoid such circumstances, and for the survival of these species, it is required to change our living patterns. These species are not only the beauty of life but in fact are vital for many reasons in biodiversity. Their survival is somehow linked to the benefit of the human beings whether directly or indirectly. Some people make the mistake of associating the term “Cost” with commercial cleaning.¹⁰ In fact, it should be recognized as an investment if its benefits are to be counted. Sometimes, it requires guts and convincing power to explain executives of a company know the benefits of clean environment and to assure them it pays many times more than the money is incurred to achieve this in many ways.

- i) a clean and healthy environment will definitely result in a workforce with improved health. This will certainly minimize the average number of sick leaves per employee within a company thereby improving productivity.
- ii) ii) a neat and clean workplace is a nice tool for marketing whether in terms of clients, selling the building or lease space.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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- iii) iii) the neat and clean workplaces are less exposed to employee accidents and injuries as a result of slips and falls. A cleaner workplace is safe for the employees and therefore meets the international safety standards.
- iv) a clean and healthy environment minimizes the stress and provides a positive outlook on the working environment.
- v) a regular cleaning process may improve the life of assets of a company i.e.; the carpets, equipment, tiles, floors, and furniture etc. vi) a nice and clean workplace is a nice tool to attain value as occupants will feel nice and better to stay there. Therefore, employees are encouraged to hard work and indulge in team efforts collectively.

Clean Environment and Future Generation:

As energy and all other natural reservoirs are limited. In spite of taking measures to safeguard the resources, human industrialization and so-called civilization since the last century has rather contributed eroding these resources. The life and availability of these resources are decreasing day by day. Our grand-grand children and their great grand- children shall have to face the consequences of what we are doing today. If we wish that future generations may also enjoy their lives and enough natural and energy resources may be available for them to live their lives, we have to change our living patterns like Blue world city make their survival possible.¹¹ Having and keeping a clean and healthy environment shall require a thoughtful change in our lifestyles and living standards. Adopting and promoting an environmentally friendly lifestyle so as to minimize the pollution and depletion of

natural resources is the key to make these resources available for the future generations.

The Global climate patterns have changed as a whole and we, the humans only are responsible for this as a result of contributing to pollution. This is mainly due to increased industrialization, cutting down the forests, use of fuel to run the cars, airplanes and machinery. This has resulted in increased carbon dioxide and other greenhouse gases. An increase in the temperature certainly increases the chances for occurrence of dangerous storms and devastating weather patterns. It will certainly put drastic impacts on the future generations and in order for their survival, maintaining a global healthy environment by growing more trees and use of environmentally friendly fuel is essential. Unfortunately, 12 of the hottest years on the earth have been from the last 15. There were excessive droughts, floods, and wildfires as a result of this global warming.¹²

In order to avoid such situations in the years to follow and for the sake of our children future, maintaining and adopting a clean and healthy environment is of fundamental importance. Our contribution to Global warming has definitely shown drastic results and if we don't change our routine, maybe it's too late.¹³ We have seen the worst wild storms, floods, and droughts in the recent years. If things are to be followed by us in the same fashion, more of such droughts, wild storms and floods are expected in the future that will destroy the races.

Environmental cases at human rights forums, a viable and justiciable human right to environment can be created. At the very least, useful and incremental progress can be made by lobbying the existing international legal community concerned with human rights to gain

a greater recognition of the human rights aspects of environmental protection and preservation. The hope remains that an international legal right to environment will be defined, accepted, and enforced.

Conclusion:

To protect and keep clean environment as an environment-friendly and contribute to wellbeing of human society by adopting the following simple strategies:

1. Plant trees in your society. If you can't plant more trees, plant a single tree and look for it to grow. Planting enough trees in your society will help increase the availability of fresh air to breath for you and your kids.
2. Recycle the plastic products. Don't just throw or burn the plastic products as it takes years for plastic products to decompose and they are a huge cause of pollution. Therefore, instead of throwing or burning them, adopt a recycling process so as to keep and maintain a safe and healthier environment.
3. Adopt eco-friendly measures. Store water and don't become a participant to wastewater. Don't dump your electronic gadgets and be eco-friendly. Try to use cars when necessary. Use bicycles instead that are non-contributor to environmental pollution and also will keep you fit and healthy.

Therefore, to keep and attain a clean environment that is dust free, smell free and disease free, we have to exert our contribution. By doing this, we can get reduced pollution, fresh air, a peaceful and healthier environment without any problems. In short, we can get an environment

that is human-friendly and that will add value to life by increasing the average life.

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WOMEN EMPOWERMENT AND GENDER SENSITIZATION ISSUES AND CHALLENGES: A BRIEF STUDY

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“One country, One pen, One women and One teacher can change the world” by Malala Yousafzai, Youngest noble peace prize winner

Introduction

Education is the powerful weapon to change the society and also education leads women empowerment. It is the bonded duty of the government to provide education to all without making any discrimination on the basis of gender. The principle of gender equality is enshrined in the Indian constitution in its preamble which is a part of Indian constitution. Our Indian constitution provide fundamental rights, fundamental duties and also directive principals part 3rd, part 4th and also article 51-A respectively. Constitution not only guaranties equality to women but also empowers the state to adopt measures in favor of women's community in keeping with this principal of equity and inclusive growth. Every effort is made to empower the women and children which together constitutes over 76% of the total population of our country, various legislations have been enacted and amend and making polices and programs in order to empower the women's community this article mainly focused on women empowerment is a complex issue by the interventions of government that have been undertaken with the aim of women's economic and social transformation.

Empowerment as an enabling process will only be achieved when in the improvement in the

condition in terms of health, education, safety and security including finical security is achieved health providing quietly and affordable health care to the large Indian population, particularly poor and unorganized sector in this regard the government of Indian since 2005, the national rural health mission [NRHM] now it as renamed as national health mission [NHM] has lead to improvement in health care service delivery through better infrastructure drugs and equipment and availability of human resources in health facility at different levels in rural area health being the pre-requisite for improvement of survival indicators, priority continues to be laid on increasing access to health services. Maternal under nutations' is a major challenge in India with more than 1/3rd [35.6 %] having low body mass index [BMI]. Similarly malnutrition continues to adversely affect majority of women in India with the result, every third women is under undernourished and every second women is suffering with anemic. To address issue of maternal and child malnutrition, the integrated child development services [ICDS] schema has been univerlized and strengthened ICDS is one of the most world's largest and most unique out rich program for early child hood care and development, covers districts and blocks in the country through 14 lakh anganwadi centers symbolizes India's communiment to address the malnutrition need of 1.9 core expecting and nursing mother's and 8.4 core children's under the age

group of 6 years village health and nutrient ion days are conducted in rural areas and as on out rich activity, for provision maternal and child health services to accelerate peace of reduction maternal mortality rate [MMR] in several intervention have been made by the government . Some of the key steps include the promotion of institutional deliveries through the janni suraksha yojana , absolutely free and no expense delivery , including case sanction janni shishu suruksha karyakrama [JSSK] fall pregnant women delivering in public health institution . Mother and child protection card to monitor service delivery for mother and children.

Mother and child tracking system to ensure attentional intra-natal and post-natal care along with immunization services and maternal death review [MDR] to take corrective action at appropriate levels and improve quality of obstetric care . The implementation of all such efforts are made a appreciable progress and the maternal mortality ratio declared from 212 to 178 % and 1,00,0000 births during 2007 to 2009 and 2010 to 2012 as per the latest report of the register general of India . Sample registration [RGI-SRS] According to latest NFHS-4 [2015 to 2016] data released for the 13 state . It has been established that the provision of better care facility for women during pregnancy and child birth has contribution to the reduction of the maternal deaths and improved child survival in India more and more women's give new birth in health care facility and rates have more than doubled in some state in the last decade. The draft national health care policy 2015 also address women health need's in term of meeting the specific need's of reproductive and child health . It mention the need to increase the targets of male sterilization and consptulzation of utilization

Education

Education is the most important measure of women status and the benefits of education emphasized enough . To provide quality education and develop appropative skill many program are implemented both elementary and secondary education and also higher end technical education . The right to education act 2009 was enacted in April 2010 to make free and compulsory elementary education 6 to 14 years for all children and flagship program , sarshiksha abhiyan [SSA] was rolled to universalize to access education in upper and primary upper levels as a result number of girls student enrollment in schools have increased both in rural and urban area across the country . It show a stedy increase over the years and drop out and school drop out rates have comedown at the national level , the gender priority index is 1.0 at the primary level and provision of better care facility for women during pregnancy and child birth has contributed to reduction of maternal deaths and improved child survival in India . More and more women's are give birth in health care facility and rates are more than doubled in some states in the last decade 0.95 at the upper primary level as per DISE 2012 and 2013 while the SSA has helped in universalization . A lot more needs to be done to provide quality education a nation wide sub program to the SSA called padhe bharath badhe bharath as been launched to ensue that learning levels of class first class second students in reading and writing language comprehension and mathematics easy at par with the world . The campaign aims to ensure that every school provides teaching – learning for 200 schools working days with 800 instructional hour vidyanjali [school volunteer programmatic is another initiative under SSA to enhance community and private sector involent elementary schools

across the country the program as been envisaged to bring together people willing to volunteer their services at school which real need them . Consequent to the developments of SSA there has been an increasing demand for secondary education in the country .

To enhance access to secondary education for all children at age group of 14 – 18 years and to improve it's quality . The madhyamik shiksha abhiyan [RMSA] is under implementation since 2009 onwards While the rashtriya uchchatar shiksha abhiyan is been implemented for the holistic development of higher education . Government has launched a new well based portal named had vidya lakshmi under pradhana mantri vidya lakshmi karyakam to provide education loans for student seeking higher education vidya lakshmi is first kind providing single window for student to access information and make application for educational loans provide by banks as also government scholarships . The women in India have been holding influential position across sector and achieving new highlights in higher education but gender bise still exists to make young boys and girls gender sensitive and create positive social norms that value the girls and there rights , provision has been made to engage gender champion in colleges across the country . The university grants commission [UGC] has issued notification in this regard to vice – chancellors of all university and college and issue the guide line for its implementation and safety and security ensuring gender quality , combating discrimination and violence against women are integral to our national pursuit of forcing inclusive society and development . The government is determined to end violence of all kind against women and girls and has framed enabling legislations . Supporting women victims and

ensuring that the police and other agencies have the right tools in place to protect the victims of violence is heart of government's approach . On rape and sexual violence , the government is making every effort to ensure that the voices of the women affected by violence are heard and that they can access justice .

Some of the recent enabling legislations to address gender based violence to provide safe environment for women to work and leave and fulfill there potential capacity . The criminal law [amendment] act 2013 which has enacted to make the punishment more stringent for offence like rape and branded the definition of sexual assault and harassment in working place . Some new offences like acid attack , sexual harassment , disrobing a women , have been incorporated in IPC . the act has also made provisions for greater accountability of public officials including the health care providers for immediate relief to the women affected by violence . The sexual harassment of women of work place [prevention , prohibition and redressed] Act – 2013 aims to provide a safe and secure environment for women to work . This legislations are implemented by other existing laws like the protection of women from domestic violence Act – 2005 , for protection of the rights of women who are the victims of violence of any kind with in the family , the prohibition of child marriage Act – 2006 , for prohibition of the solemnization of child marriage . The protection of children from sexual offences Act – 2012 to protect children from offences of sexual assault . The pre – conception and pre-natal diagnostic techniques Act – 1994 for probation of sex selection , before or after conception .

There has been an in creasing emphasis on gender sensitivity of police force through

training programs , performance appraisal , women police station to tackle crime against women . Not only that , in order to have a gender responsive police service and expand community out rich to integrate gender issues into polices and protocol and operational processors a new scheme on a pilot basis has been initiated . For ensuring women's safety pertaining to the strategic areas of privation , protection and rehabilitation , government has established a nirbaya fund under which the key programmatic interventional have been made and so far 15 proposal amounting to around RS 2000 core have been recommended under nirbaya find including the one stop centers for facilitating , providing medical aid , police assistance , legal counseling court case management , psycho0-social council and temporary shelter to women affected by violence . Women helpline for providing 24 hours emergence and non emergence investigative units for crime against women [IUCAW] in all police districts of the country installation of CCTV surveillance cameras coaches to strengthen security to trains , National Emergency Response System , creation of central victim compensation fund [CVCF] , Cyber Crime Prevention Against Women And children [CCPWC] and so on . The multi sectoral Beti Bachao Beti Padhao initiative aims to also secure a bright future and well fare of girl child in India and address the declining the sex ratio and released related issue of disempowerment of women over a life-cycle continuum . BBBP program has resulted in dozens of local level innovative initiatives to promote the girl child due to the encouraging results and transformative potential of the program . It has been extended another 61 districts with low CSR from the initial 100 districts . Financial security despite these challenges , millions and millions of

women in India are breaking old barriers and charting their destiny .

The flagship programs like Mahatma Gandhi National Rural Employment guarantee scheme . National rural livelihoods mission [NRAL] while providing livelihood security to thousands of rural women have also provided them with economic security , empowered them and created rural assets simultaneously . Another example of main streaming women in the economy is the Rashtriya Mahila Kosha [RMK] which is working exclusively for poor women . Providing them with regular funds and facilitating market linkages . To promote such women entrepreneurs and self help groups , Mahial E-Haat has been launched start up initiative by the RMK of women entrepreneurs this web based marketing , initiative under digital India will facility the access of women to the global market and promote the development relations between the business community and women entrepreneurs . Finical inclusion is one of the top most priorities of the women of the government . Pradhan Mantri Jandhan Yojana has given confidence lakhs of women in opening there first bank account and a brake through to overcome the vicious cycle of poverty and debt . According to the third annual survey by the gates of foundation 47% of women now have a PMJDY bank account further to promote skills and employability of women . The sectors which employ a large women have been indentified under National Skill Development Policy and Pradhan Mantri Kaushal Vikas Yojana [PMKVY] launched to help them securing a decent employment to move out of poverty . With mission to secure the finical future of the girl child , small savings scheme Sukanya Samriddhi Yojana has also been launched under the Beti Bachao Beti Padhao programs .

Government acknowledges the emerging issues such as making cyber spaces safe place for women redistribution of gender roles for reducing unpaid care work , review of personal and customary laws . [Hindu marriage Act 1955] in accordance with the constitutional provisions [Art-14 and 21] ensuring the rights of women adopting artificial reproductive techniques [Surrogacy mother Act] recognizing the needs of single women and creating an enabling environment of women to participate in entrepreneurial activities and is committed to address this challenges with the SDGS in place . It would be critical in realizing the objectives of a truly inclusive , equitable , people , centered and transformative post-2015 development agenda with a gender perspective . This would only possible through combined efforts and contribution of all relevant stakeholders , including the civil society and the private sector . According to the 2011 census increase the male ratio and decrease the female ratio [1000 males – 986 females] .

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GLOBALIZATION AND INTERNATIONAL PRODUCTION IN HISTORICAL PERSPECTIVE

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ABSTRACT

After World War 2 and till mid 70s most less developed countries and newly industrializing countries implemented a closed economy, import-substitute industrialization model with excessive interventionism and protectionism. The results were slow growth due to balance of payments crises and worsening income distribution due to inflation. Therefore since mid „70s most moved to market economy, outward orientation and export encouragement. This necessitated encouraging private investments and direct private investments flexible exchange regime, freer foreign trade, and implementation of privatization. Since „90s, this time large flow of financial funds from developed countries to less developed countries and newly industrializing countries, in addition to free foreign trade and flow of direct private investments ushered in the process of globalization. 1997-98 global financial crisis slowed the flow of funds and direct private investments, but globalization continued in essence while China and India entered free market economy with remarkable success. What is important, market economy and globalization reduces excesses of interventions and protectionism. But there is still room and need for “good governance” on the part of the governments of less developed countries and newly industrializing countries to avoid pitfalls and reap greater benefits. The study of

globalization is a predictive enterprise by its very nature. Partly an effort to identify the possible trajectories of the world economy, writing about global capitalism has become one of major “growth industries” of America social science. This paper is an attempt to realize on a **Globalization And International Production In Historical Perspective. Top of Form**

Introduction

Globalisation has been in the air. It has now come to be one of the most frequently used terms in Politics and Economics. It is being projected as the common objective of the whole humankind.

Definition of Globalisation:

The aim of globalisation is to secure socio- economic integration and development of all the people of the world through a free flow of goods, services, information, knowledge and people across all boundaries. Globalisation is seen as a conscious and active process of expanding business and trade across the borders of all the states. It stands for expanding cross-border facilities and economic linkages. This is to be done with a view to secure an integration of economic interests and activities of the people living in all parts of the world. The objective of making the world a truly inter-related, inter-dependent, developed global village governs the on-going process of globalisation. Globalisation is the

concept of securing real social economic, political and cultural transformation of the world into a real global community. It is considered to be the essential means for securing sustainable development of all the people of the world.

“Globalisation represents the desire to move from national to a global sphere of economic and political activity”. It seeks to transform the existing international economic system into a unified system of global economics. In the existing system, national economies are the major players. In the new system, the globalized economic and political activity will ensure sustainable development for the whole world.

“Globalisation is both an active process of corporate expansion across borders and a structure of cross border facilities and economic linkages that has been steadily growing and changing.” Edward S.Herman

“Globalisation is the process whereby social relations acquire relatively distance-less and borderless qualities.” —Baylis and Smith

Difference between Globalisation and Internationalism:

Till very recently, we have been frequently using the term internationalism to refer to the process of increasing connections and relations among nations. It denotes the concept of increasing social economic, cultural and political cooperation among nations.

Now instead of advocating internationalism, we have started advocating globalisation which refers to a broader and integrated process of transformation of the world into a global village characterised by free world trade, freedom of access to world markets

and increased social, economic, and cultural linkages and relations among the people of the world. Whereas internationalism stands for increasing scope and intensity of cooperation among nations, globalisation refers to a free and integrated world system. Globalisation is neither a purely economic process nor is related to communications only. It is a broad process of increasing socio-economic-industrial-trade-cultural relations among the people living in all parts of the globe. It refers to the process which is considered essential for transforming the world into an inter-related and inter-dependent global village. It is aimed at securing the benefits of free trade, open access to markets and equal participation in securing sustainable development for all the people. It involves the attempts aimed at the development of rules and procedures for making and enforcing all decisions required for securing globalisation. In simple words, the aim of globalisation is to secure socio- economic integration and development of all the people of the world through a free flow of goods, services, information, knowledge and people across all boundaries.

Nature of Globalisation:

Salient Features of Globalisation:

1. Liberalisation:

It stands for the freedom of the entrepreneurs to establish any industry or trade or business venture, within their own countries or abroad.

2. Free trade:

It stands for free flow of trade relations among all the nations. Each state grants MFN (most favored nation) status to other

states and keeps its business and trade away from excessive and hard regulatory and protective regimes.

3. Globalisation of Economic Activity:

Economic activities are be governed both by the domestic market and also the world market. It stands for the process of integrating the domestic economy with world economies.

4. Liberalisation of Import-Export System:

It stands for liberating the import- export activity and securing a free flow of goods and services across borders.

5. Privatisation:

Keeping the state away from ownership of means of production and distribution and letting the free flow of industrial, trade and economic activity across borders.

6. Increased Collaborations:

Encouraging the process of collaborations among the entrepreneurs with a view to secure rapid modernisation, development and technological advancement.

7. Economic Reforms:

Encouraging fiscal and financial reforms with a view to give strength to free world trade, free enterprise, and market forces. Globalisation accepts and advocates the value of free world trade, freedom of access to world markets and a free flow of investments across borders. It stands for integration and democratization of the world's culture, economy and infrastructure through global investments.

Globalisation: Historical Background:

The progress of industrial resolution is the 20th century was accompanied by a replacement of the police state by a welfare state. The state came to be an active actor in the economic life of the society. In the socialist states, state ownership of means of production and distribution became the rule and state controlled command economies were operationalized and regarded as the best means for rapid socio-economic development. In many other countries, nationalization of key industries and enterprises was undertaken with a view to provide goods and services to the people. State began performing several socio-economic functions. In India, the decision to adopt a mixed economic model was taken and ownership and control over key industries was entrusted to the public sector. Even insurance and banking were nationalized for securing a better mobilization of resources, and consequently for rendering better services to the people. State regulation of economy and industry was practised and the public sector was patronized by the state as the sector committed to provide essential goods and services to the public. The state, acting in the name of checking monopolies, undue concentration of wealth in some hands and economic inequalities, formulated and enforced strict regulation and control systems.

However, the experience with the working of common economies and mixed economic model, with a distinct leaning in favour of public sector was found to be inadequate slow and unproductive of desired results. Around 1985, Indian economy began showing big strains. Indian public sector now appeared to be a liability and foreign exchange

reserves came to be in very bad shape. Industrial growth became regressive and inflation was assuming alarming proportions.

Around this time the world was heading for several big changes. The socialist economies, in particular, the Soviet economy and political system, was collapsing. Even Perestroika and Glasnost could not save the USSR. It collapsed as a state. The weaknesses of the socialist economic model became fully clear. All the socialist countries of Europe began witnessing a process of overthrow of socialist systems. Liberalisation of politics and economy came to be recognized as the necessity of the day. All countries of the world began realizing the merits of the market economy, free trade, privatisation, liberalisation, delicensing and deregulation of trade, industry and business.

In July 1991 the Government of India decided to go in for liberalisation of economy. A new economic policy was formulated and implemented with an emphasis new upon economic reforms. These were governed by the principles of liberalisation, privatisation, market economy, free trade, deregulation and delicensing. These reforms paved the way for initiating the process of liberalisation and globalisation of Indian economy. It began developing as an outwardly opening economy, with the aim of linking, integrating and unifying domestic economy with world economy. Similar changes were adopted by other states.

Impact of Globalisation on the Functions of the State:

In the era of globalisation, the functions of the State began undergoing a change. With the increasing disinvestment of

public sector, privatisation was encouraged. Public sector was made to compete with the private sector, and as a whole open competition, free trade, market economy and globalisation were practiced. The role of state began emerging as that of a facilitator and coordinator, in place of an owner and controller. In fact, the process of globalisation involves a change in the role of the state. However, this does not in any way mean re-adoption of Laisses faire or reversion to the principle of police state.

Under Globalisation, the state continues to be a welfare state. However, its economic activity is getting confined to two main types of activities:

- (i) The activities which are essentially needed for the operation of economy. It acts as a facilitator and coordinator and refrains from acting as an owner and regulator. It acts to ensure a smooth and orderly functioning of the market. It tries to secure stability in the market through macro-economic policies.
- (ii) Activities aimed at providing social services such as education, health, social security etc., to the people.

Globalisation has necessitated a change in the role of state. The state continues to be a welfare state performing all the protection functions as well as several social functions. It continues to act as a facilitator and coordinator of economy. It however, does not mean a reversion back to the police state. State continues to act as a welfare state, a natural and necessary institution performing protection and social welfare functions with some role in protecting and improving economic life of the people.

Conclusion

Globalization is a broad concept that flows through many aspects of the world. Key areas of effect of globalization are economy, trade, industry, finance, culture and health etc...The impact of globalization on international finance is a buzz topic in today's context with the world financial crisis. International finance is a main area that has a significant impact from globalization. Economy and international finance are closely interconnected where international finance accommodates the world economy. There are number of benefits international finance and it can be stated as the backbone of the economy. International Monetary Fund, World Bank are the key institutions of international finance. Structure and the practices of international finance are largely impacted from globalization. Although the world has faced financial crisis the importance and the volume of international finance is high. However proper governance of international finance is of vital importance due to the complexities of impact of globalization. Developing countries have a significant impact on their overall economy with globalization. Their financial system has a number of effects. They are largely benefited by World Bank and other institutions which is essentially important for the development of these countries. However at the same time with imposed conditions and rules by these institutions they have to face problems in terms of the internal affairs. Overall international finance is both positively and negatively impacted from globalization. It has always helped for the development of the financial system, Improvement in the financial infrastructure and availability of new and more capital. But globalization can also lead to crises if there are imperfections in international financial markets. In conclusion

globalization is double edged sword affects International Finance. A well thought through process of activities would enable a country to maximize the benefits while reducing the adverse results.

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INTER CASTE MARRIAGES – CONFLICTS: COUNSELLING

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ABSTRACT

Marriage between opposite gender was normal and natural. When few nations legalised marriage between intra gender also known as Gay Marriage. The central government Thursday submitted before the Delhi High Court that a same sex couple cannot claim fundamental right for their marriage - despite the Supreme Court decriminalising homosexuality in 2018 - saying that marriage in India is a “bond between a biological man and a biological woman”. The Centre, in an affidavit, said the petitioners “cannot claim a fundamental right for same sex marriage being recognised under the laws of the country”.

Marriage as a social bond has undergone many changes in degree and kind nevertheless inters caste marriage is still a taboo and there is a big ‘no’ for a marriage between different sects or faiths or caste or creed. A 10-year increase in the education level of the groom’s mother produces a 1.8% increase in the probability of inter-caste marriage, equal to 36% of the sample mean, according to the study. An increase in the education levels of the groom; bride or other parents show no significant impact.

KEYWORDS: CONFLICTS, COUNSELLING, INTERCASTE, MARRIAGE

Marriage

Marriage is an institution defined differently from time to time, society to society and from place to place. Marriage is sacred for a section of the society, Marriage is a union of souls for a section of society and for others Marriage is a contract. Marriage as an institution has undergone substantial changes. Marriage was performed as a ritual and gave social acceptance to the association of the couples. Today, Live-In too has gathered the currency and has become acceptable to society, at least to the upper crest of the society. There are judgements by the Supreme Court involving live-in relationships.

Marriage between opposite gender was normal and natural. When few nations legalised marriage between intra gender also known as Gay Marriage. The central government Thursday submitted before the Delhi High Court that a same sex couple cannot claim fundamental right for their marriage - despite the Supreme Court decriminalising homosexuality in 2018 - saying that marriage in India is a “bond between a biological man and a biological woman”. The Centre, in an affidavit, said the petitioners “cannot claim a fundamental right for same sex marriage being recognised under the laws of the country”.

Marriage as an social bond has undergone many changes in degree and kind nevertheless inter caste marriage is still a taboo and there is a big 'no' for a marriage between different sects or faiths or caste or creed. A 10-year increase in the education level of the groom's mother produces a 1.8% increase in the probability of inter-caste marriage, equal to 36% of the sample mean, according to the study. An increase in the education levels of the groom; bride or other parents show no significant impact.

Why is the groom's mother most influential in determining her son's marriage outcomes?

A better educated mother makes a household more gender-balanced and tends to yield more bargaining and decision-making power, the study suggested.

Mothers in developing countries also tend to be more responsive to their child's needs, using any available resources in their interests, compared to fathers who are more likely to spend on adult goods, such as tobacco and liquor. Hence, they are more likely to support a son's preference for an inter-caste marriage, if the social cost is not too high, the study stated. These two factors combined mean there is a higher likelihood of an inter-caste marriage.

"Caste endogamy it appears is much more pervasive than expected in the face of economic development and the expansion of market forces," the study said. Though the accepted belief is that arranged marriages decrease and out-marriages increase as a result of social changes enforced by industrialisation, education

and urbanisation-known as the modernisation theory-the low-rate in inter-caste marriages in India refutes this trend.

There has been no increase in the rate of inter-caste marriages over time, and during a period when urbanisation increased in India, remaining at roughly 5% during 1970-2012. Only 5.8% of Indian marriages were inter-caste, according to Census 2011 a rate unchanged over 40 years. The average for 2000-2012 is marginally higher than 1971-80 and 1981-90 but not statistically different from the previous decade, 1990-2000, the study said. No more than 11% of Indians lived in urban areas in 1901, compared to 34% (460 million) in 2018-a figure which is predicted to rise to 600 million by 2030, according to this 2018 United Nations report.

Conflicts

In india many social reformers like Ravi Das, Kabir, Basveshwara, Mohandas Karamchand Gandhi and Dr. B. R Ambedkar among others have worked to remove barriers on the lines of caste / race/ creed/ gender. However due to the accepted and maintained hierarchy in the society Inter caste marriages face conflicts in the society in general and from family in particular. The socio-cultural status of the bride and the bridegroom matters a lot and at times it becomes the ONLY factor to accept a marriage.

Honour killings and Kangaroo courts are not uncommon in few societies and killings of the newlywed couple often are the part of news reports.

Economic Standing: if the economic standing of the bride and the bridegroom is a mismatch then in all probability inter caste marriage will result in conflict as parents will be concerned about the

livelihood and the very survival of their ward. It is not rare to see parents craving for well to do families for their wards.

Socio-Cultural: Caste, in India, arguably, symbolises status in the society. Parents insist their children to get married within their caste and preferably within their tribe among the caste. Conflict is bound to rise if the wards cross this Laxman-Rekha !

Social hierarchy: Hierarchical order, often predetermined by the select few, also at times ignites conflicts. Inter caste marriage are often considered as a challenge to the set hierarchy.

Educational Background: Normally the parents desire their wards to get married to a well educated partner. Because they believe a good education is a guarantee of job, income and settled career. If, either bride or bridegroom happens to be uneducated the family members will protest against any such marriage.

Food Habits: In India food habits are based on region and caste basis too. Many castes do not adhere to Non-Vegetarian food stuff and they strictly prefer alliance of vegetarian families. If the couple are from opposite food culture then conflict among the families is supposed to arise.

Religious identity of the children: The parents are also concerned about the religious affiliation or faith following of the children of the inter caste marriage couples. In many instances this has been the root cause of conflict.

Counselling: Making Marriages work

Problems from External Sources

Mixed couples could be facing a hell lot of problems depending on the place where they stay. Urban areas are exposed to such mixed

cultures whereas rural areas are usually not much. So, they might face some problems like

1. **Negative stereotyping:** Having particular negative feeling on certain sort of caste or race. For example, blacks are treated as burglars and cheaters, though most of the humble personalities come from them.
2. **Hurtful and insulting comments from public:** Those who have strong opinions on race or caste are more likely to comment. If one has tolerated enough, they can approach law.
3. **Open rejection from family, friends and colleagues:** The once-close family and friends start keeping you away from their personal lives, treating you to be the odd-one-out. Be strong enough to face them.
4. **Derogatory comments, whispers and stares, not bothering your feelings or presence:** Such activities are common where people have narrow mindsets and are not so open to mixed marriages. Just ignore them.
5. **Online trolling and negative comments on social media:** This has been the latest trend and you should never bother about it as you might witness that they can twist their tongues whenever they like.

Different Background

Being from different regions and backgrounds, both of you are likely to have differences in opinions regarding gifts and surprises too. Assumptions don't work here. One might not know about the likes and dislikes of the other or what they value much and what they don't. So, it is better to keep yourself away from surprising them at least until you get much familiar with their tastes.

Different Value Systems

Your relationship could involve different value systems. A relation might not sustain in the long run because of the differences that arise. Such things cannot be easily ignored. For example, those who are from Asian background are more keen towards savings and becoming wealthy, while people from Western countries are more inclined to live life fully and enjoy with what they have in hand. When two people from such entirely different backgrounds come closer, conflicts could arise in such mixed couples because of the differences in opinions. Both will be strong on their points.

The Triggers

Whichever kind of marriage it may be, there are occasional emotional triggers to each of you. When you feel triggered, it's better to calm down yourself. Resetting to calm state will make you less influenced by other people's opinions. It also never lets the arguments to rise and hence conflicts get lessen.

Poised Posture

Educate your progeny about the differences you have in your house and prepare them well to face any such sort of criticism, which would otherwise affect them badly. Children should be taught on how to face bullying in school, in the name of such differences too. Be strong and brave, wherever you live. Know the local laws and maintain good status among your fellow beings. Try to be humble and helping. It is your neighbours and friends who could come to your rescue when something unexpected happens. As the family members would be away or mostly won't be communicable, it's always better to keep a nice neighbourhood.

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A SOCIOLOGICAL SOJOURN WITH AN INDOMITABLE SPIRIT: Dr. A.P.J ABDUL KALAM

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Abstract

This paper is a humble attempt to traverse the inimitable work of the great humanitarian and scientist, Dr. A.P.J Abdul Kalam, 'Wings of Fire' using sociological extrapolations. His writings has always reflected a deep sense of meaningful discourses and an intriguing sense of reality. 'Wings of Fire' represents his insightful dialogues and inspiring expositions for the people around him, for the construction of a better world. A sociological investigation into this work was intended to bring out some latent dimensions of the work, through Foucaultian ideas and phenomenological reflections.

1.1 Introduction

***"If you want to leave your footprints
On the sands of time
Do not drag your feet"- Abdul Kalam***

AvulPakirJainulabdeen Abdul Kalam, born on 15th October, 1931 in a small village in Rameswaram in Tamil Nadu, rose to become the President of India. Even though he came from a poor and humble background, his desire to contribute to society never faded from his vision. He specialized in Aeronautical Engineering from Madras Institute of Technology. Dr. Kalam joined the Defence Research and Development Organisation (DRDO) as a scientist. In 1969, Dr. Kalam was transferred to the Indian Space Research Organisation (ISRO) where he was the project director of India's first

Satellite Launch Vehicle (SLV-III) which successfully deployed the Rohini Satellite in near-earth orbit in July 1980. Dr. Kalam's contribution to the scientific world was immense, yet he was always modest about his achievements. After working for two decades in ISRO and mastering launch vehicle technologies, Dr. Kalam took up the responsibility of developing Indigenous Guided Missiles at DRDO as the Chief Executive of Integrated Guided Missile Development Programme (IGMDP). He was responsible for the development and operationalisation of AGNI and PRITHVI Missiles and for building indigenous capability in critical technologies through networking of multiple institutions. He was the Scientific Adviser to Defence Minister and Secretary, Department of Defence Research & Development from July 1992 to December 1999. It is no surprise that Dr. Kalam was known as India's Missile Man. Dr. Kalam was elected as 11th President of India in July, 2002. As President, he shared his vision for India, addressing youth and old with the same passion which formed his entire life. Dr. Kalam was passionate for transforming society through technology especially in inspiring the youth of India to harness Science and Technology for human welfare (pibphoto.nic.in/documents/rlink/2015/jul/p201572901.PDF). Dr. A.P.J. Abdul Kalam passed away on 27 July 2015, due to a massive cardiac arrest during a lecture at the Indian Institute of Management, Shillong.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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1.2 ‘Wings of Fire’- the magnum opus of the indomitable spirit

‘Wings of Fire’ is the autobiography of India’s most distinguished exemplary legend, the eleventh President of India and Scientist Dr. A.P.J. Abdul Kalam, which is imbued with passion of personal reflections and scientific temper. This masterpiece juxtaposes the life history of Kalam with tenets of his dreams that came true in the discourse of the intricate social matrix of Indian society. Kalam divides the ‘Wings of Fire’ into the four phases of his life and builds an excellent narrative on it.-Orientation, Creation, Propitiation and Contemplation.

The section on ‘Orientation’ depicts the childhood experiences of Kalam, where he persistently acknowledges his gratitude to the driving forces of his life- his parents, immediate family members, his teachers, professors, scientists and directors. The section ‘Creation’ navigates through seven chapters, from chapters four to chapter ten; and covers Kalam’s life and work for 17 years, from the year 1963 until 1980. It begins with his recollection of works at the Langley Research Center, NASA, in Houston, Virginia, U.S., and at other facilities in the USA, including the Wallops Flight Facility at Wallops Island in East Coast of the United States, Virginia. At a NASA facility, he remembers to have seen a painting, prominently displayed in the lobby. The painting depicted a battle scene with a rocket flying in the background. On closer examination, he found that the painting depicted Tipu Sultan’s army fighting the British. Kalam felt happy to see an Indian glorified in NASA as a hero of rocketry warfare. His association with Thumba and Satellite Launch Vehicle and related projects are vividly presented in the section ‘Creation’. During the period

covered under ‘Creation’, Kalam, in the year 1976, lost his father who lived up to 102 years of age. Kalam took the bereavement with courage and has quoted these words, written on the death of William Butler Yeats by his friend Auden, and his father:

*Earth receive an honoured guest;
William Yeats is laid to rest:
In the prison of his days
Teach the free man how to praise.*

The period covered in the section ‘Creation’ also brought Kalam national recognition-conferment of Padma Bhushan on the Republic Day, 1981.

Section ‘Propitiation’ covers the period 1981 to 1991, and contains five chapters, from chapter 10 to chapter 14. This section covers the scientist’s journey towards becoming the “Missile Man of India”. In this section, his excellent leadership qualities as taking up the responsibility of shaping up the Guided Missile Development Program, are clearly visible. In this phase of the life, Kalam was responsible for the development of the five missiles- Prithvi, Trishul, Akash, Nag and Agni.

The section on ‘Contemplation’ is the last segment connected with the later years where Kalam is bestowed upon with series of awards, his thought and his visions for a proud India. This segment along with the conclusion also mentions of Kalam’s dream for the year 2020.

According to Gusdorf, the task of writing autobiography is to be undertaken by an “aging man to appease the more or less anguished uneasiness” (Anderson 2001). The ‘Wings of Fire’ which was written by Kalam in the sixtieth year of his life, unleashes the ‘anguished uneasiness’- the tremendous passion hidden in his dreams for

a better nation and a community of dignified human beings. Pascal considered the “intention of the autobiographer” equal to “the seriousness of the author” and “the seriousness of his personality” (Anderson 2001). ‘Wings of Fire’ reflects Kalam’s multi-dimensional intentions ingrained with personal philosophy of his life and the success and setbacks of science and technology of modern India.

1.3 Foucaultian Discourse and ‘Wings of Fire’

Michel Foucault (1926-1984) was one of the most influential postmodern social theorists of the latter part of the 20th century. He has been hugely influential in shaping understandings of power, leading away from the analysis of actors who use power as an instrument of coercion, and even away from the discreet structures in which those actors operate, toward the idea that ‘power is everywhere’, diffused and embodied in discourse, knowledge and ‘regimes of truth’ (Foucault 1991; Rabinow 1991). Power, for Foucault, is what makes us what we are, operating on a quite different level from other theories: His work marks a radical departure from previous modes of conceiving power and cannot be easily integrated with previous ideas, as power is diffuse rather than concentrated, embodied and enacted rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them’ (Gaventa 2003: 1).

Foucault challenges the idea that power is wielded by people or groups by way of ‘episodic’ or ‘sovereign’ acts of domination or coercion, seeing it instead as dispersed and pervasive. ‘Power is everywhere’ and ‘comes from everywhere’ so in this sense is neither an agency nor a structure (Foucault 1998: 63). Instead it is a kind of ‘metapower’ or ‘regime of

truth’ that pervades society, and which is in constant flux and negotiation. Foucault uses the term ‘power/knowledge’ to signify that power is constituted through accepted forms of knowledge, scientific understanding and ‘truth’: Each society has its regime of truth, its “general politics” of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true” (Foucault, in Rabinow 1991). These ‘general politics’ and ‘regimes of truth’ are the result of scientific discourse and institutions, and are reinforced (and redefined) constantly through the education system, the media, and the flux of political and economic ideologies. In this sense, the ‘battle for truth’ is not for some absolute truth that can be discovered and accepted, but is a battle about ‘the rules according to which the true and false are separated and specific effects of power are attached to the true’... a battle about ‘the status of truth and the economic and political role it plays’ (Foucault, in Rabinow 1991). This is the inspiration for Hayward’s focus on power as boundaries that enable and constrain possibilities for action, and on people’s relative capacities to know and shape these boundaries (Hayward 1998). A key point about Foucault’s approach to power is that it transcends politics and sees power as an everyday, socialised and embodied phenomenon. This is why state-centric power struggles, including revolutions, do not always lead to change in the social order. For some, Foucault’s concept of power is

so elusive and removed from agency or structure that there seems to be little scope for practical action. But he has been hugely influential in pointing to the ways that norms can be so embedded as to be beyond our perception – causing us to discipline ourselves without any wilful coercion from others.

In ‘Wings of Fire’, the Foucaultian power discourse is transverses in Kalam’s thoughts which consistently reverberates the notion that all the human beings have this dynamic power within themselves to make all their dreams come true. In this regard, Kalam discloses the major aspects of his personality that transformed him from a humble and rustic person to an extraordinarily talented scientist, spiritual guru and the President of India. He highlighted his personal, physical, psychological and professional struggles that stirred his spirit to achieve his noble goals. Kalam presents his ideas of motivating Indians, particularly the youth, which will give them the power to dream high for a building a nation which is self-sufficient and independent. His impeccable discourse reveals a spirit of integrity, unity, teamwork and honesty which he upholds in each and every situation of his life, which is a power in itself to transform anything in the social milieu one lives in. In Foucault’s discourse, state-centric power struggles, including revolutions, do not always lead to transform the social set-up. Thinking along these lines, we can see that, in ‘Wings of Fire’, Kalam brings into limelight the struggles of independent India for technological self-sufficiency, which did not yield effective outputs throughout history.

In another context, Kalam presents spirituality as a pervasive power which offers eternal contentment with regard to any situation

in life. Revealing himself as a true spiritual person, Kalam upholds that true spirituality has the unconquerable power to make dreams come true. In the same lines, Kalam envisions scientific temper as a power to build the nation to compete with the challenges of the postmodern era.

Throughout Kalam’s writings we can see the power discourse in terms of the efficient management techniques of true leadership, and the courage and enthusiasm they radiate to their followers. For instance, he has narrated his own experiences where he has succumbed to his leader Prof. Sarabhai’s strategy of “using errors as an opportunity to promote the innovation and the development of the new ideas”.

In retrospect, Kalam’s writings depicts power as something which produces truth, and that help the human race to compete for a better society and better nation. According to Foucault, ‘Power is everywhere’ and ‘comes from everywhere’ - so, in this sense, is neither an agency nor a structure. This all pervasive nature of power is highlighted in ‘Wings of Fire’, where Kalam discloses power within and around human beings to transform themselves and world around them.

1.4 Phenomenological Reflections

Phenomenology is a philosophical movement originating in the 20th century, the primary objective of which is the direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation and as free as possible from unexamined (<https://www.britannica.com/topic/phenomenology>). For *phenomenologists*, the ultimate source of all meaning and value is the lived experience of human beings. All philosophical systems, scientific theories, or

aesthetic judgments have the status of abstractions from the ebb and flow of the lived world (https://www.brown.edu/Departments/Joukowsky_Institute/courses/.../1065.html).

While reading ‘Wings of Fire’, we can see the portrayal of a young boy who tries to achieve his dreams beating all odds. As from the book itself, “this is the story of Kalam who flourished from darkness into the bright sunlight, his personal and professional effort. This is also the narrative of independent India’s struggle for technological self adequacy & sovereignty in defense systems - a story as much regarding politics, as it is regarding science.” The autobiography reflects the phenomenological standpoint wherein Kalam makes a deep inquiry into the question-“Why not write about the victimization which is a hallmark of the tragedy of Indian science and technology?”- Which is a glaring reality of Indian scenario.

The words in the autobiography reflects Kalam’s obsession for emancipation as a necessity in a society riddled with oppression and suppression. He writes- “You, me and everyone on this planet is sent free by Him to cultivate all the creative potential within us and live at peace with our own conscience”. Kalam articulated Wings of Fire with the problem and solution method of narrative. He identified the problems, found out solutions out of his experience and shared the solutions for the benefit of the society. Kalam’s work reflects on the problems of Indian youth, reminiscing his own challenges and setbacks. His tenacious word echoes many strategies to lead a challenging but a successful and fruitful life. He reaffirms failure as a learning strategy. We can see how he utilized Prof. Sarabhai’s strategy of “using errors as an

opportunity to promote the innovation and the development of the new ideas”.

In Wings of Fire, the poems of literary giants are used by Kalam to philosophize on challenges of real life. He has taken excerpts from John Milton, T.S. Eliot, Auden, Emerson, Lewis Carroll, and Samuel Taylor Coleridge to narrate beautifully the reality of the social matrix one has to endure throughout the life. For instance, the haunting experiences in DRDL in 1982 is portrayed by Kalam by remembering Samuel Coleridge’s poem “The Rime of the Ancient Mariner”-

*“Day after day, day after day,
We stuck, nor breath, nor motion;
As idle as a painted ship
Upon a painted ocean”*

We can see that, he has ingrained the philosophy of his life from spiritual reflections, which he has adopted with a spirit of secularism. In one instance in the book, where he is going to attend an interview in Bombay, he acquiesces the apprehensive situation by reminding himself the voice of Lakshmana Sastry’s from Bhagavad Gita-

“All beings are born to delusion... overcome by the dualities which arise from wish and hate.... But those men of virtuous deeds in whom sin has come to an end, freed from the delusion of dualities, worship Me steadfast in their vows”.

Paul Ricoeur urges that the autobiographer should search for a story that will answer the question “Who am I?”. In retrospect, from a phenomenological perspective, Kalam has been highly successful in answering this query of existential reality. The concluding words in ‘Wings of Fire’ is a testimony of this-

*"I am a well in this great land
Looking at its millions of boys and girls
to draw from me
The inexhaustible divinity
And spread His grace everywhere
As does the water drawn from a well."*

The inexhaustible spirit of his being is a motivation to each and every human being who wishes to transform their lives into a beautiful success story in tune with the cosmic laws.

1.5 Conclusion

Dr. A. P. J. Abdul Kalam's 'Wings of Fire' offers a unique epistemological view instilled with his philosophical, psychological and spiritual ideas. He has evolved his unique theory of knowledge, where insightful revelations become an element of paramount importance. As a noble human being, his writings reveal his keen interest in other human beings, in order to make their dreams come true. "Wings of Fire" is an exemplary work on human psychology, mysteries of the social matrix and spiritual refinement, which is an unparalleled asset to thousands of generations to come.

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THE HISTORY OF BLACK GOLD: MAPPING THE TRAJECTORIES OF SPICE TRADE IN MALABAR COAST

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ABSTRACT

Kerala was the Centre of international East-West highway of maritime trade frequented by the merchants of Syria Palestine Arabia as well as China and served as a clearing house of trade between two parts of the globe. Aromatic spices and perfumes of the hills and forests attracted foreigners from different lands to Kerala. The pepper teak and ivory and possibly also beryl ginger and cardamom of Malabar was always been known to the commercial nations of the world. There's evidence that these rare products of Malabar were used in Babylon Egypt and China. As an agricultural product pepper was pivotal in influencing Kerala history. The Arabs named is kerala Bilad al fulfil (Pepper country). Almost every issue relating to trade and diplomacy with Malabar was widely seen in connection with spices. Pepper was so precious of an ingredient in Europe that its trade was central to socio-cultural and political life. Europe had to depend upon a different country so far alien to it in order to keep its food preserved. Pepper from Kerala was in high demand across the world. Different states would come with vessels of gold and silver and returned with precious beads of black gold. Deposits of Roman gold and silver coins can be found in the Malabar coast. This indicates that pepper was widely exported to Rome. Travellers like Ibn Batuta ,Alakasmun of Arabia wrote about the Malabar and it's valuable spices. The principle centres of trade in Malabar were Muziris Tyndis Barake and

Nelcynda. Besides these several inland towns and minor places are mentioned by geographers like Ptolemy. Pepper constituted the most important article of trade in agricultural produce. The European company's political and commercial activities in Malabar were woven around their attempts to monopolize the trade in pepper. Kerala had a rich history of maritime trade and the experience of exploitative colonial rule. This paper is an attempt to understand the history of Black Gold and its routes ,and why pepper played an important role among the Spices.

Key Words : Black Gold, Spice Trade, Malabar, Trade Centers

Kerala being the centre of international East-West highway of maritime trade, was frequented by merchants of Syria, Palestine, and Arabia, as well as China and served as a clearing house of trade between two parts of the globe. Aromatic spices and perfumes from the hills and forest attracted foreigners from different lands to Kerala. In older days the entire south western coast of Indian subcontinent was referred as Malabar Coast, but the modern usage of the term is restricted for the former Malabar district of Madras Presidency under British, which includes northern part of the modern, Indian State of Kerala. The term Malabar was also used to denote the modern day Kerala State, including historical kingdoms of Cochin, Calicut, Travancore, Quilon and Cannanore and part of South Karnataka.

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Malabar was the premier entrepot of trade in the East. This was due partly to the existence of rare commodities in Malabar, and partly to the direction of the monsoon winds which in the days of sailing vessels decided the course of navigation.

The pepper, teak and ivory, and possibly also the beryl, ginger and cardamom of Malabar have always been known to the commercial nations of the world, and there is evidence going back to 3000 BC that some of these rare products of Malabar were being used in Babylon and Egypt, in China and Trataria. Pepper was the most important agricultural product that influenced Kerala history. Before 2000 years, Arabs, and Romans came to Kerala in search of pepper. Bilad-ul-fulful (Pepper country) is the term used by Arabs to denote Malabar.

Almost every issue relating to trade and diplomacy with Malabar was widely seen in connection with one of the spice items. Pepper was so crucial an ingredient of food in Europe that its trade was central to the socio-cultural and political life in the west. In those years in Europe it was almost impossible to keep cattle in winter since there was no fodder available in the chilly months. As a result, cattle had to be slaughtered and large quantities of pepper were required to preserve beef and pork for many months.

Europe had to depend upon a different continent, so far alien to it, in order to keep its food preserved. In the early days, apparently trade with the western nations was carried on along the coasts of the Arabian Sea, reaching the Mediterranean either through the Persian Gulf and hence by land. This was a circuitous route; it took a long time and the dangers of voyage were great. By the middle of the 1st century (possibly 47 AD) a venture navigator called Hippalus

discovered that by availing themselves of the monsoon winds, ships could sail from the red sea ports straight across the ocean and reach India in 40 days. This secret seems to have been known among the South Indian and Arab Sailors; but the jealously guarded it. To the Romans, therefore, the discovery of Hippalus marked a new era and the wind itself came to be called "Hippalus wind". The Greco-Roman discovery of the secret of the monsoon winds, a discovery which was made progressively in successive stages is believed to have introduced a change or spurt in the maritime activity. Thus traffic based on monsoon winds began to take shape and the coastal port to port trade gave way to direct trade, ie from Egypt to ports of Malabar. This discovery stopped the mediatorship of Arabs, Jews, Somalis. Etc. The pepper from Kerala had great demand among Roman people. The pepper of Malabar acted as a bridge in some wars. In Akananuru, a Tamil work written in the first or second century AD stated that "the Yavanas came in large vessels carrying gold and returned with pepper".

The pepper and metals were the most valuable commodities in Roman warehouse. And pepper was given as a prize for the winners of war. Thus the Malabar became the chief scene of Roman trade activity. The East Pliny's Natural History and the Periplus by unknown author contains a fairly detailed account of Malabar ports, and in Ptolemy's geography (about 150 AD) the account is much fuller. At that time all the pepper available for trade came from Malabar. Pepper was from ancient times an important culinary spice in Europe. It was an unavailable ingredient of medicines, and is commended by Hippocrates who call it the "Indian remedy" and by Galen, Pliny, Celsus and other writers who deal with medicine.

In Rome, the use of pepper seems to have become very popular from the time of Augustus and according to Pliny its price was high as 15 denari (about Rs. 7). The price in India was not more than half that sum and the profit realized was therefore 100 percent, according to Pliny.

Almost all foreign travelers who visited Kerala have mentioned about the pepper. Ibnu Khaldan argued that the Egyptian people called Kodungallur Raja as “Pepper king”. Nicolo Condi stated that large quantities of pepper produced in Kollam and nearby areas, and it exported to foreign countries. Marco Polo (AD 1291) makes mention of the pepper of Coilam (Quilon), Ely and Cannanore and of melibar. Of the first that of Quilon, he deserves; “Pepper too grows in abundance throughout this country, and I will tell you how, you most know that the pepper trees are cultivated, being regularly planed and watered; and the pepper is gathered in the month of May, June, July”.

The Arab Traveler Ibn Batuta (1304-78) passing through Malabar observes: “their country is that from which black pepper is brought; and this is far greater part of their produce and culture, the pepper tree resembles that of the dark grape. They plant it near that of the coconut, and make frame work for it, just as they do for grape tree”. And also he mentioned about the special Jackfruit dish

The Arabian geographer Abulfeda also makes mention of the abundance of pepper grown in Malabar. He defines the position of Quilon as the extreme end of Biladul fulful or pepper country.

Pepper was one of the important spices that were cultivated in the Western Ghat areas from the period of old Tamil songs. In the medieval

works of Sanskrit and local languages mentioned Kerala as the land of pepper and betel leaves. Unnuneli Sandesa also mentioned about market place, where pepper was important item for sale (Kavya-85). There were many references in Sangham literature about the pepper trade of Kodungallur. The Ahananuru mentions that the Yavanas came from different nations to Muchiri with gold and loaded their ships with pepper. While exporting valuable commodities in large quantities India imported very little from Rome, and therefore the trade with India led to a drain of gold from Rome. Malabar in particular had plenty of valuable commodities to export but need little in return. In result, gold and silver coin had to be shipped to Malabar to pay for imports to Rome. A vast quantities of Roman coins came in to India and this country came to be regarded as the sink of precious metals. The numerous findings of Roman coins in South India bear eloquent testimony to the heavy importation of gold and silver in to this country. Of the several thousand coins that have been discovered in India, the greater part was found on the Malabar coast and the adjoining districts of Coimbatore and Madura. From the archaeological sites of Pattanam, Eyal, Porkalam etc a number of gold coins and precious metals were excavated. It indicate the brisk trade contact of Malabar with foreigners.

The local market in Malabar were monopolized by the Mappila merchants. Those traders had enjoyed virtual monopoly to procure and sell the commodities like pepper, cloth, rice and coir in all markets in the region. Though the predominant role of the Mappilas in these market is undeniable, the role played by the Christian traders in the South and the Nair traders interested in pepper in some areas etc. should not be

underestimated. Pepper is an important traditional spice in Kerala. It is not merely an article of trade, but it was the politico-economic and commercial destiny of Malabar and its people.

TRADE CENTERS OF MALABAR

The principal centres of trade in Malabar were Muziris, Tyndis, Barake (Bakare) and Nelcynda. Besides these several inland towns and minor places are mentioned by the Geographer Ptolemy (150 AD) Whose knowledge of Malabar was rather minute for a foreign writer of that time.

KODUNGALLUR

Kodungallur is considered to be one of the earliest emporia on the western . By 13th century articles of trade in Kodungallur included not only imported luxury items like musk but also jaggery, salt, oil, grains, cloth etc, necessary items for the daily life of the common people. Muziris, called Muchiri in Tamil and Muyirikkodu in Malayalam, was the capital of the Chera kingdom in ancient days. Early Tamil works speak of Muchiri as a great port, and quite probably it was the port where Pheonicians and Arabs collected Malabar products. The native traders came with their cargo in "Vallams" leaved out of a single tree and emptied it in to the large and spacious Yavana shops and Chinese junks. The merchandise taken at Muziris consisted of pepper, in large quantities, Malabathrum, beryl, pearls, ivory, silk cloth, spikenard, diamonds and sapphires and tortoise shell. The merchandise imported in to India consisted of Roman coin in large quantities, topaz, thin clothing, figured linen, antimony, coral, crude glass, copper, tin, lead, wine, and orpiment. Jews, Arabs and Persians had perhaps colonized at Muziris for trade purposes. Muziris has been identified by all scholars with modern Kodungallur.

Muziris was then subsequently the centre of all non vedic religions. Tamil literature speaks of the Buddhist Viharas and Jaina Chaityas there; it had also the celebrated shrine of Kannaki, whose story is related in silappadikaram and Manimekalai.

BARAKE

To the South of Muziris, the principle centres of trade were Barake (Bakare) and Nelcynda, which were both on the river Baris (Pampayar). Barake was the chief port for pepper and the region where pepper grew in large quantities was called Kottanara. KARURA

Karura is marked as the royal seat of the Cheraputras, and is located on the Periyar river. This is quite probably Tirukarur, in North Travancore, which although now a petty village is mentioned in the Keralolpathy as a Chera capital. Koreoura may be Kothora near Vaikam in Travancore or Karur, the well known town on the Amaravati river in Coimbatore district.

PANDALAYANI

Pandalayani is a coastal town situated in the North of Calicut. It was a land of plantations and markets. Many Chinese ships came here in the rainy season. This port had facility for the coming of big ships. Spices, particularly pepper was the important item of trade from Pandalayani.

CALICUT

Calicut one of the largest port city in the world situated on the South of Pandalayani. The traders from various parts of the world like Maldives, Yeman, Egypt, China, Sumatra, Ceylon etc. reached here. In the various parts of Malabar except Calicut, the damaged ships were confiscated by rulers. At the same time Calicut had the facility to keep the commodities in river banks. Therefore

the city of Calicut attracted many traders. Ibn Batuta, the traveler of 1343 wrote about Calicut as the largest port city in Malabar and also many traders from China, Ceylon, Maldives, Yemen, Persia etc reached here for trading purposes. And also he wrote “when discussing the trade impact of port cities in the world. Calicut had a prominent place among them”. Nicolo Conti, the Italian, was perhaps the first Christian traveler who has noticed Calicut. After leaving Cochin, he visited a number of places in the interior, and proceeded to Calicut which is described as a maritime city, eight miles in circumference, a noble emporium for all India abounding in Pepper, lac ginger, a larger kind of cinnamon my rebalance, and zedary. The description of Persian traveler Abdu Razak about Calicut was greatly attractive. Calicut became a peaceful centre for traders, and also there was freedom to follow their religious beliefs. Calicut became a busy port with the export of pepper, spices and textiles, and also with the import of Gold, Silver, dates etc. Big factories became a feature of Calicut. Zamorin was the respectable ruler of the locality. The Diplomatic and secular attitude of Zamorin played an important role in the growth of Calicut.

KOLLAM(QUILON)

Kollam occupied an important place in the maritime trade of India prior to the 16th century and it was the most important centre of trade before the rise of Kozhikkode. Chinese traders used to visit Kollam in connection with trade. A lot of pepper was reported to be available in Kollam in the first half of the 16th century. According to Sulaiman (Arab traveler) Kollam was the most important port city in South India. It is the only port the big Chinese ships were selected for anchor while their travel to Persia. The Chinese ships gave

tax for the local rulers. Al Idrisi (AD 1154) mentioned about Kollam and its Pepper ‘The well known Arabian geographer Abulfeda (1273-1331) defines the position of Quilon as the extreme end of Biladul fulfil (Pepper country).

Rabbi Benjamin of Tudela (1159-1173) wrote “it is a supposed of Quilon the pepper grows in this country; the trees which bear this fruits are planted in the fields which surrounded the towns, and everyone knows its plantation. The trees are small and pepper is originally white, but when they collect it they put it into basins and pour to hot water upon it; it is then exposed to the heat of sun and dried in order to make it hard and more substantial, in the course of which process it becomes black in colour” The ruler of Quilon followed strict measures to protect the goods of traders. It encouraged traders; the amount of tax levied from traders was less compared to other ports.

The hinterland of Quilon was rich in cinnamon, ginger and pepper. Pepper was collected and put in basin and hot water poured in to it. Later Pepper was exposed to the heat of sun and dried in order to make it hard. During the course of this process the colour of Pepper changes from green to black. Ginger was also grown here and a variety of it was known by the same name of the place. Indigo was also found. Marco Polo observes that merchants from China and Arabia made huge profits out of this trade of imports and exports basing themselves in Quilon. Kayamkulam to the north of quilon was a large pepper entrepot and was connected with lagoons in which coasters plied. From Kayamkulam through coasters pepper and other spices were brought to the village Kallada situated on the final section of the water way and from their these

merchandise were transferred to Kollam which was having trade connection with China. 25 . The decline of Quilon port may be attributed to the rise of Calicut and the association of the Arab merchants as well as the interaction of the hinterland trade through Palaghat gap with the Coromandel Coast with Calicut port.

KANNUR

Kannur, the chief port of the kingdom of Kolathunadu on the northern coast of Malabar attracted the attention of the European traders on various accounts. This port was linked by road to the royal palace at Valapattanam or Balipatna, one of the favourite residences of the Kolathiris during the 16th century. Kannur is situated at the bay which is close to the South West by a rocky promontory. This port had a very mild climate and fresh water .Till the establishment of the European settlement, this port town was not protected by ramparts. However ,it had minarets indicating the existence of Muslim Mosques and strong Muslim settlement. It was estimated that approximately two hundred foreign vessels visited the port of Kannur every year. Persian horses were imported through this port. Pepper, ginger, cardamom, mirsbolans, and a little quantity of cassia were also available for export at the port of Kannur in the first decade of the 16th century. The port town of Kannur had commercial contacts with the ports of Vijayanagara such as Banda, Basrur and Barkur. It was in touch with a number of ports of Konkan such as Goa, Chaul, Dhabol and the coastal trade centers of Gujarath as well as those of the Persian Gulf especially Ormuz and the Red Sea. The merchants from Kannur conducted trade with Dharmapattanam, Kozhikkode and other parts of the southern region of the Malabar coast it was further connected with Malacca, Malucco and Ceylon.

PONNANI

Ponnani, laying in the meeting place of Nila river with Arabian Sea, was one of the earliest port city in south India . It is the greatest port city in Malappuram district. Some scholars believed that the port of Tyndis mentioned in the Greek text 'periplus' was the port of Ponnani. But the 14th century traveler Ibn Batuta never mentioned Ponnani in his travel account.

CHETWAYI

Chetwai was another trade centre, South of Chaliyam which turned out to be bones of contention between the samoothiri and the European merchants and also among the European merchants themselves. Commodities like Pepper and other items attracted the attention of the Dutch, French, and the English.

ANJENGO

Anjengo was another centre of pepper trade. By 1960 the English had established factory themselves at Anjengo. Pepper, cardamom and cloth available in Thiruvithamkoor area were diverted to the English factory at Anjengo by this time. T his factory was established with the consent of the Queen of Attingal around 1767 the English at Anjengo had contract for the supply of about 2000 candies of Pepper a year at the rate of Rs.82/per candy.

KAYAMKULAM

Kayamkulam, south of Purakkad attracted the foreigners, particularly Portuguese right from the first decade of 16th century. In Fact there was a small principality of this name which was one of the earlier nadus. This was known as Onad or Odanad and the town of Kayamkulam one with which the Chinese traders had

commercial relations. The Christian merchants of Kayamkulam led by Mathias and his brother used to be very helpful to the Portuguese in the procurement of Pepper in the first half of the 16th century.

CONCLUSION

Pepper constitutes the most important article of the trade in agricultural produce. Pepper was not merely an article of trade but in fact it decided the politico economic and commercial destiny of Malabar and its people. Arabs called Malabar Biladul Fulful, the country of pepper, almost every issue relating to trade and diplomacy with Malabar was widely seen in connection with one of the spice item pepper. Pepper was so crucial ingredient of food in Europe that its trade was central to the socio-cultural and political life in the West. The European company's political and commercial activities in Malabar were woven around their attempts to monopolize the trade in Pepper.

Competition from international market gave the lie to the popular trust in local economic stability which largely depended on the regions much sought after and unique commodities such as spices. Great depression in the first quarter of the 20th century had a disastrous effect in the demand for pepper. This was considered as the global competition in the trade of spices especially from Ceylon and the countries in the Dutch East Indies where more efficacious and economic practices of cultivation were in place. Kerala had rich history of maritime trade and the experience of exploitative colonial rule. Even though attained freedom from foreign rule before seventy years, Kerala still failed to develop spices as a industrial product in the global market.

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WOMEN 'S POSITION DURING THE PROTEST: TOWARDS A NUMERACY OF POWER

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Abstract:

When the Second World War broke out on September 3, 1939, the whole topic of India's political destiny was thrown into a new light. Without the approval of the national legislature, Lord Linlithgow, Viceroy of India, proclaimed India to be at war. There was no attempt to consult the people's representatives. 'The Congress working committee, which convened at Wardha from September 8 to 15, 1939, announced that India could not participate in the war without being treated as an equal partner, but that it would assist Britain if India's independence was acknowledged. In October—November 1939, the Congress Ministries in the Center and the Presidency resigned. ' In Tamil Nadu, C. Rajagopalachari responded by offering Viceroy Lord Linlithgow a package of propositions to the Congress to assure its cooperation throughout the war, which became known as the "August offer" in August 1940. The offer turned down the Congress' demand for the establishment of a provisional National Government, but made alternate proposals that included establishing a representative constitution-making body after the war, with an immediate increase in the number of Indians in the Viceroy's Executive Council; and

establishing a war advisory council. The August proposal was voted down by Congress.

Keywords: Wardha committee, August Offer, Muslim League, Satyagraha, Rukmini Lakshmipathy, Pankayammal, Savithiri Ammal, Sundarambal

The concept of Dominion status, on which the offer was founded, was described by Jawaharlal Nehru as "as dead as a door nail." The Muslim League stated that it would not be satisfied with anything less than the partition of India. Following that, in September 1940, the All-India Congress committee decided to launch the Satyagraha movement with a decision and tendered their resignation as a means of expressing their demands under the leadership of Mahatma Gandhiji, and chose individual Satyagraha as the form to assert individuals' right to freedom of speech. Gandhiji ordered members of the congress committee, city council, and others in similar positions to offer Satyagraha in order to "carry on non-violently and publicly anti-war propaganda" and "preach non-cooperation with the government in their war activities." Individual Satyagraha began on October 17, 1940, and was launched by Vinoba Bhave, Gandhiji's initial choice for offering Satyagraha. 30,000 men and women

were arrested as a consequence of this operation. The campaign lasted until the end of the year, when, due to current circumstances, the government was forced to free the political detainees. The Japanese were on their way to India, putting the British in jeopardy.

Individual Satyagraha was actively engaged in by men and women in Tamil Nadu. K. Kamaraj became the Tamil Nadu Congress's leader in 1940. The Congress, under his guidance, increased the vigour of its anti-war campaign in the Tamil areas. ' In response to Gandhiji's demand for individual Satyagraha, the Tamil Nadu congress committee established a Satyagraha committee in the first week of April 1940 and began recruiting volunteers as per Gandhiji's instructions. Under the leadership of T.S.S. Rajan, the Tamil Nadu Satyagraha committee convened at the District Congress headquarters, Rock Fort, Thiruchirappalli. Over 160 volunteers signed the Satyagraha Pledge during the gathering. The Tamil Nadu Congress working committee asked for the delivery of the Satyagraha in mid-November. T.S.S. Rajan, who was the Minister for Public Health in the first Congress Ministry, was the first to start the campaign in Tamil Nadu. His Satyagraha was held at Madras' Parry's Corner, after he had notified the District Magistrate of his plan. He was subsequently properly apprehended and condemned to a year of hard labour and a fine of Rs. 1,000. " Following that, women took an active role in the individual Satyagraha. On November 21, 1940, Rukmini Lakshmipathy, the Deputy Speaker of the Madras Legislative Assembly, and T.S.S. Rajan both offered Satyagraha. Rukmini, the first woman Satyagrahi in Adras province, said just before her arrest, "Let the ladies of India follow Mahatma Gandhi's leadership and preserve the

respect and dignity of our motherland." She even sent a letter to the Mayor of the Madras Municipal Corporation and the Governor of Madras before starting her Satyagraha, pleading with them not to engage personally in the war efforts. " Her rejection of British authorities landed her a one-year sentence in jail. Anushya, M.S. Balammal, Devakhi Animal, J. Jagathambal, A.C. Jeyalakshmi, Naverneethammal, Neelavathiyammal, R.P. Radha, Rukmani Animal, Saraswathi Pandia, Sithalakshmi, Thayar Animal, and others engaged in individual Satyagrahas after Rukmini Lakshmipathy's incarceration. They were Madras residents who were also arrested and transported to Vellore and other jails for three months under section 34 I of the Defence India Rule.

Activists chanted anti-war chants, picketed foreign clothing stores, booze stores, and destroyed railway lines. Radhabai Subbarayan, the Zamindarini of Kumaramangalam in Salem district, offered Satyagraha on December 9, 1940, at her Zamin, by distributing anti-war leaflets. Another participant in the Salem district, Lakshmi, a labourer at Kothari Mills, Singanallur, Coimbatore, declared herself a satyagrahi by destroying the railway lines. She was apprehended and sentenced to two years in prison in Coimbatore. A. Lakshmi A.K. Pangali, Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Lakshmi, A. Laksh (Vice President Taluk of Coimbatore).

Pankayammal, Savithiri Ammal, Sundarambal, and others participated in the Individual Satyagraha, where they were arrested and sentenced. In 1941, under the Defence of India Rules, he was fined Rs. 1,000 and imprisoned for three months. "By destroying the railway lines at Vellayudam Palayam in January 1941, Karur Piyari

Bibi, Jagadammal Alamelu Mangai, Kuppammal, Pappammal, Rajammani Animal, Vijayalakshmi Animal, and others joined the Satyagraha. As a result, they were apprehended and condemned to many months in prison in Thiruchirappalli. Thiruchirappalli district women took part in the Individual Satyagraha during that time.

The Tamil Nadu Student Committee of Individual Satyagraha was equally vocal in its opposition to British oppression and went on to join in the national fight. Manjubashini Subramanyam was chosen as the president of a women's student group in 1941. "Strikes, processions, and protest gatherings were planned by the students. Under the Defense of India Rules, the government tried to intimidate students by arresting even women. For example, Meenakshi, an Annamalai University student, was imprisoned at Vellore's Presidency Jail. "

The arrests of a significant number of students under the Defense of India laws have put the administration in a precarious position. The number of arrests and penalties levied on arrested Satyagrahis in Tamil Nadu as reported by the All-India Congress Committee headquarters in Sevagram was 424, with a fine of Rs 29,030 collected. As a result, they determined that low-level offenders would either be overlooked or punished under the Town Nuisance Act, Madras Traffic Rules, and the City Police Act, among other laws. More individuals came forward to offer Satyagraha and court incarceration as the campaign gathered traction. As a consequence, the government was forced to overlook everyone, but they did not let go of the leaders and the important people. Non-arrested Satyagrahis were told by Gandhiji to go on a "Pada Yatra" (a march on foot) to Delhi, spreading anti-war messages

along the route. The phrase "Chalo Dilli" (Go to Delhi) was raised at that time.

In Tamil Nadu, Gandhiji's instructions were widely obeyed. On February 15, 1941, a couple from Vellore, Perumal and his wife, were the first Satyagrahis to begin their march to Delhi. "Individual Satyagraha participants were Lakshmikanthamma, Parvathi, and others.' Chellammal, a prominent political figure in Madurai, started her campaign by speaking at public gatherings in front of the Harvey Mills. Her efforts, however, were in vain, as she was apprehended by a group of police officers and sentenced to three months in jail. Some of the women who actively engaged in the individual Satyagraha were Ilandathammal, Alamelu Animal, Chellakani, Jeya, Lakshmi, Rangammal, Sornammal, Thayammal, and others. In a news release, S. Sankaran, the secretary of the Tamil Nadu Congress Committee, said that there were 424 students up to February 24, 1941, with 36 of them being women. The individual Satyagraha movement had a positive reaction at first, but it lost steam over time. The Congress working committee halted the Satyagraha during the Bardoli session and promised to assist the British war effort if the government was ready to make genuine reforms. Leaders of the Tamil Nadu Congress were likewise in favour of assisting Britain in its hours of need. In reality, notwithstanding the British government's reaction to the congress working committee's gesture, Satyamurthi encouraged the congress to continue its Parliamentary operations. "Rajan Gopalachari also believed that British control and protection should be maintained for the time being, even though India should be proclaimed independent immediately.

Meanwhile, the congress working committee directed its provincial and district committees to organize, improve organization, and re-establish communication with the public. The Tamil Nadu Congress sprang into action, planning a series of events. All throughout the area, propaganda gatherings and political conferences are held. On January 6, 1942, the Madras district fourth circle congress committee held the first such political meeting at Royapettah, Madras. Vijayalakshmi Pandit presided over the event, which was subsequently launched by Satyamurthi. "People were urged to continue on a constructive path, and the Congress leaders chastised the government for robbing the people of their ability to defend themselves in times of crisis, emphasizing the need for a "Popular Government" that, in their opinion, could enlist the masses' support and effectively deal with the war situation.

C. Rajagopalachari supported his desire for independence at a public gathering in Madras on January 23, 1942, by pointing out that Britain was no longer opposed to India's defense. He also argued that the government would be unable to operate in the villages in such a manner that they would become self-sufficient. The Tamil Nadu Congress people celebrated the 26th of January 1942 as Independence Day as a result. By raising the national flag, holding processions, and administering the Independence Day promise, they restored and reinforced their ties with the people. The Tamil Nadu Congress leaders urged the people to support the congress and organize themselves to protect the streets and villages from any type of disturbance.

The Tamil Nadu Congress began recruiting volunteers to establish protection

committees in order to defend Tamil villages against the Japanese invasion. These "OorkappuSanghams," or "Civil Defense-Voluntary Corps," were established by 20 able-bodied men from the hamlet, and their names were recorded under a formal Panchayat, which included all of the community's prominent men." The "OorkappuSangham" approach was that when a drum beat or the sound of a bugle was heard, these men should immediately assemble where there was a problem. Village guards and city street guards were the names given to them. They were also given first-aid and other war rescue training in order to assist civilians in times of disaster. In recording this, the Tamil Nadu Congress took a non-party stance, forming the OorkappuSangham in villages with both congress and non-congress members. According to reports, the first Sangham was established in Madurai in March 1942. Students in Salem established an association, which was officially launched by ParvatiSubbarayan. "Following that, similar temples arose in other parts of Tamil Nadu, particularly in the coastal regions.

Meanwhile, Britain and her Allies were subjected to a barrage of catastrophes throughout the war. The fall of Singapore and the Andaman Islands into enemy hands posed a serious danger to the British Empire's eastern flank. The threat posed by Japan's development has sparked widespread fear in India, especially in the coastal regions. The mass evacuation from coastal areas was quick and fierce. It was believed that 20 to 30 percent of the population, mainly women and children, were forced to flee Madras. The arrival of the pitiful air-raid casualties from Rangoon was equally disconcerting. A Congress ex—Minister, speaking at the All-India Women's Conference in Kakinanda T. Prakasam, urged women to form

“Peace Brigades” to assist the victims of the air attack.

Furthermore, faced with the threat posed by the Japanese in the East, Britain sought not only to appease the Indians, but also to wrest their unwavering support by dispatching Sir Stafford Cripps with new proposals on March 23, 1942. While the talks in Delhi were taking place, Japan attacked Vizagapatnam and other cities. As a result of this, the Madras government relocated its offices to the interior, increasing public anxiety. On August 8, 1942, Sathyamurthi convened a conference of members of the Legislative Assembly, Legislative Council, and Madras Corporation Council on behalf of the Tamil Nadu Congress to discuss the steps to be taken to ensure the city's safety and security. It was determined that the 15th of March, 1942, would be designated as “Civil Defense Day.” As a result, March 11th was designated as Veil Defense Day. To commemorate the day, the Tamil Nadu Congress organized a gathering in the city and suburbs and invited lawmakers to attend the Oorkappu. Sangham Rajaji urged people not to get too concerned and flee their houses. He was travelling the whole city, encouraging people to be brave. In response, the government requested that the district Magistrate keep a watch on these groups.

Following that, Cripps proposed that the whole government department, with the exception of defence and war, be transferred to members of Indian political parties. He also said that the constituent Assembly, which would be made up of nominations from Indian states as well as elected members from provincial legislatures, would draft India's future constitution. The Congress leaders, who had high hopes for the

Cripps mission's outcomes, were ultimately disappointed. Gandhiji compared the plans to a post-dated check on a bank that was about to collapse. The Tamil Nadu Congress was also anxiously awaiting the result of Cripps' negotiations. To provide an example, Sathyamurthi said that Sir Stafford Cripps presented him with ideas that he felt were significant. He'd returned with a broken heart. Since his idea was rejected by the congress's working committee, In April 1942, even the Muslim League declined the offer.

At this point, disagreements among Tamil Nadu's congress leaders have emerged about the course of action to be pursued in the future. Raja Gopalachari, who had been an outspoken opponent of the British authorities, encouraged the people to compromise and work with the British administration, since India was in grave danger from the oncoming Japanese invasion. He also said that he was in favour of granting the Muslim League's demand for a separate Muslim state. Raja Gopalachari called a meeting of the Congress Legislative Party in Madras on April 23, 1942, and presented two motions. The first resolution endorsed the Muslim League's demand for Pakistan, while the second called for the formation of a responsible administration in Madras. “ This was also brought up by the All India Congress Committee. He rejected the second one after the first was rejected by an overwhelming majority.

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REFORMS IN LABOUR LAW AND PROTECTION OF WORKERS

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Introduction

There are number of acts passed on the improvement and safety of labours in the hazardous industries and other sectors. Introduction of Five year plans, given more importance to labour laws. In the initial periods, the employers and workers have reacted differently on these laws. On the basis of these laws the labours demand more benefits and wages from the employers, but the employer feels that these laws are against the interest of themselves.

The master and servant relationship has been statutorily altered and in its place employer-employee relationship has been brought into existence. Now the employer and employee have very limited freedom to regulate their relationship by means of agreement. Labour law deals with every aspect of employee and employer relationship and hence the employer has no freedom to act against employee's right. Employer has simply to adhere the law in his relation with employee. There are special laws in relation to each type of employment or industry which govern the relationship of employer and employee which are very specific in relation to such employment or industry.

Labour is in the concurrent list of our constitution allowing a limit autonomous to states to frame Legislations for achieving their socio-economic objectives like employment generation. In the Constitution of India of 1950, articles 14-16,

19(1)(c), 23-24, 38, and 41-43A directly concern on labour rights. Article 14 states everyone should be equal before the law, article 15 specifically says the state should not discriminate against citizens, and article 16 extends a right of "equality of opportunity" for employment or appointment under the state. Article 19(1)(c) gives everyone a specific right "to form associations or unions". Article 23 prohibits all trafficking and forced labour, while article 24 prohibits child labour under 14 years old in a factory, mine or "any other hazardous employment".

Articles 38-39, and 41-43A, however, like all rights listed in Part IV of the Constitution are not enforceable by courts, rather than creating an aspirational "duty of the State to apply these principles in making laws". Article 38(1) says that in general the state should "strive to promote the welfare of the people" with a "social order in which justice, social, economic and political, shall inform all the institutions of national life. In article 38(2) it goes on to say the state should "minimise the inequalities in income" and based on all other statuses. Article 41 creates a "right to work", which the National Rural Employment Guarantee Act 2005 attempts to put into practice. Article 42 requires the state to "make provision for securing just and human conditions of work and for maternity relief". Article 43 says workers should have the right to a living wage and "conditions of work ensuring a decent standard of life". Article 43A, creates a constitutional right to

codetermination by requiring the state to legislate to “secure the participation of workers in the management of undertakings”.

Labour Legislation

The history of labour legislation is interlinked with the history of British colonialism. The early legislations were meant to protect the interest of British employers and to reclaim the Indian workers. The first Factories Act that was introduced in the year 1883, stipulated 8 hours work, abolition of child labour, restriction of women in night shifts and introduction of over-time wages.

Labour legislations now do not treat labour as a commodity. Various steps had been taken to improve labour society, in result it provides the formation of Labour Tribunals, Labour Courts and Labour Appellate Courts. Some of the important labour legislations are

Plantation Labour Act, 1951

After framing the constitution of India a large number of people living in hill stations of Tamilnadu at Valpaarai, Ooty, Kodaikkanal and Yercaadu, working in the tea and coffee estates benefited. These labourers worked without any extra benefits except a low salary. The workers started the work at the early morning with their entire family including women and children without any facilities.

Plantation Act, assures, a child of 12 years and below shall not be employed in plantation of tea, coffee, rubber or cinchona within an area of 10,117 hectares or more and employing thirty or more persons. A child above 12 years willing to work in plantations is required to obtain a certificate of fitness which will be valid for the

period of one year from the date of issue by certifying surgeon.

Mines Act, 1952

Mines means any excavation where any operation for the purpose of searching for or obtaining minerals has been or is being carried from the earth by means of tunneling and shafting as well as it includes open working or quarries. Mining is not a new phenomenon; neither the need for law regulating mining is new. There have been laws guiding and regulating mining activities since 19th century. The first proposal for regulation of mining in India came in 1890, which was introduced by Lord Cross, who at that time was the Secretary of State of India, later in 1894 for the first time Inspector of Mines was appointed for the purpose of management and supervision.

In the year 1901, first Mine Act was enacted in India which was only applicable to the mines situated in British India, which was accompanied with establishment of “Bureau of Mines Inspection” in Kolkata. Since then Mine Act has been re-enacted in 1923, 1928 and 1935.

In the year 1952, Mine Act was passed. Tamilnadu has a lot of quarries and mines. Therefore this act helps the quarry workers a lot. The minimum age of this Act for working in mines above ground is 15 years. For underground employment, prescribed age limit is 16 years and above. A fitness certificate is also required from an authorized surgeon as in the factory Act, 1948.

The Working Journalists and other Newspaper Employees (Conditions of Service and Miscellaneous Provisions) Act, 1955

The press commission was appointed in September 1952 under the chairmanship of justice Rajadhyaksha. The commission submitted the

annual report in 1954. A wage board fixing the rates of wages in respect of working journalist was constituted by the Government under section 8 of the working journalists and other newspaper employee's act and its decision, which was published in May 1957. The Supreme Court in its decision that the fixation of wage board is set aside the decision on the ground did not take into account the capacity of the industry to pay. Hours of work were the major change after the act was introduced. According to this act, no working journalist shall be required or allowed to work in any newspaper establishment for more than one hundred and forty-four hours during any period of four consecutive weeks, exclusive of the time for meals. Every working journalist shall be allowed during any period of seven consecutive days rest for a period of not less than twenty-four consecutive hours, the period between 10 p.m. and 6 a.m. being included therein.

Motor Transport Workers Act, 1961

The Motor Transport Workers' Act, 1961 which came into force in March, 1962 is intended to take care of the welfare of the motor transport workers and to regulate the conditions of their work. It applies to every motor transport undertaking employing five or more workers in all the States / Union Territories in the country. The State Governments are, however, empowered to apply all or any of the provisions of this Act to any motor transport undertaking employing less than five workers. The main provisions of the Act is, (i) welfare and health; (ii) hours of work; (iii) employment of young persons; and (iv) wages, over-time payment and leave.

The Act forbids the employment of any adult worker for more than 8 hours per day and 48

hours per week. However, workers engaged in the running of any motor transport service on long distance routes or on festive and other occasions, have been permitted to work for more than 8 hours in a day and 48 hours in any week but not exceeding 10 hours and 54 hours respectively. Workers can also be allowed to work beyond the prescribed limits of work in the event of breakdown or dislocation of transport service or interruption of traffic etc. Adolescents are not permitted to be employed or required to work (a) for more than 6 hours a day including rest interval of half-an-hour, and (b) between 10 p.m. and 6 a.m. In case of adults, the period of work should not exceed five hours before a rest interval of at least half-an-hour has been given. The spread-over of the hours of work inclusive of interval of rest, is not to exceed 12 hours on any day in the case of adult workers and 9 hours in the case of adolescent workers. The hours of work of workers cannot be split into more than two spells on any day and also the minimum age prescribed for employment in every transport undertaking employing five or more workers is 15 years and above.

Beedi and Cigar Workers (Condition of Employment) Act, 1966

The working conditions prevailing in the beedi and cigar establishments were unsatisfactory. There was a general tendency among the employers to split up their concerns into small units in such a way that they do not fall within the coverage of the Factories act, 1948. The central Government may give directions to a state Government as to the carrying into execution of the provision of the act to apply both factories act and minimum wages act.

The Contract Labour (Regulation and Abolition) Act, 1970

The contract labour (regulation and abolition) act 1970 seeks to protect the interest of workers employed on contract. On the one hand, it seeks to provide contract workers minimum wages through licensing of contractors and by holding principal employers accountable for enforcement of the law. The concerned government can issue a notification in the official gazette to prohibit employment of contract labour in any process, operation or other work. Once a type of occupation is determined to be outside the ambit of contract labour, two issues arise: one, the future of the workers who have so far been employed on contract; and two, the options before the principal employer for getting the work done. While the act does not make it mandatory for the principal employer to hire on a permanent basis all the workers who had been employed on contract before contract labour was abolished in that occupation, several court rulings have made such absorption of the contract labour mandatory.

The principal employer has an obligation to absorb all contract labour who are retrenched as a result of issuance of a notification under section 10 (1) of the act prohibiting contract labour. The consequence of the act has been to restrict employment growth and depress productivity. The effect of other pieces of labour legislation such as the industrial disputes act has been to make it practically impossible for enterprises to shed labour once hired. When the contract labour act, as interpreted by the Supreme Court, makes it mandatory to hire hands who cannot be laid off subsequently even if economic conditions warrant such retrenchment, large enterprises find it risky to outsource various types

of work to contractors. Instead, they do the work in-house in a capital-intensive manner that reduces employment. In practice, the contract labour law covers only a small organised segment of the labour force. The cost of restricting employment growth and reducing productivity of capital more than outweighs the benefit to a small proportion of the workforce.

Hence there is a need to amend the law. The constitution bench of the supreme court overruled, with prospective effect, the 1996 ruling in the Air India Statutory Corporation vs United Labour Union case and declared that there is no automatic obligation on the principal employer to absorb all the contract labour working on its behalf, in the event of the government prohibiting the type of contract labour engaged by it. This spared sail the killing burden of absorbing close on 12,000 workers. Sail is free to redeploy its existing workforce to carry out the work in which contract labour has been prohibited. The ruling would encourage other employers also to outsource more and more kinds of work, as the risk of having to absorb contract labour has disappeared. Once a particular kind of activity has been barred for contract labour, such activity cannot be outsourced by an enterprise. This might not be much of a problem for a company with existing excess manpower but calls for fresh recruitment by a company that already runs a lean operation in terms of manpower. This restricts factor market flexibility, impedes efficiency and reduces employment. It is still necessary, therefore, to amend the law to facilitate outsourcing of activities without any restriction and to make appointments on contract. The finance minister should deliver on his budget promise to do away with differentiation between core and non-core

activities and to protect the labour engaged in outsourced activities in terms of health, safety, welfare and social security.

The Cine-workers and Cinema theatre Workers (Regulation of Employment) Act, 1981 and Rules 1984

The Cine-Workers and Cinema Theatre Workers (Regulation of Employment) Act, 1981 was enacted on December 24, 1981 with an intention to regulate the employment conditions of certain cine workers and workers of the cinema theatre and other issues related with the subject. The labour laws that existed in India did not provide adequate safeguards to the low paid performers or artistes and other technicians who are employed in the making of feature films. The law also did not contain the terms of their employment, payment of salaries and remunerations and provisions regarding other amenities. Additionally, the workers of the cinema theatres are not facilitated with gratuity, provident fund and other employment benefits.

Apart from the above mentioned Acts, the Child Labour (Prohibition and Regulation) Act, 1986 has been enacted to prohibit the employment of child labourers in hazardous occupations and to regulate the employment in non-hazardous occupations.

Construction Workers (Regulation of Employment & Conditions of Service) Act, 1996

There are around two crore construction workers in the country. To protect their interest, Government has enacted the Building and Other Construction Workers (Regulation of Employment & Conditions of Service) Act, 1996 and the Building and other Construction Workers Welfare Cess Act, 1996. Besides providing for good

working conditions, these Acts also have provisions to collect a cess @ 1 % on every construction activity costing more than Rs.10 lakh. Amount of cess so collected forms the corpus of the fund, out of which various welfare schemes viz. Group Insurance, Medical and Health Care, Scholarships, Pension, etc. are implemented for the construction workers.

There was no restriction in the amount of labour to be extracted from a worker and this meant for very long hours of work with very meagre wages. Gradual budding of more number of factories resulted in migration of huge populations in search of work to the cities and towns. The heavy land revenue imposed by the British, failure of monsoons, debts and famines drove most of the rural population to the urban areas in search of jobs.

These people were available for work at very less wages and started to live near the factories in temporary settlements. These places were often dirty, unhygienic and lacked proper sanitation facilities. This resulted in spread of epidemic diseases that spread through air and water like cholera, flu etc. The living conditions of the workers were not improved till the late nineteenth century when the International Labour Organisation put up certain rules and regulations for the employers to provide better conditions for the labourers.

Conclusion

The Ministry of Labour & Employment is one of the oldest and important Ministries of the Government of India. The main responsibility of the Ministry is to protect and safeguard the interests of workers in general. Further it aims to create a healthy work environment for higher

production and productivity and to develop and coordinate vocational skill training and employment. At present, there are number of labour related statutes enacted by the Central Government dealing with minimum wages, accidental and social security benefits, occupational safety and health, conditions of employment, disciplinary action, formation of trade unions, industrial relations, etc. Government's attention is also focused on promotion of welfare and providing social security to the labour force both in organized and unorganized sectors. These objectives are sought to be achieved through implementation of various labour laws, which regulate the terms and conditions of service and employment of workers. Both State and Central Governments are empowered to enact legislations, as labour is a subject in the concurrent list under the Constitution of India.

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HARDSHIPS OF WOMEN DOMESTIC WORKERS

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ABSTRACT

The problems faced by women domestic workers have been increasing. Domestic workers perform a variety of household services for an individual(s), such as cleaning, cooking, care for children and elderly dependents, sick members of a family, gardening, guarding the house, vacuuming, taking care of household pets and other household errands which is carried out for remuneration. According to the International Domestic Workers' Federation, some face multiple forms of violence: physical abuse, intimidation threats, bullying, sexual assault, harassment, being provided poor-quality food and lack of privacy. Severe instances of violence, including murder, have been documented. The women domestic workers face the major problems such as –low wages, extra work, long working hours, lack of holidays, sexual exploitation, physical torture, ill treatment, lack of welfare facilities, absence of social security measure, lack of rest, development of fatigue, lack of freedom. Some domestic workers are ought to work more than 45 hours per week, at least they must be paid well. But what they are getting is a very minimum wage. Most of the domestic workers are migrants who have come from rural to urban areas in search of livelihood opportunities for the sake of employment due to lack of education and job skills. Domestic workers are often not treated well by their employers. Despite the hard works they do, their employers often do not show them much respect. In recent times also the women domestic workers are not

considered as professionals by anyone. But actually they deserve proper care and protection.

Key Words: Less Wages, Long Working Hours and No Respect for Women Domestic Workers

Introduction

The International Labor Organization (ILO) defines **Domestic work** as “work performed in or for a household or households.” **Domestic work** is therefore defined according to the workplace which is the private household. Domestic Workers are defined as all people engaged in domestic work within an employment relationship. Broadly speaking domestic workers provide personal and household care. A domestic worker is a person who works within the scope of a residence. Domestic workers perform a variety of household services for an individual(s), from providing cleaning and household maintenance or cooking, laundry and ironing or care for children and elderly dependent and other household errands. Domestic workers are mainly found in towns and cities. In different countries domestic workers are called in different ways such as maids, servants or helpers but these derogatory and condescending terms fail to acknowledge their efforts as real workers. Female domestic workers are now often referred to as maids. But even this term is avoided by some people, who prefer the seemingly more sophisticated title ‘Domestic Helper’. The correct phrase is ‘domestic help’. Female workers are referred to as maids. But now it became domestic helper. Actually “maid” is short

for maidservant. A maid is more often referred to as a housekeeper as they are expected to keep the house in order and tidy. Maidservant means female servant. A cleaning lady is simply a woman who cleans, a housekeeper is any person who upkeeps the premises and a maid is a female who works as a chambermaid. The words by themselves are not inherently disrespectful. In 1948, the International Labor Conference (ILC) recorded the need for a special international instrument –convention or recommendation–was introduced.

Factors for Domestic Work

Many factors lead women to enter domestic work. Women from poor households or disadvantaged or having few employment opportunities and may face discrimination based on gender, caste or class, race or ethnicity. Cleaning, cooking and caring for children and elderly is almost universally regarded as women's work, men rarely compete in this job market. Factors relating to gender, nationality, ethnicity, social class and social status all interest in placing domestic workers in a disadvantaged position. Those factors lead to alarming rates of wage exploitation, lack of rest, excessive working hours, inadequate living conditions, lack of access to care arbitrary terminations of contract. This happens all over the world.

Women Domestic Workers in India

It is estimated that there are over four million domestic workers in India. They remain part of an informal and unregulated sector, obscured in private homes, not recognized as workers but rather as informal help. Domestic workers can be hired directly or via private employment or recruitment agencies. Even though a substantial number of men work in the sector –

often as gardeners, drivers or butlers – It remains a highly feminized sector: 80 per cent of all domestic workers are women. Women domestic workers are unorganized workers.

Problems Faced by Women Domestic Workers

The women domestic workers face the major problems such as – low wages, extra work, long working hours, lack of holidays, harassment, sexual exploitation, physical torture, ill treatment, lack of welfare facilities, absence of social security measures, lack of rest, development of fatigue, lack of freedom etc., There are no labour laws to protect them or to set out their service conditions. According to the International Domestic Workers' Federation, some face multiple forms of violence: such as physical abuse intimidation, threats, bullying, sexual assault, harassment, being provided poor-quality food and a lack of privacy. Severe instances of violence, including murder, have been documented. Women domestic workers often have personal, intimate knowledge of their employers but the relationship is highly unequal, leaving many domestic workers vulnerable to verbal, physical or sexual abuse. Often differences in race, class and citizenship increase this inequality. Certain categories of domestic workers face greater disadvantages. Live-in domestic workers experience, isolation, less privacy and more limited mobility, work load hours and receive a little share of payments. Living conditions are frequently poor. They are more vulnerable to physical abuse by employers. For decades they have been exploited and only in recent years Non Governmental Organisations (NGOs) are taking up the cause of women domestic workers.

Abuse, Harassment and Violence

In 2018 and 2019, a delegation of domestic workers participated in discussions at the

International Labour Conference (ILC) around violence and harassment in their work. Psychological, physical and sexual abuses are also common phenomena. Centres for domestic workers receive tens of daily visits from women who want to escape exploitation and violence. These terrible experiences and the humiliating and frustrating attempts to put an end to them or to receive redress lead to frightening rates of suicide among migrant domestic workers.

Migrant Domestic Workers

Nearly one in every five domestic workers is an international migrant. Nowadays a global care work chain leads women from contexts lacking decent work opportunities and characterized by increasing inequalities to immigrate to wealthier countries in search of better possibilities. Women who are migrant domestic workers often face even greater challenges compared to their national counterparts. They are more isolated and exploited in light of their language, nationality, lack of social support and limited knowledge of the local laws and customs. For those who have irregular migration status or whose visa is tied to the employer, it is even more difficult to leave an unhealthy employment relationship. This malpractice is very common in foreign countries. The largest number of migrant domestic workers (almost 80 % of the total) are found in high income countries.

Migrant domestic workers often live in the employers' house facing not only the challenges of live-in domestics but their abuses within the recruitment system and from police and immigration authorities, including advance commission withheld wages and passports and verbal, physical and sexual harassment. Severe instances of violence including murder occur.

Migrant workers face particular challenges leaving them with little legal protection, especially if they are undocumented or have been trafficked. Domestic workers especially migrants, often find themselves in circumstances that can only be described as forced labour: locked in the employer's house, stripped of their documents, under threats from employers and agencies.

Life of Women Domestic Workers

The lives of Women Domestic Workers are full of hardships. They do a lot of work in the employer's house. They sweep and clean, wash clothes and dishes, cook different varieties of food, look after young children or the elderly. Their day usually begins at five in the early morning and ends in the night. Housemaids sleep on the attic floor of the house. Domestic work provides an important livelihood source for illiterate women or those with very little education. Women domestic workers are often exploited at the hands of the so called placement agencies that lure workers from the rural areas to the cities, promising them lucrative salary, lifestyle and benefits. They do not have job security. Their family life is marked by family conflicts poverty and debts.

Working Hours

A women domestic worker cannot work more than forty five hours per week. Nine hours per day for a five day work week. Eight hours per day for a six day work week. According to the International Labor Organization, workers including maids should only work a maximum of forty eight hours a week. This means that they should work a maximum of eight hours a day. A domestic worker may work full-time or part-time, live in the house of the employer or have her own place of residence. Across all continents, it is

normal for domestic workers to work between 14 and 18 hours per day.

Treatment of Domestic Workers by Their Employers

Domestic workers are often not treated well by their employers. Despite the hard works they do, their employers often do not show them much respect. Almost all domestic workers are subject to some form of mistreatment, from verbal abuse and threats to beatings to rape. The death of a woman domestic worker in another country is a striking example. There are numerous known cases of domestic workers also being deprived of food, forced to work as slaves and trafficked.

Low Wages

There are no laws to fix their wages. Especially women domestic workers often work for excessively long hours with little to no pay and with almost no access to social protections. The low levels of remuneration among domestic workers is the result of a range of factors, including a large labor supply, undervaluation of domestic work and its contribution to society, the low bargaining power of domestic workers, the lack of representation in the sector and frequent exclusion from labor. Data on wages in domestic work are available in the ILO Bureau of Statistics Database for only a few countries. Data shows that women employed in domestic work received lower wages than men working as domestic workers. Many domestic workers do not know what benefits and protections they should get in exchange for taxes paid and contributions made. Households and care tasks are still predominantly seen as a “women’s job” and underpaid. To change the situation, the recognition of the social significance and economic value of care and domestic work

should be at the top of the agenda for gender equality and women’s empowerment. They work for long hours and are poorly paid. The National Minimum Wage Act that came into effect at the beginning of 2019 and is updated annually says domestic workers must earn a minimum wage of Rs. 19.09 an hour from 1 March 2021. This is a basic wage so you cannot deduct any allowances from it such as accommodation, transport and food. As of March 2020, the minimum wage for domestic workers is at 75% of the base – Rs. 15.57 per hour. Under the new proposals, a bump up to 88% of the 2021 base would make the new minimum for domestic workers Rs.19.9 per hour – a monetary increase of 23%. Compared to most other wage workers, domestic work tends to have lower wages, fewer benefits and less legal social protections.

Causes for the increases of domestic workers

Rural poverty has increased in many countries. Women in particular, migrate from rural areas to cities for lower income to higher income countries in search of employment. The family usually comes from a poor, agricultural background and is falsely promised that the child would receive an education and professional training. On the contrary the girls end up being exploited and unpaid in a situation that can be called slavery.

Unionization of Domestic Workers

Lacking unionization, they are left to the mercy of the employers. As millions of workers lose their jobs, others are fighting for protection, safety and rights at work and some are even unionizing. Unions and workers confederations are other essential entities for domestic workers to gain support, voice and representation.

Domestic workers have united in organizations at a local and national level for decades but global mobilization came only recently, giving birth to powerful networks like the International Networks of Workers in Domestic Service, which now has become the International Domestic Worker's Federation (IDWF) founded in 2013 and counting today. The IDWF is a network of trade unions, associations, and workers' cooperatives with the aim of protecting and advancing the rights of domestic workers everywhere. They provide a platform and useful resources for individuals, organizations and policy makers, creating a global and regional community to share struggles and good practices. Another global entity important for domestic workers is the International Trade Union Confederation (ITUC), which is able to impact government policies thanks to its collective efforts with partners from many different countries. Organizations are increasingly using technology to reach as many domestic workers as possible. Medias are used to disseminate information and raise awareness.

Respectfulness

Receiving respect from others is important because it helps us to feel safe and to express ourselves. Being respected by important people in our lives growing up teaches us how to be respectful toward others. Around the world, Domestic Workers are particularly vulnerable to human rights abuses with respect to their working conditions. They often work for excessively long hours, with little to no pay and with almost no access to social protections. Despite their important role, they are among the most exploited and abused workers in the world. The experience of each individual domestic worker varies greatly but too many face serious work deficits are

exposed to high risks of discriminations and have limited resources to react to injustices.

Rights of Domestic Workers

Women domestic workers denied rights to health care, education, justice, human dignity and respect of all unorganized labour, the domestic workers is closest to us in our homes. Since domestic workers belong to the unorganized sector, there are no laws safeguarding their rights – no minimum wage requirements, no health or insurance benefits and no job security whatsoever. Section 8 thereof explicitly declares that a domestic worker is entitled to a 13th month pay, which shall not be less than one-twelfth of her total basic salary earned within a calendar year provided that she has rendered at least one month of service. They have no basic rights, no amenities or social security. Critical areas addressed include policies and programs regarding working time of domestic workers that safeguards their health and safety, work-family balance and adequate rest: wage protection including minimum wage and employment practices that shape terms and conditions of employment of domestic workers. Vide a Notice dated October 10, 2017; the Ministry of Labour and Employment introduced the National Policy for Domestic Workers, which recognizes their right to form trade unions and associations.

Sick leave

During every sick leave cycle of 36 months an employee is entitled to an amount of paid sick leave equal to the number of days the employee would normally work during a period of six weeks. During the first six months of employment, an employee is entitled to one day's paid sick leave for every 26 days worked. They

usually have no maternity leave and health pension provision. Many also suffer long-term health problems as a consequence of this work and violence in the workplace. From one day to the next domestic workers can find themselves jobless. In the Middle East, there are laws that prescribe job termination in case of pregnancy. They have no basic rights not even leave or a paid holiday as in other jobs. If they take leave even for genuine reasons, they may lose their job. Some of them work in more than 2 houses and they become sick. They have health problems like respiratory diseases, body ache, and skin disease due to their occupational life.

Bonus

The payment of Bonus Act, 1965 provides for a minimum bonus of 8.33 percent of wages. The salary limited fixed for eligibility purposes is Rs. 3,500 per month and the payment is subject to the stipulation that the bonus payable to employees drawing wages or salary. Legally, an employer is not required to pay any bonus to a domestic worker at all and the bonus amount is completely at the discretion of the employer, says Joint.

Voice of Domestic Workers

Most domestic workers are not organized into trade and have no representative voice. Organising domestic work is not easy. In some countries they are not allowed to join trade unions. Everywhere they have the legal right to organize, it is not easy because they are isolated and vulnerable. The nature of worker-employer relationship makes it difficult to negotiate collective bargaining agreements with their employers.

Prevention from Suppression

The main particularity of this job is where it takes place: within the household. Shifting the place of work from a public space to the private sphere limits the possibility to control working conditions, enforce labour laws and limit abuse. Increased inspection is much needed to stop exploitation and harmful dependency in hidden workplaces as stated by the Fundamental Human Rights. To promote improved and equal working conditions for domestic workers, the International Labour Organization(ILO) carries out policy advisory services for national constituents, technical assistance project at country-level, research and knowledge development and policy advocacy campaigns.

Conclusion

There is no prescribed permit for domestic workers. Employers should ensure their Domestic Workers are screened daily in compliance with the Department of Employment and Labor's Health and Safety regulations and have been trained in respect of health and safety. According to the International Labor Organization, workers including maids should only work a maximum of 48 hours a week. This means that they should work a maximum of 8 hours a day. A maid is a maid. If we call a person who is not in this profession then it is an insult to her. In the western society a maid is given equal respect as given to anybody else. The terms maid and helper are demeaning and harmful – not because of they are “politically incorrect, but because in a very real way, they have a direct impact on how domestic workers are perceived and exploited. It is because a female servant is not the right word to describe a domestic worker. In many countries women domestic workers are completely excluded

from law and social security protection or inferior standards. Even where protective laws are on the statute books, they frequently ignored by employers and not enforced by authorities. To protect migrant domestic workers laws and regulations are needed at the international level law in both sending and receiving countries. Domestic work has begun to receive the attention. Several countries have introduced new laws, policies and schemes to protect domestic workers and regulate them. As the former domestic worker and current activist Angel Benedicto said "It is my dream that I will see domestic workers respected like other workers. It is my dream that exploitation, low salaries and other former of violence will not take place." However in order to maximize contributions like enjoyment of rights and fair working conditions by domestic worker is necessary. The suggestions given in the study can be cited to improve the conditions of Female domestic workers.

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Working and Living Conditions of Women Domestic Workers: Evidences from Mumbai.



GRAND ANICUT - AGRICULTURAL HERITAGE SYSTEM IN THIRUCHIRAPPALLI DISTRICT

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Abstract

The Kallanai is a dam made of stone called as “Grand Anicut”, built by the Great Chola Emperor Karikal Cholan on river Cauvery in the 2nd Century AD. It is a marvelous piece of hydraulic structure built across a mighty river in its sandy bed when science had not developed enough to build structure on permeable foundations. World’s oldest still in use dam is Grand Anicut, is the fourth oldest dam in the world and first in India. The Grand Anicut has contributed immensely for the existence of bio-diversity of the Cauvery Delta. The entire farm holdings depend on Cauvery water for rice farming. It is a sustainable eco-friendly traditional fishing system crucial for preserving and promoting sustainable fishing in coastal areas. The biodiversity of the region is being threatened by a number of factors, including expanding agriculture, and needs attention with suitable strategies for protection and conservation. Though the Cauvery river basin, with its network of canals and aqueducts, is the granary of Tamil Nadu. Efforts are being taken to protect the “Grand Anicut” which feeds several branches of Cauvery river in the delta. The Union Government of India and the State Government in Tamil Nadu have initiated steps to renovate the structures, viz., check dams, sluices, shutters and de-silt the rivers and channels with the financial support of international organizations.

Key words: River Cauvery, Grand Anicut, Sustainable development.

The River Cauvery

Cauvery is one of the major rivers of the Indian Peninsula. It is the most important and the largest river in Tamil Nadu State. This is held in high esteem by the people of Tamil Nadu

as the nature’s precious boon. This is referred to as ‘Dakshina Ganga’ or ‘Southern Ganges’

in the Vedic lore and finds mention in many a piece of literature, epic poetry and drama that have been made in this land. The beautiful Orchards that line up its banks, the fertile lands in its delta which yield heavy harvests have all been sung by poets and bards infused with religious fervor. Cauvery has been among the most loved, cherished and celebrated water bodies, finding an important place in Tamil literature, right from the Sangam era.

Excerpts from Silapathikaram

“As farmers sing;
As the sounds of sluice gates rise;
As new waters break open
As people celebrate;
You walk! Long live the Cauvery!”

The Cauvery has its origin in the Brahmagiri hills of the Western ghats in the Coorg district of the Karnataka State. Flowing in a South-easterly direction across the plateau where it is joined by many tributaries like the Herangi, Hemavathi, Shimsha, Kabini, Suvarnavathi and so on, it takes a Southernly course at the Hogenakal falls where it enters the Tamil State. Bhavani and

Amaravathy are the major tributaries that join here. The river now runs east and enters the delta where it splits itself into numerous streams spread across the delta, drenches and drains this piece of land before finally merging into the Bay of Bengal.

The river Cauvery, one of the sacred rivers of Southern India, is the source of water for an extensive irrigation system and hydroelectric power. It has supported irrigated agriculture for centuries and served as the life blood of the ancient kingdoms and modern cities in the states of Karnataka and Tamilnadu. This river is the very life-guard of central Tamilnadu's agriculture. The five districts (Karur, Namakkal, Tiruchirappalli, Thanjavur and Nagapattinam) which depend on the Cauvery for irrigation produce over 40% of the food crops of Tamilnadu. The primary use of Cauvery is providing water for irrigation, water for household consumption and the generation of electricity.

The Cauvery Delta

The Cauvery delta formed by the river over millenniums is a rich alluvial tract in the shape of a triangle with its base at the coast measuring 100 KM north-south and its apex at the upper anicut about 160 KM west of the coast where the river throws out its flood arm Coleroon, bordering the delta on the north. This delta is termed as the 'Granary' of the State. The delta Constitutes 40.8 percent of the area irrigated through lands and rivers in the whole state and contributes 25 percent of the rice production in the State, and rice is the Staple food of the people.

The Cauvery and Vennar are the main irrigation rivers flowing through the delta and these divide and Sub-divide among themselves forming as many as 36 streams totaling to a length of 1606 KM.

The development of irrigation in the Delta.

The Cauvery is well served by the South West monsoon in its upper catchment Mercara in the Coorg district which can be considered as a representative station, receives as much as 2700 mm of rainfall during the South-west monsoon in a normal year. The river has been carrying floods, during this season and the 18th of the Tamil month 'Adi' which corresponds to about the 2nd of August is celebrated for generation as a festive day all along the banks of this river welcoming the floods. The floods during this period, July to September, flow down the delta which will be having dry weather during the period. During the north-east monsoon, October to December. When there would be no rains in the upper catchment the delta receives rains to an extent of about 580 mm in a normal year. Agriculture in the delta region has been practiced for centuries. Besides the numerous rivers that traverse the area, several irrigation channels were created over a long period with wide mouths and large sections to receive as much of the flow as possible during flood times. We have 1500 such main channels which, with their branches and sub-branches, run to a total length of about 24,000 KM.

With the passage of time the river courses were getting slowly silted up. The crucial point on the river course it enters the delta is the Upper Anicut, where the Cauvery bifurcates into Cauvery and Coleroon. For 27 KM (17 miles) downstream of this bifurcation, the Cauvery and Coleroon run very close to each other and the Cauvery again spills into Coleroon through a short spill course called the Ullar. The land between the two courses is thus an island called the Srirangam island.

Situations should have arisen long before in the past when the flood flows carried by the southern Cauvery arm, instead of flowing through the various rivers and channels in the delta, found their way into Coleroon through this Ullar leaving the delta high and dry. A need for structure across the Ullar to raise the water level to gain command for flow through the delta was felt.

Thus came the Grand Anicut to be built on Cauvery at the Ullar head in the second century A.D. This is believed to be the oldest hydraulic structure to attempted on a flowing river in the Indian Subcontinent and the credit for the conception and execution of such a grand structure goes to the then ruler of the Chola dynasty the great king Karikala Chola. He evinced keen interest in developing agriculture in the Cauvery delta also made bold plans to harness the mighty river and raise its water-level for commanding the deltaic tract, besides making a number of canals inland to carry the waters to the farms.

The Grand Anicut

World's oldest still in use dam is Grand Anicut, is the fourth oldest dam in the world and first in India. The Grand Anicut is a marvelous piece of hydraulic structure built across a mighty river in its sandy bed, when the science had not developed enough to built safe structures on permeable foundations and serving to this date excellently well with a few modifications made in the nature of improvements to the structure. Judged from the recorded data, floods to an extent of about 5260 cumecs have been discharged through this anicut with minimum or no damage.

It is possible that much higher floods could have flown over in the past where there were no other structures in this river.

No recorded information is available as to how they founded this structure not on the manner of its construction. It is believed that large cyclopean stones would have been brought and dumped across the stream and continuously replenished as these boulders sank in the sandy bed, until the structure rose above to raise the water level. The main function of this anicut was to retain the supply in Cauvery and its branches and pass on the surplus into Coleroon through the Ullar River.

The whole work should have been employing native labour with a religious zeal utilizing whatever experience they had at that time in tackling river problems. It is on record that thousands of Slave labour brought from Ceylon after the Chola's conquest of Ceylon were employed on this work.

The foundation base even on date is so stable and massive that successive generations have only thought of improvements and modifications to the Super structure.

In 1804 Captain Coldwell repaired the Grand Anicut and he raised the river embankment above ensuring more water to Cauvery. In 1829, Major Sim proposed undersluices in the Cauvery with outlets into Coleroon to prevent the accumulation of silt in the upper reaches of Cauvery. In 1839 Sir Arthus cotton built ten undersluices in the body wall with their sills below the crest. The Grand Anicut structure is unique in this respect. The old structure continuously

Updated through its existence to latest hydraulic design and equipped with the modern operational facility. Thus Tamil Nadu has reached its limits in the utilization of both surface and ground water potential.

The uniqueness of Kallanai (Grand Anicut)

The very existence of Cauvery Delta as a fertile, highly productive and well-protected land of cultivation should be attributed to Kallanai. It can, in all fairness, be said that "Cauvery Delta is the gift of Kallanai" just as "Egypt is the gift of Nile". Water resources were very well managed in Cauvery delta from ancient times. Sangam literature (300 BC to 400 AD) speaks, vociferously, on the abundant flow of water in Cholanadu and the masonry structures regulating the flow into various agriculture activities, the connected cultural festivities that has become the way of life with the Tamil people and so on. As a result, the people of Cholanadu led a very pleasant and prosperous life. Hunger was not known to them, which gave rise to the saying "Cholavalanadu Sorudaithu" meaning the kingdom of Cholas has food surplus. Sangam literature makes stray references to Kallanai, which help to confirm the period of its construction, to understand the abundance of water in Chola nadu (Chola kingdom), and prevalence of efficient agricultural practices. These in turn led to the consequent confluence in food and giving rise to the saying "Chola valanadu Sorudaithu" meaning abundance of food in the fertile Chola Kingdom.

Literature Reference in Copper inscriptions:

1. Melapallam Copper plates of Punyakumara, a Renandu Chola King of 7th or 8th century AD states that Karikala Cholan stopped the overflow of Cauvery over its banks.
2. Karanthai Copper plates refers to Karikala Cholan raising and strengthening the food banks of Cauvery.
3. Velancheri Copper plates of Paranthaka Chola-I refers to strengthening of food banks of Cauvery by Karikala Cholan.

Literature Reference:

1. The earliest literatures (Year 200-848) Kalingathuparani of Jeyankondar, Kulothungan Pillai Tamil and Moovarula of Ottakuthar make references to the achievements of Karikala Cholan
2. The medieval literatures (Year 848-1070) such as Irangesavenpa, Thondaimandalachataka and Cholavamsa Charitraall speak about the Karikala Cholan's work on strengthening of Cauvery at Kallanai.
3. Ula literatures viz., Vikramacholan Ula and Kulothunga Cholan Ula state that Karikala Cholan built Kallanai by deploying the men from defeated kingdoms.
4. Nava Chola Charitham, a Telugu literature states that the idea of forming diversion banks to Cauvery struck Karikala Cholan when he was resting after day's of hunting on the banks of Cauvery at Kallanai.

It is therefore a settled part of history, that Karikal Cholan (2nd Century AD) raised Kallanai and strengthened the banks of Cauvery.

Agriculture

Any agricultural system thrives on the local weather, soil, slope, people and other resources available in the region. The Cauvery water originated from western hills of India is made to run along the Cauvery delta region with a net work of irrigation and drainage channels with the help of the massive diversion structure called Grand Anicut at the western top. This Grand Anicut system is having the unique social and cultural heritage as the farmers and people of Cauvery Delta celebrate the receipt of water every year during the Tamil month of "Adi" (July –

August) as “Adipperukku” meaning everyone will raise and flourish. Kallanai is considered one of the oldest water-diversion or water-regulating structures in the world, which is still intact and functional. The architectural beauty of Kallanai tells the early history of the Cholas and the Dravidian culture. Agriculture is the main source of livelihood for most of the people of Cauvery Delta. Cultivation has been the major occupation of the local inhabitants since the soil is most ideally suited to rice crop and other crops like; pulses, sugar cane and banana. Hence, it is commonly called as the “Rice Bowl of South India”. The Grand Anicut constructed in the 2nd Century A.D still feeds millions of people in the delta and neighbouring states of India and Cauvery Delta. It is the main stake for achieving the rice production of the state and food security of the state revolves around the Cauvery river basin.

Threats and Challenges

The biodiversity of the region is being threatened by a number of factors, including expanding agriculture, and needs attention with suitable strategies for protection and conservation. Though the Cauvery river basin, with its network of canals and aqueducts, is the granary of Tamil Nadu, it has seen decreasing rainfall in the last few decades. Appropriate rain harvesting and augmentation of irrigation facilities can help overcome the shortage of water and bring more marginal lands under intense cultivation. High-value, quality vegetable, flower and fruit production under normal and technologically managed greenhouse conditions can provide value additions to the products and greater income to the farmers. Korangadu pasture land needs to be protected and promoted, as it can provide financial security to resource-poor farmers and

help conservation of local livestock breeds and plant diversity of forage value. Awareness needs to be generated at the local, regional, national and international levels for possible initiation or replication of such systems. But before that, the traditional knowledge of grassland management practices, livestock management and ethno-veterinary practices needs to be experimentally analyzed to justify the gains, for preservation. The recent study regarding the local communities in the different areas of the region has discovered the evolution and conservation of several breeds.

Drainage problems

While ensuring irrigation supply is a problem on one hand, draining away the surplus water received through unexpected heavy rains and floods received from the uplands are a problem on the other hand. The terrain slope is very mild in the delta near the sea. With a very mild slope the velocity is very low and it takes much longer time for the water to drain. This leads to longer period of submersion of crop in water, causing heavy damage to the crops.

Desilting of drainage rivers being taken up in the delta, should be carried out more scientifically by identifying the worst affected area calculating the flood intensity in the area and flood carrying capacity of drainage rivers and courses by giving priority. The smaller streams carrying surface over-flows to the drainage rivers should also be cleared off weeds and led to the ‘in fall’ points.

Sustainable development

The, food grain basket of Tamil Nadu and South India as a whole need to be sustained in order to harness its benefits for the future generations. Efforts are being taken to protect

the “Grand Anicut” which feeds several branches of Cauvery river in the delta. The Union Government of India and the State Government in Tamil Nadu have initiated steps to renovate the structures, viz., check dams, sluices, shutters and de-silt the rivers and channels with the financial support of international organizations. The entire Cauvery delta formed by the Grand Anicut covers 37 per cent of total rice area of Tamil Nadu producing annually about 5.7 million tons of paddy. In addition to feeding people of South India, the Grand Anicut and its net work of Cauvery tributaries and associated rice based cropping system offer employment to millions of people and sustain the life of farmers and agricultural labourers. Had the Great King Karikal Cholan did not think of constructed this massive water storage and diversion structure at the head reaches of river Cauvery, the centuries old rice cultivation and associated farming activities would not have flourished in the delta. There is no need to explain how the entire flat terrain of Cauvery Delta would have turned out, had the Grand Anicut is not constructed across the river Cauvery. The rice culture and rich bio diversity would not have evolved. Today it is difficult to visualize the delta without rich rice harvest and support to the associated living system.

Conclusion

Hence, it is important to protect the Grand Anicut and strengthen this complex historic heritage on water regulating structures in order to ensure food security of the future generations and to safe guard the bio diversity wealth of the Cauvery Delta. In many respects the Grand Anicut merits recognition as one of the Globally Important Agriculture Heritage Systems for its continued preservation and strengthening of its role in

regional food security and biodiversity conservation.

The simplest way to make Cauvery flow again is to plant trees. Support farmers to plant 242 crore trees in Cauvery basin by adopting agro forestry.

This will have the triple benefit of

- ❖ Improving soil health by replenishing organic content in the soil.
- ❖ Reviving the river and ground water levels by increasing water retention in Cauvery basin by an estimated 40%.
- ❖ Augmenting farmer income through agro forestry, proven to increase farmers incomes.

“The greatness of our nation is rooted in our great rivers”

“Keep the Rivers clean and make our environment Evergreen”

SAVE OUR RIVERS!

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AN EXPOSITION OF ADORNO'S NOTION OF DIALECTIC OF MORALITY

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Abstract

Adorno's *Minima Moralia* is an attempt to confront the contemporary impossibility of moral philosophy and, indeed, of moral life itself. Morality has become dialectical because persistent devotion to abstract moral principles can lead to immorality, and an ethical life that focuses on existing institutions and forms of life can easily become a kind of apology for things as they are. Central to Adorno's conception of moral philosophy today is a consideration of what 'life' now is. The attempt to teach the 'good life' is compromised by the fact that 'life' itself has radically altered. In *Minima Moralia*, Adorno points out the inner connection between morality and repression. He maintains the thesis that norms and moral principles have, from antiquity to the present, replicated social domination on a theoretical level and that in the false totality of advanced capitalist society the good life is not possible.

Key Words: Minima Moralia, Good Life, Dialectics of Morality.

"Contradiction is the rule for truth, non-contradiction for falsehood"

(Thesis from Hegel's Habilitation, 1801)

To get a proper sense of *Minima Moralia*, we need to consider its aim; or, rather, what its aim would be, were it still possible to achieve it. At the beginning of the 'Dedication' to

Horkheimer with which the book opens, Adorno relates the investigation that he presents in the rest of the book to what used to be considered the true field of philosophy: 'the teaching of the good life'¹. The essential vocation of philosophy has fallen into abeyance for two connected reasons. The first fault lies with philosophy itself, because philosophy has lapsed into mere method, that philosophy ties itself to and thus affirms what already exists. The second fault lies with what has become of life itself. "What the philosophers once knew as life" Adorno remarks, "has become the sphere of private existence and now of mere consumption, dragged along as an appendage of the process of material production, without autonomy or substance of its own."² Moral questions have come to have secondary importance in the face of economic growth and productivity for their own sakes. The moral teaching of the kind developed in traditional philosophy is fatally compromised because what it would teach to be good-'life'-has itself changed. Individual moral actions take place within a general context of immorality: 'There is no right life in false life' or, 'as Adorno's translator has it, 'Wrong life cannot be lived rightly.'³

The task of *Minima Moralia*, is not to offer straightforward guides to right action but to examine the whole context of wrong life so that the very possibility of impossibility of morality might fully be explored. In his lecture course on Problems of Moral Philosophy, delivered in

Frankfurt University in 1963 and published posthumously, Adorno explains his motto of moral philosophy i.e. 'there is no right life in false life'. His attempts to develop what it means that 'there is no right life in false life' are central to his conception of the 'dialectics of morality', which was, as he emphasized in a number of the lectures, the central focus of the course⁴. We saw what it means that there is a dialectics of enlightenment; here, we need to set out the way in which, for Adorno, morality is dialectical.

In his earlier lecture series on *Kant's Critique of Pure Reason* (1959), Adorno had focused on Kant's theoretical philosophy, which is to say on that branch of Kant's philosophy aimed at answering the question 'What can I know?' In his lectures on moral philosophy, Kant is again the focus, but this time Adorno turns to his practical philosophy: namely, to Kant's attempt to answer the question 'What must I do?' The key to Kant's moral philosophy is what he calls in the *Groundwork for the Metaphysics of Morals* (1785) the 'categorical imperative'.⁵ An 'imperative' is the formula of a command, issued by reason to the will, to do something. Imperatives always contain the word 'ought'. An imperative commands 'categorically' when it insists that an action is necessary in itself and not merely as a means to some other end. Categorical imperative do not tell you that you should do an action because it will make someone else happy, because it will make you look good, because it will make you feel good, or whatever. Although Kant terms it in different ways, the categorical imperative comes down to the rule that you should act only if you can will that the basis on which you act should become a law applicable to all agents at all times⁶.

Kant's therefore, is a fundamentally rationalistic theory of morality, which allows room neither for sentiment nor for consideration of the consequences of actions in the formulation of moral imperatives. However, Adorno argues that where Kant insists most emphatically on the primacy and purity of reason in determining moral action, his theory becomes irrational. This is part of what Adorno means by the dialectics of morality; that is, when rationally conceived moral convictions are most stolidly adhered to, that is when they are most likely to become immoral. In much the same way, where Kant attempts to establish freedom on a solely rational basis, freedom becomes tantamount to unfreedom. Adorno explains the latter point in a way that echoes the kind of argument we encountered in *Dialectic of Enlightenment* about the renunciation of impulse as the basis on which the rational self is founded: "Kant ... banished sympathy, compassion and the direct expression of pity from his ethics because all impulses of this sort are merely natural impulses, and are purely instinctual. As such they are said to be incompatible with pure reason, with the principle of reason. Therefore, because this extreme view of the concept of freedom is based on its absolute independence from all existing beings, from nature as such, it threatens to become transformed into unfreedom. Human beings have denial imposed upon them and above all they are not able to recover those things they have been forced by this imperative to renounce."⁷

The dialectics of morality is not simply confined to Kant. We can see this clearly in Adorno's discussion of the kind of criticism that Hegel develops of Kant's practical philosophy. Whereas Kant's is an 'ethics of conviction' (that

is, a moral theory that views ethical action according to subjective disposition or conviction (*Gesinnung*) concerning what is right, regardless of consequence) Hegel develops an 'ethics of responsibility' (that is, a view which insists that the context for and consequences of particular actions be taken into account). Hegel divides moral theory, or the 'philosophy of right', into abstract right, 'morality' (*Moralitat*), and 'ethical life' (*Sittlichkeit*)⁸

In order to draw out the contrast with Kant, we need briefly to focus on the distinction that Hegel establishes between 'morality' and 'ethical life'. On the one hand, the "moral point of view....takes the shape of *the right of the subjective will*" and thus, in a fairly Kantian fashion, emphasizes will and intention.⁹ On the other hand, 'ethical life' has 'a fixed content which is necessary for itself, and whose lasting existence is exalted above subjective opinions and preferences: they are *laws and institutions which have being in and for themselves*'.¹⁰ That is, whereas 'morality', for Hegel, names the realm of individual will and freedom, 'ethical life' refers to action in the context of and mediated by a whole set of traditions, rituals and institutions, such as the family, law, civil society and the state. Importantly, Hegel recognized that these differing versions of right can come into conflict. He does, however, present a reconciliation of these differences in the modern Germanic state, broadly conceived. "The present has cast off its barbarism and unjust arbitrariness, and truth has cast off its otherworldliness and contingent force, so that the true reconciliation, which reveals the state as the image and actuality of reason, has become objective".¹¹

While Adorno rejects the conclusion of Hegel's philosophy of right, he thinks that aspects

of its criticism of Kant's practical philosophy are still valid. He equally thinks that aspects of Kant's formalism are a kind of anticipatory criticism of the conservatism inherent in Hegel's position. Adorno attempts to bring out this mutual criticism of the ethics of conviction and the ethics of responsibility through a reading of *The Wild Duck* (1884), a play by the Norwegian playwright Henrik Ibsen (1828-1906).¹² For the purpose of his discussion of how this play illuminates moral philosophy, Adorno is chiefly interested in the character of Gregers Werle and his, as Adorno puts it, "respect for abstract moral principles."¹³ According to Adorno, the difficulties into which this leads Werle and the other characters demonstrates Adorno's dictum that 'there is no right life in false life'. It does this not only by showing against Kant, 'how a man becomes immoral simply by defending the moral law'¹⁴ but by stating, against Hegel that "the really dialectical element lies in the fact that even in this play the ethics of responsibility and the world for which it acts as a sort of apologia are also depicted as so problematic, so bad, and above all so much in collusion with the existing order, that Gregers Werle, who is in the wrong as the advocate of abstract morality, is seen also as being in the right".¹⁵ Adorno seeks to distance himself from Hegel's conservatism and to preserve the critical force of the independence of Kant's formalism from things as they are.

Life becomes a commodity, Setting out this context enables us to see that what Adorno is pointing to here is a dialectic of life; which is to say to the way that, under the thoroughgoing commodification of labour, life takes on the characteristics of and ultimately turns into, its opposite-namely, death. As we discussed in the

previous section in the account of self-preservation in *Dialectic of Enlightenment*, life that lives merely to keep itself alive has really ceased to live in any meaningful sense. “The will to live finds itself dependent on the denial of the will to live: self-preservation annuls all life in subjectivity”¹⁶

Life will fully be life only in an emancipated world, ‘and survival’, as Adorno puts it, ‘has something nonsensical about it, like dreams in which, having experienced the end of the world, one afterwards crawls from a basement.’¹⁷ Adorno develops a connected argument with regard to what has become of ‘experience’ under modern conditions. For Adorno, the reduction of ‘life’ to its barest minimum and the dissolution of experience into the most diffuse fragments has taken on an all-the-more-radical character. Adorno remarks, “Life has changed into a succession of shocks, interspaced with empty, paralysed intervals”¹⁸ The disarticulation of life into a series of shocks-themselves deathly- allows for the insertion between the shocks of hollow, meaningless existence. Death fills the spaces between the segments of a life cut and spliced. Adorno insists on the non-identity of concept and object. As positivist thought confidently reduces the object to its concept, we have seen here that, for Adorno, contemporary society aims to reduce things to their functions. People are also increasingly reduced to things in order all the more easily to be reduced to their functions within the context of material production. The relation between things and people is central to Adorno’s account of the way that society has become ever more instrumental. Experience itself is reduced to mere function because functional things allow no relationship with them other than use¹⁹. The concentration camp, the atom bomb and

environmental catastrophe lead to the suspicion that bourgeois society would prefer its own destruction to the fulfillment of its very own emancipatory principles.

The realization of philosophy would not mean, for Adorno, philosophy’s final triumph, the comprehension and capture of all things by philosophical reflection. The non-identity of thing and concept is not to be overcome in their identity but in the reconciliation of their difference. Clearly, this view of the realization of philosophy carries over into Adorno’s view of a just society not as one in which its members would conform to a centrally imposed set of values but as one in which ‘people could be different without fear....An emancipated society, [therefore,...] would be a unitary state, but the realization of universality in the reconciliation of differences’²⁰. Adorno’s philosophy is concerned to grasp as precisely as possible the world as it is, while refusing to believe that what is must be.

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(Footnotes)

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- ³ Ibid., p. 39
- ⁴ E.g. Adorno Theodor W., *Problems of Moral Philosophy* [lectures delivers, 1963; posthumously published, 1996] trans. By Rodney Livingstone (Cambridge: Polity, 2000) p.158.
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- ⁶ Ibid.
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COURT PROCEDURE UNDER IMPERIAL CHOLAS

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ABSTRACT:

Tamil Nadu has a glorious past. The ancient rulers like Chera, Chola and Pandyas have contributed a lot in various fields for its greatness. One of the greatest empire the Cholas have left the imprints not only in temple architecture, also in administration, particularly their legal contribution is note worthy. The law codes (Smritis) where the seniors in each gathering, instructed the faithfulness of these gatherings of people. Ruler was the guardian of public activity and laws. Such affirmation to the extent that they adjusted to an overall origination of what was reasonable and appropriate (Dharma), that is to the extent that they directed help from the popular assessment of the class or gathering concerned, framed piece of the social code, and were responsible in a definitive retreat to be authorized by the king's administration.

Minor issues were settled by one or other of the partnerships to which the disputants has a place. The town gatherings practiced huge forces in such matter and settled, with the boards of trustees of nyayattar. The Dharmasana is referenced in a few engravings as the spot to which people accountable for altruistic endowments embrace to transmit the fines due from them if there should be an occurrence of default. It appears to be probably that the dharmasana was the king's Official court of justice and choosing matters brought under the steady gaze of it, the court was helped by the presence of learned

Brahmins knowledgeable in the law, the dharmasana-bhattas as they are brought in the engravings.

The disputants express their own cases, there is no trace of any employment of Advocates or certitude with which they present their request has its impact the brain of the adjudicators. The appointed authorities at that point go to the offended party and expect him to demonstrate the abnormal case set forward by him by one of the three techniques, usage, documents or the declaration of eyewitnesses, the lone proof created in this preliminary, plainly address contemporary practice. The distinction among civil and criminal offenses was obscure. The principal occurrence attempted in the town Courts, in the event of disappointment the matter was taken up to the official of the king's administration accountable for the organization of the Nadu. Mostly all the offences were punished with fines, even the manslaughter and murder was often punished, the code was in favour of tolerance. In the rule of Rajaraja I, an inscription at kaveripakkam, makes reference to that in the event of expense contribution, men may show up before the ruler though ladies, at any expense ought not be brought before the king. Generally we see people have adhered to a disciplined life. Criminal offences were consider to be a sin. So people always respected the rules and regulations have been followed the principles that has been preached by the holy saints. Thus the number of crimes

were found to be less. Generally we see that during the imperial chola's reign the people lived in peace and harmony.

Keywords: Law code, Dharmasana, Nyayattar, Punishment, Jurisdiction

INTRODUCTION:

The justice system manages the organization of the laws with the help of the law providers or the courts. The system gives the apparatus to the settling of the disputes because of which the aggrieved. Tamil Nadu has a recorded lawful history beginning from the Sangam ages. The chola arrangement of administration and judiciary was exceptionally coordinated and proficient. Tamil Nadu has a glorious past. The ancient rulers have contributed a ton in different field, one of the best realm the Cholas have left this engravings not just in temple architecture, additionally in administration especially this is legal contribution is noteworthy. The ruler was the fountain of justice. The King's offer in the policy management comprised in the issue of oral orders on portrayals made to him by capable authorities on specific issue requiring the individual consideration of the sovereign. Secretaries were consistently in the participation on such events and it was their obligation to make a note of the details of the appeal made to the king and his request there on, and to travel duplicates of such records to the specialists of the Central or local organization.

OFFICIALS OF JUDICIAL SYSTEM:

Chau-Ju-Kua the Chinese historian of the thirteenth century to say on the chola system of Justice¹ at the point when anybody among individuals is blameworthy of an offense, one of the Court Ministers punishes him; if the offenses

is light, the guilty party is attached to a wooden casing and given fifty, seventy or up to a hundred blows with a stick. Grievous wrongdoings are rebuffed with beheading or by being stamped on to death by an elephant.

The legal systems of imperial Cholas were instituted by the State. It was governed by the Traditional Regulations, Customs and Tamil principles of: Aram, Maram, Pazhi, and Nan. If a monarch failed in the act of Aram, it would then bring eternal blame (pali) from their own subjects. If, on the other hand, they failed in the act of muram, it would be shame (nan) to them. There were Aramkuru Avaiams in the capital cities of the Cholas. The chola king went about as the main judges as the path in significant cases were led by the ruler himself. The law codes (smritis) and the learned just as the seniors in each gathering, instructed the faithfulness of these gatherings of people. More promptly than Imperial orders that repudiated Law (Dharma) and Customs. Ruler was the guardian of public activity and laws.²

The royal order was known as the Tirumukam, or sacred face of the monarch; when the composed type of a royal request arrived at neighborhood towns for execution, village leaders welcomed and revered it as though it were the ruler himself. Descriptions of court procedures show that, with regards to the semi hallowed character of the royal request, cautious record and checking of the composed structures was standard procedure. It appears to be sure that even those inscriptions starting with the basic expression 'according to the royal order' (tirumukattuppati) mirror the last, privately inscribed renditions of a dynamic cycle spinning around the ruler actually. It is doubtful whether the ceremonial issuance of the royal order

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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indicated in all cases royal control over local resources, since in many instances the official request by local leaders may have marked local initiatives with the simple acquiescence of the king.³

The indicted individual would transmit their fines at a place called Dharmaasana. There isn't a lot of data accessible on the legal strategies or court records. The Dharmaasana is referenced in a few inscriptions as the spot to which people responsible for charitable endowments attempt to transmit the fines due from them; if there should be an occurrence of default however this is not stopped certain. It appears to be in all likelihood that the dharmaasana was the King's Court of equity and that in choosing matters brought before it, presence of learned Brahmins knowledgeable in the law, the dharmaasana-bhattas as they are brought in the inscriptions. On the idea of legal records, assuming any or the subtleties of legal method we don't take in anything from the inscriptions and in our limit. We need to go to the account of a legendary preliminary safeguarded in an abstract work, composed most presumably in the region of Kulothunga II.⁴

There are additionally 'administrators' (adhikari) showing up at court and furthermore in additional peripheral zones, dealing with an assortment of administrative undertakings, alongside 'heads of the military' (senapati). For instance, a record from Tiruvudaimarudur depicts the mediation of adhikdri Cirrinkan Utaiyan, entertainer of 'sacred work' (srikaryam) at the temple. He hears different arguments concerning the income commitments of the nearby local area, orders leaders to deliver significant reports, and based on these records changes the size of portions for worship.⁵

The disputants express their own cases, there is no trace of any employment of Advocates or certitude with which they present their request has its impact the brain of the adjudicators.⁶ The appointed authorities at that point go to the offended party and expect him to demonstrate the abnormal case set forward by him by one of the three techniques, usage, documents or the declaration of eyewitnesses, the lone proof created in this preliminary, plainly address contemporary practice.

Justice was generally a nearby matter in the Chola Empire, where minor issues were settled at the village level. The village organization was completed adequately by variyams who used to be the male individuals from the general public. There were kinds of variyams. For instance the justice was managed by Nyaya Variyam while temples were cared for by the Dharma Variyam. The control of the account was given to the Pon Variyam.⁷ The punishment for minor crimes were as fines or a bearing for the guilty party gives to some beneficent endowment. Indeed, even crimes, for example, Manslaughter or murder were discipline by fines. Violations of the state, for example, conspiracy, treason were heard and chosen by the king himself and the normal discipline in such cases was either execution or seizure of property.⁸

A nearby investigation of the conditions in which every one of these 'authorities' seem gives a composite image of their functions. At the point when the authorities don't act just as benefactors by their own doing, they go about as mediators of resolving problems, maybe settling issues concerning sums due for the god from specific plots of land. Normally, an authority comes into a village, investigates (aray) pertinent

records and hears significant declaration, and within the sight of local assemblies conveys a judgment that has the power of law. With not many exemptions, all people bearing practical titles who perform such investigations -nadu settlement entertainers, adhikdris, senapatis-appear to act either on their own initiative or with a summed up fiat from the Chola king, and have no evident relationship with imperial managerial hardware or with normalized techniques. Occasional discretion of neighborhood debates, regularly including strict foundations, either face to face or all the more frequently through delegates who were drawn from allied local elite groups.⁹

Justice, similar to enactment, was to a great extent matter of local concern and minor issues were settled by one or other of the corporations to which the disputants had a place. The village gatherings practiced enormous forces in such matters and settled, once in a while through little panels of Nyayattar, undertakings that didn't fall inside the purview of the word related or voluntary groups in the area.¹⁰ The punishments by and large were as gifts to the temples or other endowments.

COURT PROCEDURES:

The differentiation among civil and criminal offenses was obscure. There are not many examples where we can follow the origination of wrongdoing as a public wrong.¹¹ One of them is the situation of two people who took the images, ornaments, and so forth having a place with a temple were retributive by seizure of every one of their properties. Which were sold publicly. The returns being transmitted to the King's treasury. This was about A.D 1222. Talking commonly all offenses including those submitted by village authorities, were attempted in the main case in

town courts if there should be an occurrence of disappointment the matter was taken up to the official of the king's administration in charge of the organization of the Nadu; sometimes, if at all did an allure farther than that. There was a lot of harsh characteristic equity apportioned through extra legal channels. The sharp definiteness and consistency that describe present day techniques for equity were obscure, and for each situation, whenever the authority enquiring into a debate, and exertion was made to persuade the two players that the norm of ideal equity which would fulfill sensible men had been accomplished in the honor. The pervasive ideas about to a great extent affected by the Smritis and by the local practice.

A donkey ride was the common form of punishment for some offences. Theft, robbery, adultery and forgery were viewed as serious crimes; is seen from the list of persons declared unfit for service on the village panels of Uttramerur. In this list of exclusions are mentioned also persons who had ridden upon donkeys, and perhaps this was the type of punishment for certain offenses. Taking into account that most crimes appear to have been punished only by fines, and that even man-slaughter and murder¹² were often punished only by the offender being required to maintain a perpetual lamp burning in the nearest temple, the code must be held to have erred on the side of leniency.

Cattle lifting was a typical offense in a few pieces of the realm and was difficult to control. The endowment of mangalam (Salem Dt) as a devadana was cultivated by an announcement that the property of the individuals who took the cattle from the devadana in any case made any injury the town would be relinquished to the temple, to some degree uncommon assertion

equaled exclusively by the wide terms of certain conditions in the crisis laws of current state.

Acts of mischief against cattle was common recorded in various inscriptions from the Pudukkottah, North Arcot and Mysore zones. Another wellspring of risk to cattle was from wild creatures, and a lively alleviation form on a rock at Kill-muttugur (N. Arcot) remembers the chivalry of a man who felled a tiger on the spot.¹³ Such wanderer examples are bound consistently to happen; and their fewness all in all fortifies the feeling that during this period Internal harmony was effectively kept up.

The method of analyzing the observer as follows. The Brahmana should be enquired within the sight of a water pot and fire. He was approached to come clean. If not he would lose the advantages of the Yaga and Dharma, which he had gained during his lifetime. In the event that the individuals from the Royal family and the dealers articulated a falsehood, they should cove for food in their enemy's home. However, in the event that a Sudra was to lie, he would lose the Punniyam from his introduction to the world to death and his great impacts would go to the king. The Sudra got the insidious impacts of the king's off-base doing.¹⁴

JUSTICE UNDER RAJARAJA CHOLA I:

Offenses against the individual of the king or his nearby relations were a class a section, and managed by the ruler himself. Attention has been drawn to the order of Rajaraja I requiring murder of his elder brother Adithya II. A comparative strategy is embraced against someone else for default in installment of fines forced on him the first offense isn't recorded and his properties were sold in ajnakrayam, 'deal by (Royal) request'.¹⁵

In the rule of Rajaraja I, an inscription at kaveripakkam, makes reference to that in the event of expense contribution, men may show up before the ruler though ladies, at any expense ought not be brought before the king.¹⁶

In Sambana town Angadi Potraman's wife, Simadevi was raped by Pirattisiralan of Navalur. The rapist was killed by her husband. The town get together concluded that the homicide was submitted feeling furious, propelled by his warmth for his better half. They denounced the homicide and fined him to light at the temple up to end of the universe. It occurred during the rule of Rajaraja chola I and Tamil Inscription portrays it in detail.¹⁷

Another illustration of undefined offenses against the ruler being seriously managed by large fines gathered by brutal cycles is the of the Koliyak-Kudaiyar of Kuhur. These three examples are all from the rule of Rajaraja I, occurrences of rajadroham turned out to be somewhat various towards the end in the space of Rajaraja III.¹⁸

JUDICIARY UNDER THE RAJENDRACHOLAI:

During the rule of Rajendra Chola I of 1035 A.D at Rajendra chola valanadu, arranged on the south bank of river Pennai at Kugurpadi, one illustrious official named Pazhankurkunran reprimanded Viputhiran's mother, Sendan Umaiyal for inability to pay taxes. She denied the charges and guaranteed that she had paid duty as of now. She was forcibly brought before the king by the said official. She was embarrassed and committed suicide. For that, Pazhankurkunran was retributive with 32 Pon kasu and the sum was stored in the temple treasury. Interest from the sum was spent for the every day uzhaaku oil for Nanda light till Suryachandra existed.¹⁹

The death penalty was phenomenal even in the instances of first degree murder. Just a single singular occasion of the death penalty is found in every one of the records accessible so far.²⁰ Indeed, even homicide was rebuffed with a fine. In one occurrence a man had wounded a military authority. Rajendra Chola II arranged the offender to invest 96 sheep for a light at a neighbouring temple.

In one occasion, when a Nadalvan wounded to death an authority of regiment of bowmen, the ruler Rajendra II sent a request to the nearby town gathering that the offender was to be needed to enrich 96 sheep for a light in the adjoining temple.²¹

JUDICIAL SYSTEM THE PERIOD OF KULOTHUNGACHOLAI:

Kulothunga Chola Deva's inscription portrays that the endowment of 48 sheep for the temple of Tiruvagnisvaram Udiyar by Bhuvanesaran of Nariyanpakkam in Panaiyurnadu, for having slaughtered a standard man accidentally with a arrow while focusing on a deer.²²

In another occasion, a few years after in a similar district, a vellala was the wrongdoer the case came up before an official of the King's administration. He counseled the bhattas, and they prompted him that capital punishment ought not be allotted to a vellala. There is recorded where a fascinating instance of vicarious punishment, around 1091 in the region of Kulotthunga I.²³ A kid of six, while cutting wood with the sickle (arival) hurt another fellow of seven, who died the aftermath in result of the injury, the father was needed to endow half-a-lamp in expiation of the boy's offense.

In another incident, when one soldier killed another, he went to a concurrence with the family members of the deceased and endowed a lamp in the temple at karuttatangudi, near Tanjore an occasion of private recompense for homicide. Indeed, even conscious common conflict began under front of night and finishing off with the demise of a general and the sati of his better half in the 6th year of the rule of Kulotthunga was retributive by the guilty party being needed to supply a light; this course had the endorsement of Edirillisola Samburvaraya, the overlord of dead broad, and of the elders of the nadu (nattu purusar), in a example the Mysore region, assault and murder lead to the award of the death penalty by the natturaja of Hulimadda.

During the Vikrama chola of 1127 A.D. Kadambur Kundaludayan Kulathan, named Santhan was killed with hostility by Pichchanppanman Kandan. Based on enquiry, it was discovered that murder was foreordained. Henceforth he was fined with 32 Cows and the cows were given over to the temple.²⁴

JUDICIAL SYSTEM THE PERIOD OF KULOTHUNGACHOLAI II:

In a case of homicide due to the an accident in the region of Kulotthunga II, the Judge expressly stated that the guilty man need not die for his offence, a recognition of the fact that homicide may be punished with death.

JUDICIARY UNDER RAJARAJA CHOLA II:

In the 6th year of rajaraja II the authorities of the temple of Pasupatisvara in Pandanallur (Tanjore dt) the administering priests called here pati pada mula pattudaiya pancacuryas, the devakanmis, mahesvaras and srikaranam seyur were approved by a different regal request to

rebuff stealing sivabrahmanas, defaulting occupants and others. This was maybe a designation of power by government to meet a unique exigency.

JUDICIAL SYSTEM THE PERIOD OF KULOTHUNGACHOLAI:

Another record of same region from Kilaiyur (Tanjore), gives an example of two people who were a public irritation and a difficult situation to Brahmins, vellalas and the temple, they were pursued for revolting (kalaham), and incendiary and together fined 1000 kasus, nobody assisted them with paying the fine and their properties were offered to the temple for 1060 kasus the extra amount of 60 kasus being treated as punishment for default in the installment of the fine. The inscription specifies by chance an illustrious request of an overall sort that in comparable instances of revolting, incendiarism, etc, the measure of the fine may go up to 20,000 kasus. In the sixteenth year of kulottung III, A.D1194, an instance of misappropriation of temple property, Sivadroha, is punished by the seizure of properties of the wrongdoer, the returns being given over to the temple that had endured by the offence.

Another instance of what seems like a compensation, instead of punishment following an enquiry comes from the area of Kulothunga III two men found a buffalo grazing in the midst of their paddy fields, they belaboured the animal so.

JUDICIAL SYSTEM IN THE REGION OF RAJARAJA III:

A Siva Brahmin named Tiruchittrambala had taken Amman's ornaments and offered them to a whore. He additionally threatened the temple servant and locked him. He altered the temple accounts. A messenger from the king Rajaraja III

was additionally beaten and suffocated by him in the water. The misappropriation of money was retributive by gathering 5000 kasu from him. The Brahmin was seen as blameworthy and banished from the community.²⁵

In 1225 in the rule of Rajaraja III two inscriptions from Tirunagesvaram (Tanjore Dt) record the instance of two siblings and another who held the bookkeeping directly in a few temples stole a lot of temple property, took God's garments for their own utilization, and for their own constructions bricks belonging to the temple; the templespecialists stopped a grumbling to a high regal authority, Pillai Yadavaray, and the ruler was himself outdoors in Jayangondasolacaturvedimangalam at that point; on enquiry the accountants were sentenced, and every one of their territories seized and the sale proceeds, 40,000 Kasus, credited to the temple treasury and the accountancy-right offered to another for 3,000 Kasus.

In 1291 A.D Adisendeeswarar temple's inscription makes reference to that a Brahmin of authoritative board named Azhagupperumal lived with one widow. He had likewise stolen the temple deity. He received bribe from the workers of the temple and misused the temple cash and for which he was punished.²⁶

One kudiyanavan's wife Kochathan Kaman tossed a cutting blade (aruvalmanai) persuasively in rage, yet it hit one Mintakaman who passed away on in twenty days.²⁷ She was fined 32 cows and procuring of the cow's milk should go to lit the temple light.²⁸

Now and then questions particularly over social equality were permitted to delay without a settlement until time offered an answer.

The sabha of Sri Kantha Caturvedi Mangalam and the Ur of Thiruverumbiyur had a boundary dispute of rather long standing, and the arrangement was found eventually by a nearby chieftain purchasing up the privileges of both the gatherings in the contested territory addressing costs that fulfilled them both and afterward giving over the land to the neighborhood temple as an enrichment for the support of individual singing consecrated hymns to the backup of indicated instruments.²⁹

In another, a woman committed suicide, being not able to stand the pain or the shame of an order to which she was oppressed by a village official for the recuperation of contribution which she said she was not liable for; the man is let off with a fine of 32 kasus imposed by a meeting of the individuals from the four quarters, eighteen regions and different nations.

Regarding the Cholas judicial administration we have a literary evidence, which speaks about Sundaramurthy nayanmar one among the 63 nayanmars. The nayanmars were the devotees of Lord Siva. There is an interesting story in connection with that of the judicial system that prevailed during that period. Sekilar the author of Periyapuram narrates at length how Lord Shiva out of his grace, saved Sundaramurthi from falling into the miseries of family life by appearing before him as a Brahmin on the eve of his marriage and claiming him as his bond slave. In his ignorance, Sundaramurthi at first contests the claim, but intrepid old Brahmin insists his claim being before Sundaramurthi marries, and the dispute is taken before the law Court of Tiruvonnainallur.

In the sabha of learned Brahmins the plaintiff's case is first stated an objection is raised by the Judges that the plaint is in violation of usage which forbids a Brahmin being enslaved

under any conditions the plaintiff answers that a dead of perpetual bond age on behalf of himself and his descendants had been executed by the grandfather of the defendant, and asks indignantly whether it is a proper method of winning a case to tear up the evidence produced by the opposite side which Sundaramurthi had done earlier in the proceedings before the parties reached the court house; at this stage the judge express their approval of the old Brahmin's arguments and require the defendant to state his plea. The original deed is then produced, the Karanattar takes charge of the document which is in the form of a roll, unrolls it and reads it out, the apparent age of the document, it contests, the signature of witnesses which are scrutinised and found to be regular, and a comparison with another document from the record office known to have been written in the hand of Sundaramurthi's grandfather establish the genuineness of the deed by which he is seen to have pledged himself and his descendants to eternal slavers to the Pittan (shiva) of Tiruvonnainallur, and this concludes the investigation.³⁰ So hereby we come across that the court produce how the case was been dealt during the chola period.

Conclusion:

Although the monarch was the supreme arbiter in all civil and criminal cases, the administration of Justice was devolved to Judges. Justice was administered free of charge to the suitors. They went into the details of the cases that came before them, studied them well arrived at the truth and gave their verdict. Those who served as juries were disinterested persons without likes or dislikes and without fear or favour. They maintained equanimity. They were known for honesty and integrity. the chola period was known for its unique style as judicial procedure in

those period. Though we do not come across capital punishment as existed in Vijayanagar period. The cholas have maintained a very esteemed judicial system. A which is practiced even today. Generally we see people have adhered to a disciplined life. Criminal offences were consider to be a sin. So people always respected the rules and regulations have been followed the principles that has been preached by the holy saints. Thus the number of crimes were found to be less. Generally we see that during the imperial cholas reign the people lived in peace and harmony. Thus the Cholas administration particularly the local administration is price worthy, and we have enough primary and secondary sources like the inscriptions and literature shows that a very good judicial system also existed.

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ROLE OF MEDIA IN CURRICULUM DEVELOPMENT AND IMPLEMENTATION

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Introduction -

The role of technology finds its place at the onset of curriculum implementation namely at the age of instructional planning. In a teaching learning situation, there is the critical need to provide the learners information that forms a coherent whole. Otherwise, learning may end up haphazard and in the end ineffective. A systematic approach to instructional planning is, therefore, necessary. And in instructional planning, each lesson should have a clear idea of general specific goals, instructional objectives, content, activities, media, materials, assessment and evaluation on how objectives have been achieved. In the choice of instructional media, technology comes into play.

What is curriculum development?

Curriculum development targets the creation/formulation, implementation, evaluation and review of the curriculum content and its delivery to those on the LIS education programmes. Additionally curriculum development could be construed as planned, purposeful, progressive, and systematic process to create positive improvement in the educational system. "Improvement" implies that curriculum development should to extend catering for change in the fields that demand to be addressed and consequently the change in the content and delivery of the curriculum.

The curriculum development process in Education-

- i. The curriculum process begins with the individual academic staff/ faculty. Faculty is vested with the primary responsibility for the development of new courses and programs and the revision of existing courses and programs. Ultimately the approval of most curriculum proposals rests with the University Senate, which is the highest academic committee in the University. In between, there are five key steps in this process.
- ii. Planning and Development. Faculty members initiate proposals for new courses or programs and revisions to existing courses and programs. These proposals and revisions should be discussed with discipline colleagues so that substantive issues regarding appropriateness, content, etc. can be resolved.
- iii. Creating or Revising the Course Outline. The faculty member prepares a curriculum proposal. It is important that any faculty member requesting a change in transfer for a course should meet with the Dean or Head of Department during this process. Once the proposal is created, it is then formally submitted to the office of the Dean.
- iv. Presentation to the Department. Each department determines the procedure for

reviewing curriculum proposals by the Faculty in that division. Departmental review also includes a technical review of the outline. After completion of the review, is approved by the Dean in the Faculty and forwarded to the Office of Academic Services, and the Curriculum Technical Review Committee for review.

- v. Presentation to the Curriculum Committee. The faculty proposes, or their Curriculum Committee representative presents the proposal to the full Committee. The Committee takes the proposal under consideration and may request revisions or clarifications to the outline or proposal form. Typically, the proposal is voted on at the next Curriculum Committee meeting after the presentation.

Once a proposal is approved by the Curriculum Committee, it will be forwarded to the Office of Instruction and prepared for presentation at the next Board of Trustees meeting. Following approval by the Board, the proposal will be forwarded to the State Chancellor's Office for final approval. At this stage, also, any requested articulations will be submitted by the responsible officer.

Hence, Instructional media may also be referred to as media technology or learning technology, or simply technology. Technology plays a crucial role in delivering instruction to learners. Technology offers various tools of learning and these range from non-projected media from which the teacher can choose, depending on what he sees fit with the intended instructional setting. In the process, what ensues is objective-matching where the teacher decides on what media or technology to use to help achieve the set learning objectives.

Media for Curriculum Implementation

i. Non-Projected Media

- ☐ Real objects
- ☐ Models
- ☐ Field trips
- ☐ Kits
- ☐ Printed materials (books, worksheets)
- ☐ Visuals (drawings, photographs, graphs, charts, posters)
- ☐ Visual boards (chalkboard, whiteboard,
- ☐ Flannel Board. etc.)
- ☐ Audio materials

ii. Projected media

- ☐ Overhead transparencies
- ☐ Opaque projection
- ☐ Slides
- ☐ Filmstrips
- ☐ Films
- ☐ Video, VCD, DVD
- ☐ Computer / multimedia
- ☐ Presentations

♦ Factors for Technology Selection

In deciding on which technology to use from a wide range of media available, the factors on which to base selection are:-

- ♦ Practicability - It is the equipment (hardware) or already prepared lesson material (software) available? If not, what would be the cost in acquiring the equipment or producing the lesson in audio or visual form?

- **Appropriateness in relation to the learners** - Is the medium suitable to the learner's ability to comprehend? Will the medium be a source of plain amusement or entertainment?
- **Activity/suitability** - Will the chosen media fit the set of instructional event, resulting in information, motivation, or psychomotor display?
- **Objective-matching** - Overall, does the medium help in achieving the learning objective(s)?
- **The Role of Technology in Curriculum Delivery**

It can easily be observed that technological innovation in the multifarious fields of commerce, science and education, is fast developing such that it is difficult to foresee the technological revolution in the millennium, inclusive of educational changes. For certain, however, technological changes in education will make its impact on the delivery of more effective, efficient and humanizing teaching-and-learning. But presently, we can identify three current trends that could carry on to the nature of education in the future. The first trend is the paradigm shift from teacher-cantered to student-centred approach learning.

The second is the broadening realization that education is not simply a delivery of facts and information, but an educative process of cultivating the cognitive, affective, psychomotor, and much more the contemplative intelligence of the learners of a new age. But the third and possibly the more explosive trend is the increase in the use of new information and communication technology or ICT. Already at the turn of the past century, ICT in its various forms and manifestation

has made its increasing influence on education, and it is expected that the trend will speed up even more rapidly.

Propelling this brisk development is the spread of the use of the computer, and the availability of desktop micro-computers affordable not only to cottage industries, businesses, and homes but also to school.

For now, the primary roles of educational technology in delivering the school curriculum's instructional programme have been identified:-

- Upgrading the quality of teaching-and-learning in schools incorporating available technologies.
- Increasing the capability of the teacher to effectively inculcate learning, and for students to gain mastery of lessons and courses.
- Broadening the delivery of education outside schools through non-traditional approaches to formal and informal learning, such as Open Universities and lifelong learning to adult learners.
- Revolutionizing the use of technology to boost educational paradigm shifts that give importance to student-centred and holistic learning.

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RELEVANCE OF SAARC IN THE CONTEXT OF NORTH EAST INDIA IN 21st CENTURY: A STUDY

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ABSTRACT:

A regional organization or association is essential for the development of a specific region. The South Asian region is an integral part of the Asian continent, consisting primarily of eight countries: India, Bangladesh, Nepal, Bhutan, Sri Lanka, the Maldives, Pakistan, and Afghanistan. On December 8, 1985, a significant regional organization named the "South Asian Association for Regional Cooperation" was formed to ensure development and establish regional peace, cooperation, and stability in this region (SAARC). However, due to internal issues, mutual distrust among member countries, and external interference from other countries in this South Asian region, SAARC's objectives have proven ineffective. As a result, the relevance of SAARC in today's world put into question. India is the most vital member of SAARC, which governs this South Asian region. It is essential to understand that SAARC advocates for cooperation among South Asian neighbouring countries that share an international border with India's northeastern states, which comprised Assam, Arunachal Pradesh, Manipur, Mizoram, Meghalaya, Nagaland, Tripura, and Sikkim. Due to its geopolitical and strategic connection, North East India's importance is growing every day,

not only in India but also throughout Southeast Asia and East Asia. This research paper attempts to investigate whether SAARC has any relevance in the twenty-first century, emphasizing the perspectives of India's Northeastern region.

Keywords: South Asia, South East Asia, North East India, SAARC, Look East Policy, Act East Policy.

INTRODUCTION:

The world today enters into a new era. The global order has changed dramatically due to the worldwide regime change and economic shifts in the latter half of the twentieth century. These changes and modifications have resulted in significant differences in the scope and structures at the global level and implications at the domestic level. The states had no choice but to accept liberalism and implement capitalism in their national policies. We were aware of the outcomes. Many countries experienced economic recessions, which resulted in significant job losses, increased unemployment, and significant price hikes. However, as liberalism, privatization, and globalization have advanced, countries have been forced to open up their trade borders and strengthen cross-border trade. In such circumstances, trust in

regional and global organizations is growing and will continue to grow throughout the twenty-first century. These regional and international organizations are the means to achieve collaborative development, peace, and prosperity (Iqbal, 2006:127). The process of facilitating cooperative inter-state relations is known as regionalism. It entails multiple activities directed at forging strategic alliances, economic links, and a shared regional identity (Paul, 2020: 2050008-2). The South Asian Association for Regional Cooperation (hereafter SAARC) created during these turbulent times. Article 52 of the United Nations Charter established SAZRC, which provides for the establishment of regional arrangements or agencies to deal with peace and security following the purpose and principles of the United Nations Charter. The colonial past of South Asia, porous borders and unrestricted human and nonhuman mobility across these borders deepening ethnic and religious differences, bilateral disputes, and intra-regional economic disparities, among other factors, have contributed to the growth of SAARC (Shaheen, 2013:1).

The SAARC is a group of South Asian countries founded on December 8, 1985, to promote socio-economic progress and cultural development. Bangladesh's late president, Zia-Ur-Rehman, in 1977-1978, when he visited Nepal, India, Pakistan, and Sri Lanka to explore the possibilities of regional cooperation among South Asian countries, first proposed the concept of a regional organization in the South Asian region. Finally, he published a document on regional cooperation in South Asia, focusing on the eleventh possible

collaboration area. During the first meeting held in Colombo in April 1981, Sri Lanka laid the groundwork for a more in-depth discussion by developing a regional cooperation action plan. A series of meetings in Kathmandu (November 1983) and Delhi (July 1983) provided a solid foundation for developing the conceptual blueprint for regional cooperation (Muzzfar et al., 2017:36). It resulted in the establishment of SAARC in 1985 as an expression of the collective decision of the region to frame a regional cooperative framework. SAARC's founding members are Bangladesh, Bhutan, India, the Maldives, Nepal, and Sri Lanka. Afghanistan became a member of the organization in 2007. As an observer nation, Australia, the United States of America, China, the European Union, Iran, Japan, Mauritius, Myanmar, and the Republic of Korea, have joined SAARC. Since its inception as a South Asian regional organization, the SAARC has undertaken numerous initiatives to foster peace and cooperation. However, due to underlying internal and external problems of South Asian countries, the objectives of SAARC are not successful. Therefore, some scholars argued that SAARC had lost its relevance in the present-day world. Nevertheless, this statement should not be entirely acceptable because SAARC has relevance in the twenty-first century, not only from the perspective of the South Asian region but also from India's Northeastern region. Being connected by international borders with almost all of India's northeastern states has global geopolitical significance. The policy decisions made by SAARC directly and the growing consensus among neighbouring countries through SAARC indirectly would be crucial for the states of northeast India.

OBJECTIVES:

This research aims to investigate the relevance of SAARC in the twenty-first century to establish peace, progress, and cooperation in the South Asian region from North East India.

METHODOLOGY:

The paper is wrote based on secondary data collected from various books, journals, and this research paper used published articles available on the internet. The nature of the methodology of the paper is both descriptive and analytical.

SAARC AN OVERVIEW:

SAARC is a regional organization based on the assumption that to promote peace, social justice, freedom, and economic prosperity in an increasingly independent world, SAARC formed. It is to achieve in the South Asian region by fostering mutual understanding, good neighbourly relations, and meaningful cooperation among the member states bound by history and culture ties (ICSW, 2003:3). According to the SAARC charter, cooperation between the member countries based on sovereign equality, territorial integrity, political independence, and non-interference in internal affairs. The charter also states that such cooperation will not impede or be inconsistent with other bilateral or multilateral collaboration (Smruti, 2006:140). The objectives of SAARC, as outlined in its charter, represent a “Common Vision” which should continue to guide regional cooperation holistically while striking a balance between ambitions and the region’s particular environment and operational capacity. (Shamshad, 2012:21). Therefore, it is essential to

understand the main objectives of SAARC, which are-

- * To promote the welfare of the people of South Asia and improve their quality of life.
- * To accelerate economic growth, social progress, and cultural development in the region (saarcculture.org, 2021).
- * To promote and strengthen collective self-reliance among the countries of South Asia.
- * To contribute mutual trust, understanding, and appreciation of one another’s problems.
- * To promote active collaboration and mutual assistance in the economic, social, cultural, technical, and scientific fields.
- * To strengthen cooperation with developing countries.
- * To strengthen cooperation among themselves in an international forum on matters of common interests.
- * To cooperate with international and regional organizations with similar aims and purposes (saarc-sdmc.org/charter, 2021).

The member countries have taken several steps to achieve all of SAARC’s objectives. From the formation of SAARC to the present day, the total no of summits held is 18. The previous 18th summit of SAARC had in Kathmandu, Nepal, in 2014, and the 19th summit scheduled in Islamabad, Pakistan, on November 15-16, 2016, got cancelled. Throughout these SAARC meetings, SAARC member countries have taken many initiatives to promote peace and development in the South Asian region. Among these initiatives, some notable ones are:

Signing of SAFTA, formation of SAARC Food Bank, SAARC Development Fund, South Asian University, SAARC Arbitrations Council, South Asian Regional Standard Organisation, Increase people to people contact, Confidence Building Measures(CBM). Other essential areas in which SAARC member countries try to cooperate are listed below. These areas are mainly- Agriculture and Rural Development, Investment and Commercial Dispute Settlement, Bio-Technology, Culture, Economic and Trade, Education, Energy, Environment, Finance, Food Security, Information and Communication Technology, Poverty Alleviation, Science and Technology, Security Aspects Such as Drugs related Crimes, Terrorism, Police matters, Social Sector Development, Tourism, and Funding Mechanism.

Despite the SAARC member countries' initiatives, the South Asian region remains underdeveloped due to a lack of proper implementation of such policies and programmes. It has also failed to meet its objectives. Unlike other Asian areas or Western European regions, the South Asian region cannot promote peace, stability, development, and cooperation among its member countries through the SAARC regional organization. There are numerous challenges or impediments to SAARC's success, including mutual distrust among SAARC countries, India's concept of big brother complex, interstate conflict among SAARC member countries, low levels of trade among SAARC member countries, weak democratic governance, and political instability. Some of the internal problems of SAARC countries, such as population growth, poverty, unemployment, the minimum literacy rate,

external interference of other countries on SAARC member countries, have become significant deterrents to regional development. These are the primary constraints due to which SAARC has become unsuccessful or has failed to promote its objectives, but this does not imply that SAARC is no longer relevant in the twenty-first century. We cannot deny the significance of SAARC in establishing peace, stability, and development in the South Asian region.

RELEVANCE OF SAARC FROM THE PERSPECTIVES OF NORTH EAST INDIA:

No doubt, unlike other regional organizations like –Association of Southeast Asian Nations (ASEAN), the European Union (EU), the SAARC is not successful in the south Asian region. There are many drawbacks to SAARC, and since 2016 the annual summit of SAARC is also not held (Ahmed & Bhatnagar, 2008: 70). As a result, one may question the relevance of SAARC. According to some scholars, SAARC has lost its relevance in today's world. This statement, however, could not be accepted entirely. Despite some disadvantages or challenges, SAARC remains relevant in the twenty-first century. Because it provides a common platform for South Asian countries to collectively solve the region's common internal problems and opportunities, it is also essential to demand more sustainable alternatives for development in the area, targeted by Chinese investment and loans. The potential of an organization like SAARC becomes necessary to maintain peace and stability in the region should be investigated through the collective efforts of the region's member countries.

India is an important member country of SAARC, having played a leading role in the South Asian region and having geographical ties with all of the SAARC member countries, mainly through the Northeastern states. Assam, Arunachal Pradesh, Manipur, Mizoram, Meghalaya, Nagaland, Tripura, and Sikkim make up India's northeastern region. No doubt, the Northeastern part is connected with mainland India only through a small corridor. However, this northeastern part has geopolitical importance of its own. These northeast states of India have direct border connectivity with the member countries of SAARC like Bangladesh, Bhutan, and Nepal (Gogoi, 2012: 111). The geostrategic importance of the North East region has increased in the twenty-first century. The significance of North East India increased in the Indian context and the entire region of South Asia, South East Asia, and worldwide, following the formulation of India's "Look East Policy" and "Act East Policy." Under India's Act East Policy, the country's Northeastern region has a more significant opportunity to improve its road, transportation, communication, and technological connectivity with South Asian countries, South East Asia, and the East Asian region. Based on this context, it appears that SAARC has greater relevance in the twenty-first century to establish peace, cooperation, and development in the entire South Asian region, particularly in India's northeastern region. As a result, we can discuss the relevance of SAARC in the twenty-first century from the perspective of the Northeastern region as follows:

Cross Border Terrorism:

Cross-border terrorism is one of the world's most serious growing problems, not just

in the South Asian region. As a founding member of SAARC, India urged the organization's members to renew their commitment to combating the forces supporting and nurturing terrorism. In India, the Northeastern region is primarily the target of numerous terrorist and insurgent groups. Most insurgency groups, including the NSCN, NDFB, and ULFA, are based in North East India. Surprisingly, many claimed that most insurgency groups in North East India trained and funded by SAARC member countries such as Bangladesh, Pakistan, and others. These countries can sometimes become the safest haven for North East India's terrorist or insurgency groups. As a result, SAARC member countries must solve terrorism in the South Asian region and North East India.

Protection from External Interference:

SAARC has relevance in the twenty-first century to protect this South Asian region from Chinese external interference. It is now a reality that SAARC nations must consider China's growing influence in South Asian politics. South Asian states such as Bangladesh, Nepal, Pakistan, and Sri Lanka are gradually becoming SAARC members due to China's One Belt One Road (OBOR) project and heavy investment in the region. Pakistan is already leaning toward China as a result of its participation in CPEC. Apart from China's inclusion in the South Asian area, the Chinese government claims most of North East India, including Arunachal Pradesh and parts of Assam. The growing presence of China in Nepal and Bangladesh creates uncertainty for the state of North East India. China is feared to utilize India's neighbours to disturb northeastern

states. As a result, SAARC countries must reach an agreement and counter China's inclusion in the South Asian region and North East India.

Increased People to People Contact:

SAARC is also vital for facilitating more people-to-people contact among South Asian countries. In the context of North East India, there is a growing consensus that people of this region have been discriminated against and alienated in the social, political, and economic fields in comparison to other parts of the country. The policy of people-to-people contact will pave the way for member countries to build trust, mutual understanding, and development. The launch of SAARC countries' people-to-people initiatives would provide an opportunity for the North East region to promote tourism, trade, commerce, education, and connectivity. These initiatives could aid in the realization of a dream of establishing friendly relations with mainland India, South Asia, and the rest of the world. (Shaheen, 2013:3).

To promote Peace and Stability:

Peace and stability are the two prerequisites for development. However, South Asia is prone to conflict, with numerous interstate disputes, intrastate conflicts, ethnic conflicts, insurgency movements, terrorist activities, mutual suspension, and misunderstanding among SAARC member countries, resulting in violence and instability in the South Asian region. Such violent conflicts or actions are also prevalent in the North East region. So, at this time, SAARC has relevance in collectively resolving such problems among

member countries and making South Asia a peaceful and stable area, which is also beneficial to India's Northeastern part.

Increased possibility of cross-border trade through the northeast:

India shares borders with China, Bangladesh, Bhutan, and Myanmar, accounting for nearly 98 per cent of the region's borders. Given its strategic location, the region can serve as a base for India's expanding economic ties with the ASEAN and neighbouring countries such as Bangladesh, Bhutan, and Nepal. Over the last few years, India has participated in several regional and sub-regional initiatives undertaken by South and South-East Asia countries to deepen their economic integration. SAARC, in particular, has played a pivotal role in establishing economic and trade links between South Asian neighbouring nations, to which India is also a party. The South Asian Free Trade Agreement (SAFTA), the first step toward a South Asian Economic Union, the Bay of Bengal Initiative for Multi-sectoral Technical and Economic Cooperation (BIMSTEC), and the Asia-Pacific Trade Agreement are among them (APTA). One can observe that there has been very little trade activity with neighbouring countries so far. The Northeast region has numerous trade corridors with Bangladesh and Myanmar, but they have not fully utilized yet. As a result, SAARC should try to take advantage of the benefits of its close connectivity with the northeastern region for future trade links.

Under India's Look East Policy and Act East Policy, it aimed to Promote Infrastructure, Communication, Trade, Business, and Tourism in the Northeastern states. For this purpose,

more opportunities were given to the northeastern states to develop their infrastructure and communication facilities, allowing them to increase connectivity with Asia's Eastern and South-Eastern countries. There is also an opportunity for North East India to develop more excellent connectivity and infrastructure with its SAARC neighbours through the SAARC platform.

Improved infrastructure and connectivity will encourage indigenous trade and business in the Northeastern states. The Northeastern region has a rich heritage of natural beauty, flora, and fauna, among other things. It also serves as a platform for tourism promotion in India's northeastern region. As a result, in India's Northeastern part, SAARC has greater relevance in the twenty-first century to increased infrastructure, communication facilities, trade, business, and tourism in North East India and the entire South Asian region.

CONCLUSION:

Based on the abovementioned, we can conclude that SAARC, as a regional organization, is more relevant in promoting peace, cooperation, and development in the South Asian region in the twenty-first century. Apart from that, SAARC is vital in the context of India's Northeastern region. North East India has already increased its geopolitical importance in the Southeast Asian and East Asian areas by becoming an essential part of India's Look East and Act East Policy. So, in the twenty-first century, SAARC has relevance in the perspective of North East India for promoting peace, security, infrastructure, communication, trade, business, tourism, increasing more excellent connectivity, people-to-people contact

with other Southeast Asian countries, and protecting the North Eastern region from external interference. Finally, we can state that the importance of SAARC in North East India and the entire Southeast Asian region in the twenty-first century is very relevant.

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BIO-PATENTS A THREAT TO FOOD SECURITY: AN ASSESSMENT

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Abstract

Bio pirates have amassed huge wealth from the plundering of naturally occurring biological resources from developing and under developed countries. They have been able to get away without paying the due royalty to the countries of the origin source. In recent times developing countries like India have witnessed several cases of biopiracy. The theft of natural resources and indigenous knowledge would adversely affect food security, livelihood of indigenous people, and consumers' choice. In countries like India where more than 70 % of our food supply is dependent on a small number of edible plant resources, mainly wheat, maize, rice, and potato patenting of these plants' varieties will definitely pose threat to the consumers. Bio patenting has also triggered the problem of the interfering with the sovereignty of a state in cases when a corporation or a government from another country exploits and benefits from the patent varieties of biological resources which have been obtained from genetic resources or traditional knowledge of another sovereign state.

Introduction

International trade rules and regulations should always aim at promoting instead of hindering various developmental targets

regarding access to food as agreed between world nations at various international conferences.

The World Food Summit that was held in 1996, involving representatives from 185 countries acknowledged that malnutrition and hunger are owing to the way inequality in the way wealth is distributed in developing countries. This disparity in wealth largely influenced the way food and how the benefits of food production have changed.

Although the 1992 Convention on Biological Diversity (CBD) has acknowledged the rights of countries over their biological and genetic resources some key players on the world stage have not ratified the convention, notably USA. The convention requires signatories to protect and promote the rights of farming communities and indigenous peoples

Biopiracy

The usurping of genetic materials especially plants and other biological materials through the patent process is called as biopiracy. Biopiracy often accentuates power inequalities between wealthy, technology-rich countries and less affluent, yet bioresource-rich, countries. Corporate giants of the developed countries have time and again reaped humungous profits by patenting resources and knowledge of third world

countries. of the western world have since the past two decades or so, been reaping immense profits by patenting the knowledge and genetic resources from the biodiversity hotspots of the third World communities.

Biopiracy differs from bioprospecting. Bioprospecting involves searching for, collecting, and deriving genetic materials from biodiversity samples that can be used in commercialized pharmaceutical, agricultural, industrial, or chemical processing end products.¹

A recent report of United Nations Development Programme (UNDP) mentioned that “if unpaid royalty payments were being made to developing countries and indigenous peoples for the plant varieties and local knowledge used by multinational food and drug companies, those International Letters of Social and Humanistic Sciences Vol. 23 51 providers would earn approximately 5.4 billion USD per year.”²

Most often communities possess the knowledge as well as processes and resources that well preserved among themselves. According to ASI, there are 4635 ethnic communities in India. In principle each of these communities could be having their own oral medical traditions that have been evolving across time and space.³ Once access to such information gained by corporate it is patented in no time and occasionally even the community which is the original source of the patented information is denied the right to use the information or resources. In most instances farmers and community livelihoods are the ones that are hit the hardest.

The real pirates are those developed countries, especially the US, who benefited and prospered from the plundering of natural resources from the developing and less developed countries without paying any royalty to the source

countries at all. Between 25-50 % of current prescription pharmaceuticals come from plants, either directly or through modifications by biochemical methods, and the value of drugs to the U.S. pharmaceutical industry coming from plant species is estimated at over 30 billion USD per year⁴

An instance of biopiracy in the recent past is the Texmati case ⁵where a company based in Texas ,USA attempted to patent a strain of basmati rice that was crossed with another semi dwarfed variety. However it is common knowledge that basmati is the communal property of rice growers in the northern sub-Himalayas in India. Biopiracy therefore can be described as the unjustified extraction of the environmental heritage and traditional knowledge from various regions of the earth for economic exploitation and industrial monopolization.⁶

IPRs have ever since their inception been associated with industrialised and modern market-based economies. Commercial plant breeding practices was sparsely used in agriculture. Innovation mostly emanated from the attempts made by farmers who freely shared seeds and inter-bred animals that result in a very wide range of breeds and varieties that thrived in those climatic conditions.

It was only in the year 1970 that discoveries that occurred in nature could be patented. This allowed inventors to use synthetic methods that portrayed even a naturally occurring product to be classified as an invention instead of a discovery. The development in genetic science is now allowing radical new ways of manipulating natural resources, this resulted profitable industrial processes.

Biotech firms have time and again rallied for the adapting the defence of intellectual

property to cover life forms as patentable. Demanding patents on plant varieties thus became an obvious option for companies to protect the revenues that such new technology promises.

In the year 1930 patents on a few plant varieties were allowed in the USA. However when modern biotechnology really gained momentum in 1980 The US Supreme in a landmark ruling⁷ held that genetically modified oil-consuming micro-organism is patentable.

Greater developments in 1985 when the US Patent and Trademark Office permitted genetically modified plants, seeds to be patented. The Patent office further expanded this ruling to animals in the year 1987 when it permitted extended this ruling to animals in 1987 allowed patent of a genetically modified mouse.⁸⁸ Harvard College vs. Canada Case,

EPO - T 0019/90 (Onco-Mouse) of 3.10.1990

International Framework

a. Convention on Biological Diversity

The Convention on Biological Diversity is a multilateral treaty, it was opened for signature at the Earth Summit on 5 June 1992 and came into force on 29 December 1993. Its primary aim is to develop key national strategies for the conservation and sustainable use of biological resources. While the convention acknowledges the sovereign rights of States over their biological resources it imposes an obligation on the member countries to States to conserve and resort to sustainable use their biological resources.

For the first time in international law the convention recognized that the conservation of biodiversity is indeed “a common concern of humankind” is pivotal to human existence. The convention deals with diverse ecosystems,

species, and genetic resources. It lays down principles for fair and equitable distribution of the benefits that may arise from the use of biological resources. The convention regulates access to genetic resources and traditional knowledge, it also provides importance to obtaining prior informed consent of the party providing resources.

Through the Cartagena Protocol on Biosafety the convention covers the field of biotechnology addressing issues such as benefit-sharing, technology development and biosafety. The Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization (ABS) to the Convention on Biological Diversity is another supplementary agreement to the CBD.

The international undertaking on plant genetic resources ,2001

The International Treaty on Plant Genetic Resources for Food and Agriculture, also known as Seed Treaty as it is an exhaustive international agreement that assures food security through sustainable use of the world's plant genetic resources.

The treaty is in harmony with the Convention on Biological Diversity, both the agreements also focus on farmers' rights. It was signed in 2001 in Madrid, and entered into force on 29 June 2004.

The Treaty acknowledges the enormous contribution of the farming community and their role in to the diversity of crops that feed the world. It also seeks to establish a global system to provide farmers, plant breeders and scientists with access to plant genetic materials. The Treaty also ensures access to the genetic materials of

the 64 crops through a multilateral system for the purpose of facilitating research, breeding and training for food and agriculture. However, the Treaty prohibits the ratifying states from claiming intellectual property rights over those genetic resources.

Intellectual property rights for plant varieties- TRIPS Agreement

The TRIPs Agreement also extends protection to plant variety protection. Member states are allowed to create their own IPR systems. The UPOV system of Plant Breeders Rights (PBRs) is such a *sui generis* system which was developed for institutional, commercialised breeding in the western world where farmers are required to pay royalties on seed.

UPOV extends protection only to those varieties which are distinct, uniform and stable. The popular use of such plants in developing countries is invariably leading to reduced biodiversity and genetic erosion.

More than 75% of agricultural crop varieties and over 50% of domestic livestock breeds have disappeared from farmers' fields in the last century. According to the International Plant Genetic Resources Institute (IPGRI), a system suitable for intensive, industrialised farming systems is unlikely to be suitable or appropriate where there is a lot of subsistence farming. This is true in many developing countries and various governments are developing national legislation for protecting plant varieties appropriate to their situation. However, this is a challenging, time-consuming task requiring substantial capacity and resources⁹.

Impact of bio patents

a. Impact on farmers' livelihoods

Patents and Plant breeders' rights were actually developed to benefit the institutional

breeders serving commercial farmers in the industrialised countries and not for developing countries. In most of the developing countries farmers, where majority are women, primarily engage in subsistence farming. They mostly cultivate local food crops which are not widely traded and by save seed from year to year. The crops grown are often not uniform commercial varieties but farmers' varieties (landraces) which have a wide range of genetic characteristics and ensure a food supply by guaranteeing at least some yield, even in difficult conditions. After centuries of observation, experimentation and selection, the Indian farmers have developed numerous varieties of rice to meet various ecological conditions, cooking needs and taste.¹⁰

Food security for most small-scale farmers is based on access to land and water, seeds and tools. Their meagre cash incomes are already stretched by other costs, such as school fees and health charges. Complete dependence on the market for their agricultural inputs or food needs is simply too risky and is likely to be so for the foreseeable future.

The extension of the patents and plant breeder's rights regime will most certainly promote commercialisation of farming in developing countries. However, what one fails to notice is that this could undermine the whole base of small-scale mixed and local market-based production systems. For example, in the Philippines credit institutions tend no longer to support traditional agriculture.¹¹ If private R&D produces varieties and methods most suitable for medium and large-scale farmers who can afford to invest in them, many small farmers will be squeezed out. They will be unable to risk innovation unless there are appropriate safeguards for them to do so. The impact of such a result would be first felt by small farmers, especially those with precarious title to

their land, increasing landlessness, social dislocation and swelling population movements to urban centres. India's agriculture being rich in bio-diversity has been always been an easy prey for big corporations engaging in agribusiness for the purpose of bio-piracy.¹²

Despite the greater productivity of small-scale agriculture in terms of unit area, which also fulfils multiple roles, too often national policy makers see production as the key issue, millions of small farmers as a problem, and larger farms as highly preferable. But unless there are alternative livelihoods, the new agricultural regimes could impoverish millions and reduce their food security dramatically. Any changes in R&D and IPRs must be sensitive to these realities and aimed at promoting the needs of poorer farmers.¹³

b. Biopiracy and food security

The theft of biological resources and indigenous knowledge has an adverse impact on food security, livelihood of indigenous people and ultimately the consumers' choice. More than 70 % of our food supply is dependent on a small number of edible plant resources, mainly wheat, maize, rice, and potato, which are fundamental to food security¹⁴. While patenting these plants varieties will pose a threat to the consumers patenting of biological technology will furthermore encourage monopoly control by Western multinational corporations.

The local crop varieties have lost out to the genetically modified crops which are high yielding. The technology can execute a devastating effect on the economy and food security of the farmers in developing world and can eventually destroy the locally adapted, inexpensive traditional crop varieties.¹⁵ This process will ultimately lead to monopolization of trade, which again is contrary to the principle of

free trade that has been fostered by the World Trade Organization (WTO). Monsanto, for instance, tried to spread genetically modified brinjals in India in the form of Bt Brinjals in spite of the fact that India itself is a source of over 2500 different unique varieties of brinjals. Monsanto's attempt of taking over the market was opposed by the public forcing the government to ban it for an indefinite period of time. But Monsanto is still stealing native crops, including brinjals, and quietly working on GM varieties of them in test fields, which is a clear violation of India's Biological Diversity Act 2002 (BDA). The farmer variety has been used by Monsanto in its breeding programs without taking prior permission from Indian farmers and without entering into any kind of benefit sharing agreement with them¹⁶.

This is not only unethical but also violates international agreements such as the Convention on Biological Diversity (CBD) and the International Treaty on Plant Genetic Resources (ITPGR) which have acknowledged the rights of the farmers over the biological resources.

Genetic modification has opened the floodgates for manipulation of biological resources at an unprecedented level. Corporate control over plants and animals through patents will have a huge impact on the food system in the near future. Multinational companies and big agrochemical or pharmaceutical giants, have already become the key factor on matters such as genetically modified food

In this way, a global IPRs regime is being promoted in a far from equal world, characterised by a growing concentration of power and wealth in the food system. The regime is biased towards protecting the narrow interests of a handful of TNCs, which are imposing an alien set of concepts of property on poor countries and subsistence

farmers in which the poor's interests and needs are very much secondary.

Conclusion

The international rules on bio patenting need huge reform in order to ensure that an equal playing field of trade relations that contributes to greater equality and security of livelihood among poor countries is secured.

Presently development objectives are placed secondary to commercial interests which allows manipulation of global treaties which in turn makes market principles as the significant criterion to which all other concerns become subsidiary. This can be achieved by Introducing the principles of special and differential treatment of unequal parties contained in the WTO articles into the TRIPs agreement. Greater equity and maximum transparency in the WTO negotiation process with adequate representation of all stakeholders in such negotiations

In the short term we seek to minimise the adverse effects of the existing framework, ensure that what flexibility it offers is retained and improved and maximises support towards capacity building for developing country governments, particularly the governments of least developed countries, in addressing the issues at stake. Introducing the principles of special and differential treatment of unequal parties contained in the WTO articles into the TRIPs agreement.

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SUEZ CANAL BLOCKAGE– ISSUES AND ITS IMPACT

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ABSTRACT

British and French has full control over Suez Canal and it was nationalised in the year 1956 by Egypt's leader Gamal Abdel Nasser. Due to increase of shipping business the canal has been expanded and deepened. In the year 2015, Government has announced further expansion of Suez Canal, with the aim to reduce the ship waiting times and to increase movement of ships through the Canal, which is the main source of income for Egypt's government and it will help to improve their economy. This article brings into light the problems faced by the government and business issues during the blockage period.

Key words: Globe, Risks, Economy, Shipment and Blockage

INTRODUCTION

Suez, is 120 miles long, which connects East to West. Research articles shows that ever

year more than 20,000 ships pass the canal, oil and gas; machinery; goods etc. are transported through the canal. The world largest container ship Ever Given, with 220,000-ton capacity, blown by strong winds while moving the Canal from Red Sea. It totally congested the passage, and affects the seaborne trade of the world nearly fifty container ships per day are waiting in the area for the movement of goods. The situation makes the ships to wait in a long queue and also adversely affected the European – Asian trade, which also interrupted the supply chain process, supply of oil and refined products.

The Government works on war foot manner to extricate the ship by using tugboats and dredgers. It is believed that the condition will be solved very shortly, even though they face many risks while breaking the ship. So during the blockage period global trade is highly affected and if the period extends to few more days'

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a significant portion of global trade will be affected. This leads an increase of shipping rates, price of commodities and increase in global inflation. The crisis is a setback for global supply chain process because of delays, shortage of goods and sudden increase in prices that to in the pandemic period.

GLOBAL TRADE

The blockage delayed the movement of ships and created delay in the movement of products like clothes, gym equipment, electronics, food and energy supplies. There is no doubt that gas prices will surely increase to a peak.



Chart 1 Ship waiting to transit in Suez Canal

It's still early to study the impact of the crisis but the situation will affect the industry supply chain process in way of congestion, deficiencies in vessels and containers and also due to Covid-19 pandemic period. Ships are planned to find an alternative route it may be too long and it will create further delays in the movement of goods, which would increase shipping times by up to 30%.

CRUDE PRICES

The crisis situation arises because of Ever Given's blockage has already affected the oil prices. It has affected the oil purchasing country and increased the price crude one-month future contract in derivative market, purchaser of the derivative product is gained a lot. Nearly 10% of seaborne oil are

transported through the canal if the ship struck then it will affect the transport of oil in a significant way. Nearly three million to five million barrels of oil per day are transported will get affected is the blockage is not removed, Tankers brings jet fuel and gasoil are blocked in Persian Gulf-Europe route and empty tankers passing the canal to pick up oil from North Sea.

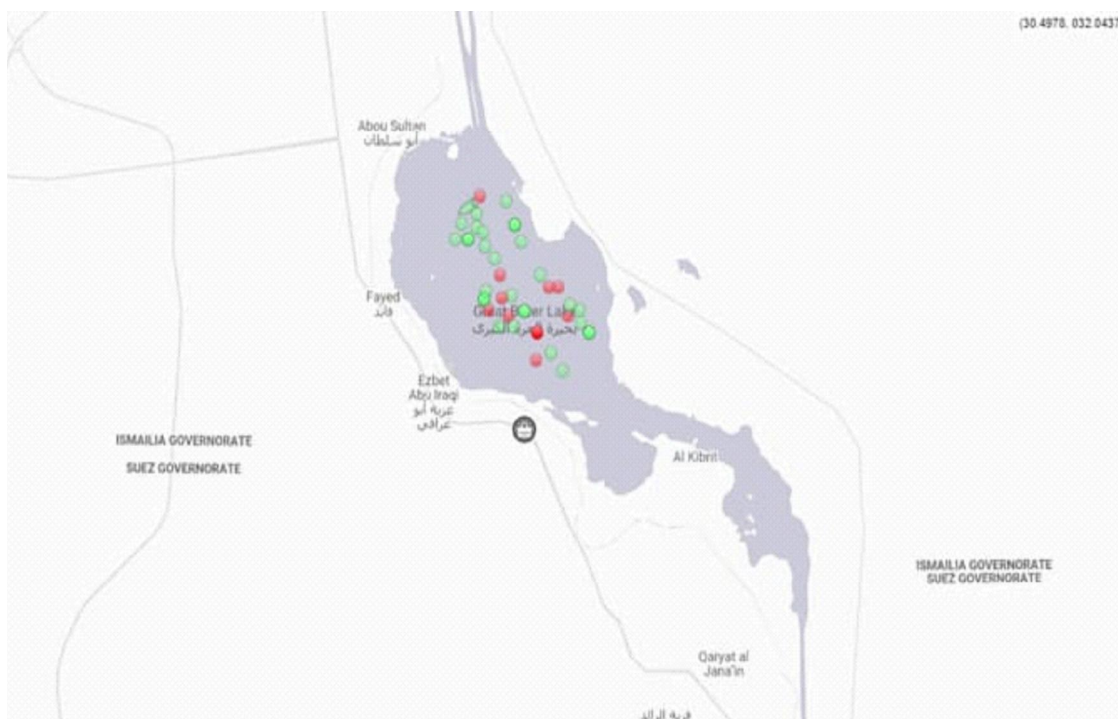


Figure -1 Traffic halted around the Suez Canal after the ship Ever Given began wedged in the canal.

Source: Marine Traffic

This canal is a transport way for about 8% of global liquefied natural gas (LNG), continued trouble will surely have an impact on the flows goods to the European market. It will have a major influence on prices of oil and related products. But the risk in oil markets will likely be short-lived and risk will be solved after removal of blockage.

THE BENEFICIARIES

The blockage in the canal is a good news for the person who are invested in the derivative market because the spot freight rates are started increasing to ever higher price. If the prolonged closure situation continues container shipping business are the largest beneficiaries and tanker rate, dry bulk rate and air cargo rate may increase to higher rate.

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Figure – 2 Satellite images of container ship Ever Given stuck in Egypt’s Suez Canal.

Source: European Space Agency Sentinel-2 Satellite

The increase in the bunker costs arises because of the longer journeys and increase in the congestion. The spot freight rates have increased to a new peak level. This situation will be profitable for the bottom-line for Asia liners. This Suez closure for few more week would be positive for spot freight rates; the supply of products will be reduced in the market. The new routes will add 20-30% of sailing distance via Cape of Good Hope.

RISKS FACED AND GROWTH

Suez Canal’s blockage will increase the risk factor for oil and refined products. The increased risk factors on oil prices created tension in most of the countries. This ambiguity will surely create an opportunity and create impact on tankers and energy infrastructure in the Persian Gulf and Red Sea.



Figure- 3 Cargo ship “Ever Given” stuck and blocking traffic in the Suez Canal

Source: Reuters

CONCLUSION

The entire world is watching unanticipated situation and all the traders expects it has to be cleared in near future but the disturbance will be continued if there are complications and also a chance for hull damage. Ships are arriving to the ports behind the schedule time, creates congestion. If the blockage continued for few more days' companies are in a manageable position. Additional fuel cost incurred due to increase in transits time. All the shipping companies have to speed up their services to make up their lost time.

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THE RELEVANCE OF THE ANTIDUMPING MEASURES TO TRADE-IN SERVICE

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Abstract

Legal issues regarding the international trade in services have increased devotion recently, as demonstrated by the endeavors of the General Agreement on Tariffs and Trade (GATT) to settle a multilateral framework for trade in services. The reasons for this amplified attention is the increase in the volume of trade in services. The service sector is an essential instrument for any country's economy. It makes a direct and significant contribution to GDP, and job creation, provide crucial inputs for the rest of the economy.

Generally speaking, however, the following industries, have been recognized as service industries: insurance, banking, customer care center, advertising communications, computer services, construction and engineering, health, consulting and management, education, franchising, leasing, legal advice, photography, shipping, air transport, and tourism (including the development of hotels)."

Even the service sector is the largest in India. In 2019, in India, the service sector generated fifty-four per cent of its gross value added (GVA). The current prices for the service sector are estimated at 92.26 lakh crore INR in 2018-2019. With the GVA of Rs. 50.43 lakh crore, industry sector

contributes 29.73%. while Agriculture and allied sector share 15.87.

At the Uruguay round of negotiation many important and crucial principles had been discussed but trade in service has not deliberated in the antidumping perspectives.

In this paper, researcher will analyses whether current antidumping measures can apply to trade in services. Because service industries vary significantly in nature. antidumping measure as researcher model, and consider the possible problems and difficulties in applying antidumping principles. general conclusion is that, it would be reasonable to apply antidumping measures to some service sector, each industry has to be analyzed individually in the antidumping regime.

Introduction

The service is considered the third sector of the economy.² The primary sector covers the agricultural, mining, and business activities in the economy. The secondary sector contributing more to the world economy is production and business activities that facilitate tangible goods and the secondary goods produced by the primary sector.³ Though the service sector, is classified as the third sector of economy, is responsible for a significant

portion of the global economy.⁴ The countries whose economy is rely on the service sector are considered more advanced than industrial or agricultural economies, The most common examples for services are securities and other investment services; professional services; waste management; health care and social assistance; and arts, entertainment, insurance and recreation.

Realising the growing significance of trade in services for the growth and development of the world economy, understood that the service sector needs to be regulated and strengthen. Because there was no uniform legal framework to regulate the service trade. There was no organisation equivalent to GATT. The participants of the GATT decided to include trade in service to GATT at the Uruguay round of negotiation. The GATS was inspired by General Agreement on Tariffs and Trade (GATT) with the similar objectives as its equivalent in goods trade, creating a credible and reliable system of international trade rules; ensuring fair and equitable treatment of all participants (principle of non-discrimination); stimulating economic activity through guaranteed policy bindings and promoting trade and development through progressive liberalisation.⁵ The creation of the GATS was one of the landmark achievements of the Uruguay Round, whose results entered into force in January 1995.⁶ The negotiators agreed to apply the principles like the most **favoured nation, non-discrimination, market excess, liberalisation of national treatment to the trade in service.** The many historical economic pieces of the literature showed that unimportance was given to trade in service.⁷

The GATS agreement apply to all member countries and defined trade in service as

- a) from the territorial jurisdiction of one country to another country.
- b) the service provider is from one member country to the consumers of any other nation.
- c) A service is from one country through the commercial establishment in another member country.
- d) a service provider who belongs to one member country personally move to another country to provide service.⁸

GATS principles apply to all kind of service except two matters. As per Article 1(3) of GATS service rendered by the governmental authority, which is not for profit/ commercial gain or to compete with any other providers.

Furthermore, the exception is extended to 'Air Transport Services'⁹ from coverage measures relating to airlines rights and services directly related to the exercise of such rights.¹⁰

Almost every general principles of the GATT were started applying to trade in service, but one of the most controversial issues was untouched in negotiation at the Uruguay round, is the antidumping measure.

The trade in service and its application

Trade in service means the sale and delivery of intangible things, includes series of economic activities. Services cover a wide range of intangible and heterogeneous products and activities,¹¹ some of them are relating to 'transfer of information like consultancies, legal service and some are actually performing something- transport,

hospitality, construction, so because of all these peculiar nature of service, it is not possible to have a concrete definition for the term service. The list of service industry can be considered to understand the nature of service, like banking, insurance, legal advice, accounting, construction, programming, education, management, photography, transport and tourism.

Characteristics of service

Trade in service is different from trade in goods in five ways.¹² These are discussed as below:

1) Intangibility:

Services are intangible, i.e., they cannot be touched. They are experiential in nature. One cannot test a doctor's treatment or touch entertainment¹³. The service can be experienced by the customer. The quality of the service can not determine before availing it. The personal experience of a consumer can be able to understand the quality of service, where as in goods quality and performance of product can be assessed by the consumer before purchasing it.

It is a primary duty of the service provider to ensure the quality of service is going to be rendered, as same was offered by them—for example, the lawyer service to their client.

2) Inconsistency:

It is not easy to have a standard form of service all the time. Services have to be performed based on the problem or situation. As per the requirement and demand of the consumer, the service providers have to adopt the best method. It means that service providers have to customise their service to meet the customer need.¹⁴

3) Inseparability:

Service is not separable from the production. The production of service and consumption of service has to be performed simultaneously. When a washing machine is manufactured by company A today, a company may sell it few days or months later, after the quality and performance being checked and proper advertisement etc. when the same machine needs service, serviceman have to perform the repair immediately.

4) Inventory (Less):

Service being intangible matter can't be stored and kept for upcoming use. The service provider may keep ready some devices which are helpful in providing service, not the service itself. When there is demand for service the service provider needs to perform.¹⁵ Services always presuppose with the client issue.

5) Involvement:

In the case of production, an excepted product would be based on the some standards and technological tool, industrial setup, raw material and research. In such situation, participation of customer will not be there. The consumers prefer or choose a goods based on their requirement. In large scale or mass production the products can not be customised. This factor is not the same in the service. Involvement of customer is more important. When the consumer approaches a client with specification, the service provider has to customise their service to meet that demand.¹⁶

To summarise the above points, the very nature of trade-in service that production and supply of the services must be done simultaneously, it means service cannot be stored. Secondly, service will be intangible in nature. Because of this non-storability and intangibility, trade-in service makes the involvement of three elements such as **objects, information flow and persons**. Then such elements must transport from one country to another country.

Trade in service works in three different ways

- a) cross border (supply of goods and service from one country to another country).
- b) producer/provider reaches to consumer domain.
- c) a movement of the consumer to the place of a service provider.

Nature of Antidumping Law

Dumping occurs when a particular product is introduced into the commerce of another country at a price less than the normal value charged for sale in the home market¹⁷. Dumping per se is not actionable. ¹⁸WTO permitted its member to impose antidumping duty on a dumped product if the action of dumping has two essential elements. The export price is less than the price of domestic sale and, secondly, causes or likely to cause a material injury to the domestic industry.¹⁹ The WTO members are permitted to take action against the dumping and impose antidumping duty on the dumped product. Identifying the 'normal value' is the again technical question. The antidumping agreement suggested some significant guidelines in calculating the normal value. Article VI of the GATT provides a way to compare the normal value. The export price can

compare with the price for like product sold at the home market of the exporting country. Second, the maximum price charged for the identical product in the third country. The third way is the average production cost, along with the selling cost and reasonable profit.²⁰

Application of antidumping Law to the trade in service and related problems

The sale of goods at below its normal value amounts to dumping, whether a sale of service at less than its normal price amounts to dumping?.

The provisions under Antidumping agreement are more in number, and it is impossible to analyse every section. This paper will analyse the relevant provisions of Antidumping laws and the concept of trade of services, which is also a scattered matter and each service industry has its nature and has a different way of execution. This paper analyses only the insurance service

1) Insurance service:

In the insurance business, the insured or consumers have to pay a small sum of money called a 'premium' to the insurer. The insurance company undertakes the risk of happening a particular event to the insurer as a service. The insurance industry is prominent in the world market. Insurance policies are offered to domestic customers and foreign. Insurance service can be provided either directly or through the subsidiary company at foreign.²¹

An insurance company sells insurance services to foreign countries in two ways: (i) it sells the insurance service through a subsidiary in the host market and (ii) it exports the insurance service directly to a foreign market.²² The former

corresponds to the “demander-located service,” and the latter to the “cross-border transaction”

In some countries, a premium is fixed and regulated by the industry association and government. If both governments regulate a premium, there cannot be an exact price for the service offered. Price variation or price predation is the primary criteria to apply antidumping rules to industry. Suppose the premium is regulated by the exporting country only, which is higher than the consumer’s country again. In that case, the antidumping duty cannot impose because the service charge is fixed on some specific criteria like expenses that may occur in rendering service to another country, the solvency of the consumer and most importantly, competition in the market. So, the price predation principle does not apply to the insurance industry because the respective country does price fixation.

The second factor is the ‘like product’, as per anti dumping agreement ‘antidumping duty’ can be imposed only when dumping hurts the industry engaging in the production of like product. ‘Like product’ is defined in the Antidumping Agreement, which means the product is alike or having similar characteristics and uses. The insurance services can be compared or analysed to the concept ‘like product’ based on similar characteristics and uses.²³ Characteristics of insurance depend on the of following factors like risk, amount of coverage, time or duration areas and quality of services. Unlike the quality of the product, the quality of insurance service is assessable on the quick response to loss, reimbursement, coverage of risk, is not tangible. Comparing the quality of the product is more comfortable and accurate than the quality of service.

The financial condition and commitment of the insurer is also a crucial point in accessing the quality of service because the insurer has the contractual obligation to pay the amount of loss on happening of the determined event, which is not the criteria in the goods. To conclude on this particular point, examining the like product in insurance is more complicated than products; quality of service is not visible, the assessment of financial condition of the foreign insurer is not easy.

Another significant impact of this kind of trade is, every individual state has to measure the service. That is not so easy to collect data of export and import either by producer and consumer. The both governments have to work on establishing the ‘foreign exchange control system’ to cover the trade in service. These technical problems are not there in trade in goods in measuring export and import.

Conclusion

The application of antidumping law to insurance service does not make sense. when premiums are regulated in either the home market or the export market. Apart from the price regulation, it is very challenging factor to apply antidumping laws to insurance transactions because of existence of certain things, including the ‘like product’ definition of service, differences in cost by different market, resale by subsidiaries, identification of prices, and enforcement. However, none of these difficulties presents in trade of goods. Therefore application of antidumping laws to insurance would be more difficult and complex than its application to goods.

(Footnotes)

¹ <https://www.investopedia.com/terms/s/service-sector.asp>

² Ibid 1

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⁸ WTO | Services - The GATS: objectives, coverage and idid 5

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¹⁷ Ibid 7

¹⁸ Ibid and Slip Op. 14-163 United States Court of International trade. <https://www.cit.uscourts.gov/sites/cit/files/14-163.pdf>

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CYBER CRIME: EMERGING VIOLENCE AGAINST WOMEN

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Abstract

The invention of computer benefits people all over the world. Though it has been useful in most of the ways and being put into use in almost every field, yet it has proved to be a threat in the lives of women. This negative crime committed on women through this digital mechanism is Cyber Crime. It is a global phenomenon and with the advent of technology, victimization of women are in its high besides posing a major threat to the nation and on security. Many users of internet are provided with specified information through fastest communication and sharing tool making it the foremost valuable source of data. Information and Communication technologies offer great opportunities and with its advancement of digital technology, crime using internet has also widened spread like spider's web in all directions. In Cyber space, women are victims of harassment through e-mail, cyber-stalking, cyber defamation, morphing, email spoofing, hacking, cyber pornography and cyber sexual defamation, cyber flirting and cyber bullying. India is one of very few countries to enact IT Act 2000 to combat cyber crimes and issues relating to women still

remain untouched in this Act. Cyber-crime which is emerging as a challenging threat in advancement of India, this research attempts to highlight cyber crimes against women and how best can they be managed and eliminated.

Key words: Cyber crime, hacking, pornography, bullying, sexual defamation.

Introduction

Communication revolution in social life and has occupied a greater importance in the country, besides having far reaching consequences. Information and Communication Technologies (ICT) have excited considerable popular and experts attention in the past few decades of twentieth century. ICT is benefiting billions across the world, bridging certain gaps and enhancing human potential in all walks of life. The digital services, Internet, mobile communications, etc. and the wide diffusion of social media have created new opportunities, but in parallel to these, they have also led to certain social, political and economic implications too.

Cyberspace is enabled by convergence and rapid development of telecommunications and computing. Social Networking and websites

though are created and updated for many valuable and useful purposes, of late and in recent times, are being used to circulate offensive contents. India is witnessing a steady increase in the number of cyber crimes as Indians are second largest sharers of personal information over the internet next to Saudi- Arabians, as per report of United States on Internet and Computing Trends.

Cyberspace and dimensions of cyber crime against women

Cyber space is a web comprising of consumer electronics, computers and communication networks interconnecting the world. The term first appeared in William Gibsons science fiction, 'Neuromancer' published in 1982, which is "the total interconnectedness" of human beings through computers and telecommunications without boundaries on the physical geography. Face-book, You-tube and blogging sites of social media tools have become part of daily use in lives of millions of people in Asia. As of 2015, India was third-largest online market with more than 198 million internet users, ranked only behind China and the United States and established as a market not to be ignored at global level. Among millions of internet users in India, 38 percent of internet users at home or at work were in the age groups of 25-34, a percentage which was higher than any other age group surveyed. The report surveyed in June 2016, shows that Asia had more than 1,792,163,654 internet users, more than any other region of the world accounting for 49.6% of internet users worldwide. A percentage of 44.2 in Asia particularly amongst the youth constitute for world's fastest growing and largest segment of social network users in the universe. Men dominated internet usage with 61 percent in comparison to women

contributing 39 percent. Social media apps were ranked as most popular mobile activity, followed by photo uploads, mobile video and mobile shopping.

Cyber crime means "*Crimes targeted against women with a motive to intentionally harm the victim, using modern telecommunication networks such as the Internet (Chat rooms, emails, notice boards and groups) and mobile phones (SMS/MMS)*". Information Technology has expanded in the previous two decades and has become axis of today's global and technical developments. With numerous advancement of internet, crime rate using internet has also simultaneously multiplied its roots. The expansion of computers and internet brought people closer though they are at distant places. These means of computer application that enables free flow of information and ideas over long distances, also give rise to worrying irresponsible behaviours. The World Wide Web allows users to circulate contents through text, images, videos and sounds. The widespread circulation of such contents is particularly harmful for women. In recent years, numerous incidents of women receiving unsolicited emails often containing obscene and obnoxious language have been reported. Cyber- crime against women has magnified multifold and is posing a major threat to security of a person as a whole. The vulnerability and safety of women though is one of primary concern of any criminal and penal law is at stake and hapless women are still defenseless in cyber space.

It has been ascertained that various cyber crimes are committed against individuals and to society at large and further, crimes which specifically target women among them are mentioned hereunder: –

Harassment via e-mails is predominantly similar to harassing through letters is not a new concept but modified version. Harassment includes blackmailing, threatening, bullying, cheating via email through this mode of communication.

Cyber-stalking is one of most talked about net crimes in today's modern world. The Oxford dictionary defines stalking as "pursuing stealthily", typically, cyber stalker's victim is new, and inexperienced with rules of netiquette on web & Internet safety. They mostly target females, children, emotionally weak or unstable, etc.

Cyber pornography is yet another threat to female citizens. This includes pornographic websites; pornographic magazines produced using computers (to publish and print the material) and Internet (to download and transmit pornographic pictures, photos, writings etc). Pornographic materials can be reproduced quickly and is also cheap on new media like hard disks, floppy discs and CD-Roms. Sarcastically, internet has encouraged and provided a medium for facilitation of crimes like pornography.

Defamation - Cyber tort including libel and defamation is yet another crime commonly inflicted against women in net. This occurs when defamation takes place with the help of computers and/ or Internet. E.g. someone publishes defamatory matter about someone on a website or sends e-mails containing defamatory information to all her friends.

Morphing is a process where an original picture is edited by an unauthorised user with a fake identity. It is done by downloading female's pictures by fake users and these pictures are edited and thereafter posted/uploaded on different websites with fake profiles.

Email spoofing is yet another cyber crime committed in this manner that its origin is created to be from a different site other than from where it actually originated. This technique uses spamming utilizing latest technological advancements. Falsification of name/ or e-mail address of its originator of mail is usually done which term is called as spoofing. It is also called as phishing.

Cyber-attack traumatizes a woman more than her male counterpart. While men are targeted more for illegal economic gain, attacks against women are mostly done with an ulterior motive to destroy their personal reputation or to create fear for physical safety or monetary losses. Victimization of women also includes physical, psychological and emotional abuses and this is rising with the growth of internet in society. The male-metted-out physical tortures have become disastrous recent times, with more of hi-tech emotional tortures rising to this extent where victims are brutalized, horrified and at times, driving them to commit suicides in some cases. These tortures are not done physically, but are inflicted through cyber assisted emotional tortures, unique in nature.

Cyber Crimes against women

India has been witnessing rising cybercrimes against women. The statistics show that nearly 13 per cent of cases relating to cyber crime are targeted against outraging or blackmailing women. Over the years, cyber crimes reports have risen by an alarming 69.0 per cent. The number of cases reported in 2014 was 9,622. The advent of social media has used as a tool by many to revenge women. The term 'cyber crime against women' in India is mostly used to cover sexual crimes and sexual abuses in internet, such

as morphing picture in pornography, harassing women by sexually blackmailing/ harassing mails or messages etc. or cyber stalking. While cyber crimes range from frauds to hacking, police across country receive several complaints from women complaining of blackmailing. Instances are that many divorced women have lodged complaints against their former husbands who blackmail them taking advantage of social media.

Most of the cyber crimes are reported for greed/financial gain accounting for 18.0% (1,736 out of 9,622 cases) followed by insult to modesty of women (6.2%) (599 cases), fraud/illegal gain (5.1%) (495 cases), sexual exploitation (3.7%) (357 cases) and personal revenge/settling scores (3.0%) (285 cases). A total of 9,622 cases were reported under cyber crimes (which includes Information Technology Act, offences under related sections of IPC and offences under Special and Local Laws (SLL)) as compared to 5,693 cases registered during the previous year (2013), which shows an alarming increase of 69.0% compared to previous year.

There are many judgments on cyber stalking in India. To mention a few

- In June 2000, a man was arrested by Delhi Police for exposing identity of his ex-employer's wife in a chat channel by encouraging his friends to call and trouble her. The victim who was receiving obscene telephone calls during the night from a stranger, lodged a complaint with police who located convict "on line" from a chat room under identification by complainant/ victim and was later traced through telephone number he was using to access internet.
- In a case of Manish Kathuria who was arrested by New Delhi Police for stalking a

lady, Ms Ritu Kohli by illegally chatting on website MIRC using her name. He used obscene and obnoxious language and distributed her residence telephone number, inviting people to chat with her on phone. As a result, Ritu was receiving obscene calls from strangers and they promptly talked in a flinty manner with her. In a state of shock, she called Delhi police and lodged a complaint with them.

- In another case, an engineering and management graduate, facing prosecution in a dowry harassment case, was arrested by Delhi police for sending obscene e-mails in his wife's name to several persons.

Recent Indian incidents revolving cyber pornography include:-

- Air Force Balbharati School case in which a student of Air Force Balbharati School, Delhi, was teased by all his classmates for having a pockmarked face and having got tired of cruel jokes, he decided to revenge back on his tormentors. He scanned photographs of his classmates and teachers, morphed them with nude photographs and uploaded them on a free web hosting service. The incident came to light only when a father of one of convict's girl classmate viewed these obscene materials on the website, immediately objected to this drastic action and lodged a complaint with police against which action was taken on this student.
- In another incident, a Swiss couple in Mumbai gathered slum children and forced them to pose for obscene photographs. These were uploaded to websites specially created for paedophiles. The Mumbai police, after a

thorough investigation, had arrested this couple for pornography.

- The 'Times of India' reported in its newspaper that a Delhi-based beautician told police that her photograph was flashed on a porno portal along with her mobile number.
- Few years back, a 21-year old woman by name Vishnupriya from Tamilnadu committed suicide near Salem on 23rd, June, 2016 reportedly after police failed to take action on a complaint she had lodged on her morphed images she had spotted on Facebook.

The official statistics of National Crime Record Bureau (NCRM) shows that, crimes against women have comparatively come down in Tamil Nadu in the year 2015 than from previous

year. From 6,325 cases reported in 2014, number of cases had dipped down to 5,847 in 2015. The national figures have also declined from 3,21,993 cases to 3,09,549 during the same period. Tamil Nadu was only state to have recorded downtrend in cyber crimes. The NCRB data for 2015 shows a 20 per cent spike in number of cases from 9,622 in 2014 to 11,592 in 2015. But in Tamil Nadu, figures dropped from 172 to 142. While national figures show a 41 per cent increase in the number of people arrested in connection with cyber crimes, Tamil Nadu recorded also four per cent increase in cyber crime arrests made in state. Consequently, cases registered in connection with offences against women had risen from just four in 2004 to a whopping 40 in 2013. Out of 17,060 complaints related to cyber crimes received across state from 2004 to 2014, only a meager 779 of them have been registered.

INTERNET OFFENCES				
Year	No. of petitions received on cyber crime in Tamil Nadu in the last 10 years	No. of petitions on crime against women	No. of cyber crime cases registered in the last 10 years	No. of cyber crime cases on crime against women
2004	341	76	15	4
2005	467	98	30	9
2006	554	103	18	6
2007	581	97	34	10
2008	539	100	45	5
2009	699	154	96	11
2010	1,359	204	96	20
2011	2,165	278	90	20
2012	3,309	501	114	29
2013	4,066	683	139	40
2014	2,980	262	102	28
Total	17,060	2,556	779	182
<i>Report of National Crime Record Bureau, 2014, Government of India</i>				

The data shows lodging of complaints had been increasing steadily since 2004 where only 341 complaints were received by cybercrime cells across state, rose to 467 in 2005 and to 554 cases in 2006, 581 cases were registered in 2007. The number of cases received were 539 in 2008, 699 in 2009, 1,359 in 2010 and 2,165 in 2011, it was 3,309 in 2012 and 4,066 cases were received in 2013. The

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corresponding figures of complaints connected with cyber-crimes against women were 76 in 2004, 98 in 2005, 103 in 2006, 97 in 2007, 100 in 2008, 154 in 2009, 204 in 2010, 278 in 2011, 501 in 2012, 683 in 2013 and 262 until August 2014. In this age of internet, effective use of technology was important to tackle increasing menace of crimes against women. The Tamil Nadu Government introduced two bills in Legislative Assembly to amend Tamil Nadu Act 14 of 1982 and bring offenders involved in cyber crimes and sexual offences against women under the Act. The passing of these bills empowered state to arrest offenders involved in cyber crimes and sexual offences against women even if it was for their first offence, bringing in stringent laws to check such crimes. The Goondas Act currently provides for arrest of habitual offenders. Two cases pertaining to a Facebook page containing obscene pictures of girls were registered on complaints by NGOs and the accused was detained under Goondas Act (Tamil Nadu Act 14 of 1982). This is the first case where a cyber law offender had been arrested for offences under Information Technology Act, 2000 and also under Protection of Children from Sexual Offences (POCSO) Act, 2012 and was detained under Tamil Nadu Act 14 of 1982 after amendment of the Act in 2014 which includes cyber law offenders.

Few Case Studies in Tamilnadu

A man by name Suresh was arrested in Salem on June 28, 2016 for uploading morphed pictures of a 21 year old woman Vinupriya. Ashamed of this incident committed by Suresh, she hanged herself on June 27, 2016 when her parents even did not believe her of not sharing any nude photograph with Suresh. He had

uploaded Vinupriya's morphed obscene pictures through his mobile phone to wreck vengeance against her as she (Vinupriya) did not reciprocate his love advances. Police had filed a case against Suresh for triggering Vinupriya to commit suicide under several sections under IT Act.

A 27 year old man from Tirupati was arrested on 12th November, 2017 by Tamil Nadu Police for cybercrime for uploading and exhibiting child pornography pages on Facebook which is a first arrest made for committing a cyber crime. After this incident, such child pornography pages and videos on Facebook which had mushroomed have been tracked. Cyber investigators are now trying to zero in on other members of social pages, who have committed such cyber crimes by uploading bad comments abusing children and posting pornographic pictures. The concerned authorities had filed complaints under Information Technology Act and POCSO (Protection of Children from Sexual Offences) Act after gathering reports of such postings.

Yet another similar incident which had taken place on 10th December, 2018, led to a 28-year-old woman who was married just seven years before and also mother of four-year-old girl, committed suicide by hanging herself. While Coimbatore Saibaba Colony police was investigating, they came across a web page in which her friends Mohammed Rafiq and Adithya from Coonoor had allegedly threatened her. Mohammed Rafiq had uploaded her morphed pictures on social media and attempted to force woman into having sex with them, leading to her ending her life. She glamorously dressed herself during the singing

session and Mohammed Rafiq reportedly saved those videos and picked some photos from her social media accounts, morphed them vulgarly and sent morphed pictures to this woman and blackmailed her to have sex with him. She sought help from her friend Adithya who got in touch with Mohammed Rafiq and fell in prey to Rafiq's interest. Adithya also joined hands with Mohamed Rafiq in threatening this woman sexually.

On 5th November, 2019, Chennai police have arrested Kais Mohammad (27 years) for allegedly uploading objectionable photos and posting vulgar comments of his girlfriend at several spots in buses, trains and other public places. He hid his identity by creating a new Facebook account and using a smiley to hide women's faces. The victim gathered information from her friend and lodged a complaint about the accused with police. A Magistrate Court tracked the person, arrested him and remanded accused to judicial custody. A case had registered under section 509 of IPC, Section 354A and man had been arrested and later on, released on bail. As per prevailing laws in India, Cyberstalking from social media are controlled by existing cyber laws and perpetrators can be booked for committing a breach on privacy and confidentiality under Section 72 of the IT Act. A person can be arrested under Section 441 of the IPC for committing Digital Criminal Trespass and for outraging modesty of a women, Section 509 of the IPC comes into aid for this emotional attack,.

R Vijayabharathi, aged 29, hailing from Thiruvotriyur, Chennai was arrested on 17th September, 2020 for posting private photos of his wife on Facebook as she did not pay dowry

demand of Rs 10 Lakhs. The victim was separated from her first marriage about five years ago and married R Vijayabharathi during January, 2020. He had harassed his newly wedded wife by beating her several times as she did not pay dowry amount as promised. As a reason, she lodged a complaint with Villivakkam All-Women police station who remanded him in judicial custody. She filed this case under various sections, they being - Section 469 & 509 of IPC and Section 67 of IT Act, 2000. After charges have been proved against him, R Vijayabharathi was booked under abovementioned sections.

Judicial protection to women

India is one among very few countries to enact IT Act, 2000 to combat cyber-crimes. Though this Act widely covers commercial and economic crimes which are clear from the preamble of IT Act, yet it is observed that there is no specific provision protecting security of women and children. However, there are a few provisions covering some crimes against women in cyber space under IT Act. This Act and its latest amendment in 2008 have following drawbacks. There is no statutory definition explaining the term cybercrime in any law in respective countries. In India, this term was earlier used under Section 66 of IT Act, 2000 but has now been replaced by inserting a new section and the word "hacking" has been removed by the IT (Amendment) Act, 2008.

The Ministry of Home Affairs has issued an Advisory to the State Governments and Union Territory Administrations on Cyber Crimes. The State Governments have been advised to build adequate technical capacity in handling cyber crimes including technical infrastructures, cyber

police stations and trained manpower for detection, registration, investigation and prosecution of cyber crimes. Cyber forensics training lab has been set up at Training Academy of Central Bureau of Investigation (CBI) to impart basic and advanced training in Cyber Forensics and Investigation of Cyber Crimes to Police officers associated with CBI. In addition, Government has set up cyber forensic training and investigation labs in the states of Kerala, Assam, Mizoram, Nagaland, Arunachal Pradesh, Tripura, Meghalaya, Manipur and Jammu & Kashmir for training of Law Enforcement and Judiciary in these states. Government has decided to provide a centralized citizen portal through Crime and Criminal Tracking Network and Systems (CCTNS) in 2009 for registering online cyber crime complaints. The Ministry of Home Affairs has set up an Indian Cyber Crime Coordination Centre (ICCCC) in 2018 to fight against cyber crimes in the country and establish an open platform for victims to lodge cybercrime complaints with a protocol for resolution such as online crime reporting, to support and coordinate electronic investigations of cybercrime, assist law enforcement agencies in criminal investigations etc. The Government has also directed intelligence agencies to identify potential recruits and keep them under surveillance.

National Commission for Women (NCW) set up in 1992 under National Commission for Women Act, 1990, registers complaints under various heads such as - acid attack, attempt to rape, bigamy, cyber crime, desertion, divorce, maintenance, dowry death, dowry harassment, female infanticide, harassment at workplace, molestation, outraging modesty of women, sexual harassment at workplace, etc. The welcoming move of this commission is that online complaint

registration system has been provided for speedy and easy registration of complaints on NCW's email address from any part of India or the World. Realizing value and response of complaints being lodged through e-mails, police departments of various states and women organizations have adopted this innovative method of complaint registration process and made it easier and accessible to victim. As a consequence, complaints can be registered through e-mail, post or on websites of concerned department.

Strategies

The digital and Internet technologies, though beneficial to women in activities like self-expression, networking and professional activities, yet cyber victimization poses an underexplored barrier to women's from participation. Hence, following suggestions are given to overcome these problems.

- ♦ Avoid furnishing personal details such as family background, sharing of photograph with people with whom you are socializing, your private moments etc on social websites like Facebook, Google+, Twitter as these can be easily misused.
- ♦ Always create two online presence- one for social networking and other, official. Prefer using dummy profile presence while in internet.
- ♦ Need to adopt Uniform Law worldwide as Cyber crime is not only a problem of nation but is universal. There is also a need to adopt specific laws on jurisdiction and international co-operation.
- ♦ On the other hand, Laws cannot provide good moral values. It cannot teach what is right and wrong regarding sexual activities.

In reality, it is the duty of parents and educational institutions to provide such values. Educational institutions must provide sex education at an appropriate age

- ♦ Address issues on awareness of tools and services online and digital literacy and training for girls and women
- ♦ Spread the understanding around on how privacy affects girls' and women's use of mobile phones
- ♦ Safety and privacy audits of apps to prevent risks and increase confidence in usage.
- ♦ Develop technology solutions to protect girls' and women's privacy
- ♦ To avoid being victimised in cyber-crime, one should not engage in conversation with strangers. People on the other end of computer may not be those whom they claim to be. One must preserve her passwords and avoid storing sensitive material on the computer as they can be accessed by a hacker. If anything seems out of place or wrong, contact law enforcement agencies at the earliest possible time.

Conclusion

The Internet is one of the fastest-growing technical infrastructures in all nations. While in 1995, less than 1 per cent of world's population was connected to Internet, it has developed and grown to over 40 per cent, with over three billion Internet users accessing internet. According to Intel's 2013 report, women numbering 450 millions of female use online internet. There have been numerous technological advancements in the last 10 years. Social media is widening its territory vigorously like a forest fire

and has its own positive and negative impacts. In the current era of online processing, critical information and details are mostly available online and easily prone to cyber threats. Individuals access internet to gather and share information with each other irrespective of the distance. According to NCRB, "During 2017, 56.0% of cyber-crime cases registered were for the motive of fraud (12,213 out of 21,796 cases) followed by sexual exploitation with 6.7% (1,460 cases) and causing disrepute with 4.6% (1,002 cases) in India."

The technological development is a twin edged sword – it is beneficial as well as harmful. The growth of Internet, rapid spread of mobile information and communication technologies (ICTs) and wide diffusion of social media have paved new opportunities and enabled various efforts to address Violence against Women and Girls (VAWG). Many websites and blogs provide security tips for safety of women and children accessing the net and despite providing such securities, cyber crimes against women are still on the rise. The NCRB report reveals that people arrested for committing cyber crimes were either relatives or friends of victims and a sizeable group of disgruntled employees and business rivals. The violence on women can, at best, be solved only when victims respond immediately or (minimum required) warn abuser sternly about taking legal actions against him or them. Women in today's world have begun to shine and compete on par with men, while advancing and marching themselves forward, they should be shrewd besides possession knowledge of supportive and available infrastructure with which they (women) can handle and/ or prevent cyber crimes from being committed on them.

The Government of India has taken various steps for women and children to keep themselves vigil by creating awareness equip women with training, educating them with available legal framework, to act bravely during an emergency response and implementation of best practices to prevent occurrence of such cyber crimes. The communication tools offered by new technologies are being misused by men and women to assert dominance, manipulate, terrorize, humiliate and silence. The Internet clearly facilitates acts of violence, sexual and other offences both online and off-line and provides easy access to victims for trafficking and other forms of exploitation. Indian laws data privacy, offensive communication through Internet and digital communication technology and jurisdictional issues in cases of crimes committed through ICT and DCT still needs a total changeover. They have to be amended and enacted thoroughly in such a manner by plugging all the avenues so that most of cyber crimes can be completely eradicated. One should have a holistic approach of problems faced by women and initiate policy formulations and implementations to prevent them from being victims of cybercrime. The need of the hour is to follow multi-level approach such as preventive measures through public sensitization and consciousness-raising, promote safeguards for safety and equality on Internet for women and girls and putting in place and enforcement of sanctions to combat violence against women and girls. Above all, to counter cybercrime against women in India, not only strict penal reforms are needed to nip these crimes in the bud, but sweeping changes in education system has to be done with immediate effect. These changes cannot be dome within a single block of society but people, government and NGOs etc. need to put all

their hands together to bring forth commendable changes.

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திருத்தொண்டர்காப்பியத்தில் தேவசகாயம்பிள்ளை

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நிர்மலா மகளிர் கல்லூரி,(தன்னாட்சி),கோயமுத்தூர் 641 018.

ஆய்வுச்சுருக்கம்

தமிழரின் அகப்புற வாழ்வையும் மரபையும் பண்பாட்டையும் உணர்த்தும் கருத்தியல் சார்ந்த நூல்களாகக் காப்பியங்கள் திகழ்கின்றன. காப்பியங்களின் நோக்கம் நேரடியாகவோ மறைமுகமாகவோ அறத்தை வலியுறுத்துவதை மையமாகக் கொண்டுள்ளது. வரலாற்றுப் பின்புலத்துடன் விளங்கும் சமயங்களில் கிறித்தவமும் ஒன்றாகும். தன்னிகல்லாத தலைவனாக இயேசுவைக் கருவாகக் கொண்ட இச்சமயத்தின் உட்பொருள் அன்பாகும். கிறித்தவச் சமயம் வகுத்துள்ள கொள்கைகள் ஒவ்வொரு தனிமனிதனையும் நெறிப்படுத்தி, முறைப்படுத்தி, உள்ளத்தைப் பக்குவப்படுத்தி உன்னத வாழ்வு வாழக் கருவியாக விளங்குகிறது. தற்காலத்தில் கேரளாவின் தலைநகராகத் திகழுகின்றத் திருவனந்தபுரமே “திருவிதாங்கூர்” ஆகும். அன்று கள்குளமாய் விளங்கியது இன்று “பதுமநாபபுரமாக” அழைக்கப்படுகிறது. இதுவே, சேரநாட்டுக்குத் தலைமையாக விளங்கியது. அங்கே வாய்மையும் தூய்மையும் நிறைவாய்க் காணப்பட்ட நட்புறவு என்னும் பெயருடைய ஊரே நீலகண்டபிள்ளையின் ஊராகும். நீர்வளமும் நிலவளமும் அவ்வூரில் மிகுந்து காணப்பட்டன. வாசுதேவ நம்பூதிரி நீலகண்டனின் தந்தை ஆவார். தாய் தேவகியம்மையாவார். கிறித்தவ நம்பிக்கையை ஏற்று வாழ்ந்ததற்காகக் கொல்லப்பட்ட மறைசாட்சி தேவசகாயத்தின் உறுதியான உள்ளமும் ஆழ்ந்த நம்பிக்கையும் வாழ்வைத் தளர்ச்சியின்றி வாழ ஊக்கமளிக்கிறது. அன்பும் நம்பிக்கையும் மனித வாழ்வின் இரண்டு கோடுகளாகும். இவை

இரண்டும் இணைந்தால் வாழ்வு முழுமைபெறும் மற்றவருக்கும் நலம் பயக்கும் வாழ்வாக அமையும் என்பதை திருத்தொண்டர் தேவசகாயம் வாழ்வின் வழி அறியலாகிறது.

முன்னுரை

பண்டைய தமிழரின் அகப்புற வாழ்வையும் மரபையும் பண்பாட்டையும் உணர்த்தும் கருத்தியல் சார்ந்த நூல்களாகக் காப்பியங்கள் அளவில் நீண்டும் நீண்ட கதையமைப்பும் கொண்டமைந்துள்ளது. கதைக்கரு, பொருளமைதி, இலக்கிய வளம், புனைதிறன் ஆகியவற்றின் அடிப்படையில் படைக்கப்படுகின்ற காப்பியங்களின் நோக்கம் நேரடியாகவோ மறைமுகமாகவோ அறத்தை வலியுறுத்துவதை மையமாகக் கொண்டுள்ளது. காப்பியங்களில் இறைவனும் இறையியல் பு தன்மை பெற்றவர்களும் மிகவும் முக்கியமான இடம் பெறுகின்றனர். வரலாற்றுப் பின்புலத்துடன் விளங்கும் சமயங்களில் கிறித்தவமும் ஒன்றாகும். தன்னிகல்லாத தலைவனாக இயேசுவைக் கருவாகக் கொண்ட இச்சமயத்தின் உட்பொருள் அன்பாகும். காப்பியம் சிறுகாப்பியம், காவியம், புராணம், பாவியம் என்ற நிலைகளில் 21-ஆம் நூற்றாண்டு கிறித்தவக் காப்பியங்கள் அமைந்துள்ளன. இங்ஙனம், கிறித்தவச் சமயம் வகுத்துள்ள கொள்கைகள் ஒவ்வொரு தனிமனிதனையும் நெறிப்படுத்தி, முறைப்படுத்தி, உள்ளத்தைப் பக்குவப்படுத்தி உன்னத வாழ்வு வாழக் கருவியாக விளங்குகிறது. கிறித்தவ நம்பிக்கையை ஏற்று வாழ்ந்ததற்காகக் கொல்லப்பட்ட மறைசாட்சி தேவசகாயத்தின் உறுதியான உள்ளமும் ஆழ்ந்த நம்பிக்கையும்

வாழ்வைத் தளர்ச்சியின்றி வாழ ஊக்கமளிக்கிறது. சாதி, சமய வேறுபாடுகளைக் களைந்து கடமைகளை உணர்வோடு செய்து மனநிறைவோடு வாழ தேவசகாயம் பிள்ளையின் வாழ்க்கை வரலாற்றை இவ்வாய்வுக்கட்டுரை வழி எடுத்தியம்பலாகிறது.

நூலாசிரியர்

“பேராசிரியர் கு.இன்னாசி”யின் படைப்பான “திருத்தொண்டர் காப்பியம்” இலக்கணக் கோட்பாடுகளை உள்ளடக்கியுள்ளது. சமயத்திற்கும் தமிழுக்கும் சிறப்பளித்த இன்னாசி அவர்கள் புதுக்கோட்டை மாவட்டம் திருமயம் அருகிலுள்ள வயலோகம் என்னும் ஊரில் திரு. குசையா, திருமதி. லார்தம்மாள் தம்பதியினருக்கு 1934-ஆம் ஆண்டு செப்டம்பர்த் திங்கள் 13-ஆம் நாள் பிறந்தார். பள்ளியில் ஆசிரியராகப் பணியாற்றியவர் பின் தூய சவேரியார் கல்லூரியிலும் சென்னைப் பல்கலைக்கழகத்திலும் பேராசிரியப் பணியைச் செம்மையாக ஆற்றியவர்.

நூலாசிரியர் இயற்றிய நூல்கள்

இந்நூலாசிரியர் திட்டீர்த்தேசிகரின் இலக்கியங்கள் பலவற்றைப் பதிப்பித்துள்ளார். கிறித்தவ இலக்கியக் களஞ்சியம் மற்றும் திருத்தொண்டர்காப்பியம் இவரது படைப்புக்களில் முதன்மையானப் படைப்புகளாகும். இலக்கணம், மொழியியல், அகராதி, இலக்கியம், திறனாய்வு, கவிதை, நாடகம், சிறுகதை, வாழ்வியல், பதிப்பியல் போன்ற பல துறைகளில் புலமை பெற்றவர். கிறித்தவ இலக்கிய ஆய்வுகளில் முழு ஈடுபாடு கொண்டு திகழ்ந்தவர். எழுபதுக்கும் மேற்பட்ட நூல்களைப் படைத்துள்ளார்.

நூல் தோன்றிய சூழல்

காப்பியம் என்பது வரலாற்றின் அடிப்படையோடு புனைவுகளும் கொண்டதாக அமைகிறது. மரபுகளையும் விழுமியங்களையும் கொண்டதாக அமைந்தால் சமய நூல் என்ற நிலை கடந்து தமிழர் நூல் என்ற எண்ணம் தோன்றும்.

எனவே, அத்தகைய காப்பியம் ஒன்றினைப் பேராசிரியர் தம் பணி ஓய்வுக்குப் பின் படைக்க வேண்டுமென்பது கனவாக இருந்தது. இக்காப்பியம் எழுதுவதற்கு மக்களிடையே அக்கதை பரவியிருக்க வேண்டும். அவ்வகைப் பரவலை வெளிப்படுத்தும் வகையில் பல இலக்கிய வடிவங்களில் ஒருதலைமாந்தரைத் தேர்வு செய்யும் வாய்ப்பை உய்த்துணர்ந்தார். இவ்வெழுத்துப் பணியில் அருளாளர் தேவசகாயத்தைத் தெரிவு செய்து அவரையே தலைமை மாந்தராகக்கொண்டு இக்காப்பியத்தை ஆக்கியுள்ளார்.

நூலின் நோக்கம்

சமயம் கடந்த நூலாக அமைய வேண்டும். அதாவது, கதை மாந்தரின் வாழ்வியலுக்கு அடிப்படைச் சான்றுகளாக உள்ள இலக்கியங்கள், வரலாற்றுக்குறிப்புக்கள், செவிவழிச் செய்திகள் ஆகியவற்றை ஆதாரமாகக் கொண்டு சமயங்களையும் கடந்து மக்கள் மத்தியில் செல்ல வேண்டும். தேவசகாயத்தின் தியாக வாழ்வையும், வேத சாட்சி மரணத்தையும் கண்டு இவரைப் புனிதர்பட்ட நிலைக்கு உயர்த்திட வேண்டும் என்பன இந்நூலின் நோக்கமாக அமைகிறது.

நூல் அமைப்பு

இக்காப்பியம் 1.இளமைக் காண்டம், 2.தலைமைக் காண்டம், 3.பொறுமைக் காண்டம், 4.இறைமைக் காண்டம் எனும் நான்கு காண்டங்களாக அமைந்துள்ளது. ஒவ்வொரு காண்டத்திலும்பத்துப் பத்துப்படலங்கள் வீதம் நாற்பது படலங்களில் 4135 பாடல்கள் இடம் பெற்றுள்ளன. அறம், பொருள், இன்பம், வீடு என்ற நாற்பொருளும் குறையாமல் மரபுக் கவிதையில் அமைந்துள்ளது.

நீலக்கண்டரின் பிறந்தகம்

தற்காலத்தில் கேரளாவின் தலைநகராகத் திகழுகின்றத் திருவனந்தபுரமே “திருவிதாங்கூர்” ஆகும். அன்று கங்குளமாய் விளங்கியது இன்று

“பதுமநாபபுரமாக” அழைக்கப்படுகிறது. இதுவே, சேரநாட்டுக்குத் தலைமையாக விளங்கியது. அங்கே வாய்மையும் தூய்மையும் நிறைவாய்க் காணப்பட்ட நட்டாலம் என்னும் பெயருடைய ஊரே நீலகண்டபிள்ளையின் ஊராகும். நீர்வளமும் நிலவளமும் அவ்வூரில் மிகுந்து காணப்பட்டன. வாசுதேவ நம்பூதிரி நீலகண்டனின் தந்தை ஆவார். தாய் தேவகியம்மையாவார். பெற்றோரால் நல்ல குடிமகனாக வளர்க்கப்பட்டார்

“ஆலவிடம் உண்டசிவன் அடியைப் பற்றி அருமைமகன் தலைவனுக்குப் பெயரும் இட்டார்”¹

என்னும் அடிகளில் நீலகண்டபிள்ளையின் பெற்றோர்கள், சிவபெருமானின் மேல்கொண்டிருந்த பக்தியால் தன்னுடைய மகனுக்கு நீலகண்டன் எனப்பெயரிட்டனர் என்பதை அறியமுடிகிறது. மேலும், வில், வித்தை, வாள் பயிற்சி, போர்ப் பயிற்சி, துப்பாக்கி சுடும்பயிற்சி ஆகியவற்றைப் பயிற்றுவித்து வீரத்தில் இதனால், நிலமாரும் மன்னர்களைப் பாதுகாத்து மக்களிடையே செங்கோலாட்சி நிலவும் வகையில் நீலனின் வாழ்வு நூலாசிரியரால் எடுத்துரைக்கப்பட்டுள்ளது.

நீலகண்டனின் சிந்தையும் செயலும்

கல்வியிலும் கலையிலும் திறம்பட இளமையிலே வளர்க்கப்பட்ட நீலகண்டனின் சிந்தையிலும் செயலிலும் எண்ணம் கொண்டிருந்தார். பார்க்கவி சாந்த குணமும் தூய்மையான உள்ளமும் கொண்ட நெறிபிறழாக் குலவிளக்காய் நீலகண்டன் துணைவியாய்த் திகழ்ந்தான். **“நீதியென்றால் திருக்குறளின் நெறியே”**² என உலகப் பொதுமறையான திருக்குறளையேற்று நீதி வழுவாமல் நல்லற வாழ்வை இளமையிலே சிந்தையில் ஏற்றுச் செயலாக்கினார்.

மார்த்தாண்டவர்மனின் செங்கோலாட்சி

மக்களின் குறைகளை நிறைவு செய்திட அன்றாட நிகழ்வுகளை அறிவதற்காக ஆய்வுக்

கூடம் சிறப்பாக அமைத்து மக்கள் தேவைகளை நிறைவேற்றி மக்களையும் நாட்டின் வளங்களையும் காத்துச் செங்கோலாட்சிபுரிந்து வந்தார் **மார்த்தாண்டவர்மன்** எனும் மன்னர். வில், வாள், வித்தை வீரனாகத் திகழ வேண்டும் அப்பணியாளன் வாழ் விலே உண்மை உள்ளவனாய் விளங்க வேண்டும். சிந்தனையும் சொல்லும் நாட்டின் வளர்ச்சியைக் கருத்தில் கொண்டிருக்க வேண்டும். உறுதியுடன் தன்னுடைய பணியைச் செய்து முடித்திருக்க வேண்டும். இத்தகைய நற்குணங்களை உடையவனாக இருந்தால் அரசவைக்குப் பணிபுரிய வரட்டும் என்று மன்னரின் அரசாணை அமைந்திருந்தது.

நீலனின் உறுதிமொழி

கழனியில் பயிர்களுக்கிடையில் வளரும் களைகளை எடுக்கும் போது பயிர் நன்கு வளரும். அது போல் தன்னிடமுள்ள குறைகளைக் களைந்து நலன்களால் நிறைவு செய்ததை வெளிப்படுத்தினார். தன் தலைவருக்கு உண்மையாக இருந்து பணி செய்வேன் என்பதை,

“உம் மவனே பிழை செயினும் கொணர்வேன்”³

என்னும் தொடர் நீலனின் மனத்திட்பத்தைப் புலப்படுத்துவதாக அமைந்துள்ளது. சிரசு ஒன்று மட்டுமே மெய், வாய், கண், மூக்கு, செவி என்னும் ஐம்புலன்கள் இயங்க பயன் பெறுவது போல அரசரவர் சொன்ன அறிவுரைகளைப் பிழையற ஏற்றார். எப்பணிக்கும் நீலன் தகுதி பெற்றவன் என்பதை அறிந்த மன்னர் மனை கட்டும் பொறுப்பை நீலனுக்கு வழங்கினார். அப்பணியினைச் செம்மையாக செய்து முடித்தார்.

இலனாய்

பெல்சிய நாட்டில் பிறந்து பெரும் புகழுடன் விளங்கிய டச்சப்படையில் துப்பாக்கி தயாரிப்பதோடு பயிற்சியும் அளித்தவரே இலனாய் ஆவார். இத்தன்மையுடைய இலனாய் திருமணம்

புரிந்து இந்திய நாட்டிலே தங்கி வாழ்ந்தார். டிலனாயின் திறமையைக் கண்ட மன்னன் தன்னுடன் பணியாற்றிட டிலனாயைத் தேர்ந்து கொண்டார். டிலனாயிடம் தயக்கமின்றி வேண்டுவன கேட்கப் பணித்தான் மன்னன். எனவே டிலனாய், தன் படையையும், கருவிகளையும் செய்யச் சிலரைக் கேட்டதோடு இறைவனைத் தொழுவதற்குத் தனி இடமும் கேட்டுப் பெற்றார். அறமும் மறமும் கொண்டு கடமைகள் பல செய்தாலும் குறையறச் செய்து முடிக்கும் நீலனை டிலனாயுடன் அனுப்பி வைத்தார்.

டிலனாயும் நீலனும்

துப்பாக்கியைப் போர்க்கருவியாகச் செய்து உயிரைப் பறிக்கும் கருவியாகப் பயன்படுத்தினார் டிலனாய். கருவிகள் செய்த டிலனாய் அனைத்து வீரர்களுக்கும் பயிற்சியும் அளித்தார். டிலனாயும் நீலனும் மதத்தினால் வேறுபட்டிருந்தாலும் இருவரும் ஒரே உள்ளம் கொண்டவர்களாய்த் திகழ்ந்தனர். டிலனாய் இறைமகன் இயேசுவைப் பற்றி நீலனுக்கு அறிவித்தார். மனிதனைப் படைத்தது கடவுள் என்று இறைவனைப் பற்றி நீலனுக்கு விளக்கினார்.

**“பனித்துளி தன்னைப் பாறை தங்கும்
பாறையைப் பனித் துளி தாங்க
முனையுமோ?”**⁴

என்று கூறி, இறைவனின் செயலை எடுத்துரைத்தார். கண்ணுக்குக் கண்ணும் காதினைக் கிழித்தால் காதைக் கிழிப்பதும் மண்ணில்கில் வாழும் மானிடர் இயல்பாகிறது. ஆனால், அண்ணல் இயேசுவோ, “வலக் கன்னம் அறைபவருக்கு மறுகன்னமும்” காட்டிடப் பணித்தார். விண்ணவ தேவன் ஏழையாய் மாட்டு குடிலில் பிறந்தாரென்று இயேசுவைப் பற்றி எடுத்துரைத்தார். ஞானத்தின் நிறைவு இறைவன் எனவும் ஞானத்தின் நிழலே மனிதன் என்றும் விளம்பினார். மக்களைப் பாவத்திலிருந்து மீட்கப் பலியானவரே இயேசு என்று கூறியதோடு,

ஆபிரகாமை அழைத்து, அவரின் ஒரே மகனான ஈசாக்கைப் பலியிட இறைவன் கேட்க ஆபிரகாமும் தயங்காமல் பலியிட முன்வர்பலியிடும் முன்னே தூதர் வழியாகக் கடவுள் தடுத்த செயல்கள் அனைத்தையும் டிலனாய் நீலனுக்கு எடுத்துரைத்தார். இதனால், இவரின் உள்ளம் கிறித்துவச் சமயம் பற்றி அறிவதில் நாட்டம் ஏற்பட்டது.

நீலனுக்குச் சிறப்பு செய்தல்

நீலகண்டனுக்கு மங்கல நிகழ்ச்சி நடத்திட மன்னன் முடிவு செய்தான். சித்தன விழாவில் சீரமிகு பட்டயம் பொறித்துக் கொடுத்து வாளினைக் கையில் கொடுத்து நீலன் வீரன் என்பதை உலகிற்கு எடுத்துரைத்தார். நீலனின் திறமையைக் கண்டு மன்னன் அரசவையில் புதிய இருக்கையில் அமர்த்தினார். தலைப்பாகை கணையாழி அணிவித்து, வீரவாள் கொடுத்தார். ஊர் மக்களும் நீலனை வியந்து பாராட்டி மக்கள் அனைவரும் மகிழ்ந்தனர்.

அமைச்சர்களின் தீச்செயல்

நீலகண்டன் மீது பொறாமை கொண்ட அமைச்சர்கள் தீச்செயல் பல புரிந்தனர். நல்லவரைப் பொல்லாதவராகக் கருதி மனம் போன போக்கின்படி பேசினர். இவ்வமைச்சரின் செயலை,

**“எருமைதனில் மழைவீழ்ந்தால் அறியா
தேபோல்
எதுவொன்றும் தெரியார்போல் நடிக்க
லானார்”**⁵

என்னும் முன்னோரின் வரிகளுக்கிணங்க, அழகக் காறுடையவர்களை அமைச்சர்கள் நீலகண்டன் மேல் பலவாறு குற்றம் சாட்டினர். மன்னனுக்கு எவ்வகையிலும் உறவினரல்லாதவன் உண்டியலில் காசினை எடுத்தான். தூணைப்போல் வலிமையுடன் இருந்த தம்மைத் துரும்பாக நினைக்க வைத்தான் என்று ஒருவரோடு ஒருவர் பேசி வீண்பழியை நீலன் மீது சுமத்தி நீலனை ஒழிக்க திட்டமிட்டனர். அமைச்சர்கள் செய்த

செயலானது இராமனைக் காட்டிற்கு அனுப்பக் கைகேயியும் கூனியும் சதித் திட்டம் தீட்டியது போல் அரசவையிலும் பழிவாங்கக் காலம் கண்டு நீலகண்டனை வதைக்க முடிவு செய்தனர். இதனை அறிந்த நீலன் டிலனாயிடம் கூறித் தீயேசுவின் சிலுவைப்பாடுகளை எடுத்துரைத்து அவரை ஆற்றுப்படுத்தினார்.

நீலனின் அருட்பொழிவு

திருமுழுக்கு யோவானிடம் இயேசு இறைவனாக இருந்தும் கூட திருமுழுக்குப் பெற்றார். எனவே, புற அழுக்கை நீரால் கழுவது போல், அக அழுக்கைத் தூய ஆவியால் கழுவ வேண்டுமென்றார் டிலனாய். இந்நிலையில் நீலனின் மாமியார். கடின நோய்வாய்ப்பட்டதால் மனைவி மனநோயால் துன்புற்றார். நீலனின் தந்தையும் இறந்தார். எனவே, கணவனை இழந்த தாய்க்கு ஆறுதலாய் நீலன் இருந்தான். விளை நிலங்களை விலங்குகள் அழித்தன. எனவே, வாடிய மகனுக்குத் தாய் ஆறுதலளித்தாள். பின் மனைவி சீதனமாய்க் கொண்டு வந்த பசு இறந்த துக்கம் ஏற்பட்டது. இதனை அறிந்த அமைச்சர்கள் நீலனை ஏளனமாகப் பேசினர். இதற்கெல்லாம் காரணம் புதியதாக ஏற்ற மதமே என்று அவர்கள் முடிவு செய்தனர். நீலன் அதனையும் அக்கூற்றையும் மறுத்து,

**“அழிகின்ற செயலதுவே உந்தன் தெய்வம்
அழிந்தவரைக் காப்பதுவே அவர்தம்
தெய்வம்”**⁶

என்று கூறினார். இவற்றிலிருந்து கிறித்தவத்தில் நீலன் கொண்ட ஈடுபாடு உணரலாகிறது.

டிலனாயின் அறிவுரை

தன்னுடைய உடைமைகளையும் உறவுகளையும் இழந்த நீலனுக்கு யோபுவின் பற்றுறுதியைக் கூற முற்பட்டார். பழைய ஏற்பாட்டில் இடம் பெறும் யோபு செல்வச் செழிப்புடன் வாழ்ந்தார். தொழு நோயால் திடீரெனத்

தாக்கப்பட்டு மனைவி மக்கள் கால்நடைகளென அனைத்து வளமையும் இழந்து துயரக்கடலில் மூழ்கிய போதும் யோபு இறைவன் மேல் கொண்டிருந்த பற்றுறுதி குறையவில்லை. சாத்தான் கடவுளிடம் அனுமதி பெற்று சோதித்தது. கடவுளும் அனுமதி வழங்கினார். இறுதியில்,

**“இவன் பற்றுறுதியை இறைவன்
அறிந்தனன்
இடர்தரு பேயின் தொல்லை நிறுத்தினன்”**⁷

என்று யோபுவின் இறைப் பற்றினை எடுத்துரைத்தார். துன்பத்திலிருந்த நீலனை ஆற்றுப்படுத்தினார். இதனை அறிந்த நீலன் ஆண்டவரில் பற்றுறுதி கொண்டு முதற்படியாக அருள் நீராட்டினைப் பெற விழைந்தார். இவ்வாறு திருவிவிலியத்தில் காணலாகும் வரலாறுகள், பழங்கதைகள் பற்றிக் கூறி ஆன்மிகத்தில் வளர முற்றிலும் இசைந்தார்.

தேவசகாயம் தண்டனை பெறல்

கிறிஸ்தவ வாழ்வின் ஆரம்பமாக அமைகின்ற திருமுழுக்கு என்னும் ஞான நீராடல் நீலகண்டன் பெற்றார். இதனால் நீலகண்டன் என்னும் பெயர் தேவசகாயம் என மாற்றம் பெற்றது. இப்பெயரை இவருக்குமுன் எவருக்கும் வைக்கப்படவில்லை. எந்த புனிதருடைய பெயருமல்ல. “இலாசர்” என்பதன் தமிழ் வடிவம் தேவசகாயம் என்பதாகும். இதற்கு “இறைவனின் உதவி”⁸ எனப் பொருள்படும். “உதவி” என்பதைச் சகாயம் என்னும் எளிய சொல்லால் அன்றைய மலையாளத்தமிழ் மக்கள் தென்திருவிதாங்கூர் பகுதியில் அழைத்தனர். இவ்வாறு பெயரில் மட்டுமன்றி, சிந்தனை செயல் என அனைத்திலும் மாற்றம் பெற்றதால் தேவசகாயத்தின் மீது பழி சுமத்திக் கொல்லத் திட்டமிட்டனர். ஏனெனில், நாயர் குல முன்னோர்கள் காத்த முழுமுதலாகிய மறையை இகழ்ந்து பேசியதாகவும் இனப்பெருமை மற்றும் குலப்பெருமை எல்லாம் ஒன்றுமில்லாமல் மனசாட்சியின்றி மூடனாகிய மந்தியைப் போல

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் கானாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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மனம் போன போக்கின்படி மதம் தாவினான் என்று இழிவுபடுத்திக் கொல்லத் திட்டமிட்டனர். ஆகவே, மக்கள் எல்லாம் ஒன்று திரண்டு, மன்னனிடம் குற்றம் சாட்டச் சென்றனர். மன்னனிடம் ஊரார் கூறியதாவது:

**“அறுசமய உள்ளுணர்வார் அனைவர்க்
கொன்றான்**

**சவமாக நமையெல்லாம் ஆக்கி விட்டான்
சான்றோனாய் அவன்தன்னைக் காட்டு
கின்றான்”**

என்னும் அடிகளில் ஒரு கொலையும் செய்யவில்லை. ஆயினும் பிறசமய உணர்வுகளைக் கொன்றழித்துப் பிணமாக அவரின்குல முத்தோர்களை ஆக்கிவிட்டதாகக் குற்றம் சாட்டியது உணரலாகிறது.

இயேசுவே தெய்வம்

செம்மாந்த உடலினைக் கொண்ட கணவன் மதம் மாறியதற்காகக் கரும்புள்ளி மேனியாக்கப்பட்டதை நினைத்துப் பார்க்கவி புலம்பினான். பின் திருமகனாம் இயேசுவைப் பற்றித் தெளிவாக அறிந்து புரிந்து கொண்டு துன்பத்தையளித்து தூய வாழ்வுக்கு வழிவகுத்த இயேசுவே தெய்வமென அப்பெண்ணும் ஏற்கலானார். திருநீரால் திருப்பொழிவு செய்யப்பட விரும்பினான். வடக்கண் குளத்தில் புத்தாரி குருவிடம் அனுப்பப்பட்டார். “ஞானப் பூ” என்னும் பெயர் ஏற்றுக் கிறித்துவ சமயத்தில் இணைக்கப்பட்டாள். ஞானப் பூ என்பது திரேசாள் ஆகும். ஞானத்தினால் மணம்பரப்புபவள் எனப்பொருள்படும். ஞானப்பூவும் மக்களுள்ளே ஒருவராக வாழ்ந்து, மனம் உருகி இறைவன் புகழ்பாடி மகிழ்ந்தாள். தந்தை, மகன், தூய ஆவி என்னும் மூவரையே ஏற்று,

**“மறையெனிலோ கிறித்தவமாம் மறையே
யன்றி**

**மற்றொன்றை மனத்தாலும் நினைவேன்
யானே”¹⁰**

என்று கூறி, மறை எனில் கிறித்தவமும் அறம் எனில் திருவிவிலியம் உரைப்பது மட்டுமேயென உள்ளம் கொண்ட ஞானப்பூ ஒளிவிளக்காய்ப் பின் அவள் தாயிடம் சென்று மதம் மாறியதை எடுத்துரைத்தாள். கணவனைக் கடவுளாகத் தொழுவதால் அவர் சேர்ந்துள்ள சமயத்தில் தானும் இணைந்ததாகக் கூறினாள்.

முட்டடிச்சான் பாறை

முட்டடிச்சான் பாறையொன்று உள்ளது முட்டிய கை ஊன்றியதால் அப்பெயரால் அழைக்கலாயிற்று. காவலர்களும் வீரர்களும் தேவசகாயத்தைக் கட்டிக் கொண்டு சென்றனர். தாகமெடுத்ததால் பருகிட நீர் கேட்டார்தேவசகாயம் நீர் தர மறுத்தனர். பாறை மீது தம் கையை ஒங்கித்தட்டிய இடத்தில் ஊற்று தோன்றியது. அவ்விடம் இன்றும் அவ்வாறு காணப்படுகிறது. இவருக்கு நீர் ஊற்றாக வந்தது இறைவனின் அருளே என்று நூலாசிரியர் விளம்பியுள்ளார். ஊற்றினைக் கண்ட காவலர்கள் உள்ளம் வருந்தி,

**“நட்டாலன் நட்புக்கே இலக்கே ஆக
நயமாக நடத்திடுவோம் இனிமேல்
என்றார்”¹¹**

என்று கூறிய காவலர்கள் தேவசகாயத்தை அன்புடன் நடத்தினர். அப்பாறையில் இருந்து வருகின்ற ஊற்று நீரால் நோய்கள் சுகமாகி நட்டாலனாகிய தேவசகாயத்தின் புகழ் எங்கும் பரவியது. இதனால், மன்னனும் அமைச்சரும் அவரை இடம்மாற்றி வைக்க முடிவெடுத்தனர்.

அறக்கோட்டம்

ஆரல்வாய்மொழியில் சிறையில் கொலை செய்தோர், திருட்டினை நிலையாகச் செய்தோர், கொலை முயற்சி செய்தோர் ஆகிய பல நிலையினர் சிறைக் கோட்டத்தில் வைக்கப்பட்டனர். உள்ளிருப்பவர்களில் அனைவரும் தீயவர் அல்லர். வெளியிலிருப்பவர் அனைவரும் நல்லவருமல்லர். இதனை மணிமேகலையில்,

“கறையோர் இல்லாச் சிறையோர் கோட்டம் அறவோர்க்கு ஆக்கினன்”¹²

என்னும் பாடல்களில் எடுத்துரைக்கப்பட்டுள்ளன. திருத் தொண்டரும் சிறையிலிருந்து திருத்தொண்டன் கிறித்துவின் மறைபொருளை மற்றவருக்கும் விளக்கினார். சீராக்கின் ஞானம், இயேசுவின் வாழ்வு, சீடர்கள் இயேசுவைப் பின்பற்றிச் சாட்சியாக வாழ்ந்தவை ஆகியவற்றை நற்கருத்துகளாகக் கிறையாற்றினார். அச்சிறைத்துன்பத்தைப் பொறுத்துக் கொண்டு நுண்பொருளாகிய இறைவனை உள்ளத்தில் ஏற்று, சிறைக் கோட்டையை அறக் கோட்டையாக மாற்றினார்.

தேவசகாயம் பலியாதல்

கிறித்தவச்சமயம் தேவசகாயத்தால் மென்மேலும் பரவியது. ஆகவே, அமைச்சர்கள் மன்னருக்குத் தெரியாமல் தேவசகாயத்தைக் கொலை செய்யத் திட்டமிட்டு இருட்டில் இரும்பு விலங்கினால் கட்டி, எவரும் அறியாமல் துப்பாக்கியினால் சுட முடிவு செய்தனர். 14.06.1782 அன்று நள்ளிரவில் அழைத்துச் செல்லப்பட்டார். இயேசு சிலுவை சுமந்து கல்வாரி மலையில் சென்றதைப் போன்று தேவசகாயம் காற்றாடி மலையில் மரம் சுமந்து சென்றதாக ஆசிரியர் குறிப்பிட்டுள்ளது. விழுந்தவிதை மக்கினால் மட்டுமே முளைப்பது போல் திருமறையைப் பரவச் செய்ய வீரமிகு மனவுறுதியைக் கொண்டிருந்தார். முழந்தாளில் இருந்தவர் எழுந்து நின்றார் அப்போது,

“முழந்தாள்கள் பட்டவிடம் மட்டு மன்றி முழங்கையும் பட்டவிடம் கூடத் தடமாம்”¹³

என்னும் அடிகள் இன்றும் மெய்யாய் இருக்கின்றன. தேவசகாயத்தை வீரனொருவன் துப்பாக்கியினால் சுடுவதற்குச் குறிபார்த்தான். முதலில் சுட்ட வெடிகுண்டு நெஞ்சின் அருகில் வரை சென்றது. பயனின்றி வீணாகப் போனது, மறுபடியும் குறிபார்த்துச் சுட்டனர். மண்டியிட்டு குறிபார்த்தும்

குறி தவறியது. இவ்வாறு, மூன்று முறை முயன்றும் மூன்று முறையும் தவறியது. பின் திருத்தொண்டர் அத்தருணத்திலும் அக்கருவிக்கு ஆசீர் வழங்க, துப்பாக்கிக்குள்ளிருந்த குண்டு இரண்டும் அவர் நெஞ்சில் பாய்ந்தது. ஒலிகேட்ட காவலர் அனைவரும் ஒளிந்து கொண்டனர். நள்ளிரவில் நடந்த இக்கொலை எவருக்கும் தெரியாமல் போனது. தீயவற்றைப் பொறுத்துத் தன்னுயிரை ஈந்த தேவசகாயத்தின் பாடுகளும் இறப்பும் இயேசுவின் மேலுள்ள பற்றுறுதியை விளக்கிக் காட்டுகின்றன.

தூய மண்

மறைக்காக உயிரிழந்த தேவசகாயத்தின் உடலைத் தேடும் பணியில் முதலில் ஞானப்பிரகாசம் ஈடுபட்டார். காடு, கழனியெல்லாம் தேடி, பின்னர் காற்றாடி மலைக்குச் சென்றனர். அங்குள்ள ஆலமரம் அவர்களைத் தட்டியது. எனவே, மரத்தினில் அவரது உடல் இருக்குமோ என்று தேடினர். அப்போது பரப்பி இருந்த ஆலிலை உலகெங்கும் இல்லாதவாறு வேறு நிறத்தில் காணப்பட்டது. எனவே, அதனருகில் சென்று பார்த்தனர். உடல் இல்லை. மூன்று எலும்பும் தோலும் கிடந்தன. நள்ளிரவில் கொன்றதால் அவரின் உடலைக் கண்டெடுக்க முடியவில்லை. எனவே, சிதறிய எலும்பை மட்டும் கண்டெடுத்தனர். நறுமணம் வீசியதை உணர்ந்தவர்கள் அவ்வெலும்புகளையெல்லாம் தொகுத்தனர். அரிமத்தியா யோசேப்பு என்னும் மனிதர் இயேசுவின் உடலை அடக்கம் செய்தது போல இவர்களும் தேவசகாயத்தின் எலும்புகளை அடக்கம் செய்தனர் அதைப் பெரும் பேறாகக் கருதினர்.

உடலுருண்டு விழுந்த தரையெல்லாம் குருதி படிந்தது. அக்குருதி படிந்த மண்ணெல்லாம் பலரின் பிணிகளை நீக்கும் மருந்தாகப் பயன்பட்டது. மேலும் அங்குள்ள பாறையில் ஒலியானது மணியோசையாக எழுந்தது. எனவே, அதற்கு,

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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**“மணியடித்தான் பாரையெனப் பெயரும்
இட்டார்
மனங்குளிர அடித்தவற்றின் இசையும்
கேட்டார்”¹⁴**

என்னும் அடிகள் அருளின் நிலைக்குச் சான்றாக அமைந்ததை ஆசிரியர் வழி மெய்ப்பிக்கலாகிறது.

கோட்டாற்றுக் கோவில்

கிறித்தவச் சமயத்தை குமரி பகுதியில் வளரச் செய்தவர் தூய சவேரியார் ஆவார். இவர் கடலோரப் பகுதிகளில் இயேசுவைப் பற்றிப் போதித்தார். பின் அப்பகுதி மக்கள் இறை அன்பிலும் விசுவாசத்திலும் கல்வியிலும் வளரக் காரணமாக இருந்தார். எனவே, அம்மக்கள் கோட்டாற்றில் தூய சவேரியாருக்கெனப் பெரிய ஆலயம் ஒன்றைக் கட்டினார்கள். அக்கோயில் நாட்டிற்காக உழைத்த தேவசகாயத்தின் எலும்புகளையெல்லாம் அங்கே அடக்கம் செய்தனர். பின்னர், அவரது போர்வாள், கத்தி, துப்பாக்கி ஆகியவற்றுடன் தலைப்பாகை அனைத்தும் வடக்கண்குளத்தில் திருமுழுக்குப் பெற்ற ஆலயத்தில் வைக்கப்பட்டுள்ளன. இவரின் வாழ்வைக் கண்ட பேராயர் ஆரோக்கிய சாமி முதலில் இப்பணியில் களமிறங்கினார். பின் தமிழக ஆயர் பேரவை அனுமதி வழங்கியது. ஆயர் லியோன் தருமராசர் - கோட்டாறு ஆயரின் தலைமையில் புனித நிலைக்கான குழு அமைக்கப்பட்டது; அம்முயற்சியின் அடிப்படையில் முத்திப்பேறு பட்டம் வழங்கப்பட்டது. சிலர் நூற்களை வடித்தனர். இவரின் வாழ்க்கை வரலாற்றை நாடகமாக நடித்தனர். பொது நிலையினரான தேவசகாயத்திற்கு கத்தோலிக்க திரு அவையின் தலைவர் பிரான்சிசு பிப்ரவரி 23.02.2019 அன்று இவரைப் புனித நிலைக்கு உயர்த்தினார். ஆரல்வாய்மொழிப் பகுதியில் காற்றாடிமலை திருத்தலமாக இன்று விளங்குகிறது.

முடிவுரை

மரணமில்லா பெருவாழ்வு வாழ்ந்த இயேசு துயரைப் போக்கிடுவார் எனக் கூறி

நம்பிக்கையோடு, செய்யும் செயல்களுக்குப் பலனை எதிர்பாராமல் அனைவருக்கும் தேவசகாயம் அன்புப் பணியாற்றினார். தேவ சகாயம் இந்திய மண்ணில் மலர்ந்து சாதி, சமய பாகுபாடுகளைக் களைந்து மனித மாண்பை மண்ணில் விதைத்தவர். மனிதன் கடமை உணர்வோடு செயல்பட்டு வாழ்வியல்சிக்கல்களை எதிர்கொண்டு வெற்றிபெறவேண்டும் என்னும் கருத்து இவரது வாழ்வால் வலியுறுத்தப்பட்டுள்ளது. தேவசகாயம் பலவாறு பட்ட துன்பங்களை யெல்லாம் நூலாசிரியர் இயேசுவின் வாழ்வோடு ஒப்பிட்டு எடுத்துரைத்துள்ளார். அன்பும் நம்பிக்கையும் மனித வாழ்வின் இரண்டு கோடுகளாகும். இவை இரண்டும் இணைந்தால் வாழ்வு முழுமைபெறும் மற்றவருக்கும் நலம் பயக்கும் வாழ்வாக அமையும் என்பதை திருத்தொண்டர் தேவசகாயம் வாழ்வின் வழி அறியலாகிறது.

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A STUDY OF THE ISSUES AND CHALLENGES OF THE UNORGANIZED WORKERS IN INDIA

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Abstract

The sector which is generally not governed by the regulations and laws laid by the government are known as Unorganised Sector. Generally these sectors are low paid, no proper leaves, no provident funds, no proper holidays and no medical benefits are given to the employees working on this sector. This sector constitutes more than 90% of the labour workforce in India and it also contributes 50% to the GDP (according to National Commission for Enterprises in the Unorganized Sector). These workers are receiving very low wages and employed on casual basis. Their working condition are very poor due to which they are bound to live their lives below poverty. The paper deals with the problems of the labourer in the unorganised sector in India. The study also discusses the government measures for the upliftment of the workers of this sector and also gives some suggestions for their improvement.

Keywords: Unorganized sector, Labourers, Government, Issues, etc.

INTRODUCTION

Performance of the economy will always depend upon the goods and services produced in the economy. Level of production will always depend upon the available resource in the economy whether it is natural resource or human resource. The way human resources are employed leads to the development and growth of the

country. Economic growth of the country depends upon the nature of work and employment opportunities available in the country. Indian economy consist both formal and informal sector. Employment in unorganised sector is increasing day by day due to which the inclusive growth will not be achieved. In Indian more than 90 percent of working population is employed in unorganised sector.

Organised Sector is a sector where the employees get assured work and the employment terms are fixed and regular. The sector which is not registered with the government and the nature of employment terms are neither fixed nor regular. The workers in the unorganised sector are doing work without any social security benefits. The role of this sector is recognized with its contribution in the total GDP. The large working population of the country is also employed in this sector. But the workers in this sector are bound to live poor life due to uncertainty of employment. Because these workers are receiving very low wages and employed on casual basis. Their working condition are very poor due to which they are bound to live their lives below poverty. The paper deals with the problems of the labourer in the unorganised sector in India. The study also discusses the government measures for the upliftment of the workers of this sector and also gives some suggestions for their improvement.

OBJECTIVES OF THE STUDY

- ♦ To examine the problems faced by the workers of unorganized sector in India.
- ♦ To study the steps taken by the Government of India to reduce their problems
- ♦ To give some suggestions for the improvement of their conditions.

METHODOLOGY

In this study exploratory approach has been adopted and data are collected from secondary sources such as published research articles, books, reports and literature available in website. Reports of Labour & Welfare Ministry were also consulted.

UNORGANIZED SECTOR IN INDIA

Unorganised sector remains easy to describe, but difficult to define. The Unorganised sector is defined as the sector which is not governed by government rules, which include self-employed person as well as family labourers, which is very low paid, which does not provide job-security, medical benefits and proper holidays to the employees. In this sector employer takes every decision without consulting employee. National Commission for Enterprises defines it as: "The unorganised sector consists of all unincorporated private enterprises owned by individuals or households engaged in the sale and production of goods and services operated on a proprietary or partnership basis with less than ten total workers".

The Government of India appointed the National Commission for Enterprises in the Unorganized Sector (NCEUS) in 2004 to review the status of unorganized sector in India. The Commission made distinction between

unorganized sector and unorganized employment and defined it as "The sector consists of all unincorporated private enterprises owned by individuals or households engaged in the sale and production of goods and services operated on a proprietary or partnership basis and with less than ten total workers". As per definition of the Commission all agricultural activities undertaken on agricultural holdings, either individually or in partnership except plantation sector and other types of organized agriculture (e.g. corporate or co-operative farming) comes in the unorganized.

Unorganised Workers' Social Security Act, 2008, defines 'Unorganised Worker' as a home-based worker, self employed worker or a wage worker in the unorganised sector and includes some workers in the organised sector which are not covered by any of the Acts. A major proportion of unorganized workers are home based. Thus the workers who are self employed and wage workers are termed as unorganised workers. As per the Code on Social Security, 2020, unorganised workers means a home-based worker, self employed worker or a wage worker in the unorganised sector and includes some workers in the organised sector that are not covered by the Industrial Disputes Act, 1947.

The National Commission of Labour listed various categories of unorganised labour: These are: (i) contract labour including construction workers; (ii) casual labour; (iii) labour employed in small scale industry; (iv) handloom/power-loom workers; (v) beedi and cigar workers (vi) employees in shops and commercial establishments; (vii) sweepers and scavengers; (viii) workers in tanneries; (ix) tribal labour; and (x) 'other unprotected labour'.

As per the data of Annual Report: PLFS, 2018-19 in India 68.4 percent of the workers who are engaged in non-agriculture sector are comes under Informal Sector. Amongst them 71.5 percent were male workers. This sector constitutes more than 90% of the labour workforce in India and it also contributes 50% to the GDP (according to National Commission for Enterprises in the Unorganized Sector). Some of the features of this sector are:

- ♦ Capital investment in this sector is very limited and due to this reason the sector is based upon labour-intensive technique.
- ♦ Role and function of employers and employees are not well defined because the sector does not follow the rule and regulations formed by the government.
- ♦ The size of organisation is very small and therefore producing low level products.
- ♦ Generally this sector requires low-level skills workers and they don't require any type of formal training.
- ♦ Entry and exit of the workers in this sector is easier than the organised sector.
- ♦ The relationship between the employer and employee in this sector is informal so they have very less rights.

PROBLEMS OF THE WORKERS OF THE UNORGANIZED SECTOR

The condition of the labourers working in unorganised sector is not at all satisfactory. They are facing so many challenges and problems at their workplace. The working condition of this sector leads to the frustrations and lack of working motivation. The workers of this sector are facing lots of challenges and problems. Low job security, less leave, poor career growth and less protection

are the major problems of the sector. Beside this the other problems of the employees are as:

- ♦ There jobs are not secured and that is why they have to depends upon the multiple employments which leads to illness.
- ♦ Most of the informal workers are facing the problem of lack of health care facilities due to which their health is at risk. Due to heavy physical labour and low nutrition their health problems increase.
- ♦ The wages in this sector are very low and the employers are not following any statutory law set by the government. The Minimum Wage Act which is passed by the Supreme Court is not applicable in this sector.
- ♦ The physical environment of the firm is also very bad and there are lots of problem which workers are facing at workplace like space, lighting or ventilation, proper toilet facilities etc. Lack of proper sanitary facility affects the working capability of the workers.
- ♦ The working hour for the workers working in the unorganised sector is very long and not specified. Normally an unorganised worker is working 12-15 hours in a day.
- ♦ These workers are also not having any type of Provident Fund scheme which leads the old age more challenging. The nature of employment is also not permanent due to which they are unable to make their future secure and inability to work after a certain age create fear among them.
- ♦ The indebtedness of these workers are also increasing day by day due to their poor working condition, low income and uncertainty in employment makes them

unable to fulfilled their all social and cultural need and leads to low economic status.

- ♦ Sometime accidental damages to the health cause loss in the earning capacity. It also creates trouble to the family who's earning member get death due to some accidents.
- ♦ Lack of proper medical facilities leads to their lives in a bad situation.
- ♦ There are lacks of proper Social Security Measures leads to personal, social, natural and biological risks. Biological risks covers modernity, sickness and old age, personal risks of widowhood and accident, social risks of unemployment, flood, fire, drought and closure need to be treated through social security mechanisms. The Social Insurance, should work as crisis intervention and help to resume back the lost employment due to uncertainty.
- ♦ There are lots of problems associated with the migrant workers most of these workers are poor, without adequate basic amenities, adverse working environment are the major problems related to them.
- ♦ Due to lack of skills these workers faces the problem of low bargaining power.
- ♦ The unorganised sector is not regulated by the any labour laws. The conditions of the workers are not good and they are exploited by the middlemen, contractors and employers. The condition of women workers are also worst in the unorganised sector they are mentally and physically tortured at work place.
- ♦ The productivity of the workers of this sector is also affected by the natural disasters like

flood, drought, famine, earth quake etc., which will affect the individual household income and asset of the unorganised workers.

- ♦ Though the government implemented equal pay for equal work law in our country but it was not implemented in unorganised sector. Besides this the workers are also not getting any incentives, bonus, allowances and any type of benefits.
- ♦ The work of unorganized sector is based on traditional subsistence and lack of modern technology. They do not have skill how to use modern technology. Their production is local market oriented and local people engage around it. They bear heavy work load due to their labour intensive works and dearth of modern technology. The labour face difficulty in competing with the machine products and loss their jobs.

STEP TAKEN BY THE GOVERNMENT

The contribution of the unorganised workers in the economy is very important but they face many problems. The Indian Constitution already mentioned about the enforcement of labour law by the Central and state government. The constitution also grants some Fundamental Rights to everyone one of them is Right to Equality. The Directive Principle of State has also given some rights to the workers of the country. Beside this the parliament also passed so many laws for the protection of labour rights of organised and unorganised sector some of them are the Workmen's Compensation Act (1923), the Industrial Dispute Act (1947), the Employees State Insurance Act (1948), the Minimum Wages Act (1948), the Employees Provident Fund and

Miscellaneous Provisions Act (1952), the Contract Labour Act (1970), the Building and Construction Workers Act (1996), the Payment of Gratuity Act (1972), etc. All these Acts reveal the attention of the organised workers to attain different kinds of social security and welfare benefits. Few important Acts are:

Minimum Wage Act (1948)

This act provides the provision for the fixation and enforcement of the Minimum wages for the workers in the country. The Act fixes the minimum rates of wages to secure the welfare of unorganised workers in certain industries. The minimum rate of wage includes dearness allowance attached to Consumer Price Index. For preserving the efficiency of workman the act contemplates that minimum wages rates must ensure for him not only his subsistence and that of his family. The Act also deals with the minimum wages in employments enumerated in the schedule to the Act. It is the duty of the government to ensure the implementation of the Minimum Wage Act all over the country. Perhaps the act has not been implemented properly in every part of the country.

The Building and Other Construction Workers Act, 1996

The most vulnerable segment of unorganised workers is working on construction sites because their working hours are not fixed. There jobs are temporary in nature that's why these workers are facing lots of problems. The act was implemented by the government to regulate the employment and working conditions of service of building and other construction workers and to provide for their safety, health and for other matters connected therewith.

Unorganized Workers' Social Security Act, 2008

To provide social security and for the welfare of the workers of unorganised sectors this act was passed by The Ministry of Labour and Employment. The act covers the various workers of unorganised sector such as weavers, handloom workers, fishermen, toddy tappers, leather workers, plantation labourers, beedi workers etc. The Act recommend for the establishment of National Social Security Board for the formulation of social security schemes viz. health and maternity benefits, old age protection, life and disability cover and other benefits that are determined by the Government for the unorganised workers.

The Unorganised Workers' Social Security Act 2008 has been subsumed in the Code on **Social Security, 2020**. In this the provision have been made for the Central Government, to formulate the schemes for the benefit of unorganised workers, on the life and disability cover; health and maternity benefits; old age protection and any other benefit as may be determined by the Central Government and similar provisions have been also made for the State Government to formulate the schemes related with the employment injury benefit, skill up gradation of workers, housing, educational schemes for children and old age homes.

SUGGESTIONS

The condition of unorganized workers' statistics its size, distribution and contribution is not yet available. Therefore, it is the need to collect adequate data on various aspects of this sector so that policies should be implemented in a proper way. Some of the suggestions are:

- ♦ To improve the working conditions of the unorganised workers Labour laws should be implemented effectively. So that government should take action against the violation of the law.
- ♦ Skill development programs should be provided to them to enhance their skill level so that their condition will improve.
- ♦ There is a need to create the awareness amongst the workers so that they know about their rights and legislative provisions.
- ♦ Mass media should be used to communicate the social message relating to equal pay for equal work.
- ♦ For ensuring job security, healthy work environment and at least minimum wages, maternity and child care benefits there should be proper regulation of unorganized sector industries.
- ♦ Special attention should be given to female workers of this sector for this some self-help groups should work for their protection.

CONCLUSION

The unorganised workers are the most weak and insecure section of our society. Their contribution in the Indian economy is remarkable and the number of workers in this sector is increasing day by day. Though, the Government of India has enacted dozens of Acts aims at ensuring social security for the unorganized labours but the acts unable to attain the expected goals. But the problems remained unsolved and their condition is not improving. Most of the workers are not aware about their rights and welfare schemes of the government. Besides acts there are lots of social security schemes have been undertaken by the government since independence but fail to protect the interest and welfare of the unorganized workers. Therefore,

there is a need that except Government some NGOs will come forward and do the work for the welfare of these workers. Crore of beneficiaries have been registered in the various ongoing social security schemes which are able to address at least some of the fundamental needs and problems of the unorganized workers of the country.

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A STUDY OF VELLALORE GARBAGE DUMP YARD

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Abstract

Vellalore is a Town Panchayat in Coimbatore district in the Indian state of Tamil Nadu. It is 13 km east of the heart of the city, situated on the southern bank of the River Noyyal. Vellalore village is one of Asia's largest villages. In the past, it functioned as an important trade centre associated with the Ancient Roman economy. It is a place of archaeological significance. It is believed that some parts of Vellalore are considered as megalithic site which needs protection. Historical inscriptions that speak about the region indicate that the village has been called with names such as 'Vallalore' and 'AnnadanaSivapuri'.

Vellalore was surrounded by rich water bodies like the lakes on the west, river Noyyal in the north, the canal, the ponds on the south and the east, the water bodies and the fertile land encouraged farming of coconut. Cotton textile industry also prospered the people of Vellalore.

The landfill site at Vellalore has been operational from 2003. The Corporation has obtained permission from the Tamil Nadu Pollution Control Board (TNPCB) to use this land for Municipal solid waste disposal. The Vellalore compost yard has an extent of 604 acres of dry land acquired from farmers with one weighbridge and 30 acres of greenery around it. These sites are posing a great threat to environment and groundwater pollution

therefore remediation measures are required to be taken at all the sides as well.

This is an analytical study which aims to find out the problems faced by the people of Vellalore, to identify the best Solid Waste Management technology adopted globally and measures to be taken to get rid of the mismanagement of solid waste in Vellalore.

Key words

Landfill, Vellalore Compost yard, Pollution, Protection

Introduction

According to 1991 Census, Vellalore had a total land area of 1618 hectares. Out of which, 264 hectares were irrigated area, 591 hectares not irrigated, 755 hectares of culturable waste land and 8.20 hectares of land was not available for cultivation. The Corporation has obtained permission from the Tamil Nadu Pollution Control Board (TNPCB) to use this land for Municipal solid waste disposal. The Vellalore compost yard has an extent of 604 acres of dry land acquired from farmers with one weighbridge and 30 acres of greenery around it.

Coimbatore Municipal Corporation, which is responsible for the collection and disposal of solid waste, is now facing urbanisation problems associated with solid waste management system. As a result, 90 % of the total wastes

generated from different sources are openly dumped in city's disposal site in Vellalore causing threat to human health and environment.

It was reported that 1000 tonnes of garbage get disposed day by day from households and manufacturing processes within the corporation limit of Coimbatore. Around 5 lakh million tons of wastes are accumulating over a year, due to the practical difficulties on the segregating the wastes and composting the solid waste forming such bigger and bigger mountains on the waste land.

Analysis and Interpretation

A survey was conducted from 50 random sample people living around the Vellalore dump yard. Twenty-five questions were given for which they gave their ideas. Majority of the respondents live in their own houses. The distance from their house to the backside of the dump area is from 1km to 1½ km.

Majority of the respondents say more than 10 times per day the wastes are emptied in Vellalore dump. 46 percent of respondents say

Areas of waste collection

The wastes from Coimbatore, dustbin, government dustbins and from other districts are brought and segregated.

Particulars	No of respondents	Percentage
Fully from Coimbatore	25	50
Dustbin	5	10
Government Dustbin	4	8
From other districts	16	32
Total	50	100

Majority of the wastes are collected from Coimbatore, 32 percent from other districts, 10 percent from dustbins and 8 percent from government dustbin. The people of Vellalore face problems like vomiting, dysentery, breathing problem, fever, cold, cough, stomach pain, breathing difficulty, liver problem, wheezing, through mosquito diseases and contaminated water. A few cases of death are reported due to the consequence of the dump.

lorries are used to dispose the wastes, 38 percent say its heavy vehicles, 12 percent of them say its lorry dipper and 2 percent of respondents say its lorry van. 18 percent say above 90 times, 14 percent of the respondents say above 50 times, 6 percent of the respondents say above 30 times, 4 percent of the respondents say above 70 times, 2 percent of the respondents say there is no limit.

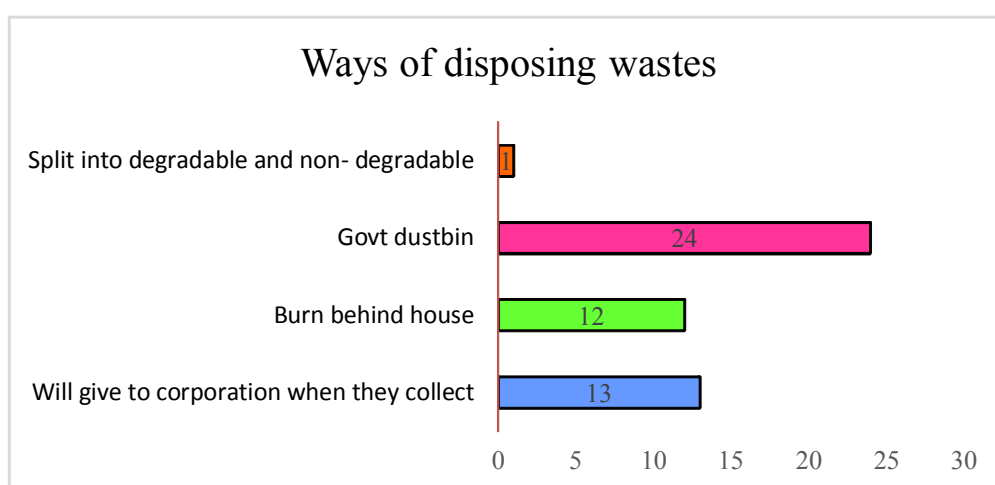
There is no particular season when more waste is deposited, the respondents say every month much wastes are deposited. Out of the wastes deposited, 28 percent of medical waste and plastics are thrown 32 percent of medical and non-veg wastes are thrown, 10 percent of residence wastes and 2 percent of bio-degradable wastes are thrown in the dump yard.

It is clear that 35 percent of respondents say below 5 times the waste catch fire and 1 percent of above 5 times, 7 percent of below 5 year the waste catches fire and 4 percent of above 5 year the waste catches fire and 4 percent in 2019 year the waste catches fire. It is concluded majority respondents say below 5 times the waste catch fire. 18 percent of the people have told there the dump also affects birds and animals

Ways of disposing wastes

The ways you are disposing waste are classified are will give to corporation when they collect, burn behind house, government dustbin, split into degradable and non- degradable.

Particulars	No of respondents	Percentage
Will give to corporation when they collect	13	26
Burn behind house	12	24
Government dustbin	24	48
Split into degradable and non- degradable	1	2
Total	50	100



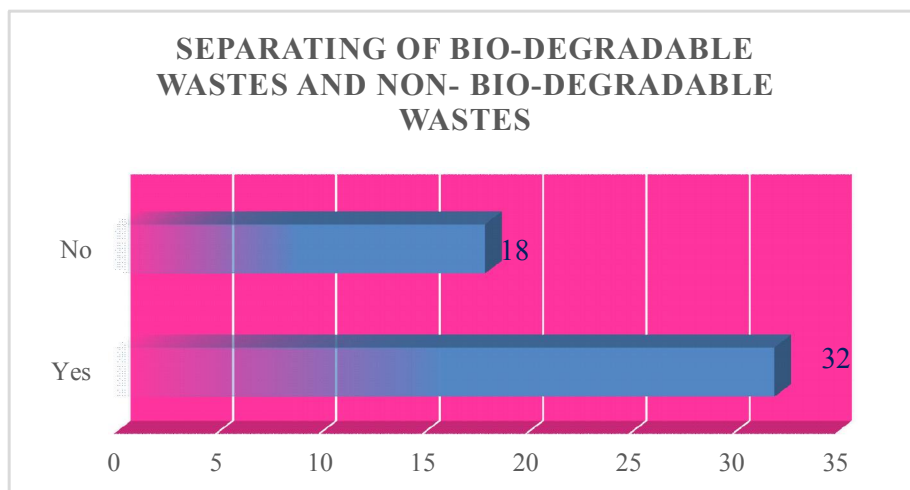
Interpretation

From the above table, 48 percent of disposing waste through govt dustbins, 26 percent of wastes is collected through corporation, 24 percent of the will burn the waste behind their houses, 2 percent of them will split the waste into degradable and non- degradable. It is concluded that majority of them disposing waste through govt dustbins.

Separating of bio-degradable wastes and non- bio-degradable wastes

The respondents are separating their bio- degradable waste and non- bio degradable or not.

Particulars	No of respondents	Percentage
Yes	32	64
No	18	36
Total	50	100



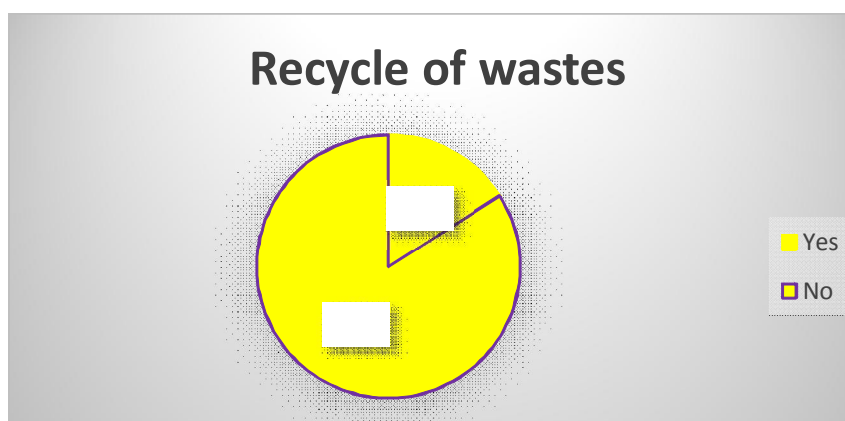
Interpretation

It is clear that 64 percent of them separate bio-degradable wastes and non- bio- degradable wastes and 36 percent of the not. It is concluded that majority of them separate bio-degradable wastes and non- bio- degradable wastes.

Recycle of wastes

The wastes are recycled are not.

Particulars	No of respondents	Percentage
Yes	36	72
No	14	28
Total	50	100



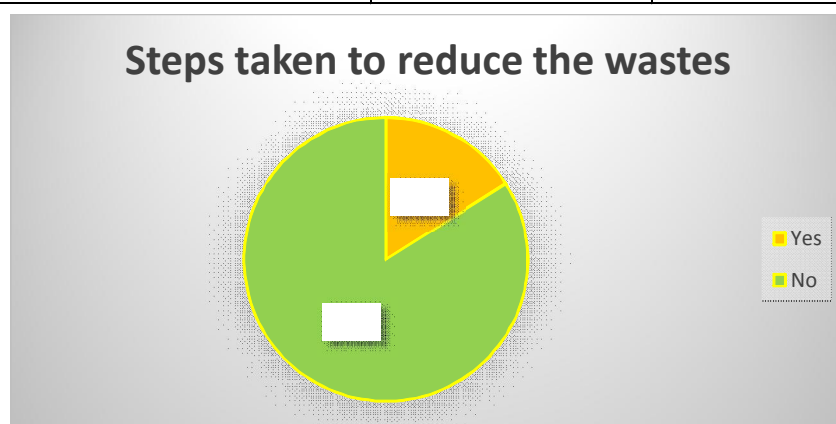
Interpretation

It is clear from above table that, 72 percent of wastes are recycled and 28 percent are not recycled. It is concluded that majority wastes are recycled.

Steps taken to reduce the wastes

The government will take steps to reduce the wastes are not

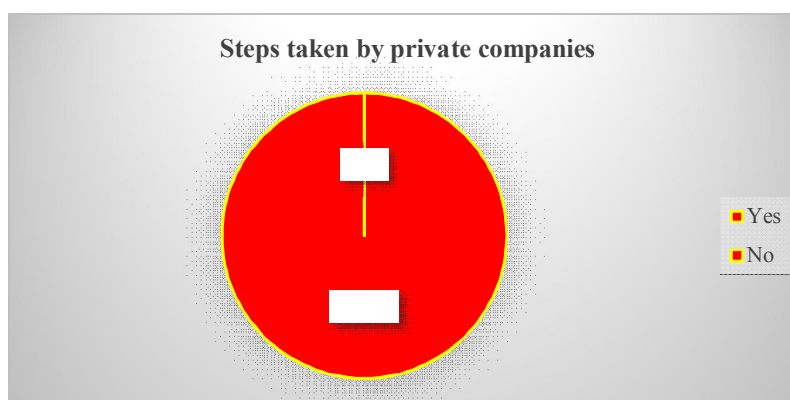
Particulars	No of respondents	Percentage
Yes	8	16
No	42	84
Total	50	100

**Interpretation**

From the above table, 84 percent of wastes are not reduced by the government and 16 percent of waste are reduce by the government. It is concluded that majority wastes are not reduced.

Steps taken by private companies

The private companies have taken any steps to reduce wastes or not.



Interpretation

It is clear that 100 percent of private companies have not taken any step to reduce waste.

Suggestions

A few suggestions were given by the people. 24 percent have suggested that by removing the dump, people can live at peace and avoid health problems, 20 percent have suggested that the wastes should be reduced, 16 percent have suggested to reduce once used plastics, 8 percent have suggested to create awareness among people, 2 percent have suggested reduce wastage and use more of biodegradable waste. If workers are paid well, they will do their duty efficiently and pesticides to be used and waste to treat waste and to recycle the wastes. Majority of them have suggested that removing the dump will bring peace to the people of Vellalore.

Solid Waste Management Adopted by other States in India

The Ahmedabad Municipal Corporation (AMC) was the first municipal body in the country to introduce the closed container system for primary collection and transportation of city garbage. AMC along with voluntary organizations and NGOs have come up with an innovative concept of 'Zero Garbage on Roads'. The salient features of this programme are the appropriate utilization of material as well as human resources to help in resource recovery, and recycling.

NGOs in Bangalore have employed ragpickers for door-to-door collection, segregation of wastes which are converted into manure through vermiculture and microbes. The ragpickers are given basic education and training in carpentry and screen printing. One community

association has achieved waste segregation and self-composting in the house gardens/ any other space available. The NGOs also create environmental awareness among public especially children. The Corporation has made serious attempts to identify landfill sites, after a Public Interest Litigation was filed in the Supreme Court of India.

Calcutta started for the first time in the country, transportation and scientific disposal of hazardous hospital waste (segregated at source) from all hospitals, nursing homes, laboratories and clinics. CMC has also taken adequate steps for the collection and safe disposal of amputated human body parts. For the purpose of disposal, an exclusive disposal ground with sanitary landfilling and leachate collection system has been prepared. CMC has introduced charges for throwing garbage on street from 1st January 1997. In addition to their salaries, drivers are paid an extra amount per ton of garbage if the quantity transported exceeds 12 tons.

Since 2016, Indore's Municipal Corporation (IMC) has eliminated garbage dumps, and ensured 100% household-waste segregation and converted waste to reusable products, such as compost and fuel. It partnered with non-governmental organisations (NGO) for an awareness campaign to change the behaviour of its citizens, contracted private companies to run some waste management operations, used current technologies, and improved municipal capacity to ensure the implementation of its waste management plan.

A series of initiatives were undertaken by Surat Municipal Corporation (SMC) at the time of plague in 1994. All Zonal chiefs and Zonal officers, deputy medical officers (health), deputy

engineers and other staff visit the field daily and also have daily meetings to discuss on the issue. SMC has introduced a system of levying administrative charges on the spot to those who litter the streets or dispose of the waste on the streets after the street cleaning in over. Citizens can launch complaints on pagers. Development of an automated complaint lodging and monitoring system is also being undertaken.

Suggestions for better results

- ♦ Waste should be reduced or recycled at every home so that waste disposal in mass can be controlled at the first step itself.
- ♦ Wastes must be segregated before disposal
- ♦ Door to door wastes should be collected by Corporation every day
- ♦ Street dumps to be cleaned once in two days
- ♦ Can impose fines to public as well as corporation
- ♦ Vermicomposting of waste can be adopted at the dumps
- ♦ Land fill must be selected outside of city limits
- ♦ Adopt wealth from waste policy
- ♦ Fully-covered and solar- powered trash receptacles and trash compactors are used in many cities abroad.

Conclusion

Vellalore situated at the heart of the city, known as a historical site and with beautiful rich water bodies and the fertile land today stands in a pathetic condition. Vellalore village in Coimbatore district is one of the Asia's largest villages. Vellalore village in Coimbatore district is one of the Asia's largest villages. The landfill site at Vellalore has been operational from 2003 onwards.

Coimbatore Municipal Corporation, which is responsible for the collection and disposal of solid waste, is now facing problems of urbanisation associated with solid waste management system. On an average, the Coimbatore city generates 800 MT per day of municipal solid waste from households, industries and manufacturing processes. 90 % of the total wastes generated from the above sources are open dumped in city's disposal site near Vellalore causing danger to human health and environment. The people of Vellalore face problems like vomiting, dysentery, breathing problem, fever, cold, cough, stomach pain, breathing difficulty, liver problem, wheezing, through mosquito diseases and contaminated water due to the dump. Government has tried few methods like the process of bio mining, establishing micro composting centers, programme of tree plantation in the area and others but they have been only partially implemented. Based on the global and national functioning of Solid Waste disposal a few suggestions are given to free the people from bad impact on human and other problems.

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EFFICACY OF COGNITIVE BEHAVIOURAL INTERVENTION ON IMPROVEMENT OF EVERYDAY MEMORY IN THE AGED

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Abstract:

The picture of how everyday memory declines with age are quite different when one studies memory in a naturalistic context. Thus, the topic of everyday memory function is one of concern to older adults, and the focus of their concern seems to be on everyday functions where they perform poorly. Review reveals that there is paucity of studies on interventions everyday memory performance in the aged. The present study was carried out as part of UGC Major Research Project, the paper focuses on the assessment of everyday memory in the aged (N=600) and efficacy of intervention. The main sample includes men and women with the age group of 60-75 above. The intervention was carried out on a select sample of older men and women (n=120) with poor everyday memory performance. The interventions were carried out on a select sample of subjects. The subjects were exposed to intervention module by using cognitive behavioral memory interventions for everyday memory. The results are discussed in the light of psychological interventions to improve quality of life of older men and women particularly with poor everyday performance.

Key words: *Everyday memory, CBMEM, Interventions, Older people.*

Introduction:

For the human brain, there's no such thing as over the hill. Psychologists researching

the normal changes of aging have found that although some aspects of memory and processing change as people get older, simple behavior changes can help people stay sharp for as long as possible. Old age is a period in which unique developmental work can be accomplished. Many people in their late years of life make their remaining time more purposeful through day today activities. Reminiscing is an active process of recalling past events. It enables a person to see the significance of his or her life as death draws nearer. In general people in their old age feel happy to memorize their past through reviewing rather than their apprehensive future. Otherwise called as Autobiographical memory i.e., person tries to memorize his own personal life (Lalitha & Jamuna, 2015; Lalitha & Aswartha Reddy, 2020).

The measure of cognitive failure was negatively related to the measures of intelligence and I-E locus of control and positively relates to anxiety (Dwivedi, 1988; Dwivedi & Misra, 1991) and yielded a positive relationship with internal control and scores on standard progressive matrices and negative relationship with external control and anxiety. These findings implicate that memory beliefs are importantly linked with personality and intellectual functions. In addition to improving real memory performance, research on memory interventions can improve subjective memory (Gross et al., 2011). The method for efficient remembering has been well known for more than 60 years. Woodrow

(1927), a Researchers say that collaboration is an important component in cognitive performance particularly in day today life of older men and women (Hulicka, 1982; Saczynski, Margrett, & Willis, 2004). Dubey (1996) developed Cognitive Dysfunctioning Scale, which is applicable in clinical settings of Neurology and Psychiatry as a routine mental examination. It evaluates higher mental functioning. Psychologist suggested several strategies through which the memory can be improved for e.g., learn by wholes rather than in parts; use rhythms, rhymes and groupings for the items you are memorizing; pay attention to meaning and picture the items in your head which you are going to memorize and have confidence in your ability to memorize (Das, 1998).

Gupta and Kaur (1996) in a study of episodic memory in 40 young and 40 elderly found that elderly females performed significantly better than elderly males in inferential processing. The overall findings of age deficit in information processing are attributed to general age related slowing and reduced working memory and attentional capacity (Gupta & Srivastava, 2000). Many studies on healthy subjects established the importance of memory self-efficacy in memory training programmes. MSE improves memory test performance in healthy subjects without traditional memory training (Valentijn et al., 2006). Intervention programs with enhancement of memory in natural everyday activities have much potential to offer (Studenski et al., 2006).

Psychotherapeutic interventions utilizing cognitive-behavioral strategies have been used widely with older adults. To appropriately adapt these techniques, characteristics unique to

older adults must be taken into account. These factors include aspects of the social environment, cohort effects, and cognitive changes with aging, personality, and emotional development, which have been described in an emerging body of research literature from the field of gerontology. In addition, clinical studies have examined the efficacy of cognitive-behavioral interventions in treating older clients for anxiety, depression, insomnia, and other disorders. Current empirical evidence in gerontology and treatment outcome research that informs the practice of psychotherapy in this population and provides recommendations for conducting therapy with older adults (Satre et al., 2006). In recent years, training programs are designed specifically to enhance memory among older adults have proliferated. As part of Cognitive training programs, memory training programmes are planned with a notion that cognition is affected in old age (Acevedo & Lowenstein, 2007; Hertzog et al., 2008; Rebok et al., 2007).

Bagwell and West (2008) study on compliance found that the trainees were identified as active (compliant with training regimens) or inactive trainer ratings based on attendance, homework completion and class participation. The active group showed significantly greater training related gains than the inactive group and the control group on most measures. Improving everyday memory through simple ways does have an impact on promoting feelings of self-efficacy and self worth and feelings of functional autonomy among elderly. This research outcome has social relevance, In this direction, an attempt would also be made to disseminate the outcome of the research study in the form of some tips to improve everyday memory performance as handouts to the elderly.

The Selective Optimization with Compensation (SOC) model for lifespan development (Baltes&Baltes, 1989) holds that age increases our goals change from growth to maintenance. People use their physical, mental and social resources to minimize their losses when they have difficulties but they feel helpless when memory starts to fail. An intervention was carried out to examine differences in memory self-efficacy in the post-intervention stages through the use of the Memory Functioning Questionnaire, Memory Control Inventory, and the Knowledge of Memory and Aging Questionnaire. Results found that memory self-efficacy levels in the oldest-old were the same as their younger counterparts, implying that subjective memory appraisals remain relatively stable in later life (Bethany & Lyon, 2014). The aforementioned review of studies on interventions, highlighted some of the methods used in memory training. Several efficient methods were mentioned for remembering. Studies show that paired associates and list learning can be improved when an appropriate mnemonic technique is provided for elderly persons, especially by reducing number of omission errors. Research has suggested that older adults are less efficient in using categorization strategies than younger adults (Lalitha, 2015a, 2015b; Lalitha & Jamuna, 2015). Everyday memory was significantly correlated with depression among community dwelling older people (Aswarth Reddy& Lalitha 2018). Studies carried out among older people clearly indicates that there are sub group differences in everyday memory performance. It was also found that health status was significantly correlated everyday memory performance (Aswarth Reddy & Lalitha, 2019; Lalitha, 2021).

In sum, a full understanding of everyday memory functioning of older adults can occur only if the person, the cognitive demands of a task and the environment are considered together. To the extent that environmental or task demands on cognitive resources are high; it is likely that older adults will function less effectively than younger adults. For example, if an older adult who has just had heart surgery has to take six new medications upon returning home, he or she may not fare well, because the cognitive demands of this new task are high due to its unfamiliarity. However, this same adult might may take six medications with a high degree of accuracy if this is a long-term medication regimen, because cognitive resource demands would be low due to the high familiarity of the task. . Much remains to be understood about everyday memory in older adults, and this is a fertile ground for future research.

Keeping the above in view the present study was planned with the following objective:

- ♦ To assess the level of Everyday memory performance among the older men and women.
- ♦ To prepare, execute and assess the efficacy of psychological interventions in a select sample of elderly.

The following hypotheses were formulated

- ♦ There is a significant difference in the Everyday memory performance in different sub-groups.
- ♦ There is a significant difference in the Everyday memory performance between pre-intervention and post-intervention scores among the elderly.

Sample of the study:**(i) Main Study Sample:**

The subjects of the present investigation were 600 community living elderly men and women, were drawn from the 60-65, 66-70 and 71-75 age groups. The multistage random sampling technique was used to draw the subjects from rural and urban areas of Rayalaseema region which covers five districts namely Kadapa, Chittoor, Nellore, Ananthapur, Kurnool of Andhra Pradesh. Only subjects who were cognitively intact, healthy, community dwelling and those without any marked disabilities were included in the main sample.

(ii) Intervention Sample:

The subjects in the main study 120 men and women (71yrs to 75 yrs) were drawn from the main sample to constitute the sample for the intervention study. From this group 60 subjects who were willing to participate were selected as the subjects for the Experimental group. They were exposed to training. No training was given to the subjects in the control group (n=60). The samples were matched on their age, income, education, general health and disability status and communication and comprehension of the subjects were assessed before they include in the intervention sample.

Tools Used In the Study:**Assessment of Everyday Memory:**

Everyday memory questionnaire was developed by John Harris and Alan Sunderland (Sunderland, Harris & Baddeley, 1983) to test

lapses in everyday memory. The EMQ consisted of 28 items, each Describing everyday activities, which may involve memory failure. A 9-point scoring was used with a scale of: 1(Not at all in the last six months); 2 (about once in the last six months); 3(more than once but less than once a month); 4(About once a week); 5(more than once a month but less than once a week); 6(About once a week); 7 (more than once a week but less than once a day); 8(About once a day); 9(More than once a day). A total score of 27-58 means that your memory is generally good; 58-116 is the average; 116-243 is rather below average.

Intervention Module:

To realize one of the objectives of the present study, In the Intervention stage, the intervention plan of the present study would be based on eight session model based on Cognitive Behavioural Model of Everyday memory. Eight session model includes general introduction to old age, specific introduction, cognitive status in old age- memory problems, enactive mastery experience (Exposure repeated practice); categorize, create a word, first-letter cue, review, search, vicarious experience (relevant and self-modelling) association, retrieval, retracing, elaborate, verbal persuasion (Exhortation suggestion), calendar, person, place, physiologic and affective states (desensitization), control, enjoy, imagine, windup - review, practice and trouble shooting.

Procedure of Data collection :

Research studies clearly stated that studies of this kind need to follow some precautions to get reliable data. The present study includes only subjects who were cognitively

intact, healthy, community dwelling and those without any marked disabilities were included in the main sample. As the present investigation required a calm, quiet and noninterference testing location to ensure concentration, attention, motivation, and enthusiasm towards the tests, care was taken to avoid any interference and involvement of other family members while administering the tests, as it may cause disturbance and cause lack of attention and concentration. The entire testing was undertaken by the investigator himself. The selection of location, testing was commenced in the first session of the interview itself if subjects were free and willing to participate. However, if they were not free, an appointment was fixed for a later date. The selected tool Every Memory questionnaire along with Personal data sheet was administered to the sample.

Conducting Interventions:

There are several studies which were of an interventional nature that showed the effect of training on everyday memory performance. These interventions did bring about some positive effect on the everyday memory of the individual. For the present purposes, it was hypothesized that interventional training would create a significant difference between the pre and post-test scores on everyday memory status. It is evident from the literature that practice or training significantly help in improving one's everyday memory. The intervention plan of the present study was carried out by the selected module and also based on Cognitive Behavioral Model of Everyday memory. This eight session model was derived from Bandura's self efficacy theory (Bandura & Locke, 2003; McDougall, 2009).

The subjects in the intervention sample were individually contacted and rapport was established and the importance of the intervention was explained to them. Intensive training was extended only to the subjects in the Experimental group and no training for the Control group subjects in Pre and Post testing sessions. In order to maximize the effectiveness of the intervention at least 30 minutes was allotted for the first session and 30-45 minutes for other additional sessions. Practice at home was emphasized. The pre and post-intervention performance of these two groups were compared to evaluate the efficacy of the intervention. The intervention module was prepared in Telugu in order to make the subjects follows the content easily.

Pre and post testing:-

During the pre-testing session the everyday memory was assessed. The subjects with poor performance on everyday memory were selected. The subjects were matched for their age, education, income, general health and disability status. After giving intervention the pre and post testing was carried out to see the efficacy of intervention. The obtained data was analyzed with suitable tests.

Results:

Firstly, the data related to Everyday memory in different sub-groups was analyzed:

The data related to the level of everyday memory in different age groups show that in the age group of 60-65yrs only 10.5 percent reported good memory, 33.5 reported average memory and 56.0 percent reported poor everyday memory. In the age group of 66-70 years, only 3.5 percent

reported good memory 45.0 percent with average and 51.5 percent with poor everyday memory. In the age group of 71-75 years, only 2 percent reported good everyday memory 28 percent average memory and 70 percent reported poor everyday memory. It is clear that as age increases the problems related to everyday memory also increases, but another observation is that good everyday memory was reported by 60- 65 yrs age group than the other two groups. The locality wise scores also show that high percentage (62.0) reported poor everyday memory in rural areas compared to urban areas (56.0) and 4.7 percent reported good everyday memory in the rural area, 6 percent reported in the urban area.

Table I shows the level of Everyday Memory Performance in different sub groups.

Sl. No.	SUB-GROUP	N	Level of Everyday Memory					
			Poor(f)	%	Average(f)	%	Good(f)	%
1	AGE							
	60-65	200	112	56	67	33.5	21	10.5
	66-70	200	103	51.5	90	45.0	7	3.5
	71-75	200	140	70	56	28.0	4	2.0
2	LOCALITY							
	Rural	300	186	62.0	100	33.3	14	4.7
	Urban	300	168	56.0	114	38.0	18	6.0
3	GENDER							
	Male	300	180	60.0	101	33.7	19	6.3
	Female	300	174	58	113	37.7	13	4.3
4	EDUCATIONAL STATUS							
	Without Formal Edn.	237	140	59.1	80	33.8	17	7.2
	Primary education	207	121	58.5	77	37.2	9	4.3
	Secondary education	127	84	66.1	38	28.9	5	3.9
	Higher education	29	9	31.0	19	65.5	1	3.4
5	ECONOMIC STATUS							
	Low Middle	221	123	20.5	85	14.2	13	2.2
	Middle	278	177	29.5	84	14.0	17	2.8
	Upper middle	101	54	9.0	45	7.5	2	0.3

The data on gender also shows that in the male 60 percent reported poor everyday memory, 33.7 percent reported average memory, 6.3 percent good memory. In the female group, 58 percent reported below average everyday memory, 33.7 percent reported average everyday memory, 4.3 percent good everyday memory and it is clear only 6.3 percent of male reported good everyday memory to compare to female (4.3 percent), and scores indicate that males are (60%) poor everyday memory compared to the females (58%). The educational status wise scores show that Good everyday memory was reported by those subjects without formal education and compare to other subgroups, it is clear that those who are with higher education reported average everyday memory 65.5% which is very high compared to other sub-groups in education.. It is a fact that as the educational level increases there is a decline in the poor everyday memory as reported, indicates impact of education on everyday memory performance. The economic status wise also it is clear that the subjects who belong to middle income reported high percent (29.5%) of poor everyday memory compared to low middle and upper middle income groups. Over all trends clearly show that only 10 percent of the sample reported good everyday memory indicates incidence of memory problems in the healthy community living elderly.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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ANOVA results related to Everyday Memory in different sub-groups:**Table II: Summary of ANOVA for Everyday Memory by Age, Gender and Location Groups.**

Source of Variance	Sum of Squares	D.F	Mean Square	F Value
AGE(A)	27459.54	2	13729.77	12.14**
GENDER(G)	0.205	1	0.20	0.00 [@]
LOCATION(L)	9467.22	1	9467.25	8.37**
A X G	1375.79	2	687.89	0.60 [@]
A X L	22868.25	2	11434.12	10.11**
GX L	11.43	1	11.43	0.01 [@]
A X G X L	212.29	2	106.14	0.09 [@]
Error	665012.22	588	1130.97	

**P<0.01; @Not significant

A one way ANOVA is calculated to see the interaction between different sub-groups with regard to Everyday memory. The result of ANOVA (Table.II) shows the main effect of age, gender, location, education, family, and economic status. The trend show that the main effect of age, (F=12.14; P<0.01), Location (F=8.37; P. 0.01) and also interaction between age x location (F=10.11; P <0.01) were significant. But other main and interaction effects related to gender, age x gender, gender x location and age x gender x location were not significant. The results related education, family, economic status and its interaction of Everyday memory (vide Table. III) indicate that education (F=6.79; P.0.01) was the only significant main effect on Everyday memory whereas the family, economic status main effects were not significant. And with regard to interactions the variables like education x family, education x economic status, family x economic status, education x family x economic status, interactions were not significant for the performance of everyday memory (vide Table. III). The above results highlighting the important role played by certain socio-demographic factors in everyday memory.

Table III: Summary of ANOVA for Everyday Memory by Education, Family, and Economic Status Groups.

Source of Variance	Sum of Squares	D.F	Mean Square	F Value
Education (EDN)	15915.59	2	7957.79	6.79**
Family(FA)	475.64	1	475.64	0.40 [@]
Economic status (EST)	3288.90	2	1644.45	1.40 [@]
EDN X FA	800.73	2	400.36	0.34 [@]
EDN X EST	2886.52	4	721.63	0.61 [@]
FA X EST	2173.17	2	1086.58	0.92 [@]
EDN X FA X EST	9085.71	4	2271.42	1.93 [@]
Error	681931.50	582	1171.70	

**P<0.01; @Not significant

The first objective of the present study was to examine whether there are differences in age groups in naturalistic everyday activities. Here, the data clearly showed that young-old (60-65yrs) outperformed old-old adults. Generally, studies report differences between young-old, old-old and oldest-

old. The age differences may be attributed to the breakdown of information while registering. It is a well-documented fact that the memory problems are depended on information processing, sensory impairments especially visual and auditory due to age. The degraded encoding leads to differences in memory performance. The observed impact of gender on everyday memory scores was surprising. An examination of the scores indicates that the men scored significantly higher than the women in everyday memory.

Results related to Intervention:

One of the objectives of the present study is to test the efficacy of intervention in improving memory performance in the sample of older adults. The results pertaining to memory interventions are discussed in this subsection. Further analysis was carried out to see the efficacy of intervention on everyday memory performance. The intervention is carried out according to the procedure with selected intervention module. The Pre and Post tests were carried out according to the procedure. Everyday memory performance was tested prior to intervention (pre-test) and after intervention (post-test). The obtained data from control group and experimental group was analyzed to test the efficacy of intervention.

A cursory glance at the results of intervention shows that in the data on everyday memory performance (see Table IV shows that the Control Group performance is almost similar in pre and post testing conditions and differences were not significant ($t=1.07$, respectively) where as the improvement in the memory performance was significant in the Experimental group ($t= 4.32$ respectively).

Table IV: shows the analysis of Intervention on Everyday Memory

Sl. No.	Sub-Groups	N	Mean (S.D.)	't' value
1.	Control Group			
	Pre-testing	60	125.13 (32.76)	1.07
	Post –testing	60	125.26(32.89)	
2.	Experimental Group			
	Pre-testing	60	124.0(23.23)	4.32**
	Post –testing	60	119.73(22.34)	

From the above, it is clear that the interventions helped the subjects to enhance their everyday memory performance compared to those who do not receive interventions. As stated earlier, the objective of intervention in the present study was merely to demonstrate that such an intervention is feasible to improve the memory competence in the community living elderly in India. As no such studies existed, an effort was made on a small select sample to carry out an intervention. The evaluation of Pre and post test performance scores clearly demonstrated the efficacy of memory training.

Tenability of Hypothesis – I:

Hypotheses-I: There is a significant difference in the Everyday memory performance in different sub-groups.

The results related to there is a significant difference in the Everyday memory performance among different sub-groups. **the following sub-hypothesis is accepted.**

Hypotheses-II: There is a significant difference in the Everyday memory performance between pre-intervention and post-intervention scores among the elderly.

The results related to there is a significant difference in the Everyday memory performance between post-intervention scores, among the elderly, **the following sub-hypothesis is accepted.**

Important findings:

- ♦ Over all trends clearly show that majority of the sample reported poor everyday memory indicates incidence of memory problems in the healthy community living elderly is high and need special attention.
- ♦ The data related to experimental group shows significant differences with regard to everyday memory performances after intervention.
- ♦ The efficacy of intervention shows that experimental group is benefited by the intervention given to the selected sample by using cognitive behaviour model of everyday memory module.
- ♦ Finally the result shows that everyday memory performance is influenced by relationship of modifiable risk factors such as affect, health, self efficacy beliefs with every day functional performance, which directly improve the quality of life elderly.

Implications:

In an intervention study like this, inter individual differences are quite obvious, where some people will be benefited by training through internal strategies, some may benefit when external strategies are used. Therefore, to accrue long term benefits only tailor made intervention packages need to be planned. However the present intervention can be considered as a pilot study bringing out the affirmation of beneficial effect to the individual. The present intervention can be

considered as an experiment *in situ* with regard to India. The findings have important implications for a country like India, where seventy million elderly live, where these type of studies so far have not been carried out. The intervention results have lot of practical implications.

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A COMPARITIVE STUDY OF LIFE SKILLS DEVELOPED THROUGH STEAM OF SECONDARY SCHOOL STUDENTS IN RELATION OF THEIR LOCALITY

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Abstract-

We live in the world where everyday students witness new changes in thoughts, ideas, technologies and problems. Theoretical knowledge is not sufficient enough for students to compete and to adjust with the changes. For this the mode of education need to be changed. Now collaboration of STEM and ARTS is the demand of time. As STEM provides knowledge and Arts brings skills which helps students to enhance their life skills. Life skills help the students to face the challenges of life with full potential. STEAM not only has the power to fill gap between knowledge and productivity but it has a capacity to nurture Life skills. It explores the thought of students for using their knowledge in an innovative way. Developing life skills through STEAM is just giving them air to fly high. The actual aim of education is to bring knowledge into action. Now CBSE schools have started integrating art in curriculum. The present study focusses on the theme **Bringing STEAM out of the classroom and into the community**. The subtheme of the study is **development of life skills through STEAM**. The study was survey in nature. The objective of this study was to compare the mean scores of life skills of the urban and the rural students of secondary school. The sample comprised of 145 students of urban and rural locality. Life skills scale created by researcher was

used for data collection. Data were analyzed using independent t-test. The result revealed that urban students have significantly higher level of life skills than those of rural students.

Key words: ARTS, Life-skills, STEM, STEAM

1. INTRODUCTION

Life skills are the sources which help students to estimate their potential and work accordingly. It facilitates students to cope up with daily life challenges smoothly by adopting different ways. The **World Health Organization** has defined life skills as, “the abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life”. Life skills modify mental set up, style of working and enhance competency in such a way that the student can utilize available resources for increasing productivity. Life skills are essential part of life. It is not for any particular age group. It is used for the development of each and every human being irrespective of the age, occupation, locality etc. Life skills are like a honey dew for those who have thirst to do something innovative and wanted to live a prosperous and satisfactory life. It ignites positive thoughts and motivates to have positive attitude towards self and surroundings.

Core ten Life skills given by UNICEF, UNESCO, நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்னாட்டுத் தமிழ் களாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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and WHO are- Self Awareness, Critical thinking, Creative thinking, Decision making, Problem-solving, Empathy, Effective communication, Coping with stress, Coping with emotions and Interpersonal relationship,

STEAM - STEM has motivated students towards acquiring knowledge of living life in smooth way. But when students tried to explore and thought to go beyond horizon then somewhere the need of innovation was felt, hence the concept of STEAM was taken under consideration.

STEM+A = STEAM

STEAM is vast concept whose roots are in STEM. When Arts is added STEM becomes STEAM. It is not just a game of adding or deducting the words. But as we know Arts is a subject, which helps to enhance creativity and open the doors of opportunities for students. Human is gradually becoming civilized and somewhere art has played indispensable role in it. STEAM brings confidence to do work creatively and independently. As left brained people are said to be more analytical, logical, detail and fact oriented, numerical ability, to think in words. Right brained people are set to more creative, free thinking, able to see the big picture, intuitive, likely to visualize more than think in words. (Rubenzer,1982) Left part of the brain generally believes on working with facts, it gives emphasis on convergent thinking and makes the people to have positive emotions. It directs students in reading, writing and doing arithmetic work and perform computer programing. Right part of the brain works on feelings, it gives emphasis on divergent thinking, it impacts on affective domain, inspires

students to involve in music, arts and computer video games. Each part of the brain works in integration at the time of intuition, problem solving, adjustment, singing, poetry making and computer graphics etc. (Rubenzer&Rubenzer 1981). It means education through STEM make active right part of the brain, while STEAM covers both parts of the Brain.

Rational of the study: Life Skills play an important and significant role in overall development of students (Prajapati et al.,2017). But still adolescent have average level of life skills (Dhingra&Chouhan,2017).

Adolescents are unable to understand the emotional turmoil happening with themselves and thus they are unable to tackle effectively emotional pains, conflicts, frustrations and anxieties about the future which are often the driving force for high-risk behavior (Chhadva& Kacker,2013). It shows that still adolescence somewhere need to enhance life skills. Now some innovative concepts are needed to become support of Life skills. The role of STEAM cannot be denied here. As STEAM helps students in learning 21st century skills like critical thinking, creative thinking, curiosity, resilience, problem solving, resourcefulness, collaboration and confidence. (Nord Anglia International School, Hong Kong,2019). STEAM program develops perseverance and adoptability and transferable skills in students (Bertrand & Namukasa, 2020). CBSE also started focusing on art integrated curriculum. Thus, STEAM has become the integral part of curriculum. Now schools have started using this concept. Researcher did not find any research related to locality- wise comparison of life s k i l l s

developed through STEAM. Therefore, researcher decided to do a comparative study of life skills developed through STEAM of secondary school students in relation of their locality

2. OBJECTIVE

The objective of the study was-

To compare the mean scores of life skills of the urban and the rural students of secondary school.

3. HYPOTHESIS

The hypothesis of the study was- There is no significant difference in the mean scores of life skills of the urban and the rural students of secondary school.

4. SAMPLE

For the study sample was taken from the CBSE Affiliated secondary school students of Indore district. The schools were selected randomly from rural and urban locality of Indore district. Two schools (Annie Besant School and Rukma Devi Public School) one from urban locality and other from rural locality were selected. The Sample comprised of 145 students out of them 68 students belonged to urban locality while 77 students belonged to rural locality. The age of the students were 14-17 years. Sample represented the all three levels of socio-economic status i.e., high, average and low, Two levels of gender i.e., Male and Female.

5. TOOL

Operational definition of Life Skills: Life skills are the skills which enhance the personal, interpersonal, emotional and cognitive skills that helps person to balance and manage his life and

live stress free life. In the present study for collecting the data the life skill assessment scale was developed by the researcher. The details of the same as- The Life skill assessment scale comprised of 32 statements related to different aspects of life skills. Each statement has a five-point scale against it. The five points are Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D), Strongly Disagree (SD). Students were not bounded with time. The scoring was done as per the scoring key of the tool.

6. PROCEDURE OF DATA COLLECTION:

The permissions from the Principal of two different schools Annie Besant school situated in the urban locality and Rukma Devi Public School situated in the rural locality of Indore district were taken. Both the school students were told about the objective of the study with the purpose of establishing rapport with them. They were informed in advance to fill the information without hesitation as their all the data will be kept confidential. Some important instructions related to filling up the life skills assessment scale were also given. Later on, the Life skills assessment scale was handed over to them and were told to fill it. There was no fix time limit. They were left free to read the statement and then tick the option which was most appropriate for them. It was compulsory for them to respond on each item. After that the data were collected. As both the schools are of different locality of Indore district. Hence it was not possible for the researcher administer the test at the same time. So, researcher first decided to collect the data from the school of urban locality. The sample size of urban locality was 68. It was not possible to administer the test on all the student same

day, due to pandemic situation. It took four days to collect the data from the school situated in the urban locality. Later- on researcher moved to the school situated in the rural locality. There also same procedure was followed. Sample size of the rural locality was 77. In the rural locality it took five days to collect the data. In the rural locality when researcher found that 12 students were continuously absent then researcher went their home in different time of the day and collected the data. After that data were analyzed using independent t-test.

7. RESULT AND INTERPRETATION:

Locality wise comparison of mean scores of Life skills of secondary school students.

The objective of the study was to compare the mean scores of life skills of the urban and the rural students of secondary school. The data related to this objective were analyzed with the help of independent t-test. As per the assumptions of t-test, the schools were selected randomly. Sample size was more than 30. Data were on interval scale. Further the other assumptions i.e., Normality and homogeneity of variance, were tested.

Table 1.1: SUMMARY OF TEST OF NORMALITY

Locality	Kolmogorov-Smirnov		
	Statistic	Df	Sig.
Urban	0.079	68	0.200
Rural	0.038	77	0.200

From table 1.1 it can be observed that Kolmogorov-Smirnov statistic value of life skills of the urban students is 0.079 whose p value is 0.200 which is greater than level of significance 0.05 with df 68. It indicates that the null hypothesis, "The distribution of the scores of life skills of the urban students of secondary

school do not differ significantly from normality," is not rejected. Hence the distribution of life skills scores of the urban students of secondary school is normally distributed. Again, from table 1.1 it can be observed that Kolmogorov-Smirnov statistic value of life skills of the rural students is 0.038, whose p value is 0.200, which is greater than level of significance with df 77. It indicates that the null hypothesis, "The distribution of scores of life skills of the rural students of secondary school do not differ significantly from normality," is not rejected. Hence the distribution of life skills scores of the rural students of secondary school is normally distributed. Thus, the assumption of normality has been fulfilled so we can proceed to test homogeneity of variance.

Table 1.2: SUMMARY OF TEST FOR HOMOGENEITY OF VARIANCE

From table 1.2 it can be seen that f

Levene's Statistic	df1	df2	sig.
3.653	1	143	.058

value of Levene's Statistic is 3.653 with df(1/143), whose p value is .058, which is greater than level of significance 0.05. Hence it is not significant at 0.05 level of significance therefore the null hypothesis, "There is no significant difference in the variance of life skills of the urban and the rural students of secondary students", is not rejected. Thus, the assumption of homogeneity of variance is fulfilled.

As all the assumptions of t-test are fulfilled, so the researcher decided to proceed for t-test.

The data were analyzed using t test and the results are given in the table.

Table 1.3: SUMMARY OF LOCALITY-WISE M, SD, AND t- VALUE OF LIFE SKILLS

Local	N	M	SD	t- value	df	p- value
U	68	95.59	30.14	2.433	143	0.016
R	77	84.68	23.80			

From table 1.3 it can be observed that the t-value of life skills is 2.433 with df 143 whose two tailed p-value is 0.016, which is smaller than the level of significance 0.05. Hence it is significant at 0.05 level of significance. It indicates that the null hypothesis, "There is no significant difference in the mean scores of life skills of the urban and the rural students of secondary school". is rejected. It shows that significant difference exists in between the mean scores of the life skills of the urban and the rural students of secondary school. Further the mean score of the life skills of the urban students is 95.59, which is significantly higher than those of the rural students whose mean score of life skills is 84.68. Therefore, it may be said that the urban students were found to have significantly higher level of life skills than those of the rural students.

8. DISCUSSION

Finding of the study was that urban students have significantly higher level of life skills than those of rural students. It was supported by **Prasad (2018)**. The reason for Higher level of life skills may be due to awareness of the urban students towards life skills. The rural students have lack of awareness and lack of availability of required resources. The attitude of the teachers also impacts on the development of life skills in students. The attitude of urban sr. secondary teachers is higher than that of rural teachers towards different dimensions of life skills (**Tripathi &**

Shukla, 2013). Responsible authorities' attention towards availability of resources and teacher's awareness towards developing Life skills through STEAM will bring positive results.

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A STUDY OF 'JOB HAPPINESS' OF THE COLLEGE PROFESSORS IN SELECTED COLLEGES IN PUNE

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Abstract:

The importance and contributions of human resource have been identified by the researchers worldwide. Many studies have been undertaken to develop employees and to enhance their skills, qualities, potentials etc. Organizations have become more aware about the wellbeing of employees and are implementing various methods and techniques for increasing it. With this, the concept of 'Job happiness' has emerged. Organizations are focusing on not only job satisfaction but also job happiness of the employees. Job happiness offers numerous benefits to the organization and to the individual employee.

Employees in all professions seek happiness and this impacts their job performance and overall quality of their professional and personal life. One such profession which not only deserves happiness but also gives happiness is a profession of a 'teacher'. This research paper focuses on the happiness of college professors and tries to find out the factors leading to their happiness.

Key words: Happiness, wellbeing, factors responsible for happiness, job satisfaction, job happiness

Introduction:

Happiness-

Happiness can be defined as a state of being happy. It is the feeling or sense of well-

being, joy and contentment. It is an emotion experienced by everyone. To be specific these are pleasant and positive emotions. For each individual the causes of happiness may differ. Some of the basic factors that normally make people happy are good Health, money, children, being with loved ones, comfortable life, hobbies, achievements etc.

The basic 3 sources of happiness can be broadly classified under 3 heads:

1. Close relationships
2. Job or past time
3. Helping others

Job happiness-

Job happiness is also known as work happiness. It is the feeling of joy and contentment one feels at work and due to work. Job happiness is the positive feeling employees get at the workplace. It can be momentary or a long term phenomenon. Long term happiness is a process, resulting from many factors leading to happiness.

Advantages of Job happiness-

There are many positive effects of employees being happy at workplace. Some of the advantages of job happiness are discussed below:

1. Increases the productivity- Happy employees are more productive. Their work efficiency and effectiveness both increases.

2. Creativity- Happy employees are better at both divergent thinking and convergent thinking. They contribute more through innovative ideas, solutions and new practices.
3. Job involvement- When the job offers sources of happiness, employees definitely are more involve in the job. Their participation and commitment towards the job increases.
4. Ownership- Employees become more involved in the job and ultimately a sense ownership towards the job and various tasks is created and strengthened.
5. Industrial relations- Industrial relations are the relations between employees and management and employees and employees. When the employees are happy at the workplace it leads to cooperation and better coordination between all. The conflicts are reduced and happy and peaceful work environment is established.
6. Handling adversity- Happy employees are better at handling adversities. They are calm and they can use their thinking and decision making skills optimally. As mentioned earlier they are creative thinkers as well. This also helps deal with adversities.
7. Change management- Happy employees can deal with changes in a better way. They are more adaptive and flexible.
8. Low rate of employee turnover- When the job provides happiness to the employees, they stay. The rate of employee turnover is low in the organizations having happy employees.

Job satisfaction and Job happiness

Many times people lack clarity in the distinction between the terms, job satisfaction and job happiness.

Job satisfaction is what the employees think about their jobs and current job situations. It is mostly evaluated once or twice a year through surveys or appraisals. It is more about what you feel about certain parameters of your job; like, Job profile, salary, nature of work etc.

Job happiness is different from this. It refers to what an employee feels about the work all the time. It is the feeling of contentment, wellbeing and joy. It is deeper than job satisfaction. It appears more frequently than job satisfaction.

To make it clear, Job happiness is about how one feels while doing a job and job satisfaction is about how satisfied a person is after doing the job.

Review of literature:

The researcher conducted an extensive literature review. The most relevant data from it is discussed below.

In an article, (1) 'Definition of happiness at work', author GrietDeca states that the definition of happiness at work is still not included in many dictionaries. The author further states that job happiness is different to each. But how much value an employee can contribute to the work leads to happiness.

In an extensive research (2) conducted by, Cynthia Fisher, the author states that happiness at work can be due to short lived reasons or chronic reasons. It is also an effect of personality traits of the employee. The author also

says that, as the dimensions of employer-employee relationship are changing, the employers are becoming more aware about job happiness of their employees.

In another research paper (3) titled, 'A Study on Factors of Workplace Happiness', the authors try to identify factors for workplace happiness and state that happiness is a result of various workplace policies and practices. They identified three factors of happiness- extrinsic, intrinsic and work life.

In another interesting research (4), 'Happiness and Work,' the author explains the importance of job happiness in life, with the example of becoming unemployed. He states when a person becomes unemployed they do not lose monetary benefits only, but they lose the happiness attached to job.

In the book (5), 'How to be happy at workplace' the author mentions three things that are necessary for achieving happiness at workplace. The three things are:

1. A sense of purpose and the chance to contribute to something bigger than themselves
2. A vision that is powerful and personal, creating a real sense of hope
3. Resonant, friendly relationships

In another book (6), 'Job joy', the author passes her knowledge gained through experiences about job happiness. This book states the importance of job happiness, when one feels stuck in a career.

A thesis titled (7), 'Happiness at Workplace- A Study of its Antecedents and Impact on Job Performance' the researcher focuses on

workplace happiness and its impact on performance of employees. He found out that happiness has direct relationship with job performance. He has mentioned that the workplace happiness largely depends up intrinsic motivation and supportive organizational experiences. The researcher also states that women employees are less happy than the male employees.

(8) Researcher Mamta Prasad in her PhD thesis correlated personalities, multiple intelligences, emotional intelligence, occupational stress to the workplace happiness of the medical doctors of North Bengal in West Bengal. She concluded that emotional intelligence is positively related to job happiness.

Need of Study:

From the above review of literature, it is clear that most research in the field of job happiness focuses on the impact of job happiness on performance or the impact of factors like personality, intelligence on job happiness. There is not much work on job happiness of college professors; identifying the factor leading to their happiness.

Through this research work, the researcher tries to fill in this research gap. Professors being responsible for developing the next generation, play significant role in nation building. Therefore, their happiness and wellbeing matters on a broader scale. This research contributes in this direction and gives suggestions accordingly.

Objectives:

1. To study the concept of Job happiness
2. To understand the awareness amongst college professors about job satisfaction and job happiness

3. To identify the factors leading to happiness
4. To Give suggestions

Hypothesis:

H0- A person satisfied with the job is always happy with the job.

H1- A person satisfied with the job is not always happy with the job.

Research Methodology:

For this research primary and secondary both types of data were collected. The secondary data sources are all the relevant published data on the topic. It included books, journals, thesis, research papers and online available data.

The primary data tools used are questionnaire and interview. A questionnaire consisting of various open ended and close ended questionnaire was circulated and filled by the respondents. Apart from this as mentioned,

interviews were also conducted to generate more data and information.

The respondents were selected using random sampling method. The sample size is 30 and the respondents consists of 30 professors working in various colleges in Pune city, Maharashtra, India.

Data Analysis:

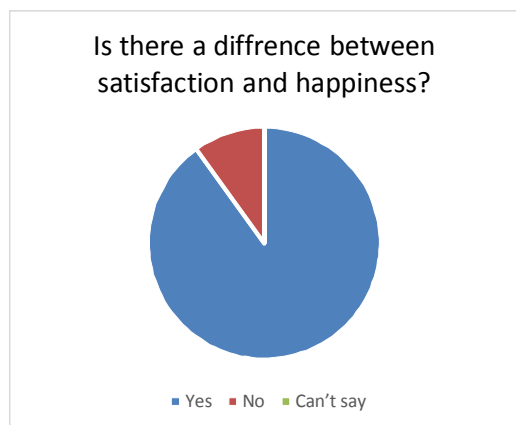
To understand the job happiness of professors, they were asked various questions. The data analysis is presented in a two parts to reach the research objectives more effectively. The two parts are as follow:

1. Studying the understanding of professors about the concepts of 'Job satisfaction' and 'Job happiness'
2. Identifying the factors leading to Job happiness

The analysis of both these parts is presented below:

1. Studying the understanding of teachers about the concepts of 'Job satisfaction' and 'Job happiness':

Awareness of the professors regarding the difference between Job satisfaction and Job happiness

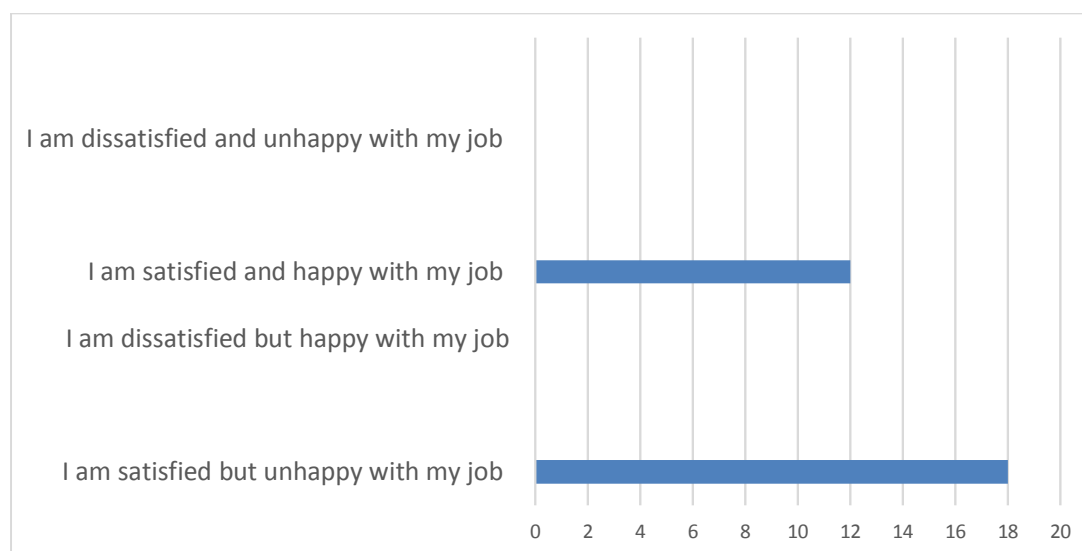


Options	Response	Percentage
Yes	27	90
No	3	10
Can't say	0	0
Total	30	100

Interpretation- Here, the professors were asked if the concept of 'Job satisfaction' is different from the concept of 'Job happiness. The above analysis shows that, 90% of the professors are aware that Job satisfaction is different from Job happiness.

Analysis of satisfaction and happiness towards job

Sr. No.	Statement	Response	Percentage
1	I am satisfied but unhappy with my job	18	60
2	I am dissatisfied but happy with my job	0	0
3	I am satisfied and happy with my job	12	40
4	I am dissatisfied and unhappy with my job	0	0
	Total	30	100

**Interpretation:**

Four statements were presented to the respondents about being satisfied or dissatisfied and about being happy or unhappy about their jobs. 60 % professors stated that they are 'satisfied but unhappy' with their job and remaining 40% stated that they are both 'satisfied and happy' with their job. No respondent selected 'dissatisfied and happy' and 'dissatisfied and unhappy'.

2. Identifying the factors leading to Job happiness

The respondents were asked to rate 15 factors leading to happiness like monetary benefits, acceptance in group, Respect, sense of achievement etc. They were asked to rate these factors on 5 scales of -Extremely important for happiness, Somewhat important for happiness, Important for happiness, Somewhat unimportant for happiness, Extremely unimportant for happiness. They were specifically told to rate on the basis of happiness these factors will lead to.

Following responses were given by the respondents:

Sr. No.	Factors	Extremely important for happiness	Somewhat important for happiness	Important for happiness	Somewhat unimportant for happiness	Extremely unimportant for happiness
1.	Income, Monetary Benefits	0	16	14	0	0
2	Physical Facilities	0	1	15	14	0
3	Appreciation for the work and performance	30	0	0	0	0
4	Acceptance in group, bonding with colleagues	20	10	0	0	0
5	Position, power, promotions	0	0	7	23	0
6	Feeling of guiding students, building their careers, helping them	30	0	0	0	0
7	Sense of achievement	0	10	20	0	0
8	Being with youth, young and energetic new generation	0	26	4	0	0
9	As a teacher getting respect and love from students	18	12	0	0	0
10	As a teacher getting respect and love from society	18	12	0	0	0
11	Job timings and Holidays	0	0	3	17	10
12	Work life balance	0	0	11	19	0
13	Liking or passion for teaching, being in the profession of liking	25	5	0	0	0
14	Added responsibilities or opportunities due to various accreditations and committees.	0	0	4	18	8
15	Job security	6	24	0	0	0

The analysis of each factor is as below:

1. Income, Monetary Benefits- 53.33% professors feel monetary benefits lead to somewhat happiness. The remaining 46.66% feel it is important for happiness
2. Physical Facilities- Physical facilities make life easy and comfortable. It includes seating arrangement, availability of teaching equipment and other environmental factors. Majority of professors feel it leads to happiness but 46.66% professors stated that it is not very important for happiness.
3. Appreciation for the work and performance- 100% respondents feel this factor is extremely important for job happiness.
4. Acceptance in group/bonding with colleagues- Majority of the professors feel this factor is also very important and it gives happiness at workplace.
5. Position, power, promotions- For 76.66% respondents stated that this factor is somewhat unimportant for happiness and it is important for only 23.33% respondents.

6. Feeling of guiding students, building their careers, helping them- All the professors feel that the feeling of guiding students, building their careers and helping them really gives them happiness.
7. Sense of achievement- Setting professional goals and achieving them gives a feeling of happiness to majority professors but none has rated it as extremely important factor for happiness. Here, 66.66% said it is important and the remaining 33.33% said it is somewhat important.
8. Being with youth, young and energetic new generation- Teachers always get to be with the youth, being with young, energetic students, with new ideas and dreams/ hopes also gives happiness to majority of the professors. But again none rated it as extremely important for happiness.
9. As a teacher getting respect and love from students- Teaching as a profession has always been considered one of the most respectable jobs. Professors have the power to influence students and give them new direction. For various reasons professors receive lot of love and respect from their students. 60% professors get extreme happiness from it and 40 % get somewhat happiness from this factor.
10. As a teacher getting respect and love from society- Teachers get love and respect not only from the students but also from the society. They are given the highest status in the society. Again this factor is also Extremely important for happiness for 60% professors and somewhat important for 40% professors.
11. Job timings and Holidays- 33.33% professors feel this factor is extremely unimportant and 56.66% feel it is somewhat unimportant for happiness and 3% teachers feel it is important.
12. Work life balance- The work life balance offered by teaching professions does not seem to be much of importance when it comes to job happiness. Here, 63.33% feel it is somewhat unimportant and 36.66% it is important.
13. Liking or passion for teaching, being in the profession of liking- Having passion for what you do as profession, makes it more enjoyable and the responses of professors prove it true here as 83.33% said it is extremely important for happiness.
14. Added responsibilities or opportunities due to various accreditations and committees. - This factor does not lead to happiness as 8% professors rated it as extremely unimportant for happiness and 60% rated as somewhat unimportant and only 13.33% feel it's important or happiness.
15. Job security- Having secure job seems to be leading to happiness as 80% said it is somewhat important for happiness and remaining 20% said it is extremely important.

Findings:

Finds are also presented in above stated two parts:

The understanding of professors about the concepts of 'Job satisfaction' and 'Job happiness':

- a. Majority of the professors are aware that the concept of Job satisfaction is different from the concept of Job happiness.

- b. In relation to this, majority of the professors stated that they are 'satisfied but unhappy' with their job.
- c. Here only 40% stated that they are both 'satisfied and happy' with their job.
- d. No professor selected 'dissatisfied and happy' and 'dissatisfied and unhappy'.

Identifying the factors leading to 'Job happiness':

The significance of each factor to job happiness can be understood from following points

- a. Income, Monetary Benefits- Important for happiness
- b. Physical Facilities- Not very important for happiness
- c. Appreciation for the work and Performance- Extremely important for happiness
- d. Acceptance in group/ bonding with colleagues- Extremely important for happiness
- e. Position, power, promotions- Not very important for happiness
- f. Feeling of guiding students, building their careers, helping them- Extremely important for happiness
- g. Sense of achievement- Important for happiness
- h. Being with youth, young and energetic new generation- Important for happiness
- i. As a teacher getting respect and love from students- Extremely important for happiness
- j. As a teacher getting respect and love from society- Extremely important for happiness
- k. Job timings and Holidays- Not very important for happiness

- l. Work life balance- Not very important for happiness
- m. Liking or passion for teaching, being in the profession of liking- Extremely important for happiness
- n. Added responsibilities or opportunities due to various accreditations and committees- Not very important for happiness
- o. Job security- Important for happiness

Hypothesis Testing:

It was found from the data analysis that the null hypothesis will be rejected. Therefore, the alternative hypothesis will be accepted.

It can be concluded that, a person satisfied with the job is not always happy with the job.

Conclusion:

The following conclusions can be drawn from this research:

1. Majority of the professors are 'satisfied but unhappy' with their job.
2. No professor is 'dissatisfied and happy' and 'dissatisfied and unhappy'
3. The factors that are extremely important for happiness are Appreciation for the work and Performance, Acceptance in group/bonding with colleagues, Feeling of guiding students, building their careers, helping them, As a teacher getting respect and love from students, As a teacher getting respect and love from society and Liking or passion for teaching, being in the profession of liking
4. The factors that are important for happiness are Income, Monetary Benefits, Sense of achievement, Being with youth, young and energetic new generation and Job security

5. The factors that are not very important for happiness are Physical Facilities, Position, power, promotions, Work life balance, Job timings and Holidays and Added responsibilities or opportunities due to various accreditations and committees

Suggestions:

Job happiness is equally important as job satisfaction. It also leads to more productive, efficient and motivated workforce. Professors develop and nurture the next generation. They build the human resource of our nation, therefore their wellbeing and happiness is important. Their mental wellbeing and happiness should be maintained and valued. Through this research, the researcher gives following suggestions:

Suggestions for colleges-

Educational institutes should give priority and due importance to mental wellbeing and job happiness of Professors.

The colleges should focus on appreciating the efforts taken by each professor. Appraisal systems can be revised for this. Internal college awards, appreciation letters, recognition for the work done should be considered while revising appraisal system.

Team building activities can also be conducted for teaching staff, it will help them bond well.

The internal college environment should be happiness centered. Professors should get maximum opportunities to indulge in work of their liking. The professor-student interactions should be encouraged.

Suggestions for professors-

Happiness mostly comes from within a person. It is an internal feeling of joy and it

generates positive emotions. Therefore, creating job happiness is also one's own responsibility.

Professors should understand their responsibility towards the students and profession, this will increase their job involvement and it will certainly lead to job happiness. Professors should be passionate about their job, so that they will enjoy it.

In certain cases, if he/ she is in the profession due to certain unavoidable reasons other than liking for profession, they should focus on the positives of the job and try to connect to students. According to the liking, developing new methods of teaching will be helpful. It will definitely create feeling of happiness.

Professors can set personal professional goals and try to achieve them, apart from career advancement, this will result in sense of achievement.

It is very important to understand that happiness is felt more from giving than receiving. A professor should focus on giving more. More of knowledge, experiences, guidance, wisdom etc. should be shared by the professors.

Lastly, it should be remembered that happiness mostly depends upon oneself!

Limitations:

1. The respondents for this study are only selected college professors.
2. The scope of the study is also limited as it considers only selected colleges in Pune city.
3. It covers selected 15 main factors for happiness.

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AGRICULTURAL CREDIT: A COMPARATIVE STUDY OF CO-OPERATIVES SOCIETIES AND REGIONAL RURAL BANKS

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Abstract

Before independence, the lending process was very difficult and farmers were physically and mentally exploited. Co-operative societies and regional rural banks were formed to improve the condition of farmers and lend to cheap loans. The objective of the present study is to compare co-operative societies and regional rural banks in terms of two factors such as credit flow and the number of branches opening. It investigated the factors responsible for the improvement of co-operative societies. The study also aims to give suggestions on how to improve the lending amount of co-operative societies and regional rural banks.

Keywords: Co-operative societies, regional rural banks, comparison, investment.

Introduction

India is a country whose about 2/3 of the population depends on agriculture and 50 % of national income is contributed by the farmers. Even agriculture has contributed so much; no action has been taken to improve the condition of this sector nor was any work done to increase the farmer's credit requirement, to uplift the farmers. They did not meet the required amount of borrowing at the right time, the right

amount, and at a low rate of interest that they wanted. In 1904, co-operative societies were formed under the co-operative movement, and in 1975; regional rural banks were formed under the recommendation of the Narasiman committee to fulfill this objective.

Co-operative societies-

Hermann Schulze and Friedrich Wilhelm Raiffeisen suggested opening co-operative societies in India. Following his suggestion co-operative societies were set up in India in 1904 under the co-operative society act 1904. Co-operative societies are divided into two broad categories- rural co-operative societies and urban co-operatives societies, (Bankexamtoday.com). Rural co-operative societies were set so that the poor farmers living in the village could get the loan at a cheaper rate of interest which was necessary for agricultural work. Urban co-operatives though not formally defined, refers to primary co-operative banks located in urban and semi-urban areas. These societies are based on the principles of co-operation, mutual help, democratic decision making, and open membership. These societies were established to lend money only for non-agricultural purposes (rbi.org.in).

Regional Rural Banks-

Regional rural banks were established under the recommendations given by the Narasiman committee in 1975. The share of Central government 50%, state government 15 %, and sponsor banks 35 % share in regional rural banks (bankexamstudy.com) These banks were established for providing loan to rural people, along this carried out government operations like disbursement of wages of MGNREGA, distribution of pension and providing para banking facilities like debit card, credit card, locker facilities.

This study will provide information in the context of a comparison of co-operatives societies and regional rural banks. These two mediums of banks have been used for comparisons like opening new branches and credit flow.

Review of Literature

K.Venkatatakshmi– investigated the current position of regional rural banks in India. This paper is based on secondary data. The main objective of this paper was to study capital structure of regional rural banks. Along with this, the deposit and outstanding loan of these banks had to be studied. In this researcher found that owned fund ratio declined 47.65 % to 9.50 % over the period of study. Secondly, as the number of borrowers increased, the amount of borrowing increased rapidly. So that banks need more capital for fulfill the borrowing requirement of borrowers.

Mr. Vivak Srivastava (2015) conducted a study on performance analysis of Indian banks- A comparative study of selected banking. This study basically based on secondary data. The main objective of this study was to examine the performance of all banks. In this paper researcher

divided banks into private and public sector. According to him private sector increased their assets, profitability, income, advances, investment and deposits more as compare to public sector. For this government and RBI will need to make policies and programme for betterment of public sectors banks.

Jatin Yadav (2017) studied comparative study of institutional credit VS non- institutional credit for agricultural finance in India. This study based on primary as well as secondary data. In this researcher found two types of financial sources for agricultural credit. According to him farmers have taken more agricultural credit from institutional source because their rate of interest very low, availability of government subsidies, provide long term loan and light recovery process as compared to non-institutional credit source.

A.Jaiswal (2016) conducted a comparative study of financial performance of SBI and ICICI banks in India. This study mainly focused on secondary data. According to him the performance of SBI much better than ICICI in term of market condition, earning performance, price ratio per share, dividend payout ratio. On the other hand the performance of ICICI much better than SBI in the provision of NPA.

Abhay Kumar Kapre (2013) conducted study on comparative study of regional rural banks in Chhattisgarh state. This study based on secondary data. According to him regional rural banks were not properly developed in Chhattisgarh because of overdue, recovery rate, non performing assets and other problems. Regional rural banks were established in Chhattisgarh only for providing rural assistance and for growth with social justice.

Kanika Nancy (2013) examines the financial performance evaluation of regional rural banks in India. This study based on secondary data. According to her regional rural banks were established for rural areas and provided agricultural credit to rural people at low rate of interest. Along with this regional rural bank encouraged rural saving, generate employment, reduce cost of credit and eliminated dependence on private credit.

K. Nagi Reddy (2019) examines the process of co-operative banks in India. In this author mainly focused on capital advances, deposits, loan issued, borrowing and outstanding performance of co-operative societies. According to him condition of co-operative societies being good instead of recovery of loan government need to made policies to control and improve recovery process of societies.

Objectives of current study are:

- ♦ To study the number of branches of co-operatives societies and regional rural banks.
- ♦ To study the growth of credit flow in agriculture sector by co-operative societies and regional rural banks.

- ♦ To find investment of co-operative societies and regional rural banks.

Research Methodology

The study data pertain to co-operative societies and regional rural banks. To write this paper various types of secondary data have been included in it, such as research papers, articles, books and websites. The explanatory method of data analysis is used for analysis of this paper.

Scope of study

Nowadays India's banking system has become very flexible. The main reason for that is the inclusion of some private banks in banking system. Therefore, co-operatives societies and regional rural banks were not able to protect themselves. Unfortunately minimum government incentives, sound policies, sick recovery system and less government support discourage to Indian banking system. The scope of this research paper was how to increase the functioning of co-operative societies and regional rural banks. This study only tries to fill the gap to some extent

Comparison of co-operatives societies and regional rural banks on the basis of number of branches

Table-1

Years	Co-operatives Societies	% Change	Regional Rural Banks	% Change
2009-10	89523	-	15303	-
2010-11	90279	0.83	15658	2.26
2011-12	101297	10.85	16170	3.06
2012-13	90958	-11.36	17856	6.41
2013-14	93042	2.23	19082	6.42
2014-15	92789	-0.27	20024	4.70
2015-16	93367	0.61	20059	0.17
2016-17	95595	2.33	20920	4.11
2017-18	95238	-0.37	21422	2.34

Source- Primary agricultural credit societies report (2018-19), NABARD Annual report (2005-2018)

Table 1 show the numbers of branches were opened by co-operative societies and regional rural banks and their percentage change from based year 2009-10 to 2017-18. It was cleared that number of branches of co-operative societies were increased from 89523 to 95238 during 2009-10 to 2017-18. On the other hand regional rural banks branches were increased 15303 to 21422 during 2009-10 to 2017-18. The maximum changes (10.85) were recorded in the 2011-12 and the minimum changes (-11.36) were recorded in the 2012-13 in the case of co-operatives societies. The maximum changes (6.42) were recorded in the 2013-14 and the minimum changes (-0.17) were recorded in the 2015-16 in the case of co-operatives societies. The ratios of branches opened were varied during the study period.

Comparison of co-operatives societies and regional rural banks on the basis of credit flow in agriculture sector

Table-2 (in crores)

Year	Co-operative Societies	% Change	Regional Bank	Rural	% Change
2009-10	63497	-	35217		-
2010-11	78007	18.60	44293		20.49
2011-12	87963	11.31	54450		18.65
2012-13	111203	20.89	63681		14.49
2013-14	119964	7.30	82653		22.95
2014-15	138469	13.36	102483		19.34
2015-16	153295	9.67	119260		14.06
2016-17	142758	-7.38	123216		3.21
2017-18	150321	5.03	141216		12.74

Source- NABARD annual report (2018-19)

Table-2 shows credit flow of co-operatives societies and regional rural banks from 2009-10 to 2017-18. Along with this I also saw how much percentage of credit flow has increased and what percentage reduce. In 2009-10 credit flow of co-operative societies were 63497 and reached at 150321 in 2017-18. But in 2009-10 credit flow of regional rural banks were 35217 and reached at 141216 in 2017-18. The maximum credit flow (20.89%) were recorded in the 2012-13 and the minimum credit flow (-7.38%) were recorded in the 2016-17 in the case of co-operatives societies. The maximum credit flow (22.95%) was recorded in the 2013-14 and the minimum credit flow (3.21%) was recorded in the 2016-17 in the case of regional rural banks.

Limitation of study

- ◆ This study only focused on credit flow and investment rather than other factors.
- ◆ This study only covered specified year of 2009 to 2018.
- ◆ This study not focused on a particular region, state or district.
- ◆ This study only based to secondary data, therefore we could not find proper financial figures.

Conclusions

From the comparative analysis of co-operative societies and regional rural banks, it is

clear that co-operative societies were opened more branches as compare to regional rural banks. According to comparative analysis, it has been observed that co-operatives have nearly 70 percent higher in this branches compared to regional rural banks. On the other hand, the credit flow in agriculture by co-operative societies more than regional rural banks is not too much higher as compared to number of branches opened. In 2017-18 co-operative societies credit flow nearly 3 percent more than regional rural banks. It is ensured that in the financial position of regional rural banks is growing faster than that of co-operative societies.

Suggestions and recommendations

- ♦ Regional rural banks should try to open new branches to increase deposit.
- ♦ Some assistance should be given to regional rural banks by the government to open more branches.
- ♦ Rural banks should develop and expand their business in urban areas also.
- ♦ Co-operative societies need to focus more on lending rather than opening their branches.
- ♦ Government should provide financial support to increase their credit flow in other sectors too.

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RIGHT TO EQUALITY WITH SPECIAL REFERENCE TO GENDER DISPARITY IN HIGHER EDUCATION INSTITUTIONS IN GUJARAT

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ABSTRACT

Right to Equality is a basic fundamental right of each and every citizen of India. Equality does not mean that all laws must be general in character. It does not mean that same laws should apply to all persons. The classification must not be arbitrary but based on real and just relation to the object sought to be achieved by the legislation. Equal Protection of law provides equal opportunities to all those who are in similar circumstances. In spite of Equality is our Fundamental Right, Women's Education was always a matter of concern for our Country. Women are considered as 'Second sex'. Where men are at default. Literacy rates from 1951 to 2011 clearly show inequality in enrolment ratio. Not only that at Higher Education girls are lagging behind than boys. Gender gap is narrowing day by day still significant gap is there. Gross Enrolment Ratio and Gender Parity Index shows gap between male and female literacy rate. This Research paper is about Current Position of women Education in Gujarat in Higher Education Institutions. This study involves many aspects related to Women Education like Literacy rates, Gross Enrolment Ratio, Drop out ratio, role of judiciary to make education as fundamental right, constitutional provisions. This research is based on secondary data collected from various sources

like Research papers, Books, Magazines, Census Report and All India Survey on Higher Education Institutions(AISHE)

Key words: Gender Disparity, Right to Equality, Higher Education

INTRODUCTION:

Women Education is always a question for development because Women's Population is approximately 50% and if this group is not educated or under educated then development of such nation would also suffer. Women's education is important for an economical and financial development of the Country. Higher Education makes a vital contribution to development. Here Gender Disparity indicates Gender inequality in field of Higher Education institutions. Gender disparity shows that Men and Women are not equal and gender affects an individual's living experience. The rate of female is lower than male specially in higher education. The Government has implemented many policies for Education including Sarva Siksha Abhiyan (SSA), The National Literacy Mission (NLM), The Right to Education Act (RTE), The Rashtriya Madhyamik Shiksha Abhiyan (RMSA), National Secondary Education Mission and Rashtriya Uchha Shiksha Abhiyan(RUSA), National Higher Education Mission not only that inspite of Constitutional

Provision, Women's Position in Society was very embracing and oppressive.

LEGAL ASPECT OF EDUCATION IN INDIA:

Our Constitution recognizes equality of sex and prohibits discrimination. It also provides legislation to be made to confer more rights on women by making special provisions.

Preamble: Preamble assures "Equality of Status and Opportunities" to every man and woman. Preamble also assures dignity of individuals which includes the dignity of women¹

Article 14² shows Equality before Law and Equal Protection of Law. Article 14 says that the State can treat different persons differently this is called doctrine of reasonable classification.

Article 15(1)³ and 16(1)⁴ of the Indian Constitution of India and nothing shall prevent the State from making any special provision for women under Article 15(3)⁵ of Constitution of India.

Article 21: A Right to Education came to existence by Eighty Sixth Amendment Act 2002 and inserted Art 21A⁶ in the Constitution of India to provide free and compulsory education of all Children in the age group of six to fourteen years. Article 21 and RTE came in to effect on 1 st April 2010. RTE Act ensures free and compulsory education.

Article 45⁷: This Article of Directive State Policy States that, The State shall endeavor to provide within a period of ten years from the commencement of this Constitution for free and compulsory Education for all children until they complete the age of fourteen years. (Subs. By the Constitution, Eighty Six Amendment Act 2002) These Constitutional Provisions give effect in Educational Status of Women. The 1976 Constitution Amendment made education a Concurrent Subject and this function of state is divided between Center and State Government.

REASONS FOR GENDER DISPARITY IN INDIA

There are many reasons for inequality in literacy rate in India in comparison of male and female. Reasons for discontinuance of Education are Financial constraints; Girls mostly engaged in domestic activities, Girls are engaged in economic activities for the family. Sometimes distance of School is also reason for School drop out. Early Marriage affects girl education. Many of the parents and teachers expect from children beyond their potential. The syllabus of many schools is beyond the understanding capacity and cognitive capacity of children.

SCENARIO OF FEMALE EDUCATION IN INDIA AND GUJARAT

Gender disparity in Higher Education is an earnest need to make Education accessible. Literacy data from 1951-2011 clearly states difference in enrolment of male and female. Gujarat stood a quite a favorable position where its state, Male and Female Literacy Rate compare to national average rate. However in term of sex ratio, Gujarat fared quite poorly.

Region	Male	Female	Total
India	82.14	65.46	74.0
Gujarat	85.75	69.68	78.03

(Literacy Rate 2011)

Above Table Clearly shows that Literacy rate is better in Gujarat compared to India but Male and Female literacy gap is around 16.07 % which shows inequality in Enrolment.

(Literacy Rate, 2001 and 2011 in Gujarat)

Year	Male	Female	Total	Gender Gap
2001	79.66	57.8	79.66	21.86
2011	85.75	69.68	78.03	16.07

The Difference between the male and female literacy was 21.86 in 2001 which narrowed in 2011 with 16.07 which is positive jump.

In Gujarat As per UGC Annual Report 2018-19, There is 1 Central University, 29 State Universities, 34 Private Universities, 3 Deemed Universities, 4 Agriculture Universities, 2 Private Aided, 6 Institute of National Importance and 4 Autonomous Institutions. All India Survey of Higher Education was started in 2010-11. In this Annual Report Data is Collected about, detail of Institutions, enrolment, details of teachers accreditation etc. Gross Enrolment Ratio (GER) for Male is 26.3% and Female is 25.4%. For SC it is 21.8% and for ST it is 15.9% as compared to national GER of 25.8% in the year 2017-18.

(Gross Enrolment Ratio 2017-18 and 2018-19)

State	All Categories		
Gujarat	Male	Female	Both
2017-18	21.9	18.2	20.1
2018-19	22.0	18.7	20.4

Gender parity Index Equal to one signifies equality between Males & Females. A GPI less the one is an indication that Gender Parity favors males and while GPI greater than one indicates Gender Parity that favors Females.

(Gender Parity Index 2017-18 and 2018-19)

State (Gujarat)	All Categories	ST	SC
2017-18	0.83	0.83	0.99
2018-19	0.85	0.86	0.99

The highest number of Students is enrolled at UG level; the data shows disparity in male and female ratio as especially when it is about PH.D, M.PHIL, Diploma and PG Diploma.

State Wise enrollment at various levels in Gujarat

State	PH.D			M.PHIL			Post Graduate		
Gujarat	Male	Female	Total	Male	Female	Total	Male	Female	Total
2017-18	3256	1995	5251	306	291	597	62301	76475	138776
2018-19	3589	2328	5917	470	414	884	63874	83554	147428

State	Under Graduate			PG Diploma			Diploma		
Gujarat	Male	Female	Total	Male	Female	Total	Male	Female	Total
2017-18	642272	487400	1129672	3485	3341	6826	103277	38690	141967
2018-19	650213	497400	1147613	3623	3377	7000	97626	40902	138528

JUDICIAL ACTIVISM FOR RIGHT TO EDUCATION

Presently Women's status is preserved because of Judicial Activism, Independent Judiciary has always played the role to guard women rights and interpreted legislative provisions in favor of women. The rights available to women in India can be classified in to two categories .1) Constitutional Rights 2) Legal Rights. Constitutions of India protects equal rights and adopt positive discrimination for women. Constitutional framers empower the state to make special laws, policies, plans and programmers for advancement of women in all spheres. Constitution provide justice, liberty and equality irrespective of gender, it can be reflected in Preamble, Fundamental rights, Directive Principles of State Policy, Fundamental duties and other provisions. Through Judicial review, Judicial activism, public interest litigation and duty of enforcement of fundamental rights. The Supreme Court have evolved gender jurisprudence. In Padmaraj Samarendra v state of Bihar ⁸ allotment of some seats for girl students in

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Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisham, Ranipet District, Tamilnadu.

Medical Colleges was challenged on the ground that it was based on the sex. The court declared it can not be said to be discrimination on the ground of sex alone. In *Vijay Lakshami v. Punjab University*⁹ Court held that appointment of lady principal in Women's college or lady teacher there in, can not be held to be violation of Article 14¹⁰ and Article 16¹¹ of the constitution because classification is reasonable. It is precautionary, preventive and protective measures based on public morals and particularly in view of the young age of the girl students to be taught. Education is a part of the development of the personality of all in general and woman in particular. In *P. Sagar v. State of Andhra Pradesh*¹² Court held that Art 15 (3)¹³ is an exception engrafted to clause (1) of the Article 15¹⁴. Thus in view of the Article 15 (3) reservation for women can not be denied. Similarly, the reservation for sports women does not offend the provisions of Article 15(1) and Article 29(2)¹⁵ of the Constitution. In case of *Mohini Jain v. State of Karnataka*¹⁶ a notification was issued and permitted the private medical college in the state of Karnataka to charge exorbitant tuition fees from the students admitted other than the "Government seat Quota". Mohini Jain filed petition in Supreme Court challenging this notification Apex Court raised an important question that "whether right to education is guaranteed to the Indian Citizen under the constitution of India" "Supreme Court observed that mention of "life and Personal Liberty" in Article 21¹⁷ of the Constitution automatically implies some other rights, these are necessary for the full development of the personality though they are not enumerated in part III of the Constitution. Education is one such factor responsible for overall development of an individual and therefore Right to Education is integrated in Article 21 of the constitution.

*Unnikrishan, J.P. & ors. V. State of Andhra Pradesh & ors*¹⁸. Constitution challenge querying whether the "right to life" in Article 21 of the Constitution of India guarantees fundamental rights to education to citizens of India, The role of economic resource in limiting right to education interpretation between Directive principle of State Policy in the Constitution and fundamental right. The question was whether the Right to Education includes adult professional education.

The Supreme Court held that, The Right to basic Education is implied by the fundamental Right to life (Article 21) when read in conjunction with the directive principle on Education (Article 41)¹⁹. The Court held that the Parameters of the right must be understood in the Context of the Directive Principles of State policy, including Article 45²⁰ which provides that the State is to Endeavour to provide within a period of ten years from the Commencement of the constitution, for free and Compulsory education for all children under the age of 14. The Court ruled that there is no Fundamental Right to Education for a Professional degree that flows from Article 21. Quoting Article 13²¹ of the International Covenant on Economic, Social and Cultural Rights, the Court stated that the State's obligation to provide Higher Education requires it to take steps to the maximum of its available resources with a view to achieving progressively the full realization of the right of Education by all appropriated means. The Court in *UnniKrishan* expressed its disagreement with the finding in the earlier case of *Mohini Jain V/ s. State of Karnataka*²² in that Right to Education at all levels is guaranteed by the Constitution. In the Subsequent case of *M C Mehta V/s. State of Tamilnadu & ORS*²³. The Supreme Court stated that Article 45 had acquired the Status of

Fundamental Right following the Constitution Bench's decision in Unnikrishnan case the Court also said in order to treat a right as Fundamental Right, it is not necessary that it should be Stated as one in Part III of the Constitution a the Provisions of Part III and Part IV are Supplementary and Complementary to each other. The Court rejected that the rights reflected in the Provisions of Part III are Superior to the moral claims and aspirations reflected in the Provision of Part IV. The Court noted than India's obligations under Universal Declaration of Human Rights (UDHR) and the Convention on the Rights of the child to provide free primary education for all children in the Country, and to Protect Children against economic exploitation. The orders included directing the States to take Steps to frame Policies to Progressively eliminate the employment of children below the age of 14 provide Compulsory Education to all Children employed in factories, mining and Other Industries, ensure that the children receive nutrient rich foods and administer periodic health check ups. The right to life under Article 21 and the dignity of an individual can not be assured unless it is accompanied by the right to Education.

CONCLUSION

This paper talks about analysis of literacy rates and gender trends in Gujarat and India .How Judiciary has played its role to bring equality and encourage women participation in education. In This paper Constitutional and Legal rights to access Education and Gender Disparity in enrolment at Higher education Institutions are discussed here. Gross Enrolment Ratio and Gender Parity Index are discussed with the help of secondary data from All India Survey on Higher Education.

(Footnotes)

- ¹ Preamble ,Constitution of India.
- ² Art 14 Constitution of India, The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.
- ³ Art.15.(1) Constitution of India, The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or a ny of them.
- ⁴ 16.(1) Constitution of India ,There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- ⁵ Art 15(3) Constitution of India Nothing in this article shall prevent the State from making any special provision for women and children.
- ⁶ Art 21 Constitution of India "The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine."
- ⁷ Art 45 Constitution of India "The State shall Endeavour to provide early childhood care and education for all children until they complete the age of six years"
- ⁸ AIR 1979 (Pat) 266
- ⁹ 2003 (8) SCC 440
- ¹⁰ The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

- ¹¹ Equality of opportunity in matters of public employment.—(1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- ¹² 1968 AIR 1379
- ¹³ Nothing in this article shall prevent the State from making any special provision for women and children.
- ¹⁴ Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.—(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
- ¹⁵ No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.
- ¹⁶ 1992 AIR 1858
- ¹⁷ Protection of life and personal liberty.—No person shall be deprived of his life or personal liberty except according to procedure established by law.
- ¹⁸ 1993 AIR 217
- ¹⁹ Right to work, to education and to public assistance in certain cases.—The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.
- ²⁰ Provision for early childhood care and education to children below the age of six years.—The State shall endeavor to provide early childhood care and education for all children until they complete the age of six years.
- ²¹ All laws in force in the territory of India immediately before the commencement of this Constitution, in so far as they are inconsistent with the provisions of this Part, shall, to the extent of such inconsistency, be void.
- ²² 1992 AIR 1858
- ²³ 1996 6 SCC 756 & AIR 1997 SC 699



NOMOPHOBIC RATE AND ACADEMIC ACHIEVEMENT OF HIGHER SECONDARY STUDENTS

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Abstract:

In the context of the lock down due to Covid-19, usage of mobile phones has increased among the adolescents. Usage of mobile phones for educational purposes as well as for entertainment makes them more addicted to mobile phones. In this scenario, it is relevant to study the correlation between nomophobic rate and academic achievement of adolescent. This research study aimed to prepare a Nomophobia rating scale (NMPRS) for adolescents and to implement it for students at higher secondary level to check their Nomophobic rate. The Nomophobic rate is then correlated to their academic achievement. NMPRS applied to 92 Higher Secondary students in Kerala and the collected data analyzed for evaluation. Results of the study shows that most of the students are prevalent to nomophobia. But the Nomophobic rate do not depend on their locality and gender but depend on the management of school. Further it shows that there is no correlation between Nomophobic rate and academic achievement.

INTRODUCTION

A particular psychological disorder is defined by the term NOMOPHOBIA or No Mobile Phone PhoBIA. If people are afraid of

being disconnected from their access to cell phones, then Nomophobia exists. Nomophobia became a psycho-social disorder since socialisation is done through social media and most people can use their smartphone to access social media.

Due to its small size and high performance, the smartphone is the most popular network access device for either connecting or querying friends or families. However, due to insufficient training or knowledge of these devices, over-exposure and misuse of these devices has occurred (Ahn and Jung 2016). There have been major social issues and implications for smartphones.

One significant effect of this is nomophobia, one of the modern pathologies which emerged as a result of the impact of portable technologies on society and the dependence among citizens (Anshari et al., 2019; Knei-dignger-Müller, 2019). The effect of portable technology on society and the addictions between citizens, especially towards smartphones, is one of the modern pathologies that has emerged called Nomophobia. This phobia can be seen and exacerbated by the lack of immediate access to information, contacts and the impossibility of contacting or being contacted by others. (Rodríguez-García et al., 2020; Yildirim and Correia, 2015).

2. REVIEW OF RELATED LITERATURE

Among the very first research studies on nomophobia (King et al., 2010), it is considered as a 21st century disorder resulting from new technologies and is defined as discomfort or anxiety when out of mobile phone (MP) or computer contact. Daei et al. (2019) conducted a cross-sectional study in which 320 students were selected via cluster sampling. They used a Nomophobia and smartphones use questionnaire to collect data. The results show that the incidence rate of nomophobia among the students was moderate and 73% of the students were moderate smartphone users. They also found that Nomophobia had a significant relationship with age group, gender, and level of education; and the frequency of using smartphones had a significant relationship with level of education and age group.

During a cross-sectional study among undergraduate students who were using mobile phones for more than one year, Thapa et al., (2020) found that phone dependence among the undergraduate students was common and there was no difference between the male and female students. Shankar et al., (2018) undertook a questionnaire based survey having 30 different mobile phone usability related questions. Based on the responses the total percentage of addiction found by them was 40.93 and the study also showed that females were more addicted to mobile phones than male. Jilisha et al., (2019) carried out a study on perception among College Students in Puducherry about nomophobia and found a sizeable minority of the students showed signs of severe nomophobia, distinct patterns of usage, and

misperceptions regarding health and their usage pattern.

3. NEED AND SIGNIFICANCE OF THE STUDY

The examination of related literature has shown that a number of researchers at different levels have performed various studies on nomophobia. But no studies, especially from India, examined the use of secondary or higher secondary students in detail. The key reason for avoiding this age group in previous studies may be due to the reason that they had no cellphones. But when the pandemic required an academic environment in which cell phones were essential, most parents compelled to buy smart phones for their wards. The analysis is carried out at the period when one year have elapsed since the first COVID -19 case has been identified worldwide.

4. RESEARCH QUESTIONS AND OBJECTIVES

4.1. RESEARCH QUESTIONS

The research questions given below were utilized to guide data collection while also structuring the research tools used;

- ◆ Does Nomophobia is higher among the higher secondary students?
- ◆ At what level social and demographic factors affects the nomophobic rate of Higher Secondary students?
- ◆ What is the correlation between Nomophobic rate and academic achievement of Higher secondary students?

4.2. GENERAL OBJECTIVES

The general objective of this research was to study the nomophobic rate of higher

secondary students and its correlation with their academic achievement.

4.3. SPECIFIC OBJECTIVES

The specific objectives were;

- ♦ To determine the Nomophobic rate of higher secondary students.
- ♦ To establish relationship between demographic factors and nomophobic rate.
- ♦ To study the correlation between nomophobic rate and academic achievement of Higher Secondary students.

5. METHODS

5.1 RESEARCH DESIGN

A descriptive research design was followed by the investigators for the current study. This study was conducted among 1068 higher secondary students from Kerala. The participants of this study consisted of the students who were enrolled in the second year of higher secondary courses.

5.2 INSTRUMENT OF THE STUDY

A Nomophobia rating scale (NMPRS) was developed and standardized by the investigators. It was used for the present study. Nomophobia rating scale (NMPRS) for higher secondary students was a Likert type 5 point scale developed through three stages. In the pre try-out stage, investigators formulated 52 statements from the ideas gained from the review of related literature and they were validated by experts and finalized to 46 statements with corrections and modifications. Among the 46 items, 23 were positive items and 23 were negative items. After that, the draft scale with 46 items tried out to selected sample

and finalized to 24 items with 6 negatively polar statements.

Academic achievement of students were found out through a standardised achievement test constructed and standardised by the investigators.

Javali et al. (2011) suggests Cronbach's α should not be less than 0.7, and the Cronbach's α value in this study is 0.812, which meets the recommended standard. **So established the reliability of the test and Pearson correlation method established the validity of items.**

5.3 DATA COLLECTION AND DATA ANALYSIS

NMPRS as well as the achievement test were converted in to Google form by the investigator and the link shared to Higher Secondary students who were in different streams of study through WhatsApp groups of their respective schools and 1068 responses were collected through Google form as Google sheet. The collected responses were transformed into scores as per the scoring key. The scoring key was prepared by awarding 5,4,3,2 and 1 scores to the responses Strongly Agree(SA), Agree(A), Undecided(U), Disagree(D) and Strongly Disagree (SD) respectively for a positively polar statements and vice versa for a negatively polar statement for the NMPRS. The total score of the scale is the sum of scores of all the items. Students t' test and one way anova were used to compare the means of social media usage with reference to each independent variables, namely, gender, stream of course, management of school and locality of the student.

Significance of difference between the mean values of social media usage with respect to the gender, locality of students and management of school was analyzed using t test while Significance of difference between the mean values of social media usage with respect to stream of course analyzed using one way anova test. Mean value of Nomophobic rate of Higher Secondary students were 67.81 and have a positive skewness.

Table 1 : Significance of difference between Mean Scores of Nomophobic Rate of Higher Secondary students with respect to their Gender and Locality of students.

INDEPENDENT VARIABLE		N	MEAN	S.D.	't' VALUE
LOCALITY	RURAL	18	79.88	8.72	0.448**
	URBAN	74	79.06	6.05	
GENDER	MALE	26	78.85	6.66	0.329**
	FEMALE	66	79.38	7.11	
MANAGEMENT	GOVERNMENT	64	77.56	6.47	3.711 *
	AIDED	28	83.04	6.59	

** Not significant at 0.05 level

* Significant at 0.05 level

df = 90

From table 1, it is clear that the male and female students as well as students from rural and urban area do not have any significant difference with respect to their nomophobic rate. But nomophobic rate is significantly different among government and aided school students.

Table 2 : Significance of difference between Mean Scores of Nomophobic rate of HS students with respect to their Stream of Course.

DEPENDENT VARIABLE	COURSE STREAM	SUM OF SQUARES	df	MEAN SQUARE	F RATIO
NOMOPHOBIC RATE	BETWEEN GROUPS	17.497	27	0.648	1.509**
	WITHIN GROUP	27.492	64	0.430	
	TOTAL	44.989	91		

** Not significant at 0.05 level

One way anova test depicted in table 2 shows that there is no significant difference between science, commerce and humanities students with respect to their nomophobic rate.

Ther value for correlation between the Nomophobic rate and academic achievement was 0.025 which shows that there is no significant correlation between those variables.

6. Results and Discussion

The NPRS was constructed and standardised according to the standard techniques for the standardisation of a Likert type scale with five point rating scale. It contains 24 items among 7 of them are negatively polar and the rest were positively polar. The maximum score which can be obtained by a sample is 120 and the minimum score is 24. If the sample is 100% neutral to the statement, the score will be 72. The data collected and analysed shows that a mean value of 79.23

for nomophobic rate. This mean value tells that most of the students are prevalent to nomophobia. But the nomophobic rate do not depend on their locality, gender, course stream but management of school showed a significant difference. The correlation study shows that there is no correlation between Nomophobic rate and academic achievement of Higher Secondary students.

7. Conclusion

When used productively, technology is a boon. The innovative use of cell phones cannot be excluded in the era of the digital natives. Mobile phones and social media play an essential role in carrying out learning activities of teachers and pupils worldwide during a contemporary scenario where the whole world faces an unimaginable crisis point. The academic community will certainly continue to keep pace with the technological progress in coming years, even after the threat of this pandemic situation. This study however highlights some significant questions about the need for better supervision for teenagers through the use of cell phones and social media. It also highlights the need for timely action by teachers, parents and practitioners that will steadily improve the progress of students at the high school level in physical, social and emotional terms.

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THE DREARY LIVES AND DISMAL FUTURE OF TRANSGENDER IN COVID-19 CRISIS

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ABSTRACT

The people of the world are fighting together to survive the intensity of the second wave of Covid-19. The situation of the marginalized in the society is deplorable as social distance and denial of contacts are applied across the country to prevent and combat the spread of the disease. Transgender people who have been excluded from the mainstream of society are frustrated with the loss of livelihoods and security. The main objectives of this study are to analyze the miserable life experiences of transgender individuals who have been plunged into darkness and despair due to the epidemic, and to suggest solutions to overcome this predicament. It draws attention to the collective responsibility of the public and the political authorities surpass the pandemic crisis.

Keywords: Dreary life, Transgender, Economic Crisis, Psychological Effects.

INTRODUCTION

The people of the world are fighting together to survive the intensity of the second wave of Covid-19. The situation of the marginalized in the society is deplorable as social distance and denial of contacts are applied across the country to prevent and combat the spread of the disease. Transgender people who have been excluded from the mainstream of society are frustrated with the loss of livelihoods and security. One of the most important consequences of the Covid-19 epidemic

is the changes it has brought to individual lives. The changes that take place in the mental level, emotions, thoughts and actions along with the social alienation are very intriguing, interesting and complex. Transgender people have always received help from community-based organizations, individuals, political parties and governments to move forward in overcoming economic crisis and social isolation. This global health crisis is regulating and controlling our lives and daily routines and shaping our anxiety and hope for the future.

METHODOLOGY

The research work mainly focuses on the dreary lives and dismal future of transgender in covid-19 crisis period. The main objectives of this study are (a) To analyze the miserable life experiences of transgender individuals who have been plunged into darkness and despair due to the epidemic. (b) To assess the role of the Community Based Organizations (CBOs) in the crisis situation (c) To suggests solutions to overcome the covid-19 pandemic predicament. The study was conducted among 50 transgender in Thrissur district, the cultural capital of Kerala. The interview schedule was used for primary data collection. Descriptive research design and snowball sampling method were used for the study. Respondents belonged to the age group of 20 to 50 and were members of the 'Nila' and FICO (Foundation for Innovations and Cultural Organisation), the Community Based Organizations in Thrissur.

LITERATURE REVIEW

In general, transgender people are alienated from the mainstream of society. Besides, they face a number of hardships in life. The following literature reviews help to understand the problems experienced by transgender individuals during the Covid-19 pandemic period.

Banerjee & Rao (2020) in their article "The Graying Minority": Lived Experiences and Psychosocial Challenges of Older Transgender Adults During the COVID-19 Pandemic in India, A Qualitative Exploration- explains elderly transgender people face difficulties due to marginalization, stigma, and disease, as well as multiple survival threats, especially at the physical, emotional, and financial levels. Their emotional and social risk is high during this pandemic. No one takes the needs of older transgender people seriously. Policies required for their welfare should be formulated and implemented. Their health and wellbeing can only be ensured by raising the level of social awareness.

Harris & Moss (2020) reveals Implementing policies designed for the health, welfare and security of the people is a fundamental responsibility of the respective government. These policies also aim at the economic development of the country. Each government faces a number of

challenges in overcoming the crises caused by the scourge of corona virus. Most importantly the economic repercussions are very worrying. While trying to work towards prosperity and survival, the high prevalence of the disease is a devastating reality facing all countries.

According to Pillay & Barnes (2020) says that Covid-19 poses new challenges to the nations of the world that are suffering from adverse conditions. It places more burdens on the government. Lockdown restrictions to reduce the spread of the disease create problems such as unemployment, poverty and mental health problems. In such countries, marginalized transgender groups are most affected. For them, this period has created fear; frustration and panic. Losses of employment and financial crisis have disrupted their lives.

Poteat, Reisner *et al* (2020) analyses Covid-19 pandemic has adversely affected transgender women, especially transgender women living with HIV. Difficulties in employment, income, food, and shelter indicate a high risk of violence against these gender minorities. HIV-infected transgender women with Covid-19 Symptoms rarely see the possibility of receiving care in city hospitals. Such hospitals are already overcrowded with Covid-19 patients. Such conditions increase the risk of disease transmission.

SOCIO-ECONOMIC PROFILE OF THE RESPONDENTS

Table: 1 Personal details of the respondents (n=25)

Socio - Economic Status	Category	Frequency	Percentage
Age	Below 20	6	12
	20 to 30	12	24
	31 to 40	24	48
	Above 40	8	16
Religion	Hindu	36	72
	Christian	10	20
	Muslim	4	8

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Education	Primary	2	4
	High School	8	16
	SSLC	4	8
	Higher Secondary	12	24
	UG	13	26
	PG	8	16
	Diploma	3	6
Occupation	Unemployed	22	44
	Self Employed	4	8
	Working in NGO	4	8
	Courier Service	2	4
	Cleaning Work	4	8
	Sex Work	14	28
Monthly Income	Up to 1000	28	56
	1001 to 3000	8	16
	3001 to 5000	6	12
	Above 5000	8	16
Living Arrangement	Living Alone	4	8
	Living with TG Friends	24	48
	Living with Family	10	20
	Living with Partner	4	8
	Hostel/Lodge	8	16

DISCUSSION

Table: 2 Economic Effects of Covid-19 Pandemic



The financial status of transgender people in India is deplorable. Transgender people do not get high paying jobs due to lack of higher education. Therefore, their economic status and standard of living remain very low. They are often unable to raise their living standards due to unemployment and meager income. The literacy rate of transgender people in Kerala is very high compared to other states. However, they have to migrate from villages to cities in search of employment opportunities. In the workplace, transgender people face exploitation and discrimination. During the Covid-19 period, the economic status of transgender people remained very low. The transgender community has suffered from the social isolation, lockdowns and stigma. They are facing a crisis situation in the financial sector. Many transgender people do not have a home. In addition, there are transgender people who find it difficult to rent a living space or even meet basic needs. Many are worried about the loss of livelihoods during the lockdown. Transgender people have a habit of spending more than saving. During the Covid-19 epidemic, transgender people spent all their possessions without any personal collection.

Unemployment, poverty, disease, social stigma and financial vulnerability have also adversely affected the mental well being of transgender people. Few transgender people do not receive the assistance provided by the government due to lack of documents proving their transgender identity. The Covid-19 pandemic poses a formidable challenge to the lives of transgender people. Community Based Organizations are very helpful for them to face this situation with courage. Lockdowns seem to close the windows to the lives of transgender people, but it is only with the help of the

government that the unemployed can overcome this crisis. CBOs also enable them to survive this difficult period.

PSYCHOLOGICAL EFFECTS OF COVID-19 PANDEMIC AMONG TRANSGENDER

The global population is fully aware of the spread of Corona virus disease (Covid-19) and its physical symptoms. Everyone has the utmost care to take the necessary precautions against corona virus infection. In addition, everyone has a clear understanding of the disease and the health care that needs to be continued. However, awareness of the psychological consequences of the Covid-19 pandemic is scarce in society. Research shows that this global problem is negatively affecting human thinking, emotions, and behavior. Post-traumatic strain, temper, and confusion are reported in an analysis of the psychological effects of quarantine on covid-19. It has been reported that increasing the duration of the quarantine leads to greater stress and decreased availability of food and water creates constant stress during the quarantine (Brooks et al., 2020).

Covid-19 Pandemic has adversely affected the lives of individuals. The situation of the transgender, a marginalized section of society, is now very deplorable and reprehensible. This is a special period in the history of the world where human beings are forced to live apart from their fellow human beings. The particular situation has adversely affected the mental wellbeing of individuals. Transgender people face this situation along with the misery of isolation, loneliness and their other rejected experiences in normal life. Therefore, it has psychologically far-reaching consequences for them. This circumstance is a threat to the mental well being

of transgender people. The following table describes the psychological distress experienced by transgender people through social isolation, infrequent contact, and other related problems. These are the psychological effects of the Covid-19 pandemic.

Table: 3 Psychological Effects of Covid-19 Pandemic

Psychological Effects		Frequency	Percent
1	Anxiety	50	100
2	Anger or Angry	40	80
3	Boredom	50	100
4	Depression	45	90
5	Fear	40	80
6	Fatigue	48	96
7	Hate	40	80
8	Hopelessness	40	80
9	Irritation	44	88
10	Insomnia	36	72
11	Loneliness	50	100
12	Laziness	46	92
13	Low self esteem	20	40
14	Suicidal tendency	30	60
15	Tension	48	96
16	Stress and Strain	46	92
17	Sadness	40	80
18	Unhappiness	40	80

It is clear from these psychological effects that a pandemic is not just a medical phenomenon and that such conditions abruptly affect individuals' mental state, thoughts, feelings, emotions, and actions. The findings of this study show that individuals should give the same importance to maintaining mental health as they do to physical health, which requires conscious effort on the part of individuals. This Pandemic Period also provides us with the psychological training that we need to be aware of the changes in the mental state of the individual due to the social environment and circumstances. There is a close relationship between the mental wellbeing of transgender individuals and their personal issues. They are neglected and ridiculed in all walks of life.

Transgender people experience personal and internal conflicts and social discrimination. For them, the travel ban, contact ban, celebration ban, isolation caused by social distance and quarantine created by the Covid-19 Pandemic, low level of economic status, insecurity and unemployment are always negatively related. These psychological effects are the result of the interaction of all these factors. The anxieties and difficulties experienced during the pandemic period later come out as negative emotions. These are the common emotions and their expression that occur when even the primary needs are not satisfied. Transgender people face many critical issues due to extreme degree of discrimination. Covid-19 Pandemic deepened it. Fear, anger, irritation and tension are expressed as uncertainty about the future. Lack of financial security creates tension and increases anxiety and loss of happiness. In addition,

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ambiguities about the future destroy expectations. Loss of vitality and hope leads to severe depression. Feelings of failure and negative thoughts lower their self-esteem. Loneliness, sadness and guilt lead to suicidal tendencies. Covid-19 Pandemic throws the lives of transgender people into the darkness of despair.

ROLE OF COMMUNITY BASED ORGANIZATIONS IN COVID-19 CRISIS

Community based organizations are the ones that constantly come to the rescue of transgender people in all their difficulties. During the Covid -19 epidemic, the CBOs were at the forefront of providing them with everything they needed. 'Nila' and 'Foundation for Innovations and Cultural Organization' (FICO) are the two main organizations working for TGs in Thrissur district.

- ❖ Transgender people often have health problems. But during the lockdown, they had no facilities to go to the hospitals or visit the doctor and get the necessary medical care. In this helpless situation, the CBO officials took the initiative to conduct an online consultation with the doctor and to buy all the medicines prescribed for them free of cost on time.
- ❖ The food kits provided by the government through the Department of Social Justice were taken over by the CBO officials and delivered responsibly to the transgender homes.
- ❖ They sought to assist transgender people by maintaining constant contact with well-wishers, organizations, organizations, charitable societies, corporate executives, and public figures. During the lockdown, the CBOs paid special attention to storing and

providing essential food grain kits to help transgender people survive without starvation.

- ❖ During this Covid-19 period, the government issued food kits three times exclusively for all transgender individuals who applied for an ID card. It was supplied to transgender people through CBOs.
- ❖ When the Department of Social Justice took the initiative to vaccinate transgender people against the corona vaccine as a preventive measure, the two CBOs worked together to make the event a success. Fifty-five transgender people were vaccinated that day.
- ❖ Under the leadership of CBO "Nila", a webinar on "Corona and Immunization and Transgender Life" was organized to create awareness among the community members.
- ❖ To protect the environment, on the occasion of World Environment Day on June 5, the organizations provided an opportunity for transgender people to plant 101 plants.
- ❖ The CBOs took special care to organize online meetings of the Executive Committee to coordinate all the activities of the pandemic period.
- ❖ With the effective use of social media, organizations have been able to stay in touch with transgender people, even during the lockdown period. Transgender people were greatly relieved to receive assistance through the timely intervention of organizations.
- ❖ They suffered from lockdowns and unemployment, and lost even their hormone medicine due to the financial crisis. CBOs

provided the necessary treatment and medication to transgender individuals seeking help from the Department of Social Justice in times of distress. Transgender people have benefited greatly from the purchase of such drugs for those who have suffered psychologically from a breakdown of hormonal medicine.

- ❖ Help was given to poor men, women and all those in need. Assistance was also provided to those in financial need at the lockdown. For example, the CBO helped a poor woman with cancer in Alappuzha district by buying one month's worth of medicine.
- ❖ During this crisis, the CBO provided food kits, medicines and masks to sex workers, both men and women.
- ❖ Dress kits were distributed to poor transgender people through cBO with the help of a well wisher.
- ❖ Masks and Vaporizers (steam inhalers) were also distributed among transgender people.
- ❖ Alliance India, a Delhi-based NGO, has sent 12 boxes of sanitizer kits to CBO. It contained mask, soap and sanitizer. It was given to peer educators and staff who went among transgender people and did field work. This safety kit was given to them as a precaution.
- ❖ In addition, as a result of the intervention of the executive members working in the CBO, the submission of petitions and the sending of email applications to the Chief Minister, Health Minister, District Collector and District Panchayat President, a new government order have been passed for 207 transgender people to receive foodgrain kits in Thrissur district.

- ❖ The CBO paid special attention to collecting donations and kits from other organizations and political parties and distributing them to transgender people's residences.

Thus, the CBOs worked hard to save the transgender community from the onslaught of the Covid-19 pandemic. The Community Based Organizations that know them better than anyone else are playing a vital role in the upliftment of transgender people during this Crisis period.

RECOMMENDATIONS

Socially and economically disadvantaged groups can only be uplifted by providing special care and protection. This requires a revolutionary and radical change in society. Transgender population is a Marginalized and vulnerable group. So it is essential to understand the real problems and find solutions while working for their elevation. Covid-19 epidemic has further degraded the transgender socially, economically and emotionally. In this situation, the nation, the government, the society and every citizen of the country have a responsibility to protect these vulnerable groups. Favorable legislation should be enacted at the government level and the necessary policies should be formulated and implemented. Society must be prepared to treat all human beings equally, to protect human rights and to recognize all human beings without discrimination. The following are some suggestions on how to bring the transgender community into the mainstream of society.

- Educate the public to participate in activities for the upliftment of transgender people.
- Ensure that the basic needs of transgender people are satisfied.

- Give transgender people all the rights and benefits required by the Constitution.
- Appoint a planning committee consisting of experts in the fields of sociology and economics to find out what is needed for the all-round growth of transgender people.
- Form a Planning Committee comprising of transgender representatives.
- Give special consideration to transgender people in the Five Year Plan.
- Provide government appointments for transgender people according to their educational qualifications.
- Implement reservation in government jobs for transgender people.
- The money required for sex reassignment surgery (SRS) should be deposited by the government in the hospital account in a timely manner.
- Give financial assistance to all homeless transgender people to build their own home.
- Provide special protection for transgender people in emergencies such as floods and epidemics.
- Train transgender people to acquire what they need to live with hope, to achieve higher status through self-effort, and to develop skills.
- Disseminate programs on social media in a way that helps to cultivate a positive attitude about transgender people in the public.
- Provide necessary medical care to transgender people.
- Ensure awareness and quarantine facilities on precautionary measure especially for transgender people who are at risk population during the epidemic.
- Take steps to prevent transphobia.
- To prevent discrimination, abuse and gender attacks equip help lines and make transgender people aware of it.
- It is mandatory to include information about different gender identity in school textbooks.
- Provide financial assistance to those who deserve it.
- Make unemployment wage and employment availability for transgender people through employment exchange.
- Include transgender people in health insurance policies.
- Provide counseling and helpline facilities to ensure mental health.
- Build transgender Old Age Homes run by the government.
- Appoint a commission to study the problems faced by transgender people in Kerala.

CONCLUSION

In the most modern age, the whole world is going through the second wave of the Covid-19 pandemic. The experience of being a Global Village is also getting closer to the nations of the world who are fighting for survival in these historically significant days. The plight of transgender people, one of the most marginalized sections of society, is a matter of special concern as the world is on the cusp of spreading the disease caused by the Naval Corona virus. Transgender people are the ones who struggle the most to overcome the challenges posed by the miserable living

conditions of marginalized minorities. Transgender people are doubly affected by the isolation and loneliness created by social distance and lockdowns. Their lives, mixed with despair, helplessness and neglect, are a question mark in the eyes of the world's conscience. We must be able to protect the human rights and constitutional denials that are being destroyed in the lives of transgender people who are melting in the furnace of life experiences. Only then will we enter the freedom of liberation from the framework of sectarianism. It is the responsibility of society to bring the lives of transgender people, who have sunk into the misery of the epidemic, into the light of survival.

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MANAGERIAL AND FINANCIAL PARTICIPATION OF WOMEN IN GENERAL COOPERATIVES

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Abstract

Cooperatives are voluntary association of people established for the mutual help of its members and the main object is not maximising profits but providing services. It functions on certain principles and values and also in accordance with the cooperative laws enacted by the government. Since the cooperatives are based on the principle of equality, it can ensure equality for women in the cooperatives. The present study was an attempt to find out the women participation in cooperatives especially in management and finance. The results of the study indicates that, the managerial and financial participation of women in the cooperatives are low and hence needed a better policy for the inclusion of women participation in the cooperatives.

Keywords: Cooperatives, Women, women empowerment

Introduction

A cooperative is defined by the International Co-operative Alliance (ICA) and the International Labour Organization (ILO) as “an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise. Cooperatives are basically non profit seeking organisations even though they earn profit through various business activities. These profits are not distributed among its shareholders,

and it can be used for its operational activities or for the expansion of the same. Such ploughing back of profits may result in enormous opportunities for the cooperatives even if they have inherited certain bottlenecks such as restriction of one vote, limited area of operation, low capital base and so on. Cooperatives are functioning on certain generally accepted principles and values in order to eliminate exploitation and ensure equality among its members. Since the membership in cooperatives is open for both men and women, it is inevitable to have equality among them in all functional areas of a cooperative. The management of a cooperative is vested with elected members of the society and the election is conducted in every five years one seat is reserved for women. In a patriarchal society like Kerala, the majority of cooperatives are managed and controlled by men even though there are so many women members in the society. However, the women members can participate in decision making as the annual general meeting is open for all the members. Besides, it is highly relevant to find out whether the cooperatives could identify and cater the financial needs of its women cooperators. So, the present study is focussed on the managerial and financial participation of women in cooperatives.

Statement of the Problem

The cooperative frame work has high potential to ensure gender equality and empowerment of women. The present study is

aimed at analysing the participation level of women in cooperatives particularly in the managerial and financial areas. Since majority of women from Kerala are having good education, they have the capability to participate efficiently in the functioning in the cooperatives. Management of a cooperative is done by a board of directors who are elected members of the cooperative. Every cooperative can provide various financial assistance to its members as the cooperatives are established as a mutual help organisation. So, the present study is focussed on the participation level of women in the managerial and financial areas of cooperatives in Kerala.

Importance of the Study

Kerala is still have the existence of patriarchal system followers particularly in households, political organisations and other social institutions. Since the cooperatives are one of the political organisation and also a social institution, it has also the negative impact patriarchy. However, there are a number of women who have membership in various cooperatives across the state. As the cooperatives were formed on the principle of equity, the women should be treated equally with men in all respect. Hence, the present study is highly relevant to assess the degree of participation of women in the cooperatives in Kerala to have an insight into the managerial and financial problems suffered by the women cooperators.

Review of Literature

Article written by Simel Esim and Hanan El-Youssef entitled “Women Power cooperatives” (2015) examines the role of women in co-operatives in the light of the United nation’s [HYPERLINK](http://www.unwomen.org/en/csw/csw59-2015)

“<http://www.unwomen.org/en/csw/csw59-2015>” [HYPERLINK](http://www.unwomen.org/en/csw/csw59-2015) “<http://www.unwomen.org/en/csw/csw59-2015>” 59th Session of the Commission on the Status of Women (CSW or Beijing +20). according to this article, the cooperative has a historical legacy in empowering women from the very beginning of it. However, it lacks sufficient opportunities for women for leadership and couldn’t ensure equity in women leadership positions and also co-operative enterprises on the whole failed to their full potential in fully representing diversity.

“Cooperatives, Women, & Gender Equality”, the research report published by the ‘Committee for the Promotion and Advancement of Cooperatives’ provides certain information regarding the role of cooperatives in the empowerment of women. The study reveals that the participation of women in the cooperatives have increased during the twenty years preceding the study. It also signifies that cooperatives have an increasingly positive impact on women and inclusion in the labour force. Also, the cooperatives can develop policies to support women within the organisations. In addition to this, the cooperatives can ensure gender equality through economic empowerment, improved working conditions and social empowerment.

The International Labour Organization’s ‘COOPERATIVES AND THE WORLD OF WORK No.1’, “Leveraging the cooperative advantage for women’s empowerment and gender equality” enquired into how cooperatives can ensure gender equality and how women can effectively use opportunities through cooperatives that are denied by other forms of organisations. The article states that the cooperative model offers women, especially in the rural areas and low income groups,

opportunities for employment and access to productive resources and services. However, there are so many barriers for achieving this and it can be overcome by promoting cooperative principles, facilitating access to finance and management, ensuring participation at various levels and so on.

Savitri Singh, in her report entitled “Women in Co-operative Sector” (2016), studied the barriers of women empowerment through cooperatives and the study was carried out in the Haryana state of India. The study states that participation of women in cooperatives was very low and under representation in the decision making process and leadership. The reasons for these issues were since the cooperative law considered ‘one member-one family’ and the patriarchal system existed as the lands were owned by the male members of the family. All the problems of women are factors that lead to such less participation by women.

The article “Status of Women in Cooperatives” (2018) portrays the current scenario of women cooperators in India. As per the study the male-female ratio of members in cooperatives was 74:26 and the reason for this disparity was due to production as well as reproduction. The low women participation in cooperatives are due to limited access to education and skill training, cultural barriers, patriarchy, provisions in the bye-law, lack of national organisations, lack of access to inputs, less profitability and so on. The study also suggested that there should be equal participation among male and females and to have equal control over the cooperatives.

Methodology

- **Primary data**

Primary data for the study is collected from 282 women members from various general

cooperatives from Pathanamthitta district of Kerala by administering pre tested questionnaire.

- **Secondary Data**

Secondary data for the study is collected from various articles and reports related to women cooperatives from e sources.

- **Period of the study**

Primary data for the study was collected during March-April 2021.

- **Population**

Population of the study consist of all the women cooperators in Kerala

- **Sample**

282 respondents were selected using simple random method from Pathanamthitta district of Kerala.

- **Scope of the Study**

The present study is confined into the cooperatives other than women cooperatives which functions in the Pathanamthitta district of Kerala.

- **Objective**

The present study is conducted among the women members of cooperatives other than women co-operatives with the following objectives;

- To study the managerial participation of women in cooperatives.
- To analyse the extent to which women are availing its financial assistance.

- **Tools of Analysis**

The primary data collected were analysed using one samplet test.

Data Analysis and Discussion

Table No: 1 Managerial Aspects

Distribution of sample by their responses on managerial aspects with mean score and test of significance

		Very Low	Low	Medium	High	Very High	Mean	SD	T	Sig
Involvement in Decision making	n	81	142	48	11	0	1.96	0.78	-22.26	0.000
	%	28.72	50.35	17.02	3.90	0.00				
Participation in AGM	n	12	51	129	66	24	3.14	0.95	2.44	0.016
	%	4.26	18.09	45.74	23.40	8.51				
Participation in election	n	9	21	63	116	73	3.79	1.01	13.10	0.000
	%	3.19	7.45	22.34	41.13	25.89				
Cooperative education	n	65	128	66	19	04	2.18	0.91	-15.08	0.000
	%	23.05	45.39	23.40	6.74	1.42				

Source: Primary data

Half of the respondents were of the opinion that the involvement in the decision making process of cooperatives by the women is low and 28.72% responded it as very low. Meanwhile, 17.02% respondents said it as medium and only 3.90% were of the opinion that it was high. The mean of the responses relating to the involvement of decision making is 1.96 which is significantly below the mean of the response scale as the significance level of t test is below 0.05 and it is inferred that the participation by the women cooperators in the decision making process is very low. At the same time the participation in the election by the women cooperators provided the highest mean score among others and it is 3.79 which means majority of them are participating in election process of cooperatives. Along with this participation in the annual general meeting of the cooperatives also have a mean of 3.14, it is also higher than the mean of the response scale at the significance level below 0.05. Hence, it can be concluded that the participation in the annual general meeting by the women cooperatives also high. However, the mean of the responses of cooperative education provided is 2.18 which is below the mean of the response scale and it is denoted that the cooperative education provided to the women cooperatives was low.

Table No: 2 Financial Aspects

Distribution of sample by their responses on financial aspects with mean score and test of significance

		Very Low	Low	Medium	High	Very High	Mean	SD	T	Sig
Thrift facilities provided	n	36	102	79	47	18	2.68	1.09	-4.96	0.000
	%	12.77	36.17	28.01	16.67	6.38				
Support for SHGs	n	55	103	74	37	13	2.47	1.09	-8.22	0.000
	%	19.50	36.52	26.24	13.12	4.61				
Employment opportunities provided	n	62	129	60	24	07	2.24	0.97	-13.18	0.000
	%	21.99	45.74	21.28	8.51	2.48				
Skill Training	n	84	161	28	09	0	1.87	0.71	-26.72	0.000
	%	29.79	57.09	9.93	3.19	0.00				
Financial assistance	n	43	88	81	44	26	2.72	1.17	-3.96	0.000
	%	15.25	31.21	28.72	15.60	9.22				

Source: Primary data

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According to the opinion of the respondents, more than one third of the respondents were opinionated that the thrift facilities provided to women by their respective cooperators was low and followed by 28.01% were it as medium. However, 16.67% respondents said it was high, 12.77% respondents as very low and the remaining 6.38% as very high. In the analysis the mean of the responses is 2.68 which is below the mean of the response scale as the significance level of t test is below 0.05 and it denotes the thrift facilities provided by the cooperatives are low. The mean response of financial assistance provided to women by the co-operatives shows highest mean among others which is 2.72 and it is also below the mean of the response scale as the significance level of t test is below 0.005. It means the financial assistance provided to women by the co-operatives is low. The mean of the response on support for self help groups by the co-operatives also shows a mean score(2.47) less than the mean of the response scale as the significance is below 0.05 and mean of employment opportunities provided by the cooperatives is 2.24 which is also below the mean of the response scale. The mean response of skill training provided given the low mean score among others and it is 1.87 which is significantly below the mean of the responses as the significance level is less than 0.05. From the above analysis, it is inferred that the thrift facilities, support for SHGs, providing employment opportunities, skill training and financial assistance provided to women are low in the case of cooperatives.

Conclusion

The study was mainly focused on the participation of women in managerial and financial areas of cooperatives other than women

cooperatives. The results of the study reveals the fact that their participation in these two areas were low and not satisfactory. It means the cooperative principle of equality has not been achieved so far in the cooperative sector of Kerala even though it has almost hundred years of experience. As a result of the existence of male domination, the women members cannot enjoy the benefits of cooperatives. Hence, the present study strongly demanded fifty percent reservation for women in the director board of cooperatives and reasonable reservation should be allocated for the position of president or chairman, who is the head of a cooperative. Along with this, new policy should be brought in by the State government to ensure sufficient participation of women in cooperatives to minimise gender discrimination, upliftment of women and to eradicate poverty in the economy.

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OCCUPATIONAL IDENTITY OF WOMEN STREET VENDORS AND THEIR SOCIAL LIFE: AN EMPIRICAL EVIDENCE FROM THE LARGER MARKETS OF CHENNAI

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ABSTRACT

Every occupation that an individual is involved in is attached to a role, status, and identity. Street vending has been in practice since time immemorial. Many people, especially women, are engaged in street vending as their primary source of income and livelihood. The social labelling and stigmatisation create social negligence among the women vendors that affect day-to-day life, leading to self-alienation from the mainstream society. They are subjected to various forms of difficulties due to their occupational identity. While the occupational identity is predominately studied in the industrial sector, the present study tries to understand how the occupational identity of street vending affects the social life of the women street vendors in the informal sector. The study was conducted among women street vendors from the two largest markets (KothuvalChavadi and Koyambedu) in Chennai. A mixed-method has been applied to study the aforesaid research question.

Keywords: Street vending, Occupational identity, Social Stigma, Self-alienation

INTRODUCTION

People are engaged in different forms of employment, and every occupation is attached

with a role, identity and status. A vast majority of the workforce in India are employed in the informal sector as the other developing countries, and it is the backbone of the Indian economy (Naik, 2009). According to NSSO (68th Round, 2012), about 92 per cent of the workforce in India are engaged in the informal sector. In fact, workers in the informal sector have increased to 386.02 million (92 per cent) in 2011-2012 from 28 million (34 per cent) in 1999-2000. Additionally, the formal sector is dependent on the informal sector for its goods and other services. It is evident that the formal sector created only limited employment creation, wherein the informal sector has emerged as the only source of alternative employment for many (Kalyani, 2015). Street vending is one of them, and it has been in practice since time immemorial. And it plays an integral part in urban economies worldwide (Sharma & Konwar, 2014). Perhaps, it has been considered one of the survival strategies (Karthikeyan & Mangaleswaran, 2013) wherein many people, especially women, are engaged as their primary source of income and livelihood. A significant section of self-employed persons work as street vendors. It is one of the most common livelihood opportunities in urban areas, and it requires the least skills, training, and knowledge. As a result, many people, especially women and

migrants, take up street vending as their means of livelihood (Diwakar & Anand, 2014).

Street vending not only makes the livelihood of the street vendors but also eases the livelihood burden of the urban poor. Because the people especially the poor who cannot afford to shop at a supermarket (Roever & Skinner, 2016), can buy at an affordable price which is lower than the supermarket from the street vendors. However, they undergo lots of challenge and struggles with several compromises. Hence, street vending has gained increasing attention among researchers not just in the field of economics but also in sociology, anthropology, gender studies, and other humanities disciplines.

STATEMENT OF THE PROBLEM

Street vending has become one of the promising avenues of self-employment for many, especially women (Thakur & Narula, 2017). Women's participation in street vending is higher or almost equal to that of male participation. Most of the women who engage themselves in street vending is not because they wanted to be but their circumstances have forced them to be so (Rani, 2016). Some of the factors that force the women to engage in street vending are; breakup of the family owing to death or divorce, unemployed husband, domestic violence, and pressure of in-laws to earn for their family etc. (Diwakar & Anand, 2014). There are also some other reasons such as chronic illness, separated and abandoned etc. For example, a study in Mumbai revealed that many women started their street vending when their men lost their better paid and secured job from the formal sector (Saha, 2011). The women who are without any skill or knowledge are left with no other option than opting to street vending or housemaids etc.

(Diwakar & Anand, 2014). The women predominately sell things such as flowers, vegetables and fruits than men (Rani, 2016). The survival of the poor will become difficult in the urban areas without the income from their vending (Sharma & Konwar, 2014). On the other hand, services of the street vendors are considered to be important for the survival of the urban daily wage earners and the people live below the poverty line. Thus, street vending as an occupation benefit both the vendor and the poor people in the urban areas as well (Roever & Skinner, 2016).

The street vending women encounter various problems and difficulties in their occupational life besides various health hazards caused due to unhygienic workplace conditions (Thakur & Narula, 2017). The occupation in which an individual is engaged attaches a role, status, and identity (occupational identity) which result in role conflict (S. Phelan & Kinsella, 2009) and social neglect/discrimination. That is, an individual is identified and labelled according to his/her occupation, which influences the behaviour of an individual. The formation of identity is fundamentally in relation to others (Bernburg, G. Jón, 2019). The occupational identity has both positive and negative aspects (social status and stigma) that determine one's social life. The street vendors are either identified or labelled with the product they vend along with their name (nominal identity). While self-employment and economic independence enable them to participate in a dignitary social life (Sen & Gupta, 2017), the social stigma and occupation-based labelling such as *pazhakaari* (fruit seller) and *pookaari* (flower seller) and *Vendakaai, Thakkali*, (calling the vegetable seller by the item they sell), etc affect not only their social life but also their dependents

(sons and daughters). Though this labelling at the outset may not notify anything negative (in the English language), it carries a lot of inner meaning and negative connotations when it is understood with linguistic hermeneutics. This not only stigmatises the women vendors but also creates negligence that perhaps affects the rest of their social life. It creates an inferiority complex among the vendors and it leads to self-alienation from society and social events (Sen & Gupta, 2017). This not only affects the social life of the street vendors alone but also their children. However, they continue their social life despite these constraints created due to occupational identity.

Occupational identity is not only confined to the industrial (formal) sector alone but also applies to any individual who performs any occupation in the society. Hence, the study attempts to understand how occupational identity is detrimental to the social life of women street vendors. How the occupant perceives occupational identity attached to her work and how gets affected by the same in her daily social life. The study focuses on women street vendors selling fruits, vegetables, and flowers in Koyambedu and KothvalChavadi markets which are major sources of fruits, flower and vegetables supply to Chennai and its surrounding districts.

RESEARCH METHODOLOGY

It is a quantitative-qualitative study using a mixed-method to describe the occupational identity, perception and social life of the street vendors. Hence, the descriptive research design was used. The study adopted stratified random sampling to choose samples for the study. The vendors were stratified based on gender and the women vendors were chosen from

both Koyambedu and KothvalChavadi markets. The interview schedule was used to collect data for quantitative study and the total size of the samples were 80. The interview guide was used to collect qualitative data from 6 in-depth case studies. The quantitative data was analysed using SPSS and the qualitative data was used to support the quantitative outcomes. The limitations of the study would include; the study was confined within the two market premises but the vendors work place is not confined within boundaries of these markets. Secondly, the onset of COVID, hesitation, negligence, busy market place and also the limited literary resources on occupational identity posed a great challenge of to the study.

REVIEW OF LITERATURE

Occupational Identity

Occupational identity is constructed by the individuals with their interaction and relationship with others in the society. Such formed identity provides a meaning for everyday life events although he is not the one who created it. It was Christiansen (1999) who first made an explicit connection between occupation and individuals' personal & social identity in the occupation-based literature. He further advanced the concept of occupational identity by proposing four central propositions about occupation and identity. First, identity is an overarching concept that shapes and is shaped by our relationships with others. Second, identities are closely tied to what we do and our interpretations of those actions in the context of our relationships with others. Third, identities provide an important central figure in a self-narrative or life story that provides coherence and meaning for everyday events and life itself and finally, life meaning is derived in the context of identity and is an essential element in

promoting well-being and life-satisfaction (S. Phelan & Kinsella, 2009). Kielhofner (2002) coined the term occupational identity and defined it as “a composite sense of who one is and wishes to become as an occupational being generated from one’s history of occupational participation”. But participation in occupation contributes to one’s construction of identity and is the primary means to communicate one’s identity, concluding that “when we build our identities through occupations, we provide ourselves with the contexts necessary for creating meaningful lives, and life meaning help us to be well” (S. Phelan & Kinsella, 2009 p.85)

Therefore, occupational identity is a multidimensional work-based self-concept reflecting an individual’s self-image. This integrates organisational, occupational, and other identities shaping the roles and behaviours of individuals when they perform their work. It is constructed through the interplay of individuals’ life experiences, occupational skills, organisational context, work practices, and social memberships (Popova-nowak et al., 2009). Hence, as argued by Cote & Levine (2002) that occupational identity is achieved and described, rather than ascribed and prescribed. Because, individuals have choices in terms of their occupation which in turn shape the occupational identity they possess. Thus, the occupation an individual participates in throughout his life, influences his/her identity (K. S. Phelan & Kinsella, 2014).

Street Vending and Women

The shrinking of employment in the formal sector has pushed many into informal sector for employment. The higher rate of migration from rural to urban areas has led to many especially the women to seek employment in the informal sector

to meet their livelihood needs and other needs of the family. Street vending has become one of the important components of the urban informal economy and employment. Street vendors occupy a significant proportion of the total employment in the informal sector. Some of them are stationary and occupy a space either on the pavements or other public/private areas while some other are mobile by carrying their wares on pushcarts or cycles or baskets on their heads. Some of them even sell their wares in moving buses and trains etc. (Sharma & Konwar, 2014). According to the National Policy for street vendors (2009), about 2.5 per cent of the urban population is involved in street vending, of which women constitute about 40 per cent. Nearly 30 per cent of the total street vendors are sole earning members in their families (Njaya, 2016). Women are one of the vulnerable groups (Mohapatra, 2012) and they enter into street vending due to various reasons viz poverty, joblessness, an increase in the size of the family, supplement the husband’s income or the women may be the primary breadwinner of the family, and lockouts etc. The women predominately sell perishable products such as fruits, vegetables, flower and other edibles. Such women engage into vending not for their personal economic gain but to supplement the family income and come out of poverty. (Diwakar & Anand, 2014). Now-a-days women participation in the workforce ratio has been increasing drastically with higher concentration in the informal sector. Street vending has been contributing about 2-6 per cent of total urban employment (Bhowmik & Saha, 2012; Sharma & Konwar, 2014). A vast majority of the women were self-employed and sole earning member of their family.

Occupational Identity and Social Labelling

Social constructionism argues that knowledge is constructed through the way people see and relate with the world in which they live. Accordingly, identity is formed, shaped, and reshaped through social processes and interactions, emerging “from the dialectic between individual and society” (Berger & Luckman, 1996, p.174). Hence, society becomes significant in forming and shaping one’s occupational identity and gets social approval. Positive identities are fostered when individuals perceive that their chosen occupations win approval from the greater society. As Berger & Luckman argued, an identity is socially produced through discourses that exist within the culture and the people. Our identity, therefore, originates not from inside the person, but from the social realm. Burr also asserted that although identities are socially constructed, they are not accidental, but human agency plays a vital role (S. Phelan & Kinsella, 2009).

The fundamental assumption of labelling theory is that the social label generally constitutes a part of the cultural framework that people use to define and categorise the social world. In contrast, deviant labelling, in particular, is associated with stigma, negative images, or stereotypes. This labelling may lead to social withdrawal due to the anticipation of rejection or devaluation (Bernburg. G. Jón, 2019). Goffman (1963) has also argued that the social interaction of normal person and stigmatised individuals often entails uneasiness, embarrassment, ambiguity, and intense efforts at impression management, which may turn true in case of all individuals who are labelled by the society (Bernburg. G. Jón, 2019).

A positive labelling may help the individual to get along with the society, while

negative or discriminating labelling may affect the individual, his surroundings, his dependents and his social life. The withdrawal of the individual may lead to constrained social networks and fewer attempts at seeking more satisfying, higher-paid jobs. According to Kaplan & Johnson, the stigmatised individual may internalise their perception of their devalued status, resulting in low self-worth. Thus, street vendors live with multiple oppressed and marginalised identities (Sharma & Konwar, 2014). Therefore, the study is aimed at establishing the relationship between the variables and provide a deeper understanding of the implication of occupational identity on the social life of women street vendors.

It is evident from the literature that all occupations are attached to role, status and identity, be it socially or culturally different. Street vending is nowhere different from other occupations that people are engaged in society. The dynamic nature of identity acquired by the individual is the result of her action and the different perspectives of the people and sanctions of the society towards the occupation and the product she sells. Likewise, identity is given to the vendor, and it also differs from vendor to vendor and person to person.

RESULTS AND DISCUSSION

Socio-economic Profile

The majority (62 per cent) of the respondents were middle-aged population who fall under the age group between 31-40 years. They mainly reside in and around the market complexes with poor housing facilities. While about 48 per cent live in nuclear families, about 21 per cent live in extended family. The others were homeless and single persons. Meanwhile, it was observed that

about 25 per cent were widows, and 7 per cent were divorced and separated. About 51 per cent were married, and about 17 per cent were unmarried girls who are also into street vending. While about 20 per cent were illiterate, 23 per cent of them have studied at least primary level education. About 40 per cent of them have studied up to higher secondary, and 15 per cent have studied under graduation. It shows that educational qualification does not act as a barrier for people to enter into street vending. The community of the respondents is significantly divisive between the markets, e.g. while the caste people (Vanniyar and Vellalar) were high (87.8 per cent), scheduled caste (AadhiDravidar- Parayar) was less (12.2 per cent) in Koyambedu Market. On the other hand, both the communities were more or less equal in KothuvalChavadi Market. When Koyambedu market was built, the higher caste vendors shifted to koyambedu while the lower caste vendors stayed back due to financial constraints. It can be inferred that caste does play a significant role even in the post-liberal economy. Thus, little investment, common knowledge and little employability skills required for vending attract many marginalised who are deprived of capital resources.

Vending as Occupation

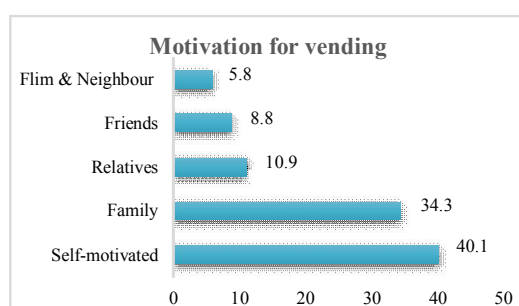


Figure 1. Motivating Factors for Street Vending

It has been observed from the study that about 40 per cent of the respondents were fruit sellers, 32 per cent were vegetable sellers, and the remaining 28 per cent were flower sellers. Despite the low average income of Rs.1000-1500 per week gained from vending, about 42.9 per cent of respondents continue to sell for repaying their debt to earn their survival and escape from the vicious cycle of poverty. However, it has been observed that various factors had either motivated or pushed them into street vending. They can be classified under five categories, namely self-motivation, friends, family, relatives, and others such as through films and neighbours. The study exhibits that about 40 per cent of the respondents are self-motivated to take street vending as their occupation. In comparison, about 34.3 per cent are motivated by their family members such as their husbands, parents, in-laws, siblings, etc. Only 10 per cent of the vendors are motivated by their relatives and 8.8 per cent are motivated by their friends. The primary reasons for taking up street vending are as follows; acute poverty and lack of employment opportunities for their livelihood are the primary reasons. Secondly, the low investment required to start a business without much risk and the least required skills is the other reasons. In addition, joblessness /acute or chronic illness of the spouse also pushed them into street vending. They become the breadwinner and sole earner of the family and support their children's education. However, most of them were self-motivated, which seems to sustain them despite the various struggles in the occupation.

Like other occupations, street vending is also done as a family business and passed on to generations. It was observed in the study that about 37 per cent of respondents carry out street vending as their family business for at least two

generations. In contrast, about 63 per cent of the respondents have taken street vending as a new venture for their livelihood. However, when they were asked whether they like street vending as an occupation, about 69 per cent expressed that they are happy with street vending and like the job as any other occupation, having a strong emotional connect and respect towards street vending. On the other hand, about 31 per cent, though they do not like street vending, have taken up street vending due to a lack of other opportunities and resources for their livelihood.

Occupational Identity

Occupation identity in the street vending is formed based on the product or item that they sell. For example, it is observed in the study that about 49 per cent of the respondents were called out by the name of the product they sell viz kaikaramma (vegetable seller), pazhakaramma (fruit seller), pookaramma or pookarakizhavi (flower seller) etc. Meanwhile about 30 per cent were called out by their gender. And only about 20 per cent were called by their name. Thus, occupational identity for the street vendors is formed with the combination of the product they sell, the gender and the place they belong to, and of course, the appearance of the vendors. Hence, occupational identity is socially constructed by the regular customers (30 per cent), the co-vendors (29 per cent) and unknown customers (41 per cent). All are equally responsible for creating occupational identity, which may positively or negatively affect one's social life. Though these names (occupational identity) are less harmful but have a deeper meaning to the individual identified with such names. It sometimes becomes the source to stigmatise or discriminate against a person. It sometimes alienates them from mainstream society.

Discrimination Based on Occupational Identity

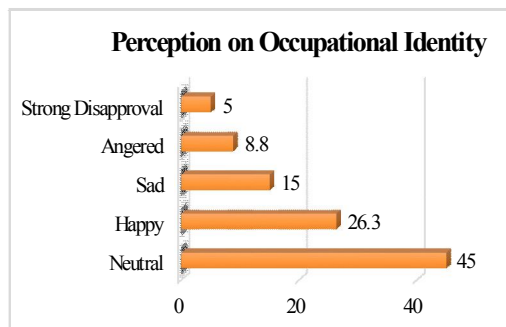


Figure 2. Perception of the vendors on their occupational identity

Perception of the vendor on their occupational identity was analysed using Plutchik's wheel, the tool to understand the emotions of individuals. Figure 2 highlights the emotions of the vendor about their occupational identity. Only 26.3 per cent are happy with the identity, whereas about 45 per cent though feel neutral, they do fall into the other categories of feeling sad, angered and strong disapproval. It can be inferred that three fourth of the respondents are not happy with the identity which is attached to their occupation. First, lack of respect and discrimination made them feel sad. Second, lack of strong connectivity with the occupation and the customers due to less interest/likeness towards street vending make them feel anger when someone calls them with the product they sell instead of their name. They are neither able to accept the identity nor could they quit street vending. This leads to other problems such as loneliness, inferiority complex resulting in self-alienation.

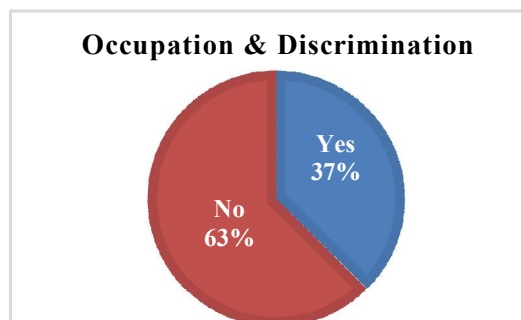


Figure 3. Discrimination based on the Occupational Identity

In addition, street vendors are discriminated from various groups of people based on their occupation. While about 63 per cent did not face any discrimination, about 37 per cent stated that they were discriminated. About 76 per cent of them were discriminated against by their relatives, while their friends discriminated against 9 per cent of them. It usually takes place in the workplace, family or public gatherings, and other functions. What is significant is that about 15 per cent of the respondents were discriminated against by their children based on their occupation. This identity consciousness has an impact on their children. While some support their parents, the others alienate and disrespect them for their work which is viewed with a low status. As a result, the majority (70 per cent) of the respondents do not wish their children to take up street vending as their future occupation because of the fear of discrimination, low social status. Moreover, most vendors ensure that their children are given education as they believe education will lift them from their current status to a better one.

It has been observed from the study that the majority of the discriminated vendors had refused to attend social functions invited

by their relatives (42.3 per cent) and friends (18.8 per cent). They seemed to state various reasons such as long working hours, lack of money to spend, age and familial conflicts raised due to discrimination etc. Some cultural factors such as widowhood, childlessness, migration. Thus, the vendors restrict themselves from others and alienate from mainstream society. Consequently, occupational identity affects the social life of the vendors. Those with the negative effect of occupational identity alienate themselves from the mainstream of society as an escapism strategy from discrimination.

CONCLUSION

Generally, the working women populations face more constraints in the occupation than the male counterparts due to the household responsibility. Street vending has been in practice from time immemorial. It has been a refuge occupation for the women who are the sole earning member of the family with poor capital resources and low educational qualification. Such women take up street vending for survival and livelihood. But their occupational identity affects their behaviour and their dependents as well. The vendors with a strong emotional connection, respect and likeness to vending are happy and neutral in their occupational identity. In contrast, due to low social approval, the discriminated vendors are either angry or sad for having identified with their occupational identity. These offended and discriminated vendors self-alienate themselves by creating a socially out-grouped community due to inferiority complex, loneliness. Thus, occupational identity has an impact on the social life of a vendor and their dependents.

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RIGHT TO CLEAN THE ENVIRONMENT: A BASIC HUMAN RIGHT

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“Time spent among trees is never time wasted”

Introduction:

The idea of LPG (liberalization, privatization and globalization) is directly concerns with the protection of environment. So as we globalize today it is a major issue for the human being and also for mankind. A clean environment is a prerequisite for the existence of human civilization and other living creatures. It is indispensable for the holistic growth of the society. The discourse of human rights based upon the values of dignity which are inseparable and which cannot be traded off. The right to a healthy environment brings together all that humanity has learned about how human rights and the environment interact. It encompasses the environmental dimensions of the right to life, health, food, water, sanitation property, private life culture and nondiscrimination among others.

Problem to clean the environment

Liberalization is the precondition for privatization and globalization connects to improve financial discipline and modernization. While privatization is related to ownership and globalization is the significance of development of closer economic, cultural and political relations among all the countries of the world. “Today we are facing such problems and natural disasters like - flood (uncontrolled), landslide,

acid rain, pollutions, increasing temperature and sea water level, melting of glaciers, harmful gases, infectious diseases and climate change because of our developmental Infrastructure and irregular consumption of natural resources. As a result, today we got the need to clean, to conserve and to improve our own environment and now we have come to this position that we are facing this bad situation of corona global epidemic.

What is the environment in respect of basic human rights:

Environment is a continuous interaction with all natural (Physical and biological) resources. In **Laymen terms** – the environment is often defined in terms of surroundings like natural resources, atmosphere, water bodies etc. Where in an Organism lives, Also there is the environment of human mankind is remarkable. According to **Einstein's** statement – “the environment is everything that is not me.” *what about human rights for environment-* ‘Environment is no one's property to destroy, it is everyone's responsibility to protect it. **Article 21** of Indian constitution states that no one person shall be deprived of his life or personal liberty except according to procedures established by law. It is relevant to ‘fair and just.’ The Supreme Court interpreted the right to life and personal liberty to include right to a clean environment. In India, parliament passed

many statutes to protect and improve the environment viz.

- 1 Wildlife (protection) Act 1972
- 2 Water (protection) Act 1974
- 3 Air (prevention and control of pollution) Act 1981
- 4 above all the environment (protection) Act 1986
- 5 The forest (conservation) Act 1989.

Our constitution contains provisions for pollution as it is a crime-

- ♦ Section 277 relates to water pollution
- ♦ Section 278 relates to water pollution
- ♦ Section 426, 430, 431, 432 relates to pollution in general.
- ♦ Section 368 talks about public nuisance where under noise pollution can inter alia the controlled.

With the amendment Article 48A and 51A, lays down the directive principles for protection and improvement of environment and safeguarding of forests and wildlife. National green tribunal act of 2010 concerns with the same.

Objectives

1. To Protect and improve the environment, and environmental conditions.
2. To take strict actions against all those who harm the environment.
3. To make sure ever your to be aware of our environmental Basic human rights and to conserve the nature.
4. To implement the decisions made at the UN conference on Human Environment that was held in Stockholm in the year 1972.

5. Right to all living being survive fairly. Plantation of much more trees by resource bodies and every person.
6. Protect all the resources for the future generation.

Spread Education-

To save the nature and experiences with Pure Nature We need to spread the idea of Environment as an important and necessary need of Today's life. The actions and habits which are harmful for environment. should be prevent whole mankind . In India First environmental education was conducted at New Delhi. The education of ens. should start from childhood also it is necessary to add Basic human Rights in the curriculum of prims schools and make sure to follow them.

What to do or not to do:

According to Gorge Bernard show – “Progress is impossible without change, and those who can't change their minds can't change anything.” So first we should plant a tree even if it is our last deed. We have to show our gratitude to our earth. “The Earth is what we all have in common.” Concept of LPG is directly connected to new Economic Policy. a new economic reformation, It directly affect all the human developmental activities like - More use of Plastic water bottles and Plastic bags, Use of electronics , people migrate to the city, Deforestation, Increasing of harmful gases Co2 , CFC and so on. To stabilize our ecosystem and balance the Environment, make sure to clean the environment, Applicability of Basic human rights with moral duties. Strictly follow the rules and regulations to conserve the Nature. Also conservation of all resources for the future generations.

Conclusion:

The rights do not mean only in the form of doing or not in the sense of being. It should being motivates the performance of duties. The purity of environment is related to its physical nature as well as its human tendencies, also a reformation is needed in the form of social environment created by man not only in India, all over the world. Therefore, it is necessary to bring an Act for the required improvement in human activities. In this way working on the Mindset of the person, changing habits, and very important to understand the environment.

“ENVIRONMENT IS NO ONE’S PROPERTY TO DESTROY; IT’S EVERYONE’S RESPONSIBILITY TO PROTECT”. -

Mohith Agadi

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FEMALE WORK FORCE PARTICIPATION IN NAGALAND: AN OVERVIEW

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Abstract

The rate of percentage of female engaged in the total working population of a State or Nation is considered as the female work force participation. Women comprise an imperative element of the workforce in the world and India. According to the Registrar General of India, women work force participation rate was 25.51 % in 2011, 25.6 % in 2001, 22.3 % in 1991 and 19.67 % in 1981. This shows a progressive increase in the work participation rate for women in India.

In the context of Nagaland, the role of female in the workplace has been escalating due to socio-economic and political alteration. Nagaland is primarily an agricultural sector. So women in the region mainly engage in the agriculture and other related self-motivated activities. Women in Naga society are regarded as painstaking and self-regulating which enhances their productivity; raises own living standards and contribute to better economic situation. Women literacy rate has increased in Nagaland. According to Directorate of Census Operations, Nagaland, Kohima, 2011, the women work force participation rate was 44.74 percent and 43.2 percent in 1981, showing an increase by 2% during the decade.

Naga society follows a patriarchal system and believed that women must be respected and their security cannot be compromised—especially by men. Nagaland has been applauded for ensuring women's safety—especially by men. As

India has been a huge number of reported discrimination against women, such discrimination cases are low rate in Nagaland. The main objective of the study is to highlight on female workforce participation in Nagaland. The study is descriptive in nature and totally based on secondary sources which collected from reports, journals, articles, official websites etc.

Key words: *Nagaland, Workforce participation, Socio-economic, Women.*

Introduction:

Nagaland is one of the 'Eight sisters' of the North-Eastern Region including Sikkim, is a land of hilly and mountainous of beautiful landscape. There are 12 districts in Nagaland namely Mon, Tuensang, Mokokchung, Zunheboto, Wokha, Dimapur, Kohima, Phek, Peren, Kiphire, Longleng and in 2019, Noklak become the youngest district under the state of Nagaland and now there are 12 districts in Nagaland. Nagaland is bordered by Assam in the west, Myanmar on the East, Manipur in the south and Arunachal Pradesh and part of Assam on the north. Each district has one major tribe, thus making different in their linguistic, cultural, traditional and socio-political uniqueness.

In terms of geographical size, as per the 2011 Census of India, Nagaland is one of the smallest states of India which represent the 0.2% of the country's population. The overall population of Nagaland consist of approximately

1.9 million people, of which 1.04 million are males and 0.95 million females. Of all the District, Dimapur has the highest population (379,769), followed by Kohima (270,063) and Longleng District is the least populated (50,593) in Nagaland.

The entire population of Nagaland as per 2011 census is 19, 78,502 of which 10, 24,649 are male and 9, 53,853 are female. Nagaland has

recorded progressively high decadal growth in population, increasing from 50.05percent in 1981 to 64.4 percent in 2001. According to 2011 census, Nagaland has negative growth rate of -0.58% while Indian population grown at the rate of 17.70% from 2001 to 2011. According to 2011 census, Nagaland forms 0.16 percent of India population.

Nagaland/District growth rate of population, since 1981 to 2011

India/State/District	1981	1991	2001	2011
India	24.66	23.50	21.34	17.70%
Nagaland	50.05	56.08	64.41	-0.58
Mon	22.52	58.98	73.41	-3.83
Tuensang	42.60	69.87	78.10	5.81
Mokokchung	25.88	52.39	43.48	16.77
Zunheboto	29.61	32.68	61.00	-8.79
Wokha	49.92	42.80	95.01	3.11
Dimapur	176.44	55.16	73.30	23.23
Kohima	54.56	68.98	49.96	22.66
Phek	58.36	44.66	45.12	10.19
Peren	N/A	N/A	N/A	4.61
Kiphire	N/A	N/A	N/A	-30.54
Longleng	N/A	N/A	N/A	-58.39
Noklak	N/A	N/A	N/A	N/A

Source: 1. Directorate of Census Operation, Nagaland: Kohima.

2. Statistical Handbook of Nagaland, 2013.

During the decade, there was a negative population growth in four district Mon (-3.83%), Zunheboto (-8.79%), Longleng (-58.39%) Kiphire (-30.54%), Longleng (-58.39) and the highest population growth is Dimapur (23.23%), followed by Kohima (22.66%), Mokokchung (16.77%), Phek (10.19%) Tuensang (5.81 %) Peren (4.61%) and the lowest is Wokha (3.11%) against the highest 95.01 per cent during 1991-2001.

Female Workforce participation

The female workforce participation means the rate of percentage of female engaged in the total working population of a state or country. All over the world, women constitute an important part of the workforce. Women are no longer lag behind in terms of career in the contemporary world. In today's world, women work uniformly with their opposite sex. Working women refers to those in paid employment such as lawyers, nurses, doctors, teachers, secretaries, daily wage, labourers etc. According to the Registrar General of India, the women work participation rate was 25.51% in 2011 and 25.6 % in 2001. This

shows an improvement from 22.3 % in 1991 and 19.67 % in 1981. In 2011, work participation rate for women in rural areas was 30.79 % as compared to 11.88 % in the urban areas.

Though Naga society is patriarchal in nature, the women are neither authorized nor imposed by any patriarchal community rather allows women to maximize their potentials skills and participate in socio-economic and cultural fields. Nevertheless, it is true that working women have to face problems by virtue of their sex. There are challenges and problems faced by women both at home as well as work place.

According to Banerjee (Banerjee, 1998), women can be seen as a 'flexible resource' of the household, the implication being, not that they are confined to private spaces or to any rigid roles, but rather that they lack the autonomy to take decisions about work. However, women are active participants in the household.

Raikhya and Mehra (2003) analyzed that women work participation rate in most of states has been higher in rural areas and the disparities in women work participation rate have also been higher in rural areas. This study emphasizes the need for the conscious effort to create women employment opportunities.

Bhatia and Dhindsa (2009) examined that the work participation scenario is changing in case of women workers due to changing living standards and growth of consumerism. Women are working because of unpleasant economic obligation, to raise standard of living, and to earn their livelihood. Now the literacy rate has also increased among women and the participation of women in economic activities, particularly outside the home has also increased.

In the perspective of Nagaland, female in the workplace has been expanding due to socio-economic and political changes. All districts of Nagaland differ from one another in respect of their socio-economic conditions. Nagaland is an agrarian State with 70% of the population . So, women in the state mainly engage in agriculture and other related productive activities for the uplift of better living standard.

Role of Female towards Socio-economic Development in Nagaland.

Nagaland is economically poorer as compared to the other parts of the states and experiences numerous developmental challenges. Due to geographical remoteness and inaccessibility, hilly terrain, lack of infrastructure, population composition, and scarce resource base, these thwarts the State's efforts towards industrial and commercial development. Even though Nagaland economy has grown but not at the rate that has been expected. The State Government is making an effort to develop the economy by setting up new industries and factories.

With the hardworking and independent attitude in women, people receive attention by the strength and public appearance which cutting across all the obligations in age, class and community. Womenfolk in Nagaland are treated well compared to other Indian states. Women are marching towards evolution, and are no longer submissive spectators. There are women Administrators, Doctors, Engineers, Lawyers, Nurses, Typist, Clerks, and Social Workers are involve in many other fields. The work participation of Female is decided by various factors like structural factors as well as socio-cultural factors.

Trend of Female workforce participating in Nagaland

With the diverse flora and fauna it is unique in its topography the State completely different from the rest of Indian States. The geographical area of Nagaland is hilly and mountainous which is different from other part of India. The state is characterized by difficult terrain, wide variations in slopes, altitude, land tenure systems and diverse cultivation practices. The transport and communication system is poorly developed and as a result majority of the areas in the region remain still in accessible.

Women's participation is rising in the ways that improve their productivity and earning prospective, raises women's own living standards,

and contribute towards better economic performance.

Census 2011 shows that the Workforce Participation Rate in Nagaland is 44.7 % for females and 53.4% for males. While there is no much gap for males (55%) and female (52%) in the rural areas, there is considerable male-female gap in the urban areas (female -25%, male- 47%). Districts of Mon, Zunheboto, Longleng and Peren has highest number of female workforce participation rate in rural areas and in the urban areas district of Peren has the highest female workforce participation rate. Female work force participation is determined by various factors like structural factors as well as socio-cultural, i.e. family, region, environment etc and socio-cultural factors like attitudes, customs, family ideology, division labour etc.

Table-1
Trend of Female Population of Nagaland since 1981 to 2011 (In percentage)

India/State/ District	1981	1991	2001	2011
India	48.27	48.10	48.26	48.46
Nagaland	N/A	47.29	47.38	48.21
Mon	N/A	46.62	46.84	47.35
Mokokchung	N/A	47.79	47.88	48.06
Zunheboto	N/A	48.20	48.59	49.4
Wokha	N/A	48.09	48.09	49.2
Dimapur	N/A	N/A	46.06	47.89
Phek	N/A	46.7	48.00	48.76
Tuensang	N/A	47.08	47.71	48.15
Longleng	N/A	N/A	N/A	47.5
Kiphire	N/A	N/A	N/A	48.89
Kohima	N/A	46.55	48.56	48.14
Peren	N/A	N/A	N/A	47.79

Source: Census in India 1981, 1991, 2001 and 2011

Source: 1. Directorate of Census Operation, Nagaland: Kohima.

2. Statistical Handbook of Nagaland, 2013.

The female population in India and Nagaland has been only marginal rise in the decadal female population growth rate which has risen from 48.27 in 1981 to 48.46 in 2011 and the later with 47.29 per cent to 48.21 percent during 1991-2011. In Nagaland, the female population is incessantly increase in all the districts but below the national female population rate from 1991-2011 .As per 2011 census , the female

highest population is Zunheboto (49.4 %) and the lowest female population is Mon (47.35%) with a marginal difference of 2.05%.

Table-2
Trend of District wise sex ratio of Nagaland since 1981 to 2011.

(Female per 1000 male)

India/State/ District	1981	1991	2001	2011
India	934	929	934	940
Nagaland	863	890	931	908
Mon	874	873	898	884
Mokokchung	907	916	927	875
Zunheboto	959	931	981	912
Wokha	918	927	969	937
Dimapur	N/A	N/A	916	903
Phek	873	879	951	860
Tuensang	892	890	930	889
Longleng	N/A	N/A	903	908
Kiphire	N/A	N/A	961	920
Kohima	784	871	927	934
Peren	N/A	N/A	917	1,012

Source: 1. Directorate of Census Operation, Nagaland: Kohima.

2. Statistical Handbook of Nagaland, 2013.

Trend of Female Literacy in Nagaland since 1981 to 2011.

A person who can read, write and simple calculation is considered as literate and an illiterate, person is one who can merely read but cannot write.

Table -3

District wise female Literacy Rate since 1981 to 2011 Census (In percentage)

India/State/district	1981	1991	2001	2011
India	29.7	39.29	54.16	65.4
Nagaland	33.89	55.5	61.92	74.72
Mon	12.35	29.10	37.12	52.58
Mokokchung	57.18	74.88	82.20	91.01
Zunheboto	38.10	57.63	65.80	82.62
Wokha	34.82	65.99	76.46	84.48
Dimapur	N/A	62.42	73.34	81.77
Phek	25.27	51.34	63.08	72.21
Tuensang	23.32	41.98	46.12	69.59
Longleng	N/A	N/A	N/A	69.63
Kiphire	N/A	N/A	N/A	63.97
Kohima	38.69	61.41	66.64	81.48
Peren	N/A	N/A	N/A	72.58

Statistical report: 1981,1991,2001,2011

*1991(Nagaland): calculated from ST population.

Source: Directorate Census Operation, Nagaland, Kohima, Office of the Registrar General of India.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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Three Days Multi-Disciplinary International Webinar On "The Impact of Liberalization, Privatization and Globalization [ICLPG-2021]"

Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisham, Ranipet District, Tamilnadu.

As per 2011 census in Nagaland, the female literacy rate was 74.72 percent which is above the national literacy rate which witnessed a continuous improvement from 1981 to 2011. It is found that the female literacy rate in all the districts in Nagaland from 1981 to 2011 is persistently rising, also which is above national level. Among all the districts except Mon is below the national level i.e., 12.35%, 29.10%, 37.12% and 52.58% in 1981, 1991, 2001 and 2011 respectively. Mokokchung is having very high level of female education i.e., 57.18% to 91.01% from 1981 to 2011.

Work Participation Rate

Work Participation Rate refers to the number of people who are either employed or are actively looking for work. Thus work participation rate is an indicator of a growing economy.

Table-4.1
District-wise Workforce Participation Rate by Sex in Nagaland, 2011.

State/ District	Rural			Urban			Total		
	Person	Female	Male	Person	Female	Male	Person	Female	Male
Nagaland	54	52.3	55.7	37.4	25.9	47.9	49.2	44.7	53.4
Mon	62.4	61.9	62.8	37.7	29.9	44.6	59	57.6	60.3
Mokokchung	56.2	53	59.2	39.5	27.6	50	51.4	46	56.5
Zunheboto	62	62.2	61.8	33.7	24.4	42.2	56.5	55.1	57.8
Wokha	50.3	49	51.7	35.1	26.7	43	47.1	44.4	49.8
Dimapur	42.5	35.6	48.9	37.6	21.9	51.9	40	28.5	50.5
Phek	51	51.7	50.2	38.8	29.9	46.5	49.1	48.6	49.6
Tuensang	53	52.2	53.8	36.5	28	44	49.9	47.8	51.9
Longleng	64.6	65	64.2	38	29.5	45.7	60.5	59.6	61.4
Kiphire	47.5	47.7	47.3	28.2	21.6	34.4	43.2	42	44.4
Kohima	48.9	45.7	51.8	35.5	24.7	45.6	42.8	36.2	49
Peren	64.2	63.8	64.5	66.3	65.4	67.3	64.5	64	64.9

Source: Directorate of Census Operations, Nagaland, Kohima.

Table -4 Data reveals that work participation rate has been always higher for males than of females in the nation as a whole. Similarly rural female participation is higher than that of urban female work participation. This is due to conceived relationship of rural females in agricultural activities than the urban females in Nagaland. The male work participation rate across rural and urban varies from 55.7 % to 47.9% showing a difference of 7.8% concurrently female work participation rate varies between 52.3% to 25.9% with difference of 26.4% indicating high inconsistency among female across rural-urban in Nagaland. Male work participation (53.4%) is higher than the female work participation rate (44.7%), according to 2011 census.

Table -4.1
District-wise Female Work Participation Rates in Nagaland from 1981 to 2011 Census.
 (Combined urban and rural percentage)

India/State/District	1981	1991	2001	2011
India	19.6	22.0	25.6	25.5
Nagaland	43.2	38.0	38.1	44.7
Mon	56.69	48.1	47.2	57.6
Mokokchung	36.64	33.75	43.4	46
Zunheboto	45.58	40.99	34.3	55.1
Wokha	42.34	37.81	31.9	44.4
Dimapur	NA	NA	18	28.5
Phek	54.51	45.2	47.9	48.6
Tuensang	48.08	43.17	38.2	47.8
Longleng	NA	NA	52	59.6
Kiphire	NA	NA	40.8	42
Kohima	33.51	29.89	37.3	36.2
Peren	NA	NA	45.3	64

Source: Directorate of Census Operations, Nagaland, Kohima, Office of the Registrar General, India

From the table - 4.1 it has been observed that the female work participation rate in Nagaland was 43.2% in 1981 which further increased by 44.7% in 2011, showing an increased by 2% during the decade; as much higher work participation rate than the national female work participation rate 25.5%. The female work participation rate in Nagaland is above the all India is due to the fact that the community sustenance production is practiced which encourage better participation of women in Nagaland. During the decades, there was marginal decline of female work participation rate in Kohima which is due to decline participation in the agricultural labourers and households industry. In 1981, the female work participation rate was highest in Mon **56.69 %**. Whilst Peren recorded the highest in 2011 against the average of 64.5% almost equal to male work participation rate. These are followed by Longleng 59.6%, Mon 57.6%, and Zunheboto 55.1%. In 2011 census, Dimapur

28.5% is recorded as the lowest female work participation against the average of 40 %, followed by kohima 36.2%. The districts whose female work participation rate lies between 42-49% are Kiphire, Wokha, Mokokchung, Tuensang , Phek, respectively.

Conclusion:

The study revealed that since 1981 to 2011, female population and Literacy rate for women has increased in Nagaland which has a positive impact on the ideological, political and social spheres of life. It is the outcome of the education and training that brought positive changes and development in the State especially among the female. Through education, female folk has broaden and widen their scope and become an active social being in the society. Overall, work force participation rate for women is 44.7% which against 53.4% for men in Nagaland, showing difference of 8.7%. The reason is men as bread earners and

restraining social norms for female in the labour market. Peren is the highest female work participation rate during the decade which involved in other works, Agricultural Labourers and Household industries and lowest in Dimapur on drastic fall in female cultivation and household activities. The gender difference in workforce is recorded the highest Dimapur (22%) followed by Kohima (12.8%) and Mokokchung (10.5%) resulting higher male governance in economic activities and lower economic implication by women in the society with slight gender gap in districts of Peren (0.9%), Phek (1%) and Longleng (1.8%) signifying almost equal participation of female to male.

To conclude, women participation in Naga society is always considered in a positive aspect and tries to acquire maximum knowledge of their capacity's and partakes in socio-economic and cultural realm. Therefore, in order to uplift the female section of the society more avenues' like education, employment, trainings etc should be provided which will further expand women's mobility, their control over labour, production and income, exercise of political power and participation in the decision making process and thereby strengthen the process of development throughout the Nagaland.

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A CRITICAL OVERVIEW OF STRATEGIC ALLIANCE OF TOYOTA MOTOR CORPORATION (TMC) AND SUZUKI MOTOR CORPORATION (SMC) WITH SPECIAL REFERENCE TO REBADGING STRATEGIES IN INDIAN MARKET

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Abstract-

Quid Pro Quo is an old Latin phrase which means ‘a favor for a favor’. It is highly relevant for the current Global alliance of two Japanese automobile giants- Toyota & Suzuki.

Toyota and Suzuki entered Strategic alliance in 2016 which include exchange of technology in which Toyota offered Hybrid Technology to Suzuki and Suzuki offered low-cost manufacturing technology to Toyota. It also included Sharing of Platform (rebadging) of successful models of Suzuki in India with Toyota.

Automobile Manufactures resort to platform sharing strategies to save an engineering design and product development cost, to achieve economies of scale, to reduce the lead time to bringing a new product to the market and to widen their product portfolio and get better returns with incremental investments. As per a study, it takes around 500 Crores to develop a new car for Indian Market while rebadging requires only tooling changes- an investment of less than 50 crores.

Therefore, it is loud & clear that as far as the economy in product development is concern, rebadging offer a clear value proposition to the manufacturers and help them for market expansion.

The term “rebadging”, or “badge engineering” introduced in India somewhere in 2012, With some introductory rebadged models of Micra / Pulse, Sunny/Scala, Terrano / Duster (all Nissan / Renault) combos. Moreover, Similarly, Vento (VW)/ Rapid (Skoda).

Tata and Fiat also tried to develop the Alliance products like Indica/Punto but become untangled soon, it happened with Renault and Mahindra too with unsuccessful launch of rebadge product of Verito, which has used the same platform of Renault Logan.

Therefore, the big question is – Why the Toyota and Maruti Trying the same tested and rejected move again. However, the market has become comparatively mature now and wide open for the multiple players. So, we will discuss the benefits, challenges and opportunities associated with this move in current scenario.

Moreover, India as an automobile market is still evolving. Consumer’s perspectives about different brands and their premium positioning are still under dilemma. This Study would be focusing on consumer as well as OEMs prospective regarding the rebadged products.

Keyword’s: Rebadging, Reengineering in Automobile, Consumer Prospective, economies of scale, market expansion.

I. INTRODUCTION

In automobile industry, Strategic alliance is not new concept, many different companies had used this strategy to exchange technology, ideas, and products to gain higher market penetration. Most prominent concept in the alliance is related with rebadging of products. This enables the automobile manufactures to ensure the Product differentiation without putting additional cost and efforts in developing any new model of Brand, thus it saves a lot of cost and minimize the risk involved. In this rebadging automobile manufacture just implement some cosmetic changes in features along with apply new logo or brand name in existing product line.

You might be thinking that this is yet another new technique by the carmakers to cut costs and revive profits. Well, first things first, it isn't new. Let's look into the world of rebadging and what it exactly is.

Rebadging- New Wine into Old Wineskins; Rebadging or badge engineering is applying for a different brand or trademark to an existing product. This product is then will be sold as a different one. Carmakers usually opt for rebadging cars to reduce the costs. Rebadging of a vehicle is preferable because of the easiness that comes with it. Although the innovation aspect is not present, it has a list of advantages and disadvantages attached to it.

Toyota & Suzuki Alliance- In 2016, two Japanese car companies decided to shake hands to explore opportunities and share new-age technologies for mutual benefits. After two years of this MOU takes place, both the companies decided their contribution and role in this strategic alliance. TMC come up with the proposal of Offering Hybrid Electric Vehicles (HEV) with Maruti

Suzuki. The Suzuki-Toyota-Denso plant coming up in Gujarat will privately acquire the HEV systems, motors, and batteries. In European market, Toyota will share Suzuki the Electric Vehicles in its successful models, RAV and Corolla platforms. Nevertheless, Suzuki will capitalize the Hybrid Systems of Toyota globally. Suzuki utilizing its expertise will build up another C-segment MPV for India and proposed to provide four models to Toyota, The Baleno, Vitara Brezza is already rebadged with the brand name of Glanza and Urban Cruiser, and Twins of two more models Ertiga and Ciaz are in pipeline. Besides, Suzuki will assist with its power train technology to Toyota in Europe and turn, Toyota will utilize the sourced technology at its plant in Poland and manufacture engines for Suzuki.

The platform sharing strategy is useful as a great profit-generating engine. In this strategy, one company engineers and produces the basic model. Then, adding bells and whistles, to embellish the base, the company rolls out a full suite of models, to cover a price range. Now in case of Maruti and Toyota, both are looking for their own benefit in sharing the platform.

What else could be the stimulus that Maruti and Toyota are looking at rebadging strategic alliance? The cars being mentioned as alliance models are Brezza, Baleno (MSI) and Corolla (TKM). It is clear major objective of both the companies is to cover the maximum untapped market. All the alliance models, which has been taken, are successful models of Indian roads. Maruti is having a dominance in the lower end of the automobile market and is slowly moving up the value chain through models like Brezza, Baleno, Ciaz and Ertiga. However, this comes at a steep cost – engineering, testing, etc. In addition,

Maruti does not have any car in the Corolla range (Premium Sedan), except the Ciaz and that is also not considered as Premium Sedan. Thus, by bringing in the Corolla, Maruti can probably speed up its market coverage in the upper end, can have better product portfolio offering.

Whereas, Toyota is a niche player, with its flagship brand Innova Crysta being the bulk seller, at about 62000 units (Yr. 2019). The other best seller is the Fortuner, at about 15,500 units in FY2019. Total Toyota sales for FY 2018-19 was about 126,000, whereas Maruti was doing 1.5 million. The reach of Maruti is undisputable, especially in the rural areas. For Toyota to start doing the Maruti volumes will need a hefty investment in the distribution network, apart from the time issue, as well as the range issue. If at all Toyota wants to be the number 2 to Maruti, then it needs to have a broader range of models, to cover the lowest to the highest price range.

The concept of 1 million Price Car-

The two auto brands have an established market segment and customer loyalty in India. While Maruti's more than 95% of volume comes from vehicle priced at less than Rs 10 lakh (1 Million), Toyota's 75% of volume comes from vehicle priced at more than Rs. 10 lakhs (1 Million). The coming together of Toyota with Suzuki, which dominates the Indian market, can be seen as a very thoughtful move when the local passenger vehicle market is expected to triple to 9.4 million units by 2026 from 3.2 million now, if we see the economy growing at the similar pace of 5.8% (2019) every year, as per government's Auto Mission plan of 2016-26. And coming as an advantage to Suzuki, is the growing share of mature car buyers of India who are shifting to the luxury sedan sector at an accelerating rate.

II. LITERATURE REVIEW

Strategic alliance in Automobile sector is relatively new in India but not new for European and American markets. Several Studies and articles have already been published and presented which puts light on this subject. **Dr. Binkey Srivastava and Mr. Amit Arora has published a paper in Journal 'Pacific Business Review International'** in which they presented a brief analysis on Toyota and Suzuki alliance and future of rebadged products. According to **Sagar, Ambuj D. and Pankaj Chandra, "Technological Change in the Indian Passenger Car Industry"** BCSIA Discussion Paper 2004-05, Energy Technology Innovation Project, Kennedy School of Government, Harvard University, Indian Automobile Industry is witnessing an abundance of choice and significant upgradation in technologies in the first decade of new millennium which has been a nothing short of remarkable from the point of view of the consumer. This increasing competition and quest of new introduction laid the foundation of Re-Selling of Cars in India.

Jack Yan, CEO, Jack Yan & Associates in his research article 'The brand attitude of automobiles' 2002, focused light on brand equity as a driver behind the relative success of one of two identical cars sold in the US market-place.

In successful Strategic Alliance for developing re-badged product the successful evolution and development of the alliances is dependent on the imagination and skills of managers at every level who must deal with many day-to-day operational matters, including the complexities of transferring technology from one national and corporate culture to another- **Haigh, Robert W. "Building a strategic alliance: the Hermosillo experience as a Ford-Mazda proving**

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III. OBJECTIVE OF THE STUDY

Strategic alliance between car manufactures in India is primarily focusing on cost optimization strategy, and to expand the product line-ups. Global Original Equipment Manufacturers (OEMs) are lately appreciating that India is a different country and need to be treated separately. Which has resulted in a lot of iterations of the market strategy. While such iterations coupled with the market slowdown, are leading to unprofitable operations in India. OEMs are trying to leverage common platforms, engines etc., to sustain various brands which they have established in Indian Market. This in turn results in rebadging of products.

This Study will have following objectives:

- ♦ To gain familiarity with the Strategic alliance of Toyota and Suzuki.
- ♦ To understand the different strategies adopted by different companies while promoting rebadged Products.
- ♦ To understand the Customers preferences and stimulus related buying decisions of rebadged products.
- ♦ To gain familiarities of the OEMs point of view regarding rebadged Products, how they see the future.
- ♦ To provide some remedial suggestion to OEMs regarding Marketing and promotional strategies under strategic alliance.

IV. DATA BASE AND RESEARCH METHODOLOGY

As per as the research methodology is concern, this study is based on both primary data as well as secondary data collection, analysis, and presentation. This study is analytical in nature and based on the qualitative research methodology. Primary data has collected from the aspiring Car Customers with the help of Questionnaire. Moreover, Secondary data has also been collected, processed, edited, and presented in chronological manner to present the meaningful interpretation and insight about the subject topic.

V. LIMITATIONS OF THE STUDY

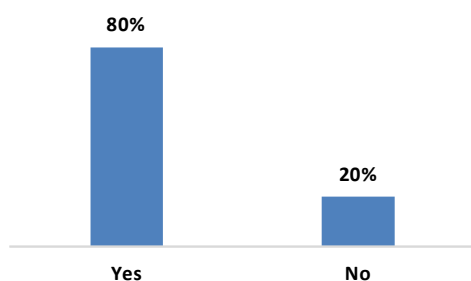
- ♦ Study is majorly focusing on Consumer preference about the re-badged products of Indian market, moreover; the Study comprises the details of past 2 years only (post alliance of TKM and MSI).
- ♦ Study is majorly focusing on the two companies Toyota and Maruti only.
- ♦ Primary data has been collected and studied only form the 30 customers of Toyota Product of Eastern UP, so this may not truly represent pan India Picture.

VI. STUDY FINDINGS

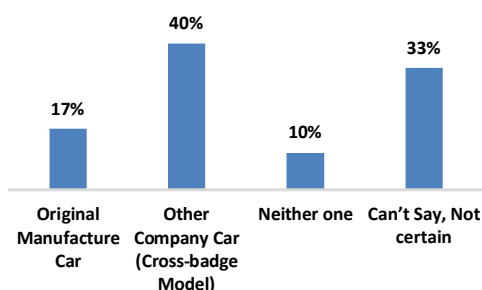
- ♦ This Study was conducted among the aspiring customers who were on the enquiry stage for Either Toyota or Maruti Re-badged Car i.e., Glanza/Baleno and Urban Cruiser/Breeza.
- ♦ Mode of Data collection was via questionnaire.
- ♦ Total Sample size of the Study was 30 respondents. Out of which 80 respondents were male and 20% were females.
- ♦ Other Demographic details of respondents are as follows-

AGE		Occupation of Respondent-		Education Qualification:	
Below 30 Year	5	Govt. Job	8	Undergraduate	5
31-40 Year	15	Private Job	5	Graduate	12
41-50 Year	5	Own Business	14	Post-graduate	7
Above 50 year	5	Doctor	3	Professional Degree (MBA/B Tech.)	6

Awareness regarding the concept of Re-Badging

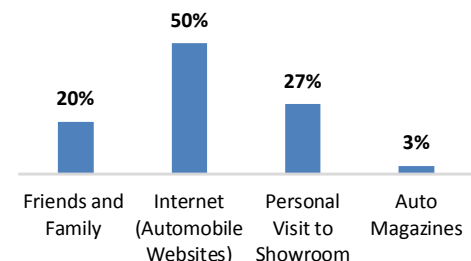


Customer Preference for Re-Badged Products

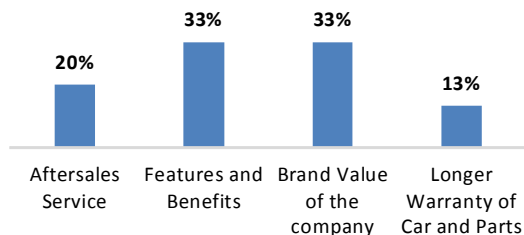


- Majority of Customers were aware about the concept of rebadged Cars and almost 40% customers shown willingness to buy the New Company rebadged Product.

How you collect the Information about Cars

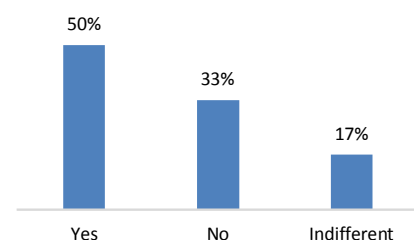


Key Influencing Factors for Buying Re-badged Car

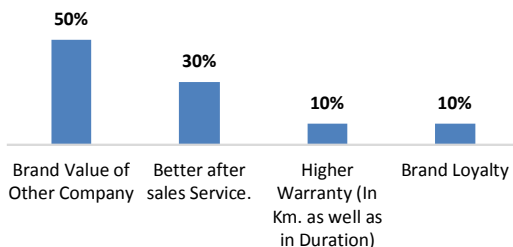


- Automobile Websites/platforms are nowadays most popular among the potential buyers for information gathering and product analysis as during our survey around 50% respondents were using Internet for Information search. Which is followed by conventional mediums like auto magazines and suggestions by Friends and family members.
- Product Feature and Brand Value of the company are two major factors, which are important for the customer while they are taking the buying decision of rebadged Car.

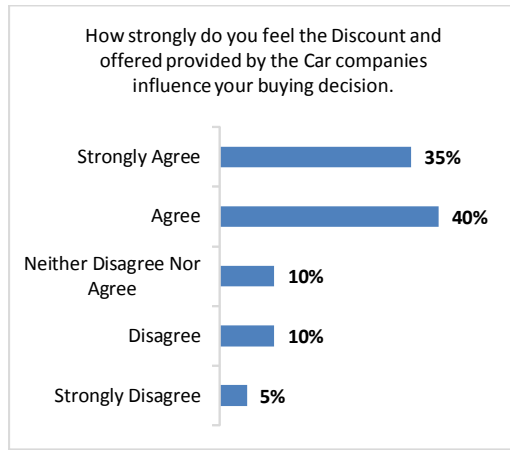
Willingness to pay Higher Price for rebadged Model



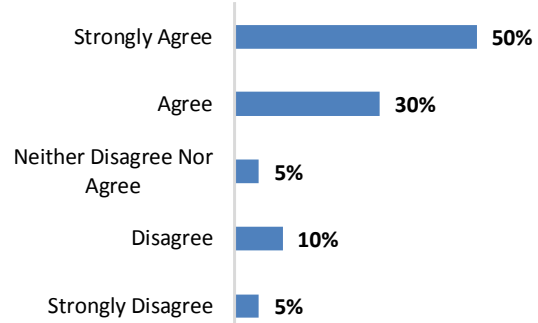
Major Features for which higher Price pay by Customers



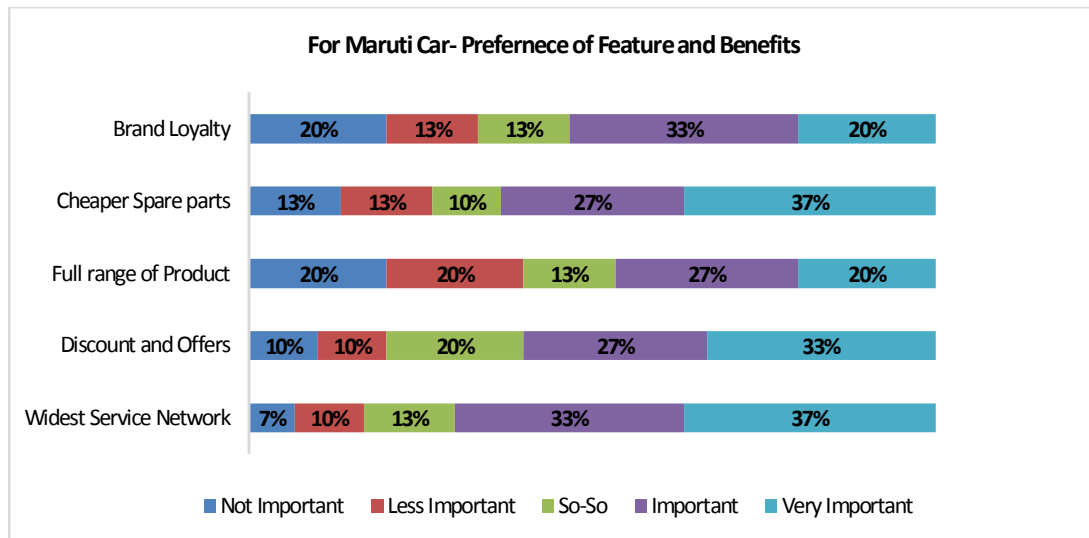
- ❑ Almost 50% of the customers are ready to pay even higher price for the rebadged product. One-third customers are not ready to spend more on rebadged cars while 17% were having indifferent opinion.
- ❑ Band value of the company and better after sales service expectation are the two major factors for which customer are willing to pay additional in case of rebadged cars.



How Strongly Do you feel that touch and Feel Experience (Test Drive) is important before buying the car.



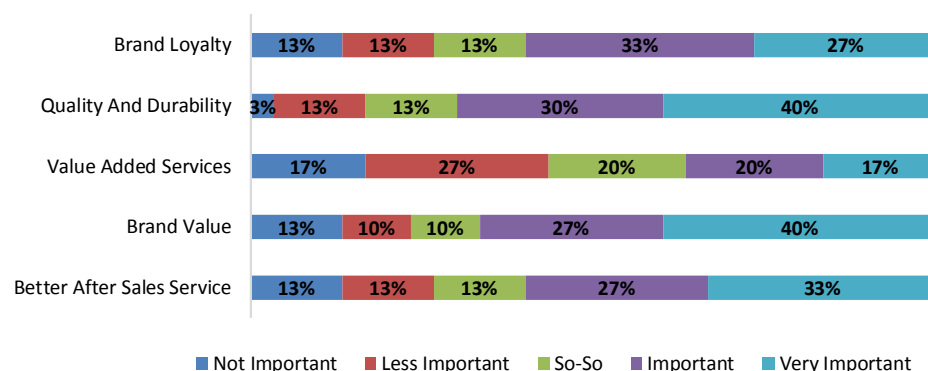
- ❑ Majority of the customers were agreed that Discount and offers brought by the Car Companies are influencing their buying decision into a large extent.
- ❑ Moreover, Test Drive is particularly important for car companies to convince the customer about their product's features and benefits.



Preferential weightage of different Feature and Benefits- for Maruti Cars (Re-Badged Products)

	Not Important	Less Important	So-So	Important	Very Important
Widest Service Network	7%	10%	13%	33%	37%
Discount and offers	10%	10%	20%	27%	33%
Full range of Product	20%	20%	13%	27%	20%
Cheaper Spare parts	13%	13%	10%	27%	37%
Brand Loyalty	20%	13%	13%	33%	20%

- ♦ This matrix, which reflect the customer's opinion about the different features and Benefits of Maruti Rebadged Cars.
- ♦ As per most of the customers, Wide service network is one of the most important attraction while preferring Maruti Cars.
- ♦ Discount and offers are, and economical Spare parts (lower maintenance) is other benefits, which are associated with Maruti Brand.
- ♦ Majority of the respondents did not rate brand Loyalty high as a important point for preferring Maruti as a Brand.
- ♦ Product range was also not extraordinarily strong feature, which is preferred by customers in respect to Maruti as a Brand.

For Toyota Car- Preference of Feature and Benefits**Preferential weightage of different Feature and Benefits- for Toyota Cars (Re-Badged Products)**

	Not Important	Less Important	So-So	Important	Very Important
Better After Sales Service	13%	13%	13%	27%	33%
Brand Value	13%	10%	10%	27%	40%
Value Added Services	17%	27%	20%	20%	17%
Quality And Durability	3%	13%	13%	30%	40%
Brand Loyalty	13%	13%	13%	33%	27%

- ♦ This matrix, which reflect the customer's opinion about the different features and Benefits of Toyota Rebadged Cars.
- ♦ As per the survey, Band Value of Toyota is the most important parameter along with its good reputation about Quality, which is attracting customers for Toyota cars.
- ♦ As per most of the customers, Brand Loyalty is one of the most important attraction while preferring Toyota Cars.
- ♦ Value Added Services offered by Toyota are also important feature for preferring the Toyota Cars by customers.

VII. SUGGESTIONS AND RECOMMENDATIONS

- ♦ When any customer is going to buy a rebadged car, he is focusing on brand the brand value, after sales services and overall customer experience around it, which attracts a particular community of buyers towards it. So, the auto companies must be focusing on overall customer centric experience rather only product offering only.
- ♦ Baleno is a car which has been sold by Maruti from chain of NEXA outlets, now these outlets are second to none in term of customer facilities and service experience. In this case once Toyota is offering Rebadged Glanza-twins of Baleno, it must be focusing on how to make Customer overall buying experience delightful, rather just offering the Car.
- ♦ Biggest Strength of Toyota is its huge UIO (units in operation) database. It is believed that Toyota ranked high in customer satisfaction ranking. As per JD power Survey Toyota ranked in top three position continuously since last 5 years. Customer

satisfaction is directly translating in Brand Loyalty. So, Toyota Must be focusing on its UIOs, these customers are brand Loyal customers, and they may prefer Toyota brand over its alliance counter product.

- ♦ During our study, Brand Loyalty came out as most important influencing factor for Car purchase. So, Both Toyota and Maruti must come up with some Loyalty Bonus and encouragement for its Brand Loyal customers.
- ♦ Most of the Customers are aware with the fact that Glanza and Urban cruiser are rebadged cars, so Toyota Sales Team should be focusing on Toyota corporate presentation and after sales Service experience as a show card, rather offering only the features of the Car.
- ♦ Maruti is known for its vast service network and Toyota in comparison is nowhere. Maruti has 3634 service centers are 1,789 cities while on counter side, Toyota has 274 Toyota Service Stations are 195 cities in India. There is a huge difference in the service capabilities of both the companies. Till now Toyota was selling primarily Innova Crysta and Fortuner which are known as urban cars, now once they are focusing on B-hatchback and Mid-SUV segment they need to penetrate the market with new Showrooms and Workshops in B Class cities also. Toyota Must penetrate and do the rapid expansion in its dealer network if they want to take the optimum mileage of this rebadging strategy.
- ♦ As per as the new marketing techniques are concern, Now Auto companies should be thinking beyond the traditional ATL and BTL

promotion activities. Now in last 1 year due to Covid -19 Pandemic many restrictions are implemented. Now customers are becoming e-friendly, and they are very much aware from Internet. Auto Companies must follow the digital footprint of the customers and must chase them digitally. Digital promotion must be increased to generate the fresh enquires.

- ♦ Companies should come up with some unique promotion strategies, Automobile companies should convert themselves from Car manufacturing company to Mobility Solution companies. Now in current scenario specially in Metro cities, due to organized fleet operator services, Young generation is not willing to buy expensive cars, rather they want to rent it. So, Toyota and Maruti both are leading market player should come with some New Innovative ideas like Leasing and Rent Agreement Option for such customers. This will be a great idea to own a car for limited period for customer who are having transferable job or not having fixed regular income.
- ♦ Finance offering is a particularly important part of Car Purchase. However, both the companies are having their own Finance facilities, but still the innovative finance products are required. There must be finance products like Fixed EMI, Changeable EMI, EMI holiday, Less Down payment etc. for customers.

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Comments are welcome and may be directed to Kelly Sims Gallagher at BCSIA, Kennedy School of Government, Harvard University, 79 JFK Street, Cambridge, MA 02138.

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- ♦ www.Wikipedia.org



IMPACT OF COVID 19 PANDEMIC ON ONLINE MARKETING IN INDIA

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Abstract:

This research paper is a study on the influence of the Covid-19 pandemic and marketing developments. During Covid-19 pandemic companies had a great opportunity to switch to real and honest marketing that can address urgent need of global environmental and social challenges. The author also explores the future ways to find out how the pandemic can affect consumers and how can companies make ethical decision in making marketing strategies. In this paper the author explain how marketing is implemented during pandemic and how this pandemic can change, the marketing climate and also implement the new way doing businesses. The author discussed on digital marketing in more detail during the pandemic, how it can help consumers and the need of today's business. The data was collected from 150 consumers to evaluate their digital marketing perspective. It had been discovered that consumers during the pandemic were more attracted by offers and personalized online communication.

Key Words : Covid-19 pandemic, Online marketing, Consumer perspective, Digital marketing

Introduction

The latest coronavirus is spreading at such a rapid rate that it is difficult to determine

when it will end. We as an academicians are busy in studying regularly, how to adapt to a new reality and way of working (reducing lockdown limitations) through online meetings with colleagues and researchers, and of course we have started it without notice or planning. Unlike other major global incidents, Covid-19 has profoundly altered the way we see the environment, how we perceive and how we live. In the human drama of lost lives, fractured families and scarred cultures, a profound event for us and for future generations will be the economic and social blockade of the pandemic like physical, psychological, social and economic pain. Covid-19 is seen in many ways as similar to "black swan event". We can only believe that Covid 19 will educate us and covid-19 has an unprecedented effect on the global economy after the Great Depression in the 1930's. Therefore, the Covid-19 pandemic certainly represents a significant environmental change in contemporary marketing history and will impact corporate social responsibility (CSR), consumer ethics and the fundamental marketing theory. Despite the wide foreign and local shutdowns and social gaps, the short-term consequences of Covid-19 are felt immediately and easily. Nevertheless, the pandemic ends and still has significant social, political and cultural implications for a long time.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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Three Days Multi-Disciplinary International Webinar On "The Impact of Liberalization, Privatization and Globalization [ICLPG-2021]"

Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisham, Ranipet District, Tamilnadu.

Within this paper we discuss some basic ideas about how the CSR and marketing theory can affect this pandemic. As far as CSR is concerned, we will discuss its effect on CSR benefits, patterns and consumer ethics. We will concentrate on its potential effect on key marketing principles, business environment and marketing strategies. The massive and profound upheaval of the Covid 19 pandemic would have a multiple impact on marketing discipline. The philosophies, values and basic concepts that drive our profession often affect the way our lives and cultures, which is highly influenced by events. Marketing is based on a marketing strategy, theory and methodology, in which we aim to define and react better than rivals to the requirements and preferences of the target audiences.

PreCovid, marketers are driven to maximize their customers' interest effectively and efficiently through consumer loyalty, market / customer share, and customer equity. Critical questions may arise regarding historically normal and seemingly indiscriminate post-pandemic

metrics such as consumer life value, market share, and customer value.. Although some forward-thinking analysts have long argued that the marketing climate is on the mend (Potts 2018), the Covid 19 crisis appears to have massively exacerbated change and the post-pandemic planet will experience several wounds that it will heal unnecessary scarves. The essence of marketing can be seen as an exchange, interactions are based on mutual understanding, appreciation of interest and communication, which have made dramatically change during Covid-19 events for many buyers and suppliers.. The relationship between buyers and suppliers suddenly changed when the locks were applied and the travel restrictions were applied. In recent years, the new era of the internet, smart-phones, social media marketing Skype, WhatsApp and Zoom (and many others).has morphed the buying habits. In future studies, these things need to be mapped and deconstructed, as the world after the pandemic will be very different.

There have been 150 absolute and open responses collected from various regions in India

Table 1: Demographics of the respondents

Variable	Total Responses	Percentage
Gender		
Male	63	42
Female	87	58
Age		
20-30	66	44
30-40	51	34
40-50	27	18
50 and above	6	4
Occupation		
Student	84	56
Employed	45	30
Others	12	8
Government Employee	9	6

Demographics Highlights

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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- ♦ No of female respondents were higher
- ♦ Respondents with the age group of 20-30 years were higher in number.
- ♦ Most of the respondents are students

Table 2: Impact on Demographics on the Attraction offers : ANOVA results

	Type	Number	Mean	f	Sign	Result
Gender	Male	63	3.887	1.812	0.126	Sign
	Female	87	3.367			
Age	20-30	66	2.791	3.923	0.006	No sign
	30-40	51	3.256			
	40-50	27	3.412			
	50 & above	6	3.214			
Occupation	Student	84	3.009	2.642	0.00	No sign
	Employee	45	2.875			
	Other	12	2.925			
	Government Employee	9	2.722			

1. Gender: The results which was received shows difference between attraction towards the offers of males with respect to females. From that we can understand that the mean value shows that the females are attracted more towards various offers which we get on digital platforms during covid 19 pandemic.
2. Age Group: The result show not much difference between attracted towards offers and age group of the consumers. The mean value shows the mean value shows that the 20-30 age group are attracted more towards various offers which we get on digital platforms during covid 19 pandemic.
3. Occupation The result show not much difference between attracted towards offers and occupation group of the consumers..The mean value shows the mean value shows that the student group are attracted more towards various offers which we get on digital platforms during covid 19 pandemic.

Table 3: Impact of personal digital communication: ANOVA results

	Type	Number	Mean	f	Sign	Result
Gender	Male	63	3.374	3.884	0.00	Sig
	Female	87	3.643			
Age	20-30	66	2.603	3.319	0.049	Sig
	30-40	51	3.787			
	40-50	27	3.211			
	50 & above	6	2.198			
Occupation	Student	84	2.968	3.987	0.02	Sig
	Employee	45	3.016			
	Other	12	2.982			
	Government Employee	9	2.998			

Gender: The results reflects that difference between Personal Digital Communication and gender that males are attracted more towards various offers in personalized digital communication

Age Group: The mean value reflects that 30-40 age groups are attracted more towards various offers in personalized digital communication

Occupation The result show that there is a significant difference between personalized digital communications and consumers occupation.. The employed consumer are attracted more towards various offers which we get on digital platforms during covid 19 pandemic.

Regression:

Table 4: Regression Results

S.No	Independent variable	Dependent variable	Coefficient	Sig	Result
1	Attraction towards offers	Consumer Behavior	0.54	0.00	Significance
2	Personalized Digital Communications		0.48	0.003	Significance

The table shows that there is a significant difference between the attraction to offers and the preference of consumers, the reason behind that during pandemic, customers are not able to visit the shops where there used to be sales and offers available to them. As various offers are being sent to them through different digital marketing platforms and customers are attracted towards those offers.

The table above shows that personalized digital communication has a significant impact on consumer preferences, the reason being that during these times of stress, if a consumer receives personalized communications from companies, and they tend to become loyal to that company.

Reliability analysis

Reliability was calculated to test the internal consistency of the constructs, which is the interrelation between the construct elements that make up the scale. Cronbach's Alpha is the most commonly used method for measuring internal design accuracy and provides a numerical reliability coefficient. It is assumed that a confidence value greater than 0.70 is ideal for calculating accuracy. Reliability estimates were determined for each construction and for the entire scale using Cronbach's alpha and both values were found to be greater than 0.80, indicating the high reliability of the scale.

Table 5: Cronbach Alpha

Construct	Cronbach Alpha	Overall Cronbach Alpha
Attraction towards offer	8.67	8.71
Personalized digital communication	9.46	

Conclusion

Despite constant changes, it is important to improve communication for both consumers and employees. However, companies ensure that a consistent message is conveyed across all channels. There are also those who open up new communication networks and hope to attract a completely new audience. There are many online retailers in India, says it has seen an increase in sales since the outbreak began. Lots of new customers involved in online shopping and transaction develop during this period and new opportunities to build trust and relevance. For example, advanced search functions with features such as dynamic range development allow users to define their own experience with the product. Tracing missing products and offering sufficient alternatives or fair turnaround times or using alternative inventory and offering closing services offer a differentiated level of customer service and convenience. Direct consumers are dealing with other unknowns, including volatile transactions on various networks, such as buyers of new homes. Brands listen more closely and use customer and social data as a way to recognize new inquiries and personalize their brand. Grocery stores around the world are changing the way they work to meet consumer demands. Most companies have equipped their clients with crisis services that show sincere empathy for the problems that many face. This study can help online retailers and academics. With the help of this study, retailers can learn what types of products consumers are looking for and what they expect from brands during the pandemic. Academics can use this study to develop further studies after the pandemic and to assess the impact of the pandemic during and after the spread of the virus.

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WHATSAPP AS A STRONG INTERPERSONAL COMMUNICATION MEDIUM AMONG THE STUDENTS OF GULBARGA UNIVERSITY, KALABURAGI (GUK)

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Abstract:

The way we communicate always changes. In these days , WhatsApp has become a popular conversation tool especially among graduates, postgraduates or scholars of academic institutions . Main purpose of this study is to determine the views and styles of students of Gulbarga University in the context of WhatsApp as a means of communication between people. The study also examines whether messaging voice messaging, messaging, and other similar technologies can be used to include this important face-to-face social media feature. Finally, research looks at whether these college students experienced inappropriate conversations during WhatsApp conversations, as well as whether unusual communication is very common. To effectively address research questions, a study was conducted with bisexual people with 150 students from the University of Gulbarga, and a questionnaire was used in this app to assess their expectations and work. Finally, the students responded positively to the report and they released the result. As a result, WhatsApp is considered an important social tool. There are various theories about whether or not a face-to-

face introduction can be changed, but in the end it looks different from a face-to-face introduction. When using the application, there is a negative connection; However, findings vary widely between both sex.

Keywords: WhatsApp, conversation medium, Gulbarga University, kalaburagi

INTRODUCTION :-

It is important to see how we work together. Communicating a message verbally or verbally to other people is essential for people to understand and communicate. Not only does it help us to grasp their opinion, eventhough helps us in the same way to express our thoughts, ideas and necessities (Care Search, 2016). People have found new ways to adapt their communication to their changing needs. In Neanderthal cave paintings or oral tales, handwritten manuscripts sent by postal services, smoke signs, and pigeon carriers changed human communication patterns over time (Atlassian, 2011).

Although we have seen major changes in the last few decades, such as fast, easy communication and fast communication, communication is still flourishing today. Many

changes, including changes in message, delivery time and response rates, are influenced by changes in communication (UK Government, 2007). New media has recently been added to the development of communication in the twenty-first century. The New Media Institute describes the new media as “All web related and their relationship, between innovation, pictures, and Audio”. Social media is a form of new media that includes virtual networks that allow for social interaction and communication (WhatIs.com, 2016).

Over the past few years, the pace of mobile messaging (MM) (or IM-instant messaging) via social networking platform is skyrocketed. These styles are the result of multiple analyzes and their impact on all their users. According to an estimated study by Digital Marketing Platform on Marketer.com, by 2018 MM users population increases to about two billions, with 80 percent being mobile customers, (Marketer, 2011). As the messages change, the messages fit all of us, this major change in communication has a profound effect on all of us. Face-to-face conversations, phone calls, text messages, text messages and tweets influence the way we communicate. To date, WhatsApp is the most popular instant messaging app in the world, surpassing the 1 billion user interface, especially for young people (Sutikono, Hyundai, Steven, Riadi, Riadi, & Subroto, 2016). Consequently, the effect of this link on social interaction is important and will be further researched in this study. Earlier investigation and analysis on, the impact of technological development on person-to-person / personal interaction has found that it has a adverse impact on the quality and quantity interaction among individuals. (Drago, 2015).

The recent examination, examines the effect of WhatsApp on communication between students at Gulbarga University in Kalaburagi. The question is whether WhatsApp allows for differences and misunderstandings in the communication process. Except for a few studies on the impact of social media on consumers, none of them focus on students at Gulbarga University in Kalaburagi and make frequent use of WhatsApp. The keystone of this examination is how WhatsApp works as a conversation tool among people. The results of this study form the basis of an in-depth study of mutual skills and models.

The following are the study's research questions:

- 1) Is WhatsApp a good way to communicate with friends and family?
- 2) Is it possible for WhatsApp to take the place of face-to-face communication?
- 3) Is it true that WhatsApp causes miscommunications, and if so, what are they?

LITERATURE REVIEW:-

According to Khaleej Times (2016):

Electronic media users between the ages of eighteen and thirty five spend at least 2 hours a day online, such as communicating with others or randomly browsing their news feed with a quarter of their daily cans.

According to Global Media Insight (2015):

The UAE has 9.58 million people, of which more than half (52%) use social networking services. With 4.88 million users, Skype is the most popular social networking app in the UAE as well as customers of WhatsApp of about 4.69 millions (2015).

According to Cantor TNS (International Research Company): -

Instagram and Snapchat are two recent apps that have become popular over the years. The use of Instagram and Snapchat in the UAE was of about 15% in the year 2014, but in next two years i.e., in 2016 it suddenly increase to about 53% which, reflects the growth of the social media model over the years.

Gulbarga University students and social media use:-

The youth spend more time on social media due to their better communication skills. As a result, there is growing concern worldwide that students will spend more time on social networking sites. Seventy-five percent of youth say they cannot walk for a day without using social media. The University of Gulbarga in Kalburgi has a large population of youth, and the youth of Gulbarga University will benefit from new technological developments in the country. According to a 2020 study of a sample of 150 students at the University of Gulbarga, kalaburagi, 97 percent of respondents entered online with their computers and smartphones.

People use social networking sites for many reasons based on their oldness, sex, position in the society and other aspects. The purpose of using social media is to: 1) communicate with friends, family and loved ones. 2) Dissemination of information about study programs. 3) Invite friends from your contact list who do not have WhatsApp enabled on your phone. 4) Be friend an anonymous Facebook user who did a great job.

WhatsApp effect on conversation:-

Instant messaging (IM) sites are popular due to their features, accessibility, functionality

and ease of use, but social media issues and negative emotions can also occur (Si, 2012). Faster apps like WhatsApp make it easy to connect with people from far and wide. The process is fast, simple and inexpensive. In a study by Lin Si, it was found that texting rapidly increases social cohesion and enhances the ability to speak face-to-face. If you are an IM person, you are very close to them (Si, 2012).

On the other hand, users of instant messaging platform s in particular, WhatsApp experience 7 bad feelings: nervousness, distress, stress, depression, shame, distrust, and uncertainty (Si, 2012). When faced with long-term reactions, these feelings can damage anxiety and confidence, as well as pressure to respond to immediate messages, distrust of the other person's contact, and intended messages. Uncertainty about the purpose of. While there are benefits to using WhatsApp for human communication, such as being able to communicate quickly with distant loved ones, it can also create communication gaps due to different interpretations of the message, creating a variety of emotions. Are (Si, 2012).

RESEARCH METHODOLOGY :-

Preliminary research is needed to thoroughly achieve the Scheduled aims of research and for answering research questions. The methodology used in this study was largely defined by research questions. After carefully examining all the research limitations, the **survey method** was selected in a manner necessary to answer the questions present in the project. **Questionnaire**-based research is used as a data collection tool. The purpose of this study is to find out how respondents' views and opinions about social media have changed as a result of the use of WhatsApp. There are a total of 25

questions both closed-ended and open-ended questions. Here technique of SURVEY is applied due to its simplicity, reliability, and authenticity in getting answering.

The questionnaire of this study was carefully designed to test and describe all the materials required. Both respondents were told that their answers would be kept completely secret and they would be sent for questionnaires as the complexity and importance of the questions gradually increased. The questions used are a combination of closed and open questions. Objective type questions (selected alternative answers and checklist answers), measurement criteria (similar and semantic differences) and matrix questions are examples of closed questions. This touches the necessary balance that defendants do not have alone when they receive short and reliable responses with limited options. Open-ended questions give respondents more freedom to answer the question in any way, as shown in the lines without time.

The questions are clarified to eliminate the misunderstanding that sometimes occurs when the question is loaded or double-clicked. During this study, a random sampling method was used to provide the more authentic conclusion and the better analysis of the target audience. This approach provides the basis for further analysis, as well as the ability to present results for the entire population of the study. Students of Gulbarga University referred this research report to the audience. The participants in this study were selected from a pool of 150 students.

RESULTS AND FINDINGS:-

Researchers used age comparisons in this study to see if there were clear patterns in

people when they were younger or older. Students aged 26 years or younger use this app more than once a day (32 percent). This means that 68 percent (more than half) of this age group searches for applications every hour of the day. On the other hand, students over the age of 26 do not use the app. 79% of college students over the age of 19 regularly use WhatsApp, but do not check it every hour.

The defendant was found sending WhatsApp messages to a person living in the same house with them and divided by age. If they were in the same household as everyone else, 33-year-old children would be less likely to touch them, and 90% said no. The results appear opposite for 15-year-old children and younger students, with 90% saying that they send a message to those living in the same household. With 60 percent of respondents to this option, there is no difference between people between the ages of 20 and 27 who may or may not send one to the same building. Most children in the 15–19 (77%) age group said that they would send a message to those living in the same house.

According to research, 94 percent of female college students use WhatsApp, while 73 percent use “still”. By comparison, only 3% of male students utilise WhatsApp, and only 70% of “active” college boys use WhatsApp for sending messages. Asked whether WhatsApp has changed the way we communicate, 65 percent said that yes, more women than men (75 percent female respondents) (25 percent of boys). Just 30% of College girls say that WhatsApp does not affect their interaction, and fifty-five percent (55%) of male students say that it does not affect their communication.

When you talk on WhatsApp, it is a common cause of abuse, with almost half of women (50%) saying that lack of communication on WhatsApp is the most common reason for indirect communication, with only 12% being called unsolicited sparse. Receives votes. However, the most common form of unusual conversation on WhatsApp is a misunderstanding of the user's voice while typing (47 percent). Girls cited lack of formal speech as a very important factor. At 16 percent, jokes about not having enough information and access led to lower level of abuse.

According to the report, female college students are 90 percent more likely to use the WhatsApp emoji function than men in college. However, 8% said they have never used an emoji and 2% said they have only used it "occasionally". The study found that 79 percent of men use emoji's the most, while only 3 percent use emoji's. The remaining 18 percent WhatsApp users say that they do not use emoji. It is clear that women are using "more" emoji's 22 percent faster than men when compared to WhatsApp use of men and women. When communicating on WhatsApp, among other things, it is often misunderstood by phrases or phrases. As already investigated, there are many sources of misinformation. Based on the results of this study, a survey will be conducted to find out what is the most offline WhatsApp communication and frequency frequency frequency. It became clear that the percentage of participants between children who were "divorced" and "married" during the WhatsApp connection was not negatively associated with a 100% success rate. However, both participants and singles have indirect communication, which can alter the messages and responses provided. This impedes

the communication process. Seventy-five percent of respondents said they never had a negative connection to WhatsApp, and 25 percent said they had. When using WhatsApp, 28 percent of individual respondents said they may not have problems communicating improperly, compared to 72 percent saying they do not communicate well in the app. In a similar situation, 72 percent of respondents said 61 percent said they were abused all the time and 11 percent said they had problems all the time.

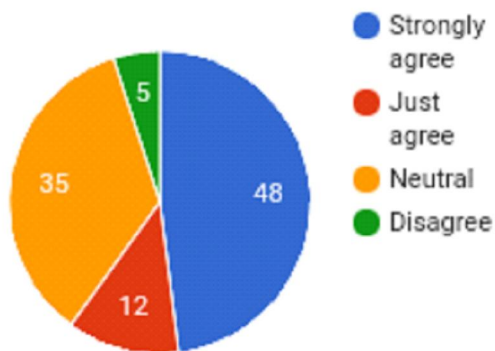
It can be stressful if you are waiting for an answer on WhatsApp and find that the person you are talking to can read your message or is online. If you are not online or do not read your message, you may still be concerned because you are concerned about where you are or what you are doing. This usually includes the person you are talking to. If you are a wife, for example, if your husband expects them, your level of anxiety will increase as soon as you do not respond. While waiting for an answer, college students married with children experience great anxiety (about 69 percent), as well as unmarried college students (25 percent) who feel depression / nervousness less than that of married one. We will do so. On the other hand, according to the report, divorces experience less anxiety in this situation.

The types of defendants were researched and not only for how many hours their phones were used, but also WhatsApp was always compared. According to the results, 66% of Android phone users are using WhatsApp regularly. With 28% of the vote, the iPhone is the most popular smartphone, with Android 28% and Nokia 6%. Asked whether they had chosen between WhatsApp and Direct Communication (interview), respondents said that they liked

WhatsApp. At this time, the details of the election were not disclosed. According to the results, although 59 percent of the respondents use WhatsApp, they prefer to communicate face to face. 41% of voters disagreed, stating that WhatsApp is a good platform of conversation. As reported by the consequence of present investigation, over half (66%) of the participants did not agree with the frequency of sending WhatsApp messages about the importance or intimacy of their relationship with that person. However, 54 percent or half of the reports found a correlation between the two changes.

The end result is that college students' attitudes through WhatsApp are divided into three categories: ease of use as a communication tool, grammar development, and WhatsApp proficiency. It was considered a matrix question with three emotional judgments ranging from personal confession to disagreement.

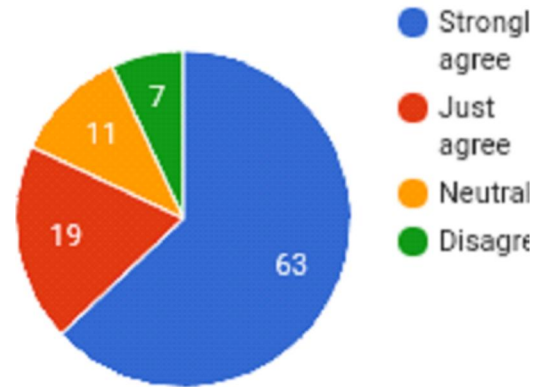
Fig.1. Is whatsapp a good way to communicate with friends & family?



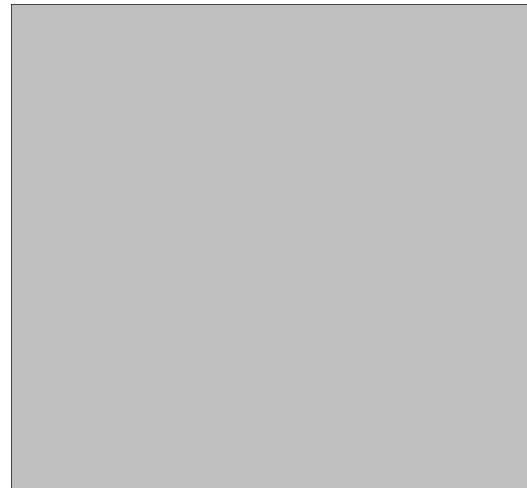
To answer the first question about WhatsApp's ease of use, 48 percent strongly agree that the app is user-friendly and very easy to deliver messages. The remaining 12% of samples agreed that WhatsApp was easy; However, the majority (35 percent) did not care about the definition of simplicity. 5% said that the WhatsApp application

was difficult to use, leaving dissatisfaction for the respondents.

Fig.2. Is it possible for WhatsApp to take the place of face-to-face communication?



When it comes to WhatsApp and language programming, many believe that it improves the power of the human system (63 percent). 19 percent support this point, while 11 percent do not mention it. Only 7% of people disagree, believing that WhatsApp will not have a major impact on their system



The third issue has affected the full functionality of WhatsApp as a means of communication between people. In fact, 54 percent (majority) strongly agree that it was a success. 29% agree, but not sure because they talk about networking. 9 percent were not mentioned on the proposal. The remaining 8% disagree, stating that WhatsApp is not a good way to communicate between college students.

Conclusions: -

Adult communication is based on simple human communication, including face-to-face interaction, as well as several networking platforms and App's specifically designed for electronic conversation with each other. Because of its ability and flexibility which electronic networking sites offer, they are the ideal way to communicate with others anytime. WhatsApp is the fifth most downloaded app in the world, available for instant messaging and downloading on mobile phones. It has 5.54 million users in India alone. WhatsApp is now very popular in India as the membership fee has been removed and is now available for free to all users. With 68 percent of Indians using electronic platforms for spending over and above 5 hours on the internet per day, communication model analysis is critical to countries' social trends.

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A STUDY ON THE HISTORY AND THE GROWTH OF TRIBAL COMMUNITIES IN INDIA AT 21 CENTUARY

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Abstract

In our country, Tribes constitute 8.2% of the Indian population as per the definition of 'Oxford Dictionary' A tribe is a group of people is a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor". Before independence also Tribal were suffering many problems such as less means of communication in tribal areas, lack of proper drinking water, illiteracy, inadequate medical facilities etc. Tribal development efforts in India were established during the British rule. British have realized the actual problems of the tribal. Hence, British administration established a separate administrative system in tribal areas. After independence, a secular Constitution was adopted to govern the country. In the constitution, several provisions were made for the development of the tribal people in India. Lots of schemes of development formulated and implemented to uplift the tribal people in India. Several schemes of tribal development are still active through much more five-year plans in India. Attempts have been made to make the Scheduled Tribes to develop socially, economically, educationally, culturally and politically. This study to discover the development of tribal communities in all the aspects.

Introduction

As per 2011 census. The tribal population of the country is 10.43 crore, constituting 8.6% of the total population of the nation. Among them 89.97% live in rural areas and 10.03% in urban areas. The decadal population growth of the tribes from census 2001 to 2011 has been 23.66% against the 17.69% of the entire population. The sex ration for the overall population is 940 females per 1000 males and that of Scheduled Tribes 900 females per 1000 males. The Human Development Indices (HDI) of the Scheduled Tribe population are much lower than the rest of the population in terms of all parameters such as education, health, income etc. further, the gap in the infrastructure in the tribal areas vis-a-vis the rest of the areas is widening at a much faster rate. Social inequalities of the tribal population manifested in various forms of exploitation such as bondage, forced Labour and indebtedness. Merchants, moneylenders and forest contractors exploit them. Tribals are backward and exploited more when compared to other ethnic groups of our country. Before independence also Tribal were suffering many problems such as less means of communication in tribal areas, lack of proper drinking water, illiteracy, inadequate medical facilities etc. Tribal development efforts in India were established

during the British rule. British have realized the actual problems of the tribal. Hence, British administration established a separate administrative system in tribal areas. After independence, a secular Constitution was adopted to govern the country. In the constitution, several provisions were made for the development of the tribal people in India. Lots of schemes of development formulated and implemented to uplift the tribal people in India. Several schemes of tribal development are still active through much more five-year plans in India. Attempts have been made to make the Scheduled Tribes to develop socially, economically, educationally, culturally and politically in the country.

Definition of Scheduled Tribe:

Winicks' Dictionary of Anthropology has defined "Tribes" as a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. A tribe ordinarily has a leader or may have a common ancestry as well as a patron deity. The families of small communities making up the tribes are linked through social, economic, family, bloodies and religion. Anthropologists have identified the following characteristics of Tribal communities.

- ♦ Smallness
- ♦ Distinctiveness
- ♦ Homogeneity
- ♦ Isolation and self sufficient
- ♦ Sensitivity
- ♦ Anxiety to retain their identity
- ♦ Fear of extinction etc.

Many other definitions of Tribes' have been given by both noted Indian and Western Anthropologies

on the whole, it has been observed that, broadly speaking, most of the 'Tribes' exhibit some of the common features which are as follows.

- ♦ Common name, territory and language,
- ♦ Strong kinship bonds and endogamy with distinct taboos,
- ♦ One social rank and political organization,
- ♦ Distinct customs, morel codes, religious beliefs and rituals,
- ♦ Youth dormitory,
- ♦ High illiteracy and absence of schooling and
- ♦ Common worship or simple economic profession of subsistence level and low level of technology of development.

There are few communities, in India or anywhere in the world, which satisfy all the above-mentioned criteria, therefore, Tribes in our context, implies those communities or group which have been included in the list of scheduled tribes in the Indian Constitution

Since there is no exact definition or the criteria for considering a tribe as a human group, however researchers defined it in various forms at different times. Sometimes they called "Tribe" as "Aboriginal" or "depressed classes" or "Adivasis",

Normally, 'Tribe' may be a group of individuals during a primitive or barbarous stage of development acknowledging the authority of a chief and typically regarding them as having the same ancestry.

According to the Imperial Gazetteer of India, a tribe is a collection of families bearing a common name, speaking a common dialect,

occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so.

Lucy Mair defines Tribe as “ an independent political division of a population with a common culture” while D.N. Majumdar defines tribes as “a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes” Gillin and Gillin considers tribe as any collective of pre-literate local group that occupies a common general territory speaks a common language and practices a common culture as a tribe .As per Ralph Linton Tribe may be a group of bands occupying a contiguous territory or territories and having a feeling or sense of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M. Lewis believes that tribal societies that are small in scale are restricted within the spatial and temporal range of their social, political and legal relations and possess a morality, a religion and broader view of corresponding dimensions. Tribal languages are unwritten and hence the extent of communication both in time and space is integrally narrow. On the other hand, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

The communities which have been included in the list of Scheduled Tribes have the following two important Characteristics;

1. They were considered to be Primitive in economy and social organization till the recent past, and

2. They were considered to be different from the rest of the population. The tribal population is found in almost all parts of the world. India has the largest concentration of the tribal population. The tribes are the autochthonous people of the land who are believed to be the earliest settlers in Indian peninsula. They are generally called the Tribal implying original inhabitants.

In Indian Context, T.B Naik has the following features of tribes.

- ◆ A tribe should have least functional independence within the community
- ◆ Economically back warded (i.e. primitive and traditional means of exploiting natural resources, tribal economy should be at an underdeveloped stage and have multifarious economic pursuits.)
- ◆ A comparative geographical isolation of its people
- ◆ Having a common dialect.
- ◆ Politically unorganized and community panchayats should be influential.
- ◆ Have their own customary laws.

The tribal community in India is known as Scheduled Tribes or ST Under Article 366 of the constitution of India., in India there are 212 tribes of 14 States. The notification and specification of any tribe or tribal community of any area as a “Scheduled Tribe” has been made by the President of India under Article 342(i).

“Many Tribes live happily because they are satisfied with what they have and what is given by nature” However, the tribals are undergoing a rapid change with the mainstreaming policy of the

Indian Government. For the tribal communities the process of becoming a part of the mainstream has meant a declining control on their resources and erosion of their cultural heritage. The major issue affecting the Tribals in India is displacement: not merely displacement by large projects but resources displacement, thus violating the basic survival rights of tribal communities. Tribal areas reveal a high degree of land alienation. Non-Tribals have invaded tribal protected areas. Deforestation, mainly due to exploitation of forests for industrial purposes, is another manifestation of resource displacement. This has resulted in decreasing access to forest resources by Tribal areas is under even greater threat since these are regions, which have high natural resource base and has tremendous potential to meet multiple market demands. Added to resource displacement is project displacement where development projects have threatened needs of Tribal communities more than 40 percent of displaced of all large development and empowerment

As per Article 366 (25) of the constitution, the Scheduled Tribes means such Tribes or Tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution. The Scheduled Tribes may be specified by the President under Article 342 by a public notification. The Parliament may, by law, include or exclude from the list of scheduled Tribes any Tribal community or part thereof in any State or Union Territory.

Distribution of Scheduled Tribes in India: In India 705 numbers of individual ethnic groups notified as Scheduled Tribes are scattered in 30 States and Union Territories of India. The Scheduled Tribes broadly inhabit two distinct geographical areas -

Central India and the North -Eastern Area. more than half of the Scheduled Tribe population is concentrated in Central India, i.e. Madhya Pradesh (14.7%), Chhattisgarh (7.5%), Jharkhand (8.3%), Andhra Pradesh (5.7%), Maharashtra (10.1%), Gujarat (8.6%), Orissa (9.2%) and Rajasthan (8.9%). The other distinct area is the North-east - (Nagaland, Assam, Meghalaya, Manipur, Sikkim, Arunachal Pradesh and Tripura)

As per census 2011, at district level there are 640 districts in the country where scheduled Tribes in habits and out of which 631 are in rural districts. There are 5879 sub-districts (Tehsils), 597483 Villages, 8398 towns and 82251 wards in India where Scheduled Tribes in habits. Again, according to the 2011 census, 50% or more Scheduled Tribes population inhabit 90 districts at district level. Out of these 90 districts, 48 districts are in 8 North Eastern States. All the districts in Mizoram, Meghalaya and Nagaland have more than 60% of ST population.

Among States of India, Mizoram (94.43) percent has the highest proportion of STs and Uttar Pradesh is the lowest (0.57%). Among the UTs, Lakshadweep with 94.8% of Scheduled Tribe population ranks first and Daman and Diu have the lowest purporting of STs (6.32%). With respect to districts, Kurung Kumey district of Arunachal Pradesh has the highest proportion of STs (98.58) % and Kanauji in Uttar Pradesh has the lowest proportion of Scheduled Tribes (0.0009)

Current Scenario of STs as per Census.2011:

The total population of the Scheduled Tribes within the country stands at 8,43,26,240 which constitute 8.2%-percent of the total population (the census 2011). They are converting all the states except Haryana and Panjab and also

over all the union territories except Chandigarh out of their total population within the country. The current data released by the census of India shows that the child sex-ratio among STs in the country has declined rapidly than in other categories of the population between 2001 and 2011.

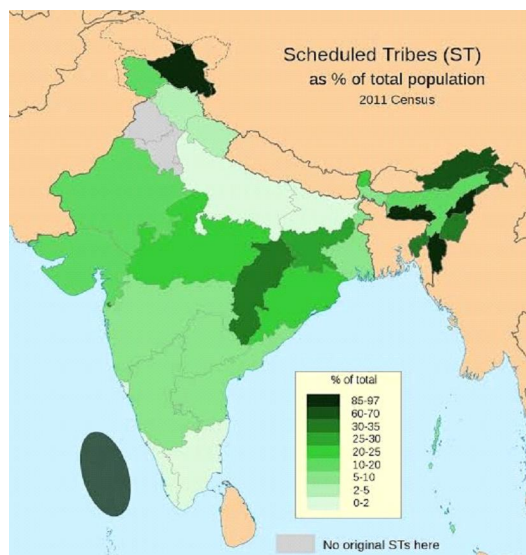


Figure :1;1

S.No	State / Union Territory	Total	Rural	Urban
1	Jammu & Kashmir	14,93,299	14,06,833	86,466
2	Himachal Pradesh	3,92,126	3,74,392	17,734
3	Punjab	NST	NST	NST
4	Chandigarh	NST	NST	NST
5	Uttarakhand	2,91,903	2,64,819	27,084
6	Haryana	NST	NST	NST
7	NCT of Delhi	NST	NST	NST
8	Rajasthan	92,38,534	86,93,123	5,45,411
9	Uttar Pradesh	11,34,273	10,31,076	1,03,197
10	Bihar	13,36,573	12,70,851	65,722
11	Sikkim	2,06,360	1,67,146	39,214
12	Arunachal Pradesh	9,51,821	7,89,846	1,61,975
13	Nagaland	17,10,973	13,06,838	4,04,135
14	Manipur	9,02,740	7,91,126	1,11,614
15	Mizoram	10,36,115	5,07,467	5,28,648
16	Tripura	11,66,813	11,17,566	49,247
17	Meghalaya	25,55,861	21,36,891	4,18,970
18	Assam	38,84,371	36,65,405	2,18,966
19	West Bengal	52,96,953	48,55,115	4,41,838
20	Jharkhand	86,45,042	78,68,150	7,76,892
21	Odisha	95,90,756	89,94,967	5,95,789

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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 Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharm, Ranipet District, Tamilnadu.

22	Chhattisgarh	78,22,902	72,31,082	5,91,820
23	Madhya Pradesh	1,53,16,784	1,42,76,874	10,39,910
24	Gujarat	89,17,174	80,21,848	8,95,326
25	Daman & Diu	15,363	7,617	7,746
26	Dadra & Nagar Haveli	1,78,564	1,50,944	27,620
27	Maharashtra	1,05,10,213	90,06,077	15,04,136
28	Andhra Pradesh	59,18,073	52,32,129	6,85,944
29	Karnataka	42,48,987	34,29,791	8,19,196
20	Goa	1,49,275	87,639	61,636
31	Lakshadweep	61,120	13,463	47,657
32	Kerala	4,84,839	4,33,092	51,747
33	Tamil Nadu	7,94,697	6,60,280	1,34,417
34	Puducherry	NST	NST	NST
35	Andaman & Nicobar Island	28,530	26,715	1,815
	INDIA	10,42,81,034	9,38,19,162	1,04,61,872

Table: 1:1 Source: Ministry of Tribal Affairs, 2011 Census.

Union Territories.

According to the Census of 2011, State wise percent distribution of Tribal population is clearly indicating that highest proportion of tribal population resides in north eastern

Table 1.2. Literacy Rates among Total Population and Scheduled Tribes in India

Year	Total Population			Scheduled Tribe		
	Persons	Males	Females	Persons	Male	Female
1961	28.31	40.4	15.35	8.53	13.83	3.16
1971	34.45	45.96	21.97	11.3	17.63	4.85
1981	43.57	56.38	29.76	16.35	24.52	8.04
1991	52.21	64.13	39.29	29.6	40.65	18.19
2001	64.83	75.26	53.67	47.1	59.17	34.76
2011	74.04	82.14	65.46	58.96	68.53	49.35

Source: office of the Registrar General, Census of India

Above depicts the steady and considerable development in literacy rate among Scheduled Tribe male and female, at the same time vast difference exists between Scheduled Tribe male and Scheduled Tribe female literacy rate. A noticeable difference also exists between Scheduled Tribe female and Total female literacy rate of India.

Health Status of Tribes

As per National Family Health Survey -3 (NFHS-3) estimates, the child mortality rate is much higher for Scheduled Tribes than any other social groups / castes at all childhood ages (97.7% and 35.8% respectively). However, it is found that STs have a lower infant mortality rate (62.1%) percent than Scheduled Castes (66.4%) percent but higher than other BC (Backward Caste (56.6%) percent even the pre-natal mortality rate for STs (Scheduled Tribe (40.6%) percent is lower than other social groups.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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The percentage (%) of ST women below 145cm is second highest (12.7%) among all social groups. Chronic energy deficiency usually highlighted a body mass index (BMI) of less than 18.5% percent and among Scheduled Tribe (ST) women, 46.6% have a BMI below 18.5% indicating a high prevalence of nutritional deficiency.

And again, care received from a doctor is the lowest for Scheduled Tribe mothers (only 32.8%-percent compared to all India Total mothers of 50.2% for SC). Only 17.7% of births to ST mothers were delivered in health facilities or infrastructure compared with 51% of births to mothers in category 'other'. However, 49.9% of Scheduled Tribe (ST) children received services at an Anganwadi center and 33.1% of Scheduled Tribe (ST) children received any immunization through an Angunvadi center in the previous 12 months.

The sample Registration System (SRS) revealed that at all India Level, in 2014, the mortality rate among females across all ages was 6.2 % and that among males was 7.1.% Again, in 2014 the infant Mortality Ratio (MMR) of females was 40 while that of males was 37. The Maternal Mortality Ratio (MMR) has declined from 301 in 2001 -03 to 167 in 2011 -13. In 2014, urban mothers received 1.27 times more medical attention at the time of delivery as compared to rural mothers (Urban mothers: 93.2%. Rural mothers 73.2%). The life expectancy for females was 69.6 years and for males it was 66.4 years during the period 2010 -2014, depicting higher life expectancy of females as compared to males.

The Scheduled Tribe (ST) women found mostly prevented from getting medical treatment from a health facility for themselves, due to distance reporting of (44%) percent. Nevertheless, (61.8%) percent of currently married Scheduled

Tribe (ST) women have a demand for family planning, of which only 77.5% have a met need for contraception.

The sample Registration System (SRS) estimates shows that Crude Birth Rate (CRB) has steadily declined from 21.6% in 2012 to 20.4% in 2016 at all India level, indicating overall reduction in fertility. In 2014, the Total Fertility Rate (TFR) was 2.3 however, statistics of TFR revealed a significant relationship between TFR and Educational level. TFR was high for illiterate women both in urban and rural areas. Higher among rural illiterate women both rural and statistics reveal that important in education and awareness among illiterate women.

Tobacco use is associated with a wide range of major diseases including several types of cancers and heart and lung diseases. According to NFHS-3 findings, the percentage of Scheduled Tribe (ST) men and women aged 15-49, who use any kind of tobacco, is very high when compared to any other social group (26.3%) percent for women and (71.2%) percent for men. However, NFHS-3 finds that among all social groups, drinking is common among half (49.9%) percent of the Scheduled (SC) men and Scheduled Women is 14.1%.

Table 1.3. Percentage of Distribution of Workers by sex

Year	2001	2011
Total Workers		
Male	51.7	68.9
Female	25.6	31.1
Main Workers		
Male	45.1	75.4
Female	14.7	24.6
Marginal Workers		
Male	6.6	49.2
Female	11	50.1

Source: Census of India 2001 and 2011, office of the Registrar General, India.

From Table 1.2, it is evident the vast gap exists between male and female in relation to total Workers, Main Workers and Marginal Workers in India. However slight improvement is seen in the proportion of male and female of total workers, from 25.6% percent in 2001 to 31.1 %percent in 2011 and men workers 51.7 %percent in 2001 to 68.9% -percent. Female percentage is significantly lower than that of the male counterparts. Moreover, statistics show that the nature of difference between main and marginal workers among male and females is quite different from one another. Among females, 14.7% in 2001 and 24.6% percent in 2011 and male 45.1 %in2001 and 75.4% in 2011 are engaged in main works. And marginal workers male 6.6 % in 2001 and 49.2 % in 2011 and female 11% in 2001 and 50.1 % in 2011 as well. The high percentage of marginal workers among females than men reveal the due to lack of adequate economic opportunities as main workers the female remain largely engaged as marginal workers.

Economic Participation of Tribes

Comparing to the Worker Participation Rates (WPR) as obtained from census 2001 -2011 data, it was cleanly observed that 43.5% of Scheduled Tribe (ST) males were main workers compared to 23.9% of Scheduled Tribe (ST) Women, Overall, among 53.2% were male and 44.8% were female workers.

The Workforce Participation Rate (WPR), defined as the number of workers per 1000 persons for Scheduled Tribe (ST) is 45.2% -percent (55.5% men and 34.5% are women) as compared to 39.2% -percent for all population' (54.6% for male and 22.8% for female).

Employment can be a source of empowerment for men and women, it may be

particularly empowering for Tribal Communities if it puts them in control of income.

House, Household Amenities and Assets of Scheduled Tribes

House; According to 2011, Census, across all over country, 40.62% percent of Scheduled Tribes (ST) live in good condition houses and 6.2%(percent) liv dilapidated houses compared to 53.1 %(percent)and 5.35%(percent) respectively of that of All Social Groups.

Firewood / Cooking: Again, with respect to household cooking inside of the house and the type of fuel used, the data indicates that while 63.99%-percent of households of total population use (Firwoods / Crop / Residue / Cow dung Cake / Coal / Lignite / Charcoal (Smoke emanating fuel) for cooking purposes, the same is quite high at 87.5% for Scheduled Tribe (STs) households.

Technologies: Among Scheduled Tribes Bicycle, Mobile phones and TV score high as compared to Computers, Two wheelers, etc.37.3% of Scheduled Tribes (STs) households do not possess any important durable item (Such as TV, Mobile phone, Computer, Bicycle, Two/Four-wheelers, etc.)

Economic; Again, 58.7% households of all social groups avail the banking services compared to 44.98% of ST households. Among possession of all other assets by Scheduled Tribe (STs) households and All Social groups households.

Water: the main source of drinking water (Well / Tap / Tube Well / Hand Pump / Borehole / all other sources) for the households of Total, Scheduled Tribes (STs), Scheduled Communities (SCs) and General Populations, among all categories of Households, the ST (Scheduled Tribe) households

have least availability of Tap water. The use of well is most common among Scheduled Tribes (STs) households (21.1%).and almost same percentage of SCs and STs use Hand Pump and Tube Well / Borehole. Whereas, 19.72% of Scheduled Tribes (STs) have drinking water facilities inside their premises whereas 33.59% have it away from their premises.

Tribal Policies in India:

Tribal policies in India is based on Isolation, Assimilation and Integration and last democratic Decentralization of Tribal people. The government of India has adopted a policy of integration of tribals with the mainstream aiming at developing a creative adjustment between the tribes and non-tribes leading to a partnership. The constitution has committed the nation to two courses of action in respect of Scheduled tribes.

- ♦ Giving protection to their distinctive way of life
- ♦ Protecting them from social injustice and all forms of exploitation and discrimination and bringing them at par with the rest of the nation so that they may be integrated with the national life.

By the constitution order 1950 issued by the president of India in exercise of power conferred by Clause (i) of Article 342 of the Constitution of India 255 tribes in 17 states were declared to be scheduled tribes. Beside enjoying the rights that all citizens and minorities have the member of the Scheduled Tribes have been provided with special safeguards as follows:

Constitutional Safeguards

- ♦ Promoting the educational and economic interests of the Scheduled Tribes -Article 46

- ♦ Grants from Central Government to the states for welfare of Scheduled Tribes and raising the level of administration of Scheduled Areas -Article 75
- ♦ Protection of interests of Scheduled Tribes is very essential of their empowerment. The protective is contained in Articles- 15(4), 16(4), 19(5), 23, 29, 46, 164, 330, 332, 334, 335 and 338, 339 (1), 371(A), 371(B), 371(C), fifth Scheduled and sixth Schedule. Article 14(4), 16(4) and 19(5) are exception to the fundamental rights of equality and freedom guaranteed under part III of the constitution, Provisions relating to development of Scheduled Tribes (ST) are contained mainly in Articles 275(1) and 339(2)
- ♦ Following the reorganization of states, the list of STs was modified by the Scheduled Castes and Tribes List (Modification) order, 1956 on the recommendations of the Backward Classes Commission. In the revised list 414 tribes were declared STs. Since the revision of the list in 1956 there have been several proposals for fresh inclusions and deletion from the lists of the SC and STs.

Conclusion

Tribals have more education supports which are given by the central and state governments to enhance their life styles and can adopt new and modern structure and can participate economically, socially and politically everywhere, they also should come forward to become a leader of India and should participate in superior post. And today we can able figure our many younger generations getting higher education, working in urban, GOVT and Non –

GOVT sectors, it gives healthy and positive results, that tribals are enhancing individually as well as communities.

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IMPACT OF CONSUMERS' BRAND PREFERENCE AND CHANGE IN BUYING BEHAVIOR DURING COVID-19 PANDEMIC ON GLOBALISATION

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Abstract

The Covid-19 pandemic have brought the world in chaos. This havoc of pandemic influenced the life style of approximately every human on this planet. Due to the sudden change in life styles, people are living differently, buying differently and in many ways, thinking differently. This has caused the largest and fastest change in consumer behavior which led the huge impact on globalization. In more ways, pandemic has resulted in the greatest and most rapid reduction in international flows, including trade, foreign direct investment, and international travel. With this context, the present research was planned which aimed to find out the preference of brands of selected products and services during Covid-19 pandemic, to ascertain the change in consumer buying behavior during Covid-19 pandemic. The present research was descriptive in nature. A Questionnaire was prepared to collect data from 160 consumers which were selected randomly. The data were gathered online which was distributed via Google form. The questionnaire contained four section aimed to collect information regarding background characteristics of the respondents, preference of brands of selected products and services during Covid-19 pandemic, the change

in consumer buying behavior during Covid-19. For finding out the preferences of brands, a list was prepared for selected brands and services and respondents were asked to state their preference of local, Indian and Foreign brands for that particular products and services. A likert type scale having 3 point continuum was prepared for finding out the change in buying behavior of the consumers during COVID – 19 pandemic. The findings of the study will be helpful to can assist governments and policymakers to take fast measure and more proficiently to improve the situation that limit the spread of the virus and reduce the threat to local and global economies.

Keywords: Covid-19, consumer behaviour, attitude, factors and globalization

Introduction:

The impact of Covid-19 outbreak is not only limited to the fear of spreading infection and loss of lives so far as its short-term and long-term socio-economic effects all over the globe. Massive restrictions and enforced lockdown have genuinely effects the all growing economic sector and the globalization is one of them. Globalization describes the integration of regional economies, societies and cultures through a global

communication, transportation and trade network. This term is often used to specifically refer to economic globalization: the integration of national economies into the global economy through trade, foreign direct investment, capital flows, migration and technological expansion. According to WHO the term 'globalization' defines the increased interconnectedness and interdependence of peoples and countries, is generally understood to include two inter-related elements: the opening of international borders to increasingly fast flows of goods, services, finance, people and ideas; and the changes in institutions and policies at national and international levels that facilitate or promote such flows. Globalization has the potential for both positive and negative effects on development and health. The phenomenon of globalization is not new. It is a common term which can be defined in various ways. It refers to the removal and reduction of barriers between national borders when used in an economic context to facilitate the flow of goods, capital, and services and labor although significant obstacles remain in the labor movement (Ameshi, 2010).

Globalization is under massive threat as governments take up arms to reduce their virus vulnerability by restricting international trade and human flows (Yaya et al., 2020). Well before COVID-19, the rising nationalist threat forced governments and businesses to define new buildings and priorities was already serious in globalization (Birla, 2020; Yaya et al. 2020) The heightened tensions between nationalism and globalization transforms the world and is perhaps the most significant trend in the fresh start (Birla K.M., 2021). Furthermore, the increasing ethno-centered trends, along with campaigns such as 'Make in India', theoretically force Indians to step back and to oppose acculturation and

globalization (Rawat, 2020). New consumer behaviour, ranging from our work to our shopping and our entertainment cover all areas of life. These rapid changes have significant repercussions for retailers and consumer goods packaging companies. Many of the long-term changes in consumer behavior continue to develop, which allow businesses to shape the next normal (Fabiuis et.al. 2020). Rawat (2020) reported that by taking global trade into account from last 20 years, India's global export share of goods has increased in 0.05% to 0.07% only whereas the share in China was nearly 3 times higher than 4 percent in the same time frame. According to IMF estimates, India's share of global trade is six times that of the Philippines. According to the International Monetary Fund (IMF), India ranks 145th in terms of GDP (nominal) and 122nd in terms of GDP per capita (PPP).

Global trade is likely to remain below levels seen in 2019, and its recovery will be determined by the pandemic's evolution and the extent of policies implemented by governments to reboot their economies. A worsening Covid-19 pandemic may, however, disrupt international trade and supply chains, cut investment and hinder global economic recuperation. Already, there has been a significant shift in the supply chain, with production facilities shifting from China to other developing countries such as India and Vietnam. Furthermore, domestic laws are gradually taking precedence over international agreements (Singh, 2020).

The products or services bought by consumers generate demand in market which keeps businesses profitable and employs the people. Consumer expenditure is the nation's largest driving force. If other countries maintained

their consumer spending levels, the economy would be forced to rely on exports. The government and factories would remain open to borrowing. The other components of the GDP are not as critical as consumer expenditure (Amadeo, 2020). Certainly, consumer behaviour influenced the growth of market trends, preferences, and lifestyle. There is currently no single accepted position on how global trends influence purchasing decisions and to what extent they are affected by local conditioning (Micha³owska&Danielak, 2015). Furthermore, consumer behaviour are significantly different in developed countries versus consumers in underdeveloped countries, or depending on the country, target group, or type of goods. Consumers in developed countries tend to prefer products from their own country, whereas buyers in developing countries frequently choose foreign products (Sikora, 2008; Micha³owska&Danielak, 2015). With this context, the present study has been conducted to determine the preference of brands of products and services during Covid-19 pandemic and to ascertain the change in consumer buying behavior during Covid-19 pandemic. Moreover, the brand preference and consumer's buying behaviour determined the impact on Globalization in India.

Statement of the problem: The purpose of this study was to find out the consumer's preference of brands of products and services during the Covid-19 pandemic, and to ascertain the consumer's buying behaviour and to discern its impact on globalization.

Objective of the study:

- To find out the preference of brands of products and services during Covid-19 pandemic
- To ascertain the change in consumer buying behavior during Covid-19 pandemic

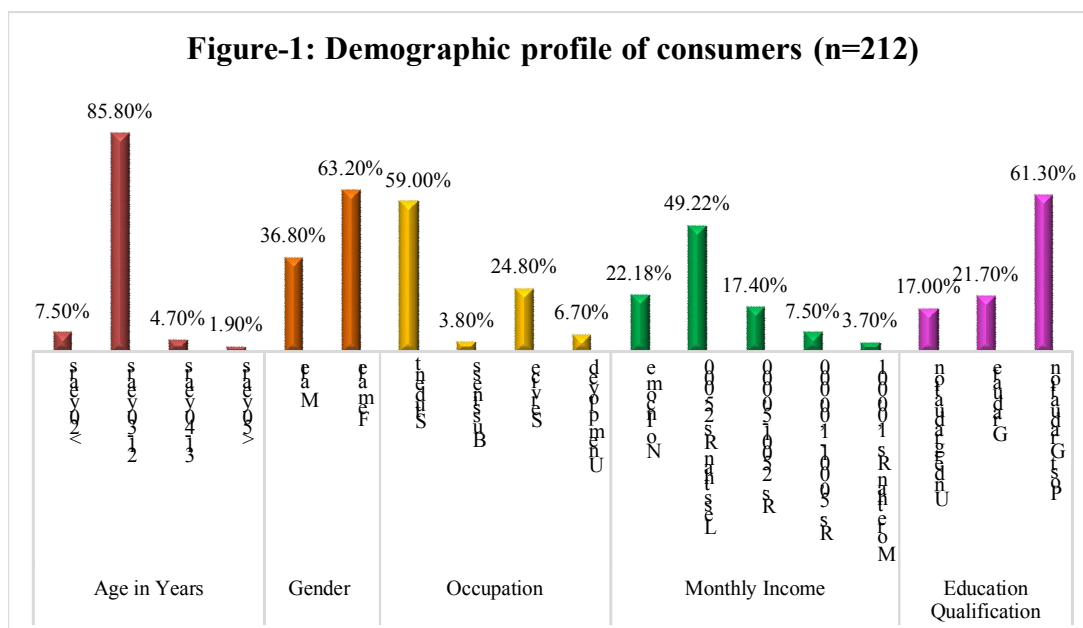
Methodology

Descriptive research design was used to conduct the present research. The data was obtained from 212 consumers for which the purposively random sampling method was employed to collect data. The tool used to collect data was Questionnaire which was distributed online via Google form link. The questionnaire encircled with three sections where section 1 enclosed with the background information of the consumers including age, gender, occupation, income and education. Section 2 elicited the Preferences of brands to buy products among Foreign, Indian and Local brands. Further more, section 3 consisted the extent of change in buying behaviour during Covid-19 Pandemic where the response structure was "To High Extent", To Some Extent" and "To Low Extent"

Findings of the Study

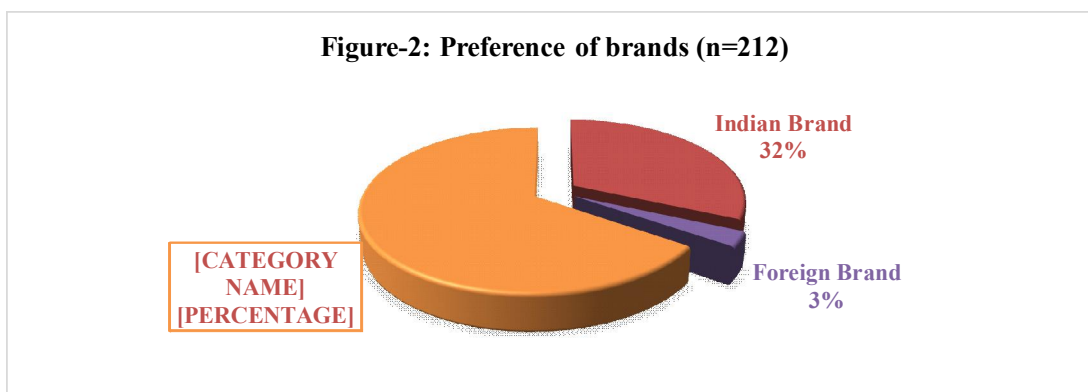
The result of the analysis derived by analyzing the data and their interpretations are elucidated here.

i. Background information: This study describes the respondents' information. Here are the results regarding age, gender, educational level, occupation and income.



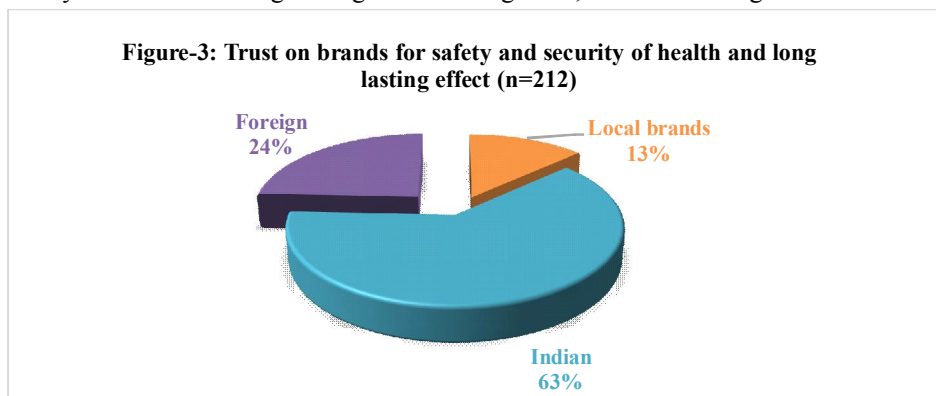
Scrutiny of the data figure 1 showed that majority (85.80%) of the consumers were in the age group of 21-30 years. Less than two-third (63.20 %) of the consumers were female. Approximately three-fifth (59.00%) of the consumers were students. Almost one-half (49.22%) of consumers were earning less than Rs. 25,000 in a month. More than three-fifth (61.30%) of respondents were qualified up to post graduation.

ii. Preference of brands: This section included the consumer's preference of brands among Indian, Foreign or both brands while buying the products.



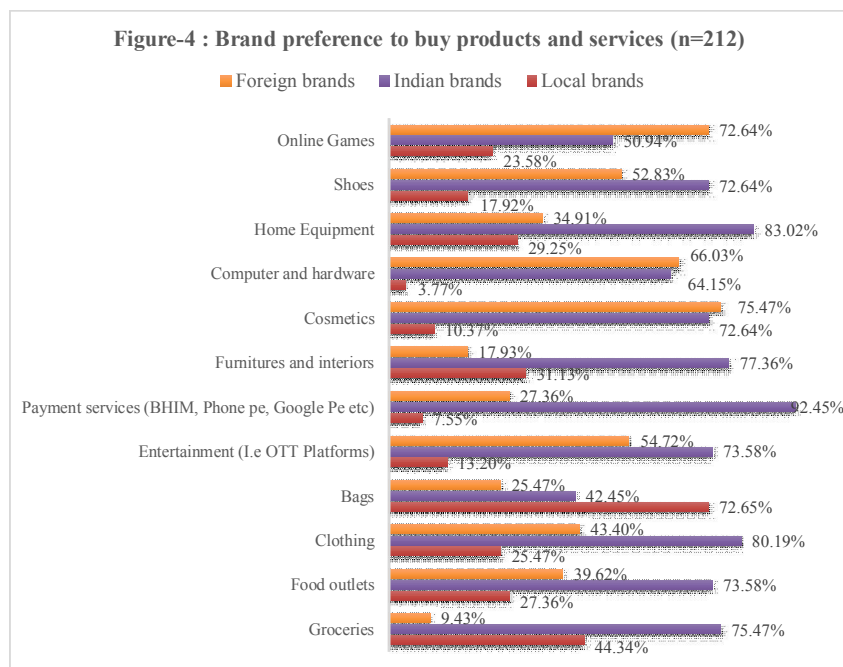
Lucid examination of the data in figure 2 revealed that more than three-fifth of the consumers preferred both Indian and Foreign brands while buying products during their shopping. Less than one-third (32%) of the consumers were preferred only Indian brands while only 3 per cent of the consumers foreign brands only to buy products from the market.

iii. Consumer's trust on brands: this section deals with the consumer's trust on brands for safety and security of health and long lasting effect among local, Indian or foreign brands.



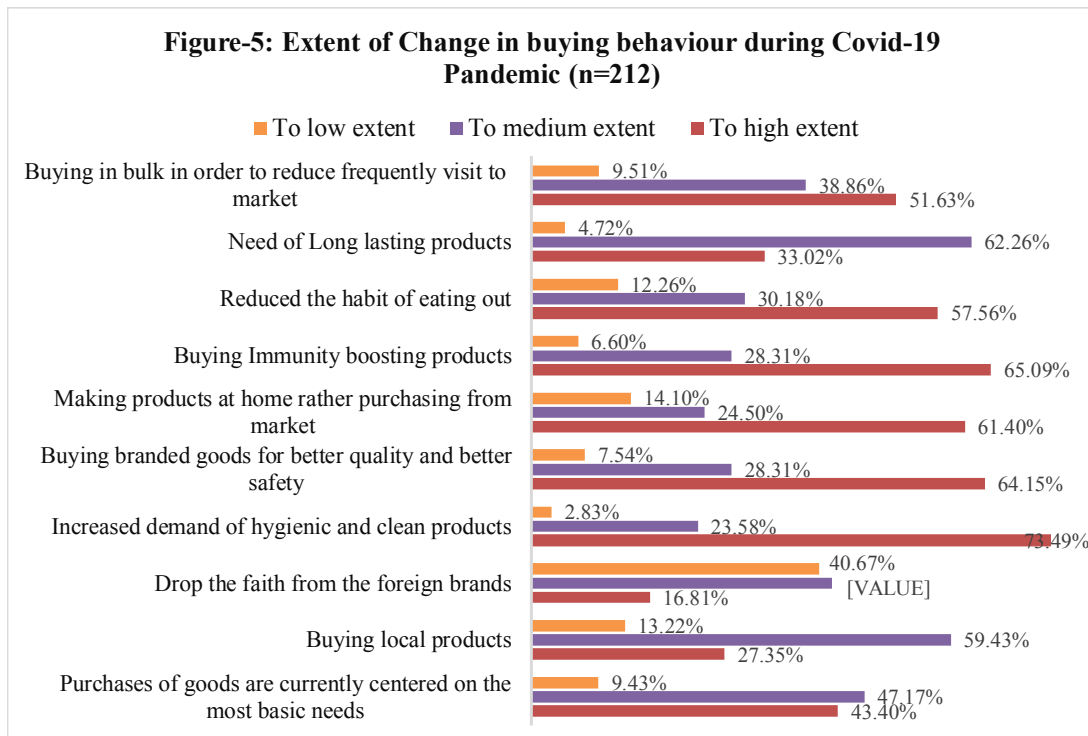
Eloquent analysis of the data from figure 3 revealed that in terms of safety and health security and long-lasting effect, more than three-fifth (63%) of consumers trusted Indian brands. Lower than one-fourth (24%) of consumers had trust in foreign brands, whereas over a tenth (13%) had confidence in the safety and safety of and long-lived effect of local products' brands.

iv. Brand preference when purchasing certain goods and services: In this section probe was made to find out the consumer's preference of brands while purchasing the certain products and services i.e. groceries, food outlets, clothing, bags, entertainment, payment services, furniture and interior etc.



The data from the figure 4 elucidated that majority (92.45%) of the consumer's preferred Indian brands for payment services i.e. BHIM UPI. Indian brands were preferred by consumers when purchasing home appliances (83.02 percent), clothing (80.19 percent), furniture and interiors (77.36 %), groceries (75.47%) and food outlets (73.58%). Three-fourth (75.47%) of the consumers preferred foreign brand for cosmetics. Consumers preferred foreign brands for online games (72.64 %) and computer and hardware (66.03%). Moreover, less than three-fourth (72.65%) of the consumers preferred local brands for purchasing bags. Local brands were preferred by the consumers for (44.34%), home equipment (29.25%) , food outlets (27.36%) and clothing and bags (25.47%).

v. Extent of Change in buying behaviour during Covid-19 Pandemic: This section included ten statements designed to elicit the extent of change in consumer's buying behaviour during the Covid-19 pandemic, with responses ranging from "To High Extent," "To Some Extent," and "To Low Extent."



Articulate analysis of data from the figure 5 revealed that during the Covid-19 pandemic, less than three-fourths (73.49 %) of consumers' demands for hygienic and clean products increased significantly. More than three-fifths of consumers (65.09%) purchased immunity-boosting products. Consumers buy branded goods for better quality and safety (64.15%) and have begun making products at home rather than purchasing them from the market to a high extent. More than three-fifths (62.26%) of consumers have a need for long-lasting products. During the Covid-19 pandemic, consumers purchased local products (59.43%) and goods centered on the most basic needs (47.17%).

To low extent, the spread of the Covid-19 virus resulted in a drop in consumer trust in foreign brands of around two-fifths (40.60%). Moreover, to low extent, the spread of the Covid-19 virus resulted in a drop in consumer trust in foreign brands of around two-fifths (40.60 %). More than a tenth of consumers (13.22 %) bought local products and cut back on eating out (12.26 %) to low extent.

Conclusions and Implications

The findings of the present study revealed that when it came to shopping, consumers preferred both Indian and foreign brands. Consumers prefer Indian brands to foreign brands when it comes to product safety and security, as well as good and long-lasting effects. For cosmetics, computer and hardware, and online games, consumers preferred foreign brands. Indian brands were preferred by customers for payment services, home appliances, and clothing. There was an increase in the demand for hygienic and clean products, as well as a shift in their focus to immunity-boosting products and the purchase of branded goods for better quality and safety. Consumer purchases of goods are currently focused on the most basic needs; purchasing locally produced goods; and the need for long-term planning.

According to the present study, that Indian consumers preferred both Indian and foreign brands, indicating that India has both types of consumers with diverse purchasing habits. The demands of products in the market, whether local, Indian, or foreign, are influenced by consumer purchasing behavior. In India, where globalization was already under threat, the spread of the Covid-19 virus has compelled

the government to restrict cross-borders and restrict the flow of trade between nations. . This restrictions boosts the thrust of dependence on national economy. Meanwhile, the Covid-19 pandemic has undoubtedly shifted consumer trends toward nationalism, but the global trend is far from over.

India has a large population and a diverse consumer base. Consequently, different types of brand consumption, whether national or global, can coexist and contribute significantly to the nation's economic growth. The Covid-19 pandemic led us to shift the concerns from interconnectedness and interdependence to nation economy dependence. The Covid-19 pandemic is a wake-up call for Indian brands to succeed and contribute to global brands. The policy makers should focus and improve the small and large-scale capital investment and rapid productivity to raise the economy of nation. Additionally, there is a need medium or longer term and standard planning to balance and energize the economy through both nationalism and globalization.

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PERCEIVED ORGNIZATIONAL SUPPORT AND JOB SATISFACTION IN HIGHER EDUCATIONAL INSTITUTIONS

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Abstract

In the academic field the faculties play a central role to the learner, and without the good staff the education cannot be improved. It is very important because most of the faculties spend more time at their work place. Job satisfaction is an essential in college staffs as a result for effective teaching. The faculty who has not able to encourage his/her learners to learn rests dissatisfied in their own works. One of the major problems in academic field for faculties nowadays is job satisfaction which causes failure to reach the long-term goal and also decline the efficiency of his/her work. Perceived organizational support is theorized to indirectly impact employees Job satisfaction by creating a sense of obligation within individuals. The purpose of the present study was to examine the relationship among Perceived Organizational Support and job satisfaction with sample of 100 faculty members in various institutions in Coimbatore district.

Key words: Academic field, Perceived Organizational Support, Job satisfaction

Introduction

Perceived Organizational Support is defined about the employees perception is about the contribution of organization are valued and associated with the well-being of employees are

also considered. Eisenberger (1986) POS is a global believes of employees is that to which extent the organization contributes their values and well-being of the employees. The important resource which influence day by day in the management especially in the education field by Mowday (1998). The organization must adopt itself to the changes in the environment during long- term work which will be creating a key competencies, development and purposeful management structure by Eisakhani (2008). Rhoades, Eisenberger & Armeli (2001) is revealed that POS that the employees have higher Perceived Organizational Support have more Job Satisfaction. Perceived organizational support contributes job satisfaction of an employees by means of satisfying socio-emotional needs by increasing aid of service and performance reward system when there is an availability Rhodes & Eisenberger (2001). Maslow (1943) said that each individual has an ultimate goal to reach self-actualisation and where other needs are met and one has to reach his/her fullest potential. Organ (1988) is defined "The behaviour of an individual is optional, is not directly or clearly recognized the reward system which promotes the aggregate effective organizations functioning". Job satisfaction is one of the most frequently studied topics in the Educational institution and also in

management by Chelladurai (1999). Job satisfaction is nothing but the employee feelings about his/her own job. It can be generalized towards the attitude in the job, based on the different evaluation aspects to the jobs. It is an unseen, unobserved variable, intangible and a mixed of emotional feelings and beliefs of an individual's Rao (1997).

Review of literature

Armstrong-Stassen M (1998) conducted a study and observed that the employees who taken more level of POS will have high level of job satisfaction as compared the same who supposed to enjoy the low level of Support from the organization. The impending report of the outcome is that Perceived organizational support can enhance the trusts, believes of an individuals, thus the employer identifies their struggles and reward to accomplish their performance. **Yang (2014)** to do the roles of faculties, from the organization they need motivation, support which is affected by the organization. The management has to create morale, and also motivate the teachers with increasing leadership, for successful faculties. The organization must aim to make the faculties to feel, trusted, motivated and respected and also to improve satisfaction within the organization. A good management encourage the workers by means of giving high compensation and also by making clarity in the path of the organization where both employer and the employee will be satisfied and also there will be increase in good outcome **Mahoney & Jones (1957)**. According to OST, the employees increase intelligence to the extent to which the management appreciates the contribution and employees and also care about their well-being also **Eisenberger et al., (2004)**. POS has various outcomes which have affective

attachment obligation to the organization have been studied **Shore and Wayne (1993)**. Job satisfaction and perceived organizational support has been positively correlated by each other and also they have an importance in developing the organization **Yoon and Thye (1999)**. "Perceived organization which experiences the support by means of attributes of organization policies, norms, actions, procedures where they concern benevolent or malevolent intent to affect the employees **Eisenberger et al., (2001)**." POS is supposed to stimulate the employees feeling of obligation which the organization supports the employees in a positive way **Rhoades and Eisenberger (2002)**. By increasing the sense of belongingness within the employees and the organization is the effective formation by **Ashforth and Mael (1989)**. Employees who are feels belonging with the organization ,they will be engaging in the works more effectively and also care the organization for achieving their goals accordingly to it by **Fasolo, Eisenberger and La Mastro (1990)**.

Objectives of the study

- ❖ To study the demographic profile of the respondents.
- ❖ To assess the level of Perceived Organizational Support and Job Satisfaction.
- ❖ To examine the relationship between Perceived Organizational Support and Job Satisfaction.
- ❖ To examine the influence of Perceived Organizational Support and Job Satisfaction.

Hypothesis

H01: There is no significant variation in Perceived organizational Support based on demographic variables.

H02: There is no significant variation in Job Satisfaction based on demographic variables.

H03: There is no significant association between Perceived organizational Support and Job Satisfaction.

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. Perceived Organizational Support scale was propounded by Eisenberger, Cummings, Armeli & Lynch (1997)

which consists of 8 items measured on 5 point scale. Job Satisfaction scale was given by Ricardo Pagan (2014) which consists of 8 items measured by 5 point scale. The data was analysed 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: Perceived Organizational Support

Variable	Particulars	No. of Respondents	Percentage
Perceived Organizational Support	Very High	4	3.9
	High	14	13.7
	Moderate	24	23.5
	Low	60	58.8
	Total	102	100.0

Table 1 Shows that, 58.8 percent of faculties had low level of perceived organizational support, 23.5 percent of faculties had moderate level of perceived organizational support, 13.7 percent of faculties had high level of perceived organizational support, and 3.9 percent of faculties had very high level of perceived organizational support.

Table 2: Job Satisfaction

Variable	Particulars	No. of Respondents	Percentage
Job Satisfaction	Very High	9	8.8
	High	27	26.5
	Moderate	46	45.1
	Low	20	19.6
	Total	102	100.0

Table 2 Shows that, 45.1 percent of faculties had moderate level of Job Satisfaction, 26.5 percent of faculties had high level of job satisfaction, 19.6 percent of faculties had low level of job satisfaction, and 8.8 percent of faculties had very high level of job satisfaction.

Table 3: Difference in Perceived Organizational Support based on Demographic Variables

Variables	Test	Value	Result
Age & Perceived Organizational Support	ANOVA	F = 0.531 (P= 0.005)	NS
Gender & Perceived Organizational Support	T-test	P = 0.954(P= 0.005)	NS
Family type & Perceived Organizational Support	T-test	P = 0.259 (P= 0.005)	NS
Marital status & Perceived Organizational Support	ANOVA	F = 0.613 (P= 0.005)	NS
No.of.dependents & Perceived Organizational Support	T-test	P = 0.879 (P= 0.005)	NS
Place of living & Perceived Organizational Support	ANOVA	F = 0.438 (P= 0.005)	NS
Educational qualification & Perceived Organizational Support	ANOVA	F =0.279 (P= 0.005)	NS
Designation & Perceived Organizational Support	ANOVA	F = 0.289 (P= 0.005)	NS
Nature of job & Perceived Organizational Support	ANOVA	F = 0.582 (P= 0.005)	NS
No.of.years of service & Perceived Organizational Support	ANOVA	F = 0.816 (P= 0.005)	NS
Monthly income & Perceived Organizational Support	ANOVA	F = 0.248 (P= 0.005)	NS
No.of.additional work incharge & Perceived Organizational Support	T-test	P = 0.057 (P= 0.005)	NS
Hours spent on work & Perceived Organizational Support	T-test	P = 0.859 (P= 0.005)	NS

NS- Not Significant

S - Significant at 0.05 level

Table 3 reveals that, none of the demographic variable is significant with Perceived Organizational Support among the faculties.

Table 4: Difference in Job Satisfaction based on Demographic Variables

Variables	Test	Value	Result
Age & Job Satisfaction	ANOVA	F = 0.896 (P= 0.005)	NS
Gender & Job Satisfaction	T-test	P = 0.556 (P= 0.005)	NS
Family type & Job Satisfaction	T-test	P = 0.439 (P= 0.005)	NS
Marital status & Job Satisfaction	ANOVA	F = 0.731 (P= 0.005)	NS
No.of.dependents & Job Satisfaction	T-test	P = 0.740 (P= 0.005)	NS
Place of living & Job Satisfaction	ANOVA	F = 0.341 (P= 0.005)	NS
Educational qualification & Job Satisfaction	ANOVA	F = 0.729 (P= 0.005)	NS
Designation & Job Satisfaction	ANOVA	F = 0.938 (P= 0.005)	NS
Nature of job & Job Satisfaction	ANOVA	F = 0.464 (P= 0.005)	NS
No.of.years of service & Job Satisfaction	ANOVA	F = 0.902 (P= 0.005)	NS
Monthly income & Job Satisfaction	ANOVA	F = 0.061 (P= 0.005)	NS
No.of.additional work in-charge & Job Satisfaction	T-test	P = 0.065 (P= 0.005)	NS
Hours spent on work & Job Satisfaction	T-test	P = 0.966 (P= 0.005)	NS

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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Three Days Multi-Disciplinary International Webinar On "The Impact of Liberalization, Privatization and Globalization [ICLPG-2021]"

Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharm, Ranipet District, Tamilnadu.

NS- Not Significant

S - Significant at 0.05 level

Table 4 reveals that, none of the demographic variable is significant with Job Satisfaction.

Table 5: Perceived Organizational Support and Job Satisfaction

Variable	Particulars	No. of Respondents	Percentage
Perceived Organizational Support and Job Satisfaction	Very High	12	11.8
	High	22	21.6
	Moderate	24	23.5
	Low	44	43.0
	Total	102	100.0

Table 5 Shows that, 43.0 percent faculties had received low level of Support from the organization so they have low level of Job satisfaction.

Hypothesis testing:

From the above table reveals that significant difference was found in Perceived organizational support based on the selected demographic variables. Hence the research hypothesis is rejected and null hypothesis is accepted. The above table it is inferred that there is no significance difference was found in Job satisfaction based on the selected demographic variables. Hence the research hypothesis is rejected and null hypothesis is accepted. The above table reveals that no significant relationship found between job satisfaction and perceived organizational support. Hence the research hypothesis is rejected and null hypothesis is accepted.

Discussion

The study revealed that low perceived organizational support leads to moderate job satisfaction was found among the faculties in higher educational institutions. The result indicates that perceived organizational support and job satisfaction are moderately related. That if the organization support to the employees increased the satisfaction will also increase. It might be because of more importance given to the employees like, salary, compensation, bonus, less loss pays, consideration of employees feelings by the organization will also give satisfaction to the employees working in an organization. "Highly satisfied Faculties will be more innovative, motivated in environment conducive in learning" by Truell Price & Joyner (1998). The study of Rentao Miao & Heung-Gil Kim (2010) the generalizability of perceived organizational support and job satisfaction as positive correlations of employee performance. Eisenberger et al. (1986) has directly correlated perceived organizational support with job satisfaction. Organizational support theory (OST) suggests that employees form expectancies of support based on the degree to which the organization both values employees' contributions and demonstrates concern for their well-being (Eisenberger, Huntington, Hutchinson, & Sowa, 1986; Narang & Singh, 2012). The present study revealed that perceived organizational support and job satisfaction are correlated with each other. it is suggesting that if an organization really concentrates on the welfare or benefits of an employees, they will work for the benefit of an organization, So it will help the organization to achieve the goal as earlier.

Conclusion

The study concludes that perceived organizational support and Job satisfaction of the faculties working in higher educational institutions was found to be moderate. There is no significant difference between the job satisfaction and demographic variables and perceived organizational support and demographic variables. The study concludes that lower perceived organizational support lower job satisfaction.

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ARGUMENT FOR AND AGAINST OF LIBERALIZATION, PRIVATIZATION AND GLOBALIZATION

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Introduction

LPG stands for liberalization, privatization and globalization. India under its new economic policy international Bank for development of the country's. These agencies asked Indian government to open its restrictions on trade done by the private sector and between India and other countries. Indian government agreed to the condition of lending agencies and announced new economic policies (NEP) which consisted wide range of reforms. Broadly we can classify the measures in two groups.

1. Structural reforms

With long term perspective and eyeing for improvement competitiveness reforms were made remove rigidity in various sagement of Indian economy.

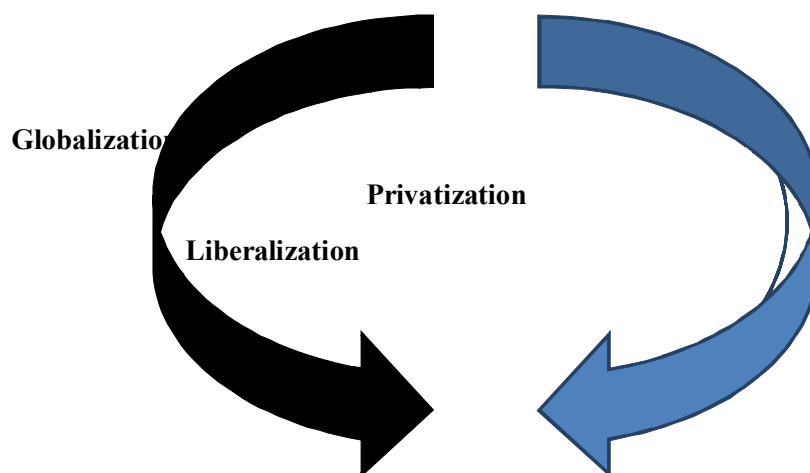
2. Stabilization measures (LPG)

These measures were undertaken to correct the inherent weakness that has developed in balance of payment and control the inflation. These measures were short-term structural reforms were categorized as:

Liberalization

Privatization

Globalization



Objectives

- ♦ TO Understand the concept of liberalization, Privatization and globalization.
- ♦ TO Study the aspect of LPG.
- ♦ TO examine negative and positive impact on Indian economy.

The main objective was to put the Indian economy into the arena of “globalization” and to give it a new thrust on market orientation. The policy was intended to move toward higher economic growth rate and to build sufficient foreign exchange reserves.

Liberalization- The basic aim liberalization was to put an end to those restrictions which become hindrances in the development and growth of Nation. the loosening of government control in a country and when private sector companies start working without or with fewer restrictions.

OBJECTIVES OF LIBERALIZATION POLICY

- ♦ To increase competition amongst domestic industries
- ♦ To encourage foreign trade with regulated import and export.
- ♦ ENHANCEMENT OF FOREIGN capital and technology
- ♦ To expand global market frontiers of the country.

Impact of liberalisation in India

Positive impact of liberalisation in India

1 Free flow of capital:

Liberalisation has improved flow of capital into the country which makes it inexpensive for the companies to access capital from

investors. Lower cost of capital enable 2 undertake lucrative project which they may not have been possible with a higher cost of capital pre liberalisation, Leading of higher growth rates.

2 stock market performance:

Generally, when a country relaxes its laws, the stock market values also rise, the stock market our platform on which all pure securities can be traded in real time. impact of FDI in banking sector: foreign direct investment allowed in the banking and insurance sectors resulted in decline of government's stake in banks and insurance firms.

3 Political risk reduced:

liberalisation policies in the country Political risk to investors. The government can attract more foreign investment through liberalisation of economic policies. these are the areas that support and foster are readiness to do business in the country such as a strong legal foundation to settle disputes, fair and enforceable laws.

4 diversification for investors:

In a liberalised economy, investors get benefit by being able to invest a portion of their portfolio into a diversifying asset class.

5 Impact on agriculture:

In the area of agriculture, the cropping pattern has undergone a huge modification, but the impact of liberalisation cannot be properly measured. It is observed that there are still all pervasive government control and interventions starting from production to distribution for the produce.

Negative impact of liberalisation in India**1 Destabilisation of the economy:**

Tremendous redistribution of economic power and political power leads to destabilizing effects on the entire Indian economy. Threat from multinational firms is quite big and operates in several countries which has turned out a threat to local Indian firms.

2 Technological impact:

Rapid increase in technology forces many enterprises and small scale industries in India to either adapt to changes or close their businesses.

3 Mergers and Acquisition :

Acquisitions and mergers are increasing day by day. In cases where small companies are being merged by big companies, the employees lead to non productivity and would cast a burden on the capital of the company.

4 impact of FDI in banking sector:

Foreign direct investment allowed in the banking and insurance sectors resulted in decline of government's stake in banks and insurance firms.

Privatization

This is the second of the three policies of LPG. It is an increment of the dominant role of private sector companies. In other words, it is the reduction of ownership of the management of a government owned enterprise.

OBJECTIVES OF PRIVATIZATION

- ♦ Improve the financial situation of government.

- ♦ Reduce the workload of public sector companies.
- ♦ Raise funds from disinvestment.
- ♦ Increase the efficiency of government organizations.
- ♦ Provide better and improved goods and services to the consumer.
- ♦ Create healthy competition in the society.

However, there are six methods of privatisation:

- ♦ The public sale of shares
- ♦ Public auction
- ♦ Public tender
- ♦ Direct negotiations
- ♦ Transfer of control of state or municipally controlled enterprises
- ♦ Lease with a right to purchase

Impact of privatisation**Positive aspects-**

- 1 Improved efficiency-** The main argument for privatisation is that private companies have a profit incentive to cut costs and be more efficient. If you work for our government run industry managers do not usually share in any profits. However, a private firm is interested in making a profit, and so it is more likely to cut costs and be efficient. Since privatisation, companies such as BT, and British Airways have shown degrees of improved efficiency and higher profitability.
- 2 Lack of political interference:** It is argued Governments make poor economic managers. They are motivated by political pressures rather than sound economic and

business sense. For example, a state enterprise may employ surplus Workers Which is inefficient. the government may be reluctant to get rid of the workers because of the negative publicity involved in job losses. Therefore, state owned enterprises often employ too Many workers increasing inefficiency.

- 3 **Short term view:** A government many think only in terms off the next election. Therefore, they may be unwilling to invest in infrastructure improvements which will benefit the firm in the long term becausr they are more concerned about project that give a benefit before the election. It is easier to cut public sector investment than fortline services like healthcare.
- 4 **Shareholders:** It is argued that a private firm has pressure from shareholders too perform efficiently. if the form is inefficient then the form could be subject to a takeover.a state owned from does not have this pressure and so it is easier for them to be Inefficient.
- 5 **Increased competition:**Often privatisation of state owned monopolies a curse alongside deregulation -i.e, Policies to allow more firms to enter the industry and increase the competitiveness of the market. It is this increase in competition That can be greatest spur to Improvement in efficiency. For example, there is now more competition in telecom an distribution of gas and electricity.
- 6 **Government will rise revenue from the sale:** selling the state owned assets to the private sector raised significant sums For the UK government in the 1980s .however, this is a one of benefit. It also means we lose out on

future dividends from the profit of public companies.

negative aspects

- 1 **Natural monopoly-** A natural monopoly occurs When the most efficient number of firms in an industry

Is one .For example, tap water has very significant fixed cost. Therefore there is no scope for having competition amongst several firms Therefore, in this case, privatisation would Just create a private monopoly which might seek to set higher prices which exploit .

- 2 **public interest** -There are many industries which Performan important public service, example healthcare, education and public transport. In these industries, the Profit motive should not be the primary objective of firms and the industry. For example, in the case of healthcare, it is feared privatising healthcare would mean a greater priority is given to profit rather than patient care.
- 3 **Government loses out on potential dividend** Many off the prioritised companies in the UK are quite profitable. This means the government misses out on their Dividends. Instead going to weldy shareholders
- 4 **Problem of Regulating private Monopolies -** Privatisation create private monopolies, such as the water companies and rail companies. These need regulating to Prevent abuse of monopoly power. therefore what is still need for government regulation, similar to under state ownership.

Globalisation

It means to integrate the economy of one country with the global economy. During

globalization the main focus is on foreign trade and private and institutional foreign investment.

ADVANTAGE OF Globalization

- ♦ Increase in foreign investment.
- ♦ Increase in efficiency of domestic firms.
- ♦ Rise in the rate of economic growth.
- ♦ Control of price.

DISADVANTAGES

- ♦ Increase in unemployment.
- ♦ Loss to domestic unit.
- ♦ Increase dependence on foreign nation.

Argument for and against of LPG

Positive impact of LPG

1 Increase in GDP growth-

The Indian economy has surely become vibrant after the LPG reforms. The overall growth of the economy has trended up as indicated by GDP growth.

2 stimulant to industrial production

LPG policies have worked as a great stimulant to industrial production in the Indian economy. Industries in India have reached the global level because of these LPG reforms.

3 Crub on fiscal deficit-

The ever increasing fiscal deficit has been a serious danger to the process of investment in the Indian economy. It was 8.5 per cent of GDP prior to 1991. Thanks to the LPG policies government revenue has increased as a result. Fiscal deficit reduced to 4% of the GDP (gross operating profit).

4 Cheque on inflation

LPG reforms made the flow of demand and supply smooth. In return, it checked the inflation. There was a fall in inflation rates as reforms increased production of goods and services resulting in either falling of price or constant price.

5 The decline in poverty

Reforms led to the smooth running of business without any hindrance, which led to more employment and hence the decline in poverty.

Argument against To the LPG

- ♦ The reforms were mainly for the formal sector of the economy, the agriculture sector, the urban informal sector and forest depending communities were untouched by the reforms. This resulted in uneven economic growth and unequal distribution of wealth.
- ♦ Economic liberalisation in the organised manufacturing industries (subjected to strict labour laws) has led to very little employment.
- ♦ Market based reforms led to the economic disparity between the rich class and the poor class.
- ♦ Social sector like health, education were ignored in this reform which has led to poor health sector development and lousy educational growth.
- ♦ Economic reforms have pushed up the growth of technology but have miserably failed to generate adequate employment.

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IMPACT ON THE WELLBEING OF TEACHERS AND STUDENTS WITH A CHANGE OF TEACHING TECHNOLOGIES FOR COVID-19

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Abstract

Ever since the Industrial Revolution, technology has always been an inseparable part of our lives. The country was still moving towards digitalization, albeit at a slow and steady pace. It was still seen as a marked distinction between technologies for a professional (like an engineer or a business analyst) and the everyday consumer. The height of teaching-learning technologies was thought to be a PowerPoint presentation presented by teachers on a projector, with a chalk and board approach being the norm in most classrooms and lecture halls. But a change in the global scenario due to the advent of a pandemic gave rise to a steady uptake of online teaching-learning technologies. A marked shift from the usage of technology for casual entertainment purposes to the sphere of online teaching-learning occurred. However, an unforeseen change in the wellbeing of students and teachers who were using these technologies was being observed in the general populace. The boosted pace of digitalization has taken a toll on both students and teachers in the form of 'zoom fatigue' and 'screen strain', affecting their wellbeing. This research is aimed at teachers and students to find the impact on their wellbeing, due to this increase in the online teaching-learning process. A sample of 200 college and school teachers along with

students, of both genders, was taken as samples. The data was collected with the help of online forms and the quantitative analysis was performed. Taking into account the level of education, gender, and region of residence, the inferential outcomes were made using appropriate statistical methods. The results revealed that the teachers and students faced difficulties in using online technology and preferred using whiteboards instead. Due to excess working time for teachers and irregular time-slots for students, the wellbeing of both the teachers and students was affected. Even the teacher-student relationship was affected. The research concludes that appropriate advances in technology can be integrated into the pedagogical mechanism of teaching through adequate hands-on training of teachers for effective online teaching.

Keywords: Wellbeing, teaching technologies, pandemic.

Introduction

Teaching technology, at its core, is the application of philosophical, sociological, and scientific knowledge to teaching. It brings to fore all the advances in technology at our disposal to help mold the minds of the future generation. With Industry 4.0 well on its way, we'd be remiss not to have both teachers and students get comfortable

with the applications of Mixed Reality technology, Virtual Classrooms, Internet of Things, and many more. We are all aware that the rough and often unsteady pace of development of modern society, its dynamism, and variability necessitates teachers to adapt and master a plethora of teaching pedagogies in a relatively short span of time. The problem, then, becomes one of searching for the right kind of pedagogical innovations that can strike a balance between the two factors and deliver professional training of high quality. A process-based approach is one method to solve this problem, taking into account the commonly used techniques of teaching and comparing the newer educational technologies against it. While it is based on the optimization of and the management of students' educational activities using learning technologies, an interrelation of adaptation of concepts and comfort levels of both the parties involved through synergetic being at the bottom of their development. These technologies should be oriented to make the knowledge gained by students an extender of their acting capabilities, and also a basis for personal and professional implementation under circumstances requiring immense flexibility. While embarking on the search for such pedagogical measures, a number of factors are to be taken into consideration, such as- the principles of system interaction of educational process subjects with an emphasis on adaptability, collaboration, dynamism change; the infrastructure requirements of educational institutions and the electronic information education; the demand for teachers with new professional visions and qualities increases; the active mechanisms of pedagogical innovations promotion regarding e-learning including corporate preparation of the teachers are required.

Today, we're using technology to connect, live, and learn like never before. As a result, a range of works deals with the discussion of various aspects of teachers' training for professional activity in distribution terms of inverse and all-permeating training (Chen, 2016), and in the innovative electronic knowledge educational environments, the essence of pedagogical need is evolving (Schulz, 2014), when the market factor strengthening in the motivation of educational activities (Clark, 2016) and taking into account evolution of interactions between teachers and students (Mohammad, 2013). The authors of the papers include examples of valuation approaches for higher education institution teachers' preparation for the solution of professional tasks by means of e-learning technologies (Akaslan and Law, 2011).

The change in the total teaching-learning pattern has affected the wellbeing of teachers and students. The wellbeing of an individual is often a function of resilience in the face of adversities such as the COVID-19 pandemic. While a simple definition of the term is "the state of being comfortable, healthy or happy", psychological wellbeing takes it a step further. According to the Six-factor model by Carol Ryff, broadly, defined from two perspectives. The clinical definition of well-being is the lack of negative symptoms, while the psychological definition is the prevalence of positive traits. Positive psychological meanings of health usually contain one or more of the following six general features. The six most common well-being traits in concepts of well-being are:

- ◆ the active pursuit of well-being;
- ◆ balance of multiple qualities;
- ◆ positive affect or life satisfaction;

- ♦ prosocial behavior;
- ♦ multiple dimensions; and
- ♦ Personal optimization.

According to Gough et al (2007), well-being is 'What people are notionally able to do and to be, and what they have actually been able to do and to be' According to **Angner (2008)**, even the philosophical literature refers to the 'simple notion' of well-being (i.e. 'a life going well') in a variety of ways, including a person's good, happiness, advantage, prudential value, welfare, benefit, quality of life, and thriving.

Seedhouse (1995) summarized contemporary perspectives on well-being as its meaning and content fluctuate depending on who is using it, and why they are using it. Well-being is multidimensional, and not merely about happiness, or positive emotions.

Well-being is a mixture of feeling good and finding meaning in one's life, as well as having healthy relationships and achieving one's goals. We chose our life path by maximising all five of these factors.

Ryff (1995) proposed a multidimensional model of psychological well-being that includes six distinct dimensions: autonomy, environmental mastery, personal development, constructive relationships with others, life intent, and self-acceptance, which he claims differ in substantive ways depending on personal characteristics such as age. They can be defined as:

- 1) **Self-Acceptance:** An individual has a positive attitude toward oneself; recognizes and respects various facets of oneself, including both good and bad qualities; and has a positive outlook on one's past life.
- 2) **Personal Growth:** Individuals have a feeling of continued development; as growing and

expanding; are open to new experiences; have the sense of realizing their potential; see improvement in themselves and behavior over time; are changing in ways that reflect more self-knowledge and effectiveness.

- 3) **Purpose in Life:** You have goals in life and a sense of directedness; feel there is meaning to your present and past life; hold beliefs that give life purpose, and have aims and objectives for living.

Weak Purpose in Life: You lack a sense of meaning in life; have few goals or aims, lack a sense of direction; do not see the purpose of your past life, and have no outlook or beliefs that give life meaning.

- 4) **Positive Relations with Others**

Strong Positive Relations: You have strong, rewarding, and trustworthy relationships with others; you care for others' well-being; you are capable of deep empathy, affection, and intimacy; and you appreciate the give and take of human relationships.

Weak Relations: You have few intimate, trusted interactions with others; it is difficult for you to be strong, accessible, and caring about others; you are lonely and disappointed in interpersonal relationships, and you are unable to make concessions in order to maintain vital bonds with others.

- 5) **Environmental Mastery**

High Environmental Mastery: You have a sense of mastery and maturity in handling the environment; you manage a diverse variety of external activities; you make good use of surrounding opportunities, and you can select or construct contexts that are

appropriate for your personal interests and values.

Low Environmental Mastery: You have trouble handling daily affairs; you feel unable to alter or enhance surrounding contexts; you are unaware of surrounding opportunities, and you lack influence over the outside world.

6) **Autonomy**

High Autonomy: You are self-determining and independent; are able to resist social pressures to think and act in certain ways; regulate behavior from within, and evaluate yourself by personal standards.

Low Autonomy: You are concerned about the expectations and evaluations of others; rely on the judgments of others to make important decisions, and conform to social pressures to think and act in certain ways.

Historically, the pandemic itself is not as 'novel' as the ongoing Novel Coronavirus pandemic. Throughout recorded human history multiple pandemics, such as the Black Death of the 14th Century (killing up to 200 million people), the smallpox pandemic (killing as many as 300 million people) in the 20th Century alone, even though an effective vaccine – the world's first – had been available since 1796. Around 100 million people died in the 1918 influenza (the Spanish Flu) pandemic – numbers that surpass the death toll of World War One, which was being fought at the same time. The 1918 flu virus infected one in every three people on the planet. HIV, a pandemic that is still with us and still lacks a vaccine, has killed an estimated 32 million people and infected 75 million, with more added every day. The list is long, with no end in sight. The interconnected weave of adversity such as this pandemic, leading to a

disturbance in the level of psychological well being and the development and adaptation of new technologies to help better equip us for it, forms the core of this paper.

Review of Literature

Caregivers are critical in assisting children in maintaining their physical well-being. Throughout the pandemic, parents were urged to convince children that people they should trust were on their side (e.g., doctors, nurses, police, teachers) are doing everything they can to learn about the disease to help keep them safe (American Academy of Pediatrics, 2020). In addition, parents should give children a sense of control by informing them of what they can do to help reduce the virus's spread (e.g., washing their hands and coughing and sneezing into their sleeve or a tissue).

The Centers for Disease Control advises that parents keep an eye out for symptoms of stress in infants. Excessive worry, sleeplessness, failure to focus, and poor eating habits are all signs of depression and anxiety in children. Caregivers can help relieve tension by being relaxed, developing a normal schedule, and discussing COVID-19 with children. Reducing children's exposure to COVID-19 television and social media coverage will also contribute to a calm and reassuring atmosphere.

Many schools are also providing online (virtual) learning to students as a way to finish their studies for the remainder of the academic year (CDC, 2020a).

Some teachers may have experienced fear and trepidation with transferring their classrooms online, but the majority has done so at a rapid pace and in a short period; in the long run, everyone seems to be adapting well. The digital

divide is more visible than ever (Guernsey, Ishmael, & Prescott, 2020). Children who are familiar with computers are primed for it. Instructors and teaching methods are a bit behind; however, there is hope that new models of education emerge. Change can be useful. (Goldschmidt, K. (2020))

Now more than ever, the universities that have invested in building solid wellness cultures and the provision of evidence-based programming and resources for their faculty, staff, and students are more likely to make it through the pandemic with more resiliency than those who have not invested in wellness. College and university leaders must prioritize fitness and allow health promotion practitioners to incorporate best practice techniques to help the people who live and work at their institutions so that when a pandemic or other type of disaster happens, they will quickly be able to respond to enhance the health and well-being of faculty, staff, and students. The Ohio State University (OSU) placed a premium on developing and sustaining a robust wellness community for faculty, for faculty, staff, and students based on best evidence over the past several years. New wellness programming and services are announced almost regularly to the university community, and the president and provost provide these announcements in their weekly and daily correspondence. At the forefront of the efforts has been the University Chief Wellness Officer. As a mental health nurse practitioner, she is fully prepared to lead the efforts, partnering with wellness experts across campus to address diverse needs. The wellness team is right there with her, experts in their own areas. It takes a village. Even as the semester wound down, faculty and staff alike were still trying to address and promote wellness in the

online classroom. Faculty shared wellness resources with their students via Zoom, the university online class platform Carmen, and through email communication. Many included small wellness opportunities in their classes, such as promoting frequent breaks, stretching and movement breaks, and education on wellness topics. As a substantial number of students expressed deep anxiety and mental health concerns, faculty and staff were quick to respond when notified. (Megan Amaya 2020).

Most of these researches specifically focus on work-life balance policies in companies, WLB and organization policies, WLB and organization culture, and WLB and work commitment (Lazar, Osoian & Ratiu, 2010). However, aside from research on teacher's work satisfaction, very few studies investigated the work-life balance of teachers. Thus, this current research centers on the well-being of the teachers in tertiary education especially those handling STEAM subjects. (Crystal B. Quintana 2019)

In the group of factors influencing opportunities to successfully integrate technology into the classroom and make it a part of learning, it has been suggested that teachers' perspectives on teaching and their teaching methodology have an impact. This means that, whether they see teaching as a process of information transfer or use a teacher-centered approach, within which the teacher communicates the knowledge to the students and employs various evaluation methods to measure data memorization; or whether teachers see instruction as a mechanism by which conceptual progress is accomplished and/or see teaching as a process that promotes conceptual change, and therefore employ the student-centered approach, through

which individuality in learning is facilitated by dialogue, debates, and questions among students, and forms of assessment through which conceptual change is assessed. The scale measures the psychological well-being of people in six different areas- Positive Relations with Others, Autonomy, Environmental Mastery, Purpose in life, Self Acceptance, Personal Growth.

Objectives:

- ♦ To investigate the pattern of wellbeing and teaching technologies among college/university teachers and students during the pandemic.
- ♦ To investigate the pattern of wellbeing and teaching technologies among school teachers and students during the pandemic.
- ♦ To examine the nature of the relationship of wellbeing with the various teaching technologies.

Methodology

Sample: A total number of two hundred (N=200) male and female teachers and students of College/University and School level of Madhya Pradesh participated in the online study. The 2x2x2 factorial design was used. viz Gender(male and female), College/University(Teachers and students), and School (Teachers and students).

Measure: To study the impact on the well-being of Teachers and students due to change in teaching technology, an online Google form was developed. A total of 12 items was prepared and for items of wellbeing Ryff's questionnaire was taken as a base to develop the items.

Procedure: The data was collected with the help of online mode. The link was forwarded to Google forms. The responses were collected online with the help of Google form and further analysis was done with the help of appropriate statistical tools.

Result and Discussion:

With the help of a self-developed online questionnaire, the perceived responses of the participants were obtained. The data obtained from the present study was coded and statistically analyzed. The present study was planned to examine the pattern of wellbeing and teaching technologies among teachers and students during the pandemic. The scores on the measures were tabulated as per the objectives of the study and accordingly subjected to appropriate statistical analysis. The responses of the participants indicated equal participation from both genders as 49.5% of the respondents were Male and 50.5% were Female. The results in Fig 1 indicate that 55% of the teachers faced difficulties in taking online classes, whereas 45% of them were comfortable with it. Students, too, expressed difficulty in attending online classes, with 63.1% denied this mode to be easier than traditional classrooms while only 36.9% saying this was easier. As seen in Fig 1.1, the students experienced more difficulty with online classes than teachers.

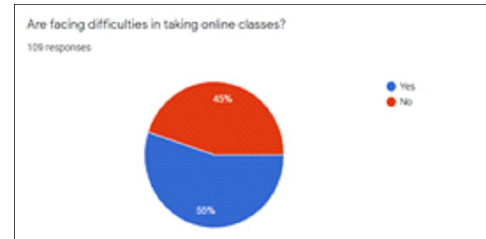


Fig 1: Pie chart of ease of online classes (acc. to Teachers)



Fig 1.1: Pie chart of ease of online classes (acc. to Students)

The results of the statistics revealed that, according to teachers, their comfort and ease lies with using whiteboards (37.1%), the smart boards coming a close second at 32.4% and green and blackboards seeing a decline in popularity, with 17.1% and 13.3% respectively. The results from the student community follow suit, showing whiteboards to be favored with 38.1%, smartboards being preferred by 33.3% of the participants, and the rest 28.6% feeling the traditional chalk and board approach as being conducive to learning, as shown in figures 2 and 2.1.

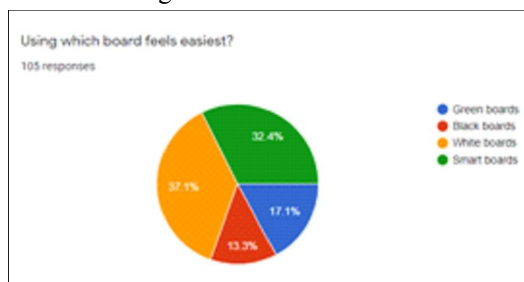


Fig 2: Pie chart of preferred teaching technology by Teachers

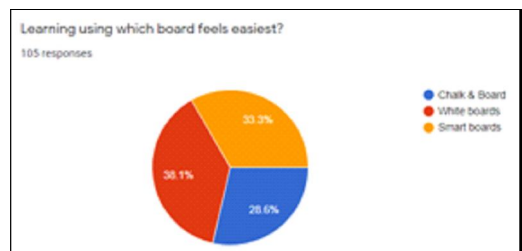


Fig 2.1: Pie chart of preferred teaching technology by Students

The statistical analysis further showed that 67% of the respondent teachers and 58.1% of the students faced internet infrastructure-based issues respectively. 55.1% of the teachers also believed that a lack of effective learning was taking place online, and a staggering 76% student populous participating, agreed with them. It was also noteworthy that 81.5% of the teachers

accepted their amplified working hours due to online classes, evident in Fig 3. 53.9% of the students have expressed an increase in their study time.

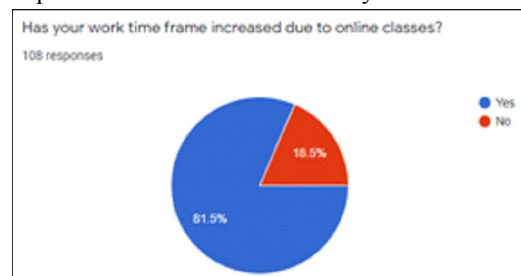


Fig 3: Pie chart of increase in working hours (acc. to Teachers)

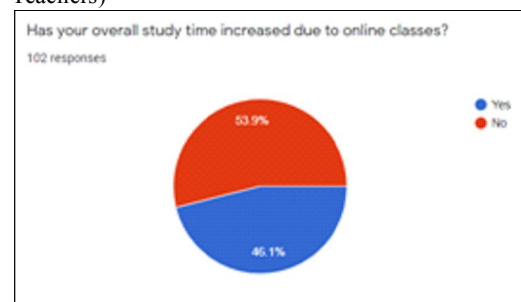


Fig 3.1: Pie chart of increase in study time (acc. to Students)

An interesting result was observed about how many online classes are satisfying teachers while teaching and in a similar manner taking online classes is satisfactory for students and the result reveals that teachers, as well as students, are not satisfied with online classes that are 70.4% and 58.8% respectively. A large chunk of teachers (71%) also believed that the purpose of their profession was remaining unfulfilled in the online mode of education. 67.6% of students also echoed their sentiment by stating the unfulfillment of their purpose of education in this manner.

With time, however, the results indicated that 70.4% of the teachers participating grew more confident and positive regarding the medium. As

an almost polar opposite, however, 61% of the students reported a drop in confidence and positivity during online classes. This may be an ancillary of visual and kinesthetic learners suffering in the new medium due to lack of adequate resonating stimulus.

It was also observed in the item for the enjoyment of online classes, that while 57.55% of teachers perceived their classes to be enjoyable for students, 54.3% have denied it. While a little disheartening for teachers, it must be understood that the competition for a student's attention is a competition with multiple learning streams and platforms. A student is exposed to the content and techniques commercially available to e-learning players such as Khan Academy, YouTube, and interactive learning apps.

In terms of new learnings, 94.5% of teachers termed the pandemic as a learning phase. The students saw a split of 41.8% learning new skills using online resources while 58.2% did not. A marked 75% of them also reported a decline in their interactions with their peers during this pandemic period. Such statistics raise concerns regarding their wellbeing.

Even among the optimists, the statistical results also show 62.4% of teachers believing the pandemic to have developed a better teacher-student relationship. In almost a mirror image, 60.6% of students, however, refute these claims. This might be due to them being unable to view their teachers and friends in close proximity.

Conclusion

The present study, regarding the impact of the COVID-19 pandemic on the mental wellbeing of teachers and students, has brought to light crucial issues. We see that the well-being of both

parties is negatively affected, irrespective of the educational levels. Both school and college-level educators are overworked. Students, for all their tech-savvy, are missing out on life experiences and a chance to interact with their friends.

This global threat was never going to be easy to maneuver, but we must find solace in the fact that a number of new and exciting technologies are rising to the occasion. Mixed reality might see a boom during this time for educational purposes. Our technological infrastructure shall grow more robust. Humanoid robotics will help ensure delivery chains deliver essentials. Tools such as the DeepMind AI will help design medical solutions. As both teachers and students have acknowledged, we will come out of this stronger, wiser, and hopefully, better as the human race.

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STUDY OF PHOTO-SURREALISM AND ITS ROLE IN PHOTOGRAPHIC ADVERTS

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Abstract

To attain a strong visual appeal in advertisements today, surreal photography is used tremendously. This appeal is achieved by image manipulations done on the original photographs of real-life objects. The image composition and arrangement in a surreal image are also awe-inspiring and produce a better impression on the viewer when compared to the conventional advertisement. In General, Surreal photography advertisements create an appealing effect, whereas Conventional Surrealism creates a disturbing effect. This research paper discusses about the Photo-Surrealism Style, and its importance in advertisements.

Keywords: Surrealism, Photography, Realism, Advertisement

Introduction

The term “Surrealism” was coined by Guillaume Apollinaire in 1917, but it was officially established in 1924 when the poet and critic André Breton published the Surrealist Manifesto. According to André, Surrealism was a means of reuniting **conscious and unconscious realms** of experience so completely, that the world of dream and fantasy would be joined to the everyday rational world in “*an absolute reality, a surreality*” (“Surrealism”). Surrealism has had a lasting impact on literature, photography, painting, sculpture, and film.

Surrealism was entirely on its own as an art movement with **photography playing a pivotal role in its success. During this movement, photography came to fruition and was explored in ways it had never been before. Double exposures, solarization, combination printing and montages** were all part of the Surrealist arsenal, creating an ethereal feeling for the viewer. (James D Ellis).

This study explores the styles in photo-surrealism and their subsequent application in modern advertising and compares photo-surrealism and photo-realism. It also defines the use of photo-surrealism in photographic adverts.

Methodology

Study of various data and content available in books, research journals and websites etc, helped to create a theoretical framework for the research paper. Analyses of the various strategies and advertisements also helped me decide the course of my study

Photo - Surrealism

The term “Photo-surrealism” is developed by the authors Raqee Sabah and June Siok Kheng Ngo (Najmuldeen and Ngo). Photo-surrealism sends different messages to different types of viewers, as one image can conjure up several messages that flow simultaneously to the viewer’s consciousness. It challenges its admirers to change their perspectives, question their values, and create something unforgettable. This

unique genre has inspired many photographers to recreate their wildest dreams and has evolved as a valuable tool in print, advertising and other formats(Taya Ivanova).Advertising also became one of the fields to steadily adopt the surreal movement. In recent years, advertising has become expressively surreal in its usage of dreamlike images. Tom Landecker, the owner and president of Landecker Photography, San Francisco uses realistic illusion and computer imagery to play havoc with surrealistic ideas in an advertisement calling for anti- smoking (Fig. 1)(Raqee S. Najmuldeen).



Fig.1

The above advertisement shows the hand of a cigarette smoker. This hand is coiled in the shape of a question mark, suspended and disembodied over grey background. It serves as an example of the Surrealist approach. Digital retouching makes this illusory image appear nearly real(Raqee S. Najmuldeen).

Today, Surrealism is very much popular in the world of advertising. It allows the viewers to dream and takes reality out of the box. All these fantasies and illusions are instantly connected to

the product being advertised. With its use of challenging exceptions, Surrealism might be considered the most demanding visual presentation style.

When surrealism was still young, photographers created their own worlds using darkroom tricks and optical illusions. Today, we can create our own peculiar worlds using real-life objects (Fig. 2), editing programs (Fig. 3), or both(Taya Ivanova).



Fig. 2



Fig. 3

Photo – Surrealism and Advertising

Several factors make photo-surrealism practical and valuable in today's advertising platform. Such as the cost of advertising, which makes it suitable to send as much message in a picture as possible. The advertisement is made up of three different elements, i.e., the brand, visual and text. The brand incorporates all the materials

that include visual and textual references relating to the brand. The picture or visual element comprises the graphics, illustrations, and photos on the ad except for the brand symbols. At the same time, the text elements include the sublines, headlines, body text and payoff.

Surreal photos in advertising help the viewer to build up a relationship with the brand or product. Soon, the visual becomes connected with the product, and each time the viewer sees a similar image, he is reminded of the product. This concept follows the use of famous individuals or celebrities to endorse a product.

One popular series of photo-surrealist advertising campaign according to (Najmuldeen and Ngo) is that of the Absolute (vodka) (Fig.4). According to the authors the series uses the shape of the bottle which may be perceived as indistinctive, but superimposed are other images that refer to the theme, written below the images in a single line such as "Absolute Perfection"

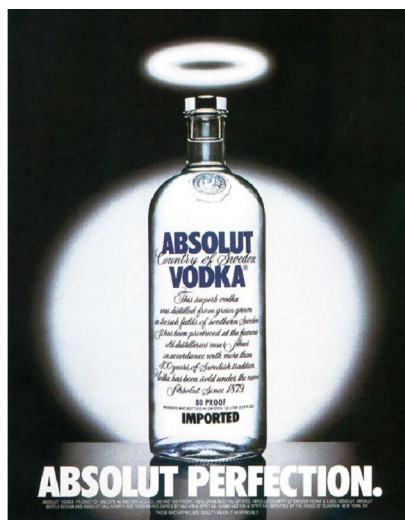


Fig. 4

Advertisers adopt various strategies to surpass the competition. These strategies include use of eroticism, humour and use of celebrities or popular persons. Another strategy is out-spending the competition of which several ad pages are placed in a single issue of a magazine. (Najmuldeen and Ngo) But with the use of compelling images made through photo surrealism, there is a high probability of creating a successful advertisement. Such advertisements can attract the viewers to the advertised brand as they are both familiar and original. These kinds of advertisements were found to promote brand memory directly. Hence, the probability of effective advertising, using surreal photography is very high.

Visual Strategies of Photo – Surrealism

The technical design processes used by the designer may vary according to the contents of the idea. Furthermore, these designs may be the result of meticulous planning and careful thought processes during the implementation process. Some of the visual strategies used by the designer are discussed below:

Adding/ Deleting

Just by adding or deleting the information in the form of photographs, the final meaning is modified. The resulting photomontage may be commercial, political or artistic. Purely photographic techniques such as cropping, framing, differential focusing, etc., can alter the final image. According to Pricken, there is much to gain by eliminating details. Individuals will easily make up for what is missing, and it encourages them to participate more in what they are viewing or listening to. This results in a more meaningful experience for them and individualizes the process (Raqee S. Najmuldeen). Adding or deleting

is to show the vital part of the photo without any need of showing it entirely or showing the part that is exaggerated without depicting the whole object. The result should be straightforward and simple advertising message.

♦ Visual Metaphor Strategy

Visual Metaphors create curiosity and interest in the observer; therefore, they are quickly adopted in an artwork. Using metaphors is essential in advertising as this tool ensures their product is perceived in mind. And as a result, the campaigns become more effective. Well-planned photographs can construct one unified meaning through symbolism and, in this manner, can transcend a simple picture. Metaphor is a widely used strategy by visual artists, actors, and copywriters to communicate. Modern advertising contains many metaphors. According to Michael Wright there are 3 types of Metaphors. Juxtaposition is the least complex, fusion is moderately complex, and replacement is considerably complex (Michael Wright).

1. Juxtaposition

Juxtaposition (Fig. 5), also called similes, includes two images side-by-side. The visual includes the product (or target) next to what it's being compared with (or the source) (Michael Wright).



Fig. 5

2. Fusion

Fusion (Fig. 6) also known as hybrid or synthesis—combines the product (target) with what it's being compared with (source) to form a single visual element (called a gestalt) (Michael Wright).



Fig. 6

3. Replacement

The final and most complex type of visual metaphor is replacement (Fig. 7). Replacement is when either the product (target) or what it is being compared to (source) is absent. Replacement is also called a contextual metaphor because it relies on context for viewers to find (or infer) meaning (Michael Wright).

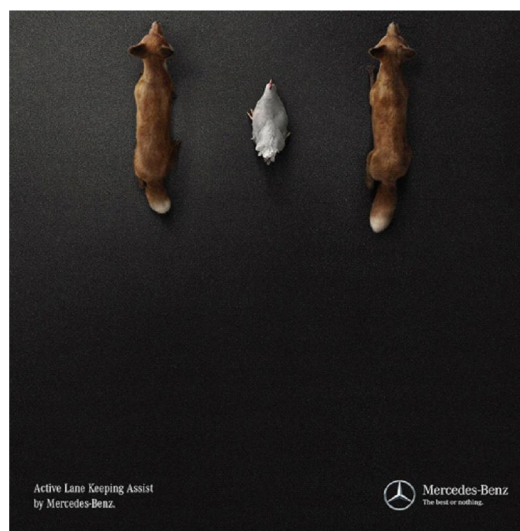


Fig. 7

◆ Double Image Strategy

Images that use the Double Image strategy can be seen in more than one way; either a large photo is assembled from smaller photos, or the whole image can show another thing. (Fig. 8)(Raqee S. Najmuldeen). This strategy successfully involves the consumers playfully with the advertisement and invites them to see two meanings in a context that makes sense. This strategy successfully involves the consumers playfully with the advertisement and invites them to see two meanings in a context that makes sense. Also, the designer can influence the consumers by building a proper relationship between photographs according to advertising content.



Fig. 8

◆ Exaggeration Strategy

At times, the surreal atmosphere is achieved via stylized distortions or exaggerations that are not strictly speaking and realistic. This method intends to bring out the effectiveness of an idea and its overall values. When the uses,

details of a product are highly exaggerated, a viewer's attention is caught long enough to see the advantages stated at the end.

Whenever this kind of strategy is adopted, the human mind is drawn toward the advertisement that depicts a product with exaggerated shape, size, and contour. Since humans have highly developed senses for the natural size and proportions of objects and people, they are attracted immediately towards exaggerated advertisement (Raqee S. Najmuldeen). Therefore, whenever different items in a scene are not in proportion, the exaggerated advertisement quickly grabs the viewers' attention (Fig 9).



Fig. 9

◆ Shape Strategy

Shape in of the basic design elements. The shape is predominant as no foundation exists without it. At a distance, the first thing that a viewer observes is the general shape. Line, colour, value etc., make their appearance later, only through further, close examination of the details.

A designer's role is to communicate the information noticeably and impressively through the visuals. Because of the time constraint, the viewers can't observe the details and therefore are drawn towards the object's shape. Hence, the first means of communication between the object

and the consumer is the shape as it can communicate quickly and effectively with passers-by.

The pictures consist of two things: the shapes themselves and the spaces around them. These are called positive (shapes) and negative (spaces)(Raqee S. Najmuldeen).

Surrealism is seen when realistic shapes are distorted or manipulated. It could be accomplished by changing the shape characteristics like size, colour, texture, value, direction etc. These distorted shapes are still recognizable as natural objects.

♦ Visual Paradox Strategy

A Paradox is a contradictory statement, situation, or image that defies logic. Since the human mind is tuned to accept logic as the most acceptable form of reasoning, it is hard to accept anything that defies logic(Raqee S. Najmuldeen).

Visual paradox strategy attracts the viewer because the observer finds it hard to believe a photo that does not agree with logical reasoning.

But these kinds of adverts can attract maximum potential buyers. Visually unique advertisements that are not logical can effectively convey the message to their consumers and simultaneously promote the product to many people.

♦ Spatial Illusion Strategy ((Foreground and Background))

It is an illusion based upon a viewer's preconceived notions and understandings of what constitutes distance. When a designer utilizes these deeply intuitive ideas, they can completely create a spatial illusion simply by using different colours or spectrums(Raqee S. Najmuldeen).

Photo – Realism

In contrast to the concept of Surrealism, realism in the context of art is the portrayal of how an individual observes the world around him/ her with all the natural proportions and dimensions. The objects in nature are integrated so that any average person would expect to see them in everyday life without distortion, magnification, or exaggeration. For example, in a realistic painting, all the objects are placed in an entirely natural manner. All additional details such as light, perspective, proportion etc., appear to obey the laws of nature. These ideas of realism are best depicted in the movement called Photorealism. Although, the scenes and subjects represented by photorealists are not interesting and sometimes not even aesthetically pleasing.

Photo - Surrealism and Photo- Realism: A Comparison

Surrealism and Realism differ within the very essence of the movements. As originally, the term "surreal" is a kind of definition or description, and not exactly a certain kind of picture. Realism, in the other hand, mainly involves the way an image is depicted(Raqee S. Najmuldeen). The original Surrealism movement used art to express and explore the subconscious mind. In contrast, Realism is an accurate depiction of a natural scene or object, and it tries to tell what the subjects might directly represent. In an advertising context, images from both Realism and Surrealism draw viewers' attention because they are unique and captivating. As the realist image is highly accurate in representing the focused portion of reality, it attracts many viewers. On the other hand, the surrealist image has a unique appeal. It possesses sheer eccentricity and shocking qualities that the viewer experiences while viewing it, as the image is entirely different from reality.

The ways that a viewer looks and interacts with the images also differ. In Realism, the iconography and representations of the object or scene depicted are viewed. While in Surrealism, the viewer looks at the possible psyche of the artist and the juxtapositions of different meanings and contradictions within details the image (Raheel S. Najmuldeen). In a way, Surrealism possesses distinctive qualities as it contains many layers of meaning. In Surrealism, the details within the images and the ideas suggested in the photos can conjure several meanings and combinations of meanings. Thus, surreal photos have endless potential for interpretation. A Surrealist image is very dynamic when compared to a realist image because a surrealist image is a union of different elements and stimuli. In a sense, realist images have limited perspectives relative to the multidimensionality of surrealist photos (Raheel S. Najmuldeen).

Conclusion

Because of the increased competition these days, photo surrealism has become an inevitable part of advertising and has a significant impact on consumers. Surrealism in advertising creates a powerful personality for the brand. It ensures the consumers' cognitive involvement, helps to recollect the brand's memory and is highly persuasive. Thus, the impact of surrealism is high on its consumers, and the functional effect is quite significant. Hence it is unavoidable.

Photo Surrealism helps make the advert very much expressive. It ensures that the message is conveyed to the consumers in the best possible way and maximum results are achieved. Designers convert realistic photos into surrealistic images by using various design software. Softwares help them to unlock their imaginations and express themselves. They also use many visual strategies

to design a surrealistic advertisement. Photo-Surrealism creates an appealing effect when applied to advertising and leaves better impressions on the viewers.

It can be concluded from the research conducted that surrealistic photos leave a long-lasting impression on the viewers. However, the people are aware of the alterations, but still, they appreciate the usage and get influenced by the images, even after knowing the photos are not real. From the advertisers' point of view, photo - surrealism has become inseparable, as it helps them achieve the aspired results at a much faster pace.

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INFLUENCE OF FOLK CULTURE OF RAJASTHAN OVER PUBLIC SCULPTURES OF JAIPUR

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Abstract

The impact of a society's history and culture is always visible in its expression of art and the public art usually acts as a mirror and showcase its local heritage and traditional folk art at a more public platform. Jaipur the royal and cultural capital of Rajasthan is known for its rich heritage and folk traditions. Its rich art history made this city a cultural hub and tourist destination in contemporary scenario. The city has been beautified and embellished by various art installations at public spaces depicting its culture and folk traditions. Many statues showcasing Rajasthan's culture, celebrations and customs have been installed around the city. This shows the influence of folk art on contemporary public art. The subject matter of folk dancers musicians fair celebrations traditions are taken for sculptures at public spaces like institutes, public buildings, hospitals, crossroads, parks etc. They not only depict society's history but also act as a visual for young generation about their heritage of culture that existed and formed the present society. It keeps alive the history by educating and reminding the new generation about their roots. Such public art creates a link between heritage and contemporary society with bringing aesthetic and vision into public surrounding.

Keywords: heritage, folk, culture, public art, contemporary, installation

Introduction

Rajasthan is an old historic land filled with rich heritage and culture. With diverse range of tribes residing, many cultures and folk traditions are celebrated with varied music and dance forms. These celebrations becomes a part of traditions which can be seen in fairs and festival celebrations, religious and cultural processions dance forms and traditional music filled with enthusiasm and vigour practiced at various regions of the state.

Methodology

Study from relevant websites and journals for content and understanding had been the methodology and reference for this research paper.

Analysing and comparing the data achieved made my course of study reach to the aspiring conclusion of my research.

Folk traditions of Rajasthan

Various fair and festivals displaying folk traditions in Rajasthan include Gangaur, Teej (Fig 1). Makar Sakranti kite festival Jodhpur, pushkar animal fair (Fig 2), desert festival of Jaisalmer etc. Folk dance forms include Kalbelia the snake charmer's dance (Fig 3), Gair the stick dance at summer festival, Kacchhi Ghodi folk dance form etc. (erajasthantourism)



Fig 1: Teej procession



Fig 2: Pushkar camel fair

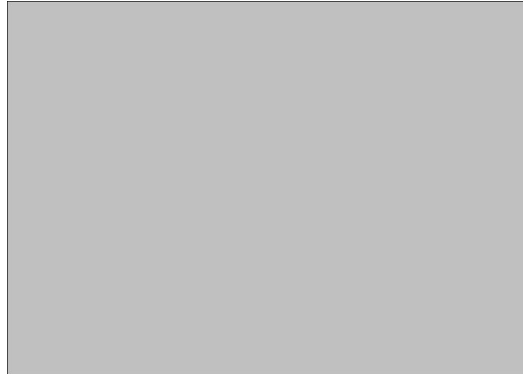


Fig 3: Kalbeliya snake charmers dance



Fig 4: Kacchhi Ghodi dance

Folk music involve various traditional musical instruments but the musicians like dholak, sitar sarangi, been, morchang, and many more. Folk songs are sung with live folk music at various occasions and festivals by various tribes.

Public Art (sculpture)

Public art has been a part of our society since early civilizations. Art was placed on public spaces by authorities governing the society to spread ideologies religion and express any form of idea. It has always been used to establish thought that need to expressed with a wide and varied range of viewers and have a dialogue with society. With aesthetic embellishment of the society its role has been explored with challenging inspiring and giving vision. Public sculpture is the influential and impactful form of public art and came forward as approachable, impactful, versatile, and dynamic form of expression that gave freedom of experimentation to artist regarding material, form, size and site for installations.

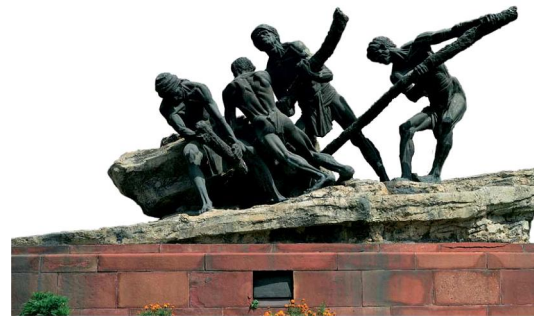


Fig 5: Triumph of Labour, Delhi

Public sculptures of Jaipur city, Rajasthan

Public art of Jaipur include traditional and historic statues of kings and rulers of Jaipur city, the inspirational figures of achievers, freedom fighters, political figures and memorials of martyrs are also symbolised through public sculptures installed at social places. The platform of public

art in Jaipur city is prominently used to mirror the history culture and tradition that existed and also the depiction of historic events that inspires and gives vision to its contemporary society. This makes the folk traditions and culture a popular subject matter of expression on public platform.

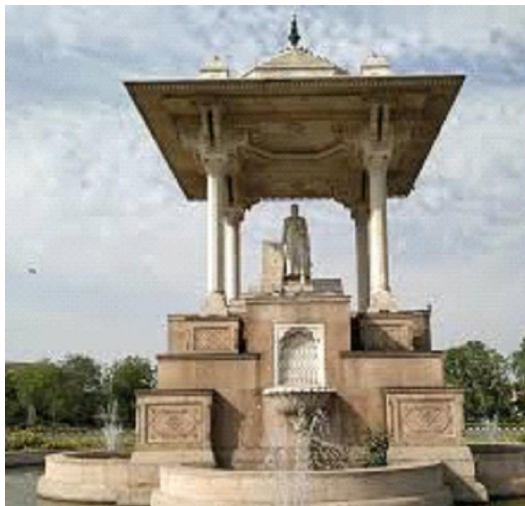


Fig 6: Statue of Maharaja Sawai Jai Singh, Statue Circle, Jaipur

Influence of folk culture over its public art in Jaipur

As art imitates life and vice versa the impact of the rich culture of the state of Rajasthan is visible on its art forms. The art craft and architecture of the state was always inspired by its colourful and exquisite folk traditions. Its influence was visible on the publically installed art of its cities. Jaipur being the capital city and center of trade and commerce is beautified with various sculptural installations overall the city public areas. As public art came up as the most interactive and approachable form of art to the viewers of the society and impacts and inspires viewers vision, glimpses of and stills of social cultures are visible in them. They intend to create

an image of the society showcasing its rich culture and preserve the hidden or dying folk traditions.

Gair or the stick dance is performed during Janmashtami, Holi etc by Bhil tribe in Rajasthan. During summer festival the Gair dance is done by local tribe dancers in long traditional long pleated tunics and colourful turbans. They dance in groups with sticks in their hands surrounded by musicians playing live music with traditional instruments. The dance stills in the form of sculptures are installed at public crossroads at Rambagh circle and Malviya Nagar in Jaipur city. (rajasthandirect)



Fig 7: Gair folk dance performance, Jaipur city



Fig 8: Public sculpture showcasing the Gair dance, Jaipur

Teej ki Sawaari or the Teej procession famous in Rajasthan is where idol of Goddess Parvati is carried out in palanquin by men dressed in red in the streets in a decorated parade. The idol is accompanied by musicians and dancers celebrating along the procession and viewers enjoy this holy procession at the streets. (indianetzone, 2021)

The famous Teej ki Sawaari has been converted into a sculpture at a cross road near R.B.I. Tonk road in Jaipur city. This sculptural still of procession made in metal include group of dancers and musicians performing with folk instruments like drums trumpets etc walking along side the Goddess Parvati's palanquin ridden on shoulders accompanied by decorated camels and horses with riders.



Fig 9: Teej procession



Fig 10: Public sculpture of Teej ki Sawaari, Jaipur

Kalbelia or Snake Charmers dance is performed traditionally by the nomadic tribes of Rajasthan. Kalbelia tribe is a nomadic tribe and they keep roaming from villages to villages camping and are known as snake charmers. The dance form usually performed by females of the tribe and the dance moves resemble of the snake movements. They wear long skirts usually black, decorated with laces and glittery embellishments, angrakha and also odhani on the head. The whole attire is sewed with beautiful patterns and mirror work. The tribal men play traditional instruments like sarangi, dholak, harmonium and most importantly the been, the musical instrument which has always been liked with snake charming in Rajasthan. (utsavpedia)

This traditional folk dance of snake charmers has been depicted in the dancing statues intalled at public spaces in jaipur city. The magnificent traditional dance movements and twirling skirts are well caught in the metal sculptures of kalbeliya dancers. Musicians playing dholak and other traditional instruments are also a part of the whole installation and bring charm and liveliness to the whole composition of figures. The drastic movements and rhythm of the folk dance is well depicted in the realistically modelled figures in the sculpture. The detailed installation gives the vibe of celebration and euphoric festivity.

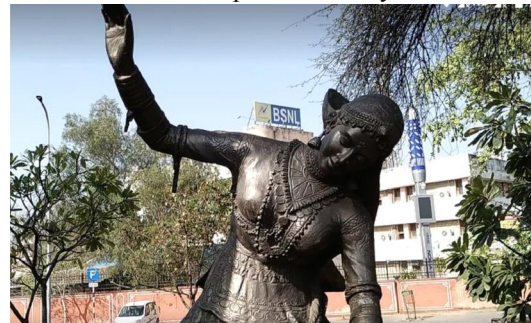


Fig 11: Kalbeliya dancing figure sculpture, Jaipur



Fig 12: Kalbeliya folk dance performance

Conclusion

The folk culture of Rajasthan with its fairs and festival traditions, folk dance and music impacts the society in multiple ways. The gradually built traditions of Rajasthan region intertwine with the lives of people of the society. It creates a unique identity of the state which attracts viewers and patrons of art and culture. The public art being a part of society engulfs into the society's rich culture and reflects back the image to the society. This not only creates a face value of the state but also promotes tourism and eventually supports the economy. The public sculptures of Jaipur displaying the folk culture not only beautifies the city but also communicates with viewers by educating them about folk art and traditions of their land. This revives the forgotten and dying culture and reconnects the society with remote traditions of folk art festivals and fairs of Rajasthan.

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SOCIAL SECURITY AND WELFARE MEASURES FOR THE TRANSGENDERS: ISSUES OF ACCESSIBILITY IN TAMIL NADU

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ABSTRACT

India has adopted many welfare policies and services to the welfare of the marginalised and the excluded who face oppression and discrimination based on their race, religion, caste, gender, etc. The transgender community is one of the most excluded and marginalised communities in India, and they have been neglected for years with their gender identity. Tamil Nadu has taken many welfare schemes and policies for the welfare of the transgender community. Thus, the state initiated the first-ever law viz 'The Transgender Persons Bill' in 2016 to protect the rights of transgender people. Though a few studies have claimed that transgender people face various challenges while accessing these welfare measures, they are not captured adequately. Hence, the current research focuses on the availability and accessibility of the welfare measures for the transgender community in Tamil Nadu and captures the challenges encountered by them. It is a quantitative-qualitative study, using in-depth interviews and a detailed survey.

Key Words: Transgender, Marginalised, Gender Identity, Accessibility, Welfare Measures.

Introduction

Development is concerned with the socio-economic and political improvement of the

community. On the one hand, globalisation and its liberal economic policies have polarised society into haves and the have-nots besides depriving a vast majority (people) of their basic livelihood. The growing capitalism has further widened the gap between the rich and the poor (Savale, 2008). On the other hand, the people in India are marginalised and excluded based on their race, religion, caste, gender, etc. and face oppression and discrimination, thus depriving them of joining mainstream society. India being a welfare state, has adopted many welfare policies and services for the betterment of the socially, economically and educationally marginalised and excluded people. Welfare measures are social security provisions of a state serving in the interest of its citizens. The welfare measures are implemented for the poor and the downtrodden as a safety net against slipping into poverty or coping with the existing distress (Michael, 2021). Welfare, in general, is the minimum support provided to the people, especially the disadvantaged members of the society, the poor and the needy during the rough periods of their lives. It is mainly the government that provides such social security measures and, to a certain extent, charitable organisations, religious groups, and NGOs (Dahama, 1966). It is through such welfare measures that the government empathises and connects itself with

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)

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its people. In the same way, people also get connected to their custodian through social protection measures. The Department of Social Justice and Empowerment has been taking concerted efforts through its policy support to build an inclusive society wherein the socially and economically marginalised social groups (Scheduled Castes/ Tribes, OBCs, Senior Citizens, Beggars, Transgender persons, Economically Backward Classes, Widows) may lead an active, secure and dignified life. The transgender community is one of the most marginalised and excluded communities in India. They encounter poverty, exploitation, powerlessness, suffering, depression, segregation and are denied electoral rights. Transgender people cannot withstand their social environment when they are deprived of basic support from their family members (George, 2015). Hence, Social Protection³ measures were initiated for the welfare of transgender people.

Statement of the problem

There are more than 4,87,803 registered transgender people residing in India (Census, 2011). They are publicly discriminated against and denied their due (attention, love, proper housing, education, employment and concern from their fellow human being) as any other person in society. They are stigmatised and discriminated against from all walks of life and isolated. Both the central and state governments have introduced various welfare measures to cater to the needs and upliftment of the transgender community. Besides, a variety of social welfare programmes were initiated to protect the transgender to fulfil their basic needs such as food, housing, healthcare etc. The Indian government has enacted "The Transgender Persons (Protection of Rights) Bill" in 2019 to protect the rights of transgender

persons. This bill provides for inclusive education for transgender persons without discrimination and prohibits discrimination against them in any matter relating to employment. It was an initiation of social welfare in terms of right rather than benevolence. As a welfare state, Tamil Nadu has taken a lot of affirmative actions for the protection and upliftment of the transgender community. First and foremost, Tamil Nadu Government had initiated a 'Transgender Welfare board' in 2008, the first government board exclusively for the transgender community which functions under the Ministry of Social Welfare (Augustine, 2016; Subbiah & Velusamy, 2017; Subramanian, 2015; Suguna, 2013; Vanitha, 2017). Moreover, Tamil Nadu State Government also established a new model village for the transgender community in the Cuddalore district, which will help them to relocate. The unknown fact is that, even though government has provided various welfare measures through policies, programmes, and schemes, it is not sure whether the transgender community is aware of these welfare measures. Even if they are aware, they face various challenges in accessing those welfare measures to the fullest. Hence, the hypothetical arguments are: first, the more a state has a marginalised population, and more remarkable is the empathy of the state, the more will be the welfare measures for the marginalised and downtrodden people. Secondly, the more a state is welfare-oriented, the more will be the accessibility rate by the stakeholders. By looking at the current status of the transgender community in Tamil Nadu, where various welfare measures are implemented for them, the question before is how far is Tamil Nadu a welfare state and makes the various social security and welfare programmes easily accessible to the transgender? Hence, the study focuses on the

availability and accessibility of welfare measures exclusively initiated for the transgender community in Tamil Nadu. It also tries to unearth the issues and challenges faced by the transgender community while accessing these welfare measures.

Research Methodology

It is a quantitative study conducted among the transgender community in Tamil Nadu using a descriptive research design. Simple random sampling was applied to select the samples for the study. A detailed interview schedule was used to collect the data, and the total number of samples was 224 who are from different districts of the state but settled in and around Chennai, Chengalpattu, Thiruvallur and Kancheepuram. Secondary sources of data were collected from books, journals, newspaper articles, web sources and transgender welfare organisations. The limitations of the study were; first, the study covered the transgender people living in Chennai, Kanchipuram and Chengalpattu region alone. Secondly, samples who represent the study population were not ready to reveal their original identity, and even if they disclose their personal information, there are chances, for instance, of exaggeration of the information shared.

Review of Literature

The Plight of the Transgender

India is a land of diversity. While diversity is hailed, on the one hand, the same is used to discriminate against the people on the other hand. Although the transgender community has some recognition in Hindu society to some extent, in contemporary context they face discrimination, inequality and exclusion from all spheres of life (Jebakani, 2017). The transgender

community often faces denial and aggression right from home. Gender discrimination is the biggest problem they are facing directly and indirectly (Mrinalini, 2016). The exclusion begins initially from their family and extends to society at large. Most families do not accept if their male child starts behaving in ways, which are feminine or inappropriate to the expected gender role. Consequently, family members may threaten, scold or even assault their son or sibling from behaving or dressing up like a girl or woman and vice versa (Chakrapani, 2012; Lev, 2004; Vanitha, 2017). The problems the transgender community face in family and society range from verbal and physical abuse, isolation, rejection, and denial of family property. Sexuality or gender identity often makes transgender a victim of stigmatisation and exclusion by society. Social stigma makes them disempowered due to the labelling and negative attitude, and hence they are forced to work as sex workers or sex solicitors (Subbiah & Velusamy, 2017). They even undergo difficulty getting healthcare, education, and their own identity and rights. The above literature reveals that the transgender community faces neglect and discrimination right from their family, neighborhood, peer group, friends, and relatives, extending to society at large.

Most transgender people are forced to leave their homes and are not welcomed by society. The average qualification of a transgender person is secondary or senior secondary level. The enrollment rate is significantly low, and the dropout rate at the primary and secondary levels is still very high. Hence, they are pushed into a forced illiteracy state (Bilodeau, 2005). In many cases, transgender drop out of educational institutions because of victimisation, labelling, and discrimination. Hence, the transgender community

is not able to access the fundamental right of education. Lack of adequate education leads to a lack of employment opportunities, pushed transgender into sex work and begging (Vanitha, 2017). Thus, government or private jobs remain inaccessible for the transgender community due to lack of education or less education, leading to many factors associated with inequality in employment and socio-economic status (Mittra, 2017). Inadequate education leads to a lack of employment opportunities, pushing transgender into sex work and begging. While some transgender people manage to sustain their jobs despite stigma and discrimination in the workplace, most of them resign from their jobs, finding the situation unbearable (Chakrapani, 2012). It is evident from the above literature that the transgender community are deprived of their education or suffer from a lack of educational qualification to get a decent job. They also do not job due to the social stigma attached to their gender identity in society. Even if they are employed, they have to struggle a lot to sustain themselves in that position. Hence, they mostly take up begging, sex work and sometimes end up with petty crimes as well. As the result, their economic status far below the average. Since, they mostly live-in groups, they manage for their food to a certain extent but lack other basic needs.

Social Awakening and Transgender Welfare

Ms Noori Amma, the president of SIP (South Indian Positive Network) memorial trust, expressed that Transgenders (Thirunagais) are not just born today they were part of history in the name of Chakka, Onpathu and Oosu (Jayanthy, 2017). She established 'Akila Ulaga Aligal Sangam' in 1996 for the development of transgender communities in Tamil Nadu. There were also many associations or organisations were found for the welfare of transgender people in Tamil Nadu. To

mention a few; Tamil Nadu Thirunangaigal (Ali) Association was founded by Asha Bharathi Ammain 1998, and gave enormous hope and self-confidence among transgender. This association influenced government and political parties to initiate welfare policies and schemes for the development of transgender (Subramanian, 2015) e.g. Social Defense requested Tamil Nadu Government formed a sub-committee in August 2003 to conduct a study on the Rehabilitation of Transgender people by interacting with the political leaders, government officials and transgender (Jayanthy, 2017).

Tami Nadu Murpokk Writers Association and writers from different fields started writing in support of the transgender communities in 2004. Meanwhile, In 2004, Suder foundation, Thirunagais (Transgender) Community Organization and Ms Meena Swaminathan, Swaminathan Research Foundation, formed a *Thirunagais Cultural Troupe* to sensitise mainstream society about human rights location and psychosocial issues of transgender people. As a result, Self-help groups for Transgender people were initiated, and about 15 transgender people from Pulkkadurai, Kancheepuram district got free land pattas under Central Government Indira Awas Yojana. And Nikila Agency was providing free beautician and ayurvedic massage training for transgender people for their economic development. Slowly, many rallies were organised to organise the transgender people and sensitise general mass people about their needs and issues publicly in many districts. Petitions were given to the social welfare board to initiate Self-help groups and free sex-reassignment surgeries for the transgender people.

Transgender Welfare Measures

Tamil Nadu State established the 'Transgender Welfare Board' (hence TGWB) in April 2008, the first board in the entire world

exclusively to cater to the needs of the transgender community, which functions under the Ministry of Social Welfare. This board helps the transgender community by providing healthcare, education, employment, housing, transit homes, shelter homes, ration cards, educational scholarship, self-help groups, income generation activities, short-stay homes, medical care, and sex reassignment surgery, etc. (Augustine, 2016; Chitra et al., 2018; Subbiah & Velusamy, 2017; Subramanian, 2015; Suguna, 2013). After the board was formed government issued reserved seats for transgender in colleges and universities to get an education. Tamil Nadu government started giving ration cards to the transgender for getting free food items in the PDS. April 15 was declared as Transgender day (Agoramoorthy & Hsu, 2014). Tamil Nadu is the first state to initiate the Transgender Welfare Board and also provide schemes for Sex reassignment surgeries in selected government hospitals for transgender. But still, effective policy and welfare scheme should be implemented to pave the way for them in mainstream society (Augustine, 2016; Subbiah & Velusamy, 2017). Kerala government also showed some interest in transgender by creating policies and discussion for the welfare of transgender people (Augustine, 2016). The first activity carried out by the TGWB in 2008 was to capture the number of transgender persons in Tamil Nadu, their socio-demographic and other relevant information

to prepare welfare schemes for them. Tamil Nadu had about 32 districts at that time and TGWB community representatives helped in identifying two TG community people for each district who served as field staff for enumeration (Chakrapani, 2012). TGWB addressed various social protection needs of the transgender people and facilitated to access them. Transgender identity cards are given through TGWB, and a transgender person with the card is eligible to benefit from the schemes under TGWB (Chakrapani, 2012). The transgender-specific welfare schemes funded by TGWB include small grants for self-employment, providing material support, short-stay homes in Chennai for temporary shelter who visit medical care, and sex reassignment surgery. Also, to address the housing needs of transgender people, free land pattas that are given by State Government, other than Indira Awas Yojana (IAY), and free house by the central government. Transgender Welfare Board also provides schemes for sex reassignment surgeries (SRS) in selected government hospitals in Chennai, namely, Kilpauk Medical College Government Hospital and Madras Medical College Government Hospitals. It is done free of cost, including removing male genitalia and vaginoplasty (Augustine, 2016; Chakrapani, 2012). Apart from exclusive schemes for the transgender community, they can also access existing government schemes for the common public (Chakrapani, 2012).

Table 1. Achievements of Tamil Nadu Transgender Welfare Board as of 2009-10 (source: Chakrapani, 2012).

Schemes/Activities	Beneficiaries
Number of TG people reached through enumeration	3887
Distribution of Aravani Identity Card	2411
Ration/Food Card distribution	1211
Free Land Pattas	335
Education Grants	2
Material support (Sewing machines)	100
Self-Employment grants (INR 20,000)	320
Free Sex-Reassignment Surgery (SRS)	49

Issues and Challenges in accessing the welfare measures

Even though various welfare measures have been initiated by both state and central government exclusively for the transgender community, not all transgender people are aware of these welfare measures. Even if they are aware, they are hesitant or not able to access these welfare measures. The ones who are accessing the welfare measures face various issues and challenges. The welfare schemes do not reach all the transwomen, and the civic amenities, economic resources, basic infrastructure, societal benefits, political privileges are not provided to all (Shanmugavel, 2018). There were instances where the court ordered the state and central governments to treat the Hijras, eunuch as the third gender and should be given reservation in public education and employment as socially and educationally backward citizens. It instructed to provide appropriate health facilities and frame social welfare schemes for their development besides creating public awareness about the transgender and not to be treated as untouchables (Pattnaik, 2019).

Results and Discussion

Demographic and Socio-Economic Profile

Almost all respondents in the study are the natives of Tamil Nadu except a few from other states such as Andhra, Kerala and the Union Territory Pondicherry. While half of the respondents were hailing from Chennai, the rest were from different districts across Tamil Nadu, wherein Villupuram, Tiruvannamalai, and Kancheepuram have more transgender people. About 95 per cent of the transgender persons were born as male, and they identified themselves as trans women, while the rest were born as female and they identify themselves as transmen. More

than three fourth (85 per cent) of the respondents fall below the age of 40. The samples are young and middle-aged people. The majority (84 per cent) of the respondents are Hindus, and the rest of them are Christians (11 per cent) and Muslims (5 per cent). It was observed from the study that the majority (56.3 per cent) of the respondents belong to BC/MBC community belonging to different sub-castes like Chettiyar, Mudhaliar, Devar, Gounder, Vanniyar, Maravar, Kallar, Udayaar, Vellalar, Yadava etc. However, Vanniyars and Mudhaliars were numerically dominant caste. On the other hand, about 37 per cent of the respondents were SCs belonging to Paraiyar and Arunthathiyar castes. The others were not willing to reveal their caste identity.

Though there were communal conflicts between the religious groups and caste groups among the general public, there is no such kind of communal identity and conflicts amongst the transgender community. They are instead united under a common transgender identity and share the same roof, a common kitchen. They do not practice any caste-based practices or discrimination, unlike the mainstream society, e.g. the BC/MBC communities have power over SCs and STs and exhibit discriminatory practices and oppression. But in the case of the transgender community, they generally do not reveal their caste identity but share a common brotherhood. It can be inferred that it may be due to their poor economic condition and powerlessness. Because they not only need economic support but also emotional support from one another as they have come out of their homes and found an abode with their transgender community. It could be one reason why almost all of them were not happy and comfortable in revealing their caste identity but did it so for the research alone.

Education and Occupation

About 40 per cent of them have studied up to middle school, and about 33.5 per cent have studied up to high school and higher secondary. Only about one-fifth of the respondents have studied higher education (undergraduate 15.6 per cent and Postgraduate 4 per cent). It has been observed that many have dropped out of their school education due to the discrimination and victimisation that they faced in their family and schools. In contrast, some others continued their studies with their ascribed gender without revealing their gender identity. Though there are provisions of scholarships to pursue their studies, the social stigma and victimisation have become a significant hurdle for their education. It was also found that about 1.8 per cent of the transgender were illiterate. Some transgender persons are managed to find some employment while a vast majority could not find it due to lack of acceptance from the people. While about 29 per cent of the respondents are employed and a vast majority (68 per cent) remain unemployed. However, the employed had to face lots of physical and verbal abuse at their workplace. Despite the laws and affirmative actions such as the prohibition of discrimination based on gender and reservation for transgender people, they still face discrimination, physical, verbal and sexual harassment at their workplace and denial of promotion. Perhaps, about 6 per cent of the respondents expressed that they lost interest in work due to the continued discrimination and abuse. Their income is very less. And so, some of them even opt for sex work to earn more. Though about 10.9 per cent of the respondents are working as professionals, they find it hard to withstand in their work. On the other hand, the unemployed stated that many find it challenging to get a job.

Though they are willing to take up any job, no one is willing to employ them. As a result, they turn to begging and sex work to take care of their livelihood. Many of the respondents stated that it was not their will, but they were indirectly forced to take up such options.

Accessibility of Social Security Measures

There are different ways the government is trying to provide support for its citizens, such as social welfare provisions, social security, financial aid, etc., thus raising the standard of their living (Dahama, 1966). Social welfare schemes are created to assist a country's citizens at various stages of their lives. The citizens are shielded from the financial insecurities of life through these social welfare measures. It's an ongoing process meant to care for the specific needs of society and its people. Many welfare schemes have been exclusively implemented for the social security of the transgender people in Tamil Nadu.

Scholarship for College Students

This scheme was initiated to aid transgender persons to pursue their higher education. About 56.7 per cent of the respondents are aware of the scheme, but only 9.8 per cent of them have accessed and benefitted from this scheme. Only about 20 per cent of the total respondents have studied up to college, wherein about 40 per cent have accessed the welfare. That's why it is less. The reason for not availing of this scheme is that some stayed with their parents during their studies. Hence, they could neither reveal their gender identity nor could they claim the benefit. So they complete their education with their ascribed gender without revealing their identity. Similarly, the literature review also states that transgender did not reveal their gender identity in schools and colleges due to abuses

and discrimination. However, the respondents who changed his or her gender have accessed this scheme. While many respondents did not face any challenges while accessing the scholarship, a few had encountered the following challenges; Lack of proper guidance, lack of necessary documents such as transgender ID card, the educational certificates and finally, the officials demanded money (bribe). About 43 per cent of the respondents are not aware of this scheme.

Short Stay Home for Transgender People in Crisis

Short-Stay Home for Transgender People in Crisis was started in Chennai to serve as a temporary shelter to stay safe when visiting Chennai for medical care and sex reassignment surgery. Transgender people from different states or districts are accommodated in this home. They were allowed to stay here for three days for their medical emergency and for any work to ensure their safety (Jeeva, 2012). About 54.5 per cent of the respondents are aware of the schemes, and less than 2 per cent of the respondents have benefited from them. Meanwhile, focus group discussion with respondents revealed that NGOs like Tamil Nadu Aravanigal Association (THAA) and CHEERS are also providing shelter homes for transgender people. Also, most transgender people have contact with the in-group community before they leave their families. They prefer to stay with their transgender peer groups or in 'jamaats'. Since all the respondents are from in and around Chennai, most of them do not avail of this scheme. However, a few respondents who wanted to avail the scheme stated that they had no transgender id card to submit as proof to access the scheme. A few others said that they did not have proper guidance for accessing the scheme.

And a few said it. Few respondents stated that the respondents who have accessed the scheme had not faced any challenge. Nearly half of the respondents are not aware of the scheme.

Sex Reassignment Surgery (SRS)

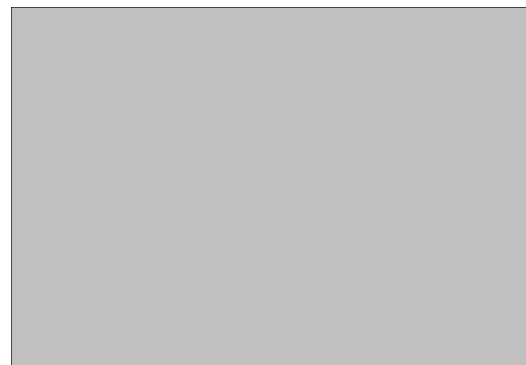


Figure 1. Awareness and Undergone SRS surgery

Sex Reassignment Surgery (Castration or Emasculation) is an essential part of a transgender person's life. TGWB facilitates the provision of Free Sex Reassignment Surgery through selected government hospitals in Chennai, namely Kilpauk Medical College, Rajive Gandhi Hospital and Madras Medical College. The free SRS includes removal of male genitalia and vaginoplasty. It is offered free of cost by the Government of Tamil Nadu for the transgender community. The study reveals that only 52 per cent of the respondents are aware of the scheme, but only 2.2 per cent of them have benefited from it.

The significant reasons for limited access to the scheme are; First, the Doctors in India are not specialised in SRS, and other surgeries like cosmetology and laser surgery and the hospitals are not equipped properly with the instruments needed. At the same time, it is better in foreign countries like Bangkok, Thailand, etc. Hence, most transgender people prefer these

surgeries to be done abroad even though it involves a lot of money. Some of them said that they go for sex work or begging to earn money to undergo this surgery. Though OLMEC hospital in Delhi has the proper equipment and knowledgeable physicians to do SRS, it costs Rs. Three lakhs which is higher than the above-stated countries. Second, the unhygienic condition of the government hospitals in Tamil Nadu makes it unsafe for them to perform surgery in government hospitals. Some of them have disclosed that they prefer to do SRS in private hospitals rather than Government hospitals due to discrimination and abuse. Thirdly, about 59.8 per cent of the respondents have already undergone Sex Reassignment Surgery, wherein most of them had done SRS with the help of 'Thaayamma²' at their shelter home itself. However, the challenges that a few respondents faced were similar to the above stated. On the other hand, though people are aware of the scheme, about 40 per cent have not done SRS.

Pension Scheme:

Pension scheme for transgender person was introduced by TGWB. It is a first of its kind in India wherein the transgender person above 40 years old is paid Rs. 1,000 as a monthly pension³. The Government of Tamil Nadu has initiated this scheme exclusively for transgender people who are above 40 years because they cannot involve themselves in any active economic activity after this age. The study revealed that though about 61.1 per cent of the respondents are aware of this scheme, only 14.3 per cent of the respondents are 40 and above. Of which, only 30 per cent have accessed the scheme and benefitted from it. The respondents said that they receive the pension amount once in three months or six

months. And NGOs like Born2Win support them by providing provision items and they could manage their livelihood. The respondents who have accessed and benefitted from this scheme had faced numerous challenges to access this scheme, such as discrimination, physical and verbal abuse.

Free Registration Land

The state government offers free land patta to address the housing needs of Transgender people besides the central government's housing scheme, Indira Awaas Yojana (IAY). About 43.3 per cent of the respondents are aware of the scheme, but only 4.9 per cent have accessed and benefitted. The major challenges faced while accessing the scheme were; the transgender people who do not possess proper documents such as transgender id cards and aadhar card and address proof were denied the benefit. Some of them said that they do not have adequate guidance for accessing. The majority of them stated that it is a tedious process and involves spending a lot of money as processing and bribe. And so, many of them are reluctant to apply for it.

Bank loan at a subsidised rate

Tamil Nadu government provides bank loans of Rs. 15 lakhs with a 25 per cent subsidy in the interest/ capital. It is to improve the quality of life and economic standard of the transgender community. Only half (52 per cent) of the respondents are aware of bank loans available to them, and most transgenders are not aware of this scheme. However, only 1.3 per cent have accessed and benefitted from this scheme. A few respondents had applied for this scheme with the help of NGOs like Born2Win and the Transgender

Rights Association, but still, they did not get any updates from the bank. Meanwhile, Trans men state that most schemes are available only for trans women, not trans men. Respondents also revealed that they do not have government documents such as pan cards, address proof, or passbooks. Even if they have the mandatory documents, they were denied by the government banks because of documentation issues as they belonged to the third gender category. Hence they were not able to access the scheme. Few respondents said that they do not have proper guidance for accessing bank loans. Few respondents reveal that they are not aware of the scheme because they are illiterate and are not living with their community.

Loans to Transgender SGH Formation & Training and Self-employment Grant

Socio-economic rehabilitation of transgender persons is one of the major concerns. For this purpose, skill training along with entrepreneurship development training will be one of the priority activity. Loans are provided for forming SGHs, self-employment grant etc., for the transgender community. At least three types of loans are provided; Loans to transgender self-help groups based on their needs, Self-employment grants for small business entrepreneurs from a minimum of Rs. 20,000 to a maximum of Rs. 50,000 and Self-employment grants for Rs. 50,000/- for small business entrepreneurs through SHG from banks. First of all, the formation and training of Self-Help Group (SHG) has to be initiated to avail of these schemes, after which the government will provide loans to transgender who applies for it. Formation of Self- Help Groups by transgender persons can be helpful. The SHGs duly constituted and registered with DSSOs will be supported with one-time assistance of

Rs.50,000/- for initial activity support and start-up capital. It has been observed from the study that the majority of the respondents are aware of these schemes but not able to access them. The major reasons stated by the transgender people are; lack of efficient functioning of the Tamil Nadu Transgender Welfare Board. Lack of interest from the transgender people to form a group of 8 to 10 members for SHG. Moreover, it takes a longer time to process and get the grant. Hence, they prefer begging and sex work as easy ways to earn and manage their livelihood. On the other hand, NGOs like Born2Win and Transgender Rights Association are helping to form a self-help group, and few have accessed this scheme, after which they received only half of the loan amount. The respondents who were not part of these NGOs were not able to access this scheme. Many respondents do not have the necessary documents such as Voter ID, Bank Account, Aadhar ID, Transgender ID. As a result, they were unable to access the benefit of the scheme. A few respondents said that they did not have proper guidance for accessing the scheme.

Vocational Training & Material Support

The study reveals that about 49.1 per cent of the respondents are aware of vocational training given to transgender people and only 2.7 per cent have accessed this scheme. For example, the NGO (Born2Win) initiated training for transgender persons (those who have registered in their NGO) from their fund for six months. It provides vocational training such as jewellery making, tailoring, beautician course partnering with VLCC to come out of sex work and begging and enhance their skills, which help improve their economic needs. Meanwhile, material support for training transgender people was given. NGOs like

Born2Win and Transgender Rights Association (TRA) help transgender people get material support after completing their vocational training. After a long wait, they received material support but in a limited number. About 52.2 per cent of the respondents are aware of the scheme but 1.3 per cent have accessed the scheme. The majority of the respondents said that they do not have proper documents such as a transgender Id card to access this material support. In contrast, a few others stated that they faced many issues while accessing the scheme, such as discrimination, physical and verbal abuse. A few also said that it is tough to get due to the non-cooperation of officials in charge of this scheme.

Conclusion

Tamil Nadu has been pioneering in initiating social security and welfare measures to the upliftment of transgender people. Transgender Persons (Protection of Rights) Bill 2016 is expected to bring social, educational and economic empowerment to the transgender community. Bill could mean a chance to live a life of dignity and equality. Under the provisions in this Bill, transgender persons shall also have equal rights and access to cultural life, leisure and recreational activities (Subbiah, 2017). Like any other persons, transgender people also have a basic fundamental right to life, liberty, equity, health, speech and expression (Divan, 2016). Transgender Welfare Board (TGWB) has addressed various social protection needs of the transgender community since its inception. All the schemes were catering to the needs of Transgender people. It has been captured from the study that there were numerous schemes available for the social security of the transgender but the accessibility of the scheme by the transgender people has become the major

concern. The significant challenges that the transgender people faced while accessing the social security schemes were; Lack of awareness and proper guidance, lack of necessary documents such as transgender ID cards, Aadhar cards, Voter card, Bank passbook, educational certificates, etc the primary reasons. Even they have all these things, they have to bribe the officials to move their papers besides facing verbal and sexual abuse and discrimination at various levels. Despite the social protection measures, transgender people are discriminated against and excluded from the mainstream of society. Hence, the empowerment strategies are not effectively achieved.

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(Footnotes)

- 1 Social Protection (SP) broadly refers to a set of policies and programmes aimed at protecting people against poverty, vulnerability, and social exclusion throughout their life (Sanyal & Shrivastava, 2021).
- 2 A council or assembly of transgender people. The Correct Meaning of Jamaat in English is gathering.
- 3 A senior hijra who is an unqualified medical practitioner to perform ‘emasulation’ surgery is referred as “Thayamma” in Tamil

Nadu. And the operation they perform is known as 'Thayamma operation'.

- 4 <https://www.tnsocialwelfare.org/pages/view/pension-scheme-for-third-genders> Thayamma" in Tamil Nadu. And the operation they perform is known as 'Thayamma operation'.
- 5 <https://www.tnsocialwelfare.org/pages/view/pension-scheme-for-third-genders>

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PERCEPTION OF INDIAN YOUTH TOWARDS OTT PLATFORMS: AN ANALYTICAL STUDY

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Abstract

The unprecedented situation of COVID-19 has drastically changed the world and revolutionized human life. The pandemic situation has led to closing of movie theaters due to which movie producers are now shifting towards Over-the-top platforms like Netflix, Amazon Prime and Hotstar among others to release their movies. During this time, it has also been observed that the viewing behavior of consumers specially 'Youth' in India is also changing and they are now using more of OTT platforms for their daily dose of entertainment. Through this study, the researcher aims to understand the perception of India Youth toward OTT platforms, impact of popularity of OTT platforms on movie theaters and the key factors contributing for growth of OTT 's in India. Survey method is used to collect the data and sample for the study is selected by using Convenient sampling method. The result reveals that Indian youth now prefer OTT platforms over theaters. It was found that most of the young users use two or more than two OTT platforms and, reasons like easy accessibility, cost, convenience among others are promoting the growth of OTTs in India. The present also suggests that OTTs have a shining future in India with growing number of users willing to use or subscribe OTT services over theaters.

Keywords: OTT Meaning, Major OTT platforms in India, Youth and OTT

Introduction

The COVID-19 pandemic has completely changed the whole world and from last one-and-a-half-year change has been observed at each level and among all the existing industries be it Education, Aviation, Tourism, Automobile, Real Estate etc. to name a few. Among the many industries which are facing the wrath of pandemic one industry that has been drastically impacted is the Film Industry on which the economy of India is highly dependent. According to a recent report published in the Economic Times, a business newspaper states, Film Industry in India will suffer a much bigger loss in the year 2021 than the last year due to the closure of movie theaters from last one and a half year. It is clearly observable that the Indian Film Industry is bracing the inevitable revenue losses due to COVID situation. With restrictions in place it has become impossible for movie producers and theatre owners to run their businesses. Singh 2019 says, Internet is changing Indian cinema at a very rapid pace and presently newer technologies are used by audience for watching movies. Moreover, on one side, movie producers are unable to release their movies and on the other, the theatre owners

due to government guidelines and social distancing norms cannot find a way to keep their business going. Ultimately, this situation is resulting in unrecoverable losses being suffered by both the parties. However, the closure of movie theaters is India on the contrary is helping OTT platforms to grow at a faster pace and increase their audience reach. The pandemic induced lockdown in India has become a boon for OTT platforms as these platforms have become a major source of entertainment for people are confined to their homes. Also, at time when each industry in the world is badly impacted including the Entertainment industry, OTT is the only industry which is generating highest revenues and earning a growing number of subscribers worldwide.

It is in this crucial time that these video streaming services platforms are emerging as a helping hand for the Film Industry. It was in the year 2020 in India more than 50 films were directly released on OTT's (**Economic Times**). According to an article published on **your story.com** the growth of OTT platforms in India was sowed with growth in broadband services and increased more with smartphones penetration. As per the **Indian Over the Top Media report**, men in the India consumed the highest amount OTT content in the year 2020. Another report published in '**The Week**' 89% of OTT users in India are under the age of 35. (**Moochhala, 2020**), says that Indians are spending a good amount of time viewing videos while they are travelling and even their sleep time is now steadily taken up by OTTs.

Some of the famous OTT platforms are Netflix, Amazon Prime, Hotstar, Zee5 and ALT Balaji, Jio tv. The presence of these platforms has made it easy for audience to consume most of the content online which is on one hand convenient and on other affordable (**Singh, 2019**).

(**Chaterjee and Pal, 2020**) study discusses that the emergence of OTT has bought a huge disruption in the entire entertainment industry. There was a time when there were only two major mediums available to people for providing audio-video content which were TV and theaters. But, now with the evolution of newer technologies the scenario is changing. OTT platforms are now changing the viewing pattern of audience and are also evolving as a part of mainstream media. (**Kumari, 2020**). Recently during the COVID time INOX, India's largest multiplex chain released a statement criticizing the move of producers for releasing their movies directly on OTT platforms.

Meaning of Over-the-Top

Over-the-top abbreviated as OTT, refers to any streaming services that delivers the content with the help of internet instead of traditional distribution networks such as DTH and Cable (Kumari, 2020). According to Investopedia, OTT refers to the films and television content that is accessed through internet rather than a cable or DTH provider. Whereas Tech Terms define OTT as data that is sent over internet and bypasses traditional mediums.

OTT Platforms and Youth

According to a report, by The Data Sciences Division of Dentsu Aegis Network (DAN), India states that, among millennials and Gen Z generation streaming has become the most popular form of entertainment. In the same report it has also been found that around 49% of Indian youth is spending around 2-3 hours binge-watching. While, 4 hours is considered to be the average time spent on consuming OTT content in a single day. An article published in Trunicle, a news website states that, primary subscribers of

OTT's are the youth and even a class seventh student has a premium subscription due to absence of age limit or multifactor authentication.

OTT Platforms and Theaters

In Indian scenario from a long period of time movie theaters have been a major source of entertainment but with passing time and increase in OTT platforms the competition is getting tough according to an article published in mybestguide.org. Movie theaters and OTT platforms will co-exist said, Varghese and Chinnaiah, (2021) in their study.

Review of literature

(Chaterjee and Pal, 2020; Mishra 2009) says that cinema from the very first movie Raja Harishchandra has been the significant source of entertainment in India. (Chaterjee and Pal, 2020) says that traditional cinema viewing habit is gradually being replaced by watching cinema on Over the top (OTT) media platforms like Amazon Prime, Netflix, etc.

Sundaravel and Elangovan (2020) says that OTT platforms which were once considered as luxury are now becoming commodity and are harming the presence of cable Television in India. Hence, traditional TV stations must be prepared to embrace the shift brought into the present world. Dhawan (2020) says, OTT is becoming a major threat for movie halls than what it was as more and more people watching movies on OTT's. It was also found in his study that OTT platforms are thought to be cheaper and much convenient for large gathering. The absence of alternate media option at present has led to the growth of OTT platforms (Malewar and Bajaj, 2020).

By and large India at present is witnessing growth in consumption of OTT

services and the future of OTT services is bright in India and viewers are willing to use such services in future (Kumari, 2020). (PWC India, 2018) states, by the year 2022 India will be the tenth-largest market for OTT in terms of revenue. Moochhala (2018) analyzed that consistent growth of OTT platforms point that OTT platforms are giving Indians a new substitute to traditional cable television and cinema. Moreover, Kumari, 2020 in her study states that OTT players are now a part of mainstream media and influencing the viewing behavior of consumers all around the world. (Karim, 2020) in his study stated that the digital audience in India is increasing. Madnani, Fernandes and Madnani (2020) study revealed that lockdown period the people who were working from home were also consuming a lot of OTT content which further increased viewership on these platforms.

Mishra, Rout, Kantha and Jha (2021) study says, the greatest advantage of digital platforms is that there is no problem of piracy and theft which on other hand is a major problem for film industry. Varghese (2021), study reveals that the future of OTT platforms is promising in India but a few features of theaters such as size of screen, Quality of sound, experience of theatre and atmosphere cannot be provided by the OTT platforms. Further, for this reason people will reach come back to theaters but it do will take time as theaters cannot be completely erased. Salih (2020), says that OTT will dominate Film industry in the coming future, there will be increase in the number of movies released on OTT platforms also these platforms will provide better opportunities for low budget films even after removing the barriers of lockdown. (Kumari, 2020) in her study concludes that the future of OTT services is bright in India and the viewers are willing to use such platforms in future.

Statement of the Problem

The growth of over-the-top (OTT) platforms are posing a major threat for theater owners in India as they are finding it extremely difficult to earn revenue and run their businesses in the present situation. Also, after COVID-19 pandemic the frequency of audio-visual content released on OTT is increasing and even a lot many famous movie producers in India are now releasing their films directly on OTT's rather than theaters. It has also been observed that the young generation of our country prefer OTT's than the traditional mediums. So, in such a situation this study intends to analyze the perception of youth about OTT platforms and understand how its growth is affecting movie theaters along with factors leading to the growth of OTT platforms in India.

1. Objectives of the study

- ♦ To study the perception of youth towards OTT platforms.
- ♦ To study impact of OTT platforms on movie theaters.
- ♦ To investigate the key driving factors that are promoting growth of OTT platforms in India.

2. Methodology

Survey method was used for the study. Convenient sampling was used to select the sample of 110 respondents in the age group of 15-29 years. A questionnaire was used for collecting the data.

3. Limitation of the study

- 1) The study will be confined to 15- 29, year age group only.

4. Data Analysis and Results

4.1 Based on the information collected from the responses the result found are as below.

Gender
110 responses

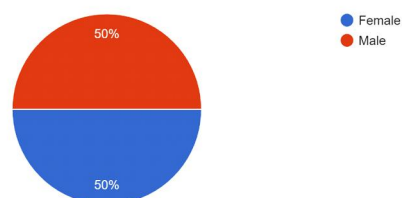


Figure1

Interpretation: As shown in Fig 1, A total of 50% respondents (55 male) in the study are male whereas 50% (55 girls) respondents are females.

Q2. Do you watch movies?
110 responses

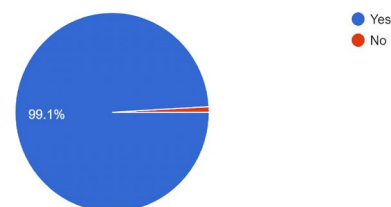


Figure2

Interpretation: As per Fig.2, 99.1 % (109 respondents) watch movies whereas, just 0.9% (1 respondent) refused watching movies.

Q3. Which platform you prefer most to watch movies on?
110 responses

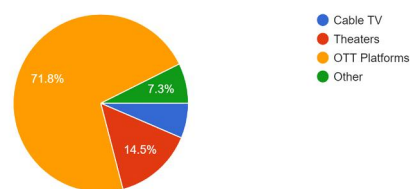


Figure3

Interpretation: As per Fig. 3, 71.8 % (79 respondents) prefer to watch movies on OTT

platforms whereas 14.5 % (16 respondents) prefer to watch movies in theaters while only 6.4% (7 respondents) prefer watching movies on Cable TV and 7.3% (8 respondents) watch movies on some other platforms.

Q4. What attracts you most to the chosen platform? (Can choose more than one option)

110 responses

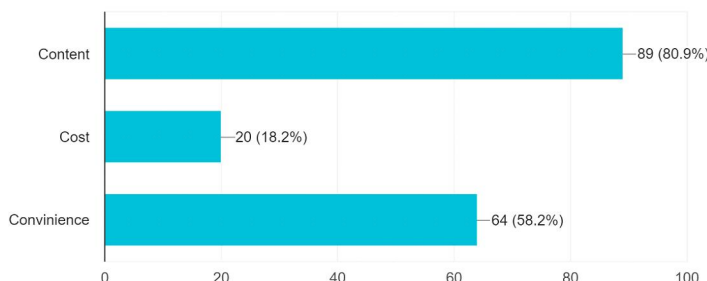


Figure 4

Interpretation: As per Fig. 4, the first and the foremost factor that attracts respondents the most towards above chosen platforms is Content then convenience and at last cost they think of the cost.

Q5. Do you choose OTT platforms over theaters or television for watching movies?

110 responses

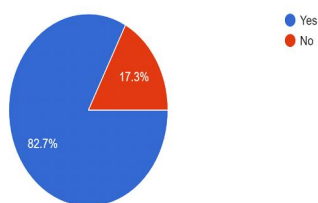


Figure 5

Interpretation: According to Fig. 5, 82.7% (91 respondents) said they prefer OTT over theaters and television whereas, 17.3% (19 respondents) said they do not prefer OTT over theaters or TV.

Q6. If yes, then how many OTT platforms you have subscribed to.

110 responses

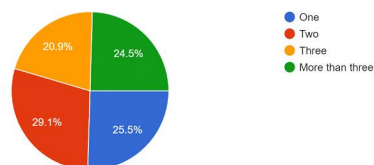


Figure 6

Interpretation: As per Fig. 6, 24.5% (27 respondents) said they use more than 3 platforms whereas 20.9% (23 respondents) said they use three OTT platforms and another 29.1% (32 respondents) use more than 2 OTT platforms while 25.5% (28 respondents) said they use only one OTT platforms.

Q7. What you like the most about OTT platforms (can choose more than one option)?

110 responses

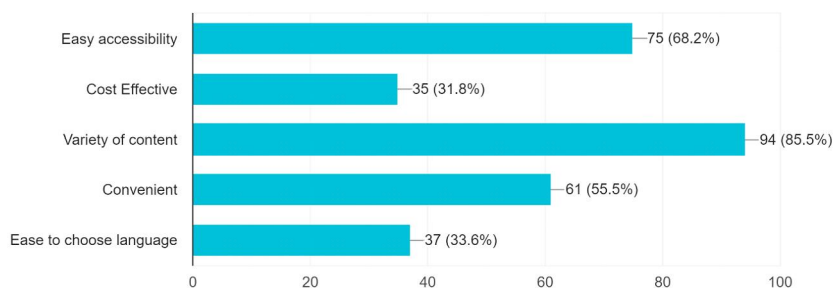


Figure 7

Interpretation: As per the Fig. 7, the most liked thing about OTT platform is that it offers variety of content then the respondents feel it is easy to access them, these are more convenient platforms, these platforms offer ease of choosing language and lastly, they are cost effective.

Q8. Which medium do you use for accessing OTT platforms? (can choose more than one option)
110 responses

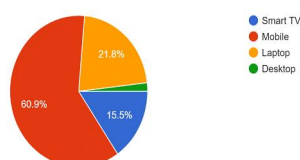


Figure 8

Interpretation: According to Fig. 8, 60.9 (67 respondents) use their Mobile for accessing OTT platforms while 21.8% (24 respondents) use laptop and 15.5% (17 respondents) use Smart TV and 1.8% (2 respondents) use Desktop for accessing OTT platforms.

Q9. What do you think are the key driving factors for the growth of OTT platforms in India?

Factors Promoting the growth of OTT in India
Quality Content
Easy Accessibility
Cost Effective
Variety
No Nepotism
Cheap Data Plans
Increasing Disposable Income
High Speed Internet Services
Portability

Figure9

Interpretation: As per the Fig. 9, the factors that are promoting the growth of OTT platforms in India are quality content, easily accessibility, cost effective, numerous options, no nepotism, cheap data plans, raising disposable income, high speed internet and portability.

Q10. Would you recommend OTT platforms to your friends and family members?
110 responses

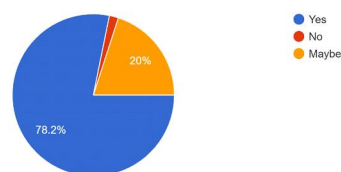


Figure. 10

Interpretation: According to Fig.10, 78.2 % (86 respondents) said they will recommend OTT platforms to their friends and family whereas 20% (22 respondents) said they won't while 1.8 (2 respondents) said maybe.

4.2 Findings and Conclusion

The findings of the study indicate that OTTs are the most preferred platforms to watch movies on. Respondents prefer OTTs over other mediums because of three reasons; Content, Convenience and Cost. The respondents from the age group of 15-29 years in the study said they prefer OTT platforms over theaters for watching movies. The results also reveal that most of the respondents have subscribed to more than 2 OTT platforms whereas there are respondents who have even subscribed to more than 3 OTT platforms. The respondents are mostly using their mobile phones for accessing the OTT platforms. Respondents feel Quality Content, Variety, No Nepotism, Increasing Disposable Income, High Speed Internet Services etc. among others are the major factors that are promoting growth of OTTs in India. Majority of respondents said they will recommend OTT platforms to their family and friends. Therefore, it can be concluded that OTT consumption is growing in our country among the younger generation and the future of OTT is bright. In such a scenario the theatre owners need to focus on how they can entice the young people

back to theaters. They must think of ways which will appeal to the younger generation in terms of content quality/ variety, convenience, cost, and experience in order to stay in the business.

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RECENT TRENDS IN EDUCATION DURING PANDEMIC PERIOD - A PARENT CENTRIC STUDY WITH SPECIAL REFERENCE TO CHENNAI CITY

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INTRODUCTION

The year 2020 began with an unfavourable note with the flare-up of pneumonia that was first found in Wuhan city of China. The illness spread across the world and has been proclaimed as a pandemic by the World Health Organization on the 30th of January 2020. The pandemic affected each area of the general public viz. Exchange, schooling, transporting, auto, and so on, Government of India requested absolute conclusion of Organizations and instructive establishments the same to contain the infection. The determination of instructive foundations drives the understudies and their folks into a condition of perplexity affecting the last evaluations. Understudy assessment, what's more, understudy security becomes two significant marks of thought. To guarantee understudy security and continuous training, Institutions decided on web-based showing utilizing different stages accessible, for example, Zoom, Microsoft groups, WebEx, Google classroom, and Online schooling. This study attempts to identify the impact of online class, preparation of online competition, online examination and interaction with teachers

OBJECTIVES OF THE STUDY

1. To know the demographic profile of the respondents
2. To learn about the impact of online class

3. To know about the adaptation of online examination

SCOPE OF THE STUDY

1. This study is extended to 200 respondents who belong to Chennai city
2. This is to study about the parents' perception in Recent trends in education during the pandemic period
3. The study has covered only the Parent's review

LIMITATION OF THE STUDY

1. The study was conducted only in Chennai city
2. The study is limited to 200 respondents
3. It is not easy to judge the results with a limited number of samples
4. Information given by the respondents might be biased because the questionnaire were framed on assumptions about the parents perceptions
5. Result of the research has been given based on the respondents answer so this won't show true data

REVIEW OF LITERATURE

Arpita Banerjee Mukherjee (2021) The objective of the study was to know about the implementation

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
Modern Tamizh Research (A Quarterly International Multilateral Tamizh Journal) 30 April, 2021 - Special Issue (ISSN : 2321-984X)
Three Days Multi-Disciplinary International Webinar On "The Impact of Liberalization, Privatization and Globalization [ICLPG-2021]"
Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharm, Ranipet District, Tamilnadu.

of online education in Covid-19. The study was based on secondary data, and data was collected through existing sources like periodical journals etc. The study concluded that the present pandemic has transferred the old method “chalk and talk” to PowerPoint presentation. Perhaps in this crisis of global pandemic, there is an opportunity for pedagogical review that it favours for every student

Arunmozhi.A (2021) study aimed to know about the impact of digital education. The study was based on secondary data and data collected through existing sources like a periodical journal. The study concluded that young generation is addicted to gadgets like smart phone, computer, laptop etc.,

Devi Kamachi.T (2021) The objective of the study was student feedback about the online class. The data were collected from 100 respondents and analyzed. Using percentage analysis and one sample test. The study concluded that since educations are transferred from physical to virtual education so the institution can make use of digital resource in a variety way to support e-learning for the student

Nagalakshmi.M, Dr Andal (2021) study aimed to understand the growth of education with the help of the internet and technology. The study based on secondary data, and data was collected through an already existing source like a periodical journal, article etc. the study found that future education is based on robotics, remote access education. The study concluded that internet penetration in rural India is increasing as we moved forward.

Nithya.M, Dr Rajkumar (2021) The purpose of the study was to know about digital education.

The study is primarily based on secondary data, and data was collected through an already existing source like a periodical journal etc. The study concluded that India’s education sector had seen a series of rapid expansion in the last two years.

Manjulika Srivastava, Bijayalaxmi Mishra, Dev Kant Rao (2020) The objective of the study was to identify the concept of recent trends of research in open and distance education in India. The study was based on secondary data, and data are collected through an extensive review of an article on open and distance education in India that published in 11 Prominent journals in the field of distance education. The study concluded that for any system to grow its systematic review is essential. Moreover, the ODE system is a dynamic and innovative idea that helps to evolve through the adaptation of new technology

Pavan Kumar B.V.D.S, Dr Komal Nagrini (2020) The objective of the study was to understand the opportunity and challenges of online education in India. Secondary data were used in this research. The study concluded that flexibility to move from normal to digital and again from virtual to physical must be developed in all the stakeholders of our educational system

RESEARCH METHODOLOGY

A well-structured questionnaire was framed and collected among 200 respondents.

Primary data: The data was collected through well-structured questionnaires and telephonic interviews etc

Secondary data: The data was collected through journals, books, and websites

Sample size: The researcher fixed the sample size as 200

Sample design: The sample design used in this research was the convenience sampling technique

Sample area: The researcher has a selected sample area as Chennai city.

Tools Used: Percentage analysis, Chi-square, Anova, Factor analysis

Statistical package: SPSS 25.0

DATA ANALYSIS

1. Table showing demographic details of the respondents

Age	No of respondents	percentage
30-35	31	15.3%
35-40	49	24.3%
40-45	72	35.6%
45-50	50	24.8%
Total	202	100%
Qualification	No of respondents	Percentage
SSLC/HSC	28	13.9%
Diploma	14	6.9%
Graduate	36	17.8%
Post graduate	124	61.4%
Total	202	100%
Location	No of respondents	percentage
Urban	184	91.1%
Rural	18	8.9%
Total	202	100%
Gender	No of respondents	percentage
Female	154	76.2%
Male	48	23.8%
Total	202	100%

Interpretation

Above table shows that 35.6% of the respondents belong to 40-45 years of age, 61.4% of the respondents were completed postgraduate, and 91.1% respondents lived in an urban location. 76.2% of the respondents are female.

2. Table showing factor analysis hindrance about online classes

Factor	Components	Item description	Factor loading	%variance	Eigen value
I	technical oriented	network issues	0.790	25.545	25.545
		non-availability of the device to attend class	0.795		
		lack of knowledge in technology	0.755		
		fear of security	0.535		
		non availability of adequate data to attend classes	0.636		

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II	education oriented	lack of concentration of children	0.809	2.228	32.233
		fear of disturbing the class	0.537		
		lack of reading habit of children	0.846		
		lack of freedom for people at home while online classes goes on	0.540		
III	health oriented	eye strain	0.729	1.813	47.065
		back pain	0.736		
		lack of physical activity	0.672		
		Frequent head ache	0.693		
IV	peers oriented	communication gap with friends	0.684	7.612	60.452
		group study	0.847		
		lack of healthy relationship with friends	0.753		
		enjoyment during class hours	0.749		

Interpretation

The above table shows that technical oriented factor has showing the variance percentage as 25.545, educational oriented factor has showing the variance percentage as 2.228. health oriented factor has showing the variance percentage as 1.813. peers oriented factor has showing the variance percentage as 7.612

3. Table showing chi-square analysis of qualification and opinion about online classes

H0 there is no significant difference between qualification and interest in online classes.

H1 there is a significant difference between qualification and interest in online classes

Chi-Square Tests			
	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.747 ^a	6	.452
Likelihood Ratio	5.901	6	.434
Linear-by-Linear Association	.356	1	.551
N of Valid Cases	202		

a. 2 cells (16.7%) have expected count less than 5. The minimum expected count is 2.22.

INTERPRETATION

The table shows that the chi-square value is 5.747^a with p-value of 0.452. Since the p-value is more significant than 0.05, we accept the null hypothesis. the test has concluded that **“there is no significant difference between qualification and interest in online classes.”**

4. Table showing chi-square of location and opinion about online classes

H0 there is no significant difference between location and opinion about online courses.

H1 there is a significant difference between location and opinion about online classes.

Chi-Square Tests			
	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.945 ^a	4	.001
Likelihood Ratio	21.631	4	.000
Linear-by-Linear Association	10.790	1	.001
N of Valid Cases	202		
a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .98.			

INTERPRETATION

The table shows that the chi-square value is 19.945^a with a p-value of 0.001. Since the p-value is lesser than 0.05, we reject the null hypothesis. The test has concluded that **“there is a significant difference between location and opinion about online classes.”**

5. Table showing Garrett ranking of the following

1=75, 2=61, 3=50, 4=40, 5=25 Garret ranking = $100(R_{ij}-0.5)/N_i$

Factor	75	61	50	40	25	Sum of mean = total/ no of sample	rank
downloading question paper	2400	1098	2300	1600	1650	44.792	IV
time limit to write exam	2100	1216	1950	2740	1175	45.450	II
page limit to write answers	2250	1403	2850	2000	1050	47.292	I
stress during exam time	1875	915	2600	1920	1550	40.272	VII
network problem during exam time	2475	549	2750	2080	1325	45.440	III
problem in uploading answer paper	1875	915	2600	1920	1550	43.861	V
server problem	2550	915	3050	1640	375	42.227	VI

INTERPRETATION

The above table shows the GARRETT total score and mean score, which helps to know the rank of hindrance in online examination among students thus the data clearly says that page limit to write answers has scored rank 1. Thus, we can simply say that parents felt comfortable in online examination.

6. Table showing two-way anova of final exams in online mode, difficulty during online exam and separate website for uploading their answer scripts

H0 There no significant difference between taking up final exams in online and difficulty during online exam.

H1 There significant difference between taking up final exams in online and difficulty during online exam.

H0 There no significant difference between taking up final exams in online and separate website for uploading their answer scripts.

H1 There significant difference between taking up final exams in online and separate website for uploading their answer scripts.

Tests of Between-Subjects Effects					
Dependent Variable: Have your child written his/her final exams in online mode?					
Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	3.708 ^a	5	.742	7.384	.000
Intercept	200.471	1	200.471	1996.220	.000
Difficult during online exam	.572	2	.286	2.849	.060
separate website for uploading their answer scripts.	1.854	1	1.854	18.462	.000
Difficult during online exam * separate website for uploading their answer scripts.	.720	2	.360	3.587	.030
Error	19.683	196	.100		
Total	283.000	202			
Corrected Total	23.391	201			

a. R Squared = .159 (Adjusted R Squared = .137)

INTERPRETATION

The factor of Difficulty during online exam has a F-statistic of 2.849 with p value 0.000. Since the p- value is lesser than 0.05 we reject null hypothesis i.e., **“There significant difference between taking up final exams in online and difficulty during an online exam”**

The factor of separate website for uploading their answer scripts. Has a F-statistic of 18.462 with p value 0.000. Since the p- value is lesser than 0.05 we reject null hypothesis i.e., **“There significant difference between taking up final exams in online and separate website for uploading their answer scripts.”**

FINDINGS

1. Most of the respondents for the study carried out were in age group of 40-50 years
2. Most of the respondents are qualified with post graduate
3. 91.1% of the respondents reside urban area
4. As regards to this research, female respondents answered more than the male respondents

5. The study says that peer-oriented factor has influenced more in impact of online classes
6. Page limitation is seen as a big hindrance for students
7. The study reveals that qualified respondents are not showing interest in online education for their children
8. The study reveals that most of the students had written online examination and they have faced some difficulties
9. Most of the institution had provided separate website for their students to upload answer scripts
10. The study says that most of the respondents are not convinced about online education

SUGGESTIONS

1. Organization should tell the parents about benefits of online education
2. Instead of utilizing separate websites institutions can make use of existing platform like Google class room this might help the organization to reduce technical glitch

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3. Parent's teachers meet should be conducted on regular basis
4. If possible, parents can give separate room for their children
5. parents should accept the reality and they have to help their children
4. Manjulika Srivastava, Bijayalaxmi Mishra "Recent trends of research in open and distance education in India", university journal, vol 15 no 2, ISSN :1858-3431
5. Nagalakshmi.M, Dr .Andal.V (2021) "ICT in education ", Emerging trends in digital era, ISBN: 978-81-949577-8-2

CONCLUSION

Since internet learning/schooling have acquired prevalence among the understudies, Educational establishments can utilize advanced assets in an assortment of approaches to help instructing and learning. Electronic evaluation books, computerized portfolios, learning games, and ongoing input on instructor and understudy execution, are a couple of ways that innovation can be used to control learning.

6. Nithya .M, Dr. Rajkumar "digital education", Emerging trends in digital era, ISBN: 978-81-949577-8-2
7. Pavan kumar B.V.D.S, Dr. Komal nagrani, "digital education in India", Emerging trends in digital era, ISBN: 978-81-949577-8-2



As the cost of formal training in the instructive organizations is expanding extremely quick, the cost of schooling through online is similarly low and moderate. Understudies can have a simple and modest admittance to Internet with the assistance of digital bistros and the different other modest web home association plans accessible nowadays

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CHALLENGES ENCOUNTERED BY ENTREPRENEURS OWING TO COVID – 19 PANDEMIC LOCKDOWN

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ABSTRACT

In the economic development of any country, entrepreneurship seems to be ideal for an individual seeking participation and contribution towards the economic development because of certain factors. Emergence of entrepreneurship can be considered to be closely linked to social, cultural, religious and psychological variables. These changes seem to be taking place because of acceptable norms in the context of women at work. Today, many entrepreneurs are making notable headways in the entrepreneurial landscape. Entrepreneurship enables to pool the small capital resources and skill available with the aspirant entrepreneurs. It paves the way for fuller utilization of capital and also mobilizes their potential. Across the globe businesses have been majorly impacted by the unprecedented Coronavirus pandemic. The impact of Coronavirus pandemic is witnessed by all the businesses irrespective of whether the businesses are established or are the start-ups. A lot of debate is going on with regard to the current situation faced by entrepreneurs during this pandemic lockdown as many businesses are finding it to a challenge to manage and maintain business smoothly. They are facing challenges in different forms. To find out the impact of COVID 19 lockdown on

entrepreneurs, a small survey was carried out. An attempt has been made in this study to find out the impact of lockdown on entrepreneurs and their business. Descriptive research design was opted to collected data from 60 entrepreneurs selected through convenience sampling. Questionnaire was used as a tool to collect data and was distributed via google forms. The findings revealed that business of entrepreneurs was affected a lot due to lockdown as well as their income. The entrepreneurs were able to give quality time to their family and activities of their choice. The study has implications for government of India to take necessary steps and formulate policies in favour of entrepreneurs which can help them to revive their business after this period.

KEY WORDS: Entrepreneurs, Entrepreneurship, Coronavirus, Impact, Businesses, Lockdown

INTRODUCTION

In the development strategy of any country industrial development plays a crucial role. This can be achieved by collective and individual efforts of entrepreneurship. “The key factor in the process of industrial development is initiated and nurtured by entrepreneurship. An entrepreneur is nurtured among the class of leaders in a society and directs the destiny of economy in

general and of industrial economy in particular [Singh & Sengupta, 1984]". One of the important ingredients in the process of the economic development of a country is entrepreneurship. Entrepreneurship plays a persuasive role in the economic growth and enhances standard of living of the country. "The act of establishing an enterprise is known as entrepreneurship. Entrepreneurship is a process of organizing and managing a business venture and assuming risks involved in it. It involves creating and implementing new ideas and creative solutions. Entrepreneurship has emerged over the last two decades as the strongest economic force that the world has ever experienced. It plays a significant role in implementing generations, which, in turn, increases the national income of the country. Moreover, it helps in increasing the standard of living of individuals. In this way, entrepreneurship has enabled millions of people, including women, minorities and immigrants, to contribute in the socio-economic development of the nation [Trehan, 2012]". "The role of entrepreneurship in economic development involves more than just increasing per capita output and income; it involves initiating and constituting change in structure of business and society. This change is accompanied by growth and increased output, which allows more wealth to be divided by the various participants [Hisrich, Peters & Shepherd, 2010]".

The individual who organizes, manages, and assumes the risks of a business or enterprise is known as an entrepreneur. He/she is a change agent and give stimulus to economic activities by his entrepreneurial skills and decisions. An entrepreneur looks for opportunities, identifies and grab for economic benefits. An entrepreneur creates self-employment opportunity by

establishing his/her own business. "An entrepreneur is a person having specific skill, ability, knowledge, awareness and self-confidence who bears the risk of operating a business in the face of uncertainty about future conditions [Viramgami, 2015]". And therefore, one can say that entrepreneurs are national assets.

ENTREPRENEURS AND ECONOMIC DEVELOPMENT

In the economic development of a country an entrepreneur plays a vivacious role. While talking about the economic development, it essentially means that it is an upward change resulting into increase in the real per capita income of the country over a period of time. The entrepreneur is the vital to the construction of new enterprises that galvanize the economy and rejuvenate the recognized enterprises that make up the economic structure. "An increase in entrepreneurship will lead to an overall positive impact on the production and employment. A direct relationship is being observed between entrepreneurship development and socio-economic development and acts as an instrument of economic and social change [Achanta, 2016]".

REVIEW OF LITERATURE

The studies carried out in a specific area can be covered through a significant review of literature. Through review of literature, an attempt is made to provide a review of researches carried out, and the existing literature relevant to the study of entrepreneurs and entrepreneurship.

Ganiger [2013], in the present study discusses about the women social entrepreneurs in India and the problems and challenges faced by them. And what strategies were used by them to deal with it. According to the researcher, participation

of women in entrepreneurship is subject to variation. It varies from country to country and society to society. In India also the participation of women in entrepreneurial activities is on rise. Today, women are into different business from petty shop to a mega business magnet. As an entrepreneur these women are not only thinking of making profits in their business venture but are also contributing a lot to the society.

In the present study, **Muñoz and Otamendi [2014]**, according to them entrepreneurs allocate resources among different activities that generates a profit; in particular, entrepreneurs consider at each instant of time both innovation and rent-seeking as substitute sources of profit. As per them, the higher the amount of innovations in the economy the higher the rate of economic growth and vice versa. A foremost entitlement of this paper is that differences among entrepreneurs are not crucial but of degree: all of them are in fact profit-seekers and the only difference is to be found in their attitude towards innovation as a source of profit. Entrepreneurial Problem is posed and solved both analytically and via simulation in terms of profit maximization. The individual decisions measured in units of innovation are then aggregated to gage the innovation quantity for a given population based on the distribution of heterogeneous entrepreneurs. The entrepreneurship rate and the implications for economic growth are also modelled. Subsequently, policy makers should emphasize on reducing the barriers at entry point and the costs of production in order to stimulate the entrepreneurial activity and maximize the innovation excellence.

In the present study, **Chimthanawala et. al. [2015]**, pointed out that entrepreneurship can

be a rewarding career route. However, it does not come unaccompanied, rather it is a combo pack as rewards and challenges go hand in hand. In the context of globalization, women entrepreneurship is gaining momentum. Many women feel the difference in the level of their confidence and are ready to take the risk of quitting the formal job and take up entrepreneurial venture and work from home. Initially many of them are prepared to start business on a modest scale, making a profit and moving onwards from there. They have managed to break the axiomatic glass ceiling and their success has become source of inspiration for others. This study also made an attempt to study the advancement of women in the corporate sector and the challenges faced by them while pursuing their goals.

Paul [2015], discusses about the different definitions of entrepreneurs and entrepreneurship and their significance in the society, based on various scholarly articles. The study also covers the problems and barriers that an individual has to overcome to set up a successful new venture. This paper also briefly not only, discuss about various strategic tools and plans that are introduced to support the entrepreneur to make right decisions, but also focusses on the limitation of such tools.

In the present study, **Renisha 2015**, has provided complete information about the challenges that are being faced by the Indian entrepreneurs and growth of entrepreneurship. The present study, examines the development and challenges of the entrepreneurship and entrepreneurs. In India the entrepreneurs make the barriers as the key attractive forces for enter into new markets, which in turn will help the Indian entrepreneurs to grow faster. This paper also

includes entrepreneurial spirit, Indian entrepreneurship, business cycle, risk to Indian business growth and the major challenges faced by entrepreneurs. The findings of the paper conclude that the market conditions have been very encouraging to many young graduates who strongly believe that they have the technical knowledge and skills to attract new customers.

In the current study, **Gaikwad [2016]**, discusses about make in India -boom to entrepreneurship in India. The author discusses about some of initiatives taken up by Government of India, such as 'Start Up India' and 'Make in India' etc. according to him, these are some of the intended steps in the right direction. To complement the 'Make in India' Campaign, Government has also launched schemes for budding entrepreneurs of the country such as Start-up India, Stand-up India, Mudra Bank, Venture Capital Schemes etc. He was of the opinion that the economy should take a newer recourse based on how effectively India manages to implement these schemes in next couple of years.

Chengalvala&Rentala [2017], in the present research has discussed about the intentions towards social entrepreneurship among university students in India. As per the researchers, the students in several universities are armed with knowledge and skills that they gained, with the support of entrepreneurial culture and environment while in campus may help them to choose social entrepreneurship as a career option after they complete their formal education. This piece of research aims to recognize the levels of entrepreneurial intentions and social entrepreneurship among University students. For this purpose, a sample of 150 university students

across the country was included in the research. To identify the factors influencing social entrepreneurship intentions, factor analysis was used. Five factors which influence social entrepreneurship intentions were identified - social entrepreneurship interest, entrepreneurial attitude, proactive personality, entrepreneurship education and perceived behavioural control. Moreover, correlation analysis was conducted to investigate the relationship amongst social entrepreneurship intentions factors. The results were noteworthy which indicated that there was a positive linear inter-factor association.

Mukeshet. al. [2018], in the present study have discussed about the significance of entrepreneurial education. According to them entrepreneurship education boosts the entrepreneurial potential of students, and motivates them to take up entrepreneurship as a career. However, the scenario in India is different and, a vast majority of youths with latent entrepreneurial potential are passing out of colleges without the needed basic entrepreneurial skills. The inconsistency towards entrepreneurship development policy is hurting economy as whole. The present research study analyses entrepreneurial potential of students and entrepreneurship and entrepreneurship education in the higher education system. The findings of the study indicate that the entrepreneurial potential of students is on the upper side, whereas entrepreneurship education in higher education system is below average. The result of this study highlights the increasing need to focus on entrepreneurship education in higher education.

The study carried out by **Roundy and Asllani [2019]**, mentions entrepreneurship as an activity which has far reaching economic and

cultural implications. In this study, researchers made an attempt to identify the words that comprise entrepreneurship discourse and describes how word-usage has changed over time. For the purpose of examining the language of entrepreneurship, the researchers have used modified MapReduce algorithms in conjunction with text mining techniques to construct a longitudinal corpus of approximately 2.5 million words. The study identified the most frequently used words in the entrepreneurship dictionary and then use content analysis to chart the progression of word-use. The findings reveal that entrepreneurs' dictionary is intricate and fluid. The most commonly used words propose new trends in entrepreneurship. The researchers are of the opinion that, our findings and methodological procedures will contribute towards research on entrepreneurs and entrepreneurial process and, specifically, to work on entrepreneurial discourse, language-use, and new venture communication. The findings of the study will also have implications for entrepreneurs and policymakers.

Nayaket. al. [2019], in the present study have discussed about the Entrepreneurship disparity in MSME Sectors among different social groups of the country. According to them Micro Small and Medium Enterprises [MSMEs] play an important role in enabling varieties of economic activities in different parts of a country, and in the process, it provides a solution to reduce poverty, unemployment and inequality of income distribution specifically for developing country like India. It boosts entrepreneurial spirit and dispersal of the industries throughout the country. This paper also observes the existence of gender gap of entrepreneurial activity and regional disparities along with patchy distribution of MSME sectors in between rural and urban areas

of India as well as Odisha. In the present study, simple statistical devices were used to analyse the secondary data collected from numerous sources to find out entrepreneurial disparity in MSME Sectors and to suggest probable measure for the reduction of inequality in India and Odisha.

RESEARCH GAP

The conclusion of the survey of literature shows that, there are many individuals who are taking up entrepreneurship. The above-mentioned studies have been carried out on entrepreneurs from economic, social and other perspective. So far, many studies have been carried out with limited purpose of covering some selected aspects of entrepreneurs in business. However, the Indian economy including many of countries across the globe are witnessing the COVID 19 pandemic lockdown and therefore, there was dearth of researches so far covering the impact of COVID 19 lockdown on entrepreneurs and their businesses. There is a wide scope for research on entrepreneurs and entrepreneurship in developing countries like India covering various aspects related to COVID 19 pandemic lockdown and what will be its social and economic implications on them.

OBJECTIVES

To find out the influence of Lockdown on the business of the entrepreneurs

To find out the influence of Lockdown on the entrepreneurs

LIMITATIONS OF THE STUDY

This research is confined to COVID 19 lockdown period only.

STRENGTH OF THE STUDY

It is a gender-neutral study.

METHODOLOGY

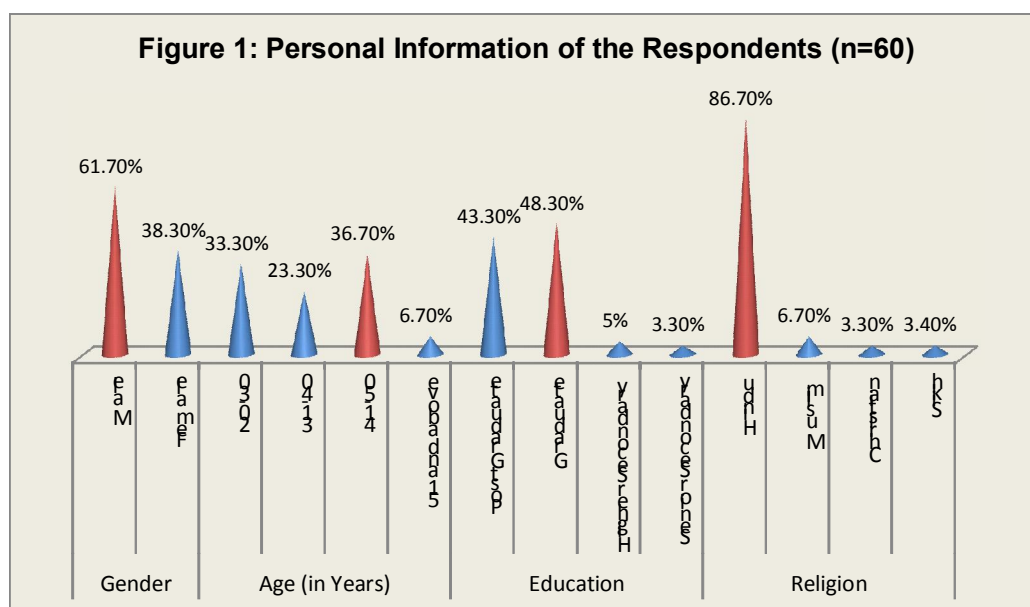
The research design for the present study was descriptive. The data were collected from Vadodara City through purposive sampling. Various entrepreneurs were approached where 60 of them agreed to be part of the survey and were selected as sample for the present study through convenience sampling. A questionnaire was prepared and data was collected via google forms and shared with the respondents. The questionnaire contained information to elicit their background, family and business-related information of the respondents as well as a probe was made to find out the influence of lockdown on their business and them.

MAJOR FINDINGS

A survey was carried out to find out the influence of nationwide lockdown due to COVID - 19 pandemic on Entrepreneurs of Vadodara City and on their business. The finding obtained on the basis of responses gathered is discussed in details here.

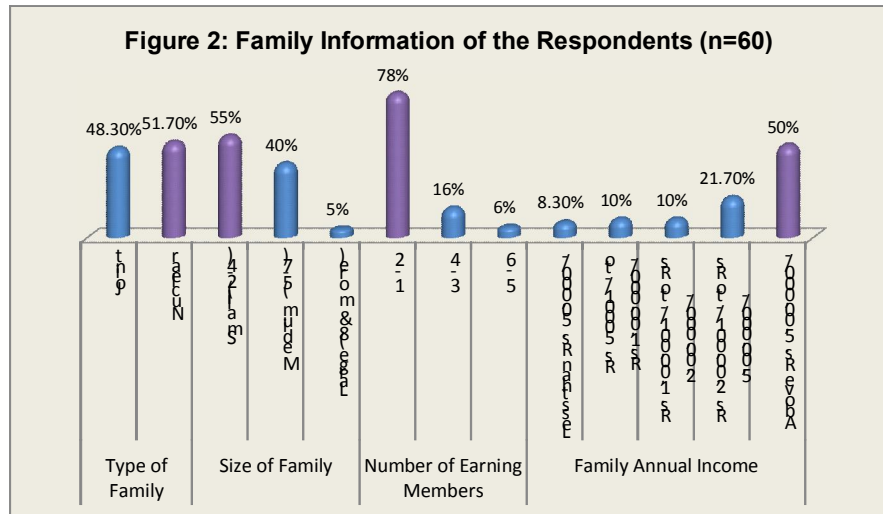
Personal Information:

This section contained information related to gender, age, education and religion of the respondents.



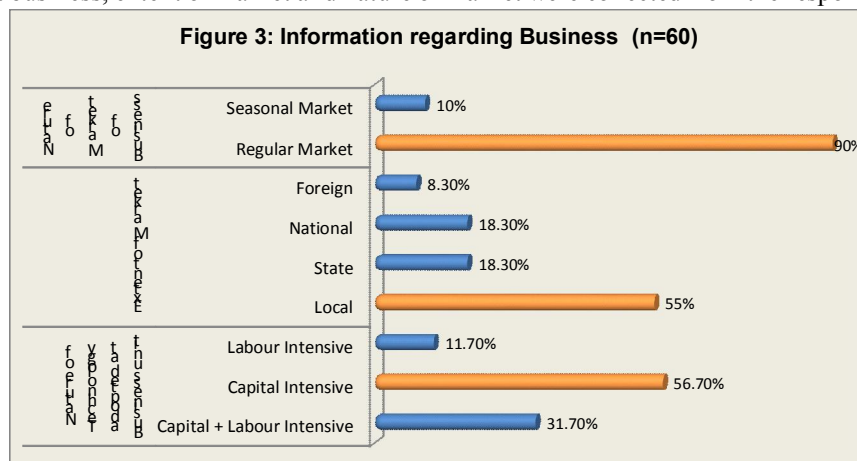
The data in Figure 1 revealed that less than three fourth [61.70%] of the respondents were male and 38.30 per cent of the respondents were female. More than two third [36.70%] of the respondents were in the age group of 41 to 50 years while two third [33.30%] of the respondents were in the age group of 20 to 30 years. Less than one half of the respondents were Graduate [48.30%] and Post Graduate [43.30%]. Majority of the respondents belonged to Hindu religion.

Family Information: This section included information related to type of family, size of the family, number of earning members and family annual income of the respondents.



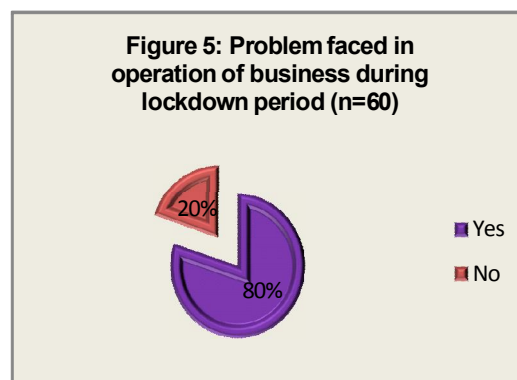
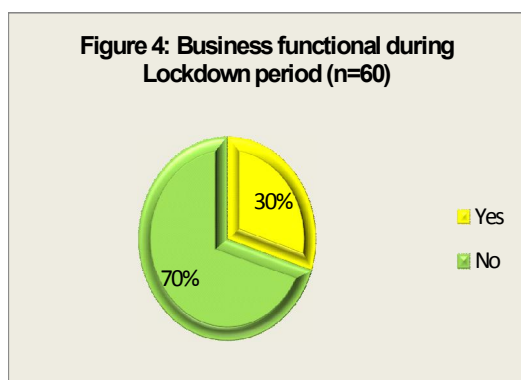
It was found that more than one half [51.70%] of the respondents had nuclear family while less than one half [48.30%] of the respondents were staying in a joint family. The size of the family was small of 55 per cent of the respondents consisting of 2 to 4 members whereas 40 per cent of the respondents had medium family size of 5 to 7 members [Fig. 2]. More than three fourth [78%] of the respondents had 1 or 2 earning members and 16 per cent of the respondents' families had 3 to 4 earning members. One half [50%] of the families had family annual income above Rs. 5,00,000 and less than one fourth [21.70%] were having annual family income ranging between Rs. 2,00,001 to Rs. 5,00,000.

Information regarding Business of the Entrepreneurs: The details related to nature of technology adopted at business, extent of market and nature of market were collected from the respondents.

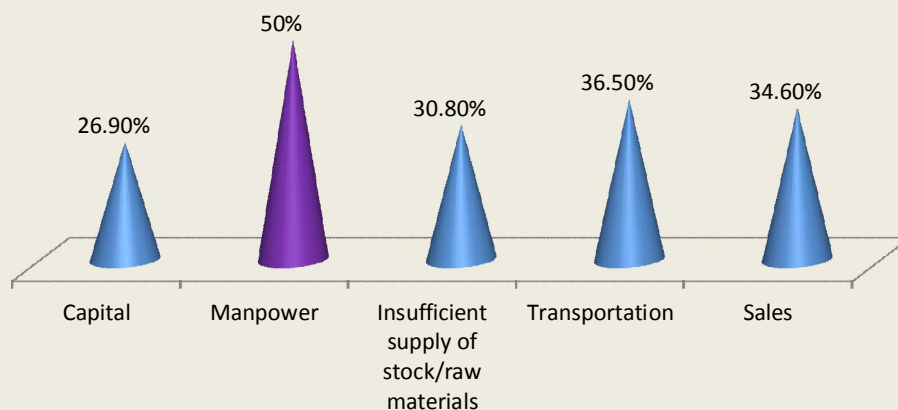
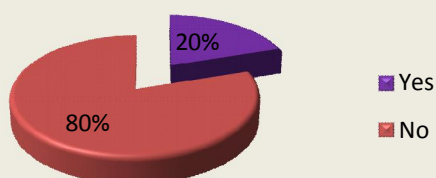
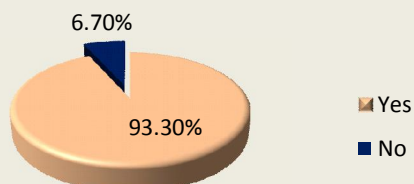
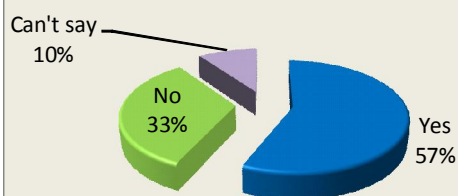


Majority [90%] of the respondents were had regular market and only 10 per cent had a seasonal market for their products. More than one half [55%] of the respondents had their extent of business to local market only 18.30 per cent of the respondents had extended their business to state and national market for their products [Fig. 3]. Only 8.30 per cent of the respondents had foreign market for their products. More than one half [56.70%] of the respondents had capital intensive type of technology at their business unit while less than two third [31.70%] of the respondents had adopted capital and labour-intensive technology at their business unit.

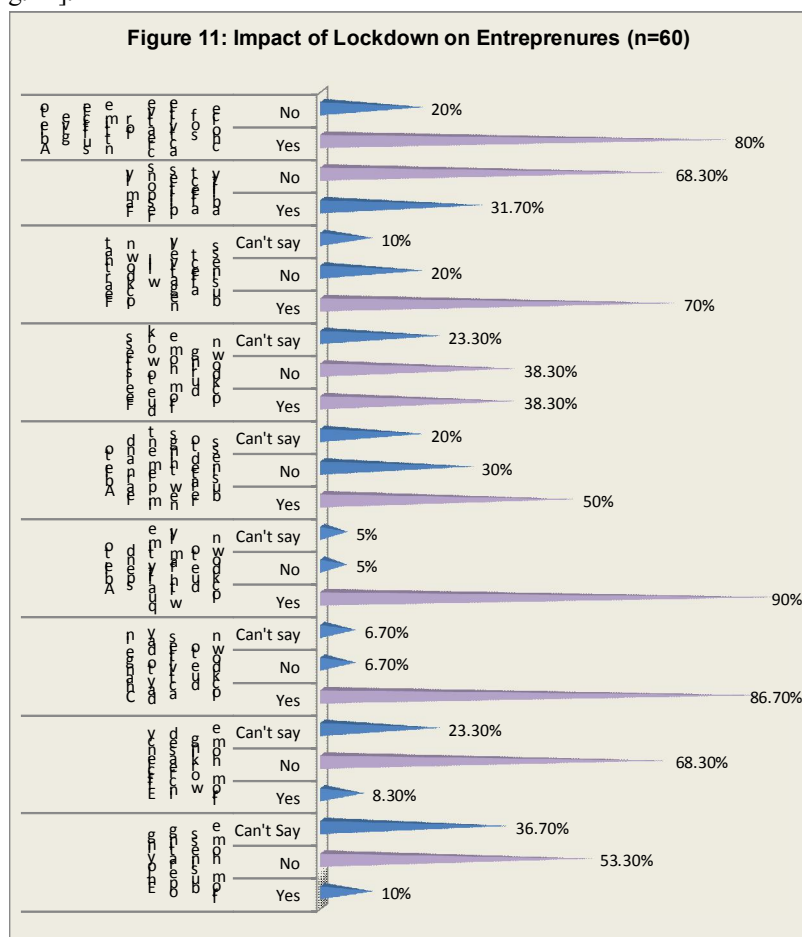
Influence of Lockdown on business of Entrepreneurs: Several questions were asked related to impact of nationwide lockdown due to Corona virus pandemic on the business of the entrepreneur's viz. functionality of their business during lockdown, problems face in operation of business, satisfactorily handling of business during current pandemic, impact on income, family responsibility and several other related questions.



Less than three fourth [70%] of the respondents said that their business was not functional during this lockdown period [Fig. 4]. Majority of the respondents were facing problem in operation of business during the lockdown period [Fig. 5]. Respondents were further asked to state the kind of problems faced by them in business during this lockdown period. One half of the respondents were facing problems related to manpower and more than one third of the respondents faced problems related to transportation [36.50%] and sales [34.60%] [Fig.6]. Majority of the respondents were not able to handle their business satisfactorily during this lockdown period [Fig. 7]. Less than one half [45%] of the respondents considered themselves as average entrepreneur during lockdown period while only 30 per cent of the respondents measured themselves as unsuccessful during these difficult time [Fig. 8]. Majority [93.30%] of the respondents reported that lockdown had affected their income [Fig. 9]. More than one half [57%] of the respondents believed that the lockdown will affect their business in long run while 33% of the respondents revealed that there will be no impact on their business in long run due to lockdown [Fig. 10].

Figure 6: Kind of problems faced (n=48)**Figure 7: Able to handle business satisfactorily during lockdown period (n=60)****Figure 9: Income affected during lockdown period (n=60)****Figure 10: Lockdown will affect the business in long run (n=60)**

Impact of Lockdown on Entrepreneurs: Several questions were asked reflecting the lockdown impact on life of entrepreneurs. The findings revealed that more than two third [68.30%] of the respondents said that the family responsibilities during this period have affected their ability as entrepreneur. Majority [80%] of the respondents revealed that they are able to give sufficient time towards activities of their choice. Less than three fourth [70%] of the respondents' fear that the lockdown will negatively affect their business. More than one third [38.30%] of the respondents felt stress due to lockdown while same percentage of respondents did not get stress in this condition. One half of the respondents said that they were able to learn new things related to their business during the time of lockdown. Majority [90%] of the respondents were able to spend quality time with their family members in the lockdown period. Majority [86.70%] of the respondents noticed change in their day to day activities due to lockdown. More than two third [68.20%] of the respondents did not observed any increase in their efficiency while working from home. More than one half [53.30%] of the respondents did not enjoy operating business from home [Fig. 11].



CONCLUSIONS AND RECOMMENDATIONS

The findings of the study highlights that, individuals from different socio-economic strata have started taking up entrepreneurship for their economic independence. They don't want to wait for formal and government job opportunity. The spread of education has created new job opportunities and inspiring individuals to achieve something in their life. "The process of urbanisation and industrialization has tended to divest the religion and caste of their occupational identities. These new influences are largely restricted may be to urban and industrial centres [Vinze, 1987]". It is important to understand the income earned by individuals from the economic activity that they take up. During this pandemic lockdown businesses of more than two-third entrepreneurs were not functional and hence affecting their earnings. And around 80 percent respondents were finding it difficult to keep their business functional. This study covered variety of dimensions related to the entrepreneurs. It ranged from stress of managing and running business smoothly during present lockdown situation to future of the business due to the effect of COVID 19 lockdown. The effect of pandemic lockdown may be not so visible right now, but it is definitely going to have some effects in positive as well negative sense. It's too early to predict about them at the moment. The COVID 19 pandemic has effectively brought normal life to halt in India. The businesses across the world are being affected and people are facing unwanted challenges in different forms. The big challenge for all the business but more challenging for those businesses which are still in the embryonic stage. If lockdown keeps extending, then many businesses will shut down further adding to the proportion of "JOBLESS PEOPLE". It is very

necessary to deal this unprecedented turn of the situation. The government needs to create a platform to mitigate the economic impact of the virus [like targeted fiscal, monetary and financial markets measures]. Government can launch relief packages using cash transfer, wage subsidies and tax relief to help the affected households and businesses to confront this temporary phase. Government can give relaxation in duty payments, additional interest subvention. Instead of issuing general lockdown declaration government can take snapshot of locality /area wise and accordingly can announce the lockdown guidelines. The least affected and unaffected regions can be given permission to work, of course, keeping in mind social distancing, masks and proper hygiene. The employees can be divided into groups and can be asked to report for work on rotation basis. "Business owners can play a key role in encouraging calm by communicating with employees and customers about what they are doing to ensure products and services are being delivered in clean and hygienic manner, and what owners are doing in their own "small" way to mitigate the virus's spread and keep workers healthy and safe. **The cumulative actions of millions of small businesses can have a massive impact on helping the virus to pass. Those actions will also play a critical role in building confidence among consumers and public officials as the economy begins to open on an incremental and state-by-state basis [Kerrigan, 2020]**".

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A COMPREHENSIVE STUDY ON EMPLOYEE WORK LIFE BALANCE W.R.T RELIANCE RETAIL(ANDHRA PRADESH)

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Abstract:

Work-life balance is an important part of a person's success, as it allows people to do well at both personal and professional levels. There are a multitude of programmes, regulations, and strategies designed to encourage employers' employees to strike a balance between their work obligations and family commitments. Some policies are made law through government legislation, while others are adopted voluntarily. The impact they have relies on how widely used they are by employees, which supports work-life balance. This article is about managing level employees of Reliance Retail Market Ltd in Vijayawada, and how their work-life balance varies. Information was gathered from those who responded. Using statistical techniques like regression, ANOVA, the hypothesis was found to be correct. A study found that work's heavy workload and responsibilities significantly impact personal lives. For example, travel to work, meetings, and overtime all impair the employees' work-life balance. Human Resource Management is rapidly evolving, and many aspects of human life are recognizing that the department is fundamental to the well-being of the business.

This initiative is about the pursuit of work-life balance. a current and innovative approach in the area of human resources it's a good opportunity to observe how the firm is implementing new trends in HR.

Keywords: Personal life, Job performance, Flexible working hours

Introduction:

Many people have to juggle their career and family obligations. Many companies open 24 hours a day. Work rotations are required. shift-day and shift-night Nightshift personnel have trouble coping with family life and health. Also, this encourages divorce and bad health. Many women find it difficult to return to work because of their demanding homes. However, she does quit to tend after her new born and family. The availability of Flexi time and work-from-home options has lured many corporations. When it comes to the immediate, the personal always gets a priority. The individual will be absent from work throughout that time. Companies have instituted flexible schedules for working in order to accommodate working from home as well. This frees us up to make other important life decisions.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Organized by: P.G. & Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisham, Ranipet District, Tamilnadu.

Yahoo permits workers to work flextime. Work-life balance can be accomplished while working from home. As hard working and dedicated individuals are desirable to businesses, several organizations have provided eight work-from-home options for their employees. No concern visiting the office on time. This accommodates personal and business schedules. Work-from-home options allow a firm to manage a big workforce in a small office. Training is provided to help increase productivity. lectures are organized They contact employee's family members to include them in the balance of work and home. Giving employees a choice of combining their work and personal lives boosts their retention and minimizes turnover. A corporation must monitor every employee to ensure they do not slip in productivity. Employers will take steps to retain and boost staff performance. Work life balance is a useful tool for businesses. The best benefit is finding out how you fit in.

There are few disadvantages to flextime—including no negative consequences for the employee Productive employees become unproductive.

1. Requires effort.
2. Does not finishes on time.
3. Stresses interpersonal affairs and activities.

Need for the Study

Work-life balance is different for various people and at different phases of life. Employees' devotion might be the deciding factor for whether a company competes in the market or not. Workplaces that can balance the needs of their organization with the flexibility of employees and prospective employees will do well. Workers may have their own reasons for preferring one

scheduling pattern to another. For instance, people who care for children, the sick, or the elderly may not be able to work particular shifts, weekends, or during school holidays. Senior management's involvement in the process is vital for all parties. Work/life policies should be tailored to the individual workplace and company culture. Incorporate frequent employee consultation into this 'best fit.' For work/life initiatives to be successful and lasting, both employers and employees must be committed to implementing the programme. Feedback should also be provided. Work/life difficulties could, for example, be integrated into a complete health and safety programme. It should not take away resources or distract from other health and safety concerns or hazards in the workplace. Balancing work/life obligations is just one of the numerous **issues** that workers encounter on a regular basis. Most people could concur that these concerns should be addressed, but may not know where to tackle them. This research is critical to our success and will be highly beneficial for the retail industries.

Objectives of the Study

1. To research and determine the different aspects influencing the work-life balance of employees.
2. To analyze the benefits of work-life balance

Methodology of the Study:

The article is formulated based on the collection of primary data by conducting online interviews with prior permission ahead, google forms with a sample covering of 335 employees of reliance covering the selective regions like Vijayawada(Moghalrajapuram), West Godavari District(Bhimavaram) and east Godavari District(Rajahmundry).

Literature Review:

Work-family interface is currently being examined in human resource management (HRM) literature, specifically how these two sectors clash. Several studies have investigated this from multiple perspectives. Goodstein (1994), like Ingram and Simons, gave an institutional view on organisations' approaches to work-family issues (1995). The other authors, Campbell et al. (1994), found that family responsibilities had both direct and indirect effects on workplace commitment and job performance for working mothers (Foley & Powell, 1997).

Rebecca Bundhun says that "Men and women see life differently when it comes to the balance" Women dedicate more time to their families, while men spend more time on hobbies. INSEAD researcher Katty Marmenout noted that "work-life balance is not about having an equal split of time for work and personal life, but rather having a harmony of priorities." It therefore fits workingaholics, stay-at-home parents, and so forth. "How can we measure work-life balance? It tells me that it feels fantastic" she said. When Murphy and Doherty (2011) researched work-life balance, they discovered that no formula could perfectly capture it, given people's own circumstances influence the way it is viewed, but they discovered that harmony reflects one's priorities (Harvard Business Review, page184).

Career Growth and Work-Family Conflict:

Researchers Tymon et al. found that workers may boost their career perceptions by helping them balance their long-term and short-term goals, improving their capabilities, and communicating honestly with their supervisors (2011). The four elements cited by Rasdi et al. (2009) as having predictive potential on managers' career performance include

individual-related, organizational-related, management competencies-related, and the person environment fit factor.

Scott-Ladd and Marshall (2004) claims that participation in decision making leads to improved performance, while Ballout (2008) notes that family-to-work conflict and career success are likely to be influenced by work-specific variables, while workplace conflict is likely to be impacted by work-related variables. It is critical that both employees and employers recognize which work and non-work domains are necessary to successfully perform family roles and other obligations, and that they make sure that the proper infrastructure and specialized family-supportive programmes are available for employees to achieve both work and family success. When working men and women nowadays try to strike a balance between having a successful job and spending time with their children (Cunningham, 2001). Researchers Barnett and Hyde discovered that those who had more life roles reported lower levels of sadness and more self-esteem (2001).

Job Satisfaction:

In order to increase the professional performance of workers, managers should strive to achieve long-term and short-term goals, become more knowledgeable, and provide employees with flexible communication. Individual, organizational, management competencies, and personal fit are important while seeking career success for managers.

Ballout advocates participative decision making in the workplace that, according to Scott-Ladd and Marshall (2004), provides better productivity and revenues (2008). Employers must equip workers with the necessary work and family-supportive infrastructure while also allowing workers to properly manage both of

these duties. Because of all the work that fathers do nowadays, they have to stay involved in their children's lives (Cunningham, 2001). Researchers Barnett and Hyde (2001) claim that having more varied life responsibilities reduced women's levels of despair and enhanced their feelings of self-worth.

Appreciation:

T Jinsite, a branch of TimeJobs.com, discovered that "35% of the employees report that lack of acknowledgement of effort is their greatest productivity obstacle. They believe that providing prizes and recognition for their working achievements aids their productivity." According to Ceniza-Levine C. (2013), if you're seeking appreciation, you should first determine what form of recognition you're looking for: words of praise, a promotion, or a raise? But, trust is as important as all the work put in by a corporation to help its personnel. Paille et. al. (2010).

Data Analysis & Interpretations:

1.Position at work:

Parameters	No. of Respondents	% of Respondents
Clerk	48	14.33%
Customer service associate	92	27.46%
Team Leader	139	41.49%
Department Manager	56	16.72%
Total	335	100

Interpretation: According to the data in the table, 48 respondents (14.33 percent) are employed as clerks, 92 respondents (27.46 percent) are employed as customer service associates, 139 respondents (41.49 percent) are employed as team leaders, and 56 respondents (16.72 percent) are employed as department managers in the organization.

2. Normal Working hours perday

Parameters	No. of Respondents	% of Respondents
< 8 hours	129	38.51%
8-10 hours	151	45.07%
10-12 hours	39	11.64%
> 12 hours	16	4.78%
Total	335	100

Interpretation: Data show that among the 335 survey participants, 38.51% worked an eight-hour day, 45.07% worked an eight-to-ten hour day, 11.64% worked a ten-to-twelve hour day, and 4.78% worked over twelve hours.

3.Balancing work life and homelife

Parameters	No. of Respondents	% of Respondents
Very well balanced	89	26.57%
Balanced	129	38.51%
Some balanced	75	22.39%
Out of balanced	42	12.54%
Total	335	100

Interpretation: The survey results show that of the 335 participants, 89 (26.57 percent) are described as being “Very well balanced” in their home and work lives, and a total of 129 (38.51 percent) are described as being “Balanced.” The results also indicate that 75 (22.39 percent) respondents are described as being “Some balanced” in their home and work lives, and a total of 42 (12.54 percent) are categorized as being “out of balance.”

4. Stress levels at work

Parameters	No. of Respondents	% of Respondents
Very stressful	39	11.64%
Stressful	59	17.61%
Slightly stressful	124	37.01%
Not stressful	113	33.73%
Total	335	100

Interpretation: It can be inferred from the table that of the 335 respondents in the organization, 11.64% say they are “Extremely stressed,” 59.17% say they are “Stressed,” 37.01% say they are “Slightly stressed,” and 33.73% say they are “Not stressed.”

5. Working Overtime Finish Your Work

Parameters	No. of Respondents	% of Respondents
Daily	129	38.51%
Weekly	31	9.25%
Some times	119	35.52%
Most of the times	27	8.06%
Never	29	8.66%
Total	335	100

Interpretation: There is a clear representation of the data in the table: Out of the 335 people surveyed, there are 129 (38.51% of the participants) who are working overtime each day, and 31 (9.25% of the participants) who are working overtime. Typically, 119 (35.52 percent) work extra each week, while an additional 27 (8.06 percent) work overtime on occasion. Nearly all of the time, 29(8.66%) are employees who never had worked any overtime in the company.

6. Vacation taken for family

Parameters	No. of Respondents	% of Respondents
once in 6 months	147	43.88%
once in year	112	33.43%
Twice in year	51	15.22%
Never	25	7.46%
Total	335	100

Interpretation: On the basis of the table, it can be calculated that out of the 335 participants, 147 (43.88%) say “Once every six months,” whereas 112 (33.43%) say “Once a month.” once a year, the number 51 (15.22 percent) is mentioned About every seven years, 7.46 percent of respondents have reported that they had not taken their family on vacation

7.Choice of priority towards Work Life Balance

Parameters	No. of Respondents	% of Respondents
Career	165	49.25%
Wealth	55	16.42%
Health	78	23.28%
Family	37	11.04%
Hobbies	0	0.00%
Total	335	100

Interpretation: In light of the 335 respondents, it can be determined that of the respondents, 165 (49.25 percent) describe themselves as career-oriented, 55 (16.42 percent) describe themselves as financially successful, 78 (23.28 percent) describe themselves as physically healthy, and 37 (11.04 percent) say that family is their highest priority.

Findings

- Based on the age composition, it is obvious that the organization is attracting young persons between the ages of 21 and 25, resulting in a new generation of highly qualified and knowledgeable employees.
- A significant percentage of personnel in the organization who are able to work full time is advantageous to the company.
- 55% of the personnel in the organization are employed as customer service associates.
- More than half of employees (those working more than 9 hours) are affected by this because of the negative influence that this has on their energy levels.
- The majority of the employees in this age group are balanced between their professional and personal lives, with the rest not.
- Almost 49% of employees report feeling stressed while they are doing their work, while those who stay are little stressed.
- More than 60% of the personnel are working overtime to complete the project. Employee performance will be affected.
- In most cases, employees opt for the 8 a.m. to 5 p.m., 9 a.m. to 6 p.m., and 10 a.m. to 7 p.m. schedule as the easiest way to accommodate both work and personal obligations.
- More than 66% of employees are happy with their work shift schedules.
- Under their flexible working schedule, 69% of all employees are under it.
- Work-life balance is possible thanks to working schedules that allow for it.
- 80% of employees say they spend time thinking about their family while working.
- According to 80% of employees, around 80% of the time, employees are attending both company and family celebrations.
- Over 86% of employees are looking to go on vacation with their family once every year and once every six months.
- Almost half of the employees reported that they pay the phone bill, on top of the previous month's phone bill and current month's phone bill and more. 45% claim to pay it on occasion and the majority of the time.
- 75% of employees reported that while working overtime, their productivity will be affected.

- ♦ Sixty-six percent of workers say their health is declining because of their job.
- ♦ 36% of employees put family first, while 35% put career first.

Suggestions

- ♦ Coordinating one's available time with the task that must be completed. Employers who empower workers to control their own time are valued by workers. Companies where employees can end their work early provide them a sense of value. The experts should be given permission to conduct the work when, where, and how they see fit.
- ♦ Completing tasks in time while using a working schedule is extremely crucial. To meet the requirements of the organization, the 9-hour working schedule should be employed to take advantage of the additional degree of analysis.
- ♦ Formulating a brief long-term set of goals to complete the job. Reacting quickly to a situation enables us to split the work, which means defining a short-term objective, and we may break up the process and accomplish it one tiny task at a time.
- ♦ Reduce the time required to finish the job, leaving the organization in time, so that both personal and professional lives are likewise stable and don't get caught in bad situations.
- ♦ Gleaning advice from other colleagues. Conversing with people and requesting their assistance when working to help prevent barriers from obstructing the completion of the task or activity. The experiences gained by collaborating with others can be a useful development tool that breaks through certain

frequent roadblocks that people face when working to solve challenges.

- ♦ Unnecessary daily activities, such as arriving late to work, taking frequent breaks, constantly conversing with colleagues, and abandoning tasks until the next day, led to employees getting more done when they returned.
- ♦ Utilizing the organization's facilities such as breaks, getting a stroll, or working in an alternate area. To relax the functioning of the brain and help them focus on their task, employees can use the break-out rooms and talk with their peers.

Conclusion

Family and work are critical components of everyone's lives, no matter what sector they are in. If these two things are not well maintained, this might result in tension and strain, along with a number of undesirable side effects. Employees found that they could use resources to balance their professional and personal lives, the report shows. balance in work and personal life is vital for future and lifetime success. Inadequate healthcare and poor nutrition have both affected the health and well-being of individuals and families.

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A STUDY OF GLOBALIZATION AND ITS IMPACT ON INDIA

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Abstract

Globalization can be defined as integration of economies and countries through cross country flow of foreign trade, investment, ideas, technologies, capital, finance, goods, services and people. The process of globalization can be explained as a gradual removal of hurdles of the investment among the countries. It is the fully-free economic operations across the borders of the countries. It also benefits to the region, who have skill and technology. In India, the economic reforms of early 1990's, has witnessed a rapid rise in the economic growth. It also helped in reducing the unemployment, and poverty. Due to globalization, foreign companies brought highly advanced technology with them. After 30 years of Globalization, i.e. in 2021, it is significant to study the impact of Globalization on India. This paper tries to capture the globalization concept, study of GDP growth rate, Foreign Direct Investment trends, export-import and balance of payment etc. It is an attempt to study the globalization and its impact on Indian economy.

Keywords: Liberalization, Privatization, Globalization (LPG), India's Foreign Trade, Foreign Direct Investment (FDI).

Introduction

Globalization can be defined as integration of economies and countries through cross country flow of foreign trade, investment, ideas, technologies, capital, finance, goods,

services and people. Globalization can be described as a process by which regional economies, societies, and cultures have become integrated through a global network of communication, transportation and trade. The process of globalization can be explained as a gradual removal of hurdles of the investment among the countries. It is the fully-free economic operations across the borders of the countries. It also benefits to the region, who have skill and technology. In India, the economic reforms of early 1990's, has witnessed a rapid rise in the economic growth. It also helped in reducing the unemployment, improvement in standard of living, better purchasing power and reduction in poverty. With a step of 'Liberalization Privatization and Globalization', in 1991 a new chapter was opened in Indian economic history and Indian economy was become opened for foreign investors. Foreign investors were got attracted to India after liberalization decision. Foreign companies invest in India to take advantage of comparatively cheap wages, special privileges for investment such as tax exemptions. Due to globalization, foreign companies brought highly advanced technology with them. The main aim is to study and understand the globalization and its impact on GDP growth, foreign trade, export – import, foreign investment inflows to India.

The basic objectives of the present study are:

1. To study and understand India's journey towards globalization.

2. To study sectorial GDP growth rate.
3. To study the trends in Foreign Direct Investment inflows to India.
4. To study and understand India's Foreign Trade.

Methodology:

The present study is based on secondary data. The information and data was obtained from books, published papers, periodicals, journals, websites, internet, RBI annual reports and RBI Bulletin, Monthly statistics of Foreign Trade of India- DGCI & S, GOVT. of India, CMIE, Union Budget, Economic Survey of India, Ministry of Commerce and Industry data, online database of Indian economy, articles, newspaper etc. various relevant statistical tools were used to analyze the data.

Review of Literature:

In early 1990's, Globalization was the sizzling topic for a long time in India. The LPG program has witnessed a rapid rise in the economic growth. Various researchers, committees, economists have studied it through various angles. Here we refer few studies for the purpose of review of literature. Mathur Vibha reveals in her book that, foreign investment in India has grown substantially in last decade following the liberalization of Indian economy in 1991. Certain booming sectors of our economy, especially the infrastructure have attracted considerable attention'. 'Foreign investment is the investment made by an investor of one country in another country. It is also named as cross border investment. FDI is an investment directly in the trade of manufacture of growth of providing services in some other country as described by Dr. Govilkar V.M. 'Flowing with globalization, India

is shining in nearly every perspective. GDP growth has helped to improve India's global position. It also effected India's international trade positively as concluded by Agarwal Rinku in her article. M.Yuvaprasanna & Kannappan elaborated impact of globalization as 'Rural sector is the backbone of the rural Indian economy and globalization has helped it in raising expectations for everyday comforts, mollifying status, reassuring sustenance security, generating light commercial center for growth of business and administrations, and making significant commitment to the national procedure.' Goyal K.A reveals in his article that, how the process of globalization, liberalization and privatization has boosted economy of the developing countries.'

India's Journey towards Globalization:

As the Indian economy had suffered huge financial and economic crisis, the then Finance Minister of India Dr. Man Mohan Singh brought a new policy also known as New Economic Policy, 1991 or LPG Policy. The policy was a measure to come out of the crisis that was going on at that time. The significant measures taken to liberalize and globalize the Indian economy was as follows:

1. Devaluation: To solve the balance of payment problem Indian currency were devaluated by 18 to 19 %
2. Disinvestment: To make the LPG model smooth many of the public sectors were sold to the private sector.
3. Allowing FDI: FDI was allowed in a wide range sectors such as Insurance (26%).
4. NRI Scheme: the facilities which were available to foreign investors were also give to NRI's.

5. Throwing open industries reserved for the public sector to private sector.
6. Abolition of MRTP Act.
7. Wide ranging financial sector reforms in banking, capital markets and insurance sectors.

The new economic policy 1991 introduced changes in the areas like trade policies, monetary and financial policies, fiscal and budgetary policies and pricing and institutional reforms. Now after thirty years, i.e. in 2021, it is significant to study the impact of Globalization on India. There are many implications of globalization on Indian economy. It can be discussed through the study of GDP growth, India's foreign trade, and foreign direct investments inflows to India.

Sectorial Composition of GDP of India:

After Globalization, Indian economy has developed rapidly during last two decades and significant features of this growth performance has been the strength of the service sector. The GDP growth rate is the percent increase in GDP from quarter to quarter. It tells us exactly how fast a country's economy is growing in various sectors.

Table 1.1: Sectorial Growth: (Pre and Post-Globalization)

Sector	(Percent per annum)									
	1951-80	1981-90	1991-2000	1992-97	1997-2002	2002-2007	2007-2012	2011-2012	2012-2013	2013-2014
Agriculture	2.1	4.4	3.1	4.8	2.5	2.4	4.1	5.0	1.4	4.6
Industry	5.3	6.8	5.8	7.3	4.3	9.2	7.7	7.8	1.0	0.7
Services	4.5	6.6	7.5	7.3	7.9	8.8	9.4	6.6	7.0	6.9
GDP at factor cost	3.5	5.8	5.8	6.6	5.5	7.6	8.0	6.7	4.5	4.9

Source: Compiled from Indian Economy: V.K.Puri, S.K.Mishra (2014) Himalaya publishing House, New Delhi.

Table 1.1, shows that, services grew slower than industry from 1950 to 1990. Services grew in 1980 and get accelerated in 1990 when it averaged 7.5 percent per annum. The slowdown of ninth plan (1997-2002) was confined to Agriculture and Industry sector, Service sector was not affected and had developed with 7.9 percent per annum rate of growth. The Tenth plan period (2002-2007) service sector grew at a rate of 8.8 percent and that of 9.4 percent in eleventh plan. In 2011-12 the growth rate was slipped to 6.6 percent per annum and 7.0 percent per annum in 2012-13. In 2013-14, services growth rate was recorded at 6.9 percent per annum. The above discussion clears that, the Indian economy had witnessed a services led growth, especially post 1991 period. It reveals that, due to globalization not only the GDP has increased but also the composition of the sectors has also changed. Before globalization maximum part of the GDP in the economy was from agriculture and industry sector. After globalization the service sector consistently remains on the top position of economy.

India's Foreign Trade:

Foreign trade in India is all about imports and exports to and from India. India exports nearabout eight thousand commodities to 190 countries and imports about six thousand commodities from 140

countries. The difference between export and import is known as balance of trade or trade balance. Following table is the statistics of export, import and trade balance of India in last fifty years.

Table 1.2: Exports, Imports and Trade Balance

Year	Exports (including re-exports US \$ Million)	Imports (US \$ Million)	Trade Balance (US \$ Million)
1971-72	2153	2443	-290
1981-82	8704	15174	-6470
1991-92	17865	19411	-1546
2001-02	43827	51413	-7587
2011-12	305964	489319	-183356
2020-21(April-Nov Provisional)	174116	218874	-44758

Source: Economic Survey, Ministry of Finance, Govt. of India, 2020-21, p.no. A-96,A-97.

The statistics of above table indicates that, globalization has major impact on India's foreign trade. The exports increased from 17865 US \$ Million in 1991-92 to 174116 US \$ Million in 2020-21 and imports continuously increased from 19411 US \$ Million in 1991-92 to 218874 US \$ Million in 2020-21. The rate of import was always high, as a result of which the trade balance was always negative throughout the period.

Trends in FDI inflows to India:

Foreign Direct Investment (FDI) means the investment from one country into another (generally by companies) that involves installing operations of acquiring assets etc. Foreign Direct Investment (FDI) plays significant role in the process of economic development of any country. FDI can brought tremendous economic growth and development. Many countries have used FDI as a catalytic agent for stimulating economic growth and development. With a step of 'Liberalization Privatization and Globalization', in 1991 a new chapter was opened in Indian economic history and Indian economy was become opened for foreign investors. Foreign investors were got attracted to India after liberalization decision. . Foreign companies invest in India to take advantage of comparatively cheap wages, special privileges for investment such as tax exemptions. The trends in FDI inflows to India can be observed from the following table. It is classified in pre-globalization and post-globalization inflows to India.

Table 1.3: FDI Inflows to India: (From 1970 to 2015)

Pre-Globalization Period(before 1991)		Post- Globalization period (after 1991)	
Year	FDI Inflows to India (US\$ 000 million)	Year	FDI Inflows to India (US\$ 000 million)
1970	0.05	1992	0.25
1971	0.05	1993	0.53
1972	0.02	1994	0.97
1973	0.04	1995	2.15
1974	0.06	1996	2.53
1975	0.09	1997	3.62

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1976	0.05	1998	2.63
1977	0.04	1999	2.17
1978	0.02	2000	3.59
1979	0.05	2001	5.48
1980	0.08	2002	5.63
1981	0.09	2003	4.32
1982	0.07	2004	5.78
1983	0.01	2005	7.62
1984	0.02	2006	20.33
1985	0.11	2007	25.35
1986	0.12	2008	47.10
1987	0.21	2009	35.63
1988	0.09	2010	27.42
1989	0.25	2011	36.19
1990	0.24	2012	24.20
1991	0.08	2013	28.20
-	-	2014	34.58
-	-	2015	44.21

Source: UNCTAD Data Centre

During pre-globalization period, the FDI inflow was increased from \$ 0.05 thousand million in 1970 to \$ 0.24 thousand million in 1990. The flow of FDI registered wide fluctuations during the period from 1977 to 1989. During post-globalization period, the FDI inflow to India was increased from \$ 0.25 thousand million in 1992 to \$ 44.21 thousand million in 2015. The trend of FDI inflows in pre and post – globalization period together (i.e. from 1970 to 2015) was a rising trend. FDI increased significantly after 2001. The global economic recession also reflects in FDI inflow figures from the year 2009 to 2013. It reveals that the globalization had accelerated the FDI inflows to India.

Conclusion

Indian economy has developed rapidly during last two decades i.e. after Globalization. It had witnessed a services led growth, especially post 1991 period. It reveals from table 1.1 that, due to globalization not only the GDP has increased but also the composition of the sectors has also changed. Before globalization maximum part of the

GDP in the economy was from agriculture and industry sector. After globalization the service sector consistently remains on the top position of economy. The exports increased from 17865 US \$ Million in 1991-92 to 174116 US \$ Million in 2020-21 and imports continuously increased from 19411 US \$ Million in 1991-92 to 218874 US \$ Million in 2020-21. Export and import was continuously increased in last three decades. During post-globalization period, the FDI inflow to India was increased from \$ 0.25 thousand million in 1992 to \$ 44.21 thousand million in 2015. The trend of FDI inflows in pre and post – globalization period together (i.e. from 1970 to 2015) was a rising trend. Hence we can say that globalization affected Indian economy positively.

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நாமக்கல் மாவட்டத்தில் உள்ள பழங்கால சிவன்கோவில்களின் கல்வெட்டுகள் கூறும் வரலாறு

அ.பொன்ராஜ்பிரியன்

முனைவர் பட்டஆய்வாளர் கல்வெட்டியல் மற்றும் தொல்லியல் துறை
தஞ்சை தமிழ்ப் பல்கலைக்கழகம் - தஞ்சாவூர்- 613010

நெறியாளர் திருமதி. முனைவர் மா.பவானி

உதவி பேராசிரியர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை
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முன்னுரை

நாமக்கல் மாவட்டத்தில் உள்ள பழங்கால சிவன் கோவில்களின் கல்வெட்டுகள் கூறும் வரலாறு பற்றி இக்கட்டுரையில் காண்போம். நான் இம்மாவட்டத்தை சார்ந்தவராயினும் இந்த கட்டுரையை பன்னாட்டு கருத்தரங்கு மற்றும் பன்னாட்டு இதழ் (Journal) மூலம் வழங்குவதில் பெருமதிம் கொள்கிறேன். நாமக்கல் மாவட்டத்தில் பல பெயர்களில் பல சிவன் கோவில்கள் உள்ளன. பழங்கால சிவன் கோவில்களில் மட்டும் சுமார் 53 கல்வெட்டுகளில் உள்ள செய்திகள் மற்றும் வரலாற்றை பற்றி அறிந்து கொள்ள ஆய்வாளர்கள், விரிவுரையாளர்கள், கல்வியாளர்கள் மற்றும் பொதுமக்களுக்கு பயன்பெறும் வகையில் அமையும் என்ற நோக்கத்துடன் இக்கட்டுரை அமைகிறது. தென்னிந்தியக்கோவில் கல்வெட்டுகள் (nj.,f.njh. South Indian Inscriptions) 13 மற்றும் 19 ஆகிய இரு தொகுதிகளிலும், கல்வெட்டு ஆண்டறிக்கை (f.M. Annual Reports on Indian Epigraphy) தொகுதிகளிலும் வெளிவந்துள்ளன. இக்கல்வெட்டுகள் வ.எண், நோக்கீடு, அரசன், காலம், கல்வெட்டுசெய்தி போன்ற தரவுகளுடன் ஒவ்வொரு கோவில்கள் மூலம் அட்டவணைபிடிப்பட்டுள்ளது.

அசலதீபேஸ்வரர் கோவில் - மோகனூர்

இந்தக்கோவிலில் அசையா விளக்குத்தான் அசலதீபேஸ்வரர். மழைக்கும், காற்றுக்கும் தீபம் அணையாமல் எரிந்துகொண்டே இருக்கும்.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	மோகனூர் அசலதீபேஸ்வரர் கோவில் வடக்குப்புறச்சுவர்	விஜயநகர, இராமச்சந்திரர்	1634	க.ஆ.அ 295-1966	இம்முடி இராமச்சந்திர நாயக்கர் காலத்து வாழ்வந்து வேளாளர் கருப்பக் கவுண்டர் அசலதீபேஸ்வரருக்கு நிவந்தம் அளித்த செய்தி

சிவனுக்கு நிவந்தம் (பொன், பொருள், நிலங்கள்) அளித்த செய்தி

அர்த்தனாரீஸ்வரர் கோவில் - திருச்செங்கோடு

இங்கு சிவபெருமான் பார்வதி தேவியாருக்குத் தன் இடப்பாகத்தை அளித்து மாதொரு பாகனாக, அம்மையப்பராகக் காட்சியளிப்பது சிறப்புக்குரியது.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	திருச்செங்கோடு நாகர்குன்றின் மேற்குத்திசை படிவளின் அருகிலுள்ள பாறை	சோழன் இராஜகேசரி வர்மன்	1000	க.ஆ.அ 265-1968	திருச்செங்கோட்டுப் பன்னிரண்டு நாட்டுப் பெருமக்களிடம் கோவிலில் சனிக்கிழமை தோறும் எண்ணெய் நிராட்ட அறக்கட்டளையாகப் பதினாறு கழஞ்சுப் பொன் அளிக்கப்பட்ட செய்தி
2	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் இராஜகேசரி வர்மன்	1000	தெ.இ.க.தொ 13 - 232	இளங்கோவடிகள் மனைவி ஸ்ரீகாமக்கனார் என்பவர் திருச்செங்கோட்டுப் பன்னிரண்டு நாட்டுப் பெருமக்கள் குழுவிடம் இருபது கழஞ்சுப் பொன் கொடுத்தார். இப்பொன் காசெட்டாங்கல் என்னும் அளவால் நிறுக்கப்பட்டது. இதிலிருந்து வந்த வட்டியில் இருபது அந்தணர்களுக்குத் திருவேகாதசி நாள்தோறும் உணவு படைக்கக் கணப்பெருக்கள் ஒப்புக்கொண்ட செய்தி
3	திருச்செங்கோடு நாகர்குன்று குளத்தின் மேற்குத்திசை படிவளின்	சோழன் முதலாம் இராஜேந்திரன்	1032	க.ஆ.அ 347-1961	“திருமன்னி வளர இருநில மடந்தை” என்னும் மெய்க்கீர்த்தி பொறிக்கப் பெற்று மிகுதியாகச் சிதைந்துள்ளது. திருச்செங்கோட்டுத் திருமலையில் எழுந்தருளிய உடையாருக்கு ஆதித்தன் என்பவர் உத்திராயன சங்கராந்தி திருவிழாவின்யோது பல்வகையான படைப்புகளின் பொருட்டு எட்டுக் கழஞ்சுப் பொன்னைக் கொண்டயாக அளித்த செய்தி
4	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1255	தெ.இ.க.தொ 19-219	ஈயோட்டைச் சேர்ந்த மணிகண்டி ஒடையமாந்தாளுக்காக அரட்டைக்க மகன் திருவேணைக் கணப்பெருமக்களிடம் இருபது கழஞ்சுப் பொன் கொடுத்து அதனின்றி வரும் வட்டியில் திங்கள்தோறும் அந்தணர்களுக்கு உணவளிக்கச் செய்த செய்தி
5	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1258	தெ.இ.க.தொ 19-298	ஈயோட்டிலிருந்த உத்தமன் கணபதி தான் பிறந்த மாசித் திருக்கோட்டை நாளில் அந்தணர்களுக்கு உணவளிக்கக் இருபது கழஞ்சுப் பொன்னைச் சோழ நாட்டு மக்களிடம் அளித்த செய்தி
6	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1258	தெ.இ.க.தொ 19-299	இரணமுக நாராயணன் என்பவன் தான் பிறந்த மாசித் திங்கள் உரோகணி நாளில் அந்தணர்களுக்கு உணவளிக்கக் கொண்ட அளித்த செய்தி
7	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1264	க.ஆ.அ 626-1905	உவச்சர்களுக்குத் திருப்பள்ளி எழுச்சி கொட்டக் கொண்ட கொடுத்த செய்தி
8	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1272	தெ.இ.க.தொ 19-426	கடான்புதி மாணிக்கன் தன் மகளான முண்டங்கோன் பெயரில் திருச்செங்கோட்டுத் திருவாதிரைக் கணப்பெருமக்களிடம் ஐந்து கழஞ்சுப் பொன் கொடுத்து அதனின்றும் வந்த வட்டியில் அந்தணர் ஐவருக்கு உணவு அளிக்கச் செய்த செய்தி
9	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1273	தெ.இ.க.தொ 19-427	புகழியுரைச் சார்ந்த குகாரி கந்தரி என்பவர் ஆவாதசிதோறும் அந்தணர்களுக்கு உணவளிக்கத் திருச்செங்கோட்டுத் துவாதசிக் கணப்பெருமக்களிடம் நன்கொடை அளித்த செய்தி
10	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1274	தெ.இ.க.தொ 19-429	வாட்டுச்சேத்தன் செருவாச்சி என்பவன் திருச்செங்கோட்டுப் பன்னிரண்டு நாட்டுப் பெருமக்களிடம் திருச்செங்கோடு அந்தநாரீஸ்வருக்கு நந்தா விளக்கு எரிப்பதற்காகப் பன்னிரண்டு கழஞ்சு துளைப்பொன் கொடுத்த செய்தி
11	திருச்செங்கோடு மலைமேல் அறுபதாம் படிக்குக் கிழக்கிலுள்ள பாறை	சோழன் மூன்றாம் இராஜேந்திரன்	1274	தெ.இ.க.தொ 19-430	திருச்செங்கோட்டுக் கணப்பெருமக்கள் மூவர் மலைமேல் துவாதசி, திருவாதிரை, திருவேணை ஆகிய நாட்களில் மூன்று பொன் கழஞ்சு கொடுத்து அதனின்றும் வரும் வட்டியில் இரு அந்தணர்களுக்கு இரண்டு கலம் (பாத்திரம்) உணவளிக்கப்பட்ட செய்தி
12	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் கோ இராஜகேசரி வர்மன் கொங்கு	1300	தெ.இ.க.தொ 13-242	இளங்கோவடிகள் மனைவி ஸ்ரீகாமக்கனார் திருச்செங்கோட்டுப் பன்னிரண்டு நாட்டுப் பெருமக்களிடம் பதினைந்து கழஞ்சுப் பொன் கொடுத்து அதன் வட்டி வருவாயைக் கொண்டு அந்தணர்ஸ்வருக்கு நந்தா விளக்கொன்று வைத்த செய்தி
12	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் கோ இராஜகேசரி வர்மன் கொங்கு	1300	தெ.இ.க.தொ 13-243	இளங்கோவடிகள் மனைவி ஸ்ரீகாமக்கனார் திருச்செங்கோட்டுப் பன்னிரண்டு நாட்டுப் பெருமக்களிடம் திரு ஏகாதாசிப் பூணெக்குப் பொன் கொடுத்தான். ஆதனால் வரும் வட்டி வருவாயைக் கொண்டு திரு ஏகாதாசி நாளில் அந்தணர்களுக்கு உணவு கொடுத்த செய்தி
13	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் கோ இராஜகேசரி வர்மன் கொங்கு	1300	தெ.இ.க.தொ 113-244	இளங்கோவடிகள் மனைவி ஸ்ரீகாமக்கனார் திருச்செங்கோட்டுப் திருவாதிரைக் கணப் பெருமக்களிடம் இருபது கழஞ்சு பொன் கொடுத்தான். ஆதனால் வரும் வட்டி வருவாயைக் கொண்டு இருபது அந்தணர்களுக்கு உணவு கொடுத்த செய்தி
14	திருச்செங்கோடு மலைமேல் நாகர்குன்றுக்கு மேற்கிலுள்ள பாறை	சோழன் (கொங்கு)	1300	தெ.இ.க.தொ 13-261	பேரங்கிமணியன் மனைவி கொற்றந்தைப் பொதுவான் மாரி என்பவர் தான் பிறந்த புரட்டாசி மாதம் சோதி நாளில் அந்தணர்களுக்கு உணவு படைக்க அந்தநாரீஸ்வரர் பெயரில் பாண்டியநாட்டுப் பெருமக்களிடம் இருபத்தைந்து கழஞ்சுப் பொன் கொடுக்கப்பட்ட செய்தி
15	திருச்செங்கோடு அந்தநாரீஸ்வரர் கோவிலின் மேற்குப்புற விநாயகர் சிலை பின்புறம்	திருமலை அத்தப்ப நல்லதம்பி காய்கேயன்	1600	--	பூழ்துறை நாட்டு மோரூரில் இருக்கும் அத்தப்ப நல்லதம்பி காய்கேயன் அந்தநாரீஸ்வரர் சன்னதிக்கு ஒட்டுக்கால் எட்டும், சித்திர கண்டக்கால் எட்டும், மேல் தளவரிசையுட்பட அளித்துத் திருப்பணி செய்யப்பட்ட செய்தி
16	திருச்செங்கோடு அந்தநாரீஸ்வரர் கோவிலின் கருவறையின் தென்புறக்கவர்	நரசிம்மராய உடையார்	1700	க.ஆ.அ 645-1905	திருச்செங்கோடு அந்தநாரீஸ்வருக்கும், சுப்பிரமணியருக்கும் குரப்பள்ளியான அகரமும், நத்தமும் அறக்கொடையாக அளித்து உடன் பாட்டு ஆவணத்தை அளித்த செய்தி

அந்தநாரீஸ்வரர் கோவிலுக்கு அணிகலன்கள், பொற்காசுகள், நிலங்கள், ஊதுசங்குகள், நந்தாவிளக்கு தூண்கள், கோவில் திருப்பணிகள், இளங்கோவடிகள் மனைவி ஸ்ரீகாமக்கனார் கணப்பெருமக்களிடம் அந்தணர்களுக்கு உணவு வழங்க பொன்கொடை வழங்கப்பட்ட செய்திகள் கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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அறப்பள்ளிஸ்வரர் கோவில் - கொல்லிமலை

அறப்பள்ளிஸ்வரர் அறுத்த மீனை பொருத்தி உயிர்ப்பித்தவர். திருவரப்பள்ளியுடையார் ஆரு' லிங்கம் இங்கு அமைந்தமையால் சிறப்பான சிவதலமாகும். சோழர் கால கல்வெட்டுகள் அதிகமாக உள்ளது சிறப்பு வாய்ந்தது.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நாடக்டு	கல்வெட்டுகளின் செய்தி
1	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறை நுழைவாயில் இடதுபுறம்	உத்தம சோழன்	0980	தெ.இ.க.தொ 19-274	பிரதிகண்டன் என்பவன் திருவரப்பள்ளி ஆழ்வாருக்குக் காத்தினைத் திருவிழாவிற்ரு சாலைப்புறமாகக் குளம் உட்படக் கால்செய் நிலத்தைக் கொடையாக அளித்த செய்தி
2	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் மண்டபத்தில் இருக்கும் தனிக்கல்	உத்தம சோழன்	0980	தெ.இ.க.தொ 19-275	பிரதிகண்டன் என்பவன் திருவரப்பள்ளி ஆழ்வாருக்குக் காத்தினைத் திருவிழாவிற்ரு சாலைப்புறமாகக் குளம் உட்பட அரை செய் நிலத்தைக் கொடையாக அளித்த செய்தி (சிதைவு)
3	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர்	உத்தம சோழன்	0981	தெ.இ.க.தொ 19-291	அறப்பள்ளிஸ்வரர் கோவில் பணி செய்து வந்த "மாணி" கள் நால்வர் கழஞ்சு பொன் பெற்றுக்கொண்டு வெருணார் நிலத்தில் பயிர் செய்து விளைந்த அரிசியில் சந்தி ஒன்றுக்குத் "திருவேள்குறை காணம்" என்ற அளவினால் நான்கு நாழியாக மூன்று சந்திக்கு பன்னிரு நாழி அரிசி பெற்றுப் புணை செய்ய ஒப்புக்கொண்ட செய்தி
4	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர்	உத்தம சோழன்	0984	தெ.இ.க.தொ 19-360	மழபெருமான் என்பவரின் மருமகன் கணைத்தாத்தியர் என்பவர் திருவரப்பள்ளி இறைவற்குக் காத்தினைத் திருநாளின்போது விளக்கு வைக்கக் கொல்லிமலை நாட்டாரிடம் "மலைக்கல்" என்ற எடையினால் இரு கழஞ்சுப் பொன் கொடுத்த செய்தி
5	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் நிலைக்கல்	உத்தம சோழன்	0986	தெ.இ.க.தொ 19-409	உத்தமசோழனின் தாயார் பராந்தகன் மாதேவிகள் என்ற செய்யின் மாதேவியார் கொல்லிமலையிலுள்ள பன்னிரண்டு ஊராரிடத்து நான்கு கழஞ்சுப் பொன் கொடுத்து அதன் வட்டியைக் கொண்டுமே வரவாயை ஒவ்வொரு திங்களும் அறப்பள்ளிஸ்வரர் கோவிலில் சிறப்பு வழிபாடு நடத்த ஆவணம் செய்த செய்தி
6	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர் (4 - துண்டுகல்)	முதலாம் இராஜேந்திரன் சோழன்	1024	க.ஆ.அ 490-1929 1930	திருவரப்பள்ளி இறைவற்கு முன்னரே திருவழங்காக்கப் பெற்ற நிலத்தை இரட்டித்து வெருகணாரிலும் மங்கலத்திலும் நெல் வருவாய்க்கு ஆவண செய்யப்பெற்ற செய்தி
7	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் தென்மேற்குப் புறச்சுவர்	முதலாம் குலோத்துங்கன் சோழன்	1082	க.ஆ.அ 502-1929 1930	இராஜமகேந்திர தேவர் ஆட்சிகாலத்தில் கொல்லிமலை நாட்டில் வாயனாரார் செலுத்த வேண்டிய வரியைத் திருவரப்பள்ளி இறைவற்குச் செலுத்துமாறு ஆவண செய்யப்பட்டது. அப்பணி தொடர்ந்து நடைபெறவில்லை. அரசனின் பன்னிரண்டாம் ஆட்சியாண்டில் கொல்லிமலை நாட்டாரும், கோவில் தாந்தாதாரும் பல மண்டலத்து மாயேசுவரர்களும் அதை மீண்டும் நடைமுறைக்குக் கொண்டு வந்தனர். அதனால் வயலாராரிடமிருந்து வரவேண்டிய நான்கு கல் நெல் விதைப்பாட்டளவினால் நிலவருவாய் மீண்டும் அறப்பள்ளி இறைவற்கு உரிமையாக்கப்பட்ட செய்தி
8	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் மேற்குப்புறச்சுவர்	...	1100	க.ஆ.அ 494-1930	திருவரப்பள்ளி சபையாரிடம் இருபது கழஞ்சு பொன் பெற்று அதற்குக் கழஞ்சுக்கு ஆறு திங்களுக்கு வட்டியாகக் ஐங்குறுணி வீதம் இருபது கழஞ்சுக்கு ஆண்டுக்கு வட்டியாகப் பதினாறு கலனே இருதானி நெல் பெறப்பட்டது. இந்த நெல்லில் கோவில் உவச்சு (மேளம்) கொட்டும் ஒருவனுக்கு நாள்தோறும் கொங்கம் என்னும் அளவால் மூன்று நாழியாக ஆண்டுக்குப் பதினொரு கலனே முக்குறுணி நெல் அளிக்கப்பெற்றது. எஞ்சிய ஐங்குறுணி நெல்லுடன் பருவூர் பலசூடிகள் பெற்ற கழஞ்சுப் பொன்னின் வட்டியும் சேர்த்து மொத்தம் பத்து கலனே குறுணியும் கோவிலில் மூன்று வேளையும் சங்கு ஒதுபவனுக்குக் கொடுக்கப்பட்ட செய்தி
9	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	இரண்டாம் இராஜேந்திரன் சோழன்	1172	க.ஆ.அ 499-1929 1930	வற்றிருந்தான் சோமண்டரான பிள்ளை அகளங்க நாடாழ்வார்க்கு கொல்லிமலை மலையாள நாட்டவர் கல்வெட்டிக் கொடுத்த கொடையைப் பற்றியது. ஆண்டுக்குக் கொங்கத்தால் தூணிதனையும் ஊரால் ஒருபுழுமும் அளிக்கப்பட்ட செய்தி
10	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	இரண்டாம் இராஜேந்திரன் சோழன்	1172	க.ஆ.அ 500-1929 1930	பாண்டிய குலாசனி வளநாட்டு இடையாற்று நாட்டுத் திருத்தவத்துறையுடைய வற்றிருந்தான் சோமண்டரான பிள்ளை அகளங்க நாமாழ்வார்க்கு வீரசோழமண்டலத்துக் கொல்லிமலை நாட்டைச் சேர்ந்த பல ஊரினர் அளித்த ஓர் உடன்பாட்டைத் தெரிவிக்கும் செய்தி

11	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	இரண்டாம் இராஜேந்திரன் சோழன்	1172	க.ஆ.அ 501-1929 1930	வீற்றிருந்தான் சோமண்டரான பிள்ளை அகளங்க நாடாழ்வார்க்கு கொல்லிமலை மலையாளர்கள் ஒன்பதாவது ஆண்டு முதல் தாங்கள் வரி செலுத்துவதாக உடன்பட்டுத் திருவறப்பள்ளியுடையார் திருக்கற்றளியில் கல்வெட்டிக்கு கொடுத்த செய்தி
12	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	இரண்டாம் இராஜேந்திரன் சோழன்	1173	க.ஆ.அ 496-1929 1930	வீற்றிருந்தான் சோமண்டரான பிள்ளை அகளங்க நாடாழ்வான் என்பவன் கொல்லிமலை கொண்ட காலத்தில் திருக்களிறுப்படி நம்பி என்பான் அறப்பள்ளி இறைவற்கும், நாச்சியார்க்கும் மார்கழித் திருவாதிரை நோன்புக்கு வெருணார்ப்பள்ள வழியில் நிலம்விட்ட செய்தி
13	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர்	...	1200	க.ஆ.அ 492-1929 1930	கருங்கயம் என்னும் ஊரிலிருந்து பல குடிகளும் சேர்ந்து பதினெட்டரைக் கழஞ்சுப் பொன் கொடுத்தனர். ஒரு கழஞ்சுக்கு ஆறு திங்களுக்கு வட்டியாகத் தூணி நெல் வீதம் பெறப்பட்டது. அந்நெல்லைக் கொண்டு திருவறப்பள்ளி உடையார்க்குச் சந்திக்கு அமுது படைக்கப் பட்டது. இவ்வாறே காமுஞர் ஊரின் பல குடிகளும் அளித்தனர். அது ஆடவல்லார் நடராசப் பெருமானுக்குப் படைக்கப் பட்டது. வெருணார் திசைமாணிக்க கெட்டி நிலத்தின் பல குடிகள் சேர்ந்து நம்பிராட்டியர் கோவிலுக்குப் படையல் அளித்த செய்தி
14	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர்	பொன்னேரி வர்மன்	1200	க.ஆ.அ 493-1929 1930	பொன்னேரிவர்மனின் இருபத்திரண்டாம் ஆட்சியாண்டில் அறப்பள்ளி இறைவற்கு இரு நந்தாவிளக்குகள் வைக்க ஆவண செய்யப்பெற்றது. அவரால் நிலமும் கொடுக்கப்பெற்றது. இச்செய்தி ஒரு செப்பேட்டின் மெய்ப்புப்படி என்றும் குறிப்பிடப்பெற்றுள்ளது. இக்கல்வெட்டின் சில பகுதிகள் கிடைக்கவில்லை
15	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் மேற்குப்புறச்சுவர்	-	1200	க.ஆ.அ 495-1929 1930	வீராண்செட்டி பெற்ற இருபத்தைந்து கழஞ்சுப் பொன்னுக்கும், கழஞ்சுக்கு ஆறுமாதத்திற்குத் தூணி நெல்லாக ஆண்டுக்கு நெல் பதினாறு கலனே இருதூணி நெல்லைக் கொண்டு “கறடிகை” என்னும் கருவியை இசைக்கும் இசைகுணுக்கு நாள் ஒன்றுக்கு கொங்கத்தால் மூன்று நாழியாக ஆண்டுக்குப் பதினொரு கலனே முக்குறுணி அளிக்கப்பட்டது. எஞ்சிய ஐங்கலனே ஐங்குறுணி நெல்லை கொண்டு திருவறப்பள்ளியுடையார்க்கு மூன்று சந்திக்கும் படைக்கப்பட்ட செய்தி
16	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் கருவறையின் வடக்குப்புறச்சுவர்	விஜயநகரர் வேங்கடபதி தேவ மகாராயர்	1611	க.ஆ.அ 489-1929 1930	நரலோக கண்டவங்கி நாராயணன் கோனார் இராமச்சந்திர நாயக்கர் மகன் இம்முடி இராமச்சந்திரர் காலத்தில் அறப்பள்ளி ஸ்வரர் கோவில் திருப்பணி நடைபெற்றது. அந்நாளில் நாச்சியார் திருமேனி ஒன்றையும் எழுந்தருளுவித்தார். சூத்தமலை நாட்டின் அசை என்ற ஊர் அக்கோவிலுக்குச் சர்வமாமனியமாக அளிக்கப் பட்ட செய்தி. அவ்வூர் இன்று “அசக்காடு” என்று வழங்கப்படுகிறது.
17	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் வடக்குப்புறச்சுவர்	...	1770	க.ஆ.அ 507-1929 1930	குடவாசல் உடையான் திருநாதர் சங்கமத்தேவன் என்பவன் அறப்பள்ளி ஸ்வரர்க்கும், நாச்சியார்க்கும் இளைய நாயனார்க்கும் வழிபாட்டின் பொருட்டு நிலமும் நத்தவனமும் கொடையாகக் கொடுத்த செய்தி
18	கொல்லிமலை அறப்பள்ளிஸ்வரர் கோவில் வடக்குப்புறச்சுவர்	...	1771	க.ஆ.அ 506-1929 1930	அறப்பள்ளிஸ்வரர் தாயம்மனுக்குத் திருக்குடமுழுக்குச் செய்யப்பட்ட செய்தி

நிலக்கொடை கால் செய், அரை செய். **அரிசி அளவை** திருவெள்ளறை காணம். **பொன் அளவை** மலைக்கல். நெல் அளவை கொங்கம், கலனே. கோவில் உவச்ச (மேளம்) கொட்டுபவர். கறடிகை இசைக்கருவிப் பற்றி கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

பிரமதீஸ்வரர் கோவில் - கொக்கராயன்பேட்டை

இந்த சிவன் கோவிலில் முதலாம் குலோத்துங்க சோழன், கிருணதேவராயர், அச்சுத்தேவ மகாராயர் காலத்து கல்வெட்டுகள் உள்ளன.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	பிரமதீஸ்வரர் கோவில் கிழக்குப் புறச்சுவர்	விஜயநகரர் கிருஷ்ண தேவராயர்	1518	க.ஆ.அ. 466-1913	பிரமதீஸ்வரமுடைய தம்பிரான் கோவிலுக்குச் சங்கமபுரம் என்னும் கிராமம் கொடையாக அளிக்கப்பட்ட செய்தி. மேலும் அனைத்து உரிமைகளும் வழங்கப்பட்டுள்ளது. கிருஷ்ணதேவ மகாராயர் ‘இராசாக்கள் தம்பிரான்’ என்ற பட்டப் பெயருடன் இழைக்கப்பட்ட செய்தி
2	பிரமதீஸ்வரர் கோவில் தெற்குப் புறச்சுவர்	விஜயநகரர் அச்சுத்தேவ மகாராயர்	1530	க.ஆ.அ. 465-1913	கிருஷ்ணதேவராய நாயக்கருக்கு நன்மையும், பேறும் உண்டாகும் பொருட்டு நயினார் என்பவர் பிரமதீஸ்வரமுடைய தம்பிரானார்க்குக் கொடையாகத் தகடயாழப்பாளையான வழியுடைய மங்கைபுரம் என்னும் கிராமத்தை வழங்கிய செய்தி

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN :2321-984X)
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3	பிரமதீஸ்சுவர் கோவில் தரைமட்டத்தில் பொருத்தப் பட்டுள்ள நான்கு கற்கள்	முதலாம் குலோத்துங்க சோழன்	1074	க.ஆ.அ 468-1913	முதலாம் குலோத்துங்கச் சோழனின் 'புகழ்மாதா விளங்க' எனத்தொடங்கும் மெய்க்கீர்த்தி இடம்பெற்றுள்ளது. பிரமதீஸ்சுவர்கோவில் பூஜை வழிபாட்டிற்காக அமுது படைக்கும் பொருட்டுப் படைப்புப் பொருள்களையும் அதன் அளவையும் குறிப்பிட்டுத் திருவமுது படைக்க ஆணை செய்யப்பட்டது. இந்தத் திருவமுதுக் கொடை மாதவராசன் என்பவரால் தன் அரசன் குலோத்துங்கச் சோழனுக்கு நன்மை உண்டாகும் பொருட்டு வழங்கப்பட்ட செய்தி
4	பிரமதீஸ்சுவர் கோவில் கிழக்குப் புறச்சுவர்	விஜயநகர்	1600	க.ஆ.அ 467-1913	பிரமதீஸ்சுவரமுடைய நாயனார் கோவில் திருப்பணிக்காகவும் கோவில் நட்டுவனுக்கும், பாடுவானுக்கும் இரு கிராமங்களைக் கொடையாக அளித்த செய்தி (சிறைவு)

கிராமக்கொடை, பட்டப்பெயர்கள், மெய்க்கீர்த்தி, திருவமுதுபடைக்க கொடைகள் பற்றி கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

புவனேஸ்வரர் கோவில் - பருத்திப்பள்ளி

இக்கோவிலில் சோழர்கள், பாண்டியர்கள், விஜயநகர நாயக்கர் காலத்தில் பொறிக்கப்பட்ட கல்வெட்டுகள் உள்ளன.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	புவனேஸ்வரர் கோவில் கருவறை மண்டபத்தூண்	முதலாம் சடையவர்மன் சுந்தர பாண்டியன்	1274	க.ஆ.அ 144 – 1915	பருத்திப்பள்ளி தில்லையழகுநம்பி என்பவர் மண்டபத்தில் தூண் ஒன்று அமைத்த செய்தி
2	புவனேஸ்வரர் கோவில் கருவறை மண்டபத்தூண்	முதலாம் சடையவர்மன் சுந்தர பாண்டியன்	1274	க.ஆ.அ 145 – 1915	பருத்திப்பள்ளி நாட்டு மின்னாம்பழியைச் சேர்ந்த ஊர்களில் பெரியபிள்ளையாண்டைக் கருப்பிள்ளை என்பான் திருநிலைக்காலும், போதிகையும் இரண்டு உத்திரமும் கொடையாக அளித்த செய்தி
3	புவனேஸ்வரர் கோவில் கருவறை மண்டபத்தூண்	முதலாம் சடையவர்மன் சுந்தர பாண்டியன்	1274	க.ஆ.அ 146 – 1915	பருத்திப்பள்ளியைச் சேர்ந்த முதலி கொல்லர்களில் கண்ணுவான் அப்பன் தூண் கொடையாக அளித்த செய்தி
4	புவனேஸ்வரர் கோவில் கருவறை மண்டபத்தூண்	முதலாம் சடையவர்மன் சுந்தர பாண்டியன்	1274	க.ஆ.அ 147 – 1915	பருத்திப்பள்ளியைச் சேர்ந்த அடைப்பரில் பெருமருதூர் காசிப கோத்திரத்து நாயன் திருச்சிறீறம் பல நம்பி, உத்தமநம்பி கொடையாக அளித்த தூண்
5	புவனேஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	சோழன் (கொங்கு) இராஜேந்திரன்	1300	க.ஆ.அ 149 – 1915	பருத்திப்பள்ளி கையிலாயநாதர் கோவிலுக்குச் சோழங்க தேவரும் அவர் தம்பியாரும் நன்றாக இருத்தற்பொருட்டுத் திருநாள் பூசைக்கு நிலம் கொடையாகக் கொடுக்கப்பட்ட செய்தி
6	புவனேஸ்வரர் கோவில் வாயில் வடக்குப்புறச்சுவர்	விஜயநகர சாளுவ தருமராயர்	1498	க.ஆ.அ 143 – 1915	தருமராயர் செயலான நரசநாயக்க உடையார் பருத்திப்பள்ளி ஈசுவரருக்கு சுவாதபூரம் என்னும் ஊரைக் கொடையாக அளித்த செய்தி
7	புவனேஸ்வரர் கோவில் வாயில் தெற்குப்புறச்சுவர்	விஜயநாயக்கர் திருமலை நாயக்கர்	1653	-	திருமலை நாயக்கர் ஆட்சியில் கோண்பையன், கோபாலயன், கஸ்தூரியப்பன் ஆகியோருக்கு நன்மை உண்டாகும் பொருட்டு பருத்திப் பள்ளி அவினாசி கவுண்டன் குளத்தில் இருக்கும் வால்குருக்கு இரு பங்கும், ஆதிநாராயணப் பெருமானுக்கு ஒரு பங்கும் கொடையாக அளித்த செய்தி

கோவில் திருப்பணிகள், நிலக்கொடை, ஊர்கொடை போன்றவற்றைப் பற்றியும் கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

தான்தோன்றிஸ்வரர் கோவில் - வள்ளிபுரம்

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	வள்ளிபுரம் தான்தோன்றிஸ்வரர் கோவில் கருவறையின் அடித்தளம்	--	1400	க.ஆ.அ 138-1969	வாழ்வந்தி நாட்டு வள்ளிபுரத்து ஊரார் நம்பிதியாகர் என்னும் தட்டர் கோவில் திருப்பணி செயதமைக்காக ஆண்டுதோறும் ஒருபொதி கம்பும், ஏரியின் கீழ்நிலத்தில் நான்கு குளக் நெல் விதை விளையும் அளவுக்கு விதை நிலமும் கொடுத்த செய்தி
2	வள்ளிபுரம் தான்தோன்றிஸ்வரர் கோவில் அருகிலுள்ள கல்	--	1900	-	நிலக்கிழார் போமல ரெட்டியார் தான்தோன்றிஸ்வரமுடையார்க்குத் திருவிளக்கு எரிக்க இலுப்பை மரம் கொடையாகக் கொடுத்த செய்தி

கோவில் திருப்பணிகள், நெல் விதை அளவை குளகம், திருவிளக்கு எரிக்க இலுப்பை மரம் கொடையாகக் கொடுக்கப்பட்ட செய்திகள் கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

சோழீஸ்வரர் கோவில் - மல்லசமுத்திரம்

இக்கோவிலில் 13-ஆம், 14-ஆம், 19-ஆம் நூற்றாண்டு காலத்தில் பொறிக்கப்பட்ட கல்வெட்டுகள் உள்ளன.

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	சோழீஸ்வரர் கோவில் கருவறையின் கிழக்கு, வடக்கு மற்றும் தெற்குப்புறச் சுவர்	மூன்றாம் இராஜேந்திரன் சோழன்	1246	க.ஆ.அ 159-1915	இராஜேந்திர சோழனின் “திருமன்னி வளர்” எனத் தொடங்கும் மெய்க்கீர்த்தி பொறிக்கப்பட்டுள்ளது. கங்கை கொண்ட சோழபுரத்து நகரத்தார் அவ்வூர் உலகளந்தான் விண்ணகர் கோவிலுக்கு மூன்று சந்திக்குத் திருவமுது படைக்க நிவந்தமாக அளித்த செய்தி
2	சோழீஸ்வரர் கோவில் கருவறையின் தெற்குப்புறச்சுவர்	--	1400	க.ஆ.அ 158-1915	பருத்திபள்ளி நாட்டு மல்லசமுத்திர கவுண்டர்கள் தங்களுக்கு நன்மை உண்டாகும் பொருட்டுக் கோவிலுக்குக் கொடை அளித்தமை. இக் கொடையைக் குன்றத்தூர்த் தொப்பநாதர் என்பவர் அளித்த செய்தி
3	சோழீஸ்வரர் கோவில் கருவறையின் முன்புள்ள நந்திமண்டபம்	--	1900	க.ஆ.அ 160-1915	கோனேரிசெட்டி மகன் கிருட்டினசெட்டி என்பவர் நந்தி மண்டபத்தைக் கட்டுவித்த செய்தி

மெய்க்கீர்த்தி, திருவமுது படைக்க நிவந்தமாக அளித்த செய்திகள் கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன. **காசிவிசுவநாதர் கோவில் - பாண்டமங்கலம்**

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	பாண்டமங்கலம் பரமத்தி வேலூர் வட்டம் சிவன் கோவில் சாலையருகிலுள்ள கல்	--	1877	க.ஆ.அ 373-1940	பாண்டமங்கலம் காசி விசுவநாதர் கோவிலுக்கு அவ்வூரைச் சேர்ந்த கோதண்ட ராமய்யன் என்பவர் ஒரு மனையிடத்தையும் அதைச்சுற்றியுள்ள மரங்களையும் கொடையாகக் கொடுத்து அவ்வருவாயைக் கொண்டு கோவில் பூஜை செலவுக்கு ஆவண செய்யப்பெற்றமை

ஒரு மனையிடத்தையும், அதைச்சுற்றியுள்ள மரங்களையும் கொடையாகக் கொடுக்கப்பட்ட செய்தி.

திருவேலீஸ்வரர் கோவில் - குன்னமலை

வ. எண்	கல்வெட்டுகள் உள்ள ஊர்கள்	அரசர்கள்	பொ.து ஆண்டு காலம்	நோக்கீடு	கல்வெட்டுகளின் செய்தி
1	குன்னமலை திருவேலீஸ்வரர் கோவில் வடக்குப்புறச்சுவர்	மூன்றாம் குலோத்துங்கச் சோழன்	1202	க.ஆ.அ 43-1913	மலைநாட்டு வலிபுரம் என்னும் ஊரிலுள்ள வேளாளர் குடிகளில் காமிண்டன் என்பவன் அக்கோவிலின் சுவரை எழுப்பிய செய்தி

கோவில் திருப்பணி (சுற்றுச்சுவர்) கட்டிய செய்திகள் கல்வெட்டுகளில் பொறிக்கப்பட்டுள்ளன.

கல்வெட்டுகளின் செய்திகள்

- ♦ **கொடைகள்:** நிலக்கொடை, உடன்படிக்கை, பொன்கொடை, இசைமுறி, நந்தாவிளக்கு, நிவந்தம்.
- ♦ **நெல் மற்றும் அரிசி அளவைகள்:** திருவெள்ளறைகாணம், கொங்கம், சோழியம், குலகம், சோழகம்.
- ♦ **பொன் அளவைகள் :** குடிகைக்கல், மலைக்கல், காசெட்டாங்கல்.

- ♦ **நில அளவைகள்:** தன்மசங்கரதி கோல், வன்னெஞ்சன் கோல், புறவாய்முலையென்ற கோல், இருபத்து நாலடிக் கோல் போன்ற முக்கிய வார்த்தைகள் கல்வெட்டுகளில் பயன்படுத்தப்பட்டுள்ளன.

முடிவுரை :

பழங்கால சிவன் கோவில்களில் உள்ள கல்வெட்டுகளில் பயன்படுத்தப்பட்ட மக்களின் பெயர்கள் இளங்கோவடிகள் மனைவி மூரிகாமக்கனார், ஆதித்தன், மணிகண்டி, ஓடையமாந்தான், அரட்டனகடகன், உத்தமன் கணபதி, இரணமுக நாராயணன், கடான்பூதி மாணிக்கன், முண்டங்கோன், குதாரி சுந்தரி, வாடஞ்சேத்தன் செருவாச்சி, பேரங்கிமணியன், அவருடைய மனைவி கொற்றந்தைப் பொதுவான் மாரி, பிரதிகண்டன், மழபெருமான், அவருடைய மருமகள் கணலைத்தாதியார், உத்தமசோழனின்தாயார் பராந்தகன் மாதேவடிகள் என்ற செம்பியன் மாதேவியார், இராஜமகேந்திர தேவர், மாயேசுவரர், வீற்றிருந்தான் சேமாண்டர், அவருடைய பிள்ளை அகலங்க, நாச்சியார், பொன்னேரிவர்மன், வீராணச்செட்டி, நரலோக கண்டவங்கி நாராயணன், திருநாதர்சங்கமதேவன், தில்லையழகநம்பி, கருமபிள்ளை, கண்ணுவான் அப்பன், காசிபகோத்திரத்து நாயன், திருச்சிறற்றம் பலநம்பி, உத்தமநம்பி, நரசநாயக்கடையார், கோணப்பையன், கோபாலய்யன், கஸ்தூரியப்பன், நம்பிதியாகர், போமல ரெட்டியர், கோணேரிசெட்டி, அவருடைய மகன் கிருட்டினசெட்டி, கோதண்ட ராமய்யன், காமண்டன் போன்ற பெயர்கள், முக்கிய சொற்கள், செய்திகள் மற்றும் கல்வெட்டுகள் கூறும் வரலாற்றைப் பற்றி இக்கட்டுரையில் தெளிவாக பார்த்தோம். மேலும் □ நாமக்கல் மாவட்ட கல்வெட்டுகளும் வரலாறும் பொது ஆண்டு 1800 வரை □ என்ற எனது ஆய்வுத்தலைப்பிற்கு இக்கட்டுரை உறுதுணையாக இருக்கின்றது என்பதில் நான் மகிழ்ச்சி அடைகின்றேன்.

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MORALITY: A NEW INTERPRETATION IN THE PERSPECTIVE OF EMMANUEL LEVINAS

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ABSTRACT

The main aim of this article is the exposition of Levinas notion of ethics as first philosophy. The most significant one which was thought provoking and also the remarkable change happened in western thought. Levinas is one of the most profound thinkers in the 20th century European thought. His main objective is to disrupt ontology and reinstate ethics. His description and interpretation of encounter with the other person gave new phase. Levinas thought is the attempt to think the meaning of the ethical relation with the other person. His major concerns for the other is the center of ethics. His notion of ethics emphasized the endless responsibility incumbent on us by the radical otherness. He explicitly brings out the lived experience of human situation. The profundity and depth of his thought created a significant place in the history of philosophy. His interpretation of ethics as first philosophy conquered the philosophy of ontology.

Key words: Ethics, Subjectivity, other, face, intersubjectivity, Responsibility

INTRODUCTION

His radical perspectives of the deconstruction of ethics got more attention. Emmanuel Levinas thought is to get through the ontological way of perceiving things and human beings. Ontology is the branch which studies the

nature of being or existence as well as the ways of assorting entities. Ontology dominated in the philosophical thought from Greek to modern times. "Western philosophy has most often been an ontology a reduction to the other to the same by the interposition of a middle and a neutral term that ensures the comprehension of being"¹. Levinas deeply criticized the ontological way of addressing reality. Ontology always treated the world as the objects to be fully comprehended for the content of the subject. From the beginning of philosophical thought the primacy of subjective thinking was dominated in the philosophical discussions. The entire western philosophical tradition has focused on the search for the reality or truth but that investigation has always had a lean on ontology. According to Levinas the epistemological discussions of western thought whether the idealist group of thinkers or realist major concerns is the object of perception becomes an object for awareness. Levinas insisted that what is meaningful about human life is not determined by thought or reason. Reason is personal or subjective. It is purely a theoretical engagement with ontological attitude.

Criticism of ontology

By analyzing the Greek thought the traditional philosophical engagements insisted on the cognitive attitude of perceiving entities. From Parmenides to postmodern thinkers had the tendency to suppress the plurality into same.

Paramedian thought nurtured through the light of reason. For him Being is the one and only reality. So, the Parmenidean thought itself clearly reflects the philosophy of monism. Levinas attacked on this philosophy of monism. According to Levinas paramedian emphasis on the point of monism suppress the multiplicity into same. This philosophy of discarding multiplicity and the domination of sameness has never done justice to the philosophy of otherness. Levinas writes “ontology which reduces other to the same, promotes the freedom the freedom is the identification of the same, not allowing itself to be alienated by the other”². The rupture in ontology is the new trajectory.

His emphasis of the ethics as first philosophy was the revolutionary thought in the philosophical horizon. The openness towards the Otherness which reformed the concept of subjectivity. For Levinas the art of thinking is radically overcoming the subjectivity, which goes beyond rationality. The discussion of subjectivity is started from the modern thinker, Descartes narration of subjectivity. His radical doubt of own existence is the starting point of the discussion of subjectivity in philosophical discourse which reaches the realm of acme. Descartes philosophy is retracing the initial certainty of cogito. In Levinas it is the possibility of rethinking the certainty of presupposing the encounter with the other. For Levinas any discussion of subjectivity which is the celebration of egoist attitude. Levinasian whole endeavor emphasized the primacy of ethics over ontology.

Levinas ethical way thinking is originated from the phenomenology. Levinas who significantly took phenomenology in a different way. The unique feature of ethical phenomenology

made a clear impact which was not analyzed before. Phenomenology itself is about the lived experiences of human conditions. It discloses the subtle art of being human. The influence of phenomenology in his thought is remarkable one. Phenomenology originated in the 20th century European philosophy. It is the movement introduced by Edmund Husserl. Phenomenology is the study of phenomena. It is the method to understand the world. The main advantage of phenomenological movement is help to get back to things. The basic notion of phenomenology is intentionality. Consciousness is directed to object or consciousness is always consciousness of something. Husserl explains phenomenological understanding consist noema noetic structure and also there is a fundamental element which lies that is one who experiences it. He calls it as ego. The intentional subject becomes as a theoretical spectator. His concern was how the meaning of the other is constituted. His discourses also self-centered. “When I, meditating I, reduces myself to my absolute transcendental ego by phenomenological epoche do I not become solipsism?... what about other egos, who surely are not a mere intending and intended in me, merely synthetic unities of possible verification in me but, according to their sense precisely others?”³ The subject is always objectifying the things and other people rather than involving with them. Reduction of other as group of people having same nature without addressing the uniqueness or the otherness. Husserlian transcendental ego also put the question of other in veil.

For Heidegger it is the phenomenology of ontology, for him it was the method to the question of being. “In Heidegger co-existence is to be, sure, taken as the relationship with the Other irreducible to objective cognition; but the final

analysis it also rests on the relationship with being in general, on comprehension on ontology. Heidegger posits in advance this ground of being as the horizon on which every existent arises, as though the horizon, and the idea of the limit it includes and which is proper to vision, were the ultimate structure of relationship. Moreover, For Heidegger intersubjectivity is a coexistence, a we prior to the I and the other, a neutral intersubjectivity⁴. Intersubjectivity is the experience with the other person. Each thinker has conceived the philosophy of other in different way. In Heidegger Dasein is the appropriate entity to question the meaning of Being. He started with the existential analytic of Dasein. His primary concern with its own identity, through that it relates with the other Dasein and objects. He concerned with the historical and temporal situation of being in the world. And deeply engaged in the disclosure and concealment of Being. Levinas attacked on the egological phenomenology of Heidegger. Levinas thought is to explore the relevance of the philosophy of Other in the most revolutionary way. Heideggerian view on intersubjectivity is very much different, for him it is the being with other people as grasped as oneself not as alien they engage in many similar activities. Every activity oriented towards the other. He conceives being with the other people has the power resisting the authentic existence. In every case people typically seeks what others seeks. It actually blocked the authentic existence. Commonly we could see the other as the object which can reduce to the consciousness. Philosophical discourses couldn't admit the exteriority of the other person as well. Levinas pointed out the relevance of the philosophy of other.

The Notion of the Other

The fundamental part of Levinas philosophy devoted to the description and analysis of the experience of otherness. The fundamental part of Levinas's most profound work totality and infinity is contributed for the fundamental analysis of the otherness. The very advantage of contemporary thinking tradition has one thing that it focuses the philosophy of life. It is all about the human experiences and daily encounters. There is strong tendency in all human individual to maintain an egocentric attitude and to think of other individual as extensions of the self or the objects to be manipulated for the advantage of the social life. "To approach the other in conversation is to welcome his expression, in which at each instant he overflows the idea a thought would carry away from it. It is therefore to receive from the other beyond the capacity of the I, which means exactly: have the idea of infinity".⁵ The existence of other is more importantly highlighting the unique existence of the other rather than the accomplishment of the self. Other has its own unique way and it has capability to interpret it in a completely different way. Levinasian philosophical richness is based on ethical. Self and other are unique how we overcoming this celebration of self and make compassion with the other and acknowledging the co-existing reality without reductionistic attitude is the major concern. Accepting the other in the way what they are.

It is very important to emphasis the philosophy of otherness. Other is the most inevitable part of human existence. The importance of the experience of otherness is not analyzed in the history of philosophy. Other is considered as a part of mass. Levinas introduced the importance

of otherness in most reformist way. We cannot think a world without other. Other played important part in our day-to-day life. Anything which gets its fullest meaning in the presence of other. For instance, we are performing an art form in the stage. If nobody in front of you make no sense without other there is no point of saying about the self. Other's alterity is differing from moral psychology and it's attached to some fundamental human conditions. The other is no way another I participating with in a common existence. Levinas concerns is the totalizing attitude actually wipes out the experience of otherness by murder or violence. We cannot imagine a world without other. In our social activities other is the only person we cannot put in darkness Levinas emphasized man is ethically related with the other person before consciousness emerge. Levinas wholly contemplated on the point of otherness. The very dimension which had not analyzed before. Man's facing the other person as a more radical site of experiences. But it had not been recognized well.

He reconstructed the word ethics as ethical. Ethics is the term which bears inter subjectivity. The notion of Inter subjectivity had been discussed in the philosophical discourses. Along with the intersubjectivity ethics is also discussed and it got more attention. Levinas opened up a new way of understanding ethics. The perspective of phenomenological ethics is the unique one. The moral philosophy of Emmanuel Levinas differs from traditional theories on ethics in that it unfolds relationship to the other rather than resides in some disposition of the moral subject. Levinasian ethics emphasizes the endless responsibility imposed on us by the radical otherness.

Levinas major philosophical claims is that our potential to open ourselves toward the other, without setting any demand nor condition, is that which commands not only our possibility to grow an ethical relationship but also the potentiality of being human. Being ethical or being human is the being who capable for the openness towards the other and prepared impassioned with the radical difference of the other, i.e., that which we do not know already about ourselves or about the other. As human beings, Levinas in order to establish the primacy of ethics try to focus on the point where ethics originates.

When compared to traditional or normative convictions of ethics. Ethics is understood as the philosophical discipline which taught us what ought to be. "The predominance of a tradition that subordinates the unworthiness to failure, moral generosity itself to the necessities of objective thought, is perceivable in European thought."⁶ It is the search of ultimate good. It is the discussion of the set of rules and norms. These are concerns of ethics as a discipline. Levinas purely ignored the word ethics and gives new notation. Levinas deliberately discarded the discussion of ethical theories such as deontology, utilitarianism. Traditional ethics actually doing the examination of the justification of human behavior. According to, Levinas Ethics is the recognition of other prior to self-Identity. Kantian ethics emphasis on the categorical imperative. Moral judgements are judged by according to apriori rules, which is purely rational. "The dimension of its interiority is brought from the level of the subjective to that of being. Judgement no longer alienates the subjectivity, for it does not make it enter into and dissolve in the order of an objective morality, but leaves it a dimension. whereby it deepens itself"⁷. For Kant the other person gets

the respect if they have the samerational capacity. Levinas addressing the otherness pointing a separateness which cannot be measure by rationality. I cannot predict the other person through my intellectual capacity. There is dimension which we cannot catch. It is the fundamental alterity which revealed in the inter human relation.

In our common sensical understanding of ethics, we know ethics originates from our basic level of living. It occurs always in relation to the other person. If there is only one person, then there will be no need of ethics. Other is the inevitable part of our existence. The world without other is meaningless. We always presuppose other in our day-to-day engagements. Ethics is an important issue for us because it relates one to the other. For him, the other is one who exists independently of me, always exterior to my thoughts and representations. The aim of his philosophical project is not to construct an ethics as a universal system of set of principles guided and justified by reason; rather, his work opens the question of the ethical openness towards the other and the possibility moving beyond the philosophy of universalization. Ethics is always beyond our rational interpretation; modern thinkers are criticized the rational discourse. Other's presence is not the limitation of my freedom rather it is the awakening of my responsibility. For him "Ethics is understood as a relation of infinite responsibility to the other person"⁸. His perspective of ethics is the radical relation between the self and the other. According to Levinas, ethics as the first philosophy and it is known as the ethical turn in the field of philosophy. It was considered as a decisive break in the history of philosophy. It is an ethical revolution which

deconstructs possession of ontology from the thinking tradition.

Levinas's exposition of the alterity is differing from the moral psychology and it is attached to some fundamental ethical conditions of human subjectivity. "The strangeness of the other, his irreducibility to the I, to my thoughts and as a calling into question of my spontaneity, as ethics"⁹. The other is not a mere object to reduce or categorize and locate in definite place according to my convinces. There is a dimension which could not be reduced. But throughout the history we have been thought to treat the other as an alter ego. The concept of other which has radical dimension, it drifts the subjectivity. In an early work *Time and Other*, Levinas wrote that the other is "what I myself I am not"¹⁰. Otherness overcome the crises of looking up the other person as object of satisfying our need or merely as a tool for utility. The relation with the other is asymmetrical, normally we took up the relation with the other as symmetrical we expecting back. According to Levinas the experience of otherness revealed in the non-reciprocal relation which cannot be reduced to the sameness.

For Levinas "The ethical subject is an embodied being of flesh and blood, a being capable for hunger, who eats and enjoy eating"¹¹. Only this being can know the hunger of the other person and his need for food. Levinasian subject is sensible subject not conscious subject. Sensibility according to the Levinas is the way of subjection. Ethical experience is lived in the sensibility of an embodied exposure. "The rupture of Identity this changing of being into signification, that is, into substitution is the subject's subjectivity or its subjection to everything, its susceptibility, its vulnerability, that

is its sensibility”¹². Sensibility is the proximity to the other.”To recognize the other is to recognize a hunger”¹³. My hunger for the other is insatiable but the other has hunger that is my responsibility to satisfy them. For Levinas it is the desire for the other. The desire for the other reaches the realm of infinity. The ethical relation started with the acceptance of another. Primordially the social dimension is capable of welcoming the exteriority beyond interiority. The rupture in the interiority and acceptance of the otherness is the radical move. The Otherness revealed through the face.

Face as the recognition of the other

Otherness of the other concretized in the face of another human. face is not in the sense of aesthetic or physical. Levinasian face has very deeper meaning. Levinas face much more than it seems to be. In the everyday existence the unquestionable face gives the direct access to each other, beyond all the social roles which we played in society. The face reveals me the pure humanity. For, Levinas the crucial point of understanding ethical philosophy through the face. The face is the ultimate access to the human relation. The recognition of the face is the humble experience of addressing the shared reality the other. The world we inhabit is not only our own but it also for the other.

Other is not phenomenon but it is enigma for me, this mysterious experience of other is particular for me. Other is exteriority which stands outside from my comprehension. The very exteriority located in the face. “The face is a living presence; it is expression. The life of expression consists in unfolding the form in which the existent, exposed as a theme, is thereby dissimulated. The face speaks. The manifestation of the face is already discourse”¹⁴. The face-to-

face relation with other is not the matter of perception it is the concrete situation of speech. when I am facing with the other, I am not contemplating with the other but I am actively existentially engaged with the other person in front of me. Phenomenologically accustomed ethics, deals with the demand of the others, its immediately start from the others face.”The first word of the face is the “Thou shall not kill”. It is an order. There is commandment in the appearance of the face. As if a master spoke to me. However, at the same time, the face of the Other is destitute, it is the poor for whom I can do all and to whom I owe all. And me, whoever I may be, but as a “first person”. I am he who finds the resources to respond to the call”¹⁵. It is the first instances which opens the manifold site of uncanny otherness. Face is the way other represent himself and it is straight way ethical the face makes higher than me. It indicates the elevation or height.

The very experience otherness is revealed in the face of the other. The face is self-signifying. Face is always a disturbing experience form. it is always questioning me. I always find the resources to respond the call of the other. The face means what is imploring a plea of the weak to the powerful of the rich it is not the object of everyday intentional consciousness. Whatever might social status it does not matter while I am facing other. It is important to remember that in creating a direct relation with the face becomes a direct access to the infinite. Face is the indication of moral summons calls into the question the subject’s power.

Face always confronts with infinity. Infinity it means that I have a responsibility to the other which cannot be put in the darkness the face of the other call me and I should respond to

him Here I am. The other imposes its exceptional and enigmatic otherness on me by way of a command and a prohibition. The very exteriority locates in the face of the other. Levinas argue that man's facing of the other human being as a more radical site of experience but it has not conceded properly. It is most primordial and preoriginal. Face is the indication of moral summons calls into question. "There is first the very uprightness of the face, its upright exposure, without defense, the skin of the face is that which stays most naked, most destitute. It is the most naked, through with a decent nudity. It is the most destitute also: there is an essential poverty in the face"¹⁶. Face always, indicates as the human being we are ultimately responsible for the other.

Locating infinite responsibility

Ethics arises out of our fundamental responsibility for the other. According to Levinas the self and the other are unique. Levinas essentially explained ethics in terms of responsibility. Responsibility in the normal sense means is the duty to perform for someone. We all belong to a society in which we functioned on the basis of reciprocal needs. It has a kind reciprocity insisted in it. But in Levinas responsibility reaches the acme and it is the original substitution. "Intersubjective relation is a non-symmetrical relation. In this sense, I am responsible for the other without waiting for reciprocity, were I to die for it. Reciprocity is his affair. It is precisely in so far as the relationship between the Other and me is not reciprocal that I am subjection to the Other and I am subject essentially in this sense. It is I who support all"¹⁷. One's being is rooted in responsibility towards other human being. Responsibility is not taking care of other but it radically self-questioning our identity.

Levinas illuminate the light of a radical phase of the responsibility. The other person appears in front of me as face in the very moment I am responsible for him and responsible for the responsibility of him.

The irreducible alterity goes beyond my autonomous capacity to construct it. Levinas insisted the very unique responsibility is the welcoming of ultimately significant face of the other. "This gaze that supplicates and demands, that can supplicate only because it demands, deprived of everything because entitled to everything and, and which one recognizes in giving_ this gaze is precisely the epiphany of the face as a face. The nakedness of the face is destituteness. To recognize the Other is to recognize a hunger. To recognize the other is to give. But it is give to the master, to the lord, to him whom one approaches as you in a dimension of height"¹⁸. The domination of the self-centered thought surpasses me. Otherness of the other reveals a radical dimension height.

This radical way of responsibility happens in the non-reciprocal relation. "In describing the face positively, and not merely negatively. You recall we said: meeting the face is not of the order of pure and simple perception positively, we will say that since the Other looks at me, I am responsible for him, without even having taken on responsibilities in his regard: his responsibility is incumbent on me. It is responsibility that goes beyond what I do. Usually, one is responsible for what one does itself. I say, in otherwise then being that responsibility is initially for the other. This mean that I am responsible for his very responsibility"¹⁹. In the ethical relation the responsibility is not freely, rationally, self-consciously constituted. And also,

this responsibility for the other is not coerced. The will is free to assume this responsibility in whatever sense it likes: it is not free to refuse this responsibility by itself. It is not free to ignore the meaningful world into which the face of the other. The will has no choice to neglect this responsibility. First and foremost, this responsibility is fundamentally inherent in human beings.

To be human is to be responsible for the other. Levinas affirmed that in every occasion we respond to someone, we responsible to then in an indeclinable way. The desire of the other reaches the realm of infinity. Other face basically disrupting the horizons of egological way of handling and seeing the world. The responsibility is unending. So, I should satisfy the need or acknowledge the whole humanity.

Conclusion

To sum up the ethical philosophy of Levinas. He put ethics as first philosophy. Everyone has a relation with another person. In every engagement of life has significance only in relation with other person. It is impossible to engage in an activity if it is not shared with somebody it's become meaningless. According to Levinas my life has significance only in relation with somebody. It is an approach towards the humanitarian ethics by the elaboration enlarged for the respect and responsibility to the other. The ethics originates from our sociality and its applicability lies in the sense of responsiveness. The ethics of Levinas as the first philosophy is relevant for our time. It tells about to recognize ourselves and the other around us the way they are. Ethics is more attached with human relations other is positively and negatively makes impact on our life. As a human being we are limited to

know everything in the world. The other is a reality which always escapes from our comprehension, but we can engage with the other in Levinasian terms. In the positive realm of the otherness. It is the occasion to embrace with infinity. In many situations in our life, we automatically care for the others. It is occurring before any comprehension or cognitive activity. It is the openness for the others or ethically responsible to the other. subjectivity entirely reformed as the otherness.

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(Footnotes)

- ¹ Emmanuel Levinas, *Totality and Infinity*, p, 43
- ² Emmanuel Levinas, *Totality and Infinity*, p, 42
- ³ Edmund Husserl, *Cartesian meditation* p, 89

A HISTORICAL ANALYSIS OF THE CONCEPT OF “GOOD LIFE” IN WESTERN MORAL PHILOSOPHY

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ABSTRACT:

Moral Philosophy provides a correct explanation to the term good life. In this paper I make a historical analysis of the concept of good life in western moral philosophy, I started with, Greek period as the concept of good life is an important topic moral philosophy from Greek period. Socratic period is witnessed a virtue based moral theory which was followed by Plato, Aristotle, and also Medieval thinkers. So, in that period good life is also associated with virtues. Good life is also associated with virtues. And from modern period there is a debate between utilitarianism and Immanuel Kantian philosophy. But thinkers like Karl Marx, Nietzsche and Adorno uses a critical theory to explain about good life. A good life should be a moral life; it is meaningful life with good intention. Analysis of Ethics in Western Thought will lead us to understand about the correct meaning of good life and let's make the best of our life for all in this modern global society. Moral Philosophy gives a simple outline about what good life is. So 'be good and make others good'.

KEY WORDS: Knowledge, Virtue, Happiness, Goodness, Rationality, Satisfaction, Good will, Duty, Destiny, Desire, Society and Good life.

INTRODUCTION:

The word good itself contain a moral approval. So, when we talk about 'Good life' or a person who is leading a Goodlife, he is a person

with moral approval. He should be a good person of courageous, honest, trustworthy, kind, selfless, generous, helpful, loyal, principled, and so on. History of Moral Philosophy presents a moral conception of good life as a person who have some values or virtues which one strictly follows. We can analysis the question of "what constitutes the good life?" or "what do we mean when we talk about the good life?". Everyone intends to lead a good life and of course good life is a matter of moral issue. The word good itself contain a moral approval. So, when we talk about 'Good life' or a person who is leading a Goodlife, he is a person with moral approval. He should be a good person of courageous, honest, trustworthy, kind, selfless, generous, helpful, loyal, principled, and so on. History of Moral Philosophy presents a moral conception of good life as a person who have some values or virtues which one strictly follows. A person who works not only for the benefit of himself, but for the fellows also. 'Pleasure should be what makes life worth living', which may misinterpret as having enough food or other material things. A good life should be a moral life. Moral Philosophers from Socrates to Modern thinkers lead a moral or a good life, may be not materially rich but it is good. In Ancient period where people were people where closer to religion or mythology, so philosophers of that time presented their ideas in a way that argument with a speculative account of an afterlife in which virtuous people are rewarded and wicked people

are punished. Almost all religious texts provide confidence piety will be rewarded. Virtue, health, prosperity, friendship, luck, engagement all things should be given equal space for a good life. A good life can be said as a meaningful life with good intention. So, from the topic 'Analysis of Ethics in Western Thought', we should understand about the correct meaning of good life and let's make the best of our life for all in this modern global society. Moral Philosophy gives a simple outline about what good life is. So 'be good and make others good'

SOCRATES' VIRTUE ETHICS

Time makes changes in every society. Change is necessary for development. Socrates was such a change. He made good changes in the society with his philosophy. He wants to discover the meaning of life. "He instead believed governments should be ruled by people who have the greatest knowledge, ability and have a full understanding of themselves".¹ Socrates wants his fellows with happiness. "He believed in the power of knowledge, which he believed that decisions of humans are based by the desire to be happy and that therefore the wisdom comes from knowing yourself. When a person knows himself, then the person has a greater capacity to make decision that will bring actual happiness."² Socrates rejected myths which is said to be the explanation of the world. He always seeks to find rational and mathematical answers to find solutions of questions about nature with reason and logic. As a pioneer and the great teacher of ethics, Socratic who was against the existing conventional moral code, and he needs to bring light to the wellbeing of common people. By the persistent questioning of authorities, he shows he was against traditions.

Throughout Socratic philosophy, there is a predominant interest in ethics. The core of Socratic philosophy is ethics, and the core of his ethics is 'the concept of virtue'. "He is in the opinion that Knowledge helps us to live correctly and to live the good life."³ For him knowledge is virtue and ignorance are vice. As virtue is knowledge, virtue can be taught and then the one who knows right will always do right. To know what good results in doing what is good. No one knowingly does evil. He also thought that anyone who knows what virtue will necessarily act virtuously. Those who act badly, therefore, do so only because they are ignorant. virtue is something that can be known, and that the virtuous person is the one who knows what virtue is. Socrates describe it as 'moral intellectualism'. Wise people make good things possible.

Socrates as a philosopher, never made any systematic teachings about how one should live. Through the dictum an "unexamined life is not worth living,"⁴ which is regarded as one of the greatest teachings of ethics, Socrates presents a method of inquiry which threatened conventional beliefs and tradition. Socrates is engaged in the cultivation of an inquiring mind. Any way the method of inquiry does not limit Socratic philosophy. He was trying to impose that in the search for knowledge, criticism is very much important, it is the necessary and preliminary tool for knowledge.

Plato's Concept of Virtues and The Perfect Life

As a successor of Socrates, Plato also maintained a virtue based moral philosophical thought. But "he gives importance to the eudemonistic conception of ethics. The term eudemonia is a Greek term translated as happiness or welfare"⁵

According to Plato happiness or wellbeing should be the highest aim of moral thought. Like Socrates, he believed not only the happiness of ourselves, but the happiness of all makes us happy, it should be the real happiness. Plato uses the term fulfilment to it. Plato devoted his whole life to one goal: helping people to reach a state called Eudaimonia (fulfilment). He often stressed the value of knowing yourself and understanding how you make decisions. As a student of Socrates, Plato believed that what is moral is decided by the person instead rules. Rules may be changed because of time, place or other things. So, the individual should be the prominent thing. So that reason also plays a vital role in Platonic thought. One should think reasonably to lead a good life which makes others life good and makes one's life satisfactory. He encouraged the world not to be ignorant, and to know what you do not know. He often stressed the value of knowing yourself and understanding how you make decisions.

Plato, in his philosophy identifies four cardinal virtues that are necessary for a happy individual, and which are necessary for a good society. He believed that the ideal state should be with people having the virtues namely, prudence, justice, temperance and fortitude (or courage). The ethical ideal, is a well-ordered soul, or in Plato's we can identifies as the higher functions rule the lower ones or as reason rule the appetites. One who practice virtues can be a well-ordered soul. A society is complete when it comprises all kind of individuals. So, each of this class have their functions. That means the harmonious relations of these classes to each other is necessary for a society. This classification reflects in individual soul also. As in Plato's words “Human behavior flows from three main sources: desire, emotion,

and knowledge.”⁶ Desire, emotion and knowledge as symbols of wisdom, honor and gain respectively. As in Plato's words “There are three classes of men; lovers of wisdom, lovers of honor, and lovers of gain.”⁷ These three things are the important elements of a society. Plato was in the opinion that those who have philosophical insight embody reason and ought to be the ruling class; the members of the warrior class possess the spirited element and their task is defense; the agriculturists, artisans, and merchants represent the lower appetites, and have as their function the production of material goods. This kind of division makes a perfect society according to Plato. A balanced just society should be advocated. Perfect individuals make perfect society, which provides a happy good life for its people.

Concept of Goodlife based on Virtues and the Golden Mean.

“Aristotle maintained the view that, highest good for man is the complete and habitual exercise of the functions which make him a human being.”⁸ In a sense it is a state of fulfilment. This is what Aristotle means by the term ‘eudaimonia’, which has been translated by our word “happiness,”⁹ and there is no objection to this word so long as it is not interpreted to mean pleasure. Pleasure, according to Aristotle, accompanies virtuous activity as a secondary effect and is thus included in the highest good, but not identical with it. Individual and his habitual actions are more important in Aristotelian Moral Philosophy.

Like Plato, the right relation exists between reason, feeling, and desire is also an important point in Aristotelian thought. “He defines happiness as the supreme end of human life, the right relation between reason, feeling and desire paved the way to achieve happiness.”¹⁰

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காவாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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As we said earlier, the complete and habitual exercise of individual is the main duty of an individual which help to leads a good life. Correct functioning of soul leads happiness. So, to know our real nature Aristotle distinguish all souls into three, “Nutritive Soul (vegetative soul) - found in plants, animals and human beings; responsible for growth and reproduction, Perceptive Soul (sensitive soul) - found in animals and man; responsible for perception via the sense and Rational Soul - found in humans only; responsible for thinking”¹¹. “Here we can understand a human’s function is to do what makes it human humans are capable of take decisions using reason. as Aristotle concludes, “The function of man is activity of soul in accordance with reason, or at least not without reason.” He identifies two different ways in which the soul can engage in: reasoning (both practical and theoretical) and following reasoning. A person that does this is the happiest because they are fulfilling their purpose or nature as found in the rational soul.”¹² Aristotle firmly believed that all human beings (then interpreted as free males) are born with the potential to become ethically virtuous and practically wise. By using Develop proper habits during childhood. Combine ethical virtue with practical wisdom once reason is fully developed

Aristotelian Moral Philosophy defines virtue as a kind of moderation or a mean – the mean between excess and deficiency as he calls it as ‘golden mean’. Courage, for example, is a mean between foolishness and cowardice; liberality, between extravagance and avarice; modesty, between bashfulness and shamelessness. Aristotle does not claim that the principle of the mean is universal in its applicability. The mean is not the same for every individual, and under all circumstances; it is “relative to us”, and

‘determined by reason, or as a right-minded man would determine it.’ It is not, however, a matter of subjective opinion or arbitrary choice; what moral conduct is, is decided by the right-minded man: the virtuous man is the standard and measure of things; he judges everything correctly, and the truth is manifest to him in every case.

Virtue based Medieval Moral Philosophy

Classical ethics paved the way for Medieval Moral Philosophy, which was flourished with the help of Christianity. In a sense, medieval moral philosophy was in a context of theological debates within the intellectual tradition of western Christianity. Theological debates and intellectual tradition paved the way for the development of moral philosophy during medieval period. Relationship between happiness and ethics was the main theme of moral philosophy of that time.¹³ “In keeping with a religious framework, medieval authors included elements of happiness, virtues, importance of will for obligation which provides the background for the late scholastic and early modern moral philosophy.”¹⁴ Medieval Philosophy stood as a means of throwing light on the truths and mysteries of faith. Religion and philosophy fruitfully cooperated in medieval period. It is a rational understanding of faith. Medieval philosophers have a special lesson for people to lead a moral life. Use of Neo-Platonism or Aristotelianism or Stoicism can see in the moral philosophy of medieval period.

Medieval thinkers discovered the use of Aristotle in forming the Christian mind.¹⁵ Beginning with Aristotle, we find that the ancient Greek master believed that humans had a purpose, and that that purpose was for the good.¹⁶ Augustine, writing during a time of social change, and writing through a time of intense personal

change, begins to use Aristotle and his notion of happiness (eudaimonia) to help shape the Christian mind in ethics.

Augustine thinks that true happiness has to be independent from bodily and external goods. He therefore tends to accept the originally Stoic paradox that 'virtue is self-sufficient for happiness'.¹⁷ Augustine writes, "Man indeed desires happiness even when he does so live as to make happiness impossible... Why this paradox, except that the happiness of man can come not from himself but only from God, and that to live according to oneself is to sin, and to sin is to lose God." To prevent this, Augustine develops the four cardinal virtues, Prudence, Justice, Temperance, and Fortitude. Like Aristotle before him, these virtues are dependent upon the soul ruling the body.¹⁸ Aquinas saw virtue against the human agency in that our rationality may be tempered through exercise which would create good morals. Unlike Aristotle, however, God acted on the rational mind to bring about good habits, affording us a divine teleos. If God is acting upon our rational mind, then we are being pushed to the ultimate end. To this, Aquinas adopted Augustine's four virtues, albeit with a different understanding and emphasis. Prudence is first because it is the virtue most comporting with Reason. From Prudence springs Justice, Temperance and Fortitude. Adding to this are the three theological virtues of faith, hope and love.¹⁹

Debate between Utilitarianism and Kant's Moral Philosophy

Modern moral philosophical tradition is witnessed a debate between Utilitarianism and Kant's moral theory. Utilitarianism believes in actions are right in proportion as they tend to promote overall human happiness and wrong if it

is producing pain. And Kant's moral theory through the Formula of the End in Itself, which is acting in such a way that treats humanity as an end, as opposed to a mere means.

Kant argues that in order to act in morally right way, people must act according to duty. Kant also argued that it was not the consequences of actions that make them right or wrong, but the motives of the person who carries out the action. According to Kant, the one thing in the world that is unambiguously good is the "good will."²⁰ Other good things like intelligence, courage, etc. or qualities of good fortune like wealth, status, good health may be used to either good or bad purposes. By contrast, a good will is intrinsically good-even if its efforts fail to bring about positive results. The basis of a good life obviously is happiness and to attain happiness one should select a thing which is good and according to Kant it is good will. Duties are one of the most important obligation for good will. one should do what is right because that is the path to happiness. Here Kant is presenting his view that happiness is not the most important thing which take into consideration when we take moral decisions, but it is our rational power to take moral decisions.

principle says actions are right in proportion as they tend to promote overall human happiness and wrong if it is producing pain. Mill defines happiness as pleasure and the absence of pain. So, Mill focuses on consequences of actions and not on rights nor ethical sentiments. Mill argues that people's achievement of goals and ends, such as virtuous living, should be counted as part of their happiness. Mill argues that happiness is the sole basis of morality, and that people never desire anything but happiness. He supports this claim by showing that all the other

objects of people's desire are either means to happiness. identified the good with pleasure.²¹ O'Neill, Onora. "A Simplified Account of Kant's Ethics." 411-415. Blackboard. Web. 19 Oct. 2014.

He also held that we ought to maximize the good, that is, bring about 'the greatest amount of good for the greatest number'. Utilitarianism is also distinguished by impartiality and agent-neutrality. Everyone's happiness counts the same. When one maximizes the good, it is the good impartially considered. My good counts for no more than anyone else's good. Further, the reason I must promote the overall good is the same reason anyone else has to so promote the good. It is not peculiar to me.²²

Kantianism and utilitarianism have different ways for determining whether an act we do is right or wrong. Kantians believe "human life is valuable because humans are the bearers of rational life". In other words, humans are free rational beings capable of rational behavior and should not be used purely for the enjoyment or happiness of another. On the other hand, Utilitarian's believe that we should do actions that produce the greatest amount of happiness. The problem with this, however, is that it could involve using people as mere means and may lead to the sacrifice of lives for the greater good."²³

A Critical Analysis of Moral Philosophy by Marx, Nietzsche and Adorno

Marx has a number of uncompromising negative things about morality of his time. Moreover, after 1845 at least, he affirms that his own theory is not a utopian or ethical one but a real positive science. Marx's mature rejection of

received forms of morality is made from a position that is not ethically neutral and which has its basis in some of Marx's very earliest intellectual positions. According to Marx, the free development of each is the condition for the free development of all. Liberty, as Marx understands it, is the ability of the individual to act as he or she happens to wish subject to certain limits (the ability of others to do likewise). Justice (if we do not think of it simply as a matter of rights and duties) can be thought of similarly as consisting of principles on which benefits and burdens are distributed in cases where interests conflict. Marx's claim that morality (conceived as a set of duties that override what one might otherwise do) is necessarily connected to "egoism" and "individualism".

Morality is of a class character and is manifested in people's behavior in different ways in different historical conditions in accordance with the interests of what classes or social strata a person occupies. Marxist ethics believed in 'materialism' and 'dialectics.' The ideals, standards and virtues prevailing in society are interpreted as a reflection of existing interpersonal (value) relations, an expression of interests and requirements of social groups and classes. Morality is not reduced to an ethical ideology that has isolated itself from the world and lays claim to absolute value. Marxist ethics describes morality as a property of one's behavior conditioned by social and historical existence as those moral values that bring together (or force apart) living individuals. In his own words "history calls those men the greatest who have ennobled themselves by working for the common good; experience acclaims as happiest the man who has made the greatest number of people happy."²⁴ It is

dialectical also, it maintains that like morality, each of its manifestations, each standard, and virtue, is in perpetual motion, emerging, developing, disappearing, passing from one qualitative state to another. Each type of morality is socially and historically conditioned—this is the fundamental tenet of Marxist ethics.²⁵

According to him traditional philosophy, religion, and morality have been so many masks which is an obstacle for the good life of humans. His attempts to unmask the motives that underlie traditional Western religion, morality, and philosophy deeply affected generations of theologians, philosophers, psychologists, poets, novelists, and playwrights. Nietzsche said, 'tradition broke free from the traditional moral principles (the concepts of "good and evil") of their own people.'²⁶

According to Nietzsche, tradition accepted suffering without any genuine reason, it is regarded as God's blessing in a sense as an occasion for apology. Similarly traditional philosophy expressed the ascetic ideal when it privileged soul over body, mind over senses, duty over desire, reality over appearance, the timeless over the temporal. Here there is no space for humans. Not a single thing for the good life of common people.

For Nietzsche, the good life is one lived without fear: without fear of gods or a Higher Power; without fear of the crowd and its constant desire to make you conform; and even without fear of one's fate. Nietzsche present a philosophy that ethics should be to make oneself comfort. Above all Nietzsche stood for bring true. Nietzscheanism presents a way of life than a philosophy. In Nietzsche's words "all humans have a 'will to power' and moral systems generally curtail

these by privileging the group over the individual."²⁷

Adorno's ideas about good life deeply rooted in ancient thought. From Socrates, the concept of good life is a major theme of discussion. Adorno's views about moral philosophy have his origin from ancient thought. When one think about Adorno's moral philosophy, the first thing we met with is his famous dictum 'a good life is not possible in a bad world'. Adorno's predecessors like Socrates make his dictum in ethics in a positive way as 'an unexamined life is not worth living' or 'no one knowingly does evil'. In this way Adorno's moral philosophy with his dictum makes a beginner feel in a negative sense. But when we are analyzing the sentence, it is clear that Adorno in his moral philosophy, explains as we should aware the bad world and to avoid the distractions for a good life, when we are aware of good and bad, we will be able to avoid bad from our life.²⁸

Adorno in his moral philosophy presents a claim about moral reality. We expect Moral Philosophers to present a philosophy which tell us something about good life or something which is worth for us, from ancient philosophical tradition we witness such moral theories which presents in a positive manner. But from modern period, or exactly from Karl Marx there is exceptions. Adorno is certainly one of them.

Adorno uses the term non-identification for genuine moral relations. According to him non-identity is the genuine term associated with moral goodness. Identity is a kind of affirmation and goodness is not a thing to be affirmed. Here, Adorno accepts moral mistakes also, as he treated it as drawing attention to moral mistakes usually implies proposing a remedy for them. This point

Adorno regarded as the central to his ethics. This paradox Adorno express by his famous statement as “there is no right living in the wrong life” or “wrong life cannot be lived rightly”. Wrong life is not a very bad moral failure, it is an arrangement for survival.

In the question about good life Adorno use the term value of life. A valued life is more important. Everyone should understand that a good life is life of mine, we should value our life first. Adorno in his problems of moral philosophy said that “ethical conduct or moral and immoral conduct is always a social phenomenon – in other words, it makes absolutely no sense to talk about ethical and moral conduct separately from relations of human beings to each other, and an individual who exists purely for himself is an empty abstraction”.²⁹

Biological factor and the living condition of an individual should have a major role in his/her moral life or in good life. One should follow his bio political system for a happy life, i.e when we started asking ourselves the question, how do I lead this life with in the conditions that structure me is very much important for leading a good life. He is talking about the relation of moral conduct to social conditions. Here Adorno gives importance to the concept of ‘value of one’s own life’. In his own words “ethical conduct or moral and immoral conduct is always a social phenomenon- in other words, it makes absolutely no sense to talk about ethical and moral conduct separately from relations of human beings to each other, and an individual who exists purely for himself is an empty abstraction”³⁰

In a way Adorno in his moral philosophy, talking about the group of people, who cannot able to lead a good life, the social situations don’t

offer a good or a happy life for them. It is purely unethical. Disruption may be power, or other social conditions. Adorno in his famous work *Minima Moralia* presents his views about individual freedom and the wellbeing of each and every person. Adorno was very much concerned about equality in society. In his words the very wish to be right, down to its subtlest form of logical reflection, is an expression of the spirit of self-preservation which philosophy is precisely concerned to break down. Social discrimination is a major problem addressed by Adorno which he continuously makes an effort to vanish. Adorno in his *Minima Moralia* reject the civilization’s tendency to self –destruction and to dominate upon nature and humans.

Adorno in his whole moral philosophy talking about to lead a best life not a good life. Adorno continuously talking about ‘what is life.’ Which he is described differently as value of one’s life or life of mine. As we are living in an inhuman society we can’t lead a good life, so we miss the possibility of good life. He proclaimed that ‘life does not live’. He tries to convince that this bad, dishonest life is not real life. So that we miss the perfect life. In Adorno’s opinion there are lots of barriers in the way to a good life, humans are busy to make their life good which is misleading them. This may be due to when the enlightenment leads to capitalism or more clearly late capitalism as it discriminates people as rich or poor, it represses individual freedom. There cannot be ethics in a society where the society is against individual freedom. Where we can see a big gap between the moral theory and in the real life of people. As we are living in an inhuman society we can’t lead a good life, so we miss the possibility of good life. He proclaimed that ‘life does not live’. He tries to convince that this bad, dishonest life is not real

life. So that we miss the perfect life.³¹ In Adorno's opinion there are lots of barriers in the way to a good life, humans are busy to make their life good which is misleading them. This may be due to when the enlightenment leads to capitalism or more clearly late capitalism as it discriminates people as rich or poor, it represses individual freedom. Adorno explains enlightenment in a philosophical thought as it is a social movement which liberates people through reason. But in Adorno's words the new enlightenment led to an oppressive or inhuman modes of governance. The totalitarianism is not there. As a critical theorist and modern thinker, Adorno wants to liberate people from false belief. "There is only one expression for truth: the thought which repudiates injustice. If insistence on the good sides of life is not sublated in the negative whole, it transfigures its own opposite: violence." Words of Adorno in the book shows readers good concern about the well-being of society. There cannot be ethics in a society where the society is against individual freedom. Adorno's moral philosophy is concerned with the effects of 'enlightenment' upon individuals leading a morally good life. Where we can see a big gap between the moral theory and in the real life of people.

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LOOKING INTO THE GLOBAL MENTAL HEALTH PROBLEM AND THEIR DETERMINANTS AMONG ADOLESCENTS

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Abstract

Adolescent mental health issues are common throughout the world. Emotional intelligence (EI), which is described as a set of observations and understandings about one's own and others' emotions, has been linked to mental health issues among adolescents in various high-income countries. However, in low and lower-middle-income nations, such as Vietnam, nothing is known about this association. Adolescence is a developmental period of transition between childhood and adulthood. Definitions of the age range of adolescence vary among countries. The Adolescent-Youth Sexual and Reproductive Health program of the European Union (EU) and the United Nations Population Fund (UNFPA) considers adolescence includes people in the age range from 15 to 24 years.

1. Introduction

However, many countries around the world define adolescence based on the rules of the national laws in which the minimum legally allowed age for children to participate in some activities, such as participating in the military, voting, marriage, alcohol consumption, or taking responsibility for their activities under the law (United Nations Children's Fund (UNICEF), 2011)

varies from that of UNICEF. In research, the age range for adolescence is different. For example, in Australia, adolescence ranges from age 12 to 18 (Australian Institute of Family Studies, 2006) while in Japan, this range is 14 to 25 years (Nishikawa, 2009). In this research, we follow the World Health Organization's (WHO) definition of adolescence, in which the age range for this period of life is from more than 10 to 19 years of age (WHO, 2014).

Within the stage of adolescence, a person experiences rapid changes not only in their physical body but also in cognition and emotion. These challenges require adolescents to adjust, adapt and transition from being a child into their adult identity and to achieve economic and social independence. All these adaptive challenges are psychologically demanding. Although adolescents are progressing towards adulthood, parents and society can perceive adolescents as lacking preparedness for being an individual with full adult responsibilities. As a consequence, adolescents, from an adult's perception, can still be seen as children. Internal and external conflicts can arise. Adolescence, therefore, is considered as a potentially vulnerable period in life emotionally and as a stage influenced by many aspects of life circumstances (Ivelina,

2015). Adolescents might experience emotional and behavioral problems during these adjustment processes. According to WHO, adolescents:

“depend on their families, their communities, schools, health services, and their workplaces to learn a wide range of important skills that can help them to cope with the pressures they face and make the transition from childhood to adulthood successfully. Parents, members of the community, service providers, and social institutions have the responsibility to both promote adolescent development and adjustment and to intervene effectively when problems arise”. (WHO, 2014)

In low- and middle-income countries (LMICs), adolescents are considered to be affected by more severe socio-economic, cultural, and environmental risk factors than in high-income countries. These include, for example, restricted opportunities to access health and education services, early exposure to work, or the lack of care emotionally and physically due to poverty (R. Blum & Boyden, 2018).

1.2 Mental Health Problems Among Adolescents

1.2.1. Definition of mental health and mental health problems

According to the World Health Organisation (WHO), mental health is *“a state of well-being, perceived self-efficacy, autonomy, intergenerational dependence and recognition of the ability to realize one’s intellectual and emotional potential” (WHO, 2003, 2004)*. Well-being is understood as the healthy functioning of a person in emotional, psychological, and social domains. In plain language, it is an individual’s realization of their capacity to cope with everyday

stress, working effectively and fruitfully, and contributing to the community (WHO, 2001). Good mental health is important, and it impacts directly on the health and well-being of a person at every stage of life (Patel, Flisher, Hetrick, & McGorry, 2007).

According to WHO, good mental health is under the influence of various factors including social circumstances in which a person lives and individual psychological and biological factors (WHO, 2005). Huppert’s (2009) review of the neurobiological differences among children revealed that early attachment, warm parenting, and supportive family and learning environments influence the development of the brain, behaviors, and emotions (Huppert, 2009).

Mental illness or mental disorder is understood as a *“diagnosable illness that significantly interferes with an individual’s cognitive, emotional or social abilities” (Commonwealth Department of Health and Aged Care, 2000b)*. There is a wide range of mental illnesses. The criteria of mental illness are described in two well-known diagnostic systems: The International Classification of Diseases, 10th revision (ICD-10), and the American Psychiatric Association’s Mental health problems are widely used as descriptors, which include mental illness but also conditions in which there are fewer deficiencies in cognitive, emotional, or social capacities (Commonwealth Department of Health and Aged Care, 2000a). Mental health problems significantly affect how a person thinks, behaves, and interacts with others. The earlier those mental health problems occur without being treated, the more serious and long-lasting they can be in terms of affecting the person’s life, family, and society such as negative health, unemployment, poverty,

lower academic achievement, poor physical health, and even disability, which in turn increase the burden on society (Begg, Vos, & al., 2007; Leach & Butterworth, 2012; Schofield, Callander, & al., 2012; D. Scott, Burke, & al., 2012)(WHO, 2005).

1.2.2. Mental health problems among adolescents

Mental health problems are prevalent among adolescents worldwide (Erskine et al., 2015; UNICEF, 2018). It is estimated that approximately 20% of adolescents throughout the world experience at least one mental health problem annually (UNICEF, 2018). Nearly 90% of the current evidence comes from studies in high-income countries, from which an overall picture of nature, prevalence, and determinants of depression, anxiety, stress, loneliness, aggression, and suicidal thoughts among teenagers can be explored. However, research evidence from LMICs remains incomplete.

1.2.2.1. Depression

Depression is defined by WHO as:

“a common mental disorder, characterized by sadness, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, feelings of tiredness, and poor concentration” (World Health Organisation, 2012a)

According to this definition, depression is a feeling of depressed mood that causes significant impairment in an individual's daily life. Definitions of this term are similar when it is considered among adults or adolescents. The clinical symptoms of depression are described in the ICD-10 and DSM-V even though the name of this disorder is different between the two systems. Major Depressive Disorder which is named in

DSM-V is identified when an individual experiences five or more symptoms during two weeks while minor depressive can be only two to three symptoms of the following: depressed mood, weight loss, reduction of physical movement, feelings of worthlessness, social withdrawal, loss of interest and energy, low self-worth, unusual sleep or appetite, poor concentration, or recurrent thought of death (Ivelina, 2015).

According to the World Health Organization (WHO), depression is one of the leading causes of illness and disability among adolescents (WHO, 2014). Depression can impact an individual significantly during adolescence; however, in many cases, depression does not appear clearly and only becomes more apparent when an individual enters adulthood (Birmaher, Williamson, Dahl, & al., 1004).

Depression in adolescents is difficult to identify due to the complexity and instability of physical, cognitive, emotional, and behavioral changes (Thapar, Collishaw, Pine, & Thapar, 2012). However, depressive symptoms among adolescents are recognized globally. In high-income countries, the prevalence of depression appears to be quite high.

The prevalence of depression among this age group in LMICs was similar or even higher than in high-income settings. In a systematic review of 16 original studies in non-referred samples in LMICs about mental health problems among children and adolescents conducted in 2011 by Kieling et al. (2011), the results found the prevalence of 10-20% which is consistent with results from high-income countries. In this review, the prevalence had a wide range from 1.81% to 39.4%. The discrepancy explained by the authors was due to the disparity in methodology approach,

cultural context, and exposures to risk and protective factors (Kieling et al., 2011). The review, however, did not include studies conducted after the year 2011. For example, in Ghana, a study conducted among students selected randomly from six schools in the area for refugees reported that 41.2% of 139 adolescents aged 12-17 years were above the clinical cut-off for Depression Self-Rating Scale (DSRS) for Children (above 15) (Kolltveit et al., 2012). Another study investigating depression in adolescents living in slums in Bangkok, Thailand, reported a high prevalence of 34.9% of correspondents experiencing depressive symptoms using the Center for Epidemiologic Studies Depression (CES-D) (Somrongthong, Wongchalee, & Laosee, 2013). In 2014, a wide cross-sectional study was conducted in four Caribbean countries: Jamaica, the Bahamas, St. Kitts and Nevis, and St Vincent to understand the levels of depressive symptoms of tenth-grade students. The sample size was 1,955 in total (278 from Jamaica, 217 from the Bahamas, 737 St Kitts and Nevis, and 716 from St Vincent). More than half (52.1%) of the adolescents reported experiencing mild to severe symptoms of depression, in which moderate to severe symptoms were experienced by 29.1% (Gillian, Lipps, Gibson, Halliday, & Morris, 2014). However, this study included a small sample size recruited from a refugee beach camp or a small area in each Caribbean country that did not represent the general population. In India, Sandal (2017) reported the results of a cross-sectional survey about depression symptoms among 470 adolescents attending school. By self-completing, the DASS-21 results in this study revealed the prevalence of depression was very high at 65.5% (Sandal et al., 2017). The study reported that the questionnaire was validated in a pilot study before

conducting the main survey. However, the results of the validation and the cut-off point of DASS-21 were not mentioned. In another study conducted in the rural area of India, the prevalence appeared also to be high with several 53.9%. This cross-sectional study recruited 461 students with a mean age of 16 years (SD = 0.92) and used DASS-21 to assess mental health symptoms

1.2.2.2. Anxiety:

Anxiety is usually characterized by feelings of fear which is a response to current events and worrying thoughts or a reaction to anticipated events in the future (American Psychiatric Association, 2013). In general, anxiety is described as a subjective unpleasant and uncertain feeling of something that might happen, especially “if knowledge already possessed indicates the probability of ill-fortune” (Pilgrim, 2014; Sedgwick, 1983). Anxiety is a mood condition is associated with negative emotions (Ivelina, 2015). Anxiety is a normal feeling.

Generalized Anxiety Disorder is one of the most common mental health problems among adolescents (Burton, 2009; Q. A. Tran, 2015a). In the National Survey of Mental Health and Well-being among Australian adolescents, diagnostic criteria from the DSM-IV for anxiety was 19.9% in the 12 months before the survey date (Lawrence et al., 2015). Using the same criteria, the prevalence of anxiety disorders among American adolescents who reported symptoms of anxiety that lasted for at least 6 months in the sample of Costello's 2003 study was 9.5% (Costello et al., 2003). The prevalence was found higher in a 2010's national representative interview survey, named the National Comorbidity Survey Adolescent Supplement (NCS-A), conducted on 10,123 American adolescents aged 13-18 years and a self-

administrated questionnaire among 6,491 parents. For adolescents, the project used the WHO's modified Composite International Diagnostic Interview Version 3.0 (CIDI) assessing mood disorders, and anxiety disorders, and a structured interview based on DSM-IV diagnoses. For parents, a self-administrated questionnaire was mailed to retrieve information about adolescents' characteristics, developmental history, mental and physical health, and other factors. Results from the analysis revealed that 31.9% of American adolescents had symptoms of an anxiety disorder (Merikangas et al., 2010). Although this study involved a representative sample of adolescents in the United States, it is a cross-sectional survey that only provided a picture of mental health among adolescents at a certain time. The combination of data collected from parent and child reports is lacking in supporting evidence.

In LMICs, investigation about anxiety disorder was not well-researched; however, this condition was found prevalent among adolescents. Along with the finding of depression mentioned previously, the prevalence of anxiety symptoms of 59.7% was found among 470 adolescents in rural areas of India in the study of Shaikh et al (Shaikh et al., 2018) based on the self-completed DASS-21. In another study among Indian adolescents, using the same measurement, most of the participants (80.9%) reported that they experienced symptoms of anxiety (Sandal et al., 2017). Also, with the Arabic version of the 42-item DASS-42, the prevalence of anxiety among Saudi school male students was 48.9% (Al-Gelban, 2007). The validation process of DASS for use locally was not reported that made the findings were less reliable.

1.2.2.3.Stress

Stress is used in popular literature with plenty of definitions due to its different meanings and experience from individual to individual (Sedgwick, 1983). According to Sedgwick, stress is "a physiological and behavioral adaptation in response to environmental or circumstantial change" (Sedgwick, 1983). This definition covers both physical and psychological adjustments to stressors. Thoits (1995) defined stressors by three types: life events (which requires individual's adjustments in a short period), chronic strains (which is persistent and requires an individual's replicated adjustments and in long periods), and daily hassles (which are small things and requires small adjustments by individuals during the day) (Thoits 1995). According to Folkman and Lazarus (1986), stress is a result of the association between daily life events and emotional outcomes. If stress remains for a long time, and that makes an individual feel worried, down, is unable to concentrate or make decisions, irritable and angry, it becomes a problem. Chronic stress may increase the risk of depression and anxiety (National Institute of Mental Health, 2019). Stress is mentioned in the DSM-V as a disorder caused by trauma and called Acute Stress Disorder. However, stress that is not related to trauma has not been identified in the DSM-V. The most common measurements used to assess symptoms of stress are the Perceived Stress Scale (PSS) (Cohen, Kamarck, & Mermelstein, 1983), Childhood Stress Scale (ESI) (Lipp & Lucarelli, 2005), and Depression, Anxiety and Stress Scale (DASS-21) (Lovibond & Lovibond, 1995).

Globally, studies reported that adolescent stress is quite high. In Brazil, Sbaraini and Schermann conducted a cross-sectional

school-based study of 883 students (age ranges from 8 to 14 years). The study used the Childhood Stress Scale (ESI), a tool developed for local use by Lipp & Lucarelli (Lipp & Lucarelli, 2005) to assess stress among students. A separate questionnaire for parents was developed from the Mondardo questionnaire (Sparrenberger, Satos, & Lima, 2004) cited in (Sbaraini & Schermann, 2008) to collect information about family relations, social contact, extracurricular activities, losses, and changes in children's routine and other socio-demographic data of the child. The result was that 18.2% of the Brazilian adolescents presented signs of stress (Sbaraini & Schermann, 2008).

1.2.2.4. Loneliness

Loneliness is not named as a disorder in the DSM-V and is listed as one of the symptoms involving the emotional state in the ICD-10. This phenomenon is a term reflecting the connectedness of an individual to others. However, it is not necessarily of being alone, but rather it is "a state of mind with the perception of being alone and isolated" (Tiwari, 2013) even though surrounded by many people. Adolescents without close friends might experience loneliness that in turn increases the risk of developing psychological distress, and behavioral problems (Tiwari, 2013). Nearly everyone experiences loneliness at some point in their life (Kangasniemi, 2008). Some people feel loneliness with stress and are unable to get out of it (Koenig & Abrams, 1999). There was controversy regarding the absence of loneliness in the list of DSM- V as it has a link to numerous emotional and physical problems. However, loneliness has attracted the interest of researchers around the world using one of the most well-known tools named the UCLA Loneliness Scale which was developed by a social scientist in 1996 (Russel, 1996).

In comparison to other mental health problems, loneliness has less priority in research. Most of the studies were conducted in high-income settings among the elderly, rarely being found among adolescents. However, a few pieces of evidence showed that loneliness among adolescents is prevalent. For example, to examine the experience of loneliness of 15- to 16-year-old male and female adolescents, a follow-up study of the children in the North Finland Birth Cohort 1986 (NFBC 1986) was conducted in 2001-2002 when they were 15-16 years old. In this follow-up study, questionnaires were sent to adolescents. The experience of loneliness was identified in the questionnaire through one single-item question "I feel lonely" which was chosen from the Youth Self-Report Scale with three options of response: "Not true", "Sometimes true", and "Often true" (Achenbach & Rescorla, 2001).

The core question to assess loneliness was "During the past 12 months, how often have you felt lonely?" with options of answers were "Never", "Rarely", "Sometimes" (coded as 0), "Most of the time", "Always" (coded as 1). The questionnaire was translated into local languages; however, the validation of this questionnaire in each country was not reported. The original study recruited participants by the two-stage sampling method in each country.

1.2.2.5. Suicidal thoughts

Suicide is understood as an act of violence against oneself that leads to death (McKinnon, Gariépy, Sentenac, & Elgar, 2016). According to WHO, suicidal behavior is a complicated process that includes: suicidal thoughts without plans, planning suicide, attempting suicide, and committing suicide (WHO, 2012b). Planning suicide is defined as suicidal

thoughts with preparation in an active status mental and materially for the act of committing suicide (Comer, 2002; Singh, 2012). The term “suicidal ideation” was used in some studies which indicate both suicidal thoughts and suicidal plans. Recently, suicide has been acknowledged as a significant public health problem with almost one million people dying by suicide worldwide every year (World Health Organisation, 2012b). However, suicide is preventable via intervention (World Health Organisation, 2012c).

Suicidal thought is prevalent among adolescents in high-income settings. In Australia, the community-based National Survey of Mental Health and Wellbeing in 2015 reported that 7.5% of adolescents in the age range of 12-17 years had thought of suicide in a period of the previous 12 months, 5.2% had a plan and 2.4% attempted to kill themselves (Lawrence et al., 2015). In the United States, a large-scale cross-sectional survey of 6,020 adolescents aged 12 to 16 years reported having a lifetime suicidal plan (Hargus, Hawton, & Rodham, 2009). Another report from this country in the 2011 Youth Risk Behaviour Survey (YRBS) indicated that 15.8% of students from ninth- to twelve-grade throughout the country reported seriously attempting suicide and 7.8% of students attempted at least once in 12 months (Centers for Disease Control and Prevention (CDC), 2011). In Norway, 2,399 secondary and high school students aged 13-19 years participated in a population-based cohort study in 1997 revealed a prevalence of lifetime suicidal thoughts of 15.5%.

In LMICs where 79% of global suicides occur globally (World Health Organisation, 2016), suicide behaviors are common with significantly high prevalence. Lifetime suicidal thought rates among adolescents were at 9% in the review of

Fisher et al. (2011) which considered 116 resource-constrained countries conducted in the period from 1985 to 2008 (Fisher et al., 2011). In another review of 38 studies (from the years 2003 to 2012) in 32 LMICs among aged 13-15 adolescents, pooled data from 164,770 participants revealed that 15.3% had suicidal thoughts in 12 months (McKinnon et al., 2016). However, there were substantial differences among countries, ranging from 5.1% (95% CI: 2.1-8.1) in Indonesia to 28.1% (95% CI: 22.5-33.7) in Zambia. The African Region had the highest pooled prevalence of suicidal thought with 21.6% (95% CI: 20.4-22.9) while Southeast Asia and Western Pacific Region had a much lower prevalence of suicidal thought with 10.7% (95% CI: 4.5-5.4) (McKinnon et al., 2016).

1.3.Determinants Of Mental Health Problems Among Adolescents

1.3.1.Bioecological system theory

Mental health among adolescents is determined by multiple factors. The Ecological Theory (also known as bioecological system theory) developed by Bronfenbrenner (Bronfenbrenner, 1979) – an American psychologist, was applied to understand factors relating to adolescent mental health problems from the human development perspectives.

For adolescents, contacting parents, teachers, and friends can impact cognition, emotion, mood, interests, and behavior. The second level is called the Meso- system which contains the interactions between different factors in the Micro- system. For example, in adolescents, the feeling of academic stress might come from high expectations of teachers and parents. Exo-system is the next environment that has an indirect impact on an individual such as social media, surrounding communities, or the place where he/

she grows up. The next level is the Macrosystem involving factors of a large context such as cultures or laws, the development of the economy, or the integration of foreign culture.

For example, the history of war or the influence of Confucian culture might impact the personality of a person. The last system called the Chrono-system is the essential influence of the environment on an individual that changes his/her life, such as the divorce or death of parents.

Adolescents live and study in a variety of environments that appropriate the theory of Bronfenbrenner. Therefore, the current study applied the ecological system to examine adolescents' mental health.

1.3.2. Determinants of mental health problems among adolescents

Little evidence was found about the association between a specific risk factor and particular mental disorders or mental health problems. The most acceptable explanation for mental health problems among adolescents might be the interaction of individual, familial and environmental factors (T. Ford, Goodman, & Melzer, 2004). Because these factors are believed to be complexly interrelated, it is particularly important to understand these factors for human development to reduce the nature of mental health problems.

1.3.2.1. Individual level

Sex is the most popular individual-level factor that has been examined in most studies. Female teenagers were more likely to have mental health problems such as depression, anxiety, stress, and loneliness but are less likely to have aggression or behavioral disorders. Merikangas

et al. (1999) conducted a review on studies in the U.S. using the high-risk design to identify risk factors of anxiety disorders. High-risk design is considered as a strategy of comparison between individuals in a particular condition of developing anxiety disorder with those in a non-risk-factor condition (Merikangas, Avenevoli, Dierker, & C., 1999). The study involved 192 offspring (ages of 7 to 17 years) of adults in the family who had anxiety disorders or substance use or both. These children were then followed up in 6 to 8 years (ages of 13 to 23 years). The main measurements applied were the Kiddie-Schedule for Affective Disorders and Schizophrenia (K-SADS-E) (Orvaschel et al. 1982), the DSM-III-R (Chambers et al. 1985) conducted by independent diagnostic interview. Results revealed that females were far more common in anxiety disorders than males (Merikangas et al., 1999). This correlation was duplicated in another cross-sectional study of Merikangas in 2010 among 10,123 adolescents aged 13-18 years using the modified version of the World Health Organization Composite International Diagnostic Interview to assess mental disorders based on DSM-IV. This study also found that males had higher rates of behavioral disorders.

In low- and middle-income countries (LMICs), findings disclosed similarly. In Gaza, a country in the Middle East, Kolltveit et al. (2012) examined the relationship between exposure to war stressors and mental health problems among 139 students aged 12-17 years. The study used the Gaza Traumatic Check List (Hein, Qouta, Thabet, & El Sarraj, 1993), the Revised Child Impact of Event Scale (CRIES-13) (Smith, Perrin, Dyregrov, & Yule, 2003), the Revised Children's Manifest Anxiety Scale (RCMAS) (Reynolds & Richmond, 1987), and the Depression Self-Rating Scale for Children (DSRS) (Birlson, 1981).

Especially, female adolescents under the impact of gender discrimination appeared to have a higher prevalence (Pillai et al., 2008). Regarding suicidal ideation, it appears that females were likely to think of killing themselves more frequently than males. Results from 2,317 Chinese students in a cross-sectional study revealed that females had a higher risk of suicidal behaviors (Cheung et al., 2013).

Age is found to be significant in some studies, in which adolescents with older age are more likely to experience mental health problems. The study of Merikangas in 2010 also showed the same results, in which older adolescents were more prevalent in anxiety disorders than those who are younger (Merikangas et al., 2010). The conclusion from studies of Kolltveit and Essau was that the prevalence of depression (Kolltveit et al., 2012) and anxiety (Essau et al., 2000) among adolescents increased with age. Sakuja et al. (2004) concluded in their study among 9,863 students attending schools in the US that the depressive symptoms increased with age in both males and females (Saluja, Ronaldo, Scheidt, & al., 2004).

1.3.2.2. Family level

Evidence has shown one of the most important factors associated with mental health among adolescents was the “Adverse Childhood Experiences” or “Child Maltreatment” which is understood as some intense stress events occurring frequently during childhood. These events were believed to happen mostly within the child’s family – the first environment that a child is raised and educated in. Such factors might include child abuse and neglect, witnessing domestic violence, having parents or family members with mental illness or alcohol/substance abuse, or having one or no parent (World Health Organisation, 2014b). All these family-related

factors have a strong influence on adolescents’ emotions, thoughts, and behaviors.

According to the World Health Organisation (WHO) (World Health Organisation, 2014b), child abuse and neglect include physical abuse, sexual abuse, emotional abuse, and neglect. Physical abuse is defined as intentional acts of physical injury to the child, including hitting, punching, kicking, biting, shaking, burning, or poisoning. In many families, physical abuse appears as a type of punishment from parents to their children. Sexual abuse is understood as the compulsion for a child to engage in sex-related activities without the consent of the child, or for which the child has not yet reached sexual maturity as prescribed by law.

There has been strong evidence to prove the impact of Adverse Childhood Experiences on mental health. For example, in the U.S., Lansford et al. (2002) conducted a twelve-year prospective community-based study among 585 children and adolescents (from 1987 to 1999). They found the long-term negative impact of early physical maltreatment on mental health problems, where participants who experienced physical maltreatment in the first five years of age were more likely to prevail with depression, anxiety, stress, and aggression (Lansford et al., 2002). In the same country, the Centers for Disease Control and Prevention surveyed to examine this association in 2012 among more than 17,000 participants (Centers for Disease Control and Prevention (CDC), 2012). The finding concluded from the data of this survey that experiencing any type of Adverse Childhood Experience increased the risk of lifetime attempts at suicide from two to five times (Centers for Disease Control and Prevention (CDC), 2012).

The association between childhood maltreatment and mental health problems was also found in Asia. In Hong Kong, a survey was conducted among 500 secondary school students using the Child Behaviour Checklist (CBCL) completed by teachers and parents. The finding revealed that students who experienced physical maltreatment had problems in mental health (Lau, Chan, Lam, Choi, & Lai, 2003). Sexual abuse before the age of 16 was found as a factor that increased the appearance of depression among Chinese students (J. Q. Chen, Dunne, & Han, 2004, 2006; J. Q. Chen, Han, & Dunne, 2004). In Japan, physical abuse significantly increased the risk of having Generalized Anxiety Disorder among 119 young people in the age range of 18 to 21 (Yamamoto, Tomoda, Tanaka, Fujimaki, & Kitamura, 1999).

The combination of different types of Adverse Childhood Experiences or child maltreatment increased the risk of having mental health problems. A review by Nguyen in 2006 mentioned previously considered the impacts of multi-child maltreatment on the well-being of adolescents. The result from 38 studies examines the association between more than one type of child maltreatment and well-being showed that experiencing multiple forms of maltreatment during childhood increased the risk of higher symptoms in mental health problems and health risk behaviors (H. Nguyen, 2006).

However, there were no studies found in Asian countries in this review. Nguyen's study in 2006 was the first in Vietnam – a Southeast Asia country – to report that the more forms of child maltreatment the higher the risk of mental and physical health problems that the adolescents had (H. Nguyen, 2006). This association was confirmed in Le's 2015 study among Vietnamese adolescents (M. Le et al., 2016a).

Besides Adverse Childhood Experiences, other familial factors also impacted mental health among adolescents. Evidence has shown that adolescents who had parents with low education levels, such as not graduating from college, were more likely to experience a mental disorder. In 2010, Merikangas concluded that adolescents who have parents with educational levels under college had a higher prevalence of mental health problems (Merikangas et al., 2010).

1.3.2.3.School level

Adolescence is a period when an individual spends substantial time at school with teachers and peers (Ang & Huan, 2006). Therefore, the school context is considered to have an important environmental impact on adolescents' mental health (Bronfenbrenner & Morris, 1998).

Peer victimization is one of the serious risk factors impacting mental health problems among adolescents. For example, Korean students who had experienced peer victimization reported a higher level of depression in a 6- year-period longitude study (Hong & Min, 2018). Conflicts with peers or teachers, breaking up a romantic relationship were other factors in school contributing to the risk list of mental health problems among the youth generation (Brooks et al., 2002).

1.3.2.4.Community level

The area of residence was a common factor that was considered in association with mental health problems. Evidence showed that adolescents living in urban areas were more likely to have symptoms of mental health problems than those living in rural areas. For example, a population-based study among 2,054 Indian

adolescents was conducted to investigate the prevalence and associated factors of mental disorders which were assessed using the Development and Wellbeing Assessment based on the criteria of DSM-IV. This cross-sectional study revealed that urban adolescents with a higher frequency of going to parties, the cinema, or shopping for leisure had higher symptoms of anxiety disorder and depressive disorder (Pillai et al., 2008). The reason was supposed to be the lifestyles in the urban area increased the risk of conflict with traditional values, which in turn increased the stress circumstances for young adults. A study among patients who were at the hospital because of attempted suicide in Vietnam found that it was no different in the proportion of attempted suicides between urban, suburban and rural area (V. T. Nguyen, Dalman, & Thiem, 2009b).

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PROTECTION OF MINORITIES DURING COVID 19 PANDEMIC- AN INTERNATIONAL LAW PERSPECTIVE

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Abstract:

Several constitutions around the world reflect the principle of majority rule and minority rights. Articles in these respective constitutions prohibit the oppression of minorities by the majority. Today, the real meaning of Democratic Government primarily means a government ruled by the people themselves through their chosen representatives. The problem of minority rights remains at the heart of the civil rights movement. As a result, minority defense is based on the assumption that ethnic, cultural, and linguistic affiliations are integral to a civic, just society concept. This paper provides an alternate explanation for why minority rights are essential internationally and more detail on the importance of an international, socially just mechanism for state resource allocation. International minority rights use this approach to address international law injustices by organizing global political facts into a legal order. This article examines the ambiguous impact of religious autonomy in India and the country's democratic outcome. While the Indian Constitution expressly guarantees the religious minorities autonomy and freedoms, the increasing growth of xenophobia and hyper-nationalism, which gradually increasing the threats to religious minorities, has undermined the

democratic institution of the country, which was once considered unparalleled and in both length and size. During COVID-19, even minorities' protection and religious freedom were jeopardized. These patterns have been evident for decades; however, they have significantly accelerated in recent years, and the administration has chosen to ignore them.

Keywords:

International legal framework; the rights of minorities; Religious rights; constitutional law; cultural rights; democracy.

INTRODUCTION

Today, the supreme law of the Constitution, which guarantees human rights, both endorses and limits majority rule in any genuine democracy. Many constitutions worldwide, such as the American and Indian constitutions, reflect majority rule and reverence for minority rights. (Jefferson, 1801) Articles of the respective Constitution prohibit the majority from oppressing the Minority. In today's world, democracy refers to a popularly elected government that the people govern. The term "*minority*" refers to a state of insecurity and inferiority (Gilbert, 1992; Henrard, 2003) that a specific group of people may experience for various reasons. There have been differences

between groups throughout history in terms of “minority” and “majority.” Some political structures still offer special group rights to minorities, but this is rarely focused on recognizing minority “rights” in general. (Preece, 1998)

The late-eighteenth-century French and American revolutions declared the free practice of religion to be a constitutional right, though neither explicitly discussed the broader question of minority rights.

Freedom of religion is a constitutionally guaranteed right in the U.S. as State in the Constitution’s First Amendment. A practice which has been championed by the colonial founders such as Roger Williams, Dr. John Clarke, William Penn, the separation of state and church is also to the religious liberty under the guaranteed under the Constitution. (Zimmerman, 2010) In the year 1815, the Congress of Vienna minority rights were acknowledged to some extent, and because of which we can say that it dissolved the Napoleonic Empire. Also, in 1878 after the commencement of the Treaty of Berlin, which was recognized for the first time, special rights for the Mount Athos religious community. (Ferrari et al., 2014)

A progressively exclusionary definition of national identity based on religion has posed a challenge to India’s old philosophy of multicultural and multireligious society. (Tier2_INDIA.Pdf, n.d.) Suppose we follow the re-election of the right-wing Government currently in the year 2019 May. The national Government tolerated attacks on minorities, as well as hate speech and incitement to violence. (USCIRF 2020 Annual Report_42720_new_0.Pdf, n.d.) According to the Universal Periodic Review (U.P.R.), the Indian Government, including the current ruling political party, is blamed for anti-minority activity. In the past, there

has been an increase in xenophobic bigotry and threats to minorities’ religious freedom, primarily targeting Muslims, Christians, and other minorities. Threats and hate speech directed at religious minorities have risen dramatically in recent years. Killing or lynching people in the name of “cow protection/vigilantism” is seen as a heroic act.

Physical, verbal, and psychological warfare has been waged against these minorities since the outbreak of COVID-19, furthering their marginalization in Indian society. (Basu et al., 2008) Unfortunately, ideological animosity has been cloaked in patriotism and nationalism. The Indian Constitution provides religious minorities with autonomy and the right to conduct their religious affairs on their own. (Basu et al., 2008) Constitution, which encapsulates one of India’s constitutional rights, expressly forbids discrimination based on religion and ethnicity, caste, sex, or place of birth (Basu et al., 2008).

During the most recent global pandemic, some governments blamed minority faith groups for the spread of the coronavirus and used the epidemic to justify further persecution of religious minorities that were already marginalized. COVID-19 has given the national media’s hate speech and misinformation toward Indian minority communities a new dimension (Regan et al., 2020). At the same time, government officials were busy exacerbating religious tensions, and official efforts were focused on suppressing religious activities and legal rights rather than battling the virus.

The article briefly overviews India’s targeted discrimination against minorities and the legal and political agencies’ apathy in protecting them. We believe that none of these views adequately captures the essence of the

international legal system, which has its normative architecture.

PROTECTION OF MINORITIES— HISTORICAL DEVELOPMENT

Minority defense has its origins in seventeenth-century reforms that, precisely, that we can trace back to the Treaty of Westphalia (1648). Even the Treaty of Oliva, signed in 1660 by Sweden and Poland in favor of Roman Catholics in Livonia, attempted to protect minorities. Non-Muslim religious groups, such as Orthodox Christians, Armenians, Jews, and others, had some cultural and religious autonomy under the Ottoman Empire's millet system (Ágoston & Masters, 2009; Ghanea, 2012). The term was used for legally covered ethnolinguistic minority groups during the 19th century as a result of the Tanzimat reforms (1839–1876). Millet is derived from the Arabic word millah, which means “country”.

The most outstanding example of Pre-Modern religious pluralism was the millet system (Sachedina, 2007). In this system, each spiritual and ethical group was given official status and a significant measure in the self-government proving as the most sorted and established pre-modern model of a religiously pluralistic society. Beginning with Sultan Mehmet Fatih (Sachedina, 2007), the Ottoman Empire adopted the millet scheme and strengthened its institutional framework by expressly stating that non-Muslim communities' privileges be discussed in royal decrees (Shaw, 1976). These decrees were known as Ahd-name, and they had the power of a foreign contract since the Sultan's promise followed them (El Fadl, 1994).

After Sultan Mehmet's conquest of Constantinople in 1453, Greek Orthodox Christians

were not founded as the first millet, as is widely believed in the literature. Before the conquest of Constantinople in 1453, they had the same communal privileges under the Seljuqs and the Ottomans (Inalcik, 1997). The Orthodox patriarch was given the same rights as other religious figures who had previously been subjected to Islamic law. In both secular and spiritual matters, the patriarch was given the authority to enforce Orthodox rule (Senturk, 2002). After the fall of Constantinople, Sultan Mehmet, who considered himself the Eastern Roman Emperor, granted a charter to the Orthodox Church's patriarch, Genady II.

The millet regime consolidated religious pluralism and multiculturalism, allowing the Jews to create their community and establish separate religious, educational, and legal institutions in Istanbul (Shaw, 1991). Historians also point out that the independence given to minorities within Ottoman territories attracted significant numbers of displaced Jewish communities fleeing persecution in Spain, Poland, Austria, and Bohemia (Braude & Lewis, 1982). Although Jewish communities in Russia, Romania, and most Balkan states faced relentless persecution (pogroms, anti-Jewish laws, and other insults), Jews living in Turkey enjoyed a remarkable climate of peace and justice (Dumont, 2013).

The late-eighteenth-century French and American revolutions declared the free practice of religion to be a constitutional right, though neither explicitly discussed the broader question of minority rights. “*The current minority concerns with which we are acquainted are primarily rooted in the nineteenth century,*” on the other hand (Sigler, 1983). Minority defense clauses were included in treaties defining rights and security

of populations that were to be passed to international sovereignty at the three great congresses of the nineteenth century: Vienna (1814–1815), Paris (1856), and Berlin (1878) (Thornberry, 1993). However, for the first time in the history of international law, a more realistic approach can be seen in the measures taken for minority security and rights, which were methodically established in the Treaty of Versailles after World War I (Fink, 1995).

The Paris Peace Conference, which gave birth to the League of Nations in 1919, inspired the international defense of minorities (MacMillan & Holbrooke, 2003). Even though the League of Nations Pact did not include any rules concerning human rights, it did have two related structures of mandates and minorities (Buergethal et al., 2009). The League's inability to create an effective minority structure mirrored the interwar period's economic, social, and political problems, contributing to the failure of Woodrow Wilson's 1919 (Knock, 1995). vision of stability and disarmament, which resulted from World War II. After the Second World War's tragedy (Gibson, 1996), the concept of protecting human rights for peoples that would be considered minorities today grew more robust (Henkin, 1990) integration of linguistic "nations" based on the principle of self-determination, rather than the security of minority groups as such (Fisch, 2015). People who did not share the majority's cultural, linguistic, or religious identity within their country were increasingly threatened as nationalism increased in popularity (Baycroft, 1998). National or Minority interests were at the forefront of international affairs, at least in Europe, when the First World War broke out in 1914 (Baycroft, 1998).

Today, "minority" is a global phenomenon, and the United Nations has

constantly been considering the topic, even though its time importance and concomitant elements vary from country to country. At the United Nations, the term "minority" was described by Francesco Capotorti in 1977 as "*a group numerically inferior to the rest of the population of the state, in a non-dominant position, whose members are nationals of the State and show, if only implicitly, a sense of solidarity, whose members are nationals of the state who possess ethnic, religious, or linguistic characteristics differing from those of the rest of the population and show, if only implicitly.*" (Pentassuglia, 2002).

MINORITIES RIGHTS UNDER INTERNATIONAL LAW

Almost every human rights instrument contains provisions relating to the rights of people who are members of minorities. Minority rights are essential to protect those who want to uphold and cultivate traditions and practices that they share with other members of their society. The United Nations has been a champion for minority rights since its founding in 1945. The U.N. protects minority rights under Article 27 of the International Covenant on Civil and Political Rights (ICCPR) (UN Office of the High Commissioner for Human Rights (OHCHR), 2010) and Article 30 of the Convention on the Child's Rights.

Furthermore, the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic Minorities, Religious and Linguistic Minorities is the document that establishes the main principles and guides countries in enacting legislation and other steps to protect the rights of minorities (Henrard, 2003). The Conference on Security and Cooperation in Europe and the Council of Europe, on the other hand, only apply to "national" minorities in their

instruments. The Minorities Declaration is the most comprehensive, covering “*national or racial, religious, and linguistic minorities*,” as well as the defense of “cultural” identity (Gellner, 1983).

The United Nations Declaration on Minorities, as the first exclusively devoted to the topic, is perhaps the single most important U.N. instrument on minority rights; however, it is not the beginning nor the end of U.N. efforts to promote and protect minority rights, such as the Convention against Genocide, the International Convention on the Elimination of All Forms of Racial Discrimination, and the United Nations Convention on the Elimination of All Forms of Racial Discrimination (Fink, 1995).

Article 13 of the International Covenant on Economic, Social, and Cultural Rights (ICESCR) guarantees all the right to education, specifying in some of its paragraphs that states should allow parents or legal guardians to choose schools for their children that meet specific minimum educational requirements, rather than those set by the Government. Conditions are also required to ensure that their children receive religious and moral education following their own beliefs. The Limburg Principles on ICESCR (*Limburg Principles on the Implementation of the International Covenant on Economic, Social and Cultural Rights*, 1987) implementation aim to eradicate all forms of discrimination and take special steps to ensure that vulnerable groups have access to economic, social, and cultural rights (Eide et al., 1995).

Individuals may file complaints with the Human Rights Committee under the first Optional Protocol to the ICCPR. The Human Rights Committee was formed as an expert body to

oversee the implementation of the ICCPR and its Protocols in the territory of State Parties. One of its primary responsibilities is to review the reports that the States Parties are required to send every five years on the legislative and compliance steps they have taken concerning the rights acknowledged in the Covenant and progress made in the enjoyment of those rights.

Individual procedure mechanisms, which are tailored for people who argue that their rights and freedoms have been violated by a State that is a party to the Optional Protocol, are another area of expertise for the Human Rights Committee. Minorities are covered by the International Convention on the Elimination of All Forms of Racial Discrimination. The Committee on the Elimination of Racial Discrimination (CERD), the first body established by the United Nations to track and review States’ acts taken in fulfillment of their obligations under a particular human rights agreement, falls under the scope of Article 14.

The Convention defined three procedures to allow CERD to review individual States’ legal, judicial, administrative, and other actions to meet their obligations to address racial discrimination. First, all States that ratify or accede to the Convention are required to report to CERD regularly. Second, the Convention allows for appeals from one state to another. Finally, the Convention allows an individual or a group of individuals who claim to have been victims of racial discrimination to file a lawsuit with CERD against their Government.

The Convention on the Prevention and Punishment of Genocide (Genocide Prevention and Punishment Convention) also extends protection to minority groups, with Article 2 defining genocide as an act committed with the

intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, such as killing members of the group; inflicting severe bodily or mental harm on members of the group; or deliberately inflicting conditions of life on the group calculated to bring about its physical demise.

The United Nations Declaration on the Rights of Persons Belonging to National or Ethnic Minorities, Religious and Linguistic Minorities, adopted in 1992, is widely regarded as a result of events following the collapse of communism. It is the primary instrument that directs the United Nations' activities in this area today. The Declaration includes a list of rights for racial, political, religious, and linguistic minorities, and states are obligated to "*protect the life and the national or ethnic, cultural, religious, and linguistic identity of minorities within their respective territories, and to promote conditions for the promotion of that identity.*" The Declaration's weak point is the absence of specific state commitments. However, since it is merely a political declaration and not a legally binding text, it is one of the first foreign documents to promote the defense of minority rights. Some Observations on the Indian Situation from the Universal Periodic Review (U.P.R.), United Nations Human Rights Council. The Universal Periodic Review (U.P.R.) is a one-of-a-kind mechanism that includes a periodic review of all 193 UN Member States' human rights records. The Universal Periodic Review (U.P.R.) is a significant Human Rights Council breakthrough focused on fair justice for all countries. The Universal Periodic Review (U.P.R.) was established when the U.N. General Assembly passed Resolution 60/251—on 15 March 2006, establishing the Human Rights Council.

As has been noted, several recurring communal incidents in India have been linked to attacks on religious minorities. These offer the civil society accounts strength and immediacy, and they highlight the disturbing essence of contemporary religious intolerance:

Terrorism (for example, "in Tamil Nadu, one writer was terrorized into withdrawing his [religious] books. They (writers and artists) are often denied sufficient security and protection, although their abusers are not subjected to any restrictions. The majority of abusers are like this get backing, encouragement, even felicitation by the *Hindutva* organizations and ruling elites"). In order to provide a timely assessment of India's fulfilment of international obligations on religious freedom this article explores the nature and 'issue-salience' of different human rights 'pathologies'. It uses critical frame analysis of the corpus of civil society organizations' (CSOs) submissions to the third cycle Universal Periodic Review (UPR). The findings reveal CSOs' concerns over the weakening of rule of law institutions and restrictions on civil society during the period under study. This has impacted upon the ability of human rights defenders to protect religious freedom. The civil society discourse also highlights a broad range of failings; including communal violence, police malpractice/ judicial shortcomings, discrimination, oppression and incitement. In contrast, the Government's UPR submission fails to acknowledge these issues. In conceptual terms, this disconnect suggests performativity and legitimization are a feature of the post-2014 NDA administration's framing of human rights. It appears to embrace civil society engagement and the promotion of religious freedom in a way that advances political legitimacy, whereas civil society accounts suggest

otherwise and point to ‘legitimation’ – or a disjuncture between rhetoric and reality.” (Chaney, 2020);

Harassment— (e.g., “Christians have suffered harassment from both the government and civil society. Their requests for help and protection have also frequently been ignored by authorities”);

Victimization (e.g., “the authorities have failed to prevent religious violence across the country. Draft legislation aimed at preventing and punishing communal and targeted violence, and ensuring access to justice and reparations for victims, has yet to be passed”);

Threats (e.g., “religious minorities, especially Muslims and Christians, are feeling increasingly at risk. Some ruling party leaders have made inflammatory remarks against minorities while militant Hindu groups, threatened and harassed Muslims and Christians, in some cases physically attacking them”);

Torture (e.g., “Police use of torture on individuals accused under Maharashtra Control of Organized Crime Act, 1999 (MCOCA) in Maharashtra has been widespread . . . [there are many accounts] detailing the torture to which they had been subjected to extract the confessions”);

Killing (e.g., “in March 2015, a trial court in Delhi acquitted 16 policemen accused of killing 42 Muslim men 28 years in the past, arbitrarily picked up from Meerut city of Uttar Pradesh. The Hashimpura massacre is an incident of mass murder, which occurred on or around 22 May 1987 near Meerut in Uttar Pradesh state, India, during the 1987 Meerut communal riots during March to June 1987 with a death toll of 350. It is alleged that 19 personnel of the Provincial Armed

Constabulary rounded up 42 Muslim youths from the Hashimpura (locality) of the city, took them to the outskirts of the city, shot them in cold blood, and dumped their bodies in a nearby irrigation canal charges were dismissed due to a ‘scanty, unreliable and faulty investigation’); •

Force (e.g., “now again, just before the 2015 Panchayat elections, a Hindu attacked the Muslims, torched their homes and forced them to seek refuge at the Ballabgarh police station”); •

Intimidation (e.g., “Converts are often subjected to violence and intimidation, especially those who leave the Hindu faith for Islam, Buddhism or Christianity”).

MINORITIES IN INDIA

Majority rule is a form of Government in which people make democratic decisions freely by electing representatives. By majority rule, the lawmakers with the most votes reflect the people’s will. Minority rights are rights that are given to all, regardless of whether or not they are members of the majority. The Constitution guarantees minorities’ rights and ensures them that they can trust the majority and that the majority, in turn, will consider minorities’ wishes when making decisions that affect all. However, as in Indian democracy and many other nations, this structure could be faulty in reality.

It’s important to note that Indian minorities haven’t arrived in India from elsewhere; instead, they’ve lived there for generations. Christians (2.5 percent), Sikhs (2%), Jains (1%), and Muslims (0.5 percent) are the most common minorities in India (14 percent). Muslims in India make up the world’s third-largest group. Hindus make up the bulk of India’s population, accounting for 80 percent of the country’s total. India is

technically a secular state; however, in practice, providing equal status to minority groups in a country where more than 80% of the population adheres to a single religion is challenging. As a result, special rights are granted to these minorities in the Indian Constitution to provide them with equal status. Muslims in India, for example, have a poverty rate of 43%, while the national average is 39% (National Sample Survey Organization, 1999–2000). Muslim landlessness is 51 percent in rural areas, compared to 40 percent for Hindus.

Muslims are denied employment in higher positions in government offices. Various professionals' occupations in the service sector are significantly lower literacy rates, which have made them stay aloof from the opportunities. 60% of the Muslims never attended school in urban areas, compared to 20% in the country. Only 5% of the Muslim women have completed higher secondary education, and the average income is lower than 11% than the national average. In this, we can include the Kashmiri Muslim group as a witness of the betrayal of rights and denial of justice who have assured status of self-rule in the past with a distinct and unique political background. As a result, there is also a need for new regulations to meet the drowning requirements.

The Justice (Retd) Rajinder Sachar Committee Report, commissioned by the Congress government, addressed income, education, and jobs for Indian Muslims. The Prime Minister established the Committee as a High-Level Committee, chaired by Justice (Retd), Rajinder Sachar, to examine the social, economic, and educational status of the Indian Muslim community as of 2006. The Sachar Committee's findings in 2006 demonstrated some levels and

types of structural discrimination and official bigotry towards Muslims operating at almost all levels in Indian society, and some of the conclusions shocked the entire world. The Committee compared Hindus and Muslims' educational levels (enrollment, graduates, and above), jobs (workers and the formal sector), and economic status (poverty and land holdings) using data tabulated indices.

According to recent data obtained in 2006 from the National Sample Survey Organization, only about 3.6 percent of Muslims over twenty were college graduates (NSSO). In towns, 54.6 percent of Muslims and 60 percent of Muslims in cities have never attended school. Graduates make up 3.1 percent of the Muslim population in urban areas, while post-graduates make up 1.2 percent. In rural areas, just 0.8 percent of Muslims have completed high school. In Muslim-dominated regions, the Committee discovered an insufficient number of government schools, leading to a low number of Muslim boys and girls attending school.

MINORITY RIGHTS IN THE CONSTITUTION AND THEIR PROTECTION

The particular rights which the Indian Constitution has granted to the Minority to create educational institutions- (a) Article 30.

“Article 30. Right of minorities to establish and administer educational institutions. —(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

1[(1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and

administered by a minority referred to in clause (1), the state shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.]

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

Article 30 provides rights to minorities to maintain and improve the country's sovereignty and unity. The field of secular education, in general, will increase the commonality of Indian boys and girls. Via the means of education, this is done in the true spirit of liberty, equality, and fraternity.

The Supreme Court stated in the case of Ahmedabad St. Xavier's College v State of Gujarat that the spirit of Article 30(1) is to hold the National Conscience, in that the linguistic and religious minorities have fundamental right to establish and administer educational institutions of their own choice to provide their children with the quality education to make them competent enough to stand in equal terminology with the majority class. As described in the United Nations Year Book on Human Rights, 1950, "minority are non-dominant groups with different religious or linguistic practices than the majority population." It's pretty evident from the definition that the reason to put an 'or' is that a minority may be either religious or linguistic and that it's not necessary that it has to be both at the same time.

Without specifying, the word "minority" is used in the Constitution of India. However, the simple meaning of the word "minority" is a

population that comprises less than 50%, the view which the Supreme Court opined in the Re: The Kerala Education Bill. Now, the most important question to consider is, "50% of what?" should we consider the entire population of India or a state or a particular portion? A group can be a minority in one state but the majority in another; it could also be the majority in India as a whole. A Group or a population can be concentrated in one particular part of a state due to their convenience and thus they could form a majority in that part, even though they are a minority in the rest of the state. Even if we take a portion of a state is to be taken just to solve the dilemma, the question is that here and how to draw the line? Should we consider a district, municipality, county, or its wards should be considered.

In the Guru Nanak University case, the Supreme Court upheld the decision in the Kerala Education Bill. In that case, the Supreme Court dismissed the State of Punjab's argument that a religious or linguistic minority should be treated as such in comparison to India's entire population. The Court has ruled that a minority must be formed concerning the law that is being challenged. Minorities must be defined about the state population if it is a state statute. In Punjab, Hindus make up a small religious minority. As a result, the Arya Samajists in Punjab is a religious minority with their language and script.

The fragmented population of the state is the reason that no one religious or linguistic community could account for more than half of the total population. So, in this case, any of these minorities could get covered under the purview of Article 30(1), even if there is not a substantial majority group in the whole country from which the minorities can demand immunity from. The

Supreme Court while upholding these rights has endorsed the principle of “No Reverse Discrimination” in the T.M.A P.A.I. foundation case. The Court opined that the actual essence of Article 30(1) embedded in the Constitution is to ensure fairly and squarely treat both minority and majority institutions.

The Supreme Court has pointed out a very important point that if we see the different sections of Hindus, we can see that there are thousands of sects and sub-sects of Hindus who are considered “minorities” under Article 30(1). There won’t be any majority technically. The Court observed that religious minorities cannot be made up of members from the same faith. The phrase “Minority based on faith” should be limited only to religious minorities who have maintained their separate identity from the majority class, namely the Hindus, such as Muslims, Christians, Sikhs, Jains, Buddhists, and others.

In a large country like India, where there is a large gap between the Minority and the majority, special rights should be granted to minorities so that they can establish their personalities. Various clauses in our constitutions and laws are enshrined to support this viewpoint, allowing minorities to contend with the majority.

Article 30(1) of the National Commission for Minority Educational Institutions Act of 2004, for example, gives minorities the right to create, manage, and affiliate themselves with central universities. The validity of the National Council for Minority Educational Institutions (NCMEI) decision to grant minority status to a college was the subject of the case before the Indian Supreme Court. The NCMEI’s award of minority status to the college was declared unconstitutional by the High Court, and the decision was appealed to the

Supreme Court of India. The Indian Supreme Court’s decision was significant since it reaffirmed that no constitutional right, including minorities’ rights, can be waived.

However, since the inception of these rights and acts, several flaws have been identified. Several questions are posed by these papers and acts: (1) Is there any legal authority for minorities to establish educational institutions, and if so, under what provisions? (2) What is the unit to decide the status of a religious or linguistic minority under Article 30 of the Indian Constitution, the state, or the nation as a whole? (3) Can the administrative privileges of aided private minority organizations be regulated? The answers to these questions are deceptive and vague.

LAWS THAT DISCRIMINATE AGAINST MUSLIM MINORITIES AND VIOLENCE AGAINST THEM

In India, new, well-planned, and more diverse types of targeted violence have begun against minorities. This article discusses a number of these laws as well as cases of abuse against Muslim minorities.

Discrimination and Denial of Nationality in the National Register of Citizens

The following are the ICCPR laws which are being violated:

- 1) “Art 2 (non-discrimination),”
- 2) “Art 7 (freedom from cruel treatment),” and
- 3) “14 (right to a fair trial and an independent judiciary).”

On July 30, 2018 the complete Draft of National Register of Citizens in Assam was released, raising

serious issues and concerns that it might violate the Constitution and unlawfully deprive over 4million people of their citizenship and make them stateless which is blatant violation of International Law. The Minority religious, ethnic, linguistic group like the Bengali speaking Muslims and Hindus who are at constant fear, as well as the Nepali speaking minor population with a high number of children, women and daily wage earners. All of whom are mostly excluded and marginalized communities.

Three days of violence erupted in Delhi in February 2020, with crowds targeting Muslim neighborhoods in the wake of the N.R.C. agitation, after the Lok Sabha (one of parliament's houses) passed the Citizenship Amendment Bill in December 2019. There have been allegations of Delhi police failing to stop attacks and even actively engaging in the violence, even though they are under the authority of the Home Ministry. At least 50 people were killed in the attack.

ANTI-COWSLAUGHTER LAWS

In the Northern part of India specially Madhya Pradesh, Uttar Pradesh, mob lynching's has become a common scene. On 22 June, 2019, a video went viral where a young Muslim man tied up, bleeding copiously all over his body, legs tied, hands folded. He was being lynched by a mob of 30 plus people who were forcing him to chant Glory to Hindu lord "Jai Shree Ram". It was later identified that he as a 24-year-old Muslim man named Tabrez Ansari who was beaten for several hours before he died at the hands of the mad mob. This was a case of racial profiling. This trend has persisted, with 30 Indians killed in 63 accidents between 2014 and 2017, according to an India Spend content study of English-language media. Following a series of well-publicized lynching and mob

violence events, the majority of which were linked to concerns concerning the cattle trade or beef consumption. Siraj Khan, a Muslim tailor, was battered to death by a cow vigilante mob in May 2018 in Madhya Pradesh after being accused of butchering a bull. Except for Kerala, Goa, West Bengal, and states in India's northeast, 21 states have anti-cow slaughter laws. Gujarat raised the penalty for cow slaughter to life in prison, making it the harshest in the world. Religious minorities, especially Muslims and Christians, but also lower-caste Hindus, including Dalits, who eat beef, are directly affected by a minority. Since 2015, nearly 30 Muslims in India have been lynched on suspicion of cow slaughter and the possession and consumption of beef.

In 2018, the Supreme Court urged the federal and state governments to enact tougher legislation to combat lynching's. The national Government and ten states, on the other hand, failed to take effective action by July 2020, and the Supreme Court ordered them to do so again. Instead of complying, the home minister claimed that current laws are adequate and denied that lynching's have increased while instructing the National Crime Records Bureau to leave lynching's out of the 2019 crime data study.

ANTI-CONVERSION LEGISLATION (OFFICIALLY CALLED FREEDOM OF RELIGION ACT)

Six major states by passing Anti-Conversion laws, the govt attempted to pass such legislations in more states of the country with the aim to renew the demand for the nationwide implementation of anti-conversion laws. While this law aimed to prohibit the conversion, which take places under fraud, coercion or under any kind of inducement, the right-wing extremist tried to use

them in a very particular practice to prohibit conversions from Hinduism to any other religion specially Christianity and Islam, strange circumstance that unduly affects the lower caste Hindus (Dalits) who can get various benefits and conversion could be fruitful for them. Interfaith couples have been harassed, and lynching's have been carried out in the name of so-called "love Jihad"—a rumored Muslim plot to seduce Hindu women into marriage.

DISCRIMINATORY CITIZENSHIP (AMENDMENT) ACT (INTERNATIONAL RESPONSE)(CAA)

The U.N. High Commissioner for Human Rights office defined the C.A.A. which drew worldwide criticism and reasons for the demonstrations internationally. the U.N. Secretary-General on February 2020, expressed deep concerns about the plight and the future of the religious minorities in India following the passage regarding the C.A.A., stating that "statelessness is a risk." On January 2020, the U.S. Congress held a meeting followed by a hearing on The Issue of Global Religious Persecution. Serious questions were discussed about the questionable and allegedly unconstitutional citizenship law and the process of the citizenship verification.

In India, Muslims are being targeted and boycotted as a result of the coronavirus outbreak. Muslims are being blamed for what is being dubbed "corona jihad" by some locals. The Indian Government has also taken advantage of the pandemic to crackdown on political opponents. Migrant jobs have been displaced from vast urban areas as a result of the country's lockdown measures.

CONCLUSION

The number (*USCIRF 2020 Annual Report_42720_new_0.Pdf*, n.d.) Even before the COVID-19 pandemic, the hunt for scapegoats was centered on the country's significant Minority, a population of 200 million people who felt threatened even before COVID-19(Chaney, 2020)

Some neighboring governments are using the coronavirus pandemic, such as Myanmar, Sri Lanka, and Pakistan, to draw attention away from the crimes they have committed, and continue to engage against minorities in their countries The outbreak of COVID-19 in India has provided yet another opportunity to target the Muslim Minority physically, verbally, and psychologically.

There's also proof that there's still a lot of work to be completed. Many minorities face substantial and ongoing violations of their fundamental rights. Unresolved situations and disputes involving minorities mean that further efforts to fix minority concerns and new dispute resolution avenues are required. The successful enforcement of nondiscrimination laws and special privileges and the resolutions and recommendations of the United Nations' various institutions and bodies will help meet minorities' needs and peacefully accommodate different groups within a state. Via human rights education, confidence-building steps, consultation, tolerance, mutual understanding, and pluralism should be nurtured and fostered.

"India can provide more effective protection for human rights defenders by removing legal and social barriers that undermine their legitimate efforts to promote and secure human rights." (Chaney, 2020). This frame's

discussion is about legal rights and physical security for those affected by communal abuse. It's the Government's moral duty to pass a special "witness protection" law to safeguard the lives of witnesses in such kind of communal incidents and situations. Across the country, many witnesses usually become rogue in Court. Because of this, conviction rates for collective crimes are low; thus, legal protections for witnesses so that they feel safe are much needed to ensure that justice is not delayed and jeopardized.

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THE EARTH'S ALTERNATE – A STUDY ON PHILIP K DICK'S SELECTED STORIES

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Abstract

In an emerging research on science fiction, the study on Post - humans is of paramount importance. Philip Kinder Dick (Philip K. Dick) is acclaimed as one among the best science fiction writers. He has authored more than one hundred sixty science fiction works. His works explicate well about posthumans and the future environment which is the outcome of scientific exploitation. The paper commits to analyse Philip K Dick's select short stories such as "Planet for Transients", "A Surface Raid", "The Impossible Planet" and "Crawlers" through the lens of war. The stories have been taken from the collection named "We can remember it for you wholesale" which is formerly entitled as "Second Variety". These stories are based on the war and its consequences besides warning the earth's inheritance that in the future the normal human race could become unfit to live on earth. The paper also focuses on the post war world, the effects of the war and the suffering and destruction of the human race due to the radiation emitted from war.

Keywords: Posthumans, radiation, evolution, post war world, mutation.

Science fiction has been emerged during Scientific Revolution and the Age of Enlightenment. It comes under the umbrella of speculative fiction that deals with the foot prints of science in literature. It explicates the futuristic

and imaginative concepts. It connects two separate worlds, the world of literature and the world of science. It explores advanced concepts of technology, space exploration and time travel, alien encounter, faster than light travel, genetic transformation, parallel universes, extraterrestrial life and futuristic science. Science fiction projects the possible consequences of some scientific factors and innovative ideas of the day, hence it has been known as the 'literature of ideas'. Isaac Asimov considers Johannes Kepler's *Somnium* (1634) as the science fiction story since it deals with a journey of the Moon and how the Earth's motion is seen from there. Yet, the period between 1938 – 1946 is regarded as Golden Age of Science Fiction as some prominent science fiction authors like Isaac Asimov, Ray Bradbury, Arthur C. Clarke, Philip K. Dick and so on have mainly touched on futuristic and dystopian concepts.

The paper focuses particularly on the renowned science fiction writer, Philip K. Dick whose credentials have been well acknowledged by the readers next to Isaac Asimov. Philip K. Dick (1928 – 1982), the prominent American science fiction writer has composed most of his works under the pseudonyms Richard Philips and Jack Dowland. He has penned one hundred and twenty-one short stories and forty-four novels. Dick's writings have encompassed some extraordinary concepts on advanced technology which shows a thin borderline between humans and androids, the crisis of automation, fear of

technology, and disaster. In his works, he delineates the developments of his period and consequences of the future wars. Dick's realistic writing differ from other writers. Thus Mambrol in Analysis of Philip K. Dick's Novels states:

Their style may be characterized relatively easily: Dick writes clearly and plainly and is a master of realistic dialogue. He is, however, also a master of the art of "cutting". ... The overall effect of Dick's style is to give an impression of plainness and superficial normality, but to suggest strongly that beneath this surface things are going on which are ominous, disastrous, inexplicable.

He forecasts that the future society will be changed from a state of order into a state of disorder.

In his works, Dick creates an imaginary technological world which faces the failure of modernity due to mishandling of the science. Dick forecasts that modern international capitalism would result in cold wars and world wars. During his period, the World War I and World War II have proved that nuclear bomb and highly advanced war weapons ruin the entire world. Most of his works reveal the reality of the modern technology world which possesses double-edged swords. He exhibits the deep fears of war, army generation, social failure, and nuclear threat in his science fiction. The author has received annual literary awards such as Hugo Awards, Nebula Awards, John W. Campbell Memorial Award for Best Science Fiction Novel, British Science Fiction Association Award for many a times. In 1983, after Dick's death, a science fiction award under author's name – The Philip K. Dick Award has been introduced to recognize the previous year's best and original Science Fiction works published in Paperback. This award has been sponsored by

the Philadelphia Science Fiction and supported by the Philip K. Dick Trust since 2005.

The paper aims at highlighting Dick's portrayal of Man – Machine relationship and its consequence on futuristic perspective. It discusses the man's overuse and exploitation of scientific advancements with reference to the select short stories of Philip K. Dick such as "Planet for Transients", "A Surface Raid", "The Impossible Planet", and "The Crawlers". These stories are taken from the collection *Second Variety* and *The Father-Thing*.

The short story "Planet for Transients", is originally entitled as "The Itinerants" by the author himself, and is published in the U.S. science fiction magazine "Fantastic Universe" in the year 1953. The central theme of this story is about the lives of human beings after the war. Trent and his crew, the survivors of the biggest battle leave the earth and live beneath the land. The living beings on the land are mutated, post – humans and strange creatures have evolved due to the impact of war radiation. The main character of this story, Trent wears an oxygen tank and wanders in search of humankind to get their help as his crew run short of oxygen. On his journey on land, he sees two creatures along the way, "Buggs" and "Runners", the post – humans who could bare the radiation while the humans could not. Unlike normal human beings, they could survive in radiation. "There's no chance here- no possibility of reclaiming the radioactive areas? (Second Variety 338)." Norris, an inhabitant of Mars planet, confesses Trent that the rational humans have misused the scientific inventions, ruined the land by war and transformed it into an uninhabitable planet.

The story "A Surface Raid" talks about the conflict between the two diverse post war human world – 'goblins' of underground and 'saps or technocrats' of the surface – and their different life styles. The undeveloped Homo Sapiens mutant group on surface is referred to as 'saps' by underworld men while the mutants on land refer to the underground mutants as 'goblins'. The central character is Young Harl who has been informed about saps by his Youth League Leader, Fashold. Thus: "... the first mutants appeared among the technocratic classes and gradually spread throughout all other educated classes. They appeared among scientists, scholars, field workers, trained groups, all the various specialized classes (Second Variety 159)." He informs Harl that the saps on the land are referred to as technos before the war. He further adds that they too are a group of mutants; the descendants of technocratic class are survived the war by living in underground. The saps on land possess the skills of basic agriculture and animal husbandry of Neolithic age. Yet, the underground mutants occasionally venture to grab their predecessor saps to employ them at their laboratories and factories. When a crew sets out for this venture, Young Harl joins his father Edward for a surface raid for saps. The hiding crew watches the varied life environments of both underground and on the surface and the barbaric tribal life of saps. They note that saps are golden coloured. Being infatuated with a woman by name Julie, who paints the clay bowl, Harl approaches her. But Julie shouts out of fear by the appearance of Harl, who has white skin with huge feet and hand.

"It was – it was like a man. But it couldn't have been a man. It was metallic all over, from head to foot, and it had huge hands and feet. Its face was all pasty white like – like meal. It was –

sickly. Hideously sickly. White and metallic, and sickly. Like some kind or root dug up out of the soil. (Second Variety 169)

The theme of this story is very similar to the story of "Planet for Transients". The only exception is that in "Planet for Transients" both the post-humans and humans lived in general conflict while in this story the two post-human societies are persuaded to believe that the others are not human.

Another story titled *The Impossible Planet*, revolves around a three hundred fifty-year-old woman, Mrs. Gordon, habitat of Fomalhaut IX planet wishes to visit her ancestral planet, Earth. She asks the captain of an extra-terrestrial ship to take her to Earth. Andrew explains: "There is no such place as Earth. It's been proved a thousand times. No such primordial planet existed. All scientists agree human life arose simultaneously through-out the – (Second Variety 290)." As the Earth is thought to be a hypothesis, the captain discovers a record of an unnamed world that has one moon and nine planets in the solar system. The team of four – the captain, his more responsible teammate, the older woman, and the robotic helper of old woman sets a journey to the Earth. The captain has advised them not to get out of the ship as their lives may at risk due to the planet's dense radiation. In spite of his advice, Mrs. Gordon and her robotic helper has land on the planet. The old woman finds the E PLURIBUS UNUM in the dust. For centuries the Centauran-Riga war, which ravaged Earth, turned the whole area into the backwater. From this story, it is clear that a planet called the Earth will not be known in the future and this planet may likely to disappear from the universe if it has been continuously exploited. The focus of the story is about the

impact of war that may lead to its extreme of forgetting the presence of even the most inhabited and populous planet. It is because that people have migrated out due to exploitation and so the Earth has become a far-off homeland for most of the mankind. The theme of the story, the earth's transformation is predominant in Dick's stories.

Another story, "The Crawlers," too deals with mutated human descendants. Certain families give birth to the abnormal children with long, pale elongated bodies who have poisonous stings and pulpy exteriors that emit gluey substance. The mutation of the human race into another rare species by the high radiation is known as "Crawlers". Some crawlers are hidden by the parents and some are slayed as they possess odd appearance while some build a hive as a colony of survivors. Having an overwhelming urge, like humans, to create families, Crawlers' offspring are 'throwbacks' – the further mutated ones.

A brief glimpse of a bulbous head, foreshortened body, incredibly rigid extensions. It shrieked and wailed and turned red in the face. Gurgled and plucked aimlessly and kicked its feet. In horror, somebody had finally mashed the throwback with a rock. (The Father-Thing 173)

Through this story, Philip K. Dick warns that such mutations are likely to happen due to the overuse of science. Such mutations may create enmity among humans, crawlers and furthermore new species and that would end the human race.

In his stories, Philip K. Dick deals primarily with overuse and misuse of scientific inventions and advancements that may result in war. Besides he elaborates the post war impact that may transform the planet earth as a land of radiation, dwelling house for posthumans and

mutated living beings who adapt to the radiation land or a deserted land.

The term "Posthuman" has been popularized in 1980s to proclaim the likelihood to abandon 'human condition' by adopting the cyborg creation and refers to the advance changes in biotechnology. Robert Pepperell composed a Posthuman Manifesto in his work, *The Posthuman condition, Consciousness Beyond the Brain* (1995), which would serve as a reason for this solid definition of a Posthuman. The term 'posthuman' center on the possibility of technological alteration which is the immediate reason for advancement and that there is anything but a direct route for it to occur. Subsequently, there is no conviction in the assumed transformative procedure occurring besides the potential situations for this circumstance are numerous. It is kept up in calculating talk as opposed in fields having a place with the natural or technological sciences. So the posthuman in the literary frame or a philosophical frame may take more than one structure since it is theoretical in future. David Cohen gave define of posthuman:

We mean people who, through genetic manipulation, the use of stem cells, or other biointervention, have had their ability to remain healthy and active extended beyond what we would consider normal. Their cognitive power (memory, deductive thought and other intellectual capabilities, as well as their artistic and creative powers) would far out strip our own.

It has been rightly pointed out by Isaac Asimov in his essay on "How Easy to See the Future!" where he defines science fiction as a literature branch that deals with the human beings' reaction to the changes of science and technology.

The earth is a common place for various living creatures. Among them, the human race has largely inhabited the earth and exploits it drastically for their own needs. The earth's ability to heal itself is declining due to many crises. Man has various differences in his own race. A hatred environment prevails among people where they develop self-hatred and hate fellow beings. Such hatred manifests itself at some point in the war.

The misunderstanding between two or more countries or groups may lead to the war. War can wipe out men and can cause a slight glitch in the birth rate. It is estimated that more than sixty million people died tragically in World War II. The anxiety, guilt, grief and other emotions have changed the social patterns. Humans who used chemical weapons have upgraded it to a nuclear weapon. This change creates a greater impact on humans and the environment than ever before. The military also plays a major role in making weapons for war. More bombs will be prepared before the war. In doing so, they leave the unexploded ordnance on the spot and that too would produce radiation. The effect of this radiation is very high which covers more distance causing serious physical and chemical hazards.

The civilian population living in the areas which were once war zones are at risk due to the possibility of detonation of chemicals into the soil and ground water. The ways to prevent radiation is still unable to resolve. Birth defects among the children of automatic bomb survivors or the other untoward pregnancy outcome are the most notable issues among such children survivors. The plutonium bomb that has been exploded in Nagasaki has spread its magnitude to 6.7 square kilometres taking the lives of more than seventy four thousand people. In addition, the temperature

of the bomb has reached four thousand degree Celsius resulting in radiant rain. Ionising radiation results in greater health risk by damaging tissue and DNA in gene. Philip K. Dick, as a foreseer has already mentioned the effects of radiation in his works. The same thing has also happened in Hiroshima that costs human health. Philip K. Dick said the vulnerabilities are likely to be high if such situations persist.

Today's war is not about wielding weapons such as knives and bows like those days, instead new scientific weapons are used. As science undergoes a tremendous development in today's world, a separate field of science aids the human community to wage war. Such war Research centres help to develop machine guns and use them in warfare. The ongoing Indo - China border dispute has lasted in the war. Nuclear weapons, hypersonic weapons have been currently used in warfront. In addition, microwave weapons have come into use. Some countries use ballistic missiles. Such weapons emit radiations. These radiations can cause great harm to humans and their species. It creates a huge impact on the entire planet. Einstein depicts his vision on World War IV as, "I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones" (Evon). Humans wage war to destroy not only themselves but also the entire universe forgetting the fact that they are not the sole inhabitants of this vast universe and they do share the land with other different creatures.

Through these stories it is clear that the human beings make the world an unworthy place to live in. The manoeuvres that are employed by humans to destroy their own race turn out to be evil. It connects humans and posthumans and lays much emphasis on posthumans. The author

expresses different ideas to the world in his story. Most of his stories are about the development and origin of post-humans. Through his stories the author suggests that if war persists the entire human race may encounter the same plight like Trent of “Planet of Transients” or Mrs. Gordon of “The Impossible Planet” or like Young Harl or saps of “A Surface Raid” or like crawlers who are formed due to war radiation. Posthumans have strange characteristics than the human beings due to the evolution that occurred as the effect of war radiation. The author insists that human beings’ life on the earth is possible only if they lead a life of unity and harmony. He stresses on human unity that could be a solution to avoid the destruction of society and of the human race.

Humans’ self-centered attitude, jealous, greediness and their opinionated ideologies stimulate fight. Humans have a huge role to play in saving this world. Understanding this, human beings must defend the world in unity. It is up to them to live in unity and to destroy themselves in diversity. The earth is the only place where humans can live. Though they move to another planet, the availability of earth’s natural resources cannot be expected in any other planet. It is inevitable for the humans to save the earth realising its importance and worth.

Philip K. Dick’s collection of short stories is an effort to portray the earth in futuristic perspective after the world wars and to warn humans to understand the negative effect of war and the evils of nearing future. The select stories alert the human community about the nearing dreadful future that may occur due to the mishandling of scientific inventions may turn the earth an uninhabitable place to live on. It is the responsibility of an every individual to consider

the author’s words as a warning signal and must stride to save the earth from exploitation. If this condition persists the sign of human race is likely to disappear. So it is high time to create awareness on the effect of war in every individual’s mind.

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A STUDY ON THE EFFECT OF INTERACTIVE MARKETING TOOLS ON BRAND IMAGE FOR YOGA TOURISM

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ABSTRACT

This Study had examined the impact of interactive marketing on brand image for Yoga tourism. Yoga tourism is the latest trend which includes both treatments as well as tourism. A Regression Analysis was carried out to the interrelationship between interactive marketing and brand image of yoga tourism destinations. T-test was utilized to find out the significant mean difference in the brand image of yoga tourism in the minds of tourists. The study findings revealed that interactive marketing had had a positive impact on the brand image of the destination. A Regression Analysis was carried out to the interrelationship between interactive marketing and brand image of yoga tourism destinations. Through this study yoga tourism industry can develop its promotional campaign more effectively and can gain a competitive advantage.

KEYWORDS: Yoga Tourism, Interactive Marketing, Brand Image, Yoga Destination, Branding.

INTRODUCTION

Yoga Tourism

Yoga Indian culture has been practiced for more than 5000 years. Yoga is the combination

of mind, body & spirit. It is meant for individual growth & physical, emotional balance and helps in transforming a human being from his actual unrefined form to a perfect form. It has been used in balancing & harmonizing the different aspects of being which includes consciousness, the mind & body, the emotional & spiritual elements. Yoga tourism is one of the best sources of foreign exchange for many nations. To attract yoga tourist's destinations across the world had been using various Promotion tools with special attributes possessed by the places under the title of Destination Branding.

The main motive behind the promotion of yoga destination is to create an image in the minds of a prospective tourist by highlighting the exclusivity of the places which in turn is expected to give a major boost to the economy of a nation. Many yoga retreats around the world are realizing the importance of using different promotional tools to differentiate themselves from others and developed their destination brands to attract more and more tourists. Yoga tourism is a new form of niche tourism which is emerging rapidly in recent years. The purpose of yoga tourism is to promote health and well-being or spiritual activities and

involving a visit to the destination and its various benefits.

Role Interactive Marketing in Yoga tourism

The Popularity of yoga is evident with the fact that when the UN passed the resolution of celebration on June 21st as the world yoga day in December 2104 all countries of the world passed it unanimously & as many as 177 countries co-sponsored it. The government of India is providing visas & e- tourist visas to foreign tourists to pursue short and long-term yoga courses in India. Various promotion tools are been used by the yoga industry to attract travelers which hold the promise of self-realization. Every yoga retreat is trying to create a destination brand image that inculcates an efficient combination of creative and basic services.

Interactive marketing activities had a significant influence on tourists. To attract the inflow of tourists (nationally and internationally), destination marketers are now focusing on interactive marketing to attract the destination and build a brand image. There are many influencing sources of information in interactive marketing such as social networks, Online Banners, which influence the yoga tourists. But few of the marketing idea to attract tourists like Capitalize on social media marketing, Build your Google profile, Use Google My Business, Promote with video on Instagram, Promote with video on Facebook Live. Build your email marketing strategy, Organize or participate in partnered events, Host themed yoga events. Promotion tools attract tourist as it creates awareness and provides information about destinations characteristics and

influence tourists preferences which plays an important role while choosing the destination.

To execute a successful promotional strategy, it is important to understand the expectations of tourists by analyzing the effects that such expectations have on tourists' destination selections, consumption of goods and services, and choosing to revisit. Interactive marketing is a combination of relationship marketing and service marketing that builds associations among workforces and consumers. Its abilities to deliver quality service to customers. The services delivered as promised, workforces intermingle straight with consumers. This procedure is called interactive marketing. Which emphasized personnel's producing a worthy apparent on consumers while service delivered. It included workers' expressive and communal relations with customers while the service was delivered. It is generally accepted that using creative interactive marketing tools will certainly help in creating a unique brand image of a yoga tourism destination as this marketing tool is a way to interact with yoga tourists. Marketing tools like social media, mobile popups online banners will make certain perceptions, images, and motivations toward a destination.

Building Brand Image of Yoga tourism destinations.

Keller (2008) mentions that creating a positive brand image takes marketing programs that link strong, favorable, and unique associations to the brand in memory. Tourists form a certain brand association towards destination from various promotion sources as

such, the brand image can be considered as the key concept between the brand and the brand equity based on customers. Moreover, in developing a strong brand image within the tourism industry that assists customers to build strong mindset about destination tourism brand. (Katke, 2007) Tourism destinations are probably among the most difficult “products” to market, involving large numbers of stakeholders and a brand image. Marketing of yoga destination is probably one of the most difficult product to market only a few of the yoga destination like Uttarakhand, Kerala, Maharashtra, Goa can have a clear market position and appealing attraction and been successful in remaining at the top of the mind when they book their yoga destinations. As the competition had become more stiff tourism environment strong image of the destination will stand out from the crowded competition. Building brand value is a way for businesses’ success. Most of the yoga destinations claim to have a unique way of practicing yoga methods, each place describes itself as a high-standard customer service provider. As a result, it had become very essential for all the destinations to create a unique identity that will differentiate them from other competitors. The yoga tourism industry is designing and implementing innovative promotion tools to improve the tourist’s experiences. In this perspective, the effect of brand image for the yoga tourism industry will build as well as sustain for a long period in customers’ minds.

Statement of the Problem

Yoga tourism one of the emerging tourism sectors is gaining much popularity throughout the world. Many tourism destinations

are taking efforts to promote this emerging sector. Promotion tools had used by most of the tourism industry to create awareness and create a unique brand image in the mind of the tourist. A study on Interactive marketing tools and their effects on the brand image of the yoga tourism destination can be a fruitful empirical study. Furthermore, there is limited work on Interactive Marketing and its impact on brand image. Therefore it is essential to examine the actual effect of tools of Interactive Marketing on the brand image of yoga tourism destinations. Such findings will help the yoga tourism industry to identify which communication mix can be more effective to attract the potential yoga tourist while selecting the destination for yoga practices.

Objectives of the Study:

1. To study the image of yoga tourism in the minds of tourists.
2. To study the impact of interactive tools on brand image for yoga tourism.

Methodology

Primary data was used for the analysis. The primary data was collected using a structured questionnaire, developed by using Google forms with selected yoga centers. A snowball sampling technique was used to identify potential respondents and the Google questionnaire was shared with available contacts with the researcher via WhatsApp and social networks. The present study was based on feedback from 62 yoga tourists. Statistical tools such as Regression analysis and T-test were used for the study.

Data Analysis and Interpretation

Table no 1 Interactive Marketing Tools for Information						
Category		Rating				
		5	4	3	2	1
Blogs	Frequency	18	16	18	7	3
	Percentage	29	25.8	29	11.3	4.8
Web pop Ups	Frequency	7	20	16	17	2
	Percentage	11.3	32.3	25.8	27.4	3.2
Online Banners	Frequency	13	19	20	8	2
	Percentage	21	30.6	32.3	12.9	3.2
Social Networking sites Face book /Twitter	Frequency	26	19	13	4	0
	Percentage	41.9	30.6	21	6.5	0
Mobile App Banners	Frequency	13	18	21	7	3
	Percentage	21	29	33.9	11.3	4.8
Mobile App pop Ups	Frequency	8	19	20	10	5
	Percentage	12.9	30.6	32.3	16.1	8.1

Table no The analysis shows that about 41.9 percent of tourists got information from Social media like Facebook, Twitter while deciding the yoga destination. 21 percent got the information from blogs during selecting the destinations, 21 percent from online banners, 21 percent received information from Mobile apps, 12.9 Mobile from app popup, and 11.3 information from web pop-ups. Hence it is evident that Social Networking is the key player tourists depend on for information.

Table no 2: Brand Image						
Category		Rating				
		5	4	3	2	1
Some characteristics/ of this yoga center and place come to mind quickly.	Frequency	13	40	9	0	0
	Percentage	21	64.5	14.5	0	0
I can quickly recall the symbol or logo of this yoga center.	Frequency	18	35	7	2	0
	Percentage	29	56.5	11.3	3.2	0
This yoga center and place, as a brand, have a strong personality	Frequency	18	34	9	1	0
	Percentage	29	54.8	14.5	1.6	0
I have a clear impression of the type of people who visit this yoga center and place.	Frequency	20	24	17	1	0
	Percentage	32.3	38.7	27.4	1.6	0
This yoga center and place have a strong image.	Frequency	15	36	10	0	1
	Percentage	24.2	58.1	16.1	0	1.6
This yoga center and place have a positive image.	Frequency	17	34	10	0	1
	Percentage	27.4	58.8	16.1	0	1.6

Table no 2 The study revealed that 64.5 percent of the yoga tourist said that some of the characteristics of the yoga center or the destination come to mind quickly while selecting the destinations. 58.8 percent of tourists are of opinion that yoga centers and places have a positive image 58.1 percent said the yoga center which they want to visit have a strong image. 56.5 percent of the tourist can quickly recall the symbol or logo of this yoga center. 54.8 percent of the visitors to the centers and destination have a

strong personality. and 38.7 believes that they had a clear impression of the type of people who visit this yoga center and place.

Hypotheses:

1. Tourists carry a positive image of yoga tourism.
2. Interactive tools of marketing positively influence the brand image of yoga tourism.

Table no 3. One-Sample Statistics				
	N	Mean	Std.Deviation	Std. Error Mean
Brand Image	62	4.0672	.54444	.06914

Table no 4. One-Sample Test

Test Value =3						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Brand Image	15.435	61	.000	1.056720	.9289	1.2055

One Sample one tailed t-test is used to validate hypothesis H1. The one sample one-tailed t-test determines whether the sample mean is statically different from a known or hypothesis population mean. The t-test table for a sample gives the test result. From left to right the table shows the observed t-value (column "t"), the degree of freedom ((df)), and the static significance (p-value). The result shows that there was a significant difference between the brand image and inter-marketing tools to promote yoga tourism since the significance value is less than 0.05 (.000) Therefore, it can be concluded that the tourist has a positive image of yoga tourism destination.

Table no 5. Model Summary

Model	R	R Square	Adjusted R Square	Std Error of the Estimate
1	.429 ^a	.184	.171	.49576

Table no 6 ANOVA

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1	1	3.335	13.567	.000 ^a
	Residual	60	60	.246		
	Total	61	61			
a. Predictors: (Constant), InteractiveMarketingTool						
b. Dependent Variable: Brand Image						

Table no 7 Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.119	.265		11.768	.000
	InteractiveMarketingTool	.268	.073	.429	3.683	.000
a. Dependent Variable: Brand Image						

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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1. The result of regression analysis is presented in table 5. Table 5 labeled as model summary provides an overview of the study. The primary interest is the R square and R square values which are 0.429a, and 0.184 respectively. The test of the model using an ANOVA is present in table 6. The regression effect is significantly significant indicating that prediction of the dependent variable is accomplished. The result shows that there was a significant difference between the interactive tools and the brand image of the yoga tourism destinations, as the significance value is sig .000. Hence, it is concluded that the Interactive tools of marketing positively influence the brand image of yoga tourism.

Recommendations

The old familiar paradigms of communication strategy can be more dangerous in this new competitive world. The yoga tourism industry needs to focus on Interactive marketing tools to reach potential tourists and create a distinct brand image of the destination. Furthermore, Effective communication predisposes Tourists to stay with a provider so promoting yoga tourism in a different way to create awareness of the destinations had been a key factor for the yoga tourism industry. The yoga tourism industry needs to produce more relevant content that could be shared through Social media networks that will bring inbound leads as many tourists can choose what content they are been exposed to. Interactive marketing tools can precisely communicate with tourists with an addressable message that can be customized to individual tourists and can create a positive brand

image of the destination. Particularly the tourism sector needs to be seriously reconsidered and modified its promotion strategies. The strategy should be flexible enough to continue innovations to counter the ever-increasing competition in our yoga tourism sector. An effective marketing campaign needs good content for tourists it's usually quality content they are after. Marketers must keep on evolving the promotion mix elements and thinking out of the box.

Conclusion

This study provides a framework for understanding the interrelationship between Interactive marketing tools and the brand image of yoga tourism destinations. Interactive marketing the study will be more beneficial in understanding and application because of the rapid commercialization of the yoga tourism industry. The study recommends focusing on a new advertising campaign to boost the yoga tourism sector and build a branding image for the destination. The results of interactive marketing tools show that it is one of the most powerful sources of information that has a positive impact on the corporate image of the destination and helps the tourist to gather more information about destinations. The result of the study shows that interactive tools are the most effective source of communication that had a positive positively influence on the brand image of yoga tourism. Lastly, the study will provide insight into how effective interactive tools strategies play in creating destination identity and image for the yoga tourism sector. Intermarketing tools can change the idea of the traditional promotional concept, unlike the way it was before. In today's world of experiential events, Interactive tools are one of the key catalysts for action to take you,

tourist, by surprise before they avoid the old practice of promotion mix.

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AN ANALYSIS OF ENVIRONMENTAL IMPACTS OF TOURISM: CONSEQUENCE AND MEASURES TO CONTROL

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Abstract

Environment is not static. Factors associated with the environment i.e is biotic and abiotic vary incessantly. It requires collective efforts from all the sections of a society. The eminence of the environment is essential for tourism, but the bond between tourism and the environment is too complex. It comprises many activities that can have adverse effect on environment. Tourism related development can also have substantial impacts on water resources and the aesthetics of natural beauty. The paper analyzes the impacts of tourism on the environment. We have identified some major impacts viz transport pollution, sewages and non-biodegradable wastes, over development and deforestation which affects our environment badly. On the other side tourism has the potential to create valuable effects on the environment by paying for environmental protection and conservation. The paper is based on analytical research and uses the data from the secondary and primary source available on the subject. Further, this paper examines the present understanding of environmental awareness and its role in attaining sustainable practices. It is recommended that the government and other stakeholders, including policy makers,

academicians and other non government organizations should take an inclusive process to bring sustainable workforce for the development of the environment.

Key words: Environmental Impacts, Tourism, Source, Consequences, Conservation, Pollution.

1. Introduction

Tourism is regarded as the growing and renowned industry in the world. Many countries assumed tourism as the major source of income and employment (Gay, 2011). Tourism means activity, the process of travelling, especially for recreation which provides the overall satisfaction to travelers. Travel is one of the basic and inherent human rights of the people to enjoy it. The national and international organizations associated with tourism industry have recognized travel as the fundamental right for humans and the liabilities of the countries; need to recognize it as their own law and regulations (Gharib, 2011). It has proved that tourism involves sociocultural, economic and environmental impacts (Zarabi, & Parikhani, 2011). Related to impacts assessment and environmental planning, there is only some sort of research done in this area (Buckley, 2008). Tourism has a close relation to the environment and it always produce nature based products

(Weaver, 2001). There is a major reason that tourism creates the environment impacts (Buckley, 2003).

The services provided by tourism industry like – accommodation, swimming pools and the golf course use water that accounted for 0.4 percent out of a total (solley, 1997). The flow of tourists that increased each year led direct impact on sewage plants that are used for dumping wastes. Which, come out from hotels, resorts and restaurants (Anderick, 1993). It has been observed that in last few decades in Jamaica more than seven hundred acres of wetland had been destroyed due to the influence of tourists and over tourism development (Bacon, 1987). Construction of buildings on hills and forest areas, adversely affected wildlife by the tourist activities (Gartner, 1996). Due to the use of road vehicles and by tourists trampling that totally altered wildlife habitat (Mathieson & Wall, 1982). The use of automobile headlight during a marine drive that affects the marine turtles (Gartner, 1996).

Buckley has mentioned that tourism contributes to conservation (Buckley, 2003). Ecotourism plays a significant role in cleaning and protecting the environment and assist in developing environmental awareness among the people (Heidari, 2014). There is required when we are planning to develop the tourism industry, we have to develop it in an appropriate way, the protection of culture and environment and the maintenance of peace will be furnished within (Gay, 2011). Now, due to the over-tourism, the environment issue becomes a major intimidation as it is universally accepted earth has limited carrying capacity. So it must be appropriately protected to survive. There is a need to develop tourism in the future in accordance with the demands an environment. Due to the

increasing road, water, air transport that is some ninety percent associated with tourism industry that contributes more than five percent of greenhouse gas, emission and exploitation of natural resources that affects the climate and lead to the pollution of the environment and it should be protected effectively (Alvani, 2006). For last few decades, the importance of environmental conservation and scientific research has emerged in the sustainable development of tourism (Hall, 2001).

The paper provides a document which focus on environmental impacts of tourism. The negative impacts of tourism become a threat to the environment, when a level of tourists is more than its carrying capacity. It may lead to a serious consequence in an area such a loss of natural habitat, soil erosion and increase in the level of pollution. These effects gradually demolish the environmental resources on which the tourism itself depends. The purity of an environment is important for tourism and its relationship with tourism is too much complex. Some impacts of tourism have linked with construction, developing roads and creating super-structure hotels, resorts and cutting trees on tourist spots. Tourism puts extensive stress on local land and more pressure on endangered species.

In this paper we have discussed on different types of impacts those are directly affecting the environment, such as allowing transport fragile destinations and doing different types of adventure activities like trekking, hiking, water based activity or hunting of birds, animals and aquatic animals. The facilities that are created for tourists also have its destructive impacts on the environment. In general, the study identified some more impacts also at global level; related to

the development of tourism infrastructure via cruise ships, marine vehicles and have an amassed impact on water resources. Usually the tourism impacts more on fragile ecosystems. It becomes more difficult to each country to protect the natural environment, even when billions of people travel across the globe. Developing resorts on high altitude within the forest zone creates deforestation, which results less snow in the winter season. The snow based sport activities also damaged Snowcap Mountains. It destroys the aesthetics of natural beauty. It is imperative to take some appropriate steps. The hotel suppliers must provide eco-friendly products which can be easily recycled. There is the same responsibility to other tourism stakeholders they may have to educate travelers where to travel and where to stay. Tour operators should be able to aware them about the importance of the environment. Tourists are more amenable they should know the benefits and negative consequence of environmental impacts of tourism.

2. Literature review

For last some decades the tourism Industry is growing rapidly and has a close relation to the environment. It is required to measure tourism based environmental issues. The study examined, environmental performance is positive in developed countries, while it's performance is negative in developing countries (Rasekhi & Karami, 2016). The island ecosystem is fragile in nature, it is needed to understand the environmental issues in island tourism (Wong, 1993). The regular checking, implement the existing measures of protection aimed at endorsing positive ecological and socio economic results (Trisic & Stetic, 2018).

Environmentalism is an ideology that induces the need and responsibility of humans to protect and conserve the natural world. Environmental awareness is an easy way to raise awareness of environmental importance. It makes us realize to take immediate action to stop harming the environment (Basu, 2019). Tourism is a complicated industry and having close relation to social and environmental issues and the effects of tourism on the environment are more remarkable. It is required to understand these effects of tourism on the environment (Asadzadeh & Mousavi, 2017).

Tourism is an industry through which tourists get enjoyment during free time. But it produces adverse environmental impacts through its consumption of resources and the sewages and disposal wastes generated by the development of infrastructure and the pollution caused by transportation (UNWTO, 1999). Tourist activities can have a major effect depending on the type and location of activity (Davies, 2000).

3. Methodology

This paper is based on analytical research and uses the data from the secondary and primary source available on the subject. We have collected data for the paper from annual reports of the Ministry of environment government of India. The other appropriate information has been collected for literature review from various journals, but selected only a few. The research papers from platforms like Elsevier, Springer and Emerald have been utilized for this research paper making it more effective for achieving the objectives. The further data base like Google scholar was also used throughout the study.

4. Result and discussion

The major impacts of Tourism on Environment and its consequences - It is clear tourism is basically a human activity; it uses enormous resources created by nature and interacts with other class of people and environment (Bull, 1991). First, it is necessary to understand the relation between tourism and environment. The environment is considered as nature, it includes mountains, water resources, places, sea, rivers, lakes and a waterfall that is used for tourism. Due to the expansion of urban settlement, people prefer to travel in tourist regions. As a result, the tourist region is getting badly affected and in the region the level of pollution continuously increases. In the absence of proper management and inadequate tourist facilities that induced various types of pollution such as sewage, solid waste and air pollution, an unplanned construction activities and indiscriminate use of land for tourist accommodation such as hotels and resorts in vulnerable areas have adversely affected the fragile ecosystem and cutting of trees causes ecological damage. Mountain resources are also under the threat by the economic and social activities associated with mountain tourism. The movement on these natural destinations by travelers creates a mess of the environment. The efforts that are used by a researcher has identified some major impacts of tourism which badly posh our environment and has some grave consequence.

4.1 Transport pollution - Now in a world transport sector contributes maximum air pollution, with the increasing of - air, road and water transportation the number of tourists also grows up. The international civil aviation organization published,

the annual data in the year 2019 reported that 1.4 billion tourists are crossing each year and half of them travelled by air. In the year 1972, the number of International air passengers was 88 million same in the year 1994 the number increased 344 million and in the year 2019 it rises up to 4.5 billion. Due to the increase of air travel, the share of emission also increases. The aircrafts' pumps carbon dioxide that affects the upper part of the atmosphere and it contributes much in greenhouse gases, also it contributes fifty percent carbon dioxide gases that are released from other sources. The use of air-condition in tourist buses also impacts an environment at global level. Right now more than sixty; percent tourists prefer to travel by air. Due to the advance of technology - communication industry grows in a large scale. The air transport increases four times, then it was before. The air transport uses more fuel than other modes of a transport and it releases nitrous oxide that is more harmful for flora and fauna.

According to the European study they claimed, that the travel industry is more than nine percent responsible of all global warming, due to the reason of low aircraft fare and more demand from a traveller's side; the level of aircraft pollution increases day by day. Another mode of transport also contributes air pollution. As the data shared by the United States environmental protection agency (EPA), through the cruise ships every year, more than 28 million people travel and each day they produce gallons of sewage that creates marine pollution. Using mass transport in a congested area and sport vehicles that adversely affects the health of residents - due to release of noise and exhaustive gases. The noises that come out from another source likewise uses of recreational vehicles on tourist spots. Such as snowmobiles and jet skies - it causes disturbances

of wild animals and also it affects other bird species in sensitive and protected areas. It is recognized globally; that tourist transport is a main source of air pollution and it maximizes the carbon dioxide and water vapor to the atmosphere.

4.2 Pollution by water activities - Water is a prime source of human beings to enhance water based tourism activities the environment got more polluted. Mostly the water, based tourism activities occur in marine area has many fragile ecosystems and the activities doing in that ecosystem directly hits the marine ecosystem. Water activities are adventurous in nature, and various types of activities are held on water, such as- motor boating, experience of sailing, surfing and wind surfing, white water rafting, sport and big game fishing, scuba diving and snorkeling. In India particularly in Jammu and Kashmir, has enormous water based tourism potential, but have a negative impact on water resources. Using the large number of water transport for leisure activities in inland waterways, cause pollution due to fuel and oil leakages.

4.3 Sewage wastes by Hotels - The hospitality sector, such as hotels, resorts, and floating hotels are major producers of sewage that lead to sewage pollution. The waste water comes out from the hotels directly damaged sea, lakes, and other water bodies. Sewage comes out from cruise ships and floating house boats has wide range impacts on flora, fauna and the health of humans.

4.4 Nonbiodegradable wastes by tourists - The movements of tourists for leisure and adventure activities, like trekking and hiking generate a lot of disposal waste; it has become a common habit for tourists leaving solid waste disposals on tourist spots. Now it becomes a serious challenge, especially, when tourists leave non-biodegradable

wastes that are more harmful for an environment. As the report published by the United Nations environment programme, 1997 – it has an estimated cruise ships are producing more than seventy thousand tons of disposal wastes each year.

4.5 Deforestation - For last few decades, the human population is increased frequently and it leads to a heavy pressure on land resources, filled basic requirements with the development of various projects, large dams, roads, railway lines, and the cutting of trees – use wood, for construction of ski resorts, hotels and wooden lodges and for other purposes, caused heavy depletion of forests.

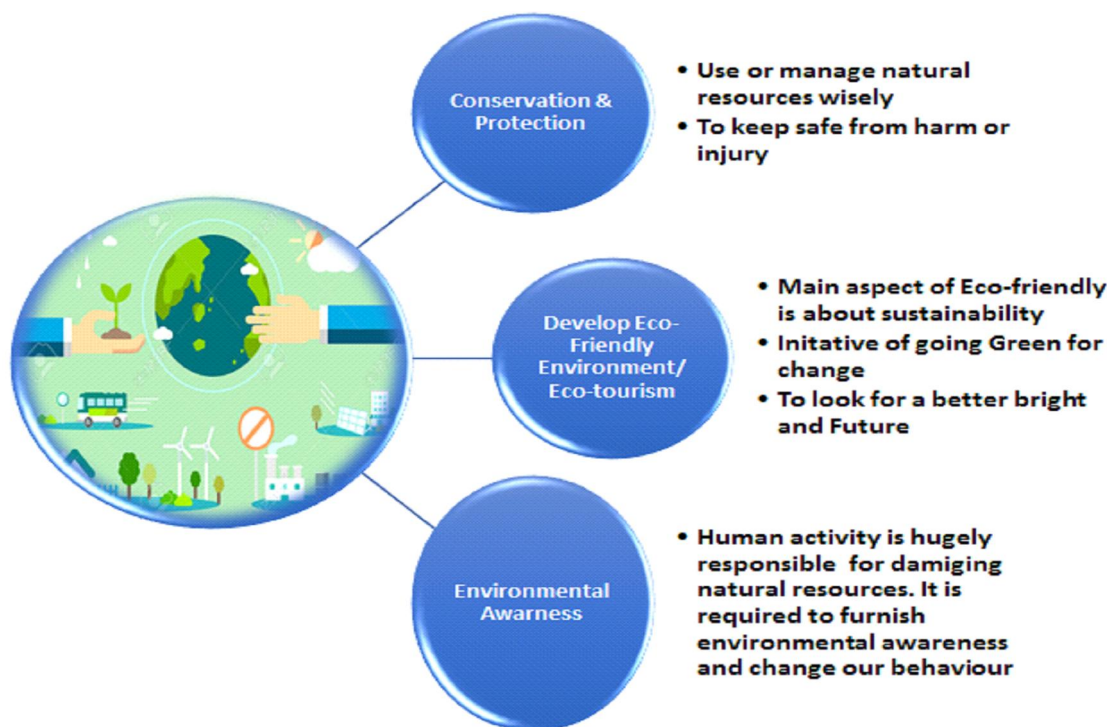
4.6 Over tourism/Mass tourism - Over tourism impacts mostly on the fragile ecosystem and it erodes the upper layer of soil, it changes the attributes of a place. It causes pollution and increases the major pollutants in a region. Every year tourist increases the amount of disposal waste and sewage on the tourist destination. Mass tourism creates more pressure on water resources, the facilities that are used by tourists, required more water; the locals face water scarcity, due to the overuse of water by tourists.

4.7 Global pollution - The major impact of tourism on the environment at a global level is the loss of biodiversity. There is a close relationship between tourism and a natural ecosystem. Tourism impacts directly on the biological diversity when excessive use of natural resources is carried out than its capacity. The main factors that are responsible for losses of biodiversity are – overuse of resources, deforestation, fire and urbanization. The loss of biodiversity reduces the productivity of nature based ecosystems. The exotic species not native bring tourists to the local environment have its negative consequences that lead to the destruction of an ecosystem (WWF, 1992).

In a nutshell tourism has equal impacts, both positive and negative, but the negative impacts of tourism blemish the beauty of the environment. The cutting of trees for the development of ski tracks and ski resorts, using refrigerators and air-conditions in hotels, released enormous gasses like hydro fluorocarbon. The emissions released from jet aircraft are the major sources that lead to depleting ozone depletion. The ozone layer is situated in the upper part of a stratosphere and plays important role in protecting human life from the harmful radiations that are released from the sun.

5. Measures to control

Fig 1: Three major steps to reduce negative impacts of Tourism on environment



Source: authors own model

Tourism is a fastest growing industry; supports local economies, and it attracts high value tourists and encourages sustainable practices. Meanwhile, it has also negative impacts; it destroys natural resources, like change in vegetation, land degradation and marine life, it is important to regulate environmental laws. Through tourism it is easy to draw attention regarding environmental awareness. In India law and regulations have been enacted to preserve heritage sites, museums, art galleries and to conserve national parks and wildlife sanctuaries.

Tourism industry plays important role in terms of protecting the environment and helps in conserving heritage properties – historical buildings, museums and art galleries generate funds in shape

of entry fees from tourists that they pay at the time of arrival at a destination. The funds generated from tourists help to maintain these properties for future generations. Most of the heritage properties have been converted into hotels and restaurants for the use of tourists. It is significant to conserve the environment through tourism. The funds that are provided by tourists are a key element that helps in maintaining the environment eco-friendly. Organizing tourism programs and educating local people is prominent to aware them about the benefits of conservation and protection of the environment.

There are some parameters used to control the negative impacts of tourism on the environment - to punish those who violate environmental laws, because there is a close relation between tourism and environment. Develop tourism industry slowly it provides a way to control its impacts on the environment. In peak seasons; to allow only a limited number of tourists, in a fragile destination, using such techniques in a particular season where there may be a chance of more destruction. It was observed that environmental problems occurred only in peak season due to over use of facilities and developing infrastructure more than required.

In a tourism region, reducing pollution, we must use electric busses. Create separate parking facilities for tourist vehicles. Develop drains for waste water, which come out from hotels. Making environmental policy and plans with the help of environmental analysts. Develop a mechanism which can measure the negative impacts of tourism. Make infrastructure only after the proper evaluation of environmental experts.

In a protected area, it is required to allow only less or not allowed tourists throughout the

year. A proper system must be developed in an organized way, for developing sewage and waste disposal plants; with the help of technology, we should be able to recycle these disposal wastes and use solar heaters not only for tourists; the locals living in a tourism region would get the benefits from these services. There is a dire need to launch educational programmes on environmental protection to inform people, so that they get aware.

6. Conclusions

The paper helps to identify the existing environmental changes and damages. In the 21st-century tourism industry is considered as world's fastest, growing industry. It has brought with it major environmental issues which need to be resolved through sustainability. Developing tourism; plays a vital role in providing environmental awareness among tourists about environmental consequences of their activities. There is a need to protect natural resources from the negative impacts of tourism activities all over the world by the efforts of local communities and international bodies to ensure that tourism development does not cause any destruction and irreversible changes in an ecosystem. In the discussion, the paper makes it clear the benefits and costs of the impacts of tourism on the environment. Now it is in need to adapt a community based tourism management system that creates the suitable environment for the development of tourism and helps to diminish negative impacts. This approach provides significant benefits of resources and inspiring for more sustainable practices for the development of environmental conservation. We must use local resources and avoid inappropriate consumption and bring down the disposal wastes and ensure a

suitable transport system. Authentic information should be provide to tourists and make them able to understand all the issues related to the environment. As environmental concerns and development, we can control the impacts through the environmental impact assessment; using this tool, it will help us to prevent future liabilities. For instance, this will also help us to control the movements of tourists in the protected area.

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AN EVALUATION OF GOVERNMENT SCHEMES: REFERENCE TO SMALL SCALE AND COTTAGE INDUSTRIES IN INDIA

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Abstract

The aim of this paper is to find out the current status of small scale and cottage industries in India. To study and examines their major problems and how to plans and develop them. India is a resources-intensive country, where it is considered to be a predominantly abundant country with abundant labour resources. To all these, small and cottage industries need to be established and important schemes along with them. And all these, the villages of India and small towns and middle level families have contributed significantly. The MSME industry is defined by their appropriation limits and the use of machines. But in the cottage industry it is defined as a traditional business run by members of a family in which products are made by hand, not using powers, for which raw material is also used nearby. The number of registered MSMEs grew to 2.5 million industries in 2020 due to launch of Udyog Aadhaar Memorandum policy. And there has been an increase of 18.5% in 2019 to 2020. India has approximately 6.3 crore MSMEs. Which has contribution of 40% in total output. Along with this 29% is contributed in GDP.

Keywords-MSMEs, Government Schemes, Cottage industries, Clusters, Small Scale Industries.

Introduction

India is predominantly an agrarian economy. About 72% of population lives in villages. Agriculture is a seasonal occupation. During lean season, it would be ideal to keep rural labour granule employed on some alternative activities. Cottage industries like bee keeping, Milk production, Papad and Pickle making, rolling earbashes, preparing agricultural implements and machinery, etc provide additional employment opportunity to rural people. Small industries act as the backbone of industrial development in rural areas. Many large industries wholly depend on certain parts and components as they cannot make them. For instace, an automobile has several components. The company which makes cars can only assembly various parts produced by different small industries according to its designation. Small scale industries consider it as a prerogative to be associated with large industries. Large industries reduce their manufacturing expenses and inventory cost by entrusting certain jobs to small industries. Thus, both of them stand to gain through this arrangement. Small industries play an important role in various sectors like defence, aerospace, general engineering, railways, power, etc. Small industries have the largest potential employment creation next only to agriculture. They

also contribute more than in 40% of total exports from India. Small scale industries export a wide scope of non-traditional items. You will get more information here: The role of small-scale industries in India.

Small Scale and cottage industries can be broadly stated as industry in which fixed investment in plant & machinery whether held on ownership basis, lease basis or hire purchase basis does not exceed Rs.50 crore. If you want to understand it further, then, SSI is classified further into Manufacturing Sector and Service Sector as below: Manufacturing Sector Investment in plant & machinery Micro Enterprises Does not exceed twenty one crore rupees Small Enterprises More than one crore rupees but does not exceed ten crore rupees Medium Enterprises More than ten crore rupees but does not exceed fifty crore rupees Service Sector Investment in equipment's Micro Enterprises Does not exceed ten lakh rupees: Small Enterprises More than ten lakh rupees but does not exceed two crore rupees Medium Enterprises More than two crore rupees but does not exceed five crore rupees hope this gives you some insight .The Micro, Small and Medium Enterprises Development (MSMED) Act was notified in 16th

June, 2006 to address policy issues affecting MSMEs as well as the coverage and investment ceiling of the sector.

The Act also provides for a statutory consultative mechanism at the national level with balanced representation of all sections of stakeholders, particularly the three classes of enterprises and with a wide scope of advisory functions. Establishment of specific funds for the development, promotion and appreciate competitiveness of these enterprises, notification of schemes/programmes for this purpose, progressive credit schemes, preference in Government procurements to products and services of the small scale industry, more effective mechanisms for alleviate the problems of slowed payments to small scale industry and assertion of a scheme for easing the closure of business by these enterprises, are some of the other features of the Act.

Micro, small and medium enterprises as per MSMED Act, 2006 are defined based on there are both manufacturing and service sector define through are two way for investment limit and turnover limit so that for following:

Table1-MSMEs definition

A revision in MSME definition was announced in the Aatmnirbhar Bharat package on 13th may, 2020. The new definition and criteria will come into effect from 1st July, 2020:

MSMEs category		Micro	Small	Medium
Both manufacturing and services sector	Investment Limit	Up to Rs. 1crore	Rs. 1 to 10crore	Rs. 10 to 50crore
	Turnover Limit	Up to Rs. 5crore	Rs.5 to 50crore	Rs. 50 to 250crore

Features of Small scale and cottage industry:

Ownership: SSI 's generally is under single ownership. So, it can either be a sole proprietorship or sometimes a partnership.

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) 27 மார்ச் 2021 - சிறப்பிதழ் (ISSN : 2321-984X)
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Management: Generally, both the management and the control are with the owner/owners. Hence the owner is actively involved in the day-to-day activities of the business.

Labour Intensive: SSI's dependence on technology is pretty limited. Hence, they tend to use labour and manpower for their production activities.

Flexibility: SSI's are more adaptable to their changing business environment. So, in case of amendments or unexpected developments, they are flexible enough to adapt and carry on, unlike large industries.

Limited Reach: Small scale industries have a restricted zone of operations. Hence, they can meet their local and regional demand.

Resources utilisation: They use local and readily available resources which helps the economy fully utilise natural resources with minimum wastage.

Small Scale and Cottage industry current profile

Small scale and cottage industries has emerged as a highly vibrant and dynamic sector of the Indian economy over the last five decades. MSEs not only play crucial role in providing large employment opportunities at comparatively lower capital cost than large industries but also help in industrialization of rural & backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. Small scale industry is three complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country.

Table2- Current profile of small scale industry in India

Facts and figures of small scale industry on March 2021	
No. of units	6.3crore
Employment generation	15crore
No. of products manufactures	8000
Contribution to GDP	29%
Share of manufacturing output	40%
Contribution of foreign trade	60%
Last increments of enterprises	2.5Million (18.5%)
Sources of Ministry of MSME	

Table3. Famous clusters of small scale and cottage industry in India

Industry category	State/district/region/village/area
Silk textiles	Varanasi, Assam, Ashokanagar, Chanderi, Tamilnadu (Kanchipuram)
Leather production	Agra, Kanpur, Kolkata, Unnao, Chennai
Glass industry	Firozabad, Belgaum
Carpets industry	Mirzapur, Sonebhadra, Amritsar, Kashmir, Bhadohi
Khadi producing	West Bengal, Telngana, Karnataka, Gujarat
Lock and Keys	Aligarh, Tamilnadu
Metal Handicraft	Moradabad
Stone-cutting carpet-making and handicraft Industry	Rajasthan,
Toy Manufacturing	Meerut,
Woodwork	Basti, Meerut, Bijnaur, Chitrakut
Handlooms	Panipat, Jaipur, Varanasi, Surat, Lucknow Bhadohi, Kota, Maheshwar, Moradabad, Chennai.
Cotton Textile industry	Maharashtra, Gujrat, Tamil Nadu, Uttar Pradesh, Karnataka, Madhya Pradesh, West Bengal.
Metals Work	Ladakh, Moradabad, Jaipur, Tamil Nadu
Handicrafts States	Madhya Pradesh, Rajasthan, Gujarat

Review of literature

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- ♦ **Dr.S.Manikandan (2016)** “A study on start-up and its impact on MSME in India with special reference to Maharashtra state” He views to study financial crunch and clusters in financing SMEs & startups and the prominent.
- ♦ **A.Sivasakthiya (2013)** “Role of small scale industries in the economics development of Tamilnadu state” He study objectives the growth and development of SSI units and the progress of SSI units in terms of employment generation. And to analyse financial assistances provided by commercial and rural banks to SSI sector.
- ♦ **Dr.K.Ramulu (2016)** “Government policies and the development of MSME in India” He views to evaluation government policies and challenges to related SSI units in India.
- ♦ **R.Melbakani (2016)** “Emerging opportunities and challenges cottage industries in India” He views to challenges cottage in India.
- ♦ **Sanjay dessai (2017)** “MSME and role of government in MSME development” He study aim to examine of government policies for the development of MSMEs enterprises.

Methodology

This study will be based on secondary data, which will be for the last 6 years. The collection of secondary data will be done from following:

- Ministry of MSMEs,
- Budget documents of finance department,
- Government financial institutions for small scale industry,
- Magazines, newspapers and previous research paper,
- Indian entrepreneurship development institutes and boards,
- Ministry of skill development and entrepreneurship (MSDE).

Significance of the study

In Indian economy small-scale and cottage industries occupy an important role, because of their employment potential and their contribution to total industrial production and foreign trade. Government of India has taken steps to promote them. However, with the recent measures, small-scale and cottage industries facing both internal competition as well as external competition. There is no clear distinction between small-scale and cottage industries. However, it is generally believed that cottage industry is one which is carried on wholly or primarily with the help of the members of the family. As against this, small-scale industry employs hired labour.

Objectives of the study

1. To identify different schemes offered by Government,
2. To study the financial support provided by Government to small scale and cottage industries,

3. To examine the performance of small-scale and cottage industry for last 5 years.
4. To propose suggestions based on the finding of the study.

Major Government schemes for small scale and cottage industries:

The government has launched many a flagship program, equivalent to Make-In-India, MUDRA Banks, SFURITI, PMKVY, PMEGP and Scheme of Fund for Regeneration of ordinary Industries. These initiatives have no longer handiest helped in upgrading the competitiveness of SMEs but have additionally contributed to their capacity building and increased efficiency. In addition, they impart self-assurance amongst budding entrepreneurs to take dangers and give you innovative strategies. Also, a number of reports have proven that these schemes are serving to revive many SSI items that had been closed down, particularly in rural areas, owing to financial constraints and different challenges. Let's glance at the policies initiated by the federal government of India and their contribution to the success of the SME sector:

-Micro Units Development & Refinance Agency (MUDRA Scheme)

MUDRA loan is launched in 2015 and announced by prime minister Narendra Modi, Mudra scheme offered under three loan schemes named as Shishu, Kishor, and Tarun. The maximum loan amount offered under MUDRA scheme is up to Rs. 10lakh, whereas there are no minimum loan amount criteria.

Benefits of MUDRA Loan:

Mudra loans are mainly engaged in the manufacturing, trading, and service sector

activities of shopkeepers, traders, sellers and MSMEs.

- The MUDRA loan scheme comes under the credit guarantee scheme of the government of India.
- The loan amount can also be used as a term loan and overdraft facilities.
- All non-agriculture enterprises is small businesses engaged in income generating activities can avail MUDRA loan.
- MUDRA loan scheme can be availed through Mudra card.

MUDRA loan is given in three ways, in which the first Shishu loan under which a maximum loan of Rs.50000/ is given. And another Kishor loan under which loan amount is from 50000 to 5lakh rupees. third Tarun loan under which loan from 5to10 lakh rupees is given.

Startup India

Startup India was announced by the current prime minister of India, Narendra Modi, on 15th august2015 from the Red Fort. And the scheme was launched by the country's finance minister Arun Jaitley under the leadership of Narendra Modi in the science building of Delhi on 16 January2016 in the presence of many influential people.Startup is a major initiative launched by government of India. Which is conducive to growth in Starup businesses. This ecological system will sustainably boost the economic growth of the country and provide employment opportunities on a large scale under the Startup India scheme, the government aim to empower start ups through innovation and design.

The startup action plan of this initiative is focussing on three areas:

- Simplification and Handholding.
- Funding Support and Incentives.
- Industry-Academia Partnership and Incubation.

Make in India

Make in India was mainly focused on the construction sector but it also aims to promote entrepreneurship in the country. The vision of make in India is to create an investment-friendly environment, modern and efficient infrastructure, open up new areas for foreign investment and build a better partnership between government and industry.

Make in India has four pillars which are as follows:

- New process
- New infrastructure
- New area
- New thinking

Major objectives of Make in India:

-12-14% yearly growth in construction sector compared to previous term.

-Increase the share of construction sector in the country's GDP by the year 2022 to 25%.

-Create 10crore additional employment by 2022 in construction sector.

-Build appropriate skills for the overall development of rural migrants and urban poor people.

Pradhan Mantri Kaushal Vikas Yojana (PMKVY)

PMKVY is one of the flagship schemes launched by the central government for the youth. It was launched by the Indian government through PMKVY on 16th July 2015 from New Delhi. The main objective of which is to train and make the youth educated such as 10th, 12th grade or those who leave school in between. The scheme is controlled and operated by MSDE. PMKVY was started by the Indian government to advance the youth. Youth constitute the largest of India's total population. Its main objective is to create more and more opportunities for the youth so that by using these opportunities, they can choose their favourite path

MSE Cluster Development Programme (MSE-CDP)

The scheme was launched on 2nd October 2007. The main objective of the government to implement this is to adopt a cluster development strategy in each of the states. Clusters in each state have to be identified named MSE-CD, which is administered by the ministry of MSMEs.

Components of MSE-CDP:

- ◆ Common Facility centers (CFCs)
- ◆ Infrastructure Development
- ◆ Marketing Hubs / Exhibition Centers by Associations
- ◆ Thematic Interventions

Support to State Innovative Cluster Development Programme

Table 4. Physical & Financial Achievement & Status of Projects (as on Sept, 2020)

Common Facility Centres			Infrastructure Development Projects			Grand total (CFC+ID)
Approved CFCs	Ongoing	Completed	Approved ID	Ongoing	Completed	
174	95	79	270	97	173	444

Source: Ministry of MSMEs

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-National Manufacturing Competitiveness Programme (NMCP):

The purpose of NMCP is to expand global competitiveness among Indian MSMEs. This programme targets developing the complete value chain of the MSME sector. Under this plan following schemes are being implemented:

- Marketing Support/Assistance to MSMEs (Bar Code)
- Entrepreneurial and Managerial Development of SMEs through Incubators
- Enabling Manufacturing Sector to be Competitive through QMS & QTT
- Building Awareness on Intellectual Property Rights(IPR)
- Lean Manufacturing Competitiveness for MSMEs
- Design Clinic for Design Expertise to MSMEs Manufacturing Sector (DESIGN)
- Marketing Assistance & Technology Upgradation
- Technology and Quality Upgradation Support to MSMEs

Credit Linked Capital Subsidy Scheme (CLCSS)

The small industries development bank of India (SIDBI) and the national bank for agriculture and rural development (NABARD) will continue to act as the nodal agencies for the implementation of this scheme. The ministry of small-scale industry (SSI) is operating a scheme for a technology upgradation of small-scale industries also including tiny Udyog. The scheme provides for 15% capital subsidy to SSI units the amount of subsidy calculated amount will be not exceeding Rs. 1crore.

Prime Minister Employment Generation Programme (PMEGP)

This scheme launched by the central government with the main objective of providing employment opportunities to unemployed youths in the country. Under this scheme, the unemployed youth of the country will be provided a loan of Rs. 10 to 25lakh by the government to start their own business. And this scheme is applicable in both rural and urban areas. Which is considered to be an important initiative for the youth of the country. PMEGP will be a central sector scheme to be administrated by the ministry of micro, small and medium enterprises.

Coir Udyami Yojana

This is a credit linked subsidy scheme for subsidy scheme for setting up of coir units with project cost up to Rs. 10 lakhs plus one cycle of working capital, which shall not exceed 25% of the project cost. Benefits of this scheme can be availed by: self help group, individuals, companies, NGO, institutional registered under societies registration act. 1860, trust, production cooperative society, and joint liabilities group. Under this scheme, loans are given along with subsidy for starting a new business. It gets subsidy up to 40% and loan up to 55% with low interest rate.

Coir Vikas Yojana

It is a scheme launched by the coir board which works under the Ministry of MSMEs. It has been launched with the goal of facilitating the growth of exports as well as domestic markets. The following initiatives have been included under this scheme:

- Export Market Promotion

- Skill Upgradation & and Mahila Coir Yojana
- Development of Production Infrastructure (DPI)
- Personal Accident Insurance Scheme for Coir workers
- Trade and Industry Related Functional Support Services (TIRFSS)
- Domestic Market Promotion Scheme

Scheme for promotion of innovation entrepreneurship and Agroindustry (ASPIRE)

ASPIRE was launched in 2015 by the government of India to promote the culture of employment and entrepreneurship, for the promotion of innovation, agriculture industry and entrepreneurship. The budget allocation for this scheme has been increased from Rs.50crore in the 2017-18 budget estimate to Rs.232crore in the budget estimate of the year 2018-19. Its main objective is to set up 100 livelihood business equities and 20 technological business incubators. This will accelerate entrepreneurship and employment generation.

Scheme of Fund for Regeneration of Traditional Industries (SFURTI)

It is a fund scheme for revitalization of traditional industries. 2005 for regeneration of traditional industries related to clusters identified in KVIC and coir board areas to make the industries highly productive and competitive and to provide employment opportunities in rural and semi-urban areas. For SFURTI, the budgetary allocation has been increased from Rs.10crore in the budget estimate of 2017-18 to Rs. 125crore in the budget estimate for the year 2018-19. This will

boost employment generation in traditional and rural industries.

Others Initiatives:

- ◆ **MSME SAMADHAN Portal**
- ◆ **Udyog Aadhar Memorandum (UAM)**
- ◆ **Credit Guarantee Fund Trust for Micro & Small Enterprises (CGTMSE)**
- ◆ **Entrepreneurship and Skill Development Programme (ESDP)**

Major Entrepreneurship Development Institutes and Board:

To objective of assisting the establishment of entrepreneurship in India and setting up small and cottage industries and innovating in it and training people, the setting up of many training establishments, boards, universities, etc. In India by the government of India and capitalists has been continuously has been to promote entrepreneurship and to solve the problems related to finance, many biggest and small organisations are working which are as follow:

- Entrepreneurship Development Institute of India (EDII)
- Indian Institute of Entrepreneurship (IIE)
- Khadi and Village Industry Commission (KVIC)
- National Small Industries Corporation (NSCI)
- National Institute for Entrepreneurship and Small Business Development (NIESBUD)
- Small Industries Development Organisation (SIDO)
- Small Industry Development Bank of India (SIDBI):

- ♦ Mahila Vikas Nidhi
- ♦ Mahila Entrepreneurship Development Programme
- ♦ Skill cum Technology Upgradation Programme (STUP)
- NIMSME (National Institute For MSME)

Suggestions

After the detailed study of the critical evaluation, we can form some of the proposed suggestions to provide the appropriate and required financial help to small scale and cottage industries: Government of India along with the State Governments should take action and conduct various programmes to make people awareness about the various schemes provided by the Governments to small scale industry clusters. As the small scale and cottage industries are a major player in the development of the economy of country, financial institutions and other sources should provide the finance at cost effective manner according to the need of the different sectors or clusters of small scale and cottage industries. As different schemes related to small scale and cottage industry are a fully online facility, so government of India should provide internet facilities to all the remote areas of the nation so that entrepreneurs get their innovation and motivation implemented through their own places.

Conclusion

Small and cottage industries have been prevalent in India since ancient times, in which people are using local raw materials to produce. And for this, the work of production is done through small hand made tools. The first people used for personal purpose. Gradually, these sectors

started moving towards business and in the present time, there is also a significant contribution in foreign trade. Our father Mahatma Gandhi has played important role in the development and corrosion of small and cottage industries in India. Subsequently, special corrosion has been provided to this sector through industrial policy. During the last 10 decades the region brought significant plans and innovations. And their investment limits have also been greatly expanded. All these schemes have an impact of only 5% on the ground level. Also remains for a very short time, after this the interest of people and government ends. Subsequently, new schemes are launched. The effect of which is not even recovered by the cost of previous schemes. Therefore, all these schemes need to be implemented in the country permanently. And there is a need to bring these at the ground level. Along with identifying basic areas, there is also a need for innovation in them. Along with youth training somewhere in the production works, otherwise there is no doubt in the extinction of these areas. An important reason for the slow growth of these sectors is that these areas are considered after other sectors. There is a need for the government to give priority to this, just as the boundaries have been expanded.

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ENVIRONMENT IMPACT ANALYSIS OF TOURISM ACTIVITIES IN NATURAL AREAS : A CASE STUDY

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1.Introduction

The district is administratively divided into six tehsils, namely Munsiyari, Dharchula, Didihat, Gangolihat, Berinag and Pithoragarh and eight blocks namely Berinag, Gangolihat, Munsiyari, Dharchula, Munakot, Didihat, Kanalicheena and Bin.

Table 1.1: List of Tehsils and Blocks with following details

S. No	Name of Tehsils	Altitude (m)	Blocks	Number of Villages	Population	Literacy (%)	G.Area (km2)
1	Pithoragarh	1645	Kanalicheena Bin Munakot	348	1,0116752	82.9%	7110
2	Berinag	1860	Berinag	299		81.8%	
3	Dharchula	915	Dharchula	83		88.9%	
4	Didihat	1725	Didihat	377		82.8%	
5	Gangolihat	1347	Gangolihat	340		77.8%	
6	Munsiyari	2200	Munsiyari	231		75.9%	
No. of Tehsils 6		No. of Blocks 8		Total 1678	Average Literacy Rate 81.7 %		

Sources : Forest Department, Pithoragarh and UKTDB

Table 1.2 : Forest Areas of Pithoragarh District

Pithoragarh	Forest area 2094 km ²			Proportion of forest cover to		
				district geographical area	state geographical area	state total forest cover
	Very dense forest 567km ²	Moderate Dense forest 1115 km ²	Open forest 412 km ²	29.53%	3.92%	8.55%

Source: State of Forest Report, 2011)

Total Geographical Area of Uttarakhand is 53,483 km²

Total Geographical Area of Pithoragarh district is 7,110 km²

Total Forest Area of Uttarakhand is 37,999 km²

Total Forest Area of Pithoragarh district is 2,094 km²

It means the percentage share of Pithoragarh district in the Uttarakhand's Geographical area is 13.3% and 5.5% in forest areas.

2. Objectives

- ♦ Evaluation of potential areas to promote nature based tourism activities as a popular tourist destination
- ♦ Analytical study of the potentials values of nature based tourism of current markets
- ♦ To Suggest practical and remedial measures for the Potential natural resources available for Tourism, which are not identifies and / or not promoted yet.

3. Methodology

This research is purely based on primary data collection methods. The sample size taken as 310 Tourists (Domestic and Foreign) were interviewed and taken for conducting study, which were on tour / visit during my visit / study in entire district. To see the ambiguity in some sampling unit the selected 250 filled up questionnaires were taken for final study. The carrying capacity of all the accommodation is given in the study, with the number of rooms and total beds in entire Pithoragarh district. Likert scale was used to assess the service areas, overall view about the service areas and the other areas of services like personal care, public relation, hospitality, f & b, comfortable.

Sampling unit: District (all 8 Blocks/ 6 Tehsil)

S. No.	Name of Block	S. No.	Name of Tehsil
1	Berinag	1	Pithoragarh
2.	Munakot	2	Berinag
3.	Dharchula	3	Dharchula
4.	Didihat	4	Didihat
5.	Gangolihat	5	Gangolihat
6.	Kanalicheena	6	Munsiyari
7.	Munsiyari		
8.	Barakot		

Measurement scales: Rating scales, Rank scales and Summated Scales (or Likert-type Scales). Likert scale was used to assess the service areas, overall view about the service areas and the other areas of services like personal care, public relation, hospitality, f & b, comfortable. The 5 point scale was excellent, very good, good, average and poor. The Types of Accommodation used by Domestic Tourists on the basis of numbers was given in all the 6 tehsils of district.

Sampling methods: Convenience sampling method

4. Potential Natural Resources

Table 4.1: Share of Forest Area of Pithoragarh District in Uttarakhand

Places	Area in hectare	Percentage (%) share
Uttarakhand	35 lakh	100
Pithoragarh	5.40149 lakh	15.4

Source: Forest Department, Pithoragarh (written materials collected during survey)

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Approximately 15% of forest area of Uttarakhand is covered by Pithoragrah district. The Total forest area is 540149.775 hectare .

Table 4.2: Ranges of Forests Department with their Area

S. No.	Name (Range)	Areas (hectare)
1	Didihat	9571.90
2	Askot	13514.30
3	Dharchula	15467.80
4	Pithoragarh	3828.36
5	Gangolihat	6329.20
6	Berinag	8259.70
7	Munsiyari	18611.90
Total area		75583.16

Source: Forest Department , Pithoragarh (written materials collected during survey)

There are seven ranges in entire district. Munsiyari has maximum area 18611.90 hectare followed by Dharchula 15467.80 hectare and Pithoragarh has minimum area 3828.36 hectare .

Out of the total forest areas the maximum areas is of Panchayati forest, which is 2,77,175.09 hectare followed by Awgikrit and neehit forest, which is 1,44,451 hectare (Munsiyari and Dharchula only) but the minimum areas is of Civil forest ,which is 41,748 hectare. The total area of Reserved forest in entire district is 75583.16 hectare. The Panchayati forest area of entire district is 271650.38 hectare with total 1575 van panchayat, out of this Munsiyari has maximum area 144228.07 hectare with 209 van panchayat followed by Dharchula 93079.74 hectare with 119 van panchayat whereas Didihat has minimum area 4596.27 hectare with 136 van panchayat.

Table 4.3: Types of Forests with their Areas

Types of Forests	Area (hectare)
Reserve forests	75583.16
Civil forests	41748
Panchayati forests	277175.09
Neeji forests	1192.525
Awgikrit and neehit forests	144451 (Munsiyari and Dharchula only)
Total Forest Areas	5,40,149.775

Source: Forest Department , Pithoragarh (written materials collected during survey)

Table 4.4: Vikas Khand and Van Panchayat

S. No.	Vikas Knand	No. of Van Panchayat	Area (hectare)
1	Bin	163	5692.69
2	Monakot	173	5539.58
3	Didihat	136	4596.27
4	Kanalichena	173	7231.66
5	Munsiyari	209	144228.07
6	Dharchula	119	93079.74
7	Berinag	276	4837.36
8	Gangolihat	326	6445.01
Total 8 Vikas Khand		1575	2,71,650.38

Source: Forest Department , Pithoragarh (written materials collected during survey)

Table 4.5: Ranges with types of Forest

S.No	Range	Types of Forests
1	Didihat	Pine, Banj, Sal
2	Askot	Pine, Banj, Riyal
3	Dharchula	Taansen, Chaudi Patti, Kharsu, Timsu, Raaga
4	Pithoragarh	Pine, Banj, Devdaar
5	Gangolihat	Pine, Banj, Sal
6	Berinag	Pine, Banj
7	Munsiyari	Kharsu, Banj, Surai, Kimsu, Raaga

Source: Forest Department , Pithoragarh (written materials' collected by survey)

Banj is common in the six ranges as Didihat, Askot, Pithoragarh, Gangolihat, Berinag

and Munsiyari as maximum whereas Pine is common in Didihat, Askot, Pithoragarh, Gangolihat and Berinag except Munsiyari. Sal is found in Didihat and Gangolihat ranges, Riyal in Askot, Devdar in Pithoragarh, Taansen, Chaudipatti and Timsu is in dharchula, Surai and Khimsu in Munsiyari Raaga and Kharsu is common in dharchula and Munsiyari range.

Table 4.6: Types of Forest with their Area

Types of forest	Areas (%)
Pine	31.41%
Banj	15.31%
Timsu	6.09%
Kharsu	11.96%
Riyaj	3.14%
Devdaar	0.09%
Surai	1.84%
Raaga	1.01%
Taansen	6.09%
Sal	1.43%
Others	21.63 % (Himadri van, Chattan van (rock forest), Nimna van (lower forest), Vivina van (different forest))
Total	100%

Source: Forest Department, Pithoragarh (written materials' collected during survey)

The maximum number of forest are under Pine, which is 31.41% followed by Banj, which is 15.31% whereas Devdaar has minimum number of forest as 0.09% only. The biological diversity is very important in many aspects. Passing along the route of Chhota Kailash, a lover of adventure moves into the enchanting world surrounded by the lush stretches of velvety grass bugyals (alpine meadows) such as Chhiplakot and Vyans Valley. Since the district possesses a great range of elevation there is a remarkable diversity in its natural vegetation.

a) Wildlife Viewing at Askot Wildlife Sanctuary

Askot Wildlife Sanctuary is located in the middle of a snow covered peak in the Didihat tehsil of Pithoragarh district at the place called Askot at an elevation of 1650 m. This sanctuary is just 54 kms away from the district headquarter, Pithoragarh in the route of Pithoragarh – Dharchula route. The area of this sanctuary is about 284 square kms., with an elevation of 5412 feet. This Sanctuary was established in 1986 with the object of conserving the musk deer and its habitat. Though the musk deer are present in significant numbers in the sanctuary, they required further protection as they are an endangered species (Uttarakhand Tourism). The Askot sanctuary has been blessed with a large collection of herbs, shrubs, trees and climbers. The rich vegetation in this locality such as Teak, Grevelia and Eucalyptus makes it one of the most prolific places to visit. Apart from that it includes temperate mixed coniferous forests, temperate mixed deciduous forest, dry temperate mixed forest, dry deodar forest, sub-alpine birch, fir forest, Birch-rhododendron scrub forest, Moist alpine scrub and dry alpine scrub. Leopard, Black Bear, Spotted Deer, Snow Cock, Kakar, Tahr, Musk Spotted Deer, Chukoras, Pheasant, Sparrow and a number of species of birds and many more are found in Askot Wildlife Sanctuary (AWS).

b) Eco lodges and Huts

The green house concept is based on the houses made by bamboo shoots. This concept is based on the practices of recycle, reduce, reuse and refuse. To promote Eco lodge and hut, the local villagers and nearby area's peoples should be encouraged to make some rooms in their houses.

c) Seeing live snow fall and enjoying it

Munsiyari is the perfect destination for enjoying live snow fall experiences from the month of December to February. The upper Himalayas in the Dharchula block is secondary attraction after Munsiyari. Apart from this Chokori, Beriand and Pithoragarh also attract the tourists as a tertiary attraction after Dharchula.

d) Jungle Walk or Nature Walk

There are tremendous natural walk areas in the jungles in selected areas like – Chokori, Patal bhuvneshwar, Dharam ghar, Pankhu, Bhagichora, Birthi, Pango etc.

e) Camping

Camping is possibly the finest way to enjoy the serenity of nature with the company of your friends and family. It is the best mode to spend time in the lap of nature and forget the mundane affairs of an otherwise hectic life. It also provides an opportunity to spend quality time with the loved ones and understand them better. The

Himalayan region particularly in Munsiyari , Dharchula and Didihat tehsil of Pithoragarh district are one such place that offers fantastic range of camping. Whether it is wildlife camping or normal camping, the topography of that region offers everything for the adventure enthusiasts. It can prove to be very beneficial for the growing and budding mind of the children. Camping is a recreational activity and there is no age limit. Anyone who likes to explore nature can take up this camping expedition

f) Photography

The entire district has rich of attractions , activities, services , facilities, amenities and all other things which force each and every one to capture them.

g) Bird Watching

Apart from Askot wildlife sanctuary , there are tremendous scope for bird watch lovers in Koteswar , Bhuvneshwar, Dharam ghar, Kapkot, Bhagichora, Gauchar, Hajeti, Narain Ashram.

Figure 4.2: List of Fauna		
Animals		
Musk-deer (kastura)	Bbharal or wild blue sheep	Jackal
Kakar or barking deer	Bagh and Baghera or Panther	Nilgai
Sambhur (jarau)	Snow Leopard	Apes
four-horned Antelope	Himalayan black Bear	Monkey
Goral or Himalayan chamois		
Birds		
Eagles	Chir pheasant	Snow partridges
Hawks	Kalij	Maina or Monal
Falcons	Black partridge	Gini
Vultures	Chakor	Duck
Lungi pheasant	Monal pheasant	Teal
Himalayan snow cock	Kokla or Pokra	

Wood-pigeons	Crow	
	Reptiles	
Cobra	Ancistrodon himalayanus (hill snake)	Leech
Krait	Charao	Kankhajura
King Cobra	Dhaman	Girgit
Russell's Viper	Blood-sucker lizard	Lizard
Gaun (like small alligator)		Scorpio
	Fishes	
Gunch or fresh-water shark	Mahasheer	Garra
Trout	Rohu	Sheer
Asela		

h) Mountain Biking and Cycling

Mountain biking is all about speed, control and thrill and is one of the latest ways of exploring and discovering new vistas of the Himalayan landscape. The rugged terrain and steep slopes, though risky at times, provide great mountain biking experience in Pithoragarh. The cycle trails in this region are best traversed between October and December.

In Pithoragarh, this sport is still in its nascent stage, surviving on some financial support from the government. Blessed with rare and diverse flora and fauna, Mountain biking and cycling can be great ways to explore the towns and villages that fringe the foothills of the Himalayas of Pithoragarh district. It also gives tourists the opportunity to understand the challenges that mountains have in store for them.

Mountain Biking Circuits

Pithoragarh – Thal – Munsiyari

Munsiyari – Thal – Chaukori

Chaukori – Berinag Patal bhuvneshwar – Gangolihat

Gangolihat – Pithoragarh – Dharchula

Dharchula – Didihat – Thal – Munsiyari

Dharchula – Didihat – Thal – Chaukori

Mountain Cycling Circuits

Gangolihat - Berinag (25 kms.)

Pithoragarh city tour -30 kms (Naini-Saini airport, Vadda, Saat Silang, Pandey gaon, Ancholi)

i) Water Fall Visits**a) Birthi Waterfall**

The Birthi fall is on the Thal - Munsyari route near Bala village, which is just 14 kms. from Tejam and 35 kms from Munsyari. The height of this water fall is about 410 fits. This water fall is surrounded by very dense green plants and forests and offers great views of Majestic Himalayas. One can also be reach there from Kalamuni pass. This resource should be utilize for the purpose of tourist attractions by developing it properly. The ideal time to plan a visit to Birthi falls is between the months of September to June.

b) Chineshwar Waterfall

This Waterfall is situated in a small village called Garau in Berinag tehsil. The height of this water fall is about 160 ft. and has dense pine forest areas near to it. The nearby small town is Puranthal, which is about 15 kms. from Berinag. The Pungeshwar mahadev temple is just 4 kms. away from this water fall. This resource should be utilize for the purpose of tourist attractions by developing it properly.

j) Dams as a base for Adventure Tourism Activities**a) Chirkila Dam**

The Chirkila dam is a hydro power plant located about 20 kms. from Dharchula. This dam is build on Kali river and generates 1500 kilowatt of power. It supply power to the nearby villages and small towns. The area near to this dam is very beautiful and full of scenic splendor for the purpose of picnic.

There are tremendous scope for tourism activities in the nearby areas of dam and the dam itself can be used as a tourism product by developing tourism activities and services over there.

b) Pancheshwar Dam

The pancheshwar dam build in the river Sharda and is a joint venture of India and Nepal for irrigation and hydro-electric power generation. However, Nepal and India have been unable to reach a decision on the 5600 mega watt Pancheshwar multipurpose dam project, in part because of political changes both in Nepal and India. The project became a priority again in 2013, and negotiations restarted. The Tanakpur Hydroelectric Project of 120 mega watt was commissioned in April 1993 by the NHPC, with a barrage on the Sharda river near the town of Tanakpur.

k) Lakes for boating, sightseeing and other natural activities

There are various lakes in the route of Famous religious tourism destination of Pithoragarh district, these are Adi Kailash, Chota Kailash, Kailash Mansarovar. These lakes are only known by these pilgrims and other adventure tourist who go to Mount Everest and nearby areas for trekking. These lakes can be developed and promoted for the nature based tourist only after providing good infrastructure by the government. Eco-based activities can be initiated and developed for responsible tourists.

Figure 4.3: Lakes of Pithoragarh District

Name of Lake	Tehsil	District
Parvati Sarover	Dharchulla	Pithoragarh
Anchari Tal	Dharchulla	Pithoragarh
Thamir Kund	Dharchulla	Pithoragarh
Maheshwari Kund	Dharchulla	Pithoragarh
Jolinkong Lake	Dharchulla	Pithoragarh
Chiplakot lake	Dharchulla	Pithoragarh
Masar Kund Lake	Munshiyari	Pithoragarh

Source: Dharchula Tehsil Office

a) Parvati Sarover

Parvati Sarovar lies in Dharchula Tahsil of Pithoragarh District. It is strategically an important place. The famous international pilgrimage of Kailash Mansarovar and Adi Kailash routes through this region. The Adi-Kailash as well as the glaciers, Milam, Ralam and Namic is closely visible from this place. Parvati Sarovar is religiously known as one of the sacred place in the district. Every year in the month of February on the auspicious day of Shivratri, a fair is held here and lakhs of pilgrims take bath in the sarover.

b) Anchari Tal

Anchari tal is situated in the Dharchula block of this district in the border of India and Nepal. The nearby areas are Nainisain, Kandara, Khatyari, Kaldu Bagarh.

c) Jolingkong Lake

This lake is also situated in Dharchula block of the district near to Adi Kailash (half Kailash) at Jolingkong. Above Jolingkong rises a striking peak, well over 6000 mts. in altitude, known as Adi Kailash because of its distinct resemblance to holy mount Kailash, which is fact lies 110 kms. to the north in Tibet. Adi Kailash has become better known to westerners as little Kailash.

d) Maheshwari Kund

This kund is also called as Mehasr kund by local peoples and is located a few kms away from Munsiyari. There is a famous Hindu legend associated with the lake. It says a Yaksha, a demi god who used to reside in the pristine lake, cursed the kind. The story goes that the Yaksha fell in love with the beautiful daughter of the Sarpanch, the head of the village.

e) Thamri Kund

It is a ravishing natural lake surrounded by alpine trees and paper trees in Munsiyari. Musk deer can be easily spotted at this place. Thamri Kund is a sacred lake nestled in the mountains. Still today the villagers pray at this lake if there is scanty rainfall. You have to drive uphill from Munsiyari to reach the start of this trail. From there its an approx. 3 kms. hike through the mountains to reach the trail and should take just over an hour. The lake is nice and peaceful and definitely worth a visit.

f) Masar Kund Lake:

This natural lake is situated in Munsiyari block of Pithoragarh district.

j) Rivers

Rivers are the main source of , water based adventure tourism, Drinking water, irrigation , electricity (power) generation in the region. The main rivers are given here:

a) Gori :

Originate from the glacier , which is near to the Unta Dhura region. Water melt from the Milam glacier also meet on it and originated as Gori Ganga due to its white color (Gori). The Gori River joins the Kali river at Jauljebi and called as Kali River.

b) Kali :

This river is the prime among all, and originate from Trans-Himalayan region of Nepal and India borders. The originating point is near to Kalapani and then move towards plain areas and named as Sharda from Tanakpur , which comes in Champawat region. This river has immense potential for irrigation and generation of hydro

electric power . One dame is under construction in the Pancheswar and pending due to the unsolved political issues with Nepal.

c) Dhauli :

This river originate from the glacier which is close to the Darma pass by combining the two water sources namely Dharam Ganga and Lassar. The name given as per the appreance of its water , Dhauli (combination of black and white). This river is the tributary of Kali and finally joins it.

d) Girthi :

This river has a short course in the extreme which moves along the Kungri Bingri range and finally enters into the Gharwal region.

e) Ram Ganga (East) :

This river originates from Milam Glacier of Munsiyari region. The small and big river also join on the way called as Ram Ganga. This river finally joins with Saryu river at Pancheswar.

f) Sarju :

This river originates from the extreme points of Almora district and make south west boundary between Pithoragarh and Almora. This river meets with two other rivers namely Panar

river and Ram Ganga river near Panar and Ghat areas of Pithoragarh district, then the name called Pancheswar (five rivers).

Traditional Drinking Water Sources and other schemes

There are a number of springs (**Dharas**) and covered storages as a small ponds (**Naulas**) which serves as source of pure drinking water in the entire region of This district. There are hot water springs at the bank of Kali river in the areas of Madkot and Tapowan in the Dharchula region. There are numerous natural lakes on the route of Kailash Mansarover Yatra in Dharchula region.

- ♦ The rain water harvesting scheme was started in year 2014-15.
- ♦ For good quality of fodders development scheme was started . Under this scheme the plantation of good or superior quality of grasses , herbs ,shrub and plants and their varieties are started.
- ♦ Rain water conservation scheme by promoting water harvesting practices and training to the local peoples and all other responsible peoples of the areas. The check dam scheme at the small river , locally called gaad like Gurgatia, Barad and Kalapani, to conserve water.

5. Data analysis and interpretation

Analysis of Environmental Impacts (N=200)

S. No.	Variables	Mean	S.D.	Statement P or N
1	Tourism development leads to traffic congestion and noise in the area	2.63	1.62	N
2.	Tourism result in more liter and garbage in the area.	2.78	1.60	N
3.	Because of tourism parks and gardens are well maintained.	3.85	1.84	P
4.	Tourism provides incentives for conservation of natural resources.	3.28	1.60	P

5.	Tourism results in urbanizations and congestion or over crowdedness.	2.33	1.74	N
6.	Tourism leads to pollution of air and water resources.	2.68	1.62	N
7.	Tourism results in loss to flora and fauna in the area.	2.51	1.67	N
8.	The creation of tourism infrastructure leads to problems like soil erosion, land sliding, etc.	3.38	1.63	N
9.	Increase in tourism has resulted in shortage of drinking water.	3.35	1.55	N
10.	Increase in tourism has resulted in sanitation problem.	3.50	1.67	N

Environmental impacts of tourism in the study area using 5 point Likert scale ranging from 1 to 5 as 1 = Strongly Disagree (SD), 2 = Disagree (DA), 3 = Can't Say (CS), 4 = Agree (A) and 5 = Strongly Agree (S.A). This part of questionnaires has 10 variable statements. Statement 1, 2, 5, 6, 7, 8, 9, 10 are **negative impacts** statements and statements 3 and 4 are **positive statements**. The **highest mean value** were **3.85** scored by **'Because of tourism parks and gardens are well maintained'** with standard deviation (SD) of 1.84 and the **'Tourism results in urbanizations and congestion or over crowdedness'** scored **lowest mean value** as **2.33** with **S.D** of **1.74**. The height mean for positive statement whereas the lowest means were for negative statements. Among the other variables the sequence of mean values in decreasing order after the **height mean** values are **3.50** with **S.D** of **1.67** for **'Increase in tourism has resulted in sanitation problem'**, 3.38 with S.D 1.63 for 'The creation of tourism infrastructure leads to problems like soil erosion, land sliding, etc.'. Increase in tourism has resulted in shortage of drinking water', has mean value 3.35 with S.D of 1.62. for 'Tourism result in more liter and garbage in the area', the mean value is 3.28 with 1.60 S.D value.

'Tourism provides incentives for conservation of natural resources', the mean value is 2.78 with S.D of 1.60, The mean value 2.68 with S.D of 1.62 for 'Tourism leads to pollution of air and water resources', 2.63 with S.D of 1.62 'Because of tourism parks and gardens are well maintained', 2.51 with S.D of 1.67 'Tourism results in loss to flora and fauna in the area'. The two variable were in positive environmental impact statements 'Because of tourism parks and gardens are well maintained' score mean value of 2.63 with S.D of 1.62 and 'Tourism provides incentives for conservation of natural resources' score mean value is 2.78 and 1.60 is S.D value. As per the study their was no shortage of accommodations in entire district. We can say their was no mismatch between demand and supply. Overall the services and the quality of service providers were also satisfactory. The study is a modest approach to lengthen the stay of tourists, and to increase socio-economic contributions of the entire district. It also study's about various stakeholders and residents (tourists, government agencies, tourism authorities, tour operators, shop keepers, guides etc.,) who took parts in in Tourism development.

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