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INDIAN TELEPHONY MARKET –AN OVERVIEW

JAGNNATH CHOUDHARY* AND DR. N.N.CHOUDHARY**

Declaration

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Abstract

The Indian mobile telephony market has grown at a rapid pace in the past six to seven years. Declining call tariffs in conjunction with favorable regulatory policies have lead to a tremendous increase in the subscriber base, crossing the 100 million mark in 2006. While the growing subscriber base has positively impacted industry revenues (which have risen consistently over the past few years), operator margins also have shrunk, pulling down "Average Revenue per User" (ARPU). As ARPU declines and voice gets commoditized, the challenge is to retain customers, develop alternative revenue streams, and create a basis for differentiation in high-churn markets.

Introduction

The pre-1990s era witnessed the evolution of telephony and the strengthening of government presence in telephony, along with the introduction of private capital into the manufacturing of telecom equipment.¹⁻⁵ A defining step for the industry was the setting up of the Department of Telecommunications (DoT) in 1985. A year down the line, the government also established Videsh Sanchar Nigam Limited (VSNL) for international telephony, and Mahanagar Telephone Nigam Limited (MTNL) for telephony in metropolitan areas. The New Telecom Policy (NTP) 1994 proved to be a landmark step, as it allowed the entry of private telephony operators into the market. In 1994, the government set up the Telecom Regulatory Authority of India (TRAI) to regulate the growing telecom sector in India. The year 1999 saw the launch of the NTP-99, which introduced a revenue sharing system between the

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operators and the government (in contrast to the prevailing license fee regime). GSM services were also launched in this year, signaling the dawn of mobile telephony. The year 2000 witnessed the corporatization of DoT and the establishment of the Bharat Sanchar Nigam Limited (BSNL). However, one of the most remarkable achievements of the Indian Telecom industry at the turn of the 21st century was the tremendous growth of the wireless telephony market. The DoT was the first formal body set up by the government with the responsibility of handling issues relating to policy, coordination, and licensing of various forms of telecommunication, including telephone, telegraph, data, wireless, facsimile, telematic services, and others. The formation and subsequent capitalization of the DoT has smoothened the functioning of BSNL by allowing a speedier decision-making process, facilitated by minimal government intervention. An example of the benefits derived is the growth in the number of direct exchange lines by over 20% and the reduction in the waiting list for telephones from over 4.0 M to around 3.3 M in the first year after corporatization.

Key Performance Indicators: In addition to the above, the following performance indicators are indicative of the impressive performance of the Indian telecom sector between 2000 and 2006:

Quality: The quality of telephone services has improved significantly over the years, as seen in a 23.8% reduction in faults per 100 main lines during 2000–2006.

Affordability: A 45% decline in the average price basket for residential use has made fixed telephony more affordable. India has one of the lowest mobile tariffs in the world. The tariffs have declined from USD 0.16/minute (INR 6.70/minute) in 1999 to USD 0.03/minute (INR 1.06/minute) in 2005.

Access: Coverage and usage of fixed telephony grew strongly, as seen in the 40% growth in telephone main lines and 50% in international voice traffic. The number of mobile subscribers per 1,000 people grew by a substantial 2000% during 2005–2006.

Code Division Multiple Access (CDMA) as an alternative technology evolved during the period 2000–2006, with the country-wide network consisting of six players.

The industry, initially characterized by fragmentation, has witnessed consolidation with a number of regional operators taken over by larger operators.

The Changing Landscape: The growing subscriber base has positively impacted industry revenues, which have risen consistently. Mobile revenues in India rose from USD 0.92 B (INR 40.1 B) in the quarter ended September 2005 to USD 1.30 B (INR 60.3 B) a year later, registering a growth rate of 10.7%

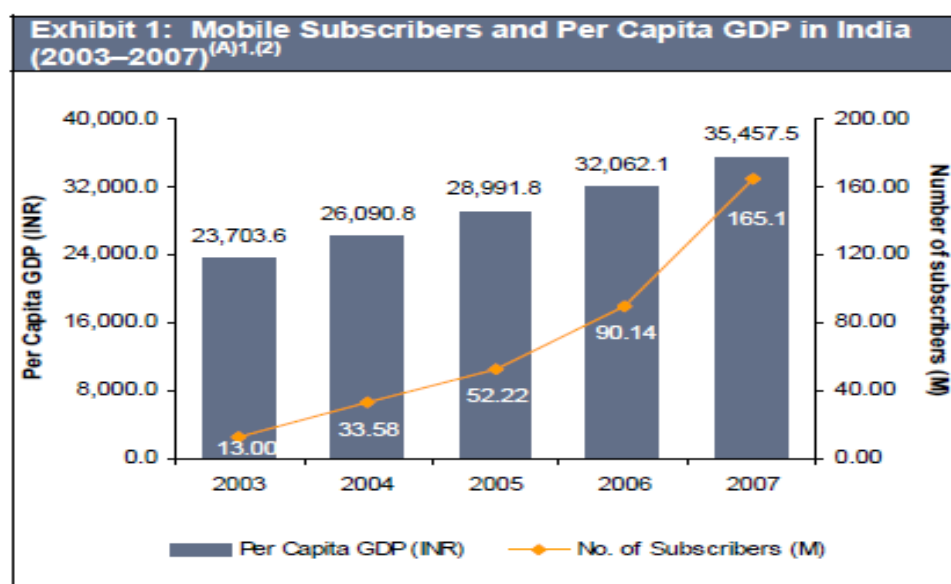


Fig. 1 Graph of mobile subscriber in India

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EMERGING TRENDS IN THE EXPORT MARKETING OF FISH AND OTHER AQUA PRODUCTS: A CASE STUDY OF DARBHANGA DISTRICT

PARSHANT PARSOON* AND U.N. SINGH**

Declaration

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Abstract

Export Marketing of Fish and other Aqua Products has immense potentialities. Through Fish and other Aqua Products export our country collect foreign currency and proper export Marketing of Fish and other Aqua Product requires F.D.I. also. India has in the past used exchange rate depreciation as an export promotion tool and this has had its share of success in boosting export growth in the 1980s and early 1990s. With reforms taking the country from an 'administered' exchange rate regime to a more 'market-determined' exchange rate regime, continuous depreciation has not taken place in the mid-1990s and in fact some amount of appreciation has occurred in real terms. This is possible a reason for the recent slowdown in export growth. The real exchange rate appreciation in recent times is basically a short-run problem affecting India's export competitiveness.

Introduction

From a long-run perspective, a country's export competitiveness has to be rooted in micro-level competitiveness, in terms of productivity growth and technological up-gradation.¹⁻² One can examine the competitiveness of Indian industries by looking at their comparative advantages revealed by their export performance.³⁻⁵ If a commodity's export share in the total global exports for the commodity grows faster than the country's overall export share in total global exports, then one can say that the commodity is gaining competitiveness. The picture that one finds at the sectoral level is rather bleak

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with India just not being competitive in a large number of sectors and losing competitiveness in some. Only in about 46 commodities out of a total of 404 commodities (SITC, 4-digit level of classification), is India gaining competitiveness.

Productivity growth and technological up-gradation require firms to undertake investment on a regular basis. In this context, the efficacy of the financial sector in allocating resources to efficient industries and firms therein comes into question. Here one finds an optimistic picture in which the financial sector reforms under-taken here one finds an optimistic picture in which the financial sector reforms under-taken so far have had the desired effect of allocating resources to more efficient firms. Exporting firms with a proven record in fiercely competitive international markets are treated favourable by capital markets and they face lesser financial constraints than firms that operate mainly in domestic markets that have been largely protected. Thus the financial markets have offered an enabling environment for exporting firms to grow.

The government needs to ensure that firms do not thrive merely on protected domestic markets but are made to operate in a competitive environment that forces them to strive for productivity improvements. This calls for greater trade liberalization that exposes Indian firms to greater competition from foreign firms than is prevalent currently. Simultaneously, the government should also make it easier for Indian firms to operate and to expand. Many of the bureaucratic controls at the central, state and local levels that still plague the economy, should be done away with so that Indian firms are better able to concentrate their resources and efforts in building their competitive strengths. These should be complemented with all-around systemic improvement, especially in key infrastructure industries such as power, roads, railways and ports, to improve the delivery capacity of the country as a whole. Many of these infrastructure industries continue to remain with the public sector and thus as things stand are the responsibility of the government.

The design of reform policies which facilitate India's participation in the global network of production needs greater attention. The key to success in the international market place seems to be the 'I will make what we need'

Statement of the Research Problem

Aquaculture has emerged as a major economic activity in the ample water resources belt like Darbhanga district and it is properly utilized. "Fisheries and aquaculture play important role in augmenting the country's food supply raising nutritional levels, generating employment and earnings through exports". Darbhanga district is famous for its aquatic productions like fishes and Fish and other Aqua Products. Singhara, bhent saruk, saurkhi, kamalgatta etc. are also grown in some of the water areas of the district in which Fish and other Aqua Products deserve to be encouraged in production, because it has an imperishable market also.

Fish and other Aqua Products are long seasonal aquatic products the life cycle of which is completed under water. Hence, it is different from other arable crops in ecological perspective. The physico-chemical parameters of water in this study area are best suited for the delicious quality of Fish and other Aqua Products. Its life cycle can be differentiated into seeding, seedling, grand growth and harvest phases occurring respectively from October-December, January-March, April-June and July-September. Flowering starts in the first week of May and fruiting in the second week of June. Fruit is spongy, berry like 30-40 globular seeds, which matures and bursts to drop the seeds to the pond bed. These nuts are collected from the pond with the help of basket made of bamboo sticks in traditional manner from the water bodies and are cleaned thoroughly to remove the trashes, mud, snails etc. and then are dried into

a tray drier, using air temperature of 60°C to 65°C minimum to reduce the moisture content to approximately 34 percent (day basis). The dried nuts are graded according to their sizes and are preheated and roasted. After popping Fish and other Aqua Products and shell-splits are separated manually and unpopped nuts processed again along with freshly preheated nuts. These operations are laborious and pains-taking which require highly specialized and trained person. The study area has trained traditional family members to carry out these operations.

A water fox which is also called Fish and other Aqua Product locally is an aquatic vegetation of horticultural importance. It is cultivated by the fishermen on a widespread scale, because this district is dotted with numerous ponds, water pools, tanks and other water reservoirs to temporary types. It is planted in the month of July and is collected in the end of November and December. A portion of the southern part of the district including Hayaghat and particularly Bahera in Benipur anchals forms almost a chain of temporary lakes, when inundated in the rainy season, which encourage the cultivation of this crop in large scale. Many poor people earn a lot with practically no investment of labour and capital. It is largely consumed either unboiled or boiled by the local people.

The study area has vast water resources in the form of rivers, oxbow-lakes, tanks and ponds, swamps, chauras, road and railway side depressions. These water bodies have enormous potentials for Fish and other Aqua Product cultivation. After through traveling of different anchals of the district and gathering information from different sources, the author has made an estimation of the existing producing water areas under Fish and Other Aqua Product cultivation that it is not more than one-fourth of the total tanks area of the district. These are altogether 5,020 tanks, both public and private, with 5,405 hectares of water bodies in the district. Fish and Other Aqua Product producing water bodies are categorized into high yielding (450-550kg. Puff/ha./yr.) moderate yielding (350-449kg. puff/ha./yr.) and low yielding (250-349kg. puff/ha./yr.)

It is used as nutritious food and is taken as fried salted snack, milk pudding (kheer), vegetable curry etc. It has medical use also. Old Indian and Chinese references are indication of its powerful medical properties against a number of human ailments involving the respiratory, circulatory, digestive, excretory and reproductive systems. Flowers are used as tonic and is supposed to have the capacity to restrain seminal gleet. It is also an important cereal in comparison to other cereals like rice, wheat, maize etc. in respect of nutritional value. Edible part of the seed contains the following elements of balanced food.

Although it is found in natural wild forms in various parts of our country viz. Assam, Meghalay, West Bengal, Tripura, Orissa, Madhya Pradesh and Jammu & Kashmir and also abroad like Nepal, Bangladesh, Korea and North America yet agriculturally it is practiced extensively from commercial points of view in Madhubani, Darbhanga, Saharasa, Katihar, Purnea and Champaran district of North Bihar.

Out of total estimated production about 3,00 metric tones in our country, our state share is three-fourth and in which our district Darbhanga shares one-fourth of the total state's production. The percentage contribution to the national productivity.

Significance of the Study

The region needs extension and popularization of Fish and Other Aqua Product cultivation in the better scientific way to develop high yielding varieties as well as better processing and marketing avenues. There is ample scope of develop this commercial water crop in this region.

The pace of research on various aspects of this crop will give a boost to the production and productivity of this crop and bring about transformation in the socio-economic status of the backward fishermen's community of this area.

Purpose of the Study

Fish and Other Aqua Products (locally named) is a major aquatic cash crop of Darbhanga district. It belongs to the family Nymphaeaceae and its botanical name is *Euryale ferox*. It is called in English FOX NUT or GORGON NUT. This typical water crop is linked with the socio-economic status of fishing community called Mallah with bright trade capabilities. It has got special commercial value not only in this region but also in the entire Darbhanga as a whole. Since time immemorial this water fruit has been associated with the culture and rituals of this region. No ritual or social custom of Mithila could be considered as complete until Fish and Other Aqua Products, is associated with it. It has got a cultural significance as an auspicious presentation to be sent to the bridegroom's families in the first year of marriage on the occasion of kojagra for distribution among kith and kin to relish as breakfast items.

There are no definite standards fixed for grades. Grading is done as in case of other crops to obtain higher prices. High market price of popped Fish and Other Aqua Product has virtually made it beyond the reach of common man of this area. Therefore, it acquires very much export value. The graded Fish and Other Aqua Products are packed manually in polyethylene lined gunny bags for marketing.

Wholesale market of this are exists in the urban centres of Darbhanga. However, there are few collecting centres existing even at block levels where produce is marketed. There are the places where wholesaler and grower meet each other transaction. Therefore, these collecting centres play an important role in Fish and Other Aqua Products marketing. Manigachbhi, Nehra and Bahera are major collecting centres of this area. At present the major produce of the areas for export is sold to wholesalers of cities outside Bihar like Delhi, Kanpur, Varanasi, Bhopal, Jabalpur, Indore, Mumbai etc. Among these Delhi and Kanpur are the most important consuming centres.

Conclusion

In the light of above description the main problem of this study is to examine, evaluate and analyse the trends in the export marketing of Fish and Other Aqua Product and to suggest a suitable measure to promote export and make a suitable path for economic growth of this region. Most scholar of commerce has completed their study about the export-oriented thing other than Fish and Other Aqua Products. No scholar has attempted to study about the export of Fish and Other Aqua products so far. The present study is specified about the emerging trends in the export marketing of Fish and Other Aqua products in Darbhanga region. Some scholars of other faculty like Botany and Geography have taken steps to study about the cultivation and production of Fish and Other Aqua Products. Thus this study will be new approach in the field of commerce.

The main purpose of this paper is to inquire into the causes of narrow coverage of export promotion of Fish and Other Aqua products and to suggest a suitable perspective plan to promote export flows in India.

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AGRICULTURE – A MEANS OF INCOME : AN OVERVIEW

JAGNNATH CHOUDHARY*

Declaration

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Abstract

Agriculture is the key to the overall development of the State economy. Agriculture is the backbone of Bihar's economy 81% of workforce and generating nearly 42% of the State Domestic Product. The percentage of population employed in agriculture production system in Bihar is estimated to 81%, which is much higher than the national average. The State of Bihar with a geographical area of 94.2 thousand square km is divided by river Ganges into two parts, the north Bihar with an area of 53.3 thousand square km, and the south Bihar having an area of 40.9 thousand square km. Based on soil characterization, rainfall, temperature and terrain, three main agro-climatic zones in Bihar have been identified. These are: Zone – I (North West Alluvial Plain), Zone – II (North East Alluvial Plain), and Zone-III (South Bihar Alluvial Plain), each with its own potential and prospects. All these zones have Chaur, Maund, Tal and Diara lands, which are submerged during the rainy season.

Introduction

The percentage of population employed in agricultural production system in Bihar is estimated to be 1%, which is much higher than the national average. Nearly 42 per cent of GDP of the state (2004-05) has been from agriculture sector (including forestry and fishing). High concentration of population, largely dependent on agriculture coupled with low yields of the major cereal crops, is main reason for high poverty ratio in the state. Consequently, about 42 % of the State population is below poverty line as against national average of 26%. As urbanization in the state is still very poor, nearly 90 per cent of the population lives in rural areas. The State of Bihar is also lagging behind the national average On all

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socio-economic indicators like per capita income, average size of operational holding, per capita cultivated land, percentage of villages electrified, road length per thousand sq km, per capita deposit, per capita bank credit, creditdeposit ratio, male-female literacy , and life expectancy etc. Bihar is considered to be at the bottom.

Discussion

The gross and net sown area in the State is estimated at 80.26 lakh ha and 56.38 lakh ha., respectively. The intensity of cropping is 1.42%. The principal crops are paddy, wheat, pulses, maize, potato, sugarcane, oil seeds, tobacco, and jute. Rice, wheat and maize are the major crops. The average yields of rice and wheat are 1.45 and 2.19 t/ha, respectively, as against the production potential (experimental yields at research farm as well as realized in frontline demonstration) of 4.5-5.0 t/ha. Similarly, the average maize yield of the State is about 2.38 t/ha as against its yield potential of 6 t/ha. Winter maize is a success story, where the farmers have realized yield level of 6-8 tonnes/ha. Similarly, Boro Rice (summer rice) has the realization of 6- 8 tonnes/hect. Even though the State is rich in soil and water resources, its average yields of Rice, Wheat, Maize and Sugarcane in the state are only about 32, 44, 40 and 38 percents of the potential yields, respectively. Sugarcane production and sugar industry hold great potential in Bihar. The state's share in the country's production is 4 to 4.5 percent and ranks 10th, among the sugarcane producing states. However, Bihar has the lowest sugar recovery rate in the country at 9% against the national average of 10.36%. Thus, there is considerable scope to increase the productivity of these most important crops in Bihar. All these clearly reveal that Bihar has great potential to be a rich State. Although, horticulture (Fruits, vegetables including tuber and mushroom, spices, honey, medicinal and aromatic plants) occupies 15 per cent of land area but income generated from horticulture is much higher. The state has a monopoly in production of litchi and makhana and continues to grow various fruits, vegetables, spices and, floriculture is catching the imagination of people, reflected in their growing interest, across the state, in diversification of horticulture. Overviewing the current status, constraints and potentiality, it is evident that there is ample opportunity for development of horticulture in the state. Bihar has a long tortuous history of chronically unprofitable state-owned companies and their unpaid staff. But Sudha, a dairy cooperative, is a shining exception and one of the most successful enterprise of its kind in India. It has more than 6,000 outlets covering 84 towns and more than 260 villages. But the health of animal and their productivity are cause of concern. Among livestock, cow and buffalo are more important for value addition. Goatary and poultry have also much potential. Effective health management, breed management and institutional support would be of great value to the people and the State. The State with the abundance of water bodies has very high potential for fisheries and aquaculture. But it has not been fully realized. In past, effort was made to establish infrastructure through World Bank assisted project but without much success. Main factors responsible for this are non-availability of finger links, scientific production system and policies. The State should bring the necessary Aquarian reforms (granting rights of water bodies to fisher folks) and modernize its aquaculture industry through establishing competitive production and internationally accepted hygienic supply chains.

Despite the strength of the agriculture sector, it is a paradox that this sector is much below the potential. Agriculture productivity in Bihar was much better, compared to other states in fifties, which is now much below the national average. In last two years, there has been an appreciable growth, due to improved seeds, technologies and inputs, but the miles state has to go to achieve responsive agriculture. This would need infrastructure, technology and inputs. R&D has a vital role to play. There is inequitable distribution of water for irrigation, inadequate number of shallow tube-wells, ineffective use of rain water, and lack of conjunctive use of different irrigation waters, which are the issues of concern.

Conclusion

Agriculture is the single largest private sector occupation in Bihar and can be considered the riskiest business. Hence, the goal of the agricultural production system should be to maximize income of land owning and landless rural populace to improve their livelihoods. The vulnerability to income and consumption shocks makes it imperative to develop formal agricultural insurance mechanisms to cope with such risks. The traditional yield insurance schemes have failed in managing the risks of the poor farmers as evident from their historically high payouts and poor penetration rates. There is a need to develop effective risk management strategies to cover potential losses in yield and hence incomes.

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SUSTAINABLE DEVELOPMENT AND RESTAURANT INDUSTRY: AN EXPLORATION

DR. RANJANA PANDEY*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Ranjana Pandey* the author of the research paper entitled SUSTAINABLE DEVELOPMENT AND RESTAURANT INDUSTRY: AN EXPLORATION declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Promoting sustainable consumption and production are important aspects of sustainable development, which depend on achieving long-term economic growth that is consistent with environmental and social needs. Most government policies in this area focus on stemming the environmental impacts of unsustainable industrial production practices, primarily through regulations and taxes. Promoting sustainable consumption is equally important to limit negative environmental and social externalities as well as to provide markets for sustainable products. In this study, sustainable refers to both the environmental (pollution, waste, resource use) and social (health, welfare) characteristics of products. It focuses on consumption by households and governments. This paper explores the factors in restaurant industry that can be used as the aspects of sustainable development. This study also analyses that how to use sustainable ingredients in a restaurant so that restaurant industry can move on the path of sustainable development. This paper aims to present the fundamental questions on the importance of undertaking sustainable development roles by restaurants and the effects that it can have on the same.

Key Words: Sustainable Development, Restaurant industry, Sustainable ingredients, Triple bottom line.

Introduction

Sustainable Development is a holistic concept based on a simple principle. As outlined in the 1987 Brundtland report, the concept involves “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. This report shows an effective way to operationalize the concept of sustainable development in the corporate world is to apply what

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John Elkington called the “triple bottom line.” The sustainability idea originated in the 1970s. The first international meeting that tackled the impact of human activities on the environment and eventually their impact on the human race was the 1972 UN Stockholm Conference on the Human Environment. In 1987, the Un-sponsored Brundtland Commission released ‘Our Common Future’, a report that captured widespread concerns about the environment and poverty in many parts of the world. The Brundtland report said, in part: “Economic development cannot stop, but it must change course to fit within the planet’s ecological limits”. It also popularized the term Sustainable Development (SD). An easy way to understand and remember the basic message of Sustainable Development is with the 3Ps mnemonic, which stands for Profit, People, and Planet.

What it is not. The Sustainable Development concept is not the dream of some political party that disdains capitalism and considers it to be evil. Nor is it the consequence of the delusion of people who determined that this world would be better off if we were going back to our natural roots and resources. SD is definitely geared toward profitability and the future. Without profit it seems obvious that no business would be sustainable.

The Purpose of Sustainable Development The goal of Sustainable Development is clearly to secure economic development, social equity, and environmental protection. As much as they could work in harmony, these goals sometimes work against each other. The rapid development of good living, travel, and the consumer society has often resulted in less protection to the environment and to some groups of the world population. The players who have signed on for Sustainable Development include governments, non-government organizations, corporations, and high-profile individuals ranging from the Prince of Wales to Bill Gates. Before I discuss the Willard’s specific Sustainable Development initiative, let’s examine efforts by several corporations in the hotel industry and elsewhere.

Objectives of the study

- To study the intermediaries between the restaurant and the world that can be used as the aspects of sustainable development.
- To explore the use of Sustainable Ingredients in a Restaurant.

Methodology / Approach

Though Sustainable Development is a very important issue in every field, the study has been undertaken to explore the factors and use of sustainable ingredients in a restaurant. The study is exploratory in nature. In-depth literature review as well as available secondary data from various sources has been used to develop this paper.

Analysis

1. The intermediaries between the restaurant and the world that can be used as the aspects of sustainable development.
 - Food
 - Plastics and Paper
 - Energy
 - Water

This paper will look at each of these aspects in more depth and try to determine which is the best way a restaurant can approach issues of environmental sustainability and responsibility. Because of the

many sides of contention and situational factors of each issue, this paper will provide more of qualitative understanding and analysis of the issues.

Food

Food is possibly the most important thing in the restaurant business. It is the main ingredient. “An estimated 19 percent of total energy used in the USA is taken up in the production and supply of food” (Science Daily). Deciding how to be sustainable with the food we use and what we do with the leftovers can be rather daunting if we are trying to be environmentally conscious. There are decisions to make such as where should we get the food? Should it be organic or is it better for the environment to get local food? Now that we’ve got the food what are we going to do with the leftovers? Do we throw them in the garbage or should we compost them? Maybe there is a way that we can reuse them? These are the questions concerning the use of food and environmental sustainability in the restaurant.

Organic Vs. Local

According to the Organic Foods Productions Act of 1990, to be organic a product must have been made through organic production, which entails using renewable resources, absence of antibiotics and growth hormones for animals, and without most conventional pesticides. It also requires that fertilizers are not made with synthetic ingredients and there is no bioengineering or ionizing radiation (Organic Foods Production Act of 1990). This act also gave the government the authority to regulate the labeling of organic products. It is relatively easy to go out and get organic food nowadays. Food is generally considered local if it is grown within 50 to 150 miles but some people even believe it can be farther. Some argue that it is more environmentally sustainable to buy local food rather than organic food. They generally base this claim on the concept of food miles. Food miles are the distance a food travels from where it is produced to where it is consumed. In the continental US in 1998 fresh produce “traveled an average one-way distance of 1,518 miles” (Pirog and Benjamin,). The argument is that the farther a product travels the more environmental damage it will do because of the energy used in storing it, the Carbon di oxide emitted, and fossil fuels used in transporting it. An article in the journal Food Policy says that if we look at the carbon emissions from buying transported food from large companies, who use mass distribution techniques, we have to factor in cold storage both at the farm and the hub, distribution, and packing to name a few things, where as with local produce we only have the addition of the petrol used by the consumer. The conclusion they arrived at was that “if a customer drives a round trip distance of 7.4 km [4.59 miles]” they would expel more carbon emissions than the large-scale system of conventional distribution if they shipped to the doorstep of the customer (Coley et. al., 154).

Comparing these two issues it appears that organic food, no matter where it is grown, is the best practice. However there are some other socio-economic factors to consider such as bolstering the local economy, the working conditions of farms that are run by large companies, and, as the Coley article points out, the biodiversity and landscape. These are sustainability issues even if they are not environmental. What about the taste of local produce and the health benefits of organic food?

Composting

Composting the food waste is one of the easiest decisions in the restaurant business if we are in a location where we can send it to an industrial compost, and even easier if they come and pick it up.

Unfortunately, this is not the case everywhere. Why is composting so important? One of the major reasons is the actual amount of waste that is compostable and takes up places in landfills. According to the US Compost Council, organics make up two-thirds of the solid waste stream and 72% of all waste in landfills is organics (USCC – Keeping Organics Out of Landfills). In the restaurant business generally at least 50% of the waste is food not to mention other organics that can be composted (Sonoma County Waste Management Agency). One restaurant, the Lost Dog Café, in downtown Ithaca switched to a composting program and reduced their trash pickup from 4 nights a week to 1. Besides the aspect of the space that the waste will take up, if it goes into the landfill it will be covered and subsequently in an anaerobic environment, which will make it release Methane gas, a very powerful greenhouse gas (USCC – Keeping Organics Out of Landfills).

There are other ways to be creative with waste, too. In the brewpub we will be using another alternative that is practiced by other breweries around the world, which is to give our spent grain to farmers. There are still nutrients in them such as cellulose, which has basically the same properties as glucose, a valuable carbohydrate. Cow's stomachs have the appropriate enzymes to break these down whereas humans do not.

Plastics and Paper

The question of whether or not to recycle plastics and paper seems to have been answered a long time ago, but as we started to do research we came to find that there are some aspects of it that may not be so environmentally sustainable. This section will talk about those other options, and try to determine which option is the most appropriate. It will also consider the aspect of using recycled products in the restaurant.

Plastics

Plastic recycling seems like a no-brainer but what actually happens to the plastics that we recycle? Starting with the life cycle of plastics, we see that as it gets recycled, it is broken down to secondary resins and then mixed back in with primary resin. Currently, of the plastic coming out of China (the largest plastic producer in the world), secondary resin only contributes 13% of the total (Duraiapah et. al., 50). This is because the demand for recycled plastics is not that high. One of the reasons, and something that makes it hard to use recycled plastic in the restaurant industry, is that the FDA does not allow food grade plastic to be made out of recycled material. Their concern is that non-food grade plastics and post consumer material may be incorporated into the final food grade product (US FDA). So only plastics that will not come in contact with food can be used from recycled plastic in the US. In the UK, however, a company called Green star WES is becoming the first commercial producer of food grade recycled plastic in the world (Processing Talk). Perhaps this can mean international changes down the road.

As stated above, China recycles and makes most of the world's plastics and most of the post-consumer plastic comes from the west. This creates concerns about how much shipping these plastics overseas actually costs, which turns out to be small since so much is being shipped at a time. What is a concern is, is the actual process of recycling itself. The five major side effects that processing of recycling has on the environment are: global warming potential, eutrophication, human toxicity, solid waste, and acidification (Duraiapah et. al., 55). These are due to the chemicals and energy used to recycle the plastic. Also, much of the plastic that goes out for recycling does not actually get recycled. The majority

of it ends up in the landfill. Due to reasons of resin types and contaminants in a batch of plastic recycling, large batches can be ruined due to small amounts of either higher grit resin or foreign substances.

The final issue is that there are UN sanctioned international waste laws that ban the trade of waste across international borders. Since so much of the US plastic recycling can't be recycled and gets brought to the waste dump in China, there have been issues of the US being accused of using China as a place to dump their waste (Tacey, 484).

Paper

From the front of the house to the back, restaurants use a lot of paper products. So what kinds of paper products are best to use? There is recycled paper, compostable (meaning paper that will compost in most environments rather than just in an industrial composter), and primary paper products. Let's first consider the afterlife of these options. For recycled paper, it can be recycled again, as well as with primary paper products. If we have access to an industrial composter (like Cayuga Compost in Ithaca, New York) then we can compost these two as well. Compostable products, such as compostable cups, can be composted rather easily and can be put into a backyard composter. The question that arises, and we've yet to find a conclusion, is would it be more environmentally friendly to compost our paper products and make new primary ones or to recycle them? Freshens, a company that makes compostable cups for cold drinks says that they use less energy making them than traditional paper cups (Freshens). This brings up another point.

Regarding the energy used in products, let's take a look at a study about cups done by the University of Victoria Institute for Lifecycle Energy Analysis. It looks at the energy used in reusable and disposable cups and comes to the determination that foam cups are better than disposable plastic when it comes to the energy used to create them, and because of the energy (not to mention water) used to clean reusable cups, it takes nearly 50 uses of a ceramic cup to equal the energy of a paper one. It takes hundreds for reusable ceramic or plastic to equal foam and if our dishwasher isn't very efficient they could possibly never equate (ILEA). This brings up the issue: Are foam cups more environmentally sustainable than paper ones?

As a side note, a major concern for things such as compostable materials in the restaurant business is not only the lack of availability, but moreover the quality of the product that is available. Finding good compostable containers that can hold hot food without beginning to decompose prematurely can be very difficult and is unavailable from most distributors.

Energy

Restaurants take a lot of energy to run. From the cooking line to refrigeration to keeping the temperature of the place regulated. While the restaurateur may not have that much control over the type of energy they use, especially if they are a renter, they do have control over the efficiency of the equipment they use.

Cooking

It has been shown that the best type of stove to use in a commercial kitchen is a gas stove. It is much more efficient concerning carbon emissions and in distribution of heat to food (Conger). Also, if a gas stove uses an electric ignition rather than a pilot light it can reduce energy use up to 40% (Minnesota

Department of Commerce Energy Information Center). When considering gas, there is also the question of natural gas vs. propane. While natural gas is one of the less environmentally degrading fossil fuels, propane is considered a ‘green fuel’ because it releases no greenhouse gases. It is also not harmful to any water ecosystems, the soil, or the air (Propane 101). “Using propane for heating and water heating alone reduces the average home’s carbon emissions by 8.5 tons of carbon per year, more than offsetting the emissions from an average vehicle”. The major problem with using propane in a restaurant is that it is far more expensive than using natural gas. Having said all that, if we get our electric from a renewable source such as wind, solar, or hydro, than it would be more efficient to use an electric stove or burner.

Refrigeration

There is not much to be said for refrigeration except that using new refrigerator and coolers will help to conserve energy as the processes have evolved and gotten better over the years. Also, the gas used for cooling, Freon, has been replaced by some less environmentally harming gases. Buying an Energy Star rated refrigerator can save from 350-700 kWh/year in energy (Minnesota Department of Commerce Energy Information Center). For a complete breakdown of energy that can be saved in a restaurant using energy efficient products see the following table from the US Environmental Protection Agency and Energy Star.

T A B L E 1 *Full Service Restaurants-Standard vs. Energy Efficient Product Savings Estimates*

Technology	Standard Equipment and Use (\$/yr)	Energy Efficient Equipmentand Use (\$/yr)	Savings (\$/yr)	Energy Savings (%)
Solid Reach-in Refrigerator	210	97	113	54
Under-counter Refrigerator	146	124	22	15
Lighting-Incandescent	26	7	20	75
Lighting-Fluorescent	34	25	9	26
Solid Reach-in Freezer	432	281	151	35
Walk-in-Freezer/Cooler	118	39	80	67
Hot-Food Holding Cabinet	767	438	329	43
Fryer	1,169	806	364	31
Steamer	2,700	508	2,191	73
Under-counter Freezer	228	196	32	14
Glass Reach-in Refrigerator	325	163	162	50
Convection Oven	1,051	731	320	30
Prep Table	406	182	223	55
Toaster	964	128	836	87
Broiler	3,539	2,882	657	19
Hot Water Heater	11,354	10,358	996	15
Combination Oven	4,163	2,596	1,567	39
Pre-rinse sprayer	1,973	1,052	921	47
Ware washer	7,657	6,432	1,226	34
Ice Machine	3,650	2,940	710	20
Demand Control Exhaust Hood	7,500	5,000	2,500	33
Griddle	1,117	1,056	61	5

T A B L E 2 *Quick Service Restaurants-Standard vs. Energy Efficient Product Savings Estimates*

Technology	Standard Equipment and Use (\$/yr)	Energy Efficient Equipmentand Use (\$/yr)	Savings (\$/yr)	Energy Savings (%)
Fryer	1,559	1,075	485	31

PANDEY

Lighting-Fluorescent	34	25	9	26
Lighting-Incandescent	26	7	20	75
Solid Reach-in Refrigerator	210	97	113	54
Walk-in-Freezer/Cooler	118	39	80	67
Engineered Proximity Exhaust Hood	4,000	2,500	1,500	38
Griddle	1,489	1,407	82	5
Ice Machine	3,650	2,940	710	20
Instantaneous Hot Water Heater	3,436	2,972	464	24
Prep Table	406	182	223	55
Pre-rinse sprayer	493	263	230	47

Water

In a typical restaurant there is not much that can be done about the water use except for making sure not to leave it running or being negligently wasteful. Restaurants use hundreds of thousands of gallons of water every year. Looking for ways to reduce these can be a big step towards environmental sustainability. Using an up to date and efficient dishwasher will contribute as well as reduce energy use as described above. The Miami-Dade Water Use Efficiency Program created a checklist to help restaurants reduce their water consumption. Simple things as repairing a leaky toilet can save 50 gallons a day or fixing a dripping faucet can save 1,000 gallons per week. Low flow toilets are also a good way to save nearly 3 gallons per flush (Green Restaurant Project).

Changing some of the practices throughout the restaurant can help as well. Only refilling water upon request is one good way to cut down on the water use, however it may not be the best business practice. Reducing negligence and abuse as mentioned above is the best practice. Another checklist created by the City of Tampa says that having conservation policies that are well spelled out and clear to the staff is the best way of implementing these policies (City of Tampa).

2. How to Use Sustainable Ingredients in a Restaurant

- By getting our produce from local farmers. We're only contributing to greenhouse gas emissions when we buy fruits and vegetables that are out of season in our area, as they must be shipped in from other countries thousands of miles away. Buying in-season produce also guarantees that our customers are getting the freshest food possible.
- By limiting or eliminating our use of animal products. The livestock industry emits more carbon dioxide into the air than transportation. Plus, the factory farming most common today treats animals as though they are products instead of living beings with feelings. If we must include meat or dairy on our menu, we should buy it from local farmers who treat their animals with respect.
- By serving organic ingredients. Produce sprayed with chemicals not only finds its way into our bodies, but also into the earth.
- By look for products certified "fair trade." In many poor countries, farmers and workers are taken advantage of, given such little compensation for their products and services that they cannot maintain a healthy standard of living. Buying fair trade certified products ensures that we are not contributing to this unfair practice.

- By filtering water from the tap and serving that instead of the bottled variety. We're ensuring our customers fresh, cleaning drinking water while cutting down on the greenhouse gas-emitting production of water bottles, as well as their transportation.

Conclusions

- 1 To sum up the information and deduce what we can in terms of sustainable development in the restaurant industry, As far as food goes, our best bet would be to buy organic, local food. This, however, is not always going to be available. If the option does come up between local or organic, from an environmental standpoint we would go with the organic, but for social and economic sustainability (not to mention the taste and quality) we would choose local food. As far as food waste, composting is definitely the way to go. On the subject of paper and plastic products, for plastic we would suggest that try to get as much post-consumer product as possible. We would also try to petition the government to allow or develop a food-grade recycled plastic. For plastic waste, we would recommend recycling the product even though some of the specifics are difficult to comprehend. Paper seems pretty clear. Using recycled paper and recycling that paper should be the lifecycle. Composting paper that is contaminated with food or other things is a very good way to go especially if we are fortunate enough to have an industrial composter. Creating compostable products, scraping them, and then creating more is a waste of raw material. When looking at the ILEA's study on reusable vs. disposable cups, foam cups may use less energy to make, but they take up space in the landfills and are non-compostable. Energy and water have the same prescription: Use as little as possible, make sure to get the most efficient equipment, and make sure everyone is on the same page. Try to find innovative ways to reduce, recycle, and reuse. As a brewpub, we have a lot of excess potable hot water. We are finding ways to reuse that water as more spare water for our beer or for boiling during food preparation. There are many ways to conserve water and energy if we look for them. Trying to draw a conclusion from all this information can be a rather daunting and convoluted task. What we have come up with is that making an effort and being aware of our options is the first step. Looking at our local conditions can be the most efficient tool we have in achieving environmental sustainability with our restaurant. Don't be afraid to be innovative. There may be ways to reuse something that is specific to our business or location.
- 2 If we want to attract a loyal, affluent customer base to our restaurant, we have to use only sustainable ingredients. That means buying from farmers who respect their land and their animals, and serving foods and drinks with the smallest of carbon footprints.

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CHANGING MARKETING DYNAMICS OF DIAGNOSTIC SECTOR : ISSUES AND CHALLENGES

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Raj Kumar Singh* the author of the research paper entitled CHANGING MARKETING DYNAMICS OF DIAGNOSTIC SECTOR : ISSUES AND CHALLENGES declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Healthcare is an essential requirement in anybody life .With the increase in the population , increasing per capita income and awareness towards the Healthcare there is a boom in the Healthcare Sector in India through an exponential growth of Hospitals all around the country specially in the cities irrespective of its sizes. In this scenario the Diagnostic Sector is also growing. In such situation, the Marketing of Diagnostic Sector is continuously changing its dynamics with lot of issues and challenges. This study is meant for the exploration of the Strategic Issues and Challenges of Diagnostic Sector Marketing in the context of current Global Era

Introduction

The market size of the diagnostic industry is pegged at Rs10000 crore and exhibits a healthy CAGR of more than 15 per cent. The industry is comprised of more than 100,000 labs across the country and only 10 per cent of the market is consolidated by organised players. The major segments which need services of diagnostic players are the doctors who prescribe tests to patients, corporate clients for wellness programmes and clinical trial lab support as well as routine laboratories and hospitals who need a referral center for specialised tests. With the rising awareness for healthcare, demand for good quality diagnostics has grown as well, and customers prefer to partner with laboratories demonstrating high levels of accuracy and service. The focus is on convenience to customers, be it through all varieties of tests processed in India, home health services, using technology for result communication or providing

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a network of collection centres for easier access. All these changes have contributed to the consolidation of the lab industry and added various new dimensions to the Diagnostic Industry.

Research Objective : Objective of the present study is to know how the various factors effects the Marketing Dynamics of Diagnostic Sector and what are the role ,issues and strategies of various attributes in its Marketing

Methodology /Approach : In-depth literature review as well as the available secondary data from various sources has been used to develop this paper.

New Trends

We are witnessing many trends that will create substantial changes in the landscape of the Diagnostic Industry in the coming years. With more information and awareness, preventive healthcare and self monitoring are becoming more popular. There is a conflict between increasing lifestyle diseases in the population and increase in levels of awareness about mortality ratio of these diseases. We now see young adults between ages of 30-45 years suffering from heart attacks and severe diabetes. Using tools like health checks and regular testing, these deadly diseases can be curbed and a healthy life can be enjoyed by taking necessary precautions. The business model has expanded beyond diagnostic tests to offering wellness solutions including services like dentistry and nutritional guidance under one roof. This trend however, is yet to reach Tier-II, Tier-III cities, small towns and rural areas where health awareness is minimal. Various government bodies and NGOs are engaged in improving the awareness level of people living in smaller townships. However, lack of sufficient manpower as well as infrastructure limits the success of these programmes. Currently, leading chains like Metropolis are reaching even small towns with the message of keeping good health by providing customers access to regular blood monitoring.

Changing Dynamics of the Diagnostic Sector

A recent report from Vijya Research & Advisory predicts that strict regulations and entry of large players will change dynamics of the diagnostic sector .So far dominated by local unorganised players, dynamics for diagnostic sector in India are set for a re-vamp with entry of foreign players and home grown players consolidate to take advantage of rising demand driven by rising disposable income, increase in lifestyle diseases, rising consumer awareness and changing regulatory landscape.

According to a recent report released by Vijya Research & Advisory, 'Indian Diagnostic Industry and Market Report, while healthcare has been a neglected sector in India with serious demand and supply gaps, diagnostics services too has suffered with similar fate. The penetration of diagnostic service has remained very low in India, being concentrated around metros and big cities. There are approximately 100,000 diagnostic laboratories in India which converts to eight laboratories per 100,000 people.

Examining the market structure of diagnostic industry in light of the expected regulatory changes, the Vijya Research report expects that the nature of competition in the diagnostic industry would undergo significant change. This is because the National Clinical Establishment Act, 2010 would make registration and quality compliance mandatory for laboratories and diagnostic centres. While at present accreditation of laboratories is not necessary in India it can still become a mandatory law in times to come. This can potentially check the growth of small local level players while the large players such as Dr Lal PathLabs, Super Religare Laboratories, Metropolis and Quest Diagnostics would be able to expand faster. This is in contrast to the present situation where unorganised sector contributes to major share of the industry.

Absence of strict regulatory environment had led to mushrooming of large number of small sized diagnostic centres providing limited services.

Market Watch

The Indian diagnostics giants are expanding their presence not just in India, but also in overseas territories like the Middle East and the US. The spectrum of their test menu is expanding in the areas of genetics, cancer, endocrinology, infectious diseases and molecular diagnostics. They are trying various business models to penetrate not just tier I, but also tier II and tier III cities. The organised segment can explore the opportunities of expanding to semi-urban and rural areas. Mergers and Acquisitions (M&A) would be a likely route for expansion. Piramal Healthcare sold of its Rs 200-crore diagnostics business to Super Religare Laboratories Ltd (SRL) for Rs 600 crore, in July 2010.

Almost 60-70 per cent of medical treatments in India are based on diagnostic laboratory testing resulting in its being one of the most promising sectors in the healthcare industry.

India's population is more than 1.21 billion as per the latest census of 2011. In the decade between 2001 and 2010, the India's population increased by 17.6 per cent, although the rate is lower than 21.5 per cent in previous decade, this still indicates considerable rise in population to fuel the demand. Growing population means more demand for better healthcare services which, in turn, leads to the greater demand for diagnostic services. Moreover, while 60 per cent of population is in the age bracket of 15-64 years, the next decade will see a rise in 50 years and above age bracket. This will give rise to opportunities for preventive healthcare to cater to their need. At the same time, average all India penetration of institutional diagnostic services was found to be 4.6 per cent in rural areas and six per cent in urban areas by a survey conducted by National Sample Survey Office (NSSO).

There are about 50 million people in the middle class in India which, by 2025 will expand dramatically to 583 million people and account for about 41 per cent of the population. These households will see their incomes soared to Rs 51.5 trillion (\$1.1 billion)—11 times the level of today and 58 per cent of total Indian income

The disposable income of Indian families has increased by a whopping 70 per cent since 2004 and is growing at a pace of 10 per cent ever year. This will lead to increased demand for good quality healthcare as consumers are now ready to pay for pay premium for better quality services. The rise in large number of super speciality hospital chains is one example; the trend is now spilling rapidly to the diagnostic market. Another important development for diagnostic industry is the outsourcing by hospitals to external referral laboratories known as Hospital Laboratory Management (HLM). Although this is a relatively new phenomenon in India it has given diagnostics industry the much-required impetus.

Most importantly, the disease burden is rising with lifestyle diseases causing serious troubles. Respiratory disorders, diarrhoea, tuberculosis, malaria are some of the most reported diseases in India. Outbreak of such disease leads to huge demand for quality diagnostic services.

Tapping Rural Market

Besides the tier I cities, there is also tremendous growth potential in tier II and tier III cities. India is home to over 100 cities with a population size enough to generate demand for diagnostic centres catering to wide range of requirements. Several healthcare giants are seeking to tap into this market.

There are other challenges, however, that the diagnostic industry has to face. The cost of equipment contribute almost 40 per cent of the cost in a tertiary setup. Though diagnostic equipments are cutting

edge at the time of purchase, there is the threat of inevitable obsolescence within five to seven years of set up. This problem is compounded by the fact that most of such equipment is imported and very few local reputed manufacturers exist. Additionally, the import duty is also being raised in the budget this year which has further increased the cost of equipment. This leads to apportioning to higher treatment costs and will further lead to lesser competitive edges and low utilisation rates resulting in undesired operating margins. Companies face difficulties in recruiting and retaining medical and paramedical talent owing to the shortage of skilled personnel.

The diagnostic sector under the Indian regulatory framework has low entry barrier with the only requirement being registration under the Shop and Establishment Act. The National Accreditation Board for Testing and Calibration Laboratories (NABL) is the sole accreditation body with the criteria assuring accuracy, reliability and conformity of the tests results. However, the implementation of Clinical Establishments Act will act as game changer as the diagnostic centres amongst other clinical centres like hospital and nursing homes will be regulated by the Government. The Government has undertaken a number of initiatives towards improving healthcare and diagnostic services in India. India with its burgeoning population, mushrooming cities, and increase in life-expectancy rate, healthcare sector is poised for a consistent and long-term growth.

Clinical Establishments Act, 2010

The legislation will help in addressing unregulated growth of the private sector, often accused of inadequate treatment, excessive use of higher technology, medical malpractices and negligence. It would also empower the state governments or the Registering Authority to direct any clinical establishment to furnish details, statistics or any other information. This would be extremely useful for monitoring outbreaks of diseases.

Conclusion

For the development of Diagnostic Industry, the Marketing Dynamics needed are the attention to be paid on increasing trend in the Lifestyle Diseases spreading up. They have to provide the wellness solution. Although some of the Government Organisation and some of the NGOs are working in this direction. However, the problem of Manpower and Infrastructure is creating constraint in the development of Diagnostic Sector. Now the Diagnostic Sector has to move from the Big Towns to the Small Town . Rural Market potential is also increasing substantially in this sector. National Clinical Establishment Act'2010 will control the sub standard Diagnostic Centres. Merger and Acquisition is another way to develop the market for Diagnostic Sector.

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MOTIVATION: BASIC NEED FOR EMPLOYEES

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Hemant Kumar Yadav* the author of the research paper entitled MOTIVATION: BASIC NEED FOR EMPLOYEES. declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Motivation is the process of channeling a person's inner drives so that he wants to accomplish the goals of the organization. Motivation concern itself with the will to work. It seeks to know the incentives for work and tries to find out the ways and means whereby their realization can be helped and encouraged. Managers, by definition, are required to work with and through people, so they must gain at least some understanding of the forces that will motivate the people they are to manage. People are complex and they are uniquely different. What motivates one person may not motivate another. Most successful managers have learnt to understand the concept of human motivation and are able to use that understanding to achieve higher standards of subordinate work performance. Thus the aim of the paper is to bring to limelight the importance of motivation for the employees as well as the organization.

Introduction

One of the most important factors that lead one to their goals is the drive. This drive is known as motivation. It is a zest and determination with a kind of excitement that leads one to persevere to reach greater heights, in no matter what avenue of their life; be it personal or professional. The drive may come from an internal or external source. The individual determines this. The factors that motivate an individual keep changing as one climbs the ladder of age and maturity. And also, achievement of one goal sets the ball rolling for another one to be achieved. Thus, to be motivated is a constant need. There are times when one faces a period of de-motivation and everything seems bleak. It is then that they need to find what would motivate them back into action.

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A basic principle is that the performance of an individual depends on his or her ability backed by Motivation. Stated algebraically the principle is:

Performance = f(Ability x Motivation): Ability refers to the skills and competence of the person to complete a given task. However ability alone is not enough. The people's desire to accomplish the task is also necessary. Organizations become successful when employees have abilities and desire to accomplish given task.

Motivated Behaviour

Kimble and Garmezy specify three types of motivated behavior.

- *Consummatory Behavior*—directly satisfies the need in question (hunger thirst etc)
- *Instrumental Behavior* instrumental in getting the need satisfied (going, to dining table or restaurant)
- *Substitute Behavior Known* to be motivated but which cannot be fully explained

Importance of Motivation

Man is born with an inborn wish to make his own decision. It is because he is born free and is blessed with a quality to make decision. This quality of human beings distinguishes them from other living organisms. But now it depends on the humans how this quality is utilized. We normally see people making irrational decisions. It is a poor utilization. On the other hand, if you try to consider the paradigms of logic, you will be able to take logical decisions. Whenever you make any decision, you analyze its consequences due to which you decide something. The consequences in other words make you do a certain job or behave in a particular manner. Therefore, the results of any conduct are the motivation behind doing something.

- Motivated employees are always looking for better ways to do a job.
- A motivated employee generally is more quality oriented.
- Highly motivated workers are more productive than apathetic workers Motivation as a concept represents a highly complex phenomenon that affects, and is affected by a multitude of factors in the organizational milieu.
- As technology increases in complexity, machine tends to become necessary, yet insufficient—The secret behind the success of ISRO has been its employees who are both capable of using and are willing to use the advanced technology to reach goals.
- Many organizations are now beginning to pay increasing attention to developing their employees as future resources upon which they can draw as they grow, and develop. More concern is being directed I in addition towards stimulating employees to enlarge their job skills (through training, job design, job rotation, and so on), at both blue-collar and white collar levels, in an effort to ensure a continual reservoir of well-trained and highly motivated people.

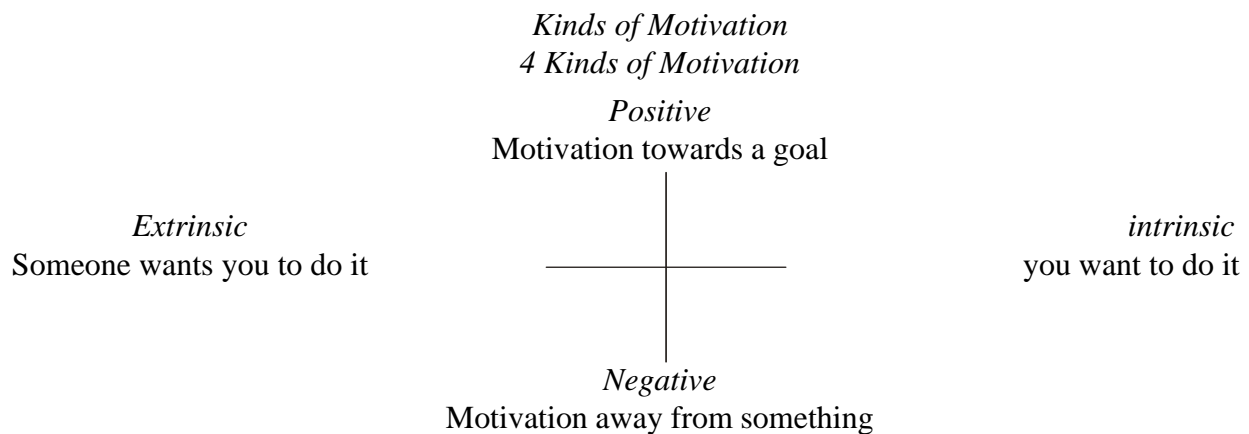
Psychologists generally agree that all behavior is motivated, and that people have reasons for doing the things they do or for behaving in the manner that they do- Motivating the work a manager performs to inspire, encourage and impel people to take required motivation. The process of motivation is characterized by the following:

- ◆ Motivation is an Internal Feeling
- ◆ Motivation is related to Needs
- ◆ Motivation Produces Goal-Directed Behavior

- ◆ Motivation can be either Positive or Negative

Basically, in order to keep *motivating employees* there are 7 strategies that can be adopted, which are as follows:

- ◆ Providing positive reinforcements for the tasks accomplished and setting higher goals to be achieved
- ◆ Setting down certain effective rules and regulations to be followed in the office
- ◆ Seeing that fair rules are set in the office
- ◆ Looking into employee needs and seeing that they are comfortable in their work environment
- ◆ There should be work related goals set from time to time
- ◆ There should be regular appraisals and platforms where employees can share their on the job experiences
- ◆ There should be consistent and constant on the job rewarding and incentives



Seven Rules of Motivation

- Set a major goal, but follow a path: the path has mini goals in many directions. When you learn succeed a mini goals, you will be motivated to challenge grand goals.
- Finish what you start: a half finished project is of no use to anyone. Develop the habit of finishing self motivated projects.
- Socialize with others of similar interests: mutual support is motivating. We will develop the attitudes of our best friends. If they are winners, we will be a winner.
- Learn how to learn: dependency on others for knowledge supports the habit of procrastination. Man has the ability to learn without instructors.
- Harmonize Natural Talent with Interest that Motivates: natural talent creates motivation, motivation creates persistence and persistence gets the job done.
- Increase Knowledge of Subjects that Inspires: The more we know about a subject, the more we want to learn about it. A self-propelled upward spiral develops.
- Take Risk: Failure and bouncing back are elements of motivation Failure is a learning tool. No one has ever succeeded at anything worthwhile without a string of failures.

Conclusion

Motivation is an important concept that has been receiving considerable attention from academicians, researchers and practicing HR managers. In its essence, motivation comprises important elements such as the need or content, search and choice of strategies, goal – directed behavior, social comparison of rewards, reinforcement, and performance satisfaction.

There is no two opinions that it is only motivated employees who can do wonders for the organization. Moreover a motivated employee has also a sense of belongingness and ownership for the company. He would be proud to see his company grow and prosper. Thus, it becomes imperative for the organization to ensure its personnel are motivated and contented.

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LEADERSHIP ROLE IN THE HEALTHCARE MARKETING OF GOVERNMENT HOSPITALS : ROLE, ISSUES AND STRATEGIES

DR. RAJ KUMAR SINGH*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Raj Kumar Singh* the author of the research paper entitled LEADERSHIP ROLE IN THE HEALTHCARE MARKETING OF GOVERNMENT HOSPITALS : ROLE, ISSUES AND STRATEGIES declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Healthcare is an essential requirement in anybody life. The Institutional Healthcare Service Providers are Hospitals .With the increase in the population , increasing per capita income and awareness towards the Healthcare there is a boom in the Healthcare Sector in India through an exponential growth of Hospitals all around the country specially in the cities irrespective of its sizes. In this scenario of mushrooming of the Hospitals it become a difficult task to differentiate a good hospital and a bad hospitals in terms of quality of Healthcare Services delivered by them. In such situation, the Marketing of Government Hospital is a tough task and it needs an effective Marketing Leadership. This study is meant for the exploration of the Role, Issues and Strategies of Healthcare Marketing.

Introduction

If we go through the Marketing Effort of any Hospital we found that inspite of having an effective Marketing Plan a bad leadership make the marketing Effort ineffective. When we aim at reforms in the healthcare sector marketing , six areas that are commonly found important are :

1. Communication in the Healthcare Marketing
2. Emphasis on the Service Coverage and Quality
3. Inter – Sector Convergence
4. Human Resource Management and Capacity Building
5. Management Information System and Information Technology
6. Decentralisation, Field Monitoring, Concurrent Audit and Grievance Reduction

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Research Objective : Objective of the present study is to know how the Leadership effects the Marketing Dynamics of Government Hospitals and what are the role ,issues and strategies of Leadership in the Healthcare Marketing

Methodology /Approach : In-depth literature review as well as the available secondary data from various sources has been used to develop this paper.

Leadership and Communitisation

Under the National Rural Health Mission, Communitisation Agenda is of paramount importance with a motto of “ People’s Health in People’s Hands”. Community involvement and active engagement in Health Service Planning, Delivery and Monitoring is not just solicited but actively nurtured. This ownership building and community engagement is done at every level from village , to block and district level .The Marketing leadership needs to assess the platform for this reform process of communitisation is the Village Health and Sanitation Committees and Rogi Kalyan Samiti’s (RKS) of primary health centres, community health centres and district hospitals. At the lowest level of the system there is a crucial departmental linkage to the community through a Community Health Volunteer in the name of ASHA.

Secretary needs to assess the status of formation and functionality of these platforms and if found weak, quickly get on to damage control. This will be a major architectural correction and is more than issuing orders and formation of committees. An attitude change among doctors and other health staff is required, not only to accommodate views of the people’s representatives but to give importance to the views and requirements of community, which will be effective at the lower level. This attitudinal change will improve the image of the department. In many places there are non-functional committees and instances of under-expenditure and misuse of funds with no accountability. Capacity building efforts for PRI/ULB functionaries in collaboration with State Institute of Rural Development (SIRDs) is equally important to get the best results of reforms. Many representatives in such committees do not know the seriousness of health issues or right prioritisation of intervention strategies and how to effectively spend the funds allotted. Good communitisation efforts are seen in Chhattisgarh, West Bengal, Tamil Nadu. KILA (Kerala Institute of Local administration) is a good centre for training in health governance for panchayat and urban local bodies.

Service Coverage and Quality

Public image of the Government health department for its Marketing lies in the quality of service it provides. A very important agenda of a Secretary or Director of Health Services is the assessment of the functionality of each health institution in the state and if anything is found significantly lacking, then the initiation of corrective measures. As a pre-requisite, there must be a well thought out performance indicators, both for quantum and quality of service output by a hospital or health centre. Standard treatment guidelines, management protocols and algorithms, assured supply of essential medicines etc must be in place and these tools must be well disseminated among all clinical staff. Also, mechanism and periodicity of reporting performance is to be established. Lack of staff and inadequate fund allocation are major reasons for poor output. But serious issues are staff absenteeism or staff indiscipline which the district level officials leave it often to the Director or Secretary to deal with, fearing political interference. The top leadership must also deal firmly with gross medical negligence and misconduct, breaking the culture of silence, complicity and collusion by doctors and their associations.

As a team leader of sector reform, careful attention is needed for the “unreached” to ensure “universal coverage of health services”. Universal Health Care (UHC) is a demand under the 1948 Universal Declaration of Human Rights. “Marginalised” communities can be identified, mapped and services can be scheduled by meticulous micro-planning. Many health staff in states with poor demographic indicators have learnt this skill under universal immunisation programme and polio eradication initiatives by UNICEF and WHO. Only difference was that the effort to boost coverage was for an epidemiological reason and not necessarily with a “Human Rights perspective”, recognising every child’s individual human right to get immunised and protected from a killer disease. How much effort is to give voice to “voiceless” or historically “sidelined communities” in the committees that plan and implement health services locally can be used as an acid test for the level of social inclusion or coverage of services for all by the Secretary or Director.

Inter-sector Convergence

A truth often stated at the risk of repetition is that convergence is least possible at the top but easier at the ground level. So, the Secretary or Director should take proactive steps for convergence with departments of Primary Education, University Education, Women & Child Development, Food & Civil Supplies, Panchayati Raj, Rural Development, Youth & Sports Affairs, Housing & Environment etc to achieve health sector goals and targets. This convergence modus operandi is a necessity and a style statement on the interdependence of social determinants of health like water and sanitation, clean environment, literacy and primary education, nutrition, income generation, agriculture, livelihood, social status, empowerment, gender equity etc.

Many time tested, productive strategies and common activities are already ongoing, what is needed is a status review and accelerating the pace in some areas. Importation of innovations from other states after exchange visits and desk study can be a moral boost to lower level, which has already embarked upon some convergence activities on their own. School Health Clubs, Pulse Polio immunisation, Primary School enrolment drive, Total Sanitation Campaign, Anganwadi centre, VHSC etc. are good examples of inter-sector convergence.

Human Resource Management and Capacity building

As a secretary it is easier to get adequate funds allotted for new infrastructure and new posts created from the state budget but difficult to find enough human resource to make it functional. With a clear vision for the future, careful assessment must be done on the current status and projection of health staff requirement. What are the gaps now? What is the likely output of various cadres from the existing training institutions? What is the current trend of graduates joining public health system as well as skill migration out of the state? Is the production in excess of requirement or is the gap likely to widen? If so, what are the strategies to open new training institutions? If State budget is inadequate to open new colleges, is any soliciting of private sector investment required? For example: one state in central India has a current shortage of 673 specialist doctors but the annual production is only 50 per year. That means it will take more than 13 years to fill up the vacancies, even if we optimistically assume that all the doctors passed out will join government service. In the same State, it will take 14 years to fill up all the posts of MBBS doctors in PHCs if the current trend of 50 per cent of production joining the system continues. Those doctors are not going to stay in remote rural areas and in mountainous terrains. In such scenarios, Chhattisgarh and Assam has wisely started training and placing doctors (Rural Medical

Assistants) with a shortened course, though contested widely. Careful relocation of available specialists and deployment of new ones only in strategically located hospitals is a necessary priority action.

Retention of doctors in service is better if the secretary and Health Minister agree for joint posting of husband and wife, freedom to team up with compatible friends in one location, assured transfer to areas with better towns after a stint of five years in difficult areas for the sake of children's education etc. Opening the state borders for doctors and nurses to come in, special incentives for posting in difficult areas, flexibility for local RKS to negotiate salary terms for specialists etc will go a long way in HR management.

Need-based skill up-gradation and multi-skilling of basic doctors, as in Chhattisgarh, Gujarat and Tamil Nadu is worth a try if needed. Continuing Medical Education and professional development with compulsory professional re-certification should be implemented for quality improvement.

Management Information System & Information Technology (IT)

Investment in IT hardware and software as well as training of staff in its use will improve services, monitoring and management of the department. Apart from reporting coverage achievements, hospital service outputs, fund utilisation, programme management indicators and disease outbreaks, other aspects like HR data, salary and increments, promotions due and status of complaints and grievances reported through IT application, transparent e-tendering of medicines, vehicles and health equipment etc makes the system management easier as well as more efficient for the Secretary and Director.

Gujarat and Chhattisgarh has gone even to the extent of name-wise tracking of every pregnant women and child of the state for each service by the department. Web-based daily reporting to State headquarters improve the accuracy and oversight by authorities.

Decentralisation, Field Monitoring, Concurrent audit and Grievance Reduction

Another area of priority for State leadership is decentralisation and delegation of powers. Assign geographical areas or cluster of districts to a senior officer for field monitoring and supportive supervision. Sorting out supply issues, quality monitoring and handholding in administration and management by State level officers will improve district level management of the services. Sending concurrent audit reports on strength of financial transactions to Secretary and Director can accelerate fund utilisation with quality and accountability. Finally, what adds to the motivation of staff and the image of a good Secretary is promptness in resolving pending grievances.

In conclusion, the health sector reforms is a process of imbibing a vision out of commitment to the people, convincing all stake holders for innovation and smart utilisation of available resources to solve the problems with a sense of urgency. The Secretary and Director have to be patient and pursuant in carrying all along as a team in this reform process.

Conclusion

For the Marketing of Government Hospitals, the important dimensions required for its leadership are Communication in the Healthcare Marketing, Emphasis on the Service Coverage and Quality, Inter – Sector Convergence, Human Resource Management and Capacity Building, Management Information System and Information Technology, Decentralisation, Field Monitoring, Concurrent Audit and Grievance Reduction.

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HUMAN RESOURCE PLANNING BEGINS EVEN BEFORE THE PROJECT TAKES DEFINITE SHAPE AND IT ENDS EVEN AFTER THE PROJECT HAS CLOSED DOWN.

PROF A.D SHARMA* AND RITU PRIYA SINGH**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, A.D Sharma and Ritu Priya Singh the authors of the research paper entitled HUMAN RESOURCE PLANNING BEGINS EVEN BEFORE THE PROJECT TAKES DEFINITE SHAPE AND IT ENDS EVEN AFTER THE PROJECT HAS CLOSED DOWN. declare that, We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal, This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

Human resource planning is indeed an indispensable arm of any human activity. Since it is man who does everything and makes everything functioning. It is man who makes out a plan of any project or any activity and then only any functioning can start. No functioning can come into existence man's doing a job. When a project is to be brought into existence, it is man who does the pre-planning, brings into existence everything that is needed for the functioning of human resource project, makes a sound plan for the project and finally settles everything that is needed for the project. Man therefore is an indispensably resource for a successful operation of any project. An expert is needed to make a beginning of the project, to achieve a successful functioning of the project and even finally to close down the functioning if it is so needed. All material is handled by HR and all activities are made a reality by an expert human resource.

What I have to particularly submit is that without a human dexterous maneuvering nothing really happens, nothing really can take shape. In fact for very activity it is indeed some man who proposes, imagines a shape of proposed and desired things and then takes desired action or actions and then only some shapes appear.

Since man has to be there all along what has to be indispensably resorted to is a sound human resource planning in fact without planning the man who is responsible for the functioning of the organization will not enough competent to achieve any results. A sound functioning of the project or of a corporate body only an efficient and well trained person can adequately run the show and therefore a

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good HRP is absolutely necessary and is in the interest of the project or of the firm .HRP is of prime need for a successful running of the institutions ,of any projects and even of running the schools and colleges.

Since we have to depend upon man (human resource) for every action, even for a shape to be given to an action, we have to plan for properly skilled and appropriate human resource .In fact this has to be done before taking just any step before any step, before even making a beginning because a step has to be taken only by man ,by a human resource.

HRP has to necessarily start before the project takes shape because we need an expert to decide about the shape of the project . Infact it is man who does everything and even who does the Human Resource Planning . Without the man's action nothing can be done and nothing can take shape. Without an expert 's help we cannot give an appropriate shape to the project ,we cannot even plan a project .The project has as good a shape as the skill of the person who is giving the shape to the project. Since an appropriate human resource has to keep working for running a project or a firm .A good human resource planning has to keep itself atoned also.

HRP has to even wind up a project if that has to be done that way.It would be indispensable to keep up the hrp going on to ultimately wind up the whole process .HR is thus an indispensable arm of a project or of a firm and therefore HRP can never be dispensed with.

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GLOBALIZATION PHENOMENON AND INDIA'S TRADE POLICY REFORMS.

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Declaration

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The context

Although India does not seem to have a policy of globalization as such, there have been policy attempts, which either directly or indirectly have implications for globalization. The most important of such policy attempts may be traced back to July 1991 when the national economic reforms were started in India.

In particular, the three major features of trade policy reforms initiated so far which are in consonance with the process of globalization of the Indian economy are: dismantling QR's, reducing tariffs, and exchange rate flexibility.

The trade policy reforms in China, Indonesia and Thailand under the broad spectrum of economic reforms in these countries. However, the emphasis is more on the trade policy reforms of China and certain useful lesson that India could draw from China in particular and Thailand and Indonesia in general. A brief account of the East Asian Miracle has also been discussed here.

Though the East-Asian experience has many lessons to offer to India, the East Asian crises has given sufficient indication that it is imperative to move slowly and steadily in respect of financial sector and Capital market reforms. However, it is clearly evident that an open-door policy with special emphasis on exports promotion and foreign investment and long bring about rapid economic development leading to development of the social sector as well.

1. Definition, Characteristics and Implication

The term globalization needs a clear-cut definition. In general, globalization is defined as a process of deep and powerful integration of a domestic economy with the world economy. Or, it may be defined as a process whereas in the domestic markets are integrated with global markets. This integration may

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be related to markets in products and/or factors and hence, integration must be defined with respect to a product or factor in question. That it is important to identify which of the markets in integrated or what aspect of the economy is globalised. Accordingly, globalization may be defined partially/selectively (e.g. domestic factor markets are integrated with global factor markets) or completely (i.e. all domestic markets are integrated with corresponding global markets).

A globalizing economy may be characterized by one of more of the following features; First, internationalization of production through the vehicles of Transnational Corporations Multi-national corporations which have been locating their production units and activities in different countries. Thus, producing in one country and exporting to the rest of the world is gradually replaced by producing in many countries and selling in and out of those countries. Second, internationalization of capital and finance. The force behind this feature is the mobility of capital between countries in the form of private foreign investments (direct or portfolio) and banking capital. Third, growing share of international trade or increase in the degree of openness to trade. Often, this is measured (and expressed in percentage) by the ratio of the value of total goods and services exported from and imported into a country to the Gross Domestic Product of that country during a given year. Fourth, growing importance and harmonization of international institutions in trade, investment and finance, such as WTO in international trade and IMF and World Bank in international finance. In regard to investment, the proposed Multi-lateral Agreement on Investment (MAI) by the Organization for Economic Development and Co-operation (OECD) is an excellent example.

It is important to emphasize that globalization has many implications for a national economy. These implications are outlined below.

First, domestic economic outcomes are not solely dependent upon domestic prices and market conditions. Rather, they depend upon both domestic and international policies and market conditions. This implication is relevant whether a nation is small or large. For instance, when a small economy is globalizing, it may not influence the world market, but world market can influence small economy. Nevertheless, world market conditions influence the domestic market because of integration. And, a large economy, which is a price marker in the world markets, can influence and be influenced by world market conditions.

Second, globalization has implication for intensifying the interdependence and competition between economies in the world market. This interdependence may take several forms, as they are related to the basic characteristics of globalizing economy referred to above. For instance, nations may experience more inter-dependence in trading goods and services or in regard to mobility of capital.

Third, as a consequence of intensifying interdependence and competition, globalization has implication for growing interaction between against in different activities between nations. In the recent past, the growth of interactions has been largely facilitated by the developments in and widespread use of information and communication technology. These include speedy generation, processing, dissemination and retrieval of information through communication channels like mass media, internet, telephone and facsimile. In fact, thanks to the technological advances, global economy is being gradually reduced to a global village.

Given the implications above, it is obvious that no globalizing economy can formulate and evaluate its domestic policy and market outcomes without taking into account the possible actions and reactions of policies and markets in the rest of the world. In essence, this implies that for a globalizing economy, a strategic approach to formulation and evaluation of domestic economic policies is a policy imperative.

2. Policies for Globalization in India

Although India does not seem to have a policy of globalization as such, there have been policy attempts, which either directly or indirectly have implications for globalization. The most important of such policy attempts may be traced back to July 1991 when the national economic reforms were started in India.

In particular, the three major features of trade policy reforms initiated so far which are in consonance with the process of globalization of the Indian economy are: dismantling QR's, reducing tariffs, and exchange rate flexibility. For instance, the first phase of dismantling QR's occurred in the first two years of the reforms when import licensing was virtually abolished for imports of industrial raw materials, intermediates, components and capital goods. By 1993, these categories could be imported freely, subject to import controls. Restrictions on the imports of consumer goods on the other hand provided substantial and open-ended protection for all industrial consumer goods, which account for 25 per cent of the manufacturing sector in terms of value addition.

On the other hand, India's import duties before the reforms were among the highest in the world, with duty rates above 200 per cent being fairly common. Significant progress has been made in reducing tariff rates since then. The maximum tariff rate was brought down in a series of steps to 45 per cent in 1997-98. Tariff rates below the maximum have also been lowered over ten years, bringing the import weighted average tariff rate for all products down from 87 per cent in 1990-91 to 30 per cent in 1998-99.

As Saachs (1999) says the removal of QR's and reduction in tariff levels described above would not have been possible but for parallel changes in exchange rate policy. The rupee was devalued in July 1991 by 24 per cent as part of the initial stabilization programme, and dual exchange rate was introduced in March 1992. The dual exchange rate was united shortly thereafter in March 1993 and the Unified Exchange rate was allowed to float. The cumulative effect of these changes was that between June 1991 and March 1993 exchange rate depreciated from \$1 =Rs 20/- to \$1 =Rs 31/-, a depreciation of 35 per cent in the dollar value of the rupee and the real depreciation (adjusting for price changes) of around 27 per cent vis-à-vis India's major trading partners. This adjustment in exchange rate clearly helped Indian industry meet the import competition resulting from trade liberalization. The flexible exchange rate regime has worked reasonably well with the exchange rate responding to market conditions while the Reserve Bank of India intervenes periodically through foreign exchange sales and purchases to maintain orderly market conditions. In addition, as part of the process of transiting to an open economy, India declared full current account convertibility in 1994. Further steps were also taken to liberalize exchange restrictions on current account transactions.

Next, an attempt has been made to understand the major changes in international policy scenario and examine to what extent India's trade policies have been influenced by world bodies such as the Fund-Bank led and WTO and the idea of globalization. It is clearly evident that India has to a large extent been following the IMF-led Stabilisation and Structural Adjustment Programme and most of its reforms in the trade sector have been the result of its commitment to the WTO. The reduction in Quantitative restrictions, tariff barriers, and import liberalization can easily be attributed to its efforts towards globalizing the economy as well as being a member of the WTO. This is also indicative of the fact that India's trade cannot be said to be totally unilateral or strategy-based in nature.

TABLE 1

Year	INDIA	INDONESIA	MALASIA	THAILAND
1991	2	7	9	8.5
1992	4	6.2	8	8

GLOBALIZATION PHENOMENON AND INDIA'S TRADE POLICY REFORMS.

1993	4	6.5	8	8
1994	5	7	9	8.5
1995	6.5	8	9	8
1996	5	6.2	7	0.8
1997	5.2	-4	2	-2.5

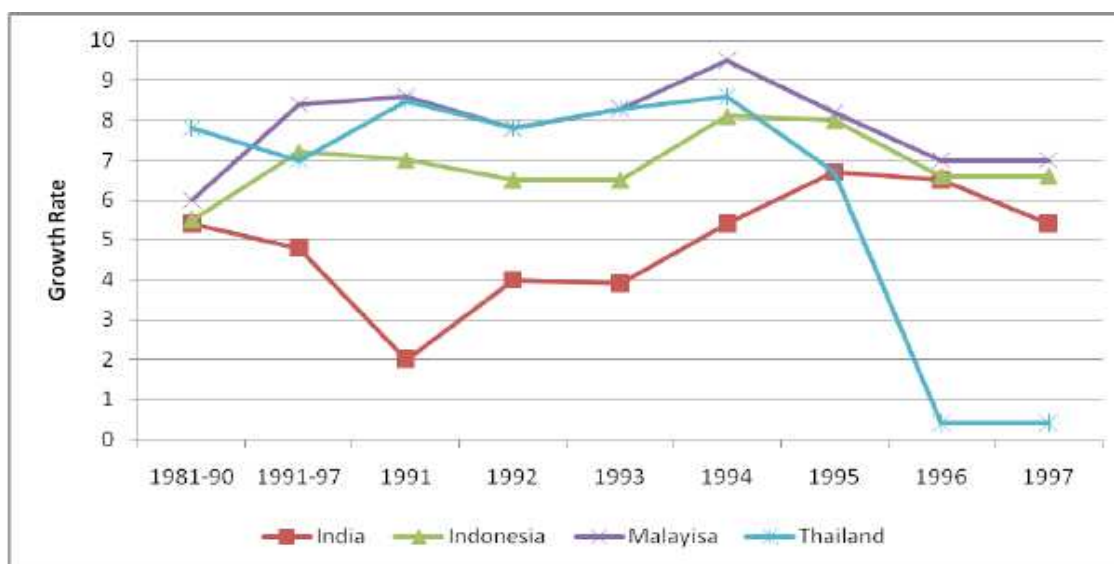


Figure.1 Rates of growth of GDP of India and select South-East Asian Countries During 1981-1997

Source: World Economic and Social Survey 1998: Trends and policies in the world Economy

TABLE 2

Year	Export(in US\$M)	Import(in US\$M)	Trade Balance(in US\$M)
1990	4000	21000	26000
1991	3000	23000	30000
1992	4500	26000	33000
1993	5000	27000	35000
1994	4500	30000	40000
1995	3500	38000	44000
1996	3200	42000	50000
1997	8500	45000	56000

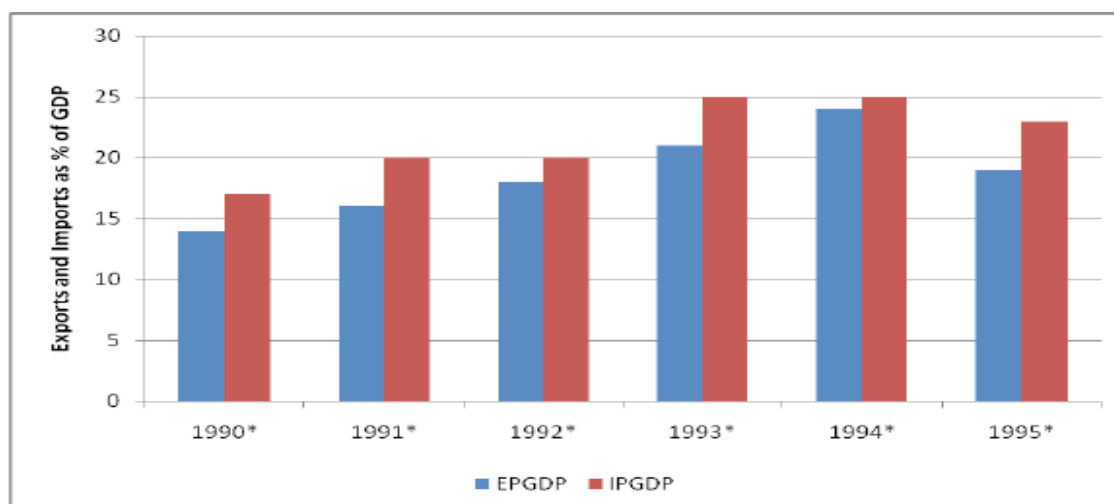


Figure 2 Trends in Chinese External Trade During 1990 – 95

TABLE 3 Trends in Indonesia's External Trade During 1990-97

Year	Export(in US\$M)	Import(in US\$M)	Trade Balance(in US\$M)
1990	8520	21020	30670
1991	8650	29070	34420
1992	9000	32180	36390
1993	9050	37240	41240
1994	9080	44260	49160
1995	4260	55130	62340
1996	1050	55190	62140
1997	11500	58370	53970

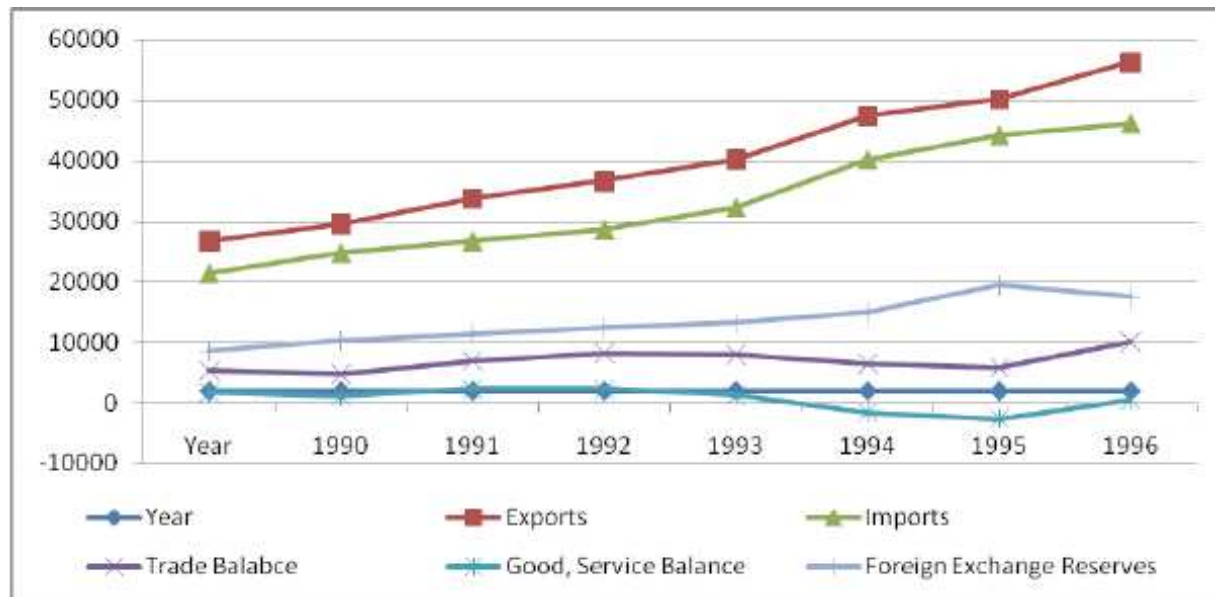


Figure 3 Performance Indicators of Indonesian Trade Policy Reforms: 1990– 1997 (In million US\$)

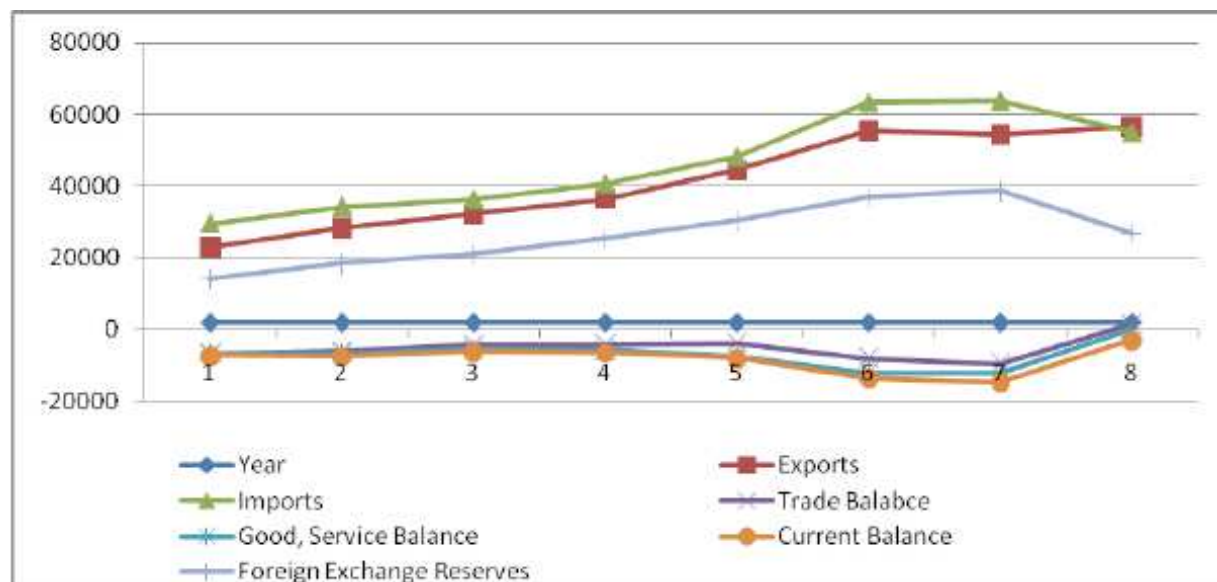


Figure .4 Performance indicators of Thailand's Trade Policy Reforms: 1990 – 97 (In million US\$)

Conclusion

India is a part of the global economy. Accordingly, its trade policies are expected to be in conformity with internal and global trade policies and arrangement. In this context, the study has found out the nature and extent of India's trade policy being similar or dissimilar with countries such as China, Indonesia and Thailand on the one hand and with Fund-Bank conditionalities, India's commitments to WTO and globalization phenomenon. In general, the main features of the trade policy reforms of these East and Southeast economies are openness, export promotion, attraction to FDI and liberalization of exchange rates. In particular, the trade policy reforms of China are characterized by the regional policy towards its trade promotion, decentralization of decision-making process, role of non-resident Chinese in foreign investment in China and promotion of infrastructure. In case of Indonesia, the trade policy reforms are characterized by drastic reductions in nominal tariffs, reduction in import licensing restriction and restrictions in export regulations. In the case of Thailand, the trade policy reforms are characterized by aggressive export promotion policy through granting of duty and tax exemptions, reductions in average tariff rates, decontrol of foreign exchange, especially for manufacturing exports. A comparative analysis of India's trade policy reforms with these countries finds that India's trade policy reforms are more comparable with Thailand and Indonesia than with China.

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GROWTH AND PATTERN OF RURAL EMPLOYMENT IN INDIA IN POST LIBERALISATION PERIOD

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Declaration

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Abstract

The paper aims to describe the employment pattern of a country undergoes significant changes. An increasing number of new jobs opportunities are created in the non-farm sector. In farm sector, development largely takes place in the form of increased productivity and thereby releasing many workers from this sector. As a result of which labour force shifts from farm sectors to non-farm sectors. Besides, the factors such as high wages, fixed working hour, better working conditions, availability of modern facilities etc. In NFS induce the workers to migrate from farm sector to non-farm sector. Economic liberalization and the consequent structural adjustment programmes introduced during 1990s, the shift of an employment opportunity from primary sector to other sectors is increasingly viewed as a positive indicator for better growth and performance of the economy. It is based on secondary data obtained from the National Sample Survey Organization (NSSO) 1972-73 to 2004-05.

The study reveals that there has been reversal of the declining trend in employment in the period 1993-94 to 1999-00 and 1999-00 to 2004-05. There was a turnaround in employment growth in rural India after a phase of jobless growth during the 1990s. The employment scenario has undergone a change. As per the 61st round of NSS employment in the period 1999-00 to 2004-05 has increased.

Introduction

Employment structure that existed in India before the economic reforms of 1991 has the genesis in the economic and political events took place in colonial period and goes back to the second half of the eighteenth century. These developments are East India Company's acquiring control over the large part

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of the Indian Territory and subsequently effecting changes of far reaching consequences in the system of land revenue collection, which in turn altered the entire landscape of agrarian relations in India.

With the decline in the urban handicrafts in the 19th century there was a huge migration of labour from urban to rural areas. The agriculture being the only source of employment such migration augmented the demand pressure on land resulting in the increase in rent and worsening the condition of farmers as a result of increase in the agriculture dependent labour force.

The net result of such developments was agriculture to remain the only sector of any consequence. It could be gauged from the fact that agricultural sector accounted for about half of the country's national income and about two third of employment of work force at the time of independence. Agriculture, as a result, remained backward, non-diversified activity where labour of very low or even zero marginal productivity could be found.

With economic development, the employment pattern of a country undergoes significant changes. An increasing number of new jobs opportunities are created in the non-farm sector. In farm sector, development largely takes place in the form of increased productivity and thereby releasing many workers from this sector. As a result of which labour force shifts from farm sectors to non-farm sectors. Besides, the factors such as high wages, fixed working hour, better working conditions, availability of modern facilities etc. in NFS induce the workers to migrate from farm sector to non-farm sector. Economic liberalization and the consequent structural adjustment programmes introduced during 1990s, the shift of employment opportunities from primary sector to other sectors is increasingly viewed as a positive indicator for better growth and performance of the economy.

Changes in the Structure of Employment

Economic reforms initiated in 1991 were of far reaching consequences for the economy as they attempted the wide ranging restructuring. One of the significant moves was to limit the public sector investment in many areas as it sought to correct the fiscal imbalances. But simultaneously it had opened up the economy considerably to facilitate private sector investment. Such things in turn created opportunities for the employment avenues in non-farm sector too. It is in this context that an examination of employment scenario in post reform period becomes significant.

Thus it can be argued the pattern of employment as a whole underwent significant changes as a result of economic development which was accelerated in post reform period. Economic liberalization and the structural adjustment programmes introduced during 1990s and consequent shift in employment opportunities from primary sector to other sectors is increasingly viewed as a positive indicator for better growth and performance of the economy. For assessing the impact of economic reforms on employment with respect of age group, sex, location, industry, level of education etc are assumed to be of great significance in the pattern of employment and the sectoral distribution of the workforce provide a meaningful insight as to the sufferings and gains of the new economic policy.

The changes observed in the employment structure are summarized in the table (1);

T A B L E 1 *All India Usual (PS+SS) Status Workforce Participation Rates By Gender And Rural-urban Location (1972-73 TO 2004-05)*

	Percent of pop			
NSS ROUND	R_M	R_F	U_M	U_F
27(1972-73)	53.6	31.4	49.4	13.2
32(1977-78)	54.4	32.6	50.0	15.3
38 (1983)	54.3	33.0	51.0	14.6
43 (1987-88)	53.9	32.3	50.6	15.2

50 (1993-94)	55.3	32.8	52.1	15.5
55(1999-00)	53.1	29.9	51.8	13.9
61(2004-05)	54.6	32.7	54.9	16.6

Sources: National Sample Survey Organization Report No.515, Employment and Unemployment Situation in India, 2004-05

Notes: PS-Principal Status, SS-Subsidiary Status, R_M= Rural Male, R_F=Rural Female U_M= Urban Male, U_F= Urban Female

Pre reform changes in Workforce Participation Rate discussed here in terms of the usual (principal+subsidiary) status data is defined as the number of workers per thousand persons. Table (1) presents the data on workforce participation rates according to usual status during 1972-73 to 2004-05. It is evident from the data that the all India level, the workforce participation registered a marginal decline before the reform period.

The crude WPRs estimated on the basis of the quinquennial surveys, namely, 27th round (1972-73), 32nd round (1977-78), 38th round (1977-78), 43rd round (1987-88), 50th round (1993-94), 55th (1999-00) and 61st (2004-05) separately by rural urban residence and gender. (The rates are called “crude” because the denominator refers to the population of all ages together, rather than only the population of working ages). The WPRs show a reasonable stability in the rates for rural males around 53-55 per cent and for urban males around 49-54 per cent. The rates for females have tended to fluctuate between 31 to 33 per cent in rural areas and between 13 and 16 per cent in urban India. After the decline in WPR during 1999-2000 the recovery seems to have taken place during the period 2004-05. After the period of jobless growth an increase in WPR could be observed across all four segments. As far as the WPR in rural sector is concerned it increased from 53.1 per cent to 54.6 per cent during the period from 1999-00 to 2004-05 in case of males while in case of females the increase was from 29.9 per cent to 32.7 per cent over the same period. Similarly, the male WPR in the urban areas increased from 51.8 per cent to 54.9 per cent and for females from 13.9 per cent in 1999-00 to 16.6 per cent in 2004-05. Thus both male and female participation rates have registered an increase.

Since 1972-73 the highest recorded rural female WPR was in the period 1983 at 33.0 per cent, then start declined, the year 1987-88 was a year of severe drought in the economy. Since that peak the rural female WPR had continuously declined. 43rd round of NSSO is an abnormal year in terms of a bad monsoon and also a bad year and it should depress growth rate of employment

T A B L E 2 Sectoral Distribution Of Usual Status (US+SS) Workers In India By Sex And Residence: Nss Data: 1972-73/2004-05

(Percent of pop)

NSS ROUND	Rural Male				Rural Female			
	PS	SS	TS	NFS	PS	SS	TS	NFS
27(1972-73)	83.2	7.8	9.0	16.8	89.7	6.0	4.3	10.3
32(1977-78)	81.1	8.3	10.6	18.9	88.3	6.6	5.1	11.7
38(1983)	78.1	9.4	12.5	21.9	87.8	7.1	5.1	12.2
43(1987-88)	75.2	11.4	13.4	24.8	85.1	9.6	5.3	14.9
50(1993-94)	74.8	10.5	14.7	25.2	86.6	7.9	5.5	13.4
55(1999-00)	71.4	12.6	16.0	28.6	85.3	9.0	5.7	14.7
61(2004-05)	66.5	15.6	17.9	33.5	83.3	10.2	6.6	16.7
	Urban Male				Urban Female			
	PS	SS	TS	NFS	PS	SS	TS	NFS
27(1972-73)	11.7	32.1	56.2	88.3	30.0	30.3	37.7	68.0
32(1977-78)	11.5	32.8	55.7	88.5	32.4	32.1	35.5	67.6
38(1983)	11.4	32.9	55.7	88.6	31.7	30.1	38.2	68.3
43(1987-88)	10.4	32.7	56.9	89.6	30.2	30.9	38.9	69.8

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50(1993-94)	10.3	31.7	58.0	89.7	25.2	28.5	46.3	74.8
55(1993-94)	6.6	32.8	60.6	93.4	17.7	29.4	52.9	82.3
61(2004-05)	6.1	34.5	59.4	93.9	18.1	32.4	49.5	81.9

Source: National Sample Survey Organization Report No.515, Employment and Unemployment Situation in India, 2004-05.

NOTE: PS-Primary Sector, SS-Secondary Sector, TS-Tertiary Sector and NFS-Non Farm Sector

Sector wise distribution of workers

The usual status workers are classified on the basis of broad industrial category namely: primary, secondary, tertiary and non-farm sectors. Table (2) has given sectoral distribution of rural and urban workers. In rural India the proportion of male workers engaged in the primary sector has been steadily declining from 83.2 per cent in 1972-73 to 78.1 per cent in 1983 to 74.8 per cent in 1993-94 to 71.4 per cent in 1999-00 and 66.5 per cent in 2004-05. The proportion of their employment in secondary, tertiary and total NFS has witnessed a steady increase. Their excessive dependence on agriculture as a source of livelihood has steadily been melting down and their employment clearly witnessed a modest degree of diversification. The rural female workers dependence on the primary sector employment too witnessed a steady decline rural females share dropped from 89.7 per cent in 1972-73 to 87.8 per cent in 1983. But it was much worse in that during post 1987 (85.1 per cent) years, their proportion in primary sector workforce actually increased instead of declining in 1993-94 (86.6 per cent) from 85.3 per cent in 1999-00 and further to 83.3 per cent in 2004-05. Rural female workers remains heavily tagged with agriculture. In secondary sector rural male employment witnessed a steady increase from a mere 7.8 per cent in 1972-73 to 9.4 per cent in 1983 to 10.5 per cent in 1993-94 to 12.6 per cent in 1999-00 and to 15.6 per cent in 2004-05. Rural female employment witnessed a steady increase from a mere 6.0 per cent in 1972-73 to 7.1 per cent in 1983 to 7.9 per cent in 1993-94 to 9.0 per cent in 1999-00 to 10.2 per cent in 2004-05. In tertiary sector rural male workers share increased from 9.0 per cent in 1972-73 to 12.5 per cent in 1983 to 14.7 per cent in 1993-94 to 16.0 per cent in 1999-00 and increased further to 17.9 per cent in 2004-05. The share of rural females in tertiary sector did not show any noticeable increase and remained around 5-6 per cent. Rural male NFS employment has expanded from as low 16.8 per cent in 1972-73 to 21.9 per cent in 1983 to 25.2 per cent in 1993-94 to 28.6 per cent in 1999-00 to 33.5 per cent in 2004-05. Rural female NFS employment increased from 13.4 per cent in 1993-94 to 14.7 per cent and 16.7 per cent in 2004-05. It is clear that the rural worker's shift to non-agricultural sectors were relatively sharper during the post-reform periods.

In urban India male employment in primary sector did not increase, but registered a fall from 11.7 per cent in 1972-73 to 11.4 per cent in 1983 to 10.3 per cent in 1993-94 to 6.6 per cent in 1999-00 to 6.1 per cent in 2004-05. Urban female share also declined from 30.0 per cent in 1972-73 to 31.7 per cent in 1983 to 25.2 per cent in 1993-94 to 17.7 per cent in 1999-00 then increased to 18.1 per cent in 2004-05. In the secondary sector male participation increased from 32.1 per cent in 1972-73 to 32.9 per cent in 1983 but then it declined to 31.7 per cent in 1993-94 increased to 32.8 per cent in 1999-00 to 34.5 per cent in 2004-05. Female participation also declined from 30.3 per cent in 1972-73 to 30.1 per cent in 1983 to 28.5 per cent in 1993-94 increased from 29.4 per cent in 1999-00 to 32.4 per cent in 2004-05. Tertiary sector share declined from 56.2 per cent in 1972-73 to 55.7 per cent in 1983 then it increased to 58.0 per cent in 1993-94 share increased from 60.6 per cent in 1999-00 then it declined to 59.4 per cent in 2004-05, female share increased from 37.7 per cent to 1972-73 to 38.2 per cent in 1983 to 46.3 per cent in 1993-94 to 52.9 per cent in 1999-00 and decline to 49.5 per cent in 2004-05.. NFS share of male increased from 88.3 per cent to 1972-73 to 88.6 per cent in 1983 to 89.7 per cent in 1993-94 to 93.4 per

cent in 1999-00 and to 93.9 per cent in 2004-05, female increased 68.0 per cent in 1972-73 to 68.3 per cent in 1983 to 74.8 per cent in 1993-94 to 82.3 per cent in 1999-00 and then declined to 81.9 per cent in 2004-05.

There was a distinct shift of rural work force (both male and female) in favour of secondary and tertiary sector after 1987. This could have been possible because of the beginning of liberalization of Indian economy since mid eighties which resulted in the robust growth of these sectors. Such shift was not evident in case of rural female workers which could be attributed to the social and cultural value system the rural society adheres to. There educational status could also be the cause for such state of affairs as the prevalence of bias against women in the matter of education could be found more in rural society than the urban one. When we compare the distribution of male and female workers, it is noticed that the percentage of female workers are higher in primary sectors whereas the percentage of male workers are higher in both the secondary and tertiary sector. It is since the 1970s that the rural economy began to diversify and as a result employment opportunities opened up in the activities other than agriculture. Therefore the absorption of workforce in non agriculture in noticeable magnitude could be observed in this period. Rural workers shift to non agricultural sector during economic reforms periods. There are some surprises that there has been a significant decline in the share of primary sector in rural areas. Instead the more noteworthy shift for rural males has been to tertiary sector and secondary sector.

TABLE 3 *Composition Of Usual Status (PS+SS) Workers By Sex And Rural –Urban Residence: Data 1972/1993-94 All India*

(Percent in pop)

Worker's Residence	Workers sex	NSS ROUND	SE	Mode of Employment		index of Casualisation
				RWL	CL	
			(1)	(2)	(3)	(4)
Rural	male	27(1972-73)	65.9	12.1	22.0	182
		32(1977-78)	62.8	10.6	26.6	251
		38(1983)	60.5	10.3	29.2	283
		43(1987-88)	58.6	10.0	31.4	314
		50(1993-94)	57.9	8.3	33.8	407
		55(2004-05)	55.0	8.8	36.2	411
		61(2004-05)	58.1	9.0	32.9	366
Rural	female	27 (1972-73)	64.5	4.1	31.4	766
		32(1977-78)	62.1	2.8	35.1	1254
		38(1983)	61.9	2.8	35.3	1261
		43(1987-88)	60.8	3.7	35.5	959
		50(1993-94)	58.5	2.8	38.7	1382
		55(1999-00)	57.3	3.1	39.6	1277
		61(2004-05)	63.7	3.7	32.6	881
Urban	male	27 (1972-73)	39.2	50.7	10.1	20
		32(1977-78)	40.4	46.4	13.2	28
		38(1983)	40.9	43.7	15.4	35
		43(1987-88)	41.7	43.7	14.6	33
		50(1993-94)	41.7	42.0	16.3	39
		55(1999-00)	41.5	41.7	16.8	40
		61(2004-05)	44.8	40.6	14.6	36
Urban	female	27 (1972-73)	48.4	27.9	23.7	85
		32(1977-78)	49.5	24.9	25.6	103
		38(1983)	45.8	25.8	28.4	110
		43(1987-88)	47.1	27.5	25.4	92

50(1993-94)	45.4	28.6	26.0	91
55(1999-00)	45.3	33.3	21.4	64
61(2004-05)	47.7	35.6	16.7	47

Source: National Sample Survey Organization Report No.515, Employment and Unemployment Situation in India, 2004-05

Notes: 1- SE- Self-Employed, RWS- Regular wage/Salaried, CL- Casual Labour 2- index of casualisation shows the number of casual wage earners for every one-hundred of regular salaried jobs; 4= (3/2)*100

Nature of employment

In table (3) employed persons are categorized into 3 broad groups according to their status of employment. These broad groups are (1) Self-Employed (2) Regular Employees (3) Casual Labour, table highlights the distribution of usually employed by these broad groups of employment in India during the period from 1972 to 1993-94 in rural and urban areas.

In rural India, the incidence of self employment, as is indicated from the findings of various rounds of NSS from 27th to 50th round, had consistently declined both for male and female workers. For males it declined from around 65.9 per cent in 1972-73 to 60.5 per cent in 1983 to 57.9 per cent in 1993-94 to 55.0 per cent in 1999-00 and then increased to 58.1 per cent in 2004-05 and for rural females it dropped from 64.5 per cent in 1972-73 to 61.9 per cent in 1983 to 58.5 per cent in 1993-94 to 57.3 per cent in 1999-00 and increased to 63.7 per cent in 2004-05. In urban India it has been increasing from 39.2 per cent in 1972-73 to 40.9 per cent in 1983 to 41.7 per cent in 1993-94 decline to 41.5 per cent in 1999-00 and increased to 44.8 per cent in 2004-05 for male workers and urban females it faced a sizeable decline from 48.4 per cent in 1972-73 to 45.8 per cent in 1983 to 45.4 per cent in 1993-94 to 45.3 per cent in 1999-00 and increased to 47.7 per cent in 2004-05 respectively.

Regular salaried jobs have declined in the period under reference both for rural males and rural females. The relative decline rural males was greater as can be gauged from the fact that it declined from 12.1 per cent in 1972-73 to 10.3 per cent in 1983 and further to 8.3 per cent in 1993-94 further increased to 8.8 per cent in 1999-00 and to 9.0 per cent in 2004-05.. Rural females declined from 4.1 per cent in 1972-73 to 2.8 per cent in 1993-94 increased to 3.1 per cent in 1999-00 and to 3.7 per cent in 2004-05. . Urban females started increasing sluggishly from 27.9 per cent 1972-73 to 28.6 per cent in 1993-94 to 33.3 per cent in 1999-00 to 35.6 per cent in 2004-05. But urban males declined from 50.7 per cent in 1972-73 to 43.7 per cent in 1983 to 42.0 per cent in 1993-94 to 41.7 per cent in 1999-00 to 40.6 per cent in 2004-05.

Employment under casual labour basis has increased for all the 4 categories of workers. Rural male increased from 22.0 per cent in 1972-73 to 29.2 per cent in 1983 to 33.8 per cent in 1993-94 to 36.2 per cent in 1999-00 and then declined to 32.9 per cent in 2004-05, rural female increased from 31.4 per cent in 1972-73 to 35.3 per cent in 1983 to 38.7 per cent in 1993-94 to 39.6 per cent in 1999-00 and declined to 32.6 per cent in 2004-05. Urban male increased from 10.1 per cent in 1972-73 to 15.4 per cent in 1983 to 16.3 per cent in 1993-94 to 16.8 per cent in 1999-00 and declined to 14.6 per cent in 2004-05 and urban female increased from 23.7 per cent in 1972-73 to 26.0 per cent in 1993-94 declined from 21.4 per cent in 1999-00 to 16.7 per cent in 2004-05.

As far as casualisation is concerned it could found more in case of male while for females trend did not exhibit a uniform pattern. Increasing casualisation of wage labour is evident from significant increase in casually employed males compared to their female counterparts. The extremely high incidence of casualisation for rural female workers and its rise over time is noticeable through the rough index of casualisation given in table. The low share in regular salaried jobs for rural workers (in 1987-88 10.0

per cent to 8.3 per cent in 1993-94 against 31.4 per cent and 33.8 per cent under casual labour for rural males and 3.7 per cent only in 1987-88 to 2.8 per cent in 1993-94 against 35.5 per cent and 38.7 per cent and under casual labour for rural females) tells the story of their relative disadvantage. The marked rural–urban differences in terms of the proportion of workers engaged as casual wage earners at once confirm numerous disadvantage (e.g. low wage rates, irregularity and uncertainty in employment, uncongenial work conditions) of rural workers, most visibly the females among them. But index of casualisation declined in both the rural and urban areas from 1999-00 to 2004-05.

In the round 61st of NSS the increase in self employment for both males as well as females could be observed in rural areas. It should be noted that the share of casual employment has declined for both females and males. The share of regular employment has increased for both males and females. Recent NSS (61st round) shows distinct changes from the earlier pattern which was observe in 55th round (1999-00). In urban areas a somewhat different trend has been noticed for both males and females. The share of self employment has increased for both males and females. The regular employment share declined for males but increased for females. The share of Casual employment has decreased relatively faster for females compared to that of males in urban areas.

Conclusion

It shows a reversal of the declining trend in employment in the period 1993-94 to 1999-00 and 1999-00 to 2004-05. There was a turnaround in employment growth in rural India after a phase of jobless growth during the 1990s. The employment scenario has undergone a change. As per the 61st round of NSS employment in the period 1999-00 to 2004-05 has increased. Along with the sharp increased in employment the work force has also increased dramatically. Increased participation of female population and aged population in the labour market.

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ENVIORNMENT DOES AFFECT

PROF A.D SHARMA* AND RITU PRIYA SINGH**

Declaration

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Abstract

Environment is be all and end all .It is everything for everybody ,for human beings and infact for every being and for everything .Environment is all around us ,all economics ,political ,geography, technology and all else. Environment has to be thoroughly known, investigated and if possible determined from all angles. It's dynamism has to be predicted as far as possible and one has to be prepared to bear the dynamism and uncertainties which are there and which would be there and which can result in calamities, catastrophes and also even in all the best .Environment is everything good or bad.

Introduction

Enviornment is everything all around us. All around us geography , economics, politics, sociology, demography ,technology and everything else.

Environment is life and death-Environment gives us life .Environment runs our life. It gives us enthusiasm .Also all in reverse can take away our zeal ,can subvert can do all good or bad. Environment is everybody's life and also everybody's death as well.

Environment affects everything, everbody and it also determinedly affects corporate. It is an environment that there can be elements which can bolster things up and unfortunately there can be elements which hurt, subdue and subvert.

There can be environment which upholds and there can unfortunately be an environment which demolishes and destroys

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In fact for a corporate it is environment which determines direction and action and also settles the organizational structure and even the internal processes.

IT HAS NUMEROUS WINGS : Environment has numerous wings ,political, economic, social, geographical and technological which can offer beneficial opportunities and can also present bewildering threats and dubbing constraints.

IT HAS FULL OF DYNAMISM AND UNCERTAINTIES : Environment is imbedded with extreme dynamism and it is also full of uncertainties .Political, economic, social ,geographical and technological. Condition all along are so dynamic .Changes there can occur anytime and of any magnitude .The changes in environment ,of whatever nature are bound to affect for good or for bad, all around, everywhere ,business or life as a whole ,incredibly and enormously.

An atom bomb can destroy Hiroshima or Nagasaki and tsunami can bring destruction to humanity as much as it can .

PREPARE TO FACE UNCERTAINTIES : We have to prepared for facing the uncertainties and dynamism of environment .There can certainly be enormous uncertainties concerning environment which can at times be decorous and we have to face them if we want to vouch safe a survival .

DETAILED PLANNING IS IMPERATIVE: There ought to be therefore a very precise and detailed planning for very action, for every activity ,for every project. A macro planning . A micro planning .A human resource planning .Planning for inputs .Planning for outputs . For all functioning. For present .For future .Planning for everything .Planning for every activity . A sound detailed and precise planning.

For profits and for losses .For growth and for slowing down .For profits and for growth one has to plan for checking that adversity .In all one has to take cognizance of environment .Environment would give us inputs .It would take up outputs at some price. It can present competition .It can present forces of all losses and gains .

WE HAVE TO FACE THE ODDS : For facing the odds of environment we have to be prepared change the reserve –content, to change the planning direction ,to adopt new move and appropriate technology and to adopt an aptly new methods.

ENVIRONMENT HAS TO UNEARTHED :Environment has to be unearthed in as much details as possible and we have to take care of it to the maximum. We have to keep an able research continuing on constantly and continuously atoned. It's dynamism too has to be cautioned fully .Our planning including human resource planning has to environment and its changing shape in purview to our best .

IT IS OUR LIFE OUR LIFE'S ROOTS : Let us not forget that we certainly belong to our environment .We have been given life by it .We have given the particular shape by it .Environment indeed is our builder and our life's career .It gives us roots and indeed it is our life .As good and great it is as good we can be .We wish it be the best .All the best.

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SOCIAL SECTOR INEQUALITY IN INDIA

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Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Faraz Ahmad and Nighat Ahmad* the authors of the research paper entitled SOCIAL SECTOR INEQUALITY IN INDIA declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

Regional inequality is an important feature of the Indian economy. Inequality in economic development exist in terms of per capita income, poverty, literacy, gross enrolment ratios, life expectancy, indicators of mortality (maternal mortality, life expectancy at birth) and access to safe drinking water etc. Not only are there interstate disparities but even within the states variations in development exist. Sometimes these are expressed in terms of the northern, southern, eastern or western states when the problem is not confined to a state alone but the entire region including several states of the region. The problem of regional inequality is prevalent in the country. Over development of developed states and lesser development of backward states has resulted in misallocation and underutilization of resources.

Public expenditure on social sectors assumes significance on account of poverty and low levels of living, which is a feature of a large section of the population in India, A large majority of the population is too poor to meet its basic nutritional requirements, what to talk of minimum levels of health, literacy and other basic needs. Among the objectives of Eighth Plan were provision of safe drinking water and primary health care facilities and universalisation of elementary education and complete eradication of illiteracy in the age group of 15 to 35 years. While private sector participation is desired to increase in all areas, one area of special importance for state intervention that has been considered desirable is the quality of life of the citizens. Improvement in the quality of life implies eradication of poverty, provision of basic minimum services including nutrition, primary education, primary health care, etc. Even after sixty years of planned development, the position with respect to basic minimum needs of the people is far from satisfactory.

Introduction

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The main goal of economic development is the improvement in the standard of living of the people which depends not only on per capita income but also on social and welfare services, satisfaction, self-reliance, self-esteem and economic freedom. Michael Todaro suggested that development should “expand the range of social and economic choices to individuals and nations by freeing them from servitude and dependence not only in relation to other people and nation states, but also to the forces of ignorance and human misery”. World Bank in its 1991 World Development Report entails a much broader definition of standard of living which encompasses better education, higher standard of health, less poverty, a cleaner environment, more equality of opportunity, greater individual freedom, richer cultural life as well as income.

The ultimate aim of public expenditure is maximization of social welfare either directly or indirectly. The focal point of all government policies and programs of development is man. Thus man is not only an important instrument of development-human resources that we are familiar with, but also its beneficiary. Human resource, the residual factor in economic development, came to be regarded as an important factor in the twentieth century. This consideration along with emergence of the welfare states has focused attention on the government expenditure on the social sector. In fact it was in the early twentieth century itself when the importance of public expenditure came to be realized. Public expenditure on social sector has now become an integral part of government budget especially in developing countries.

Public expenditure in provision of social infrastructure strives to achieve the twin objectives of economic equality and social development, to create a supportive environment for a higher rate of growth for development contributing not only to human resource development but also to holistic and harmonious social and economic development (*Eight Five Year Plan, 1997*). In India the central government expenditure on social sectors consists of expenditures mainly on education, health and family welfare, water supply, sanitation, housing etc.

Development in the economy leads to human welfare in the form of a better quality of life embodying a more healthy and literate population, better sanitary conditions, a more nutritious diet etc. However on account of market imperfections this ‘trickle down effect’ of development does not always take place. The government is, therefore required to spend on the social sector and to provide them, in some measure at least, the fruits of development.

Literacy Rate in India

The overall literacy rate of the country in 1991 and 2001 was 52.21 percent and 66.4 percent respectively as shown in the table 1. Kerala was exceptional with the highest literacy rate (89.81 in 1991 and 90.86 in 2001) and remained at top. The second most literate state was Maharashtra. Lowest literacy rate was found in the states of Bihar, Uttar-Pradesh followed by Rajasthan. The other states which remained at the bottom were Andhra Pradesh and Orissa

In 2001, in the state of Rajasthan there was an impressive improvement in literacy rate from a low 38 percent in 1991 to 60 percent in 2001. States like Tamil Nadu, Kerala, and Maharashtra are the leading states throughout the period followed by Punjab, Gujarat, West Bengal and Karnataka. While Bihar, Uttar-Pradesh, Madhya Pradesh, Rajasthan, Andhra Pradesh, Orissa and Assam continued to be lagging states in the years.

T A B L E 1 *Literacy Rates 1991 and 2001 (in percent)*

States	1991	2001
Kerala	89.81	90.86
Maharashtra	64.87	76.88

Tamil Nadu	62.66	73.45
Punjab	58.51	69.65
Gujarat	61.29	69.14
West Bengal	57.70	68.64
Haryana	55.85	67.91
Karnataka	56.04	66.64
Madhya Pradesh	44.67	63.74
Assam	52.89	63.25
Orissa	49.09	63.08
Andhra Pradesh	44.08	60.47
Rajasthan	38.55	60.41
Uttar Pradesh	40.71	56.27
Bihar	37.49	47.00
All India	52.21	64.64

Source: Office of the Register General of India.

Life Expectancy at Birth

Life expectancy is considered as one of the most important indicator of health. India has made a large progress in the health indicators. LEB has increased from 54 years in 1980 to 64.7 years in 2006. Life expectancy seems to increase with rising national and per capita incomes through better food and nutrition available to the people. Rising incomes also ensure better health care, clean and healthy living conditions.

T A B L E 2 *Life Expectancy at Birth 1997-06 (in years)*

States	1997-01		2001-06	
	Male	Female	Male	Female
Kerala	70.8	76.2	71.67	75.00
Punjab	67.2	69.3	69.78	72.00
Maharashtra	64.8	67.3	66.75	69.76
Tamil Nadu	64.1	66.1	67.00	69.75
West Bengal	63.2	64.6	66.08	69.34
Haryana	64.6	65.2	64.64	69.30
Karnataka	62.6	66.0	62.43	66.44
Andhra Pradesh	61.9	64.4	62.79	65.00
Bihar	61.1	59.3	65.66	64.79
Gujarat	62.3	64.2	63.12	64.10
Uttar Pradesh	59.2	58.1	63.54	64.09
Rajasthan	60.3	61.3	62.17	62.80
Assam	57.6	57.8	58.96	60.87
Orissa	58.0	58.2	60.05	59.71
Madhya Pradesh	56.7	56.4	59.19	58.01
All India	62.2	63.6	64.2	66.0

Source: Office of the Register General of India.

In developed countries life expectancy is as high as eighty years. India has long way to go. On the basis of LEB, states can be categorized as developed, developing and underdeveloped. Kerala (71.6 years for male and 75 years for female) occupied the highest position and can be categorized as a developed state followed by Punjab, Haryana, Maharashtra, Gujarat and Tamil Nadu. On the other hand, Assam followed by Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and Bihar have had low life expectancy and can be categorized as underdeveloped and Karnataka and Tamil Nadu can be categorized as developing states.

Infant Mortality Rate

Infant mortality is defined as the number of deaths of infants per 1000 live births. It is an important social indicator reflecting, in some measure, the state of public health in the economy. In a developing country widespread prevalence of poverty, a rudimentary health infrastructure and illiterate and ill informed population prone to traditional behavior are factors that lead to a high Infant mortality. In India also Infant Mortality Rate is high at 57 (2006), with the lowest obtained in Kerala at 15 and highest in Madhya Pradesh at 74, a difference of almost six times.

T A B L E 3 *Infant Mortality Rate in India (No. per 1000)*

States	1991			2002			2006		
	Male	Female	Person	Male	Female	Person	Male	Female	Person
Andhra Pradesh	67	51	55	64	60	62	55	58	56
Assam	96	87	92	70	71	70	67	68	67
Bihar	62	89	75	56	66	61	58	63	60
Gujarat	74	82	78	55	66	60	52	54	53
Haryana	57	54	52	54	73	62	57	58	57
Karnataka	81	53	74	56	53	55	46	50	48
Kerala	45	41	42	9	12	10	14	16	15
Madhya Pradesh	131	136	133	81	88	85	72	77	74
Maharashtra	72	76	74	48	42	45	35	36	35
Orissa	129	111	125	95	79	87	73	74	73
Punjab	81	53	74	38	66	51	39	50	44
Rajasthan	94	79	87	75	80	78	68	65	69
Tamil Nadu	55	51	54	46	43	44	36	37	37
Uttar Pradesh	98	104	99	76	84	80	70	73	71
West Bengal	75	51	62	53	45	49	37	40	38
All India	79	74	77	62	65	63	56	59	57

Source: Office of the Register General of India.

Maharashtra, Punjab, and Karnataka have reducing their IMR. In 1991 their IMR was high. It was 74 in all the three states (Maharashtra, Karnataka, and Punjab), but subsequently it reduced to 35 in Maharashtra, 37 in Tamil Nadu and 44 in Punjab in 2006. Maharashtra's performance was noteworthy in this regard, having reached an IMR next to Kerala. Almost all the states succeeded in reducing IMR during the period. At the national level, the IMR (infant mortality rate) was 77 per thousand of live births in 1991 the figure reduced to 63 in 2002 and 57 in 2006.

In case of male-female infant mortality, results are almost the same. Table 3 also reveals the condition of interstate disparities in terms of male-female infant mortality. In case of male infant mortality, states of Madhya Pradesh, Rajasthan, Uttar Pradesh, and Assam have high infant mortality and remained backward. The position of Punjab and West Bengal has improved and can be included in the list of states having low infant mortality. Disparity also prevailed in terms of female infant mortality and high in Bihar, Madhya-Pradesh, Assam and Uttar-Pradesh. On the other hand it is low in Kerala, Andhra Pradesh, Haryana, Karnataka, Tamil Nadu and West Bengal. Maharashtra has succeeded in reducing its IMR from 74 in 1991 to 35 in 2006.

Maternal Mortality Rate

Another important indicator of health is Maternal Mortality Rate or MMR. Maternal Mortality Rate is defined as the maternal deaths per 100,000 live births in one year. In developing countries, prevalence

of widespread poverty, poor nutrition, low quality of health care, lack of awareness of healthy living styles, low age of marriage and frequent pregnancies are some of the factors responsible for maternal deaths at the time of delivery or soon after. Maternal mortality is high in India but there are great variations between different states. Table 4 reveals interstate disparity in maternal mortality rate varying from 480 (2004-06) in Assam, the highest obtained to 95 in Kerala, the lowest among the states. In 1997-98 drastic reduction occurred in the maternal mortality rate of Gujarat which reduced to 29. In 2004-06 States like Kerala (95), Tamil Nadu (111), Maharashtra (130), Haryana (186) and Gujarat (160) had lower maternal mortality because of implementation of various schemes which emphasized on institutional deliveries, presence of emergency obstetric assistance etc. while backward states such as Assam (480), Uttar Pradesh (440), Rajasthan (388), Bihar (312), Orissa (303) and Madhya Pradesh (335) had high maternal mortality.

T A B L E 4 *Maternal Mortality Rate in India*

State	1997-98	2004-06
Andhra Pradesh	154	154
Assam	401	480
Bihar	451	312
Gujarat	29	160
Haryana	105	186
Karnataka	195	213
Kerala	195	95
Madhya Pradesh	498	335
Maharashtra	135	130
Orissa	361	303
Punjab	196	192
Rajasthan	577	388
Tamil Nadu	76	111
Uttar Pradesh	707	440
West Bengal	264	141
All India	408	254

Source: Statistical report, Registrar General of India

Access to Safe Drinking Water in Households in India

As it is evident from the table 5 that Punjab households have a high level of safe drinking water facility followed by Haryana and West Bengal in both rural and urban areas. In 1981, Punjab is having high level of safe drinking water facility accompanied by West Bengal (69.7 percent), Haryana (55.1 percent) and Gujarat (52.4 percent) in rural areas. In 1991 the position of state households having access to safe drinking water facility has not changed much such as Punjab (92.7 percent), West Bengal (82.0 percent), Haryana (74.3 percent) and Gujarat continued to be states having high level of safe drinking water facility. The position of Karnataka households has improved both in rural and urban areas. In 2001, in Uttar-Pradesh number of households having safe drinking water facility has increased followed by Bihar. In all the states under study improvements in access to safe water have occurred. However, almost 25 percent of the population of states still does not have access to safe water. This is significant in view of the fact that six decades of planned development have not been able to take care of this basic need of the people in the country.

T A B L E 5 *State-wise Access to Safe Drinking Water in Households in India (1991 and 2001)*

(Tape/hand pump/Tube well)

States	1991			2001		
	Total	Rural	Urban	Total	Rural	Urban
Andhra Pradesh	55.1	49.0	73.8	80.1	76.9	90.2
Assam	45.9	43.3	64.1	58.8	56.8	70.4
Bihar	58.8	56.5	73.4	86.6	86.1	91.2
Gujarat	69.8	60.0	87.2	84.1	76.9	95.4
Haryana	74.3	67.1	93.2	86.1	81.1	97.3
Karnataka	71.7	67.3	81.4	84.6	80.5	92.1
Kerala	18.9	12.2	38.7	23.4	16.9	42.8
Madhya Pradesh	53.4	45.6	79.4	68.4	61.5	88.6
Maharashtra	68.5	54.0	90.5	79.8	68.4	95.4
Orissa	39.1	35.3	62.8	64.2	62.9	72.3
Punjab	92.7	92.1	94.2	97.6	96.9	98.9
Rajasthan	59.0	50.6	86.5	68.2	60.4	93.5
Tamil Nadu	67.4	64.3	74.2	85.6	85.3	85.9
Uttar Pradesh	62.2	56.6	85.8	87.8	85.5	97.2
West Bengal	82.0	80.3	86.2	88.5	87.0	92.3
All India	62.3	55.5	81.4	77.9	73.2	90.0

Source: Office of the Registrar General, India, Ministry of Home Affairs

Conclusion

Public expenditure on social sectors assumes significance on account of poverty and low levels of living, which is a feature of a large section of the population in India. A large majority of the population is too poor to meet its basic nutritional requirements, what to talk of minimum levels of health, literacy and other basic needs. Among the objectives of Eighth Plan were provision of safe drinking water and primary health care facilities and universalisation of elementary education and complete eradication of illiteracy in the age group of 15 to 35 years. While private sector participation is desired to increase in all areas, one area of special importance for state intervention that has been considered desirable is the quality of life of the citizens. Improvement in the quality of life implies eradication of poverty, provision of basic minimum services including nutrition, primary education, primary health care, etc. Even after sixty years of planned development, the position with respect to basic minimum needs of the people is far from satisfactory.

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TRADE-OFF BETWEEN FREE TRADE AND SUSTAINABLE DEVELOPMENT

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Declaration

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The context

Free Trade verses the environment has become a hot issue lately, especially in the face of our ever globalizing world. Free trade will certainly leave to increased world income but the environmental consequences may also be dire-so dire as to outweigh the gain from income. Economic growth and a healthy environment are two things that virtually everybody would love to have. Both provide great utility to the recipients, in this case everybody. Unfortunately, there seems to be an intrinsic trade-off between economic activity and environmental preservation./



To discuss impact of trade on the environment it is very important to understand trade theory as it applied to environmental consideration. Trade theory predicts major gains from trade through specialization and comparative advantage. The basic trade theory model ignores negative externalities that result from economic activity that damages the environment. This paper will survey the trade off between free trade and sustainable development, the environmentalist argument, the pros

of free trade and review some recent research measuring of free trade on the environment.

Trade off between Trade and sustainable development

Sustainable development is development that can sustain itself; the term sustainable development was first used by the world conservation strategy presented by the International Union for the Conservation

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of Natural Resources in 1980. According to Brundtland Report, Sustainable development means “Meeting the needs of the present generation without compromising with the needs of the future generation.”

Sustainability is the capacity to endure. For human, sustainability is the long terms maintenance of well-being, which has environmental economy and social dimension, and encompasses to concept of union an interdependent relationship and mutual responsible possible with all living and non living things on earth. Sustainability simply means that “It is improving the quality of human life while living within the carrying capacity of ecosystem”

Objectives of sustainable development

- i. It aims at the creation of sustainable improvements in the quality of life for all people.
- ii. Increasing economic growth though meeting basic needs ie, raising the standard of living.
- iii. Providing chances to participate in public life and helping to clean environment.
- iv. Promoting intergenerational equity.
- v. Aiming at accelerating economic development in order to conserve and enhance the stock of natural resources without making future generation worse off.

How trade is linked to environment

International trade may affect sustainable development and the environment in numerous ways. First, trade may encourage production activities to shift from places where the environment is less sustainable to places where it is more sustainable or vice versa. Second, increased trade liberalization changes the patterns and level of world consumption, production and income and these changes can affect the environment in ways that go beyond the shifting of consumption and production among countries. Third, influences the process of economic development, creative fresh opportunities for the profitable use of productive resources. For instance, International trade in agricultural products is large and important source of foreign exchange earnings for many countries. As income rises demand and resources increase. This demand for natural resources brings unsustainability.

Effects of trade on environment

There are many factors that make development unsustainable:

- ◆ The modern production technology hat exhausts non renewable resources.
- ◆ The highly polluting nature of the present production system.
- ◆ The greedy wasteful consumption and ever exploding population.

The modern production technology help us to extract more natural resources especially non renewable. Natural resources can be broadly grouped into two categories i) Renewable and ii) Non renewable resources. Renewable include forest, animals water etc. If these resources are used carefully and optimally they can be regenerated and renewed. Non renewable resource includes coal and petroleum. There is only a finite quantity of these resources and once their stock is completely exhausted through wasteful consumption, they cannot be regenerated.

The present pattern of development is unsustainable because it is heavily dependent on non renewable resources it would be difficult to sustain development, if the non renewable resources are exhausted. The highly polluting nature of the present production system utilizes huge modern machine and factories for improving production. This utilization creates abundant pollution to the environment such as air,

water and atmosphere. Another threat to Sustainability is ever exploding population. The pressure of population on land has increase at a high speed. As a result, land has been badly exploited. Moreover it has caused substantial of forest land into land for industrial use or construction activity.

Finally greedy wasteful consumption is a cause of unsustainability. It necessitates more production. More production leads to more pollution and depletion of nature resources. The production and consumptions require larger inputs of energy and materials and generates larger quantities of waste by products. Increased extraction of natural resources, accumulation of wealth and concentration of pollutions will therefore overwhelm the carrying capacity of the biosphere and result in the degradation and environmental quality and a decline in human welfare.

Trade liberalization and environmental sustainability

In the absence of trade, each country has to meet its own requirements through domestic production, where trade become possible and when it is not distorted through subsidies or barriers, both the importing and the exporting countries gain .The production of traded commodities affects the environment negatively. Environmental regulations often have effects on trade .Trade liberalization has been changing the rules of trade, as the countries have opened up the gates to collaborate with other country on trade, service ,information exchange ,etc. The industries would be facing a different climate and to be competitive would make one to surviving in the market. The expansion of market due to trade liberalization no doubt, brings lot of impact on the human lives both in developed and developing countries. Increasing demand leads to expansion of the market .Indiscriminate exploitation of the exhausting resources to take advantage of the competitive market s, etc may create scarcity of resources on one hand and environmental degradation on the other hand. Depletion of resources due to mining, deforestation, ground water extraction, etc certainly effect human life.

A few groups advocate that trade restriction to protect the environment. They argue that unless accompanied by strict environment regulations, trade- induced growth will further deplete and degrade the natural resources. These groups tent to restrict regional and global trade agreements that are able to removing trade barriers. As with the overall goal of sustainable development trade and environment issues pose long term challenger for which adequate policy responses would often require better scientific knowledge than is currently available, but they also pose practical problems that require immediate attention.

Multilateral Environmental Agreements as a Solution

Multilateral environmental agreements can provide part of the solution to the negative impacts of free trade. As I showed, the best solutions for protection are domestic policies. Realistically this will not always happen. One solution is to enter into multilateral environmental agreements. Countries wishing to address environmental concerns can enter into agreements with other countries to establish domestic protection policies. However, it can prove difficult to establish these multilateral environmental agreements regardless of the social benefits. Because pollution and other environmentally damaging results of production are not internal there still exists an incentive to free ride. Any country not entering into the agreement reaps the benefits of it but does not face the lost competitiveness. Even with this incentive many multinational agreements have been established. The Montreal Protocol in 1987 was an effort to reduce substances that caused ozone depletion. The most recent agreement is the Kyoto protocol.

Conclusion

The trade-off between free trade and the sustainable development is a question that remains difficult to answer. Part of the difficulty stems from different individuals and interest groups valuing the environment differently. These differences lead to all sorts of debate as to the right amount of environmental protection. The other problem is that it is extremely hard to reach an optimal level of protection even if we could determine it. This problem is exacerbated by the difficulty in measuring the impacts of free trade on the environment. In this paper I have examined the better-known theories and considerations of free trade's impact on the environment, along with some research findings. Unfortunately, a definitive conclusion is difficult. We can only say that free trade does affect the environment and that because of the negative impacts it causes the environment must be protected to some degree.

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EXECUTIVE COACHING IN CORPORATE INDIA- PRESENT STATE & CHALLENGES AHEAD

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *K. Kumar* the author of the research paper entitled EXECUTIVE COACHING IN CORPORATE INDIA- PRESENT STATE & CHALLENGES AHEAD declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Increasing role of 'Executive Coaching' in India?

Executive Coaching is not just a frill or fancy word today as it is widely accepted as a necessary learning, needed to improve businesses.. Executive Coaching as a specialized discipline has been flourishing in the US, UK, Australia and other developed economies. For years, CEOs of some of the most successful and largest companies in these countries have relied on executive coaches. Research studies in these countries have been consistently showing spectacular improvements in performance after executive coaching. It has made its presence felt in India too – top corporate honchos now acknowledge the invigorating role that a coach plays. In India we had followed the concept of coaching as the metaphor of “guru-shishya parampara” as a very unique practice. There are *many top business executives, company owners and successful working professionals in India who have their own coaches and mentors. Typically they are called as 'Gurus' and are addressed in several different forms.* The current concept of executive coaching is still in a very nascent stage in the corporate India. However, in recent years both corporates and individuals are starting to recognize its impact and relevance as a method of facilitating, learning, development and performance enhancement. The increasing role of executive coaching is evident from the 50% industry growth seen in recent years resulting in a new entrepreneurial opportunity – the industry of executive coaching. But, the fragmented and nascent stage of this industry makes it difficult to define its size and structure. A rough estimate suggests that the industry size in India is USD 60 million as against USD 5 billion in the US.

*RS Dabas, Director – Centre for Individual & Organization Excellence New Delhi [discusses the present status of Executive Coaching in corporate India and the challenges ahead] (India)

CEOs also realize that ‘What got them here, won’t get them there’ (Ref. Marshall Goldsmith*). The top executives realize that they need to have a global mindset, entirely new skills and must overcome certain derailers. Many CEOs and top leaders feel lonely and isolated. They have their fears, doubts and at times feel their inadequacies. In spite of these, they have to display that they are in total control as their own personal stakes in terms of reputation are high. The business consultants usually give their expert recommendations, but the CEOs and senior executives have to take the final call. They are looking for a sounding board - an external confidential trusted friend, philosopher and guide. The increasing number of organizations opting for executive coaching for its leadership and potential leadership team is a positive indicator for the nascent industry in India. Five years ago it was only the Indian arms of large global organizations that were open to the concept of executive coaching but today Indian organizations along with many first generations entrepreneurial organizations are equally opting for it.

Who is an Executive Coach and what is his/her role?

The role of a coach is to facilitate and help a person to learn, develop and enhance performance. The role of a coach is to bring coherence between the efforts of the individual and the company. Increasing instability in the business scenario is raising complex challenges that CEOs and top executives today must be prepared to tackle. This necessitates organizational leaders to strategize, think and act in entirely new ways for growth and sustenance in the Indian as well as in the global market. Executives are under enormous pressure from shareholders, banks and stakeholders to get results and most organizations today agree that the biggest barrier to growth is the absence of the right talent who they can trust to deliver agreed results at the required speed, and at the required magnitude. Amidst such complexity and shortened business cycles, executives are looking for a sounding board – an external confidant, who is a trusted friend, philosopher and guide. This is resulting into an increasing advent of executive coaches entering the market.

How does it Coaching contribute to business performance and when is it required?

Perry Zeus and Dr. Skiffington (of the Behavioral Coaching Institute) define executive coaching as, “a time bound dialogue between coach and coachee within a productive and result oriented context. It is about change and transformation that the coachee aspires, which emanates from asking the right questions rather than providing the right answers. It is about creating new identities and new futures.” Coaching is viewed as a process where a professional coach helps the coachee to become aware of his/her strength, possible areas of development, values etc. to help him/her build expertise towards contributing to individual growth, and aligning that with the organization’s vision and priorities. Executive coaching has become more mainstream today. It is accepted as part of standard leadership development for elite executives and talented up-comers. It is a one-to-one collaboration between a certified coach and an executive, who wants to generate positive personal changes, inculcate greater adaptability, better his leadership skills, access new perspectives, and above all, reach maximum potential. Executives should seek coaching “when they feel that a change in behaviour – either for themselves or their team members – can make a significant difference in the long-term success of the organisation,” says Marshall Goldsmith, coach to top executives in many of the world’s leading companies.

Coaching is viewed as very positive and demonstrates an organization’s commitment to the employee’s success in both current and future roles and developing leadership. About 30 % of learning and

development comes through a developmental relationship. The 40 percent of learning happens through specifically designed challenges in work assignment; 20 percent through life experiences and 10 percent is through training courseware and conventional training. In recent times, there is increasing acceptance of the significance of this 'developmental relationship' as a powerful process to unlock the potential of individuals and the increasing role of coaching comes here.

How well is 'Executive Coaching' understood by companies?

The concept of Executive Coaching is relatively new in India. Traditionally coaching in India was perceived as a stigma and often clubbed with counseling which was primarily meant for corrective actions. Executives were reluctant to be coached as it was viewed by peers and subordinates as something negative against the coachee. Bosses and organizations sometimes considered it a last resort for correction of negative behaviors or performance before an exit, stagnation or sidelining of executive. Most of the executives in corporate India have difficulty admitting they need help. A mix of upbringing, schooling, and role modeling by others including parents has made this even worse. Seeking help is usually considered a sign of weakness.

This perception is now changing as executive coaching is being seen in positive light and is being sponsored by the CEOs and organizations to develop and motivate high potential employees for accelerated growth. In fact, executive coaching is today viewed as a special leadership developmental initiative for 'high potential leaders' who are on accelerated career path. Today, executive coaching is seen as for 'successful leaders to become more successful'. Although a sizable number of companies invest in coaching for the middle level managers, there are very few companies which have structured and established coaching programs for top business executives. Over the last 3 to 5 years it has got increased. As more and more organizations drive to adopt best practices and learning from the fortune companies, the practice of executive development is becoming more visible. This trend will gain more momentum as more as MNCs and Indian organizations appoint more expats in their respective organizations. The expats are used to such concepts and that would play a key role in rolling out such practices. Many first generation entrepreneurial organizations also engage coaches to manage growth in a variety of aspects. These entrepreneurs are typically young individuals who started a venture with a great business idea, grew very fast, and then felt the need to work with a coach to manage this accelerated growth. Usually, 95 percent of executive coaching in India is reported to be company sponsored while 5 percent is self-sponsored mainly by CEO/owners of small and medium size companies (SMEs) which are growing rapidly, changing their business models, or facing succession issues with next generation family members

While many such organizations in India have started understanding the role of coaching and the value it brings to business, the real issue is in making it happen. Demonstrating coaching behaviors, which is distinct from 'telling' behaviors, is an art and needs a strong belief system to put it into action. We need more commitment at the top to make this a long term investment. Organizations, along with the individuals, ought to spend more time reviewing, understanding and deciding on what exactly is required to be learnt or improved first and we then need to look for an appropriate method to get that learning or improvement. Many organizations do not spend the quality time on this exercise and quickly get to the solution. This hampers the effectiveness. We need more coaches who really are good at coaching. Slowly the tide will turn when more Certified Coaches are entering in the market. Coaching needs to be owned by CEO and pushed down in the organization. Waiting to implement it at the mid or executive level will not build the foundation of leadership development.

How is coaching different than advising?

Coaching is a facilitative role where there is no advising. It is about listening and the art of asking the right questions. This is what helps in the unfolding process and slowly, but surely, unlocks the potential of the 'coachee'. The focus is towards helping an individual to mobilize and be able to see multiple options/new opportunities for both at the learning level as well as at the performance level. . "The significant problems we face today cannot be solved at the same level of thinking we were at when we created them." - Albert Einstein. Coaching is relationship centered, and largely rests on the quality of the relatedness between the coachee and the coach

What are the challenges in ensuring success of a coaching exercise?

Usually a major challenge is in enabling the engagement between the coach and coachee, and ensuring that they share a trusting and respectful relationship. It is this relationship that forms the foundation of a successful coaching exercise. Another challenge is the ability of the coach to maintain a balance – that is, being interested and at the same time, detached enough, to help the coachee to self-discover the answers.

Any coaching initiative needs to take a top down approach to reap the true benefits and that will happen only when the efforts have a structured process-driven relationship between a trained professional coach and an individual or team. This should include: assessment, examining values and motivation, setting measurable goals, defining focused action plans and using validated behavioral change tools and techniques to assist one to develop competencies and remove blocks to achieve valuable and sustainable changes in both professional and personal life.

Who are these 'Executive Coaches' and what are the requisites to be a successful Executive Coach?
Coaching has the power to energize and build tremendous momentum in an organization. Since Executive Coaching, is becoming increasingly prominent in India as a practice, it is envisaged that organizations, will invest lot of time and resources in nurturing coaches internally as well as fostering a culture of learning through increased coaching relationships. There are large number of retired CEOs, senior HR professionals, psychologists, and other senior executives who are jumping into this lucrative and growing arena of executive coaching. Some of them consider their long and successful industry experience as enough qualification and designate themselves as an 'executive coach'. There are also several self made coaches and fly by night experts who consider themselves as executive coaches. Such persons at best can provide only an introduction to executive coaching. However in India a coach must have both skills and the contextual understanding of the business in question to be effective. Ganesh Chella, Co-founder & Vice Chairman, Coaching Federation of India explains, "A CEO with experience in an execution role is a critical requirement because he understands the business context of the coachee".

Coaches must get certified from renowned global coaching experts and coaching associations which conduct 4 to 10 days Executive Coaching Certifications courses in India (or through distance education), followed by 60 to 100 hours of supervised executive coaching practice before finally certifying them. Marshall Goldsmith, the world's most renowned CEO Coach, has visited India several times since 2007 and conducted certification courses at ISB Hyderabad. Some coaches also opt for certifications from International Coaching Federation (ICF), Coaching & leadership International (CLI), Coaching

Federation of India (CFI), ICC, Franklin Covey, etc. This is slowly gaining acceptance on the demand side, that is, more and more Indian organizations prefer certified coaches from reputed global coaching associations to ensure a minimum quality standards. However, while certification is a necessity, it is not a sufficient condition to be successful and effective coach, and organizations must be wary of this reality.

What are different Coaching Models & Methodologies?

Most 'Global Coaching Certifications' teach western coaching models and methodologies which are based on proven theories in psychotherapy, psychology and behavioral sciences. Many certifications also focus on coaching practices, ethics, codes, qualities of coaches and coaching models. Some of the popular coaching models are the GROW Model of Coaching, PCMK, NLP Coaching, Positive Psychology Coaching, Behavioral Coaching (Marshall Goldsmith Methodology & other Methodologies), and Ontological Coaching, Integral Coaching, among others.

The study shows as a matter of concern that many coaches are becoming slaves to and obsessed with coaching model steps, techniques and toolkits. This makes coaches more 'Coach Centered' than 'Coachee Centered'. An effective coach aims at focusing on how to effectively help the coachee in the transition, transformation and change. Executive coaching is still more an art, and needs extensive practice and periodic supervision from master coaches. Further, expert coaches develop their own unique personal style of executive coaching which is effective from coachees' point of view. While executive coaching as a concept is catching rage in India, there is a need for equal impetus in propelling research to identify what practices would be more effective from Indian coachees' point of view and document the same.

Coaches mostly use the following tools and techniques of coaching.

- ◆ Powerful questioning
- ◆ Feedback
- ◆ Active listening
- ◆ Reframing perspectives
- ◆ Visioning and goal setting
- ◆ Creating structure and action plan
- ◆ Acknowledging
- ◆ Enthusing
- ◆ Challenging
- ◆ Power tools
- ◆ Truth telling

Does the western style of coaching fit to Indian Needs?

One shoe does not fit all. What works best for the west need not work in the Indian context. The western coaching methodologies which resort to asking questions and expecting the coachee to find answers or solutions, is not fully appreciated by coachees in India. This is because the Indian cultural ethos is built on the 'Guru Shishya Parampara' with the greatest role model being Krishna the coach Arjuna the coachee in the Bhagavad Gita and the Mahabharata. The rishis in the Ramayana, the Mahabharata and even the Vedas and Upanishads, mentored and coached the 'Shishyas' (coachees) to insightful learning, self awareness and self realization. Geert Hofstede's research on cross cultural dimensions too suggest that unlike the western culture Indians are comfortable holding duality and all

shades of grey without looking for black or white (Either/Or) answers and alternatives analog rather than digital view (0 or 1) of the world is acceptable in India. The Indian Kings also needed Rajgurus and Rishis as advisors and sought their help in crisis and critical situations. In the Indian context, it is the 'Nurturant Task Leadership' which is more successful.

The recent Centre of Creative Leadership Research (2010) 'Developing Tomorrows Leaders Today' shows that 46 percent of the leaders in India agree they learnt the most from their bosses and superiors which is unlikely in the USA and Europe. The Indian coachees expects the coach to be a learned, experienced, nurturant and much elder who can mentor, coach and share relevant experiences and stories while at the same time ask insightful questions to help the coachee reflect on deeper personal insights to act on their own convictions and alternatives.

Trust, faith and respect for coaches with long-term relationships are unique aspects of the Indian culture and ethos. Coachees in India expect empathy in the relationship. Cold contractual relationships based on logical questioning being followed in the west does not create the trusting bond required in the Indian backdrop. While a coach must listen actively on the one hand, he/she should also be mindful and be a non-judgmental observer with 'Sakshibhav' of what is happening to the coachee and himself as a coach during the coaching session. The coach hence has to delicately balance and play the role of coach, mentor and guru at various points during executive coaching, especially with middle level emerging leaders and high potentials.

The present challenges for Executive Coaching in India

The fragmented nature of the executive coaching industry in India poses many challenges both on the supply as well as the demand side. On the supply side, there is absence of experienced coaches. Organizations often report shortage of CEO/CXO level coaches who have similar level of industry experience, who understand and appreciate business ambiguity and have finer business wisdom as compared to what theoretical coaching model based methodologies provide. CEOs are also looking for help in terms of new ideas, new leads, new friends and fresh networking for business growth.

There is also a need for executive coaches to clearly understand the sponsor's expectations. Poorly stated assignment briefs lead to ineffective coaching outcomes. Coaches need to focus on improvement, change, and outcomes rather than merely stating the issues. It is essential to ensure that the outcome expected by all three parties – coach, coachee and the organization, is the same.

On the demand side, there is a need to sensitize CEOs and CXOs on executive coaching and on what executive coaching can and cannot achieve. The HR function in many organizations tend to treat executive coaching as any other training intervention. There is a need to educate them on the critical role that executive coaching can play in strengthening the leadership pipeline. However, all situations cannot be handled by executive coaching. Sometimes the coachees may begin to lose motivation during the course of the coaching exercise and then the challenge of the coach becomes to keep the coachee focused. Hence it is critical to gauge the coachee's level of willingness to learn, change and grow, which will eventually define the success of a coaching exercise. Also for executive coaching to be successful, confidentiality of information is essential however there is often a challenge in the extent of information that will be shared with the sponsor (client organization). Executive coaches also need to quickly gauge if the coachee (in rare cases) is a patient having mental health issues needing therapy and medical attention rather than coaching and refer the coachee to such experts for help when there are deep psychological issues.

The way forward for Executive Coaching in India

Executive coaching will play an active role as CEOs and leaders prepare for growth, change and transformation. As executive coaching gains momentum in India, organizations need to identify specific domains that can benefit the most by seeking help of external expertise through executive coaching. At the same time they should take necessary steps to create a culture of coaching by nurturing internal leaders and managers to become coaches. Coaching can effectively help in improving team performance and leadership competencies for high potentials. With increasing business complexities, organizations will also engage coaches to support 'Action Learning Teams' in solving critical organization problems. Further, on boarding of senior executives at the CEO/CXO levels will become critical along with transition coaching for supporting job rotations, promotions and movements to the next level in the leadership pipeline.

Going forward, executive coaching will also include function specific coaching such as sales coaching, supply chain coaching, etc. to enable effective and timely decision making. A pertinent trend will also be seen in executive coaching becoming a part of post training programs to ensure effective implementation of new learning for future business interests.

While the industry is still in its infancy, there is an increasing trend seen in executive coaching playing a critical role in organizations today. This necessitates thorough research in the area in the Indian context, as well as development of an Indian/Asian model of executive coaching that is relevant to the culture.

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BANKING SECTOR REFORMS IN INDIA: AN OVERVIEW

KUMARI DIVYA*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Kumari Divya* the author of the research paper entitled BANKING SECTOR REFORMS IN INDIA: AN OVERVIEW declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The Indian financial sector has undergone several structural and policy changes over the years. Banking sector being the backbone of any financial system always remained a matter of crucial importance. One of the important objectives of the banks is to mobilize resources and allocate the same in a cost effective manner. The ability of the banks to perform this function effectively is reflected in the corporate performance, which is further translated into economic progress. Also it is well established that financial development emanates economic growth by participating in the process of industrialization by mobilizing capital funds and efficient and well functioning banks facilitate this process by identifying and funding the entrepreneurs who are expected to turn out successful in their venture. What is even more important, being a systemic institution any unfavourable performance in this sector affects the economy in a major way than any other financial institution. Sound and effective banking system is therefore an essential precondition to increase the economic level.

Looking from the above standpoint, it is important to mention that in the post-independence period the Government of India has taken major steps in regard of Indian Banking Sector reforms to remove the obstacles and loopholes and contribute to an efficient banking system. Reforms in the Indian banking sector in its true sense started since the nationalization of major banks on 19th July 1969. Thereafter in the subsequent years banking sector has witnessed sea changes in the form of new banks, new products, new technology etc. which has given birth to new challenges and at the same time new opportunities for the banks.

It needs to be noted that like in many other aspect, India had a long tradition of Banking. It is well believed that the presence of banking in India existed in the form of money lending operations since the

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Vedic Period. However a system of indigenous banking always characterized the Indian banking scenario. But later such indigenous banking system became fairly shaky with the establishment of East India Company which established its own banking business. This was the beginning of modern banking system in India. The East India company established the Bank of Bengal(1809), Bank of Bombay(1840) and the Bank of Madras (1843). These three individual units were called as Presidency Banks. The three banks were later amalgamated into the Imperial Bank of India on 27th January 1921 and after dependence in 1955, the Imperial Bank of India was nationalised and was given the name “State Bank of India”. However, a remarkable development in the banking sector took place in the year 1860 when the concept of Public Sector bank was introduced with the “limited liability” clause applied to joint stock bank.

Another important change in Indian banking sector was the establishment of the National Credit Council in response to the demand of social control over banks. However the ultimate solution to it rested on the banks nationalization. Therefore, in order to serve the larger interest of nation a series of bank nationalization proceeded in India starting with the nationalization of the Reserve Bank on 1st January 1949. Again in 1955 the State Bank of India was nationalized from Imperial Bank and in 1959 seven banks forming subsidiary of State Bank of India was nationalized. In 1969 fourteen major Indian commercial banks of the country were nationalized and again in 1980 six major commercial banks were nationalized. This step brought 80% of the banking segment in India under Government ownership.

Banking sector in the pre reform period was characterized by widespread regulations. There was regulation with respect to entry of new banks, which resulted in low/no competition. Indian banks were required to hold a high level of Government Securities and a higher proportion of Cash Reserve Ratio (CRR) and Statutory Liquidity Ratio (SLR). The banks were subject to directed credit allocation. Further the public sector banks accounted for the lion’s share in financial intermediation process. The banks lacked financial and operational autonomy and were not efficient. There was administered system of interest rate and a rising volume of Non-Performing advances. It is also noteworthy that Indian Financial system of the pre-reform period essentially catered to the needs of planned development in a mixed economy framework. Hence this required a huge development expenditure that was met through larger pre-emption in terms of CRR and SLR, automatic monetization of fiscal deficits and by dominant ownership role in banks. All these led to a stage of financial repression.

Even after bank nationalization many problems persisted. The banks were uncompetitive, overstaffed characterized by poor management and poor services etc. gradual process of reform was thereby initialized in India with multiple objectives. The main objective was creating an environment offering operational flexibility to the banks and at the same time lowering the external constraints. However the broader objective was to enhance efficiency, productivity and profitability of banks. A process of reform began in the year 1991 for the entire financial sector with special emphasis on the banking sector.

The banking sector in India took a serious turn following the recommendations of Narasimham Committee on Financial Sector Reforms in 1991 which provided the blue print of the reforms, especially with regard to banks and other financial institutions. The main recommendations of the committee were entry deregulation, branch delicensing, deregulation of interest rate and allowing public sector banks to raise fresh capital to the extent of 49% of their equity in the capital market. All these measures worked towards making the banks more efficient. Reforms also targeted at improving the profitability of the banks by reducing the CRR and SLR level in a phased manner. The committee also recommended 8% capital adequacy norms by 1996 and at the same time subjected foreign banks to same requirements as Indian banks. Apart from these, computerization of banking operation, setting up of special tribunal

to speed up the process of recovery of loans, putting an end to the duality of control over Banking system by the RBI and Banking Division etc. were also recommended by the committee.

Following the above recommendations significant changes took place in the sector but at the same time some of the deeply seated problems still awaited solution. In response to entry deregulation six private banks and three foreign banks entered the banking industry by 1994-95. In 1995-96 another four private banks joined the scene. Again in the year 1998 Mr. M. Narasimham who headed another committee viz. “The Committee on Banking Sector Reforms” came up with the second report. Some of the recommendations made by the committee in its second report included a minimum Capital Adequacy ratio (CRAR) of 9% for all banks to be achieved by 2000 and 10% by 2002. The CRR was reduced to 4.5% in June 2003 from the peak 15% from 38.5% in 1992. Prudential accounting norms with respect to assets classification and income recognition were introduced. Assets Liability Management (ALM) system was set up in order to take care of credit, market and operational risks. As a supervisory measure the Department of Supervision was set up in the year 1993 and the Board of Financial Supervision (BFS) was set up in the year 1994 to supervise the activities of commercial banks. Special recovery tribunals e.g. Lok Adalats were set for recover of bad debts at the same time a credit information bureau was set to identify bad debts.

In the above context, it needs to be emphasised that although the banking sector has witnessed several structural and policy changes over the years, however some of the institutional aspects of reforms in the banking sector primarily in the post 1990 era deserve special attention.

Contours of Institutional Aspects of Reforms

At present, the institutional structure of the financial system is characterised by (a) banks, either owned by the Government, RBI or private sector (domestic or foreign) and regulated by the RBI; (b) development financial institutions and refinancing institutions, set up either by a separate statute or under Companies Act, either owned by Government, RBI, private or other development financial institutions and regulated by the RBI and (c) non-bank financial companies (NBFCs), owned privately and regulated by the RBI.

Since the onset of reforms, there has been a change in the ownership pattern of banks. The legislative framework governing public sector banks (PSBs) was amended in 1994 to enable them to raise capital funds from the market by way of public issue of shares. Many public sector banks have accessed the markets since then to meet the increasing capital requirements, and until 2001-02, Government made capital injections out of the Budget to public sector banks, totalling about 2 per cent of GDP. The Government has initiated legislative process to reduce the minimum Government ownership in nationalized banks from 51 to 33 per cent, without altering their public sector character. The underlying rationale of the proposal appears to be that the salutary features of public sector banking is not lost in the transformation process.

Reforms have altered the organizational forms, ownership pattern and domain of operations of financial institutions (FIs) on both the asset and liability fronts. Drying up of low cost funds has led to an intensification of the competition for resources for both banks and FIs. At the same time, with banks entering the domain of term lending and FIs making a foray into disbursing short-term loans, the competition for supply of funds has also increased. Besides, FIs have also entered into various fee-based services like stock-broking, merchant banking, advisory services and the like. Currently, while Industrial Credit and Investment Corporation of India Ltd. (ICICI) is in the process of finalising its merger with ICICI Bank, Industrial Development Bank of India (IDBI) is also expected to be corporatised soon. At present, the RBI holds shares in a number of institutions. The further reform agenda is to divest the RBI of all its ownership functions.

In the light of legal amendments in 1997, the regulatory focus of the NBFCs was redefined, both in terms of thrust as well as the focus. While NBFCs accepting public deposits have been subject to the entire gamut of regulations, those not accepting public deposits have been sought to be regulated in a limited manner. In order to consolidate the law relating to the NBFCs, regulation is being framed to cover detailed norms with regard to entry point and the regulatory and supervisory issues.

Competition

Steps have also been initiated to infuse competition into the financial system. The RBI issued guidelines in 1993 in respect of establishment of new banks in the private sector. Likewise, foreign banks have been given more liberal entry. Recently, the norms for entry of new private banks were rationalised. Two new private sector banks have been given 'in-principle' approval under these revised guidelines. The Union Budget 2002-03 has also provided a fillip to the foreign banking segment, permitted these banks, depending on their size, strategies and objectives, to choose to operate either as branches of their overseas parent, or, corporatize as domestic companies. This is expected to impart greater flexibility in their operations and provide them with a level-playing field vis-à-vis their domestic counterparts.

As a group, however, the performance of PSBs in terms of profitability, spreads, non-performing assets and standard assets position seems to have been lower than that of the new private sector and foreign banks. There have been significant divergences in performance among the public sector banks - some have performed on par with private and foreign banks, whereas the performance of others has been relatively unsatisfactory. Hence, although PSBs have been subject to Government intervention, these do not appear to provide a complete explanation of bank performance. Bank specific factors such as rapid expansion, higher operating costs and differential industry focus seem to have been important considerations as well. Public sector banks operating in the same environment with the same constraints have shown varied performance; ultimately this reflects the performance of management.

Regulation and Supervision

A second major element of financial sector reforms in India has been a set of prudential measures aimed at imparting strength to the banking system as well as ensuring safety and soundness through greater transparency, accountability and public credibility.

Capital adequacy norms for banks are in line with the Basel Committee standards and from the end of March 2000, the prescribed ratio has been raised to 9 per cent. While the objective has been to meet the international standards, in certain cases, fine-tuning has occurred keeping in view the unique country-specific circumstances. For instance, risk weights have been prescribed for investment in Central Government securities on considerations of interest rate risk. Also, while there is a degree of gradualism, there is an intensification beyond the 'best practices' in several instances in recent period, an example being exposure norms stipulated for the banking sector in respect of investment in equity. Investments are valued and classified into appropriate categories, as per international best practices. To take into account the vagaries of interest rate risks, a prescription for meeting a targeted Investment Fluctuation Reserve out of the realised profits from sale of investments within a stipulated time frame has also been prescribed recently.

The supervisory strategy of the Board for Financial Supervision (BFS) constituted as part of reform consists of a four-pronged approach, including restructuring system of inspection, setting up of off-site surveillance, enhancing the role of external auditors, and strengthening corporate governance, internal

controls and audit procedures. The BFS, in effect, integrates within the Reserve Bank the supervision of banks, NBFCs and financial institutions. Prudential regulations have had a significant impact on the banking system in terms of ensuring system stability even in the face of both external and internal uncertainties, almost throughout during the second half of the nineties. As at end-March 2001, 95 out of 100 scheduled commercial banks had capital adequacy ratio of 9 per cent or more. There was a distinct improvement in the profitability of public sector banks measured in terms of operating profits as well as in terms of net profits to total assets. Reflecting the efficiency of the intermediation process, there has been a decline in the spread between the borrowing and lending rates as reflected by the decline in the ratio of net interest income to total assets. The most significant improvement has been in terms of reduction in NPAs.

Last but not the least, modern banks have not only kept pace with technological development but have also forced the software industry to continuously keep pace to innovating products to suit the need of the sector. The concept of mechanised banking was introduced in 1970s in the developed countries however the computer linked communication based banking took its start in early 1980s. Technological innovations in this sector have greatly contributed in reducing currency in circulation by replacing paper money with plastic money. The new technologies introduced in commercial banks are:

- Plastic Card as Media for Payment : ATM Card, Credit Card, Debit Card, Smart Card.
- Electronic Purse.
- Home Banking.
- Electronic Clearing Services: Credit Clearing, Debit Clearing, RAPID (Receipt and Payment Instruments/ Documents).
- Internet Banking.

Since Computerisation has enabled banks to handle business by employing reduced number of employees, the business per employee has gone up across all bank groups in recent years. Advent of Technology in commercial banks have given birth to certain problems as well :

- Fear from job contentment and disqualification factor.
- Increasing overhead on training and up gradation of staffs.
- Individuals and organisational privacy is greatly eroded, in some cases.
- Fear from loss of job and remuneration.
- Technological transformation is confined only to urban areas as rural areas are mostly ignorant.

Conclusion

To conclude, with the waves of reform measures taking place in the financial sector and more specifically in the banking sector Banks are now more functionally advanced, technologically driven, guided by sound policies and principles. Indian banks today are in a position to sustain any kind of crisis triggered by any external macroeconomics shock and are constantly involved in the process of innovation.

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SEARCH FOR IDENTITY, DESIRE FOR AUTONOMY-CONFLICT AND CRISIS IN THE WOMAN OF THE INDO-ANGLIAN WOMEN NOVELISTS.

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Raktim Mukherjee* the author of the research paper entitled SEARCH FOR IDENTITY, DESIRE FOR AUTONOMY-CONFLICT AND CRISIS IN THE WOMAN OF THE INDO-ANGLIAN WOMEN NOVELISTS. declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The image of women in the novels of Post-Independent novelists has under gone a change in the last six decades. Throughout this period, women writers have moved away from traditional, enduring, self-sacrificing women towards conflicted female characters searching for identity. But a close study of the protagonists of the novels of the major Indo-Anglian women novelists reveal that this transition from the traditional to the liberated has been accompanied by severe stress, trauma and crisis and this dichotomy, tension and conflict has left her a bewildered and shattered personality. She emerges victorious but even in her victory, she remains "more sinned against than sinning." This paper traces the crisis and conflict of the Indian woman as portrayed in the transition novels of the major Indo-Anglian women novelists, caught between an age old native tradition and an unavoidable exotic influence, her vacillation between the religious, spiritual, idealistic values and the tempting, materialistic, westernising attractions. This paper is an attempt to highlight the tremendous tumult and the dilemma in the heart of the Indian woman who tries to free herself from the all encompassing, abiding and compulsive tradition and find a place and an identity for herself; to emerge as the Subject rather than the Object.

The woman in Indian Society has been given a marginalised, defined, confined and limited position. The shastras have prescribed a dependent, subservient and limited place and role for women. The laws of Manu denies woman an existence apart from that of her husband and his family. Indian woman had been engulfed in an all encompassing, abiding and compulsive tradition and she was steeped in the dismal abyss of conservativeness, superstition and orthodoxy. She was represented as a scriptural prototype of Manusmriti:

Father protects in maidenhood, the husband protects in youth, in old age the sons protect the woman. She does not deserve freedom.¹

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Woman was, therefore “ The intermediary of authority, not the one who holds it.”²

The ideal of the traditional, oppressed woman persisted in a culture permeated by religious image of virtuous Goddesses devoted to their husbands, the Hindu Goddesses Sita and Savitri serving as powerful cultural ideals for women. In mythical terms, the dominant feminine prototype is the chaste, patient, self-denying wife, Sita, supported by other such figures such as Savitri, Draupadi and Gandhari. Thus woman became the symbol of blind faith, mute acceptance, subjugation and suffering. And therefore since the publication of Bankim Chandra Chatterjee's *Rajmohan's Wife* in 1864, the Indian woman has been portrayed as long suffering wife and mother silenced by patriarchy.

The image of women in fiction has undergone a change in the last six decades. Indo- Anglian women writers like Kamala Markandaya, Anita Desai, Kamala Das, Nayantara Sahgal, Ruth Praver Jhabvala, Arundhati Roy etc. have moved away from traditional portrayals of enduring, self-sacrificing women toward conflicted female characters searching for identity, no longer defined and characterised simply in terms of their victim status.

This does not mean that the traditional element has vanished altogether. Tradition is so deep rooted in India, it is interwoven in the very nerve and artery of the Indian people that it is not possible to create Indian characters in novels with Indian Background without bringing in traditionalism. Therefore we find the traditional image of the ideal Indian woman in the characters of Rukmani in Kamala Markandaya's *Nectar in a Sieve*, Sorajini, the wife of Dandekar, in *A Silence of Desire* and Jayamma in *A Handful of Rice*. Similarly we find traditionalism in the characters of Kamala Das in *Alphabet of Dust* and in Nayntara Sahgal's *A Time to be Happy*. However, though the Indian woman has never been able to cast off the element of traditionality totally from her being, she is left with an extremely powerful inner urge to aspire for something else besides her traditional set-up. She is the image of conventionality, conservatism and orthodoxy on one hand and on the other, a figure of immense potentiality trying to break loose from the shackles of traditionality and compete with her male counterpart. Tradition-bound as she is, dissatisfaction and frustration creeps into her and she struggles to break away into an affluent, urban, liberated world. She vacillates between her religions, spiritual, idealistic values and the tempting materialistic, westernising attractions. Dichotomy, tension and conflict leave her a bewildered personality as she searches for her identity and her liberation. This transition from the traditional to the liberated is accompanied by severe stress, trauma and crisis. She oscillates between the two extremes of traditionalism and modernism.

The major Indo- Anglian Women novelists like Kamala Markandaya, Anita Desai, Kamala Das, Nayantara Sahgal, Ruth Praver Jhabvala, etc. portray this conflict and crisis in the heart of Indian women with great mastery and skill. The protagonists in these novels are tormented figures caught between an age-old native tradition and unavoidable exotic influence. The image of the conflicting Indian woman portrayed by some of the major Indo- Anglian Women novelists is the very picture existing in reality.

Kamala Markandaya, a novelist of the post independent period though fundamentally a 'traditionalist', is deeply aware of the corroding traditional values, the crumbling of creeds and an emergence of a renewed social order where we find the revival and renaissance of the Indian woman. Though the image of the traditional woman is best reflected in her novels, she portrays vividly the struggle, the dilemma and the conflict raging in the heart of her heroines.

In Kamala Markandaya's novel, *Some Inner Fury* she portrays Mira, a girl coming from an urban, well-to-do family into which western culture has seeped in. She falls in love with her brothers' friend Richard and while mixing with him realizes the traditional pulls of her family;

“for three years since leaving childhood I had not known the sweetness of walking alone. If I went to the temple my mother accompanied me; it was no longer permissible to meander through the bazaars”.³

She tries to decide the destiny of her own life against the conventional attitude of her mother and Dodamma. She has been pressurised from both sides. Her family finds her a young woman eligible for marriage and settlement whereas her heart cries for a role in the independence of the country with the aid of staunch Govind & dynamic Roshan. Ultimately she rejects the 'betrothal' planned for her by her family and plunges into the struggle for political Independence of the country. Mira represents the woman of the transitional phase of Indian history. She realized her role and responsibility as a woman emancipated from traditionality, conventionality and orthodoxy. Her soul is torn in conflict between her devotion and love towards the Englishman Richard and her warm feelings her own people, for her brethren. She oscillates between Govind and Richard as she supports Govind's steps taken to free her country politically from the Britishers and at the same time craves to retain her love for a Britisher Richard. When Richard asks her to accompany him to the village, she again feels the conflict within her:

Yes! I wanted to say, but a part of me, neither mind nor heart but a tortuousness, whose existence within me I had not allowed me to.⁴

Therefore the conflict in Mira is that of tradition against modernity, East against West, her love towards Richard against her loyalty towards her country. She takes the decision to follow her own people but she is left with a tumult of emotions:

..... still my heart wept, tearless, desolate, silently to itself..... and at last I turned to go.⁵

In Markandaya's *The Coffer Dams* we find Helen caught in a conflict. The conflict lies in the difficulty of her smooth and spontaneous entrance and acceptability among her own people and her difficulty in being one with the Indian tribesmen. The conflict is extended to her matrimonial world where a rift develops between the husband and wife.

In the *Two Virgins*, Lalitha, The vibrant, pretty girl struggles to defy and flaunt all traditional views, ideas and traditional customs which her background, her parents and her old aunt try to impose upon her. She fights for a free life- she desires to become a film actress. She struggles to shed all her traditional background into nonentity and step into the glamorous city life. She is fighting a crisis to become a modern woman. She feels she is the mistress of herself. She wants to be free to adopt whatever path she has found best. Therefore, she struggles to pull herself out of the bog of a traditional family unit which tried to crush and curb her individuality and mould her into the traditional pattern of life. Lalitha is cheated & she becomes pregnant. Now she faces another conflict regarding the unborn baby whom she wishes to give birth in spite of all her craving for freedom. She confesses that she wanted to have the baby.

"If I hadn't wanted him it might have been different; an unwanted child is better off unborn. But I did want him, I wanted him most when he was going, those last ten minutes of his life."⁶

Anita Desai's novels are psychological studies. In her novels, particularly in *Cry, the Peacock*, we get a glimpse into the disturbed psyche of the modern Indian woman. Conflict on a mental level is obvious in all her women characters. The predicament of Maya the heroine in *Cry, the Peacock* is comparable to Dimple in Bharati Mukherjee's *Wife*. As K.R. Sreenivasa Iyenger comments in *Indian Writing in English*.

"Over the whole narrative in *Cry, the Peacock*, the *Peacock*, which is really Maya's effort to tell her story to herself, to discover some meaning in her life, and even to justify herself to herself, over the whole narrative there hovers an uncanny, oppressive sense of fatality." (465)

This is because Maya, married to the prosaic and practical Gautama is influenced by a prophecy by an astrologer who predicts death for either husband or wife in the fourth year of marriage. This prophecy

preys upon the ultra sensitive mind of Maya, there is a communication gap between the two who are engrossed in their own different worlds. Gautama could never understand Maya's obsession with the quality of existence, her father-fixation, and the hysterical longings for understanding in her, her wish to go back to a state of childhood innocence, her increasing sense of loneliness and fear of death. Maya never gets involved with Gautama's life and desires. This creates a spiritual chasm in which Maya flounders. She finally thinks that Gautama's death and not her own is necessary for the fulfilment of the prophecy. Thus, finally one day she murders him and three days later she herself commits suicide only after being recognized as insane by Gautama's mother and sister. In Maya, we find a conflict between the instinctive and the intellectual. The cause of crisis is her super-sensitivity. Her sensitiveness clashes constantly with Gautama's inclination to the intellectual.

"While Maya mourns her dog's death, Gautama can only think of his cup of tea. Given these two distinctly opposite natures, it is no wonder that Desai exploits the occasion of the dog's death to point out their singularities, the warm and cold blooded responses to the world about them and within them."⁷

Maya's conflict is due to her inability to shed away the feelings of self-pity or self-centeredness, her visions and her fear. She emerges a dejected, sorry figure.

"..... I am torn between two worlds- the receding one of grace, the approaching one of madness. My body breaks is the battle."⁸

Anita Desai's other novels like *Voices in the City*, *Bye Bye Black Bird*, *Where Shall We Go this Summer?*, *In Custody* and *Clear Light of Day*, depict woman caught in a conflict, women who cannot cope with changed circumstances in their lives and either choose to die or become neurotic.

Monisha, in *Voices in the City* is one such conflicting personality. She is tied down to her tradition and at the same time she has a free, healthy spirit which refuses to surrender itself to the convention imposed upon it by outside forces. The conflict in Monisha is between the spirit and the body, inner composure and turbulent external pressure. She battles with herself in every act, faces tremendous insult for her incapability for giving birth, for taking away her husband's money without his permission, suffers along with her brother in his struggle for a life of his own will and accord, and painfully bears through her matrimonial maladjustment. But finally she overcomes all conflict and succeeds in cultivating indifference and detachment of the soul. Yet, she does not wish to live any more. Thus conflict within leads her to commit suicide.

In *Bye Bye Black Bird*, Sarah suffers because her own idealistic views of living do not tally with her husband Adit's home sickness. Sarah, though an English woman, is a product of the East-West amalgamation and marrying an Indian of her choice, she vacillates between the two cultures. It is true that "in her there is real spirit, a real dilemma, a real suffering....."⁹

"Sarah undergoes the suffering of daily duality as a result of her having to inhabit incompatible worlds"¹⁰

Sita in *Where Shall We Go this Summer?* is in crisis because of her failure to adjust to the cosmopolitan mechanical life of the city and she is driven to utter despair. The conflict in Sita is also a result of matrimonial maladjustment and the impact of an indifferent uncommunicative city life over a hyper-sensitive mind.

In Kamala Das's protagonists too, we find similar conflicts. Manasi in Kamala Das's *Alphabet of Lust* is caught in a typical female conflict of craving for trinkets and costly ornaments against moderate means of a middle class livelihood, of craze for fulfillment of physical lust against modest conjugal relationship, of greed for power and towering ambition against comfortable domesticity.

The observation of human relations is minute in Nayantara Sehgal and this is evident from her portrayal of the characters of Saroj and Mara in *Storm in Chandigarh*. The tussle between Saroj and her husband Inder over issues of household leaves Saroj in a state of mental conflict. Mara, the glamorous but childless wife of Jit is attracted to Jit's soft, unconventional, understanding nature, and also finds Inder's roughness and brutality fascinating. The conflict in her lies in desiring for both. Devi in *The Situation in New Delhi* appears to be a liberated woman but she is also not free from inner conflict. She tries to educate and change the youth but painfully realizes that she is ignorant about her own son's doings.

We find similar examples of conflicting women in Ruth Praver Jhabvala's *In a New Dominion* and *In A Backward Place*.

Amidst this tumult and conflict, the emancipated and liberated woman emerges but still she remains "more sinned against than sinning."

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FIVE POINT SOMEONE: PARADIGM OF TRUE FRIENDSHIP

RAM AVTAR VATS* AND RAKHI SHARMA**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Ram Avtar Vats and Rakhi Sharma* the authors of the research paper entitled FIVE POINT SOMEONE: PARADIGM OF TRUE FRIENDSHIP declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Chetan Bhagat is a juvenile Indian English writer who writes about the youths and for the youths. *International Herald Tribune* heralds: "...Bhagat has touched a nerve with young Indian readers and acquired almost cult status". *New York Times* has endowed him as "The biggest-selling English-language novelist in India's history". Chetan Bhagat has authored four novels viz. *Five Point Someone: what not to do at IIT* (2004), *One Night @ The Call Center* (2005), *3 Mistakes of My Life* (2008) and *2 States: Story of My Marriage* (2009). His first novel has sourced Rajkumar Hirani's Hindi blockbuster *3 Idiots* (2008). He highly values human relationships than any other thing in life. Friendship for him is the moral power that unifies human beings and forms societies. Chetan Bhagat has splendidly debated the element of friendship in his all four novels but *Five Point Someone* is an ideal example. An effort has been made to conjure up the unifying force of friendship in the topic novel.

In Bhagat's *Five Point someone: what not to do at IIT*, Ryan, Hari and Alok are represented as the true icons of friendship. Their friendship heralds when they are ragged by their seniors in the college campus. Even though they are completely strange to one another yet one thing ties them all three in one is that all are 1st year students. Ryan is a liberal thinker and considerate for his friends. He judges the wet eyes of Alok who was ill treated like prisoners by his seniors. The scene moves him a lot and his eyes turn red with anger. When seniors realize the retaliating temperament of Ryan they immediately submit to him. Anurag, a senior student comes forward and tries to cool down the hero of the day. Then he says-"Ryan, take it easy man. This is just fun."(p.6) Thereupon Ryan boldly replies -"It's not fun for me."(p.6) Alok and Hari both feel obliged to Ryan when they are set free from harassment of the seniors. They formally pay thanks to him: "...thanks Ryan, some risk you took there". (p.7) But Ryan has

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already initiated friendship with them. He indirectly invites the two to be his friend. They also feel a magnetic attraction towards Ryan's heroism.

Trinity enters the despotic kingdom of IITD. Ryan favours the decentralization of education system of the college. He loves liberty of soul as well as of expression. He is revolutionary by blood to bring change in any system and even anybody's life. He criticizes the education system: "What a crazy week, classes, assignments, more classes, assignments and not to mention the coming attraction quizzes. You call this is a life." (p.13, 14) Although his friends don't like his philosophic lecture yet they have no other option except to attend it. Above all he is their soul-friend. Ryan always rides a rough shod all the people but his friends dare not to interrupt him. There is a divine spirit among all the three, which inspires them to be hand and glove with one another. In 1st semester, they get five-point grades. They do not regret the poor result; instead, they celebrate it because they are all five-pointers. Celebration never ceases for Ryan and his friends because he finds some occasion to celebrate. Alok does not like that Ryan never gets serious over important matters of the life. That is why once he gets angry and calls him a spade and a spade. His new look is a bolt from the blue to Ryan. Ryan always wants to enjoy even moment of the life to the fullest with his friends. Consequently, under his family pressure Alok decides to separate from revolutionary Ryan. He thinks Ryan will not let him study so he decides to shift with a mugger Venkat. It is very crucial for Hari to decide between Ryan and Alok. He can leave neither Alok nor Ryan for both are his left and right hand. At the time of his departing, Alok says: "From now on, I m going to be with Venkat. He has agreed to let me study with him". (p.65) When Alok asks Hari if he is coming. Hari declares: "I am not going anywhere." (p.67) Alok in defeated tone says: "So you choose Ryan. I am not choosing anyone. You are the one who is leaving." (p.68) Before they are separated Alok and Ryan argue a lot, Hari mediates to control the situation but all his efforts go in vain. Finally, under family concerns, Alok has to leave his close friends, Hari and Ryan. Although Alok leaves his friends but the bond of their love is still strong. Hence, Ryan retains Alok in his memory. He calls up the days spent with Alok and Hari on the institute's top roof in alcoholic mood: "I think of him more often." (p.82) The spirit of friendship shapes in the heart of Ryan. He remembers he has not talked to Alok since the last semester. However, he misses him a lot. When he gets to know about Alok's problem, he suddenly enters the Venkat's room and directly asks Alok, avoiding Venkat: "What's the problem?" (p.92) Actually Ryan is very considerate for his friends. He has the heart, which can feel the pain of his friends with the same intensity. In fact, all ego and self-pride instantly vanishes away when two friends come forward to help one another in need. This is Ryan who Alok blamed comes first to help him while his new friend Venkat only makes bottlenecks to him. Venkat stops Alok to go his home to see his sick father. The difference between a friend and a fair weather friend is quite clear here. Alok lives with Venkat but he is not ready to help him while Ryan is always ready to help whether Alok is with him or not. It is not needed even to ask Ryan for any help. Finally, Alok realizes his blunder and wants to rectify it anyhow. It is never late for two friends to nullify mutual differences and begin life anew. There is even 'no thanks'; 'no sorry' in the definition of true friendship. Ryan warmly and with the same passion, welcomes the return of Alok from the mugging school of Venkat. Alok has not returned empty handed from the great mugger of the college but with one important lesson and that is how make difference between the right and wrong person.

So far health is considered, all three are great lovers of food and fun. Their love for food is a great excuse for them to go out of the campus and enjoy the life. In this case, Ryan is far better than they are and always cares for their fitness. Therefore, he speaks: "I've decided, Hari has to go on an exercise." (p.26) But Ryan's this suggestion provides Hari another chance to grow healthier than before. The chance is cashed when Hari meets his would be girlfriend Neha, daughter of his HOD, Prof. Cherian.

At very first sight he likes Neha and vice versa. Ryan and Alok help Hari all time and leave no stone unturned to propel his love life. Once Hari is confused to decide the birthday gift for Neha, Ryan suggests him the special gift to present the lady so that she could be impressed with him. It is the manner, how to present the gift, makes it special. Ryan suggests Hari the manner that makes the latter hero in the eyes of Neha. They all risk their life and break into the house of the HOD in chill winter night. If they had been caught, their whole life would have been ruined but the spirit of friendship encourages them. For them to be trusted is greater than to be loved. They believe in theory of true relationship. In true sense, they live their friendship by their life. They are everything for themselves. All three are a family for one another in the campus. As Alok's turn comes to choose one between the two- his friends and his own career, he chooses his friends at the cost of his life. He jumps from Prof. Cherian's cabin to save his friendship. He sacrifices his own life as well as his that fully depends on him. By his daresome deed he proves that nothing is above friendship in life. If Alok is at his best part, Hari and Ryan are also not behind him. They are also mariners of true friendship. They also prove their affinity and proximity with Alok when they do a wild goose chase. They steal question papers for Alok because his career is more important than theirs. That was an action, which could ruin each and everything that belongs to them. It does not matter whether or not it affects their personal life. But they don't care anything except Alok's future because the latter was a single hope in the family.

Hence Chetan Bhagat is the true adorer of the spirit of friendship; the topic novel has proved him very well. He has taught the people to enjoy the real bliss of the life that dwells among the true friends. For his *three idiots* a good friend is someone they can count on, as well as being so much more. A friend is someone with whom they can relax and just hang out, have fun and share their innermost thoughts, deep dark secrets, lofty and noble goals, or our hopes, joys, and fears.

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THE POST OFFICE – REFLECTION OF TAGORE’S HUMANISTIC VISION

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Reena Chatterjee* the author of the research paper entitled THE POST OFFICE – REFLECTION OF TAGORE’S HUMANISTIC VISION. declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it’s similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Rabindranath Tagore, the giant literary figure was born in the period of Indian Renaissance. He had deeply rooted faith in Ram Mohan Roy’s ideal of a universal human culture which prompted him establishing Viswabharati; an international seat of learning. Tagore was of the view that in a world, like the present one, it is imperative for the creative artists and poets that they are nurturing international and cosmopolitan approach, at the same time having their roots in the national soil and deriving sustenance from it and it is only then that they may prove to be true custodian of human spirit. J. C. Ghosh writes that, “As a writer he is conspicuous for two universal range of his sympathies and for his fine blending of cultures, Asiatic and European, ancient and modern. Through primarily Indian and a Bengali, he belongs, by his delicate mastery of English tongue to the English Speaking world. This works are as much the growth of common Bengali soil as one of the grass and the mango groves on the banks of the Bhagirathi, yet they are the product of a supreme culture, one of whose main streams came from European. He is and will always remain one of the world’s greatest international writers.

Tagore was of the view that great literature, wherever it takes its origin, should appeal to its readers, because literature is the outcome of personality and personality is the manifestation of humanity. The personality of an author due to his ‘Sadhana’ becomes universal personality. This is the reason why good literature is beyond time and space.

Among all Tagore’s plays, ‘The Post Office’ continuous to occupy a special place in his reputation both within Bengal and in the wider world. According to Anita Desai, “*In appearance, the play is as modest as a develop; in effect it is as profound as the ocean*”.

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The Post Office is not a drama of circumstances. It is the rooted idea in the play that really matters. So far as the character of Amal is concerned, it is not so much of flesh and blood as a personification of Tagore's own subjective experience. It is a part of universal life force and its function is not confined to the grosser world of matter but to the realm of spirit. Apart from being so simple and delicate, the Post Office reveals profound humanistic vision. Amal represents the man whose soul has received the call of the open road. At last the closed gate is opened by the king's own physician and that which is death to the world of hoarded wealth and certified breeds brings him awakening in the world of spiritual freedom. Amal's cravings for the open world, reflects the realisation of the Infinite in Sadhana, will give us a correct idea of the significance of the lines relevant to our purpose read as follows, "This" "I" is restless, but as soon as it is able to say, "All my work is thine" everything remains the same, only it is taken across. This is the intermingleness of the "I" and 'Thee'. This is the fulfillment of human soul and its ultimate goal of life. The best human quality is the sacrifice of self i.e. proud; when the human being forgets self and acquires selfless and divine light and all the darkness of evilness and ignorance.

As Kabir Das the renowned Hindi saint and poet of medieval period evokes.

"Jab Mai Tha Tab Hari Nahi, / Ab Hari Hai Mai Nahi, / Sub Andhiyara Mit Gaya / Jab Deepak Dekhya Mahi."¹

When there was the selfish attitude in mine I was not able to feel the pressure of divinity. When "I" sacrificed "I", I enjoyed the divine light and all my ignorance and evilness gone by. But Tagore evokes "Where can I meet thee unless in this my home made thing? Where can I join thee unless in this my work transformed into the work? If I leave my home I shall not reach thy home; if I cease my work I can never join thee in my work, "Lead me across! For here rolls the sea, and even here lies the other shore waiting to be reached – Yes, here is everything present not distant, not anywhere else. Deliverance to be sought, it is evident, not in the other world, but in this world, not after death but in this very life. This makes Rabindranath Tagore a spiritual realist and distinguishes him from the other mystic poets and dramatists. Tagore's mysticism becomes merged into humanism for the reason that he finds divine spark in man irrespective of caste, creed and colour, as it is his faith that God without man would remain only an abstraction. God comes down to man searching concreteness as man goes to god searching fulfillment. In 'The Post Office' Tagore shows the physical death of Amal. Here 'Death' for according to Tagore is no terror for he does not find a cessation or negation in death but a strange kind of fulfillment. His exuberant love for life is climaxed into a mystic longing for death. He states because I love this life. I know, I shall love Death as well. The love of Amal for all kinds of human beings as we observe in 'The Post Office' shows Tagore's love for all human beings. According to him there is fundamental conflict between the singularity and plurality. By extending consciousness the entire mankind can be comprehended and when it is done. The individual personality finds its true fulfillment. An individual can become happy not by the construction of his self, but by the expansion of his soul. Man unlike an animal, seeks enjoyment in communion with the all Love of human beings; an ethical ideal is the best way of worshipping God. The ideal of international humanism is the highest goal of mankind and the two-fold problem of ethics and religion is solved by a realization of it with the process of reasoning. God can be best worshipped by living adoring the divinity in man. The true religion lies in a love of humanity, as the most concrete and visible manifestation of the Supreme Being is in man. Tagore was extremely influenced by the 'UPANISHADIC' thought, In the Upanishad, it is evoked that God once desired to be many, that's why he created the world. "Akoham Basyarn Bhavami, Soh Kamayat Bahusyam Prajoyeyeti" this world is the projection or manifestation of that Supreme Being.

Rishi Aurobindo tells that creation of this world shows the 'Anand' of that Supreme being. Tagore considers the best path of realization that consists in expressing ourselves in the fields of knowledge,

action and devotion and love. The union between the individual spirits with a spirit is done through either the path of knowledge, or the path of action or the path of devotion and love. In “Bhagvat Geeta” it is ‘Gyan Yoga’, ‘Karma Yoga’ and Bhakti Yoga’. None of these paths are of any use separately, so Tagore advocates for a harmonious development of the human personality as a whole and a synthesis of these different paths into single one. In ‘The Post Office’ Amal represents the extreme love for this world and each and every particles of nature. It shows Tagore’s love for nature and human being. Tagore is of the opinion that God pervades throughout the universe like an all pervasive presence. Shankar regards Brahman as real and the universe as only maya or unreal. We perceive Many things in the universe under the influence of ‘Maya’ but the reality is only one Tagore’s unlike Shankar, does not regards the innumerable, passing things as unreal; they are as much real as the one.

The central theme of “The Post Office” is undoubtedly love. The very first statement of Madhav reveals so when he utters, “what a state I am in! Before he came, nothing mattered; I felt so free. But now that he has come, goodness knows from where, my heart is filled with his dear self, and my home will be no home to me when he leaves.”²

All the characters in ‘The Post Office’ has great love and affinity with Amal. Amal is in the love with life and living universe and hence, every moment of life is significant for him. He establishes his contact with the external world, first with his senses and when the senses exhaust their capacity with his imagination. It is only through his imagination that he reaches the ‘Parrots Isle. Amal’s love for life and for this world is so intense and profound that his only wish on meeting with the king would be becoming kings postman so that even he could move from place to place delivering his message from door to door. He does not want to be a learned people by reading thick books. He says No, no, Uncle. I Beg of you, by your dear feet – I don’t want to be learned; I won’t. I quote one famous couplet of Kabir Das that reveals the universal quality that is Love. That doesn’t come after reading thick books. “Pothi Parh Parh Jag Mua / Pandit Bhaya No Koi / Dhai Akhar Prem Ka / Padhe so Pandit Hoye”³ i.e. only reading thick books does not create the great divine quality i. e. Love. After acquiring this quality a man becomes learned truly. Tagore also revealed this idea in ‘The Post Office’.

Tagore wrote it in Bengal in 1911, not long after losing his youngest son, his daughter and his wife to disease. In the middle of the night, while lying beneath the stars on the roof of his house in shantiniketan, he had a strange experience. “He evoked my mind took wing, Fly! Fly! - I felt anguish. There was a call to go somewhere and a premonition of death together with intense emotion this feeling of recklessness I expressed in writing *Dak Ghar* (The Post Office)”. Soon afterwards, Tagore’s worldwide odyssey began. Ten Years on, having watched a German performance in Berlin (with the young Elisabeth Bergner playing the boy Amal), Tagore explained the play’s intended meaning to an English friend, C. F. Andrews:

“Amal represents the man whose soul has received the call of the open road. But there is the Post Office in front of his window and Amal wait for the King’s letter to come to him direct from the king, bringing him the message of emancipation. At last the closed gate is opened by the King’s own physician, and that which is death to the world of hoarded wealth and certified creeds brings him awakening in the world of spiritual freedom”.

The only thing that accompanies him in his awakening is the flower of love given to him by Sudha.

Such was its universal appeal; ‘The Post Office’ was translated into many European languages. Tagore’s insight into death is perhaps at its deepest in this play. Discussing it with an Italian nobleman, who felt that the play was about death as a kind of revelation response, later read at the funeral of his American admirer *Dorothy Whitney Elmhirst*, “I have had so many experiences of loved ones who have died that I think I have come to know something about death, something perhaps of its deeper meaning. Every moment that, I have spent at the death bed of some dear friend. I have known this, yet it is very difficult to describe how for me that Great Ocean of truth to which all life returns, can never suffer

diminution by death. I see how the individual life comes back to the bosom of this ocean at the moment of death. I have felt too how great and fathomless this ocean is, yet how full it is of personality is ever flowing into it. It becomes instilled with personality, an eternity of peace and life.

When Mahatma Gandhi saw the play in Calcutta in 1917, he wrote to a friend; I was enraptured to witness 'The Post Office' performed by the poet and his company. Even I dictate this. I seem to hear the exquisitely sweet voice of the poet and the equality exquisite acting on the part of the sick boy. I did not have enough of it, but what I did have had a most soothing effect upon my nerves which are otherwise always on trail. W. B. Yeats, who first had the play produced in English and also wrote a preface to it, thought it a masterpiece and said; on the stage the little play shows it very perfectly constructional, and conveys to the right audience on emotion of gentleness and peace.

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TEMPLE ARCHITECTURE IN THE REGION OF EVOLUTION

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Declaration

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Bundelkhand underwent a healthy and virile period of temple building during the Gupta times as evidence by the remains at Nachna-Kuthar, Eran, Deogarh, etc.¹ The spirit was continued in the succeeding centuries and many temples were erected in different places as attested by the scattered remains of numerous sculptures and architectural fragments of temples in the different parts of the region. The beautiful architectural members like door jamb, door sill and a door lintel found from a mound of Pathari village (Jhansi district) clearly indicate the once existing Pratihara temple. These² were of granite stone and the plasticity of the figures engraved on these parts suggests an early date of circa 8th century, A.D.

Another sculpture³ found from vicinity of Jhansi is a fine example of Pratihara art. This is partially in the round and is supposed to have been installed in the sanctum of the shrine.

An important site of Pratihara temple-complex was Siron Khurd (District Lalitpur).⁴ At this place it appears that the temple construction activity was started as early as the 8th century A.D. and continued upto the 15th century. But unfortunately only the adhisthanas and a few remain have survived today. The epigraphs⁵ of Siyadoni states the erection of shrines dedicated to various Brhmanical gods during the reign of Pratihara King Mahendra Pala with the help of generous donations of business class.

Some temples built in the Pratihara period have been renovated or almost rebuilt in later times. It is likely that some Gupta temples were also renovated in the Pratihara period. The example of the Jain temple of Deogarh may be cited.⁶ It appears that it was originally built in the time of the Guptas, almost contemporary with the Dasavatara temple, but it was extensively repaired during the time of the Pratiharas. It has three cellas and enclosed porch. These are unusual features of the temple. The outer door-frame

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is richly carved with figures. The roof of the square central room from which access to the triple shrines is possible, is supported by four heavy pillars. The pavilion rises over the flat roof. It has some sculptures belonging to early Pratihara period. Likewise the Jain temple was also originally a Gupta temple. This flat roofed shrine had a closed porch which is no more in existence. Its garbhagraha has pancaratha plan and surmounted by a lofty spire. Besides the provision of ambulation and a vestibule it has ardhmandapa and mahamandapa. It was elaborately rebuilt in the time of Pratihara king Bhojadeva and again renovated during the reign of the Chandellas.

From the beginning of early medieval period the form of a temple was evolved on the basis of the injunctions given in different silpasastras. The Pratiharas were most powerful rulers in the central India ruling from the 7th century A.D. onwards till the 9th century A.D. They were great lovers of art and they contributed a lot in architectural activities of this region. The surviving temples of that age are scattered in different places. The important shrines are located at Naresar and Batesar (Distt. Muraina) Mahua, Terhi and Indor (Distt. Shivapuri), Amarol and Gwalior Fort (Distt. Gwalior), Mandakhera and Umari (Distt. Tikamgarh), Nachna (Distt. Panna), Bodoh Pathari and Gyaraspur (Distt. Vidisa), Kuchadon and Deogarh (distt. Lalitpur) and Barwa Sagar (Distt. Jhansi). The style developed under the patronage of the Pratiharas has an individual character of its own. The temples constructed during the same period have certain common characteristics which may be enumerated as follows.

The main shrine in its elevation aspect has three principal divisions: the pitha (scole), the mandovara (wall section) and sikhara (spire). The pitha is again divided into two portions: jagati pitha and prasada pitha. The former is a part rising from the ground floor while the lower part of a temple is known as prasada pitha.

Some times of this period like Gupta temples are erected on raised terrace and these can be approached by the flights of steps. The examples of such shrines are Caturmukhanatha temple, Nachna, Sun temple Mandakhera, Jain temple Deogarh. Some temples have no jagati pitha as the Jarai temple at Barwa Sagar. The prasada pitha is consisted of various mouldings and bands of decoration of which each had a separate name and definite proportion according to the height of the temple. The pitha pattikas were added to the structure to provide more elevation the adhisthana.

The temples of early Pratihara period have only a sanctum and a vestibule. Subsequently mukhamandapa (small porch in the front) was added in the structure. Further elaboration is also seen in the later phase of Pratihara temples. The Cella is triratha, paancaratha and saptaratha in lay out. The temple faces mostly east, sometimes west and rarely the other direction.

The ornamentation of door-frames of these temples was a major contribution of the Pratihara style. Each jamb of door-way is composed of several parts numbering three, four, five, seven or nine. The trisakha (three-jamb) and pancasakha are generally found. The composition of naga sakha in these door-jambs was typical to this style. The entwining Nagas (serpents) are shown in hybrid form mostly in adoration (namaskaramudra). There are Pratiharis, river goddesses (Ganga-Yamuna) and other attendant figures occupying the lower part of jambs.

The lintel bears divine figures with in rathika and outside arranged in horizontal rows. These include Navagrahas and sometimes Brahmatriyi, Mtrks, Astadi-kapalas etc. In the central part of uttaranga a projected rathika technically known as lalatabimba depicts a prototype miniature figures of main image installed in the sanctum. Sometimes Guruda is seen depicted at this place. Here he is not shown as a vehicle of Vishnu but as a lord of snakes which are entwined in a rope (nagarajju). The udumbara (door still) is also richly carved with mangalaghataps, lion figures, kirtimukhas etc.

The mandovara (wall) of the early temples are not as richly carved as of later ones. Devakosthas or gavakasa temples are provided on main off sets. The jangha is adorned with stadikapala figures on the

bhadrās. The vedibandha (podium) is marked with the figures of different gods and goddesses in rathikas surmounted with floral decorations. The parikrama-frame of the shrine also consists of ghatapallava pilasters, an elongate udgama, kirtimukha masks and other beautiful designs. The sikhara comprises four to five bhumis marked by corner amalakas. In later temples Bala panjara were added to central shoot (madhyalata) for enhancing the beauty of urdhva vinyasa. The sikhara was decked with Amalaka, Kalasa and Bijapuraka.

The ceilings of the sanctum and the vestibule are samatala (flat-roofed) in earlier temples but later on ksiptivitana or utksipta type ceilings are adopted as found in Mala Devi temple, Gyaraspur, Sun temple, Sisai and Jarai temple, Barwa Sagar. For the design of these ceilings full blown lotus motif was adopted in both the cases.

Several pancayatana types of temples (having sub-shrines on the plinth at the corners around the main shrine) were built during the period. The modest beginning of the experiment was made in the Gupta period and it was further evolved during the age of Pratihara.

Now it would be proper to deal with some important temples of Pratihara period found in the region. One of the finest temples of the time of Mihir Bhoja (836-88 A.D.) is Teli Ka Mandira at Gwalior.⁸ It has a rectangular plan and sala type of sikhara. This is adorned with beautiful jalaka and tall udagama pattern on outer walls. The door-frames of sanctum as well as of ardha mandapa are richly carved with Pratihara, river goddesses and other motifs.

The Caturbhuja temple⁹ in Gwalior Fort also belongs to the same period. The main shrine is of panchratha layout. This is a very important monolithic temple of North India comparable to Dharmanath temple, Dhamnar (Distt. Mandsoor) and Masrur temple, Kangra Valley. The whole temple has been cut out of rock. The sikhara seems to be renovated in later times.

The Shiva temple at Mahua (Distt. Shiapuri) is quite simple in architectural design and also in ornamentation. It stands on a high plinth. The cella is preceded by a vestibule and a small mukhamandapa rested on two pillars. The Doorframe is three-jambed and only right portion is extant on which Yamuna riding tortoise is visible. There is only one attendant along with her. The cella and mandapa both have flat roof. Outer wall shows the simple corner niches depicting the figures of deities. These rathikas are surmounted by chaitya mukha decorations. The inscription found in this shrine is helpful to date this temple to 7th century A.D.

Another temple at the same place¹⁰ is also dedicated to Siva almost contemporary to that of former. This temple stands on low terrace. The door-frame of the cella is embellished with the figures of bhairavahaka Yakshas, Gandharvas and pramathas. There is no depiction of amorous couples (mithunas). The Lalatabimba shows the figure of Garuda. The lingam within arghya is enshrined in the cella which has a flat roof. There were beautiful devakosthas on three sides of which only North is extant. These were beautiful arghya is enshrined in the cell which has a flat roof. There were beautiful devakosthas on three sides of which only north is extant. These are surmounted by the pattern of elephant figures arranged in a horizontal row. A broad recess separates the wall from the spire. The pyramidal elevation tops the stunted amalaka. The stone superstructure of the shrine has now crumbled. In spite of its bad state of preservation it is quite an imposing structure.

Another small temple at Mahua belongs to 8th cent. A.D. This locally known as Mata mandira or Durga Mandira. The door-jambs show river goddesses and Lalatabimba depicts Gurudarudha Visnu. A life size image of Camunda is installed in the sanctum. The Parikrama frame of the shrine carries astadikpalas and other deities.

Caturmukhanath temple Nachna (Distt. Panna) was constructed in early Pratihara period. It is built on a raised platform. The shrine has a square sanctum and a tall spire. The doorway of the garbhagrha

does not seem to be in original form. The depiction of vyālas at the outer entrance on either side is marvelous. A stout stone lattice is to be found on each side which is surmounted by sculptures in niches. The colossal image of Caturmukha Lingam is installed in the cella. The roof of the sanctum is flat (samātala).

Kuraiyabira temple is situated near the village Kuchadon (Distt. Lalitpur) in the dense jungle not far from Deogarh. This temple faces east. There is a small porch in front of the sanctum. This shrine has double storey as seen in the Parvati temple at Nachna. The upper compartment has gavaksas on three sides. It has a unique architectural design, in elevation, though not unknown to Indian temple architecture. It has a well-preserved, fine but stunted sikhara.

The temples at Terhi (Distt. Shivpuri) are more elaborate in ornamentation. Both have porches. Siva temple of Terhi has a beautifully carved dwāra. The sikhara is capped by an amalaka. The plan of the sanctum is pancaratha and is followed by a porch in front. The figures have been shown on the offsets of the walls. The recesses of the jangha are also decorated with tall thin pediments. The sanctum and porch both have flat roof depicting the motif of full blown lotus. The door-jambs have pancasakha including nagasakha and mithun sakha. The shrine faces to west. There is no jagati pith or platform. The other temple is dedicated to Devi. It has a beautiful torana.

Another Sun temple at Umari in the Tikamgarh district of Madhya Pradesh is worth considering from the architectural point of view. It is well proportioned temple built in the early ninth cent. A.D. Above the sanctum superstructure has been raised which culminated in a high curvilinear sikhara. The Sanctum and the vestibule are followed by a portico resting on pillars and pilasters. The door-frame is richly ornamented. The mouldings of the shrine are simple and plain. The jangha part of the temple is decked with divine figures and other decorative motifs. The devakosthas are provided to receive the deities on all three sides.

An example of well-preserved Pratihara temple¹¹ is to be found at Mandkhera, District Tikamgarh. The temple has a square pancaratha sanctum with a simple porch attached to it. It stands on a raised platform. The doorway is beautifully carved with fine sakhas. Pratihara, Ganga and Yamuna have been sculptured at the bottom of door-jambs. The lintel shows Surya in the Lalatabimba and Navagrhas, Saptamatrkas and other figures on the sides. The jangha part of the temple is well executed with figures of Dikpalas, Devis, Ganesa and other divine figures. Devakosthas have been provided on all three sides of the wall and they are decked with Surya images. The shrine is dedicated to the Sun god and life size image of Surya is installed in the garbhagrha. It belongs to the 9th cent. A.D.

Some temples belonging to the late Pratihara phase have been reported at different places. The temple at Runwaso belonging to Jaina pathēon has a square garbhagrha with small porch. It was badly renovated. Visnu temple at Markhera near the village Nanyor is in very bad condition. Of the remains, only exquisitely carved panca sakha door-frame is standing.¹² Likewise only a door frame at Siron Khurd remains out of other parts of the temple which can be assigned to late Pratihara period. This doorway is locally known as dhobi Ki paur.¹³ Some temples of this period were constructed in the vicinity of village Thubon near Chanderi (Distt. Guna). But these are in a bad state of preservation.

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THE POLITICAL OVERTONE IN NAYANTATASAHGAL,S NOVELS: A CRITICAL STUDY

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Declaration

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Abstract

NayantaraSahgal was born on May 10, 1927. She is second of the three daughters of VijaylakshamiPandit and RanjitPandit. She studied in missionary school in India. She served as an advisor to SahityaAkademi's Board for English from 1972 to 1975. She was a member of Varghese Committee for Autonomy to Radio and T.V. in 1977-78. In 1978, she was member of the Indian delegation to U.N. General Assembly. NayantaraSahgal takes inspiration not only from Nehru's humanism but from Gandhi's morality also. She was drawn towards Gandhiji not only because of Nehruji, but also because of SitaramPandit, her grandfather, who in many respects was Gandhiji's teacher. Her works has the same multi- dimensional outlook as of Gandhiji's mass movements. In all her novels there is a political upsurge and upheaval either it is independence era or a situation in the struggle for freedom or some post – independence political problem. Her concern as a novelist is with the reality of current situation. She has attempted consistently and comprehensively to examine political happenings and movements, revealing all the cracks of political life and exploring all its depth. She also projects a wider vision of the values she supports and in this way her novel becomes a concern for the quality of life. This paper presents the political overtones of Nayantarasahgal novels.

Introduction

NayantaraSahgal was born on May 10, 1927. She is second of the three daughters of VijaylakshamiPandit and RanjitPandit. She studied in missionary school in India. Later, she joined Wellesley College, Massachusetts, from where received a B.A. in History. After her return to India in 1947 she stayed for some time with Nehru in Delhi, and her novels reveal a close acquaintance with the political elite. She

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is ‘a child of Gandhiji’s India,’ who is born at a time,” when India was being reborn from an incarnation of darkness into one of light.”⁸

Her mother VijaylakshmiPandit, was born fighter, impatient of timidity, always walk hand in hand with her brother, Jawaharlal Nehru. Her father RanjitPandit was a barrister. She has great esteem for her father who was a Sanskrit scholar and edited the *Modern Book of Sanskrit Verse* for Oxford University Press and translated a number of Sanskrit classics like Kalidasa’s *RituSamhara* and VishakaDutta’s *Mudra Rakshasa* into English. About her father Nayantara says:

He himself gave his life – but never his soul to politics and only because he believed that freedom had to come first – before art or scholarship or any professional achievement.⁹

He believed that girls should have essentially the same type of upbringing as boys. She married GautamSahgal a businessman, and had three children. The marriage broke up when she met E.N.Mangat, a civil servant. *Relationship* (1994), a selection of their letters, reveals something of the pressures brought to bear on a couple flouting the middle class conventions of the time.

She served as an advisor to SahityaAkademi’s Board for English from 1972 to 1975. She was a member of Varghese Committee for Autonomy to Radio and T.V. in 1977-78. In 1978, she was member of the Indian delegation to U.N. General Assembly. She has also held the post of Vice-President of People’s Union for Civil Liberties. She received the Sinclair Prize (Britain) for fiction in 1985, SahityaAkademi award in 1986, and Commonwealth Prize (Eurasia) in 1987. She was also a Fellow of the Woodrow Wilson International Center for Scholars, Washington from 1981 to 1982. The library of Congress has twenty-four works by her. In 1997 she was awarded an Honorary Doctorate for Literature by the University of Leeds.

As born in pre-independence era, her first hand acquaintance with political issues and personalities is an “enviable asset” and a depiction of this aspect is part of her literary endeavour. With an upbringing in a political conscious and politically active family, NayantaraSahgal has learnt the lesson of politics from her cradle. She tells:

I grew up at a time when literature and politics went hand in hand and helped to illuminate and interpret each other. It was a time when songs, poems and stories were the focus for the struggle against the foreign rule.... I do not believe in kings, queens, or political dynasties. I have no ideology; I’ve never belonged to a political party. But in this country, politics, politics – if by that we mean the use and misuse of power – invades our lives every day, both at the private, domestic level and at the national level Political awareness is thrust upon us.¹⁰

NayantaraSahgal, right since her childhood, has been an ‘ardent little hero-worshipper’ of Jawaharlal Nehru. For her, he was a sensitive person who devoted to certain human ideas before anything else. She never leaves a chance to admire Nehru in her works. As in her novel *Rich Like Us*, through one of her character she comments, “what a man, what character, what Integrity, what ability.... What refinement such as never-before-seen!” (P-184). Through her works she wants to keep alive the India of Nehru’s dream, where justice and dignity would be the privilege of everyone. As an ardent follower of Panditji, she has learnt from him the ability to dream, a utopia which is based on truth and happiness and under yielding willpower to crusade for the realization of it.

NayantaraSahgal takes inspiration not only from Nehru’s humanism but from Gandhi’s morality also. She was drawn towards Gandhiji not only because of Nehruji, but also because of SitaramPandit, her grandfather, who in many respects was Gandhiji’s teacher. Her works has the same multi- dimensional outlook as of Gandhiji’s mass movements. Like Gandhiji she too aims at a liberal humanism that holds experiences at various level of human existence. In both cases, it is the love for truth that has drawn them towards politics. As the emotional and the spiritual into a coherent world view, she also harmonizes the personal with the national as she is always interested in presenting a complete portrayal of the society. She recognizes the importance of the religion in the shaping of the history of mankind.

Like Rabindernath Tagore, Sahgal also understands the need to harmonize the good aspect of the Oriental and the Western civilization. She has tried to visualize a new world based on truth, non-violence and commitment. Through Rudyard Kipling, in a fit of desperation, feels that 'twain shall never wed', she has shown how a healthy meeting of the East and the West can result from the East-West encounter. She is a conscientious novelist whose artistic form is much influenced by BankimchandraChatterjee's romanticism, Rabindernath Tagore's humanism; SarathchandraChatterji's understanding of the human heart and Prem Chand's sympathy for the suffering people.

Mrs. Sahgal began her journalistic career during the mid-sixties and since then she has been contributing articles to various journals on matters of political and social interest. Though some of them are topical and repetitive, they reveal her extraordinary understanding of the contemporary political issues and social problems and her ability to analyze them. The ruling passion and the spirit behind her novels and her essays are one and the same. Read together with her novels, her essays are complementary and lead to a better understanding and appreciation of both.

Sahgal's novels present the life of the richest section of Indian society, their hypocrisy and shallow values; at the time, she is concerned with the Indian heritage and its value for the educated Indian. She always portrays the life that she observed from close quarters with much earnestness. It seems that she has taken the cue from Gandhiji's advice to Mulk Raj Anand that "one must not write anything which was not based on one's experience."¹¹

As she belongs to the most popular family of the country as a result of which each and every movement of her life remains in the news, her chief characters always remind one of her personal life. The incidents and emotions of her personal life woven into the fabric of her art provide an important source for study and opinion. She avows, "... Bit of my heroines and of other characters have been drawn from my personal experience."¹² She successfully transforms the autobiographical matter into art through an objective presentation and by avoiding the intensification of personal emotions which create melodrama.

Throughout her life she has stood for freedom. The concept of freedom constitutes to be the central concern of her in her novels. Her protagonists so deeply and loyally rooted in Indian culture are portrayed to be struggling for freedom and trying to assert their individually in their own right. She has tried to portray the sensibility of woman; how a woman looks out at herself and her problems. She feels that women should try to understand and realize herself as a human being and not just as an attachment to some male life. As a socio-political novelist she strictly adheres to her ideal of freedom as an essential and indispensable ingredient for the progress of a country and an individual.

Following the footsteps of 'the Big Three' – Mulk Raj Anand, R.K. Narayan and Raja Rao- she, along with novelists like Bhabani Bhattacharya, Kamala Markandaya, Ruth PraverJhabvala and Anita Desai, has widened the scope and range of Indo-Anglian fiction in her own way. M.L. Malhotra reveals the special significance of her art. Thus he remarks, "whereas Kamala Markandaya has talent and Anita Desai spark of genius, NayantaraSahgal has talent and genius, and unlike ManoharMalgenkar who employs his gifts mainly to entertain, she uses them largely in the service of humanity as its hierophant."¹³ Her major contribution to the Indo-Anglian fiction is her presentation era as well as the post-independence era.

In all her novels there is a political upsurge and upheaval either it is independence era or a situation in the struggle for freedom or some post – independence political problem. Her concern as a novelist is with the reality of current situation. She has attempted consistently and comprehensively to examine political happenings and movements, revealing all the cracks of political life and exploring all its depth. She also projects a wider vision of the values she supports and in this way her novel becomes a concern for the quality of life.

Chronologically, NayanataraSahgal has written her first novel *A Time to be Happy* in between two autobiographical works *Prison and Chocolate Cake* (1954) and *From Fear Set Free* (1962). The two autobiographies, of her are not mere memories, reminiscences, diaries and confessions. Rather, they are as well creative writings of a young writer who is aiming at an artistic motive, self-expression.

In Indo-Anglian Literature she contributed with her nine novels i.e. *A Time to be Happy*, *This Time of Morning*, *Storm in Chandigarh*, *The Day in Shadow*, *A Situation in New Delhi*, *Rich Like Us*, *Plans for Departure*, *Mistaken Identity* and her last work *Lesser Breeds* published in 2003.

A Time to be Happy (1958), her first novel, depicts the quest for identity of a young, wealthy and westernized Indian during the last phase of the freedom movement and the beginning years of Independent India. This novel is submerged tale of Indian National movement under the leadership of Gandhiji, whose approach is strongly idealistic and whose social and political ideas are 'highly charged with values'. It deals with the transformation of unjust relationship into a just one which according to Gandhiji is the true meaning of the word 'Politics' – between the Indian and Britishers. Meenakshi Mukherjee observes, "The conflict between the two cultures of East and West is nowhere so obviously spelled out as in NayanataraSahgal's first novel *A Time to be Happy* and nowhere is the resolution so unambiguous and simple."¹⁴ This novel also deals with themes which are taken up by Sahgal in her later novels also. Some of these are those which Indian writers in English cannot avoid, namely the impact of English or Western education, the burning desire for identity and roots, Marriage and Hinduism. The novel shows how the changes which are brought by independence affect the characters in different ways. The main theme here is the awakening of young Sanad, "the English man" to the social and political realities of newly independent India. The national movement is touching the novel at different points make it a political novel.

Her next novel *This Time of Morning* (1965) is written with much greater ease and sophistication than its predecessor. According to K.R. SrinivasAiyengar, *This Time of Morning* is ... "one of the best political novels written by an Indian in English."¹⁵ In this novel Sahgal shows how religion is exploited for personal advantages. This novel also shows the conflict between Gandhian and the pragmatists and self-seeking politicians. New Delhi becomes a stage for the enactment of the drama of power politics. In an interview Mrs. Sahgal informs that she has borrowed the title of her novel from the famous speech of Nehru at the time of Independence. In novel she clearly shows in unmistakable terms how the behaviour of the people of Delhi is an effective contrast to the idea of peace of Gandhiji. The novel deals with politics in the last day of Nehru's Prime Ministership. The story narrates the fall of Kalyan Singh, an important figure in Government. The novel shows a happy fusion of political and domestic themes. In the political aspect the author depicts how the pre-independence politicians have degenerated into power mongering, career hunting and intriguing opportunists after independence when personal clashes between the so-called leaders are passed off with ideological difference, thus turning personal issues into national ones. This novel shows the post-independence selfishness and dirty politics and in it the novelist attempts at presenting India of mature democracy. Thus, the novel is not only an expose of the protected world of politicians and administrators but a satirical portrayal of the world of bureaucrats and Indian young men who collect fortunes by misusing public position. Her next novel *Storm in Chandigarh* is discussed in detail in Chapter3.

Her fourth novel, *The Day in Shadow* (1971) is an autobiographical novel. In this novel she has tried to recreate the experiences that she experienced in her life. This novel deals with the theme of new leadership throwing out the old Sumer Singh, Deputy Minister for Petroleum, and the stern, unbending Senior Minister for petroleum are well carved out political figures. In fact, this novel reflects the present day Delhi, it can be considered a sequel to *Storm in Chandigarh*. The novelist presents women not as an

angel or as a puritan but she depicts her as a simple human being of flesh and blood. She insists that the human being has to fight against the wrong. The novelist shows the struggle of a young beautiful and daring Indian woman trapped under the burden of a brutal divorce settlement and the agony and the unhappiness she experience in the hands of cruel and unjust male-dominated society of India. The theme of tradition and modernity has been continued by her in this novel also though not in as subtle a manner as she had done in earlier novels. The novel shows the unimportant modernity of the Indian people who blindly imitate western, little knowing that it is taking them away from the tradition and customs of their own country. Like earlier novels, here also, she seems to be deeply concerned with the need of freedom for women. Kusum, Saroj and now Samrit and Pixie in this novel want to stand on their feet and enjoy individuality and self-expression and dependence. In this novel through Ram Krishan she asserts that it high time to dig out a working philosophy from Hinduism such as Ahimsa or non-violence – the oldest idea that is shaped by Gandhiji into powerful weapon.

Her next novel *A Situation in New Delhi* (1977) is a novel of idea presented with the help of the life of Devi and her son, Rishab in the background. It deals with the result of Nehru's death, the Naxalite Movement and student unrest. It is about the dull atmosphere consequent to the vacuum created by the death of Jawaharlal Nehru. The background of the novel is politics. In this novel, she has attempted to analyze the political situation in its totality. It is neither a novel of social portrayal, nor of personal experience, it is instead a novel of idea. This novel is an attempt to revive Gandhian values and the admiration of the intellectuals for the approach of Nehru. Again in this novel Sahgal describes a different kind of incompatibility through the delineation of the relationship between Usman Ali, the Vice Chancellor of Delhi University and his wife Nadira. They are incompatible as Usman needs a friendship not only with the body but also with mind of a woman, but Nadira longs only for a physical side of the marriage. Through her novel she wants to say that in Hinduism there is no straight forward solution for everything which the modern period demands.

Her sixth novel is *Rich Like Us* (1985) which we shall discuss in an upcoming Chapter.

Her next novel, *Plan for Departure* (1985) takes the readers back to the colonial past and presents a picture of the subcontinent poised for revolution in the backdrop of the world on the edge of a disastrous war. In it a significant portion of history i.e. 1914 is presented as the experience of emancipated Danish Spinster Miss Anna Hansen. Anna is one of the major female characters in the novel. She is also the protagonist, a person who wants to taste the essence of life in its magnificent as well as mundane aspects. In this novel, Sahgal convincingly draws out the difference in her three principal female characters while maintaining the authenticity of each portrayal – Stella, Anna and Lullu. It is a many-faceted novel. At one level it is about human relationship. Her major concern is clash of human beings – the clash of the opposites. 'Freedom' and 'change' are the key words in the novel. The title itself is suggestive of change. The novel teems with references – to myths, legends and incidents from the epics – which are functional. In this novel she has elegant and graceful style.

Her next novel, *Mistaken Identity* (1988) is a significant milestone in her long career as a novelist. The milieu of the period forms the setting of the novel. It is realistic document of the twilight years of the Raj in India and may well serve as a reference point to many events and action of the freedom movement. In it she takes a world view of the development taking place in the first three decades of this century. In it politics is at the centre stage. The unfortunate case of mistaken identity there takes place. It is a slice of history which captures dramatic political events and dramatic changes in the contours and characters of the country at a crucial stage. It is again a political novel, imbued with socio-political events in India during the British regime in the year 1929. It was the time when the country was gradually awakening to nationalism and witnessing unrest, strikes and mass arrests. In this novel, the protagonists

Bhushan Singh, son of the Raja of Vijaygrah's personal life becomes intrically connected with the political. His reminiscences of the trips abroad connect his present with the past and through it he tries to find meaning in his present as well as the uncertain future. He finally finds fulfillment in his marriage to Comrade Yusuf's daughter. The narrative thus moves backward and forward all through the novel to capture the movement in Bhushan's mind.

Mrs. Sahgal's eighth novel deals not only with the dilemmas and the problems of different people at different junctures of history but also sums up the saga of the freedom struggle of India.

NayantaraSahgal, who was born in pre-independence era and in a family that had been totally committed to the struggle against British imperialist and always remain into contact with Jawaharlal Nehru, Mahatma Gandhi and other freedom fighters so she has first-hand acquaintance with the politics, which provide background for her novel but tells a story of human life. In the subsequent chapters we'll see how political scenario works in the novels of NayantaraSahgal. I must clarify at the outset that my paper is confined to NayantaraSahgal's *Storm in Chandigarh* and *Rich Like Us*. In the next chapter we shall undertake a detailed study of *Storm in Chandigarh*. It depicts violence, chaos and the uneasy political situation of the late sixties.

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MEETING THE CHALLENGES OF VISUALLY IMPAIRED CHILDREN FOR DEVELOPMENT OF GEOGRAPHICAL CONCEPTS

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Bibhuti Nath Mishra* the author of the research paper entitled MEETING THE CHALLENGES OF VISUALLY IMPAIRED CHILDREN FOR DEVELOPMENT OF GEOGRAPHICAL CONCEPTS declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Teaching geography in school for blind children is a great responsibility. The knowledge of geography is very important for visually impaired pupils because it gives them the ability to understand and gather information about environment and space. The development of geographical concepts among the blind children is affected by restriction that results from visual loss. The following article is an attempt to mark the challenges faced by visually impaired students in subject geography and to find out suitable way out.

1.Introduction

Vision plays an important role in the concept formation of child. The lack of sight causes a detachment from the physical and to some extent from the social environment. Although the blind child can gain knowledge of the realities around him but they gain it in a different way, and the knowledge itself is in same respect of a different nature. The blind person experiences or perceives the objects of universe and builds up knowledge of the world in ways that are different from those of seeing children. The development of concept of the blind children is affected by restriction and results from visual loss. They build their conceptions of the world by the use of their sense i.e. tactual, auditory and kinesthetic sense. Hearing gives certain clues in regarding to distance and direction, but it does not convey any concrete ideas of objects as such. Its main value is the area of communication and verbal information. Perception of space is achieved by touch in which kinesthetic sensations play important role. Touch

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perceptions, however, have distinct limitations because of their inherent necessity for direct contact with the object observed. Touch determines the characteristics like weight, temperature, space, qualities like hardness or softness and three dimensional characteristics. Very large objects cannot be experienced by touch. Objects may be inaccessible for direct contact as for instance sun, the horizon, the clouds, the mountain, the land scapes or fragile objects like vegetation, objects in motion or microscopic objects and certain conditions like burning and cooking cannot be perceived and must be conceived only by analogy and extrapolation from objects actually experiences.

2. Challenges faced by visually impaired children in subject geography

Many of the subject skills acquired by geography students, from map reading to field recording, lab work to sketching, all demand visual skills and even the modern technologies that are increasingly used to supplement or enhance field study, particularly multimedia CAL (Computer assisted learning), desktop mapping GIS (Geographical information systems) and remote sensing software all make heavy demands on the student's visual information processing system.

2.1 Visually Impaired pupils feel inconvenient to form geographical concepts due to following barriers :

- ◆ They have trouble with perception of the outside world
- ◆ Their practical experience and spatial knowledge are modest, very often uncompleted and deformed
- ◆ Due to lack of spatial knowledge their orientation in space is weak
- ◆ They have difficulties with perceptions of distances, directions and relations between objects
- ◆ They have limitation in perceiving dynamic processes and phenomena, they can't notice change in nature
- ◆ Observation is longer as eyes need more time to adapt to external impulses
- ◆ Blindness creates difficulties and sets obstacles when trying to achieve goals which may result in psychical problems, such as dissatisfaction or tension
- ◆ They cannot get advantage from the Map and Globe designed for the sighted children

2.2 The visually impaired pupils have also trouble in performing the following skills which are essential for developing various geographical concepts :

- ◆ Map reading skill
- ◆ Skill of observation and recording
- ◆ Landscape sketching skill
- ◆ Skill of judging heights and distances
- ◆ Spatial skills
- ◆ Skill of co-ordination and balance

3. Strategies to meet the challenges

The word 'see' refers a special way of perception for blind pupils. That is to accept the world with senses other than visual sense i.e. smell, touch, hearing, kinesthetic etc. Pupils who lost sight later and still have some visual experience gather spatial knowledge and relations in space much easier than those who have been blind since birth and have no visual experience. It is essential for a teacher to stimulate interest in the blind for things they are not aware of. It is necessary to find, make or show in some other way the information that will be acceptable for the blind. A geography teacher can develop geographical concepts among blind pupil through following strategies.

3.1 *Planning of lesson* : It is important when planning geography lessons, geography teachers, should think about visually impaired students they might have and ask themselves will they be able to access the material the teacher are putting before visually impaired pupils. If the teachers have any

doubts they should ask the student If it is OK or how might it be improved next time. If the teachers are explaining things on the board a person with a visual impairment might not be able to see the board and to self conscious to say anything. When writing on the board make sure the writing and diagrams are big enough and distinctive. Check if they are seated in best place for them and that the lighting is suitable.

Each geographical topic presents a challenge for the teacher. There is a question how to present, explain, describe to blind pupils a certain conception, diagram, picture, graph or table. For partially sighted pupils a magnifying glass or electronic magnifiers are used. for the blind no graphical picture means any value. The solution is to make a tactile picture which means a model or a diagram accessible to tactile perception. Tactile maps, plans and sketches are the most characteristics elements at geography lessons for the blind.

How will a teacher communicate with the pupil? Which perceptual paths will be used? Will the means of communication be Braille, Braille typewriter, textbook in Braille, teaching sheets in Braille or tactile displays? Will the pupil work with a recorded text (hearing), or will he use Braille line on computer? Will the lesson be based on demonstration near the object or on a model? Will it be excursion, field work or individual work? All these ways are contemporary and should be planned before presenting the lesson.

The quality of a lesson, the realization of educational goals and pupils knowledge depend on the lesson preparation. When planning and preparing a lesson some facts should be accepted. These facts are :

- Individual preparation considering perception of blind and partially sighted pupils
- Differentiation of educational goals (adaptation of teaching contents to the ability of individual pupils)
- Preparation of teaching requisites: textbooks, papers in Braille for the blind, enlarged print for partially sighted pupils, tactile displays: tactile maps, models, adequate picture material
- Teaching methods (demonstration, work with text), teaching forms (individualization).
- Selection of special tools (Magnifying glass, Braille line, individual lighting).

3.2 Adaptation of educational materials : Educational materials have to be adapted to the visual perception of an individual pupil. Sometimes this is ordinary material or educational material which pupils use with a magnifying glass or and electronic magnifier. For pupils with severe visual impairment who cannot use ordinary material it has to be adapted to enlarged print, be generalized, be coloured intensively or somehow adapted so that it is suitable to individual perception of a partially sighted pupil. Adaptation of textbooks, teaching sheets and visual material should be made carefully. These can be tactile displays- tactile pictures, graphs adapted to tactile perception, models, tactile maps and plans or displays by audio tactile devices. Some coloured tactile pads are used for pupils with very low vision who are almost blind as well as adequate visual material adapted to curtailed vision perception. Work with models and reliefs are advisable/ necessary when the observed object is out of hand reach or is too big or it is a natural phenomenon or process.

At the time of adapting educational materials, It should be considered previous knowledge of visually impaired students to use a text book in Braille, teaching sheets, tactile maps, plans or tactile pictures. It should also be kept in mind about the way of writing, recording or completing the exercise and the tools/equipments (Braille typewriter, tape recorder or computer) to complete the process of concept formation. Magnifying glass, electronic magnifier, individual light or programmes for enlargement (computer) should be available. Use of pencils, which makes strong lines and paper which does not reflect the light are very important. Teacher should adapted the educational material in accordance with the idea of explaining the appointed notion or content.

3.3 Selection of teaching –learning material: Teachers have to ask themselves as well as whether appropriate teaching aids (adapted or made particularly for the blind individual) which are demanded

for the topics are available. When teaching geography, simplified and graphically intensive sketches and spatial displays, generalized and free of unimportant elements have to be prepared.

Didactic tactile devices are the basics for successful lessons. Solution may be simple but it demands some inventiveness. Elements of each display have to be clear and adapted to diminished visual perception. Display must be made in correct proportion with the thing it presents. Material of composition should resemble the actual object or idea. Some graphic concepts, pictures, processes or models cannot be simply translated to Braille or adapted into tactile pictures. These have to be made in such a way that they are acceptable to perception or diminished visual perception.

More exacting conceptions have to be presented as a model. Models can be the starting point for understanding processes and the basis for a wider proceeding of contents. When making models of tactile threshold, size of note in Braille is adequate graphic perception and elimination of unimportant elements have to be born in mind. Diagrams and graphic sketches can be presented using simple techniques, such as a positive, tyflograph Positive pointed techniques, such as a positive, tyflograph (Positive pointed drawing), or exacting thermo-vacuum technique.

Following models of landforms (to increase a visually impaired students understanding and appreciation of what the landforms like) can be presented for the better concept formation in subject geography :

- Models of headland with a cave
- Model of arch and stack
- Model of cacti (to understand their shape)
- Models of sea walls (to explain how water is reflected back)
- Model of lower course of a river with meanders
- Model of flood plain and levees
- Model of water falls
- Model of 'V' shaped valleys etc.

3.4 Methods to be used: Teaching visually impaired pupils demands using special teaching methods, forms, different treatment and principles of work. In the foreground there are motivation, demonstration, dramatization, method of direct observation or tactile perception, individualization, generalization and orientation.

When producing diagrams and handouts, teacher should think about whether all the information is necessary. The teacher might be able to simplify the diagram and cutout some of the text, making it easier for a visually impaired students to access. The teacher should make sure that the work is printed on the correct colour paper; some students may prefer things on a certain paper or in a certain type face.

Pupils with low vision gather correct experiences gradually, because they get only a little of back information. When meeting and describing a big object, a natural curiosity, geographical phenomenon or some other big thing in space we should consider and pay attention to:

- ⇒ Blind pupils should not be left to their own ingenuity and independence, but should be led to the object by hand. The observed or studied object should be explained or put in pupil's hand.
- ⇒ At the same time basic characteristics and extensiveness of the object have to be explained by companson and put in geographical space.
- ⇒ When defining a concept, a phenomenon or a process, the guidelines have to be clear and unambiguous.
- ⇒ The understanding of the object or a phenomenon will be clearer for blind pupils when explained with an appropriate model, relief, map or a foil positive directly on the place.
- ⇒ When using tactile plans teacher and pupils should prepare the plan of the way, the content and extent of work, define goals and performers for separate activities together.

3.5 Practical field work: When planning field work, an excursion or observation exercises pupils should already be familiar with correct uses of devices which will be necessary when observing and

evaluating. Especially for the blind the teacher must make possible direct observation considering elementary orientation. Pupils should observe things, understand and recognize the relations to the environment directly. Pupils become familiar with the usage and work of the devices which are yet to be used in class. Geography lessons cannot be successful enough without excursion and direct practical work. With predominating theoretical work in class pupils can hardly gain any concepts, knowledge or skills.

4. Conclusion

From the above discussion it can be concluded that teaching blind and partially sighted pupils is creative. Geography lessons express the need for original ideas and approaches. Continuous innovatory approach and consideration of the pupils' special needs are necessary for achieving educational goals and a successful lesson. Understanding (of the) space is quite difficult and complicated for the blind. There are several hindrances for them which sighted people even do not notice. On the positive side, it is important to recognize that visually impaired students may have counter-balancing strengths in other areas. Staff as well as students should therefore do their best to discuss with the student their particular strengths, and to harness these abilities during field work. Other advantage includes the stimulus given to staff to rethink the accessibility of the fieldwork experience to all students not simply to those with a visual impairment. Finally, the experience of having a visually impaired student undertake a geography course and participate in fieldwork can enthuse and inspire staff and fully sighted students alike. Special requisites and knowledge are necessary for more or less successful recognizing and defeating of problems. Geography is of great importance for the entire personal development of blind or partially sighted pupils. The knowledge and practical experience which pupils gain during lessons allow for a better understanding and recognizing of the home environments and the world. That makes the blind richer. In this way visually impaired pupils understand the world as well as sighted pupils.

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THE CYCLIST : AN ONTOLOGICAL QUEST OF AN URBAN INDIVIDUAL.

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Kumar Parth Sarathi* the author of the research paper entitled *THE CYCLIST* : AN ONTOLOGICAL QUEST OF AN URBAN INDIVIDUAL. declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The Cyclist, is a translation of Tendulkar's play *Safar* (The Journey) into English, not from the Marathi original, but from Mrs. Vimal Deo's hindi production *Cyclewallah*. It is quite obvious that though the Marathi title speaks of the journey, the Hindi and English titles of the play stress on the person riding. The predicament of human fate trapped within the psychological conflicts of human mind and nature has been a major concern of Tendulkar's dramatic art. By placing his characters chained in the social web, Tendulkar expresses social reality. The play *The Cyclist* has become a portrayal of an individual's fanciful journey, regarding life itself as a journey, as a product of present condition of urban populace. The utterance of the main character throws light upon the playwright's desired shape of the play: "...A geographical journey-across an island, a sub-continent, a continent, across the ocean. Or a journey of the mind, or just a bicycle trip. But the X^s must be three, not two. Meaning this is the trip..." (TP:6) Moreover, in his introduction to this *Two Plays*, the translator – Balwant Bhaneja tries to interpret the various levels of this journey in the play.

"Apart from being a journey in geographical terms, it is a psychological exploration of the protagonist's mind and offers insights into the historical significance of the bicycle. A young man is about to start a 'world trip' on his bicycle. Despite the mention of India as a starting point, there is no specific geographical location in which the play is set. It is a place from which the protagonist is trying to get away. He dreams of distant lands, oceans and mountains, seeking exotic places, and meeting interesting people." (TP:viii)

The geographical journey is at the same time the story of the development of the bicycle itself – the cycle as a symbol of progress, opening new horizons for society despite all the obstacles placed in its way to stop its advancement.

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In journey narratives of the past the obstacles encountered are generally surmounted; but in *The Cyclist*, the process is reversed, the expectation of certainty whimpers into nothingness. It is only in the latter part of the cyclist's trip that we come to find out that this is essentially a metaphorical journey of the mind. Buried deep in the play is the essential question: where I come from; where I am going. It is about life's elusive truth.

No journey can be possible without the involvement of the person. The central character in the play is equally important as the journey in the play. The play, on surface level is linear in structure. The main character, after coming out of his home, has several encounters with different persons. They are uncle Jogesthy, a sage, a group of rowdies, superhuman like Gods, animals, sub-humans like mermaids, a lion, a bandit and even a ghost. All straight lines emerging out of a certain point finally return to the very point of its emergence. It seems that this proposition holds good with Shri Tendulkar as the repetition of the starting of the play occurs at the ending too. It is the final discovery of the main character that he has been riding an exercise bicycle with no wheels. At the end of the play the linear structure of the play becomes circular, ending there wherefrom it started. In between the starting and the end, the dramatist shows the central character passing through several worldly experiences. These are the encounters faced by anyone who is out in this world. But the overtone of the existential question of human predicament lingers by throughout the play prominently.

The play was written in 1993. The decade of nineties was the last phase of previous millennium. It was the time when the men born at the Independence of India were getting old. It was the time when they were looking at their past, and to the dreams they dreamt of. The dreams didn't get realized. Indian society from back to Independence up to nineties had several movements for the formation of a new and strong nation. But as a man and as a dramatist Tendulkar realized that all was futile and the position remains at the same level wherefrom it started. The vicious circle which the play figures out, with its existential feeling of nothingness, can be conjured as Tendulkar's own journey as a social realist in the field of literature. This play was intended to be Tendulkar's last play and perhaps his ultimate comment on himself and the reality surrounding him. The desire to write an allegorical play denoting life's journey must have been a tempting one. The critics have not been sure whether the play is a metaphor for contemporary Indian reality or an allegory about the journey of life.

The central character of the play is an adult. The bald patch on the cyclist's head which viewers see in the last scene is to tell us that the protagonist is an adult. The main character is a boy groomed and bred in apartment type metropolis or urban environment. He is 'scared' to go outside. He has always been under the shadow of his mother (Ma) and father (Pa). His mother and father don't want to let him out.

MAIN CHARACTER: ... Amma and Pa never let me go. The only child! My older brother lived only two months. Then died. Did not let me go. That's why they said 'There's everything in this house. Why go out and waste yourself?' (TP:7).

He is a home bound child. His mother and father wanted him to be a goodie – goodie boy. This has made him a character having a very limited sphere of experience. He at his childhood was scared of other children too. He dreamt of voyage. He resolved to fulfill his dream. He wants to see unexplored places – mountains, deserts, water. But his mother and father do not want to let him go

AMMA (controlling herself): My baby..... must you go?

MAIN CHARACTER: Yes Ma, I must.

PA: If you have to go, go around the block. And come back.

MAIN CHARACTER: Pa! I'm talking of going around India, around the subcontinent, continent... around the world!

AMMA: But down south, they are so tough... violent. They would rob you. Kidnap you. (*Blows her hose*)

PA: Tigers. Naxalites.

AMMA: Even up North, things are not better.

PA: Corrupt politicians.

AMMA: Deserts, canyons, mountains.

PA: Talibans in the Khyber Pass.

AMMA: In Assam, there are floods. There is water everywhere.

PA: Earth quake in Gujrat

AMMA: Drugs

PA: Gabbar singh

AMMA: AIDS...

MAIN CHARACTER: Stop it! Both of you! I'll be back safe and sound. Must I never see my dream realized.(TP:8)

The imprints of Tendulkar's affinity with social realism can be easily traced out in this play. Critics have reviewed the play as an outstanding play having the theme of nothingness. But description of insurgency, Naxalism, corruption in politics, hardship in desert areas of India, Talibans in the Khyber Pass, floods, earthquakes, drugs, bandits etc. which are the real threats to the nation, gives expression to the dramatist's honest bond with recent social problems which are ailing the society. Society is no longer a place to roam freely. The fear which haunts the father and mother of main character, when he is going out for his expedition, is a counterattack on India as a republic, which provides its citizen a fundamental right to roam freely in its sovereign land. The reality is very much opposed to the claim made by the institutionalized political system.

The main character bids good-bye to his parents after a lot of resistance from them. Just after coming out of his house he notices in the intervention of uncle Jogesthy, one of his neighbours that there are some people living with him who do not recognize the difference between a doorbell and the bell of a bicycle. The playwright here wants to convey the limited rather shrunken mindset of urban area people. The populace of urbanized society is very closed having a very confined periphery of daily activity. The mistaken sound of cycle bell as a door bell is merely a symbol. Their experiences are very limited, sometimes they do not differentiate and sometimes they are intolerant.

Beckett has expressed the existentialist notions in his plays through the non happening dramatic scenes and through the syntactical tempering with the sentences and disturbing the words morphologically. Tendulkar is unique in this sense that he has tried to show the nothingness by showing that the incidents and events happening in the life and society are irrelevant as far as the ontological void of the life is concerned. The main character decides for the expedition as an attempt to flee away from the monotony and boredom of life. He thinks of the fantasies of the outside world as an escape but the problems of this world are harsher than his imagination. His going out is actually coming- in to a problematic, big, and incoherent world.

The main character faces a dilemma while he is on the crossroad. The dilemma of choosing the way in the journey of our lives may be seen as an ethical or moral dilemma, but when the end of our lives is predetermined the path seems to be a lottery as a passer -by tells the main character, "what more can I tell you? Toss a coin. Heads or Tails"(13). The passerby shows a way for the solution to choose the right path. It is interesting to note that there are three roads while the coin has only two sides which indicate that the paradigms of judgment are not sufficient to measure the variety of life. In this case one cannot help but move through any road he likes and all roads lead to the same destination if there is any

destination at all. The main character's desire to get out into the world can be seen as a human being's innate wish to get them free from the social chain. There is a famous romantic saying by Rousseau "Man is born free but everywhere he is in chains". The main character wants to surpass the boundaries. The roads are the several escape routes by which an individual can undertake the journey of life.

The structural sequences of the incidents seem to take the course of a well-determined and thoughtful evolution. After facing the situation to choose from one of the given paths, the main character recognizes this fact that

MAIN CHARACTER: ... why should this road which is going out of the city, again go back into the city. Am I back where I started from?... (TP:14).

The vicious structure of life is implied here. When the unending perplexity at first reflexes itself to the main character there enters a spiritual guru, a Sage to guide the man. (*Suddenly there is celestial music and the Sage 'appears'.*) (TP:14).

The appearance of the sage is uncalled for. Neither the main character calls for any help nor he notices when the sage comes into the scene. He is on the way to America and the 'cry' of main character 'deviates' him from his path. The main character asks for a remedy to get out of the vicious clutch of the city. But the sage doesn't give any solution to it. Rather he engages the main character in a fruitless and commonplace talk. At last when the main character asks the ontological question the sage gives a childish answer to it:

MAIN CHARACTER: Yes, You're right... but ... listen! I... where did I come from?

SAGE (slightly annoyed): From your mother's womb! Ignoramus! (*He walks away.*) (TP:15)

Tendulkar sticks to the nothingness of life but he tries to get this resultant through picturing the social events in such a way that they themselves show it. The spiritual guru or an ascetic is supposed to be a man of deep knowledge and experience. The episodic encounter between both of them also implies a silent critique to the crowd of fake sages and religious personalities.

SAGE: Look now. This is you. Behind you, the sign board. So you have now come from the city. And now, in that direction, is the way to the out side. (*of the city*). (*Pointing in the direction of the outward-bound path.*) (TP:15)

The sage's words are quite in tune with the earlier assessment – there is no difference in moving out and coming in. The outside world is vulnerable. The events after the sage-episode shows that the world gets harder than the imagination of the cyclist. His fantasies get shattered. After the sage there come the tricksters who craftily seize one hundred rupees from the main character by blaming him of running over their murgi-turkey. On refuting this blame the main character is replied by the tricksters: 'The fact is you didn't. Your Pa killed it'(TP:17). All of these incidents highlight the failure of rationality in explaining the ways of this world. Despite, life moves on and the main character stands impressively as the symbol of this flow of life towards a nameless destination. The society as a whole is a combination of good-bad, ethical-unethical, civilized-uncivilized, serious-trivial, dichotomy. The tricksters' episode in the play is a serious attempt to confirm it. The main character is out for his quest to fulfill the ontological void he feels. He is out in search of the meaning of his life while there is a group of men playing tricks on an innocent man just for hundred rupees.

Society is but a combined action of conflicts among several sides. The society that stages the drama of life's movement is full of such people whom one does not like to call up but they appear un-asked for, it is simply impossible to resist them. Once one thinks about, they emerge out of nothing. Though most of the time they generate problems yet what else life is but impressions of experiences welling up out of problems! Tendulkar does not spare even Gods (in the form of landlords) who get in the way of

common men never altogether aimlessly but to grind their own axe. When they appear in this play to meet the main character they accuse him of trespassing into their area and threaten him of filing a case. The main character hastens to correct his mistake but they insist him to say all this in front of the court as if the language of law and order is the only one they understand. The landlord's conversation indicates how society has made several tools out of institutionalized power like court, the lawyers and the legal system.

The main character's encounter with the landlords is an attempt to humanize the imagery and concept of Gods. 'God is dead now' has been shown in this episode. The Gods (as landlord) have been deprived of their benevolent character.

SECOND: This is our path, not for everyone. It is our proper property. From that rock over yonder to...

FIRST: ...And you have trespassed.

SECOND: Exactly.

FIRST: We can file a case against you. Brother Lord, shouldn't we get the case going?(TP:19)

This is the modern incarnation of Gods. Now the free access to Gods is not allowed. They have private properties meant for themselves only. Here we can easily trace out the dramatist's implication towards the commercialization of Gods. Gods are given here a selfish and pleasure-seeking image.

SECOND: What say you Lord, this lad's world cycle trip or a stint in court ?

FIRST: Court will bring us money- we're bound to win. The money will come in handy for you to pay what you lost to me at cards. (TP:20).

Not only there is the implication of Gods' diminished characters but the main character as a representative of contemporary (modern) man has a very trivial periphery. The God's might is also very limited in the conception of the individual (main character).

MAIN CHARACTER: Nice day for a walk? ... How come you decided to come this way? Lost your way? (TP:19)

Fortunately, the lords disappeared as suddenly as they had arrived but this time due to their personal differences. It all arose out of the Second Lord's calling the First a cheater (on a cosmic scale). Tendulkar's portrayal of the powerful thus implies their inherent blemishes; they too are like the common men with follies, foibles, and corruptions – although whatever they do they try to add a grand coloring in it. The dramatist digs at media almost at the same time through the main character's narration of the technological development of the bicycle, at the sensitive issue of yellow journalism even so slightly in the soliloquy.

MAIN CHARACTER: ...When the three persons riding this bone shaker mouse-trap covered fifty three miles in fourteen hours; the newspaper praised them to the sky. But when two men covered the same distance in eleven hours on foot, walking, then the same newspaper mocked the three men on the bike. Instead they praised the men on foot. What that shows is that the newspapers were the same as they are now. It is not new ideas, Pa says, sensationalism is all they run after.... (TP:21).

The human and superhuman characters tempt the traveler during the daytime but as the dusk approaches, the next three characters arrive one by one the Bandit, the Lion and the Ghost – all belonging to the sub-human category. The 'Dakoo El Bandito!' to come first refers himself a "psychologist" –as he tells it to the main character, and his "special feeling" on robbing people off their belongings is aroused by the sound of burglar alarm. Interestingly, the cause and the effect relation shown by Tendulkar is topsy – turvied, the alarm does not warn people of the imminent danger rather it helps in inviting the problem. But the main character has acquired enough cleverness in course of his excursion; he knows how to exchange certain things of his own, here the burglar's alarm. Shooting with a gun and the

camera becomes identical as the bulb flashes and the bandit vanishes away with the flash. The traveler here tricks with the person who has come to trick him.

The Lion arrives right away and its growling is perceived by the main character as the wind moving inside his tummy. Touching the lion's curls in the dark he gradually comes to understand the ghastly presence of the beast. Getting command over his nerves the traveler calls the lion a mere 'tom cat'. Human perception is relative and fear always takes grip over the afraid. When the lion says 'We think we are a lion', the traveler answers, "I think I am a superman". The verbal battle as such is ultimately won by the main character and the lion exits resolving "no fun eating him". (TP:25-6). Perhaps common sense is considered as a major strategy for survival in the society where everyone seeks to outdo others for gaining material advantages.

The ghost is the next one who appears in the dark and when he tells his story the traveler knows that in the past life he (the ghost) was a successful businessman who turned everything into gold by adding water to milk. He died of a heart attack and in the next incarnation became a politician who happened to be "every one's man" and who "told lies galore to get re-elected"(TP:29). In order to escape from so many false commitments, he shot himself with a fake bullet and now comes on one location today and another tomorrow. The wrestling match for which the ghost invites the man to join him need not be taken in literal sense. For at the invocation of the main character Pa comes and admits the presence of the ghost as a settled fact in human life emphasizing that it is beyond the caliber of the "have nots" to fight the ghost away from their lives.

PA: ...Opposition, that's the Ghost! He could be a kindred spirit or a Demon. There are several ways to exorcise them. But only for the 'haves' who can have so easily everything done. Have nots, cannot! (TP:30)

It is not a matter of physical strength really to drive the ghost away from the door, it needs 'shrewd stratagem', a well thought policy. But Pa by no means suggests any revolutionary solution to counter the ghost; he suggests something out of the ordinary:

PA: Yes. In this life, the worst possible tragedies happen – individually, nationally, globally- these occur, and their solution: DO NOTHING. Every problem ultimately resolves itself. (TP:31)

The episodic encounter between ghost and the main character gives some clue over the dramatist's view on supernatural. It is only the privilege of 'haves' to fight with them. Pa asked by the child to suggest a way out of that problem suggests an escapist advice. It seems that Shri Tendulkar has strong convictions about the power of patience and endurance which have been the chief weapons of common man to fight against the adversities. The main character lingers the wrestling match somehow and in due course the morning cock crows allowing the escape of the demonic figure. The episode is also a critique upon the corrupt and liar politicians. At the end of the first night of his dramatic journey the main character wakes up to a new realization, "A world-traveler is like an arrow shoot, never meant to stop."(TP:32-3)

The main character is grown up to a full fledged human being of the male sex, who in a fine morning is allured by the call of the opposite sex – the of the fantasy world who takes him for Sinbad the sailor of *One Thousand and One Nights*. Though he denies it, the parallel is obvious – the sailor and the traveler both have encountered enormous difficulties in the course of their respective journeys and are enriched by the many experiences they come across while moving through the enigmas of life. As common readers read fairy tales for their interest in stories, the critical thinkers look at these fantastic narratives as store house of psychological truth.

Indeed, in Tendulkar's play it takes a psychological turn in the realization of the main character when Pa appears once again but shirtless and hatless in the "consciousness" of his son. He advises the

main character to shut eyes because ‘eyes closed, mountain gone,’ but the formula does not work because the mermaid is somewhere beyond the conscious level – perhaps in the sub-conscious strata of mind. Pa’s semi-nakedness has much in common with that of his son’s who tries hard to hide his shame through a tattered map of the world, suddenly finding that all his clothes are gone. They are swallowed by the mermaid who calls herself Madalsa, an imagined identification and before whom the main character too loses his identity by forgetting his name. In the world of primeval desire all are same and Tendulkar has aptly suggested it through the humorous scruples of the main character to get naked before the woman of his desire. The woman has eaten up the clothes of the traveler to carry them in her womb to given birth to a baby in due course. She wants to promote the main character to a status of fatherhood, but in turn he continually asks his clothes back.

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ALIENATION,NOSTALGIA AND IDENTITY CRISIS IN JHUMPA LAHIRI'S " THE NAMESAKE"

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Raktim Mukherjee* the author of the research paper entitled ALIENATION,NOSTALGIA AND IDENTITY CRISIS IN JHUMPA LAHIRI'S " THE NAMESAKE". declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The Namesake deals with the theme of identity crisis and cultural alienation. Herself being born in a family of immigrants and having experienced the emotional conflicts in her own life, Lahiri reflects the emotions in depth through the protagonists of the novel. This paper attempts to portray this theme of alienation, nostalgia and identity crisis in Jhumpa Lahiri's debut novel The Namesake.

The word "diaspora" has been taken from Greek , meaning "to disperse". 'Diaspora' is the voluntary or forcible movement of peoples from their homeland into new regions.....[Ashcroft, Griffiths, Tiffin]. According to Robert Cohen 'diasporas' are the communities of peoples living together in one country who "acknowledge that the old country- a nation often buried deep in language, religion, custom or folklore- always has some claim on the loyalty and emotions".

The diasporas thus live in one country but look across to another. They inevitably experience marginalization, nostalgia, displacement and a feeling of rootlessness – they suffer from an "in-between" condition. There is yearning for 'home' to go back to 'the lost again' and as a consequence 'imaginary homelands' are created from the fragmentary and partial memories of the homelands. They face cultural dilemma and identity crisis. They stand bewildered and confused, nostalgic and homesick and sometimes even traumatized. In the following generations these confusions and problems became less intense as they get influenced and adapted to the culture of the country but still " their sense of identity borne from living in a diasporic community (is) influenced by the past migrant history of his parents and grandparents." {McLeod 207}. The diasporas face the crisis of hybrid or dual identity which makes their existence all the more difficult.

Normally, diaspora fiction lingers over alienation, loneliness, homelessness, nostalgia, questioning, protest and assertions and the quest for identity. Issue regarding amalgamation or disintegration of

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cultures, discriminating margins of two different Social milieus, internalizing nostalgia and suffering a forced amnesia are also dealt with in diaspora fiction.

The modern diasporic Indian writers can be classified into two categories. One group consists of those who have spent a part of their life in India and have then migrated to a foreign land. The other class comprises those who have been bred since childhood outside India. Their notion and idea about their country is only from the outside as an exotic place of their origin. The writers of the former group have a literal displacement whereas those belonging to the latter group find themselves rootless. These writers explore the theme of displacement while depicting the migrant characters. The non-resident Indian writers explore the theme of displacement and rootlessness by dealing not only with a Geographical dislocation but also a socio-cultural sense of displacement. Writers who are cultural hybrids like Alice Walker, Bharati Mukherjee, Gloria Naylor, Jhumpa Lahiri and many others take up issues like identity crisis, nationalism, alienation, marginalisation and insider-outsider concept in their fiction.

Jhumpa Lahiri as an immigrant novelist clearly fits into the "Indian Diaspora" School. Jhumpa Lahiri, born of Bengali parents in 1967 in Britain and raised in Rhode Island, is a significant writer of the Indian Diaspora who has enriched the corpus of International writing in English. Lahiri being an Indian by ancestry, British by birth and American by immigration imbibes the multicultural life style and this life style plays a central theme in many of her works which depict the alienation and loneliness of immigrants caught between two drastically different worlds. The diasporic postcolonial situation of the lives of Indian-Americans who are caught between the Indian traditions that they have left behind and a totally different western world that they have to live in form the main concern of Lahiri's literary works. Her works are concerned mostly with the disappointment, failure and success of the Indian immigrants in America. The tension between adhering to Indian culture and imbibing American culture, between upholding family tradition and subscribing to the individual freedom and realization that one is an outsider even though one is born there is realistically portrayed in Lahiri's works. Lahiri explores the ideas of cultural and personal isolations and identities through her various characters, whose cultural isolation result in the personal. The first and even the second generation of immigrants, who abound in her works, often have to face the problems and carry the scars and trauma to retain their national, ethnic, cultural and gender identities.

Jhumpa Lahiri's debut novel *The Namesake* is a documentary of immigrant's lives who feel displaced and homesick, floating in an Island, far away from home. The vital question for them is that of identity and their ongoing quest for it. "The immigrant experience is complicated as a sensitive immigrant finds himself or herself perpetually at a transit station fraught with memories of the original home which are struggling with the realities of the new world" (Dubey-22). This constant struggle is portrayed in *The Namesake*, as first generation immigrants and their children struggle to find their places in society. While one generation struggle with adapting to a different culture than they are used to, their children struggle with trying to respect their roots while adapting to American society. In *The Namesake* Lahiri grapples with characters that are caught between two worlds. They want to keep alive the memories of their homeland and preserve their heritage.

The Namesake is the story of the Ganguli Family. Following an arranged marriage in Calcutta (now Kolkata), Ashoke and Ashima Ganguli move to the U.S. and settle in Cambridge and Massachusetts. An engineer working at Massachusetts Institute of Technology, Ashoke adapts more quickly to life in America in contrast to his wife, who resists all things Americans and pines for her family, in Calcutta. When a son is born to Gangulis, they are faced with the realization that they cannot wait for a suitable name for the child. Ashoke names the boy Gogol after a Russian writer, whose book he credits with saving his life after a train accident. But Gogol fails to realize the reason for giving him this name and is unable to identify either with the Americans or with the Indians and suffers an identity crisis. The

Novel tells the story of the Ganguli family from the marriage of Ashoke and Ashima and their departure from India to New York, to the portrayal of their son Gogol as a young adult.

The Namesake deals with the theme of identity crisis and cultural alienation. Herself being born in a family of immigrants and having experienced the emotional conflicts in her own life, Lahiri reflects the emotions in depth through the protagonists of the novel.

The Novel deals with the story of two generations- Ashoke and Ashima on the one hand and their children Gogol and Sonia on the other and their life periods of thirty years. The novel portrays the different outlooks and attitudes of the two generations. The meaning of culture differs for the two generations as the first generation is directly related to his/her homeland whereas the second generation forms the image of culture from the information transmitted by the first generation. For the second generation diaspora, Gogol and Sonia, identity problems are rather acute. They face a sense of alienation in the sense of "insider" "outsider". They perceive America as their "home" since they are born and educated there but still they have an affinity with India. They feel alienated and aloof inspite of having roots in the American soil. The first generation diaspora wants to retain their homeland culture and transfer it to the second generation. It is through the eyes of the older generation that the younger generation learns about homeland culture. Gogol and Sonia are sent to Bengali and Culture classes every other Saturday. The older generation tries to make compromises to maintain inter-generational relationship. For the sake of Gogol and Sonia, Ashoke and Ashima celebrate the Christmas and get adjusted with food habits of Gogol and Sonia. Once a week a special American dinner is arranged. Ashoke and Ashima gives in in many ways but it is only to peripheral values i.e. food dress etc. but not the core values such as their cultural and religious traditions.

Nostalgia and memory play a vital role in the first generation Diaspora. All the memories of their homeland are cherished and retained. They are at total ease and comfort with their own culture. The attitude, voice and confidence of Ashoke and Ashima change notably when they visit India. For the second generation youngsters, Gogol and Sonia, the memories of the Calcutta trip are wiped out from their minds very fast. However, inspite of their attachment to America and American ways, they could not be one of them. They are Americans, but different.

There is a hiatus and difference between the identity of the youngsters at the two levels, of the private and public. Indian values and culture define their identity at home, while outside they are Americans but different. The parents expect them to behave in an ideal manner and perform well academically and professionally. Ashoke and Ashima wants Gogol to pursue engineering and Moushumi's parents wants her to be a chemist. Contrary to this, the second generation youngsters want to choose and adopt a career and a profession of their own liking. Gogol becomes an architect, Moushumi pursues a double major in French and Sonia becomes a Para-Lawyer. They feel attracted and have an appreciation for the host culture.

In *The Namesake*, Jhumpa Lahiri portrays the intense struggle of the immigrant. The novel takes a look into the second generation immigrant's cultural dilemma, the teenage desire to fit into a culture so different from that of one's parents, and the adult desire to reconcile what was left behind and lost in the translation from one culture to another. The *Namesake* presents the hyphenated identity of almost every character. The need to connect to one's origins and yet to be part of this new land is important to all the characters in the novel. It is quite evident even in the locale of the novel. Hence, though the story is set in United States, Calcutta hovers in the background.

The sense of nostalgia, displacement and rootlessness is explicitly evident in the character of Ashima. The novel opens with Ashima recalling her homeland fondly. She is in an advanced state of pregnancy, admitted in a hospital for her delivery. To quote, ".....nothing feels normal to Ashima. For

the past eighteen months, ever since she's arrived in Cambridge, nothing has felt normal at all. It's not so much the pain, which she knows, somehow, she will survive. It's the consequence. Motherhood in a foreign land.....It was happening so far from home, unmonitored and unobserved by those she loved" (The Namesake). Ashima tries to settle in and adjust herself to her surroundings, but she feels strange and lost in this country and spends hours remembering her parents and family, and reading the same five Bengali novels time and again. While waiting for the child to be born, she relives the past until the point of her departure for Boston. The thought of bringing up a baby in an alien land terrifies her, ".....to raise a child in a country where she is related to no one, where she knows so little, where life seems so tentative and spare" (The Namesake). After the birth of her son Gogol, she wants to go back to Calcutta and raise her son there in the company of caring and loving ones but decides to stay back for Ashoke's sake and brings up the baby in the Bengali way. She views her foreignness as a sort of "lifelong pregnancy", "a constant burden, a continuous feeling of sorts." Ashima feels alienated in a different nation which is far away from her homeland and the author very pertinently brings this to light. Life in America is both different and distant from home and her sense of alienation and isolation is because she can never make her household a 'home'. An intense feeling of "up-rootedness", living in a socially marginalised condition with a completely different cultural set up, makes her realise the significance of her nation. There's always a longing to be back home and after her husband's death, Ashima chooses to come back to India. It is the return of the native to her own world, her "home".

The novel *The Namesake* portrays the struggle of immigration and the issues of identity. The protagonist of the novel is constantly reminded of the uniqueness of his name "Gogol". The oddness of his name haunts him. Even when he changes it to Nikhil, he realises that he cannot get away from it. And it is this predicament that gives the novel its title, *The Namesake*. Gogol is the representative of the identity crisis felt by most diaspora children who are born in foreign countries but have the heavy distress and painful knowledge and longing for a lost world. In *The Namesake*, it is Gogol's life that becomes a reflection of the uncomfortable, bleak and existential way of life of the diasporans.

Bengali children are given two names: one that is a pet name, used only by family and close friends, and one that is a good name, used by the rest of the society. At birth, Gogol is given a pet name as his official name sent in a letter from his great grandmother in India, gets lost in the mail. Upon entering kindergarten, Gogol is told by his family that he is to be called Nikhil, a good name, by teachers and the other children at school. Gogol rejects his proper name and wants to be called Gogol by society as well as his family. This decision made on the first day of kindergarten causes him years of distress as it was also his first attempt to reject a dual identity. The importance of a namesake and identity is brought up throughout the story and becomes a concept that is central to the story. Throughout his life Gogol suffers from the uniqueness of his name.

During adolescence, Gogol desires to blend in the American society and to live unnoticed. Other Americans never view him as an American, however, even though he is a native born citizen. This presents a struggle between two cultures. The Ganguli's wish is to raise Gogol and his sister with Bengali culture and values. But, Gogol and Sonia grow up relating mostly to their peers and surrounding culture in the United States. They face the diasporic crisis of dual identity as they fail to reconcile their ethnic background with American culture. When he leaves for college, Gogol rejects his identity completely and becomes Nikhil (his long lost proper name that he rejected as a child). He dreads his visits home and his return to a life where he is known as Gogol.

Gogol is not just a name to him; it signifies all his discomfort to fit into two different cultures as he grew up. His father, Ashoke Ganguly, named him Gogol due to the circumstances of his survival of a train wreck during which he was reading the work of the Russian writer Nikolai Gogol. The rescuers found him lying injured in the rubble of the wreck due to the piece of paper from Nikolai Gogol's book he was still clutching in his hand.

To Ashoke, the name of Gogol signifies a beginning, a survival and everything that followed that terrible night of train crash in India. But it is difficult for Gogol to understand the emotional significance of his name. He is afflicted from birth with a name that is neither Indian nor American nor even really a first name at all.

Besides, being a sensitive child, he experiences the cultural dilemma and identity crisis on a number of occasions. He makes a conscious effort to be different from his parents and he wants to live in a world free from the Bengali culture and history. In spite of his constant attempts to be an American, there is a sense of estrangement in his mind. The feeling of "in-betweenness" and belonging "nowhere" is experienced by him more intensely during his school trip to cemetery. There he finds no grave of his ancestors and he feels that being a Hindu/Bengali "himself will be burned not buried, that his body will occupy no plot of earth, that no stone in this country will bear his name beyond life".

A series of his broken relation with Ruth, Maxine and his "wrecked marriage" with the second generation Bengali girl Moushumi, and the conflict between the unconscious Bengali cultural way and the conscious adaptation to the American "way" make him a boy "sandwich" broken and fragmented.

The Namesake is a personal experience which is given a mutual expression. Growing up with ties to all three countries like India, London and America created in Lahiri a sense of homelessness and an inability to feel accepted. Lahiri sensitively portrays the individual trials and tribulations of being a part of the larger ethnic group authentically. She uses very simple, yet a very impressive language. The conflict of generations is shown in a sophisticated manner. One can feel the pain of the parents who make every effort to keep children intact with their roots. However, one can also understand the misery of children who have to deal with two different worlds. What is right in one culture is unacceptable in another

Therefore, one can safely state that Jhumpa Lahiri succeeds in welding the theme of immigration and displacement to that of human relationships. She successfully explores the myriad landscape of human relationships against the backdrop of both geographical as well as emotional displacement. She depicts her characters evolving in the midst of a new hybrid culture, an Indo-American sensibility. This new age sensibility gives them a distinct identity in society.

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LAW AND LEGAL EDUCATION: ROLE IN CHANGING SOCIETY

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Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Shashi Prabha Joshi and Rajeev Kumar* the authors of the research paper entitled LAW AND LEGAL EDUCATION: ROLE IN CHANGING SOCIETY declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

“Be you ever so high, the law is above you” is not only rule of law but it is also role of law which keeps law at the highest level from the individuals. Education makes man perfect and legal education makes man law abiding and socially conscious. Legal education helps in bringing and establishing socio economic justice. Change is the law of nature and law is regulator of social change. Legal education is the heart and very soul of the society for administrating rule of law in democratic country like ours. Therefore with the changing need of society and social concept quality of legal education must be imparted in the changing era of globalization and modernization. In this paper I shall discuss the role of law in ancient time as well as in modern time. How law regulate the society with its changing concepts and need. It is the rule of law that draws the essential difference between human society and animal world. It is the law that plays a pompous role in promoting social justice. Education or awareness of laws characterizes the lawyers as social engineers. We must have such kind of legal education which fulfils the need of society and country as well. India is a welfare state and in welfare society law plays very important role in every affair of human being. How law serves to be an important instrument to achieve socio-economic development. Legal education produces not only law abiding citizens but administrators, law teachers, jurists, judges and industrial entrepreneurs etc. How law shall deal with new concept of modernization and globalization and Indian economy, polity. How it will compete the knowledge of foreign lawyers. For better administration of society legal knowledge must be explored.

Introduction

This is true that law is above all people with which they all are governed. This is rule of law. In This context this statement looks true that “Be you ever so high, the law is above you”. But with the change

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of time there are number of change occurred in the social structure. Law is means to end the society...and for better administration of that society law also has to be changed to tackle with that problem coming out of these changes and challenges. But the problem is that what types of efforts have to be made to tackle with these problems. These problems can be solved most probably by exploring the field of legal knowledge and well application of laws. India is emerging as a prominent knowledge power in the world. Prof.APJ Abdul Kalam have a dream of making India knowledge super power by 2020. Our universities are contributing to prepare millions of bachelors and post graduates in this field. Legal education is not an exception. We need well trained legal academicians to generate quality of law graduate for our country. Now a day this country has arrived at new economic, social, ecological and political arrangements all over the world. Many new areas of law were opened. Globalization has changed dynamism of entire polity and society. Whole world is giving importance to the knowledge economy. Globalization and the changing dimension of Indian economy and polity have thrown up new challenges before us. Change is the law of nature and the law is the regulator of social change. With change of time law enforced society to change on the matter like untouchability, child marriages, sati pratha etc. Legal education is the heart and soul of the society for administering rule of law in a democratic country like ours. Therefore quality legal education is to be imparted to the people taking into consideration the changing need of the society and in the changing era of globalization. In *Manubhai Vashi vs. State of Maharashtra* Hon'ble Supreme court held that...the legal education should be able to meet the ever growing demands of the society and should be thoroughly equipped to cater to the complexities of different situations. Law is an effective medium or agency, instrumental in bringing about social change in the country or in any region in particular. Legal Education is essentially a multi-disciplined, multi-purpose education which can develop the human resources and idealism needed to strengthen the legal system. A lawyer, a product of such education would be able to contribute to national development and social change in a much more constructive manner.

Definition of Law

According to Bentham "A law may be defined as an assemblage of signs declarative of a volition conceived or adopted by the sovereign in a state...."

Austin defined law: "a rule laid down for the guidance of an intelligent being having power over him"

Ihering says "It is the result of constrain struggle for conflict with a view to attain peace and order."

According to common law: A binding custom or practice of a community: a rule of conduct or action prescribed or formally recognized as binding or enforced by a controlling authority.

The Importance of Law

Law serves in these ways :

- ◆ Defending us from evil
- ◆ Promoting the common good
- ◆ Resolving disputes over limited resources
- ◆ Encouraging people to do the right thing

Whether or not law has a role to play in encouraging us to do the right thing, no one doubts the continuing importance of law in performing the first three functions set out above. As a result, there is a widespread acceptance that the health and wealth of nations is crucially dependent on how far the rule of law is maintained and observed in those nations.

Definition of the term Social change

The term 'social change' is also used to indicate the changes that take place in human interactions and inter-relations. Society is a 'web-relationship' and social change obviously means a change in the system of social relationship where a social relationship is understood in terms of social processes and social interactions and social organizations.

Thus, the term, 'social change' is used to indicate desirable variations in social institution, social processes and social organization. It includes alterations in the structure and the functions of the society.

Correlation between Law and Social change

Closer analysis of the role of law vis-à-vis social change leads us to distinguish between the direct and the indirect aspects of the role of law.

1. Law plays an important indirect role in regard to social change by shaping have a direct impact on society. For example: A law setting up a compulsory educational system.
2. On the other hand, law interacts in many cases indirectly with basic social institutions in a manner constituting a direct relationship between law and social change. For example: A law designed to prohibit polygamy, Sati Pratha.

Law plays an agent of modernization and social change. It is also as an indicator of the nature of societal complexity and its attendant problems of integration.

Law and Social change in India

Social change involves an alteration of society; its economic structure, values and beliefs, and its economic, political and social dimensions also undergo modification. However, social change does not affect all aspects of society in the same manner.

While much of social change is brought about by material changes such as technology, new patterns of production, etc, other conditions are also necessary. For example, legal prohibition of untouchability in free India has not succeeded because of inadequate social support. Nonetheless, when law cannot bring about change without social support, it still can create certain preconditions for social change.

Moreover, after independence, the Constitution of India provided far-reaching guidelines for change. Its directive principle suggested a blue-print for a new nation. The derecognition of caste-system, equality before the law, and equal opportunities for all in economic, political and social spheres were some of the high points of the Indian Constitution. Some areas where law has given the influence for social change are:

1. Area of agrarian reform policy and legislation;
2. Area of implementation of untouchability abolition law;
3. The normative aspects of employment and educational reservation for the scheduled castes and scheduled tribes under the Constitution;
4. The allied field of abolition of bonded labour;
5. The problem of substantive impact of changes in the family law marriage, equal rights of women to inheritance and dowry.

Importance of legal education

Reforming and improving our legal education system to meet the needs of our growing economy and a knowledge society that we wish to become requires action on many fronts. There is the issue of making our legal curricula multidisciplinary, creative and flexible. It is only relatively recently that areas like ethics in the judicial profession, clinical legal education, alternative dispute resolution, rights of refugees, rights of prisoners and women and child rights, are being given their legitimate due in the legal curriculum. There is an urgent need to integrate these and other areas into a national, uniform course module with fewer exceptions and fewer divergences.

History of legal education

History of legal education in democratic society can never be overestimated. Knowledge of law increases one understands of public affairs. In vadic period concept of Dharma includes dispensation of justice by the king who acquired specific knowledge. In earlier there was a time in the human evolution when law was a part of ethics and religion, of moral and values of philosophy and consciousness. Ancient civilization of India has conceived legal order from the expression Dharma. The role of ethics and morals cannot be ignored while interpreting these ethics. One can say law is an applied ethics. Civilized society can be structured by developing its moral fibres and consciousness either through law or religion or education. Education plays an important role in shaping or transforming the whole society into human civilization. It is believed that life on the earth by the law of lord. It is the legal education that plays a pompous role in promoting social justice. In modern India legal education come into existence in 1885. Constitution of India basically laid down the duty of imparting legal education. Advocates Act, 1961 brought uniformity in legal system.

Modernization and the Law

Stability is security. When a society got some change people feel insecure. At the same time law is the effective means to change. For that change some order must be fixed by the authority. For knowing the reason of such change co relation of fact with that change must be find out. This create new field for research in the area of law. Society has to achieve some goal at one time and by the time goal changes. Earlier society has to achieve socialism object. It turns to individual concept. Bentham defines law that “Law is an instrument which provides maximum happiness in maximum number”. This show the individual interest of society. Again Duiguit talks about social solidarity. Every society sifts from one system to another with the change and need of time. Our society sifts from individual to social interest. When law develops in many directions at the same time it effects on society. At the same time law has to deal with all these matters to tackle the problems arising out of these situations. Law has to maintain unity in society which has diversity in itself. Modern law deals it very carefully taking into consideration greater interest of the society. While dealing with this Modern legal system differ in much important respect:

1. Modern rules are uniform and unvarying in their application. The incidences of rules are territorial rather than personal.
2. Modern law is transactional. Rights and obligations are apportioned as they result from transactions (contractual, tortuous, criminal, etc)
3. Modern legal norm are universalistic.

Modernization as a value: Constitutional perspectives reflected in the fundamental duties

◆ Modernization of social institutions through law :

- i. Reform of family law

- ii. Agrarian reform - Industrialization of agriculture
- iii. Industrial reform: Free enterprise v. State regulation - Industrialization v. environment protection

◆ Reform of court processes :

- i. Criminal law : Plea bargaining; compounding and payment of compensation to victims
- ii. Civil law : (ADR) Confrontation v. consensus; mediation and conciliation; Lok adalats
- iii. Prison reforms

◆ Democratic decentralization and local self-government : No legal system can be entirely uniform and unvarying in operation. Each society must find for itself an appropriate balance between unity and diversity. In part, this is a problem of ensuring feedback through responsive representative institution so that the law does not move too far ahead or lag too far behind opinion. Beyond this, it requires realistic assessment of human diversity and imagination in fashioning the law so that the inevitable disuniformities of legal system correspond to those desirable disuniformities of human behaviour.

Role of Legal Education in Effectiveness of Law as well as Society

Through law and legal education both sensitive need of the marginalized group like women. Scheduled caste and scheduled Tribes and the poor can be secured as well as assured. Because of revolutionary changes which take place in information system, communication and technology it requires change in legal system also. By making proper law in these fields we can reduce conflict between people. Some of highly specialized area of law such as intellectual property law, corporate law, cyber law, cyber crime, human rights, and international commercial law requires special training and skill that should be developed in law students through legal education. By efforts we can not only encourage legal education but we will prepare a qualitative future lawyer, judges and legal experts etc. The opening of trade and capital markets as a result of the processes of globalization and the retreat of the State from some of its traditional roles have raised new legal issues concerning the way in which the poor and marginalized sections can protect themselves from the adverse effects of these change.

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ORIGIN AND DEVELOPMENT OF OPIUM CULTIVATION IN INDIA: AN OVERVIEW

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Nilmani Prasad Singh* the author of the research paper entitled ORIGIN AND DEVELOPMENT OF OPIUM CULTIVATION IN INDIA: AN OVERVIEW. declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Introduction

Opium (poppy tears, lachrymal papaveris) is the dried latex obtained from the opium poppy. Opium contains up to 12% morphine, an alkaloid, which is frequently processed chemically to produce heroin for the illegal drug trade. The latex also includes codeine and non-narcotic alkaloids such as papaverine, thebain and noscapine. The traditional method of obtaining the latex is to scratch ("score") the immature seed pods (fruits) by hand; the latex leaks out and dries to a sticky yellowish residue that is later scraped off the fruit. The modern method is to harvest and process mature plants by machine. "Meconium" historically referred to related, weaker preparations made from other parts of the poppy or different species of poppies.

The production of opium itself has basically not changed since ancient times. However, through selective breeding of the *Papaver somniferum* plant, the content of the phenanthrene alkaloids morphine, codeine, and to a lesser extent thebain, has been greatly increased. In modern times, much of the thebaine, which often serves as the raw material for the synthesis for hydrocodone, hydromorphone, and other semi-synthetic opiates, originates from extracting *Papaver oriental* or *Papaver bracteatum*. Opium for illegal use is often converted into heroin, which is less bulky, making it easier to smuggle, and which multiplies its potency to approximately twice that of morphine. Heroin can be taken by intravenous injection, intranasally, or smoked (vaporized) and inhaled.

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Cultivation Procedure

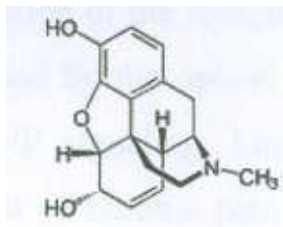
Cultivation of opium poppies for food, anesthesia, and ritual purposes dates back to at least the Neolithic Age (new Stone Age). The Sumerian, Assyrian, Egyptian, Indian, Minoan, Greek, Roman, Persian and Arab Empires each made widespread use of opium, which was the most potent form of pain relief then available, allowing ancient surgeons to perform prolonged surgical procedures. Opium is mentioned in the most important medical texts of the ancient world, including the Ebers Papyrus and the writings of Dioscorides, Galen, and Avicenna. Widespread medical use of unprocessed opium continued through the American Civil War before giving way to morphine and its successors, which could be injected at a precisely controlled dosage. In China recreational use of the drug began in the fifteenth century but was limited by its rarity and expense. Opium trade became more regular by the seventeenth century, when it was mixed with tobacco for smoking, and addiction was first recognized. Opium prohibition in China began in 1729 yet was followed by nearly two centuries of increasing opium use. China had a positive balance sheet in trading with the British, which led to a decrease of the British silver stocks. Therefore, the British tried to encourage Chinese opium use to enhance their balance, and they delivered it from Indian provinces under British control. A massive confiscation of opium by the Chinese emperor, who tried to stop the opium deliveries, led to two Opium Wars in 1839 and 1858, in which Britain suppressed China and traded opium all over the country. After 1860, opium use continued to increase with widespread domestic production in China, until more than a quarter of the male population were regular consumers by 1905. Recreational or addictive opium use in other nations remained rare into the late nineteenth century, recorded by an ambivalent literature that sometimes praised the drug¹.

Global regulation of opium began with the stigmatization of Chinese immigrants and opium dens in San Francisco, California, leading rapidly from town ordinances in the 1870s to the formation of the International Opium Commission in 1909. During this period, the portrayal of opium in literature became squalid and violent, British opium trade was largely supplanted by domestic Chinese production, purified morphine and heroin became widely available for injection, and patent medicine containing opiates reached a peak of popularity. Opium was prohibited in many countries during the early twentieth century, leading to the modern pattern of opium production as a precursor for illegal recreational drugs or tightly regulated legal prescription drugs. Illicit opium production, now dominated by Afghanistan, was decimated in 2000 when production was banned by the Taliban, but has increased steadily since the fall of the Taliban in 2001 and over the course of the War in Afghanistan. Worldwide production in 2006 was 6610 metric tonnes- nearly one fifth of the level of the production in 1906².

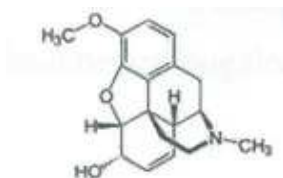
The smoking of opium does not involve the burning of the material as might be imagined. Rather, the prepared opium is indirectly heated to temperatures at which the active alkaloids, chiefly morphine, are vaporized. In the past, smokers would utilize a specially designed opium pipe which had a removable knob-like pipe-bowl of fired earthenware attached by a metal fitting to a long, cylindrical stem. A small “pill” of opium about the size of a pea would be placed on the pipe – bowl, which was then heated by holding it over an opium lamp, a special oil lamp with a distinct funnel-like chimney to channel heat into a small area. The smoker would lie on his or her side in order to guide the pipe-bowl and the tiny pill of opium over the stream of heat rising from the chimney of the oil lamp and inhale the vaporized opium fumes as needed. Several pills of opium were smoked at a single session depending on the smoker’s tolerance to the drug. The effects could last up to twelve hours. Opium in its rawest form contains half the potency of synthetically compared drugs; such as oxycodone, morphine patches or trentanol³. In Eastern culture, opium is more commonly used in the form of paregoric to treat diarrhea.

This is a weaker solution than laudanum, an alcoholic tincture which was prevalently used as a pain medication and sleeping aid. Tincture of opium has been prescribed for, among other things, severe diarrhea. Taken thirty minutes prior to meals, it significantly slows intestinal motility, giving the intestines greater time to absorb fluid in the stool.

Chemical and physiological properties



Morphine is the primary biologically active chemical constituent of opium.



Codeine is another biologically active chemical constituent of opium⁴.

Opium contains two main groups of alkaloids. Phenanthrenes such as morphine, codeine, and thebaine are the main narcotic constituents. Isoquinolines such as papaverine and noscapine have no significant central nervous system effects, and are not regulated under the Controlled Substances Act. Morphine is the most prevalent and important alkaloid in opium, consisting of 10%-16% of the total, and is responsible for most of its harmful effects such as lung edema, respiratory difficulties, coma or cardiac or respiratory collapse, with a normal lethal dose of 120 to 250 milligrams – the amount found in approximately two grams of opium. Morphine binds to and activates opioid receptor in the brain, spinal cord, stomach and intestine. Regular use can lead to drug tolerance or physical dependence. Chronic opium addicts in 1906 China or modern-day Iran consume an average of eight grams of opium daily⁵. Both analgesia and drug addiction are functions of the mu opioid receptor, the class of opioid receptor first identified as responsive to morphine. Tolerance is associated with the super activation of the receptor, which may be affected by the degree of endocytosis caused by the mu opioid administered, and leads to a super activation of cyclic AMP signaling. Long-term use of morphine in palliative care and management of chronic pain cannot be managed without the possible development of drug tolerance or physical dependence. Many techniques of drug treatment exist, including pharmacologically based treatments with naltrexone, methadone, or ibogaine.

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GANDHI AND WOMEN'S PARTICIPATION IN THE CIVIL DISOBEDIENCE MOVEMENT

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Declaration

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In the first non-cooperation movement of 1921, Gandhi consciously involved women in the attempt to link their struggle with the struggle for national independence. But the programme for women was devised in a way that they could remain at home and still contribute to the movement. As a part of non-cooperation, Congressmen were asked to boycott government educational institutions, law courts and legislatures, and to defy the government and its unjust laws in a peaceful manner. But the constructive programme of Swadeshi hinged around boycott of British goods, and the spinning and wearing of khadi. Both these were eminently suited to the limitations imposed upon the contribution of women by their roles in the household with which Gandhi had no serious quarrel. His programme for women in fact complemented their household role and yet seemed to give them a sense of mission within their prosaic existence.¹

It was with a remarkable insight that Gandhi, without challenging their traditional role in society; could make women an important social base for the movement. As with the other important groups such as the students and the peasantry, he told them they had to take the responsibility not just for changing their own situation, but that of the society at large, "The economic and the moral salvation of India thus rests mainly with you."²

The salt satyagraha marked a new high watermark of women's participation in the movement. Gandhi's choice of salt as a symbol of protest had amused many. The British had laughed while the congress intellectuals were bewildered by the strange idea. This, once again, proved Gandhi's genius for seizing the significance of the seemingly trivial but essential details of daily living which are relegated to the woman's sphere. Salt is one of the cheapest of commodities which every woman buys and uses as a matter of routine, almost without thought.

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In the past, people could pan their own salt or pick it up out of natural deposits. The Britishers tried to acquire a monopoly over this item of everyday consumption. The only legal salt was government salt from guarded depots. The price had a built-in levy. Thus the government was able to tax everyone, even the poorest of the poor.

To manufacture salt in defiance of British laws prohibiting such manufacture became a way of declaring one's independence in one's own daily life and also of revolutionizing one's perception of the kitchen as linked to the nation, the personal as linked to the political. This was another campaign in which women in large numbers were galvanized into action, precisely because the action, though simple, appealed to the imagination. It's symbolic value was such as to touch the everyday life of women.³

On the famous Dandi march through the villages of Gujarat, Gandhi originally started off with 79 satyagrahis. People from the villages on route and around spontaneously joined the march. When the procession neared Dandi, there were thousands of people walking with Gandhi. Among them were many women. Some of them were wealthy women from cities but a majority were ordinary village women.

Kasturba initiated women's participation by leading 37 women volunteers from the ashram at Sabarmati to offer satyagraha and to demand abolition of the salt tax. Sarojini Naidu, with Manilal Gandhi, led the raid on Dharasana Salt Works in the course of which the police force went berserk trying to crush the non-violent satyagrahis.⁴ Kamaladevi led a procession of 15000 to 'raid' the Wadala Salt Works.⁵ Women's associations played an active role in violating the salt laws. Women volunteers carried pots of water from the Chowpatty beach to make salt at home, and many others went out onto the streets selling this contraband salt at fancy prices.

While the salt satyagraha and the civil disobedience movement encouraged and brought about greater participation of women, they also clearly brought out the fact that Gandhi, for the time being, could only envisage a supportive role for women in the movement. By now, some women were getting impatient of playing an auxiliary role, and they urged Gandhi to let them join the famous Dandi march, as volunteers in the core group that was selected to accompany Gandhi all the way. They wanted to fight for freedom like men, and not extend the traditional division of labour between men and women to the movement as well.⁶

It needs to be noted that up to this point, women had been mainly assigned tasks which they could do while remaining at home such as practising Swadeshi and spinning, and men were primarily responsible for political organizing and public protest actions. Now they were demanding a more active political role. Gandhi saw this impatience as 'healthy sign' but refused to allow them to join the salt march on the plea that they had a 'greater' role to play than merely breaking salt laws. Although women were not permitted to join the march, it was clear that every man and woman was expected to break the salt laws all over the country.⁷

However, according to Gandhi, the job even more suited to women's genius was the picketing of liquor and foreign cloth shops. 'Who can make a more effective appeal to the heart than women?' He chose women for this job because of their 'inherent' capacity for non-violence. He felt that the non-cooperation movement of 1921 had partially failed because men had been entrusted with picketing and violence had crept in. 'Drink and drugs sap the moral well-being of those who are given to the habit. Foreign cloth undermines the economic foundations of the nation and throws millions out of employment. The distress in each case is felt in the home and therefore by the women'.⁸ Again, their personal lives and problems were shown to them as being linked with the national cause. Moreover, this agitation of picketing was to be 'initiated and controlled exclusively by women. They may take and should get as much assistance as they need from men, but, the men should be in strict subordination to them.'⁹

Gandhi was not very wrong when he said that if women would 'take up these two activities, specialized in them; they would contribute more than man to national freedom. They would have an access of power and self-confidence to which they have hitherto been strangers.'¹⁰ Nor could the government 'long remain supine to an agitation so peaceful and so resistless.'¹¹ This was an agitation likely to hit as much the Indian traders and merchants who dealt in foreign goods. The use of women as pickets would help prevent uncalled-for provocation from both sides. It was a brilliant tactical move on the part of Gandhi inasmuch as it prevented the blatant hostility of this trading class from splitting the ranks of Indians. In fact, there is hardly any evidence of their having resisted women pickets.

Further, the merit of the movement lay in the fact that 'In this agitation thousands of women, literate and illiterate can take part'. Highly educated women had an 'opportunity of actively identifying themselves with the masses and helping them both morally and materially'. The job was no less an 'adventure' for being non-violent, Gandhi warned them. 'They might even find themselves in prison... be insulted and even injured bodily' but 'to suffer such insult and injury would be their pride.'¹²

This programme of picketing did manage to fire the imagination of women participants for some time, at least. Hansa Mehta saw it as an effort towards 'Purna Swaraj'. From mere spinning to picketing marked a definite transition. The market now became the sphere of women's activity. For instance, the Provincial Committee for Prevention of Liquor Consumption issued an appeal for 2500 volunteers in Bombay. Women dressed in orange khadi saris picketed shops. Hundreds went to prison. '...and always more women emerged from seclusion to take their places.'¹³

In the above-mentioned context, this movement too petered out in the wake of the general disenchantment with the civil disobedience movement... Women from extremely traditional and conservative families, who had never been out of parda, 'faced the barefacedness of walking unveiled in public processions and all that was afterwards involved in prison life.'¹⁴ They gave up their religious and caste prejudices in the process. 'The cause of Swaraj swept all taboos and old customs before it.'¹⁵ They willingly accepted food from untouchables in the prison... In all, about 3000 women served prison sentences. As Brailsford observes, the movement would have been worthwhile even 'if it had done nothing more than emancipating women'.¹⁶ From this point on, there was no going back.

Thus what we see is that Gandhi succeeded in galvanizing the traditional housebound woman as a powerful instrument of political action. The incidental impact of this phenomenon was no less significant for not being immediately visible. By opening the gates to women's political participation, Gandhi facilitated the acceptance of the women's cause by the Nationalists.

Sarojini Naidu was Gandhi's choice for Congress presidentship in 1925, much before the emergence of a women's lobby within the party. Even more significant was the way women came to be represented in legislatures in the 1920s. When Montague and Chelmsford came to India in 1917 to work out some reforms towards self-government, Sarojini Naidu and Annie Besant led a small delegation of women to demand that the same rights of representation in legislatures be granted to women as well. The British government tried to evade the issue by suggesting that the new legislatures they were creating, which included Indian representatives, should be allowed to decide for themselves on this issue. This was said on the assumption that Indians, being more 'backward', would never be able to accept the idea of equal political rights for women. But within a few years of Gandhi's entry into politics and his attempts to integrate women's issues into the movement, there had developed an unusual kind of sympathetic awareness within large section of the Congress towards the idea of equal rights for women. Thus, beginning with the Madras legislature, between 1924 and 1928, each one of the legislatures voted to make it possible for women to be represented in them.

The sudden and massive entry of women into salt satyagraha in 1930 opened up for women further opportunities which could not be denied again. Participation in public and political life brought with it

a new prestige and status vis-a-vis their male counterparts. This was a major reason why as early as 1931, the Congress party passed a resolution at its Karachi annual session committing itself to the political equality of women, regardless of their status and qualifications. It is significant that at that time, women in most European countries had not yet won the right to vote, despite a much longer history of struggle on this issue.

However, as independence drew nearer, Gandhi kept emphasizing with more vigour: 'Women must have votes and an equal legal status. But the problem does not end there. It only commences at the point where women begin to affect the political deliberations of the nation.'¹⁷

To conclude Gandhi helped ensure the entry of women into public life without their having to assume a competitive posture vis-a-vis men. The way of their participation in these initial years was patronized by participation of urban, middle-class women in the political life of the country. It is due partly to the Gandhian legacy that every political party tends to reserve a few seats for women in each election without women having to organize themselves as a pressure group to make such a demand. Thus women's entry into social and political life came not only without sufficient pressure from below, but was also characterized by the marked absence of the kind of hostility from men that women's movements in some other parts of the world had to face. This perhaps accounts for the lack of sufficient militancy in the women's movement on women's own issues to India, and the fact that the movement constantly tried to accommodate its demands within a male-dominated power structure. The same pattern characterizes most of the movement today.

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GREAT WOMENS OF HISTORY IN INDIA

UMA SHANKAR RAM*

Declaration

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I would Think A “Great young Woman Is Independent , financially, intelligent, hardworking, kind, compassionate, has empathy, from any Generation stand point...being able to listen as well as you can Speak is very important in life and the younger you learn this in life the better , because you learn much more when you are silent...sometimes people don’t need an answer to a question they just need someone to listen or to “Hear” them...most women are nurturing, maternal... most. All people have different opinions what will make the “perfect woman.”

These are few famous women in indian history :

AHILYABAI HOLKER (*Date of Birth :1725 Date of Death :1795 Place of Birth:Ahmednagar*) : Born in Ahmednagar of Maharashtra to Manakoji Shinde in 1725. Married to Khande Rao in 1733. When Khande Rao died in the battle of Kumbher in 1754 Ahilyabai learnt to run the princely State of Holker under the stewardship of her father-in-law Malhar Rao Holkar. With the death of her father-in-law in 1766 the entire responsibility of running the State devolved on her. She proved herself to be an enlightened ruler from then onwards till her death in 1795.



RANI RASHMONI (*Date of Birth:1793 Date of Death:1861 Place of Birth:India*) : Born in a poor family she was married into a wealthy zamindar family of Calcutta. After the death of her husband the management of zamindari fell on her shoulders and she showed great managerial skill and leadership in her new role. Rani Rasmoni’s nationalist outlook brought her in direct confrontation with the British rulers and each time and every time she had her way and the British could not prevail upon her. She was extremely religious and led an austere life. Construction of the temple complex on the banks of the Ganges, a number of bathing ghats on the river, a road from the Subarnarekha river to Puri for the benefit of the pilgrims and substantial contribution to



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the then Imperial Library (now National Library) and Hindu College (now Presidency College) bear testimony to her benevolence.

RANI LAXMIBAI OF JHANSI (*Date of Birth :1834 Date of Death :Jun 18, 1858 Place of Birth:India*) : Rani Laxmibai's



courage, deeds of valour and heroic battle against the British have become the theme of many a folklore and ballad in the country. She is the immortal warrior the country has ever seen. Even as a child Laxmibai learnt horse riding and sword fighting. When both her husband Raja Gangadhar Rao of Jhansi and her only son died in 1853 she adopted a son and made him the heir to the throne. The British Governor General Dalhousie refused to recognize her adopted son as heir to the throne and ordered annexation of Jhansi into British Raj. Rani Laxmibai refused to part with Jhansi. A fierce fight ensued. The Rani fought the British undauntedly leading her forces from the front and showed great courage and skill. She was fatally wounded in the battle and she breathed her last on 18-06-1858.

KITTUR RANI CHENNAMMA (*Date of Birth:1778 Date of Death:Feb 21, 1829 Place of Birth:India*) : Chennamma



received training in horse riding, sword fighting and archery in her young age. She was married to Raja Mulasarja of Kittur, a princely state of Belgaum in Karnataka. Her husband died in 1816. Her only son died in 1824. Chennamma adopted Shivalingappa as her son and made him heir to the throne. The British did not accept this and ordered the expulsion of Shivalingappa. The Rani defied the order. A great battle ensued. The Rani fought the British with great courage and skill. She could not, however, hold out for long. She was taken captive and lodged in Bailhongal Fort where she died on 21-02-1829.

BEGUM HAZRAT MAHAL (*Date of Birth :- Date of Death :1879 Place of Birth:India*) : Begum Hazrat Mahal was also



known as Begum of Avadh. During the First War of Independence in 1957-58 the British deported her husband Nawab Wajid Ali Shah of Lucknow to Calcutta. The Begum joined hands with the mutineers and seized control of Lucknow. She rejected with contempt the promises of allowance and status held out to her by the British and resisted the British forces with all her might. She, however, could not hold out for long and escaped to Nepal where she died in 1879.

Feminine enough to be appreciated as a woman with class, but talented, hard-working, and successful enough to be mistaken for a man.

JIJABAI (*Date of Birth:- Place of Birth:India*) : She was the mother of Shivaji. Her husband Shahaji Bhosle was in the



service of Ahmednagar kingdom. Jijabai's life is an example of how a mother can transform the lives of individuals, society and even a nation. Jijabai narrated stories of bravery to her son Shivaji and gave him training in martial arts and equipped him for the role he was to play in the years to come. Shivaji's bravery skill and exploits were the direct result of the training he received from his mother Jijabai and she remained the silent source of strength inspiration and power behind him. A great young woman is one who is wise beyond her years. One who shows kindness, understanding and empathy. She is proof that her parents did a good job in raising her !

RANI DURGAWATI (*Date of Birth : --- Place of Birth : India*) : When Dalpat shah, the ruler of Gondwana (present day Madhya Pradesh), died in 1548 his infant son Bir Narayan become the ruler. Rani Durgawati took up the reins of governance on behalf of her son and administered the Kingdom most ably and benevolently for 16 years from 1548 to 1564. Gondwana, however, fell a victim to the aggressive designs of the Moghal Emperor Akbar of Delhi in 1564. He ordered his general Asaf Khan to occupy Gondwana. Rani Durgawati led her forces against the invading army and fought with great skill and bravery. Ultimately when her defeat became imminent she plunged her dagger into herself choosing death to dishonour.

RANI AVANTIBAI (*Date of Birth:- Date of Death:Mar 20, 1858 Place of Birth:India*) : When Vikramaditya Singh, the ruler of Ramgarh State died leaving behind his wife Avantibai and no heir to the throne, the British put the state under court administration. Avantibai vowed to win back her land from the British. She raised an army of four thousand men and led it herself against the British in 1857. A fierce battle ensued and Avantibai fought most valiantly but could not hold out for long against the superior strength of the British army. When her defeat became imminent she killed herself with her own sword and became a martyr on 20-03-1858.

JALKARI BAI (*Date of Birth :- Place of Birth:India*) : The folklore of Bundelkhand (part of Jhansi State then) are full of heroic exploits of Jalkari Bai. She was a village girl and hailed from a very poor family. It is said that she had an

encounter with a tiger while she was collecting firewood in the jungle and she killed the tiger single handed with her axe. She had a striking resemblance to Rani Laxmibai of Jhansi and because of this Rani took interest in her and inducted her into the women's wing of the army. During 1957-58 there were several British raids on Jhansi Fort and the Rani repulsed every one of the attacks. Later when the fall of fort became imminent Jalkari bai and some generates convinced Laxmibai to escape quietly with the help of supporters. In a ploy to deceive the British, Jalkari bai dressed herself up like the Rani and took command of the army. The British found out the truth, but it was too late. The Rani had covered a considerable distance by then. Jalkaribai fought the British forces valiantly but was eventually forced to surrender. The British general, impressed by her loyalty, courage and fighting prowess treated her with respect and set her free.

ARUNA ASAF ALI(Date of Birth:1909 Date of Death:Jul 29, 1996Place of Birth:Haryana) : She was born in a Bengali Brahma Samaj family at Kalka in Haryana. She married Asaf Ali a prominent lawyer of Delhi against convention. She actively participated in the National Movement for Independence. Following the arrest of all congress leaders in 1942 she went underground to guide the movement evading police arrest. She became the symbol of the spirit of youth in this country guiding and leading the National Movement from underground. She remained underground till 1946 when the warrant of arrest was withdrawn. Aruna belonged to the heroic age of Freedom Movement. With this background, after Independence she could not adjust to the political realities and chose to live in retirement till her death on 29th July 1996. She was awarded Bharat Ratna (1997) posthumously.



RANI GAIDINLIU(Date of Birth: 1915 Date of Death: Feb 17, 1993 Place of Birth : Manipur) : Born in Nangkao village of Manipur she came in contact with the political and spiritual leader of the Nagas Haripau Jadonang who started a movement to drive away the British from Manipur. When Jadonang was hanged by the British Gaidinliu took over the leadership and challenged the Britishers. The British Govt. tried to suppress her movement. She went underground. The army made a house to house search and finally captured her in 1932 and sentenced her to life imprisonment. Jawaharlal Nehru called her "Rani of the Nagas" for her indomitable spirit and aggressive fight against the British. She spent more than 15 years in jail and was released only after Independence. She was honoured with Tamrapatra and Padma Bhushan. She died on 17-02-1993.



ANNIE BESANT(Date of Birth:1847 Date of Death:1933Place of Birth:London) : Annie Besant was born in London to Irish parents. In 1893, she left for India having been influenced by the Indian culture and civilization. She was famous as a social worker, educationalist and journalist. She became a staunch supporter of Indian Independence Movement and her contribution to India's freedom struggle was remarkable. She founded the Home-Rule League. She revived the Theosophical Society. In 1915, she chaired the Calcutta session of the Indian National Congress. She also edited 'New India'. She established Indian Boy Scouts Association. She received a prestigious award for her work for scouts. She also studied Hinduism. India is indebted to Annie Besant for her immeasurable work for freedom struggle, educational advancements and social reforms. She died at the age of 86.

MOTHER TERESA(Date of Birth :Aug 26, 1910 Date of Death :Sep 5, 1997 Place of Birth:Skopje) : Mother Teresa the 'angel of mercy' dedicated herself to the service of mankind and served god amongst the poorest of the poor, sick and the dying for more than 50 years of her life. Teresa was born as Agnes Gonxha Bojaxhin on 26th August 1910 in Skopje, now the capital of Macedonia to Albanian parents. She was the youngest of three children. Exposed early to prayer and service, she was deeply religious. At the age of 18, she left home for Dublin, Ireland, to join the Loretto abbey and become a nun of the Roman Catholic church. After her training, she was given the name of Sister Teresa. Sisters of Our Lady of Loreto, were very active in India, doing missionary work. She came to India on January 6, 1929 to become a teacher and was moved at the sight of the crippled and helpless people on the pavements. She taught in St. Mary's convent school in Kolkata for 15 years later on became the headmistress. In 1937, she took her final vows as a nun, in Darjeeling.



There are so many famous women given below and they are also famous characters in Indian history. They are also great women. Few famous women are selected from modern history in India :

PRITILATA WADDEGAR (Date of Birth : 1911 Place of Birth : Chittagong), **SAROJINI NAIDU** (Date of Birth : Feb 13, 1879 Date of Death : Mar 2, 1949 Place of Birth : Hyderabad), **VIJAYA LAKSHMI PANDIT** (Date of Birth : 1900 Date of Death : 1990 Place of Birth : India), **SUCHETA KRIPALANI** (Date of Birth : 1908 Date of Death : 1974 Place of Birth : Ambala), **KASTURBA GANDHI** (Date of Birth : Apr 11, 1869 Date of Death : Feb 22, 1944 Place of Birth : India),

KAMALA NEHRU (Date of Birth : 1899 Date of Death : Feb 28,1936 Place of Birth : India), *DURGABAI DESHMUKH* (Date of Birth : 1909 Date of Death : 1981 Place of Birth : Kakinada), *RAJKUMARI AMRIT KAUR* (Date of Birth : 1889 Date of Death : Feb 02,1964 Place of Birth : Kapurtala), *RUKMINI LAXMIPATHI* (Date of Birth : 1892 Date of Death : Aug 6, 1951 Place of Birth : Madras), *MEERA BEHN* (Date of Birth : 1892 Date of Death : Jul 20, 1982 Place of Birth : England), *NELLI SENGUPTA* (Date of Birth : 1886 Date of Death : 1973), *BHIKAJI CAMA* (Date of Birth : Sep 24, 1861 Date of Death : Aug 13, 1936 Place of Birth : India), *MRIDULA SARABHAI* (Date of Birth : 1911 Place of Birth : Ahmedabad), *MEERA BAI* (Place of Birth : Mewar), *SHREE MA ANANDA MAYI* (Date of Birth : 1896 Date of Death : Aug 27, 1982 Place of Birth : Kheora), *THE MOTHER (PONDICHERRY)* (Date of Birth : 1878 Date of Death : Nov 17, 1973 Place of Birth : Paris), *SISTER ALPHONSA* (Date of Birth : 1910 Date of Death : Jul 28, 1946 Place of Birth : Kerala), *SISTER NIVEDITA* (Date of Birth : Oct 28, 1867 Date of Death : 1911 Place of Birth : Northern Ireland) *RUKMINI DEVI ARUNDALE* (Date of Birth : 1904 Date of Death : Feb 24, 1986 Place of Birth : India), *KAMALADEVI CHATTOPADYAY* (Date of Birth : 1903 Date of Death : Oct 29, 1988 Place of Birth : South Kanara), *ARATI GUPTA (SAHA)* (Date of Birth : 1940 Date of Death : Aug 27, 1982 Place of Birth : Kheora), *SAVITRIBAI PHULE* (Date of Birth : 1831 Date of Death : Mar 10, 1897 Place of Birth : India), *MRS. URMILA K. PAREKH* (Place of Birth : India), *PREM MATHUR* (Date of Birth : Aug 25, 1924 Place of Birth : India), *CAPT. DURBA BANERJEE* (Place of Birth : India), *CAPT. SAUDAMINI DESHMUKH* (Place of Birth : India), *KALPANA CHAWLA* (Date of Birth : Jul 1, 1961 Date of Death : Feb 1, 2003 Place of Birth : Karnal), *SUBHADRA KUMARI CHAUHAN* (Date of Birth : 1904 Date of Death : Feb 15, 1948 Place of Birth : Allahabad), *KAMALA PURNAIYA TAYLOR* (Date of Birth : 1924 Date of Death : May 16, 2004 Place of Birth : India), *MAHASWETA DEVI* (Date of Birth : 1926 Place of Birth : Dacca), *GAYATRI CHAKRAVORTY SPIVAK* (Date of Birth : Feb 24, 1942 Place of Birth : Calcutta), *ANITA DESAI* (Date of Birth : Jun 24, 1937 Place of Birth : Mussoorie), *ARUNDHATI ROY* (Date of Birth : Nov 24, 1961 Place of Birth: Bengal)

These are few famous great Indian dancer and singer womens:

ALARMEL VALLI (Date of Birth : 1957 Place of Birth : India), *CHITRA VISHWESWARAN* (Place of Birth : India), *MALLIKA SARABHAI* (Place of Birth : India), *DR. PADMA SUBRAHMANYAM* (Place of Birth : India), *SONAL MANSINGH* (Place of Birth : India, *YAMINI KRISHNAMURTHY* (Date of Birth : 1940 Place of Birth : Andhra Pradesh), *M.S.SUBBALAKSHMI* (Date of Birth : Sep 16, 1916 Date of Death : 2004 Place of Birth : Tamil Nadu.

A great young women would present herself well, for what ever the occasion, she would dress properly for occasions, never embarrass herself and act in a way that demands respect. She doesn't have to be attractive or beautiful to have class, grace and style or a sense of humor. If she is married or with a man she would want to bring out the best in him. She should want to be educated and have goals, men like the rest of the world are changing.

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ECONOMIC STATUS OF WOMEN IN ANCIENT INDIA AS REFLECTED IN THERIGATHA

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Priyanka Tripathi* the author of the research paper entitled ECONOMIC STATUS OF WOMEN IN ANCIENT INDIA AS REFLECTED IN THERIGATHA declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Therigatha is the collection of verses compiled into poems. It is the only canonical text of Buddhism that is attributed to female authorship and focuses on women's religious experiences. Therigatha is a collection of five hundred and twenty two verses compiled into seventy two poems ascribed by Buddhist nuns. It contains information about day to day life of women and supply valuable material for constructing social as well as economic history of woman. Through Therigatha we get references of working woman, female peasants, artisans, skilled workers, self supporting women, female servant, dancing girls, entertainers, courtesans etc. Present paper will focus on economic role of women and their mode of living as reflected in Therigatha.

In Buddhist society the majority of laywomen played the role of a daughter, or housewife, who was supported by her children, husband or father. Still, there were instances of women belonging to the working class, such as maid servants female musicians and courtesans. Women were engaged in various trades such as keeping a watch of the cotton field¹ and spinning five thread from the clean cotton, working as domestic servants and doing various kinds of work such as taking care of the ornaments of the ladies in the royal harem.² Pounding rice³ working as female musicians, dancing, singing and instrumental music (vadita).⁴

Women also appear to have been capable of functioning as keepers of the burring ground. We find a reference of a woman in therigatha⁵, named Kali, who was employed as crematrix. We got references such as Uttama-the domestic servant who was tented her master's household.⁶ Therigatha mentioned a women (Vaddhesi) who become the nurse of great prjapti the Gotamid,⁷ Vimla was the daughter of a certain woman who earned her living by her beauty⁸ A lady Chanda was born in a Brahmin family from

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the childhood her family lost its possession, and she grew up in wretched circumstance. In her home the snake-blast disease broke out and all her kinsfolk caught it and died. She being unable to support herself otherwise, went from house to house with a potsherd, maintaining herself by alms. (an involuntary beggar).⁹

There were references of Female servants. They were part of wealthy man's property. They were assigned different jobs and were generally confined within the household sphere. In royal houses they waited upon queens, took care of their personal hygiene, looked after their jewelleries and toiletries. Such jobs entailed a degree of expertise and integrity.¹⁰ Among the most strenuous and labourous domestic jobs performed by female servants were those of a kumbha dasi, who fetched water over some distance. The story recounted by Sumangla in Therigatha strikes the cord in very visual terms. Sumangla's mother was married to a man who was dependent of her wife presumably the woman worked as a Vihikottika (engaged in poundring rice), while previously she was known for her beauty (sumuttika), her job turned her into a musala multika, a lady who looked like a husking pedal.¹¹

The another working class of women, we find in Therigata are Courtesans. With the advent of Buddhism courtesans began to be respected for their achievements in fine arts. Famous capitals like Vaisali and Rajgriha had chief courtesans of their own, who were often formally installed in their position by the state with due pomp and ceremony. Ambapali,¹² the chief courtesans of Vaisali, in the days of the Buddha, excited considerable admiration in the contemporary society. Noted for her beauty and accomplishment, possessed of considerable wealth, her pomp and position was in no way inferior to that of a member of the senate of the Lichchhavi republic. The Buddha did not deem it inappropriate to accept her invitation for lunch and the gift of mango grove for his order. Chief train of singers and dancing girls and were as extravagant in charging as in spending their earning. In a verse of Therigatha a courtesan named Addhakasi is saying that her wages were as large as the revenue of the country of Kashi. One thing here is to mention that the choice of profession was not only a free decision most of the time. Thus one could not regard them as free workers in their chosen field of work. Most of them like Vimala and Sirima, took to prostitution because their mothers were in the profession. (Therigatha XXXIX). The work become hereditary because the social stigma attached to it.

The admission of women to the Buddhist order gave a great impetus to the cause of female education among the ladies in commercial and aristocratic families.¹³ Like the Brahmavadinis in Brahmmical circle, several ladies in Buddhist families used to lead a life of celibacy with the aim of understanding the religion and philosophy. Among the authoresses of the Therigatha who were all believed to have obtained the salvation, 32 were unmarried women and 10 married ones. When a large percentage of girls were leading a life of celibacy in pursuit of religion and philosophy, it is but natural to presume that the general average of intelligence and education among them must have been high.

The entry of women to Buddhist order raised a new respectable career before woman. Buddhism declared that womanhood was no bar to salvation (Therigatha, 61) they were therefore urged to become nuns without entering into matrimony. Among the nuns of the Therigatha the majority consists of women, who had renounced the world during their maidenhood. The career of preaching and evangelising that was thus opened before women by and Buddhism attracted a large number of talented ladies, who distinguished themselves as teachers and preachers several inscriptions show that senior nuns had their own female disciples and novices and used to possess influence sufficient to collect funds necessary for maintenance of their establishments we find rich heiresses, refusing tempting marriage offers and joining the preaching away of new religion. Such for instance, was the case of Gulta, Anopama and Sumedha who eventually became very famous preachers.¹⁴ (Therigatha, 54, 56, 73)

The established global phenomenon is that no society can any longer afford to ignore the women labour force, and progressive Buddhism had addressed this issue in early India and opened many avenues for women workers in public sphere. As the spread of Buddhism was largely confined to urban areas, Buddhist literature has depicted the urban milieu based on trade and commerce which was a remarkable shift from the Brahmanical text that have largely focused on agricultural dominated patriarchal society.

Generally the community of women workers in early India was drawn from lower classes of the society who out of economic compulsion adopted varied mode of professions to maintain their livelihood. Women of upper classes (Brahmana and Kshatriya) adopted such occupation only in time of distress. Much information is not forthcoming about their mode of payment, working conditions etc. but it can be drawn that the relationship of the employer and employee were based on the nature and condition of work and were mostly cordial. Buddhist literature goes a long way in understanding women economic condition in early India.

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FOOT NOTES

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⁷ *Ibid canto V XXXVIII*,
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¹⁰ *Dhammapada Commentary on verse XCCVI*, 136
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INDIA-NEPAL RELATION IN THE POST- MONARCHICAL ERA

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Declaration

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Dealing with India-Nepal relations in the Post-Monarchical era is not an easy task. Half of their relations are characterized by informalities. It is always deep and extensive covering all areas such as civilization commonalities, historical background, demographic identity (with north India), physical construction of Nepal and its compulsions, economic interdependence, emerging geo-politics and its linkages with global politics, open border and its own dynamics and some of the most significant aspects of bilateral relations.

Countries' relations infant, are not guaranteed by formal treaties alone. Many other factors and determinants shape inter-state relations. India-Nepal relations are no exception to such natural and compelling factors. Nepal's policy, therefore, needs to be balanced despite being too close to its southern neighbour.¹ The emerging regional and international politics have further shrunk Nepal's options forcing it to be more prudent to pursue a correct policy towards its neighbours. It does not mean that Nepal's overarching relations with India stands on equal footing with China despite the latter also being the next door neighbour. Such nuances and realities of India-Nepal relations have also been appreciated by China since it established diplomatic relations with Nepal. Recently, Chinese leaders, as in the past, were reported to have suggested the Nepali Maoist leaders including the Chairman of the party, Prachanda, that they should develop good relations with India.²

Here it needs to be noted that the most important aspects covered by the 1950 Treaty of Peace and Friendship are recognition of Nepal as an independent and sovereign state; mutually agreed security relationship; economic aspects, and people to people relations through the open border within which many things mentioned before are included. Prior to the signing of the Treaty, the then Prime Minister

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of India Pt. Jawaharlal Nehru had repeatedly spoken of the international status of an independent nation and policy of non-intervention status of an independent nation and policy of non-intervention in that country's internal affairs. Moreover, dead against as he was for forging alliances with other countries, he said that though India would not tolerate" any invasion of Nepal from anywhere. It is not necessary for us to have a military alliance with Nepal.³ Nehru had even repudiated the view of a leading politician, then hell bent on overthrowing the Rana regime, that Nepal and India could forge a joint Defence and Foreign policy.⁴ Such an expression came as a strategy to create a distance between the Indian government and the fledgling Rana oligarchy. Even the treaty of Sugauli (1815-16) had recognized Nepal as an independent country with which the victor (British) concluded the treaty, and later the 1923 Treaty further clarified the international status.

The 1950 Treaty was also an extension and modification of the former treaties in order to update the relevance of closer relations between the two. However, there has been a difference between the 1950 Treaty and the Treaty of Sugauli in one respect. The former was concluded between the victor and the vanquished; the latter was the product of mutually agreed parties for fulfilling the objectives of the two countries. Both the countries were prompted by their common threat perceptions of the coming of Red China in Tibet. The worldwide panic created by the rise of communism in general and south of the Himalayas in particular led the three Himalayan Kingdom's (Bhutan, Nepal and Sikkim) to move closer to India. So the clause two of the 1950 Treaty attaches the importance of informing each other of "any serious frictions or misunderstanding with any neighbouring state likely to cause any breach in its friendly relations subsisting between the two Governments." The Letter accompanying the Treaty is more explicit in explaining it stating that "neither government shall tolerate any threat to the security of the other by a foreign aggressor. To deal with any such threat, the two Governments shall consult with each other and devise effective countermeasures."⁵

Relating to the security aspect of the treaty, the issue of imports of arms, ammunition or warlike material and equipment for the security of Nepal has been addressed. But the Letter specifies this provision in clause two stating that such import of arms could be done by using the territory of India. Later, in 1965, it was agreed that in case India was unable to provide arms and ammunition, the US and the UK could fulfill the Nepali requirements in consultation with India. Nepali side, however, interpreted the clause differently in 1989 when India objected to the import of arms and other weapons from China without consulting India. The royal government argued that since these arms came from the North and not through the territory of India, no question of violation of the treaty could be raised by India. Yet, the spirit of the Treaty and the accompanying letter allow Nepal only to import through the territory of India.⁶

Another major component of the Treaty relates to the national treatment to be given to the peoples of both the countries. In participation in trade commerce, movement and other privileges of similar nature, no discrimination would be made between the Nepalis and Indians. Article VII states: "The Governments of India and Nepal agree to grant, on a reciprocal basis, to the nationals of one country in the territories of the other the same privileges in the matter of residence, ownership of property, participation in trade and commerce, movement and other privileges of a similar nature." Regarding the development of natural resources or of development of industries etc, Nepal was/is required to give preference to the Indians.⁷

The 1950 Treaty is assailed as an unequal treaty as well as a framework for continuing the age old ties existing between the two countries. Criticisms that come from the political parties argued that it has put a slur on Nepal's independence and sovereignty and needs to be changed. The positive side of the treaty is no less significant and realistic the 1950 Treaty has not diluted Nepal's independence, sovereignty

and territorial integrity. On the contrary, Indian recognition of this aspect was/is more explicit even prior to the signing of the treaty.

Then where does the problem lie? Can Nepal develop fully without the treaty? Is India the only factor for all its problems? Can Nepal pursue an insular policy towards India in order to be fully independent? Some of the Indian experts have often cautioned Nepali leaders against opening the “Pandora box” (1950 Treaty) without taking into account the entire gamut of bilateral relations. Muchkund Dubey, former foreign secretary of India and a scholar, has stated:

In my view, the review or revision of the Treaty is not a priority issue in Indo-Nepal relations. There are other issues—like water resources, economic development of Nepal, imparting strength, resilience and stability to the democratic process in Nepal etc., which deserve priority attention. I am afraid, undertaking a review of the Treaty would open a Pandora’s box [that] will cloud all other important issues and may adversely affect relations in the medium run if it is not handled properly. And given the emotive character of the issue of the review of the Treaty, it is not at all going to be easy to come out unscathed from the review.⁸

It seems that the 1950 Treaty has been dragged into controversy since its signing in 1950. As Rose has also remarked that “demands for revision of the treaty were voiced almost immediately after its ratification, and the Ranas were accused of ‘anti nationalism’ for having accepted the treaty”.⁹ Most critics, especially some Left parties, have often joined the chorus against it without however offering an objective analysis for its abrogation; some critical points mentioned before are short of practical solutions.

Another factor that often gives raise to controversy in Nepal-India relations is Nepal’s domestic politics. Any country’s foreign policy is indeed an extension of internal politics. If a country is well governed and is politically stable, economically sound and socially more or less cohesive, its external relations are accordingly shaped. Depending on its overall capacity and requirements prescribed for being a power — weak or strong— a country has to determine its role in the comity of nations. Nepal, for instance, has its own limitations due to its geopolitical and geo-strategic situation between India and China.¹⁰

If one tries to examine Nepal-India relations within a large historical canvas, internal political dynamics seems to have played an important role in the bilateral relations between the two. In 1950, India played a middle way policy for introducing democratic change by adopting the strategy of continuity and change. Politically, democracy became a driving force when all the contracting parties agreed to a Constituent Assembly to be duly elected by the people of Nepal. It was also the acceptance of popular sovereignty in a country that was under the traditional Shah and Rana rule for centuries. Ironically, the deal could not last long as the Delhi compromise subsequently turned out to be an unholy alliance between the three contending forces— the King, the Nepali Congress and the Ranas. So within a short period, all the three forces parted company taking divergent lines and sidelining the issues of democratic development. And India also entered into the controversy when its leaders started showing their preferences for parties and leaders. Nehru’s personal letter to King Tribhuvan in 1951 shows that he preferred M.P. Koirala to B.P. Koirala (the two step-brothers) as the latter, in Nehru’s view, was more radical than the former. Nehru wrote:

I do not think that B.P. Koirala would be the right choice as Prime Minister. Any such appointment would weaken the Government instead of strengthening it. B.P. Koirala’s tendency to concentrate powers in his hands would be encouraged and he would tend to become more and more autocratic.¹¹

Anti-Indian sentiment was thus sown soon after the overthrow of the Rana rule. Even the Nepali Congress that got tacit support of the government of India for making the anti-Rana movement a success was divided due to both internal political conflicts and India. So King Tribhuvan, who was considered till then as democratic, started taking back all powers in his own hands declaring that Nepali tradition and custom allowed him to do so. King Tribhuvan’s successor, Mahendra, further consolidated royal

power until all the parties accepted him sovereign empowering him to give a constitution as a royal gift. All the so-called revolutionaries thus succumbed to the royal power and accepted the Constitution in 1959 under which the first election to parliament was held. And that too was terminated by the King when he staged a coup against the elected government on December 15, 1960. Indian official reaction came only after three days, on December 20, when Prime Minister Nehru referred to the royal step as a “set back to democracy”.¹²

Nepal-India relations were not smooth even during the elected government that was in power only for eighteen months. BP’s effort to maintain a balance between China and India was not appreciated by the Indian media and the government. Nehru’s unilateral declaration in 1959 that any attack on Nepal would be taken as an attack on India did not get a favourable response from his Nepali counterpart when Koirala said that no threats had come from any quarter, nor could India take any action without Nepal’s request. It could be guessed that one of the reasons for King Mahendra taking over power was his calculation that India, notwithstanding Nehru’s rejection of the coup, would not take any precipitate action against his action, while China kept quiet on the issue. Subsequently, reconciling to the royal regime, India started cultivating relations with Nepal and became the largest donor in the late 1960s. Yet, the internal politics continued to become a pinprick in Nepal-India relations. During the 1990 and 2006 anti-regime movements, India became a key factor for change.¹³

The duality in Nepali neighbourly policy was more pronounced since the 1960 coup. On the one hand, King Mahendra was using China as a countervailing force against India until both Nepal and India improved their strained relations. The hit and run activities carried out by the Nepali Congressmen from Indian bases had also made Mahendra and his lieutenants paranoid with the alleged support to the anti-regime elements then condemned as “anti-nationals”. Eventually, both China and the King used each other for enhancing their respective interests. Mahendra took a bold decision, obviously to the chagrin of India, by opening up the Himalayan route allowing the Chinese to construct a road linking Tibet with Kathmandu. Ridiculing Indian criticism, the King said that if communism didn’t travel on a mule, how could it come on a taxi?

In hindsight, it can be said that from Nepal’s point of view, the diversification policy was not wrong. Given the emerging trends in regional and international politics and with both China and India becoming economically prosperous and strong, Nepal’s past step to be closer to China, without however creating problems for India, should be made beneficial for Nepal’s own development. Yet, Nepal-India relations often become hostage to irrational behaviours of Nepali political elites who find fault with India when they themselves become incapable of handling bilateral relations.¹⁴

Nepal’s parameters of foreign policy remain basically the same but variables are adjusted when the need arises. By doing so, it also becomes expedient for scoring certain immediate objectives which are not necessarily guided by the larger interest of the nation. But these intervening factors also play. The same strategy used by King Mahendra in 1961-62 vis-à-vis India and China didn’t work in the 1989 and 2005 when King Birendra and King Gyanendra tried to emulate their father’s game later. Birendra’s decision to import Chinese arms without consulting India backfired following Indian unilateral decision to terminate the Treaty of Trade and Transit and the fall out of it in the form of Indian support for restoration of multiparty system in 1990. Nor did China replace India for supply of goods and petroleum or by providing massive economic aid during the crisis. It demonstrated that China had its own limitations and even calculations that might have prevented it from coming out fully in aid of the beleaguered royal regime in 1989. It also proved that India-Nepal relations are incomparable with any other power including China. And Nepal’s landlocked position facing South and severe constraints imposed on it by geography and other factors cannot be seen in isolation.¹⁵

King Gyanendra's proposal for membership of South Asian Association of Regional Cooperation (SAARC) to China after India proposed Afghanistan in the November 2005 Dhaka Summit did not go well with the King's policy. Discretely showing its annoyance to the King, who had already become a bete noire following the latter's decision to impose a state of emergency in Nepal on February 1, 2005, India was allegedly unhappy with the King's move for bringing in China in the SAARC. Whether it turned out to be one of the principal reasons or not for shifting Indian attitude towards the royal regime, the royalists do not fail to attribute it to the end of monarchy in Nepal.

Monarchy which had been perceived by foreign powers including the Chinese as a stable reliable institution was no more; nor had other parties been able to impress on Nepal's foreign friends. Thus, it was natural that the foreign powers, in particular India, the US, the European Union and China, became active in Nepal. During the Maoist insurgency, all these powers didn't hesitate to supply arms and other kinds of support to the royal regime. But India and other Western powers discontinued such military and political support urging the King, who had fallen from grace after his decision to take all powers into his hand, to open dialogue with dissidents. Considering it as a setback to the democratic process, India and the Western powers had withheld military support to the regime. Yet China didn't join others and continued its own type of relations with the Palace.¹⁶

In the post-monarchical era, Nepal-India relations can no longer be understood through the conventional prism. The fast changing regional and international developments and trends such as the rise of ethnic, regional and non-ideological factors and their impacts on domestic and foreign policies have tried to reshape bilateral relations. The role of smaller states to manage both national and international trends has also shrunk in recent years. Since the old maneuverability does not exist to the extent as it was in the past, Nepal in the post-monarchical era is constrained to adjust to the new realities. Nevertheless, some key elements seem to constantly engage Nepal in defining its relations with India. They are: political, economic, socio-cultural, strategic and perceptual.¹⁷

Nepal's landlocked position facing the Southern neighbour and close economic interdependence (dependence?) does not allow Nepal to be fully independent of policy decisions. Nor can China provide alternatives to it. The civilizational linkages are strong that can hardly be influenced by politics. Sometimes, the religious issue gets politicized as it happened while changing the priests of the Pashupatinath temple. Political parties both in India and Nepal seem to overplay such issues. Nepalis are by comparison more flexible to delve into the depth and height of Indo-Nepal relations, but the obscurantist elements on both sides of the border try to manipulate them to score their own interests.

The security relations between Nepal and India are not likely to be fundamentally different in the future. Nepal's attraction is being increased due to its strategic location where each big and powerful country wants to set its foot. So the foreign policy pursued in the past would not suffice to manage active power players; nor will Nepal's conventional wisdom and strategy be relevant to the changed context. Post-Monarchy Nepal's only option is to be more realistic in comprehending the emerging dimensions of regional and world politics as well as to adopt strong policy measures for internal development. Economically backward Nepal will only be a liability for India and China whose own developmental performances are strikingly different from others.¹⁸

Nepal's domestic stability, peace and development, and the maturity in thinking about the country and the people only assure its neighbours. Empowerment of people making them owner of the developmental processes and democracy would generate national confidence. But confidence should not be driven by empty slogans of nationalism. It must be understood that *rashtriyata* is not necessarily anti-Indianism; it goes much beyond it. If the people are permanently reeled under poverty, start losing confidence in Nepal's intrinsic strength, abstract slogans of nationalism do not help them.

Any new decision to be taken cannot be unilateral in the given context, because only coordinated and cooperative policies to be pursued by both the countries would help them. In my opinion, instead of raising the issue of 1950 treaty as was done by both Prachanda and Madhav Nepal, Nepal should now concentrate its energy on developing the country, institutionalizing democracy and making people confident of their future. Since domestic context of security has wider ramifications for bilateral, regional and internal security, chances of regime survival depend on socio-economic and political empowerment of citizens.

Placed in the strategic zone of the region, particularly between China and India, Nepal needs to play a more moderate and balancing role between the two neighbours. The location of Nepal which is physically integral to the Gangetic plain, the heartland of India, makes India more concerned about its security. Some concerns shown by India on Nepal's internal development is related to its own vital interest. And such concerns that focus on Nepal's peace, progress and stability and democracy cannot be construed as interference. It also needs to be noted that Nepal's landlocked position and close economic interdependence (dependence?) does not allow Nepal to be fully independent of policy decisions. Nor does it allow playing one neighbor against the other. Trust and confidence to be generated between Nepal and other countries, especially neighbours, alone can complement to the efforts of development.¹⁹

Similarly, China's major concern is Tibet to which the Nepali side needs to be serious. Now with the enhanced regional and global power position of India and China, strategic dimensions are likely to be more complex for Nepal. How China is increasingly showing its concerns over Nepal's internal and external developments has been vociferously raised by visiting Chinese dignitaries and its representatives in Nepal in post-2008 period. It is also witnessed that perceptions rather than substance make the elites of Nepal and India unnecessarily hypersensitive. The psyche that India is the key factor for bringing about changes either in the government or in regime make Nepali politicians both jittery and grateful at the same time depending on the conditions in which they react. Lack of culture of empathy thus gives rise to distrust on both sides. The Indian side should not also be prejudiced against certain parties and Individuals or governments taking into account the changed internal political dynamics of Nepal. If political parties are fragmented and weak, it would be difficult to deal with small groups and individuals. But political parties of Nepal too, regardless of their backgrounds and orientation, should try to be more mature and objective in dealing with neighbours and other powers. Casualness with which relations are conducted would be only suicidal for the country.²⁰

It seems that difficult days are ahead for Nepali policy makers. Internal situation is in a mess with the major parties responsible for bringing about a radical change quarreling for no substantive reasons. Economic, regional, ethnic and governance crises are looming large indicating no concerted effort to resolve them. If Nepal fails to maintain a minimum level of development keeping its own house in order by consolidating representative institutions, its aspirations to be an independent and sovereign nation would also be undermined. Above all, minimum level of consensus among the major political forces, internal development, peace and stability are the prerequisites for a sound foreign policy. And a policy based on objective analysis and pragmatism alone would be able to deal with neighbours and other powers, now active in Nepal.

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²⁰ *Ibid.*

THE GROWTH OF THE ASSOCIATION OF SOUTHEAST ASIAN NATIONS

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Phramaha Niwet Jongjaengklang* the author of the research paper entitled THE GROWTH OF THE ASSOCIATION OF SOUTHEAST ASIAN NATIONS declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Association of Southeast Asian Nations (ASEAN) is an organization or a geopolitical and economic cooperation in Southeast Asia.



ASEAN is the beginning of voluntary associations and founded on July 1961 by Thailand, Malaysia and the Philippines. It was abandoned later in the year 1967 has been signed “Bangkok Declaration”. ASEN was established by the member five countries with the aim to cooperate in increasing the rate of economic growth, Social development, Cultures and for preserving peace and stability in the region for the opportunity to relax peacefully disputes between member countries. After 1984, ASEAN

member states were increased to 10 countries until today. Those are Thailand, Malaysia, Philippines, Indonesia, Singapore, Brunei, Laos, Cambodia, Vietnam and Myanmar. ASEAN has an area of about 4,435,570 square kilometers with a population of approximately 590 million people; on 2010 the combined GDP of the country thinks approximately 1.8 trillion U.S. dollars was the ninth of the world by GDP, with English as the official language.

Charter was signed in December 2008 that ASEAN has been more akin to the European Union. The ASEAN Free Trade Area has been used since on 2010 and towards an ASEAN Community. It consists of three aspects, firstly the ASEAN Political and Security, secondly ASEAN Economic Community and the last ASEAN Socio-Cultural Community on 1985.

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In July 1961 Association of Southeast Asian Nations was established by three member countries there were Thailand; Malaysia; and the Philippines, and the association was ASA (Association of South East Asia). The association was aimed that economic, social, and cultural coordination. But after two years, it was halt because of the inverse distance between the Indonesian and Malaysian politics, until the restoration of relations between them. Therefore, after the situation they tried to seek avenues of establishment of cooperation economical organization in the region. The Association of Southeast Asian Nations and Thanad Khomantra, Minister of Foreign Affairs of Thailand which governed by Field Marshal Thanom Kittikachorn, have been signed “Bangkok Declaration” at Saranrom Palace on August 8, 2510, by the Minister of Foreign Affairs of the Member States in five countries including Adam Malik of Indonesia, Narsiso Ramos of the Philippines, Abdul Lasuk of Malaysia, S Raja Ratnam of Singapore, and Thanad Khomantra of the Thailand who was considered a father of organization founder.

The purpose of the establishment of ASEAN was formed by the external environment of the member countries for the governors of each member country they could focus on building the country; concerned about the spread of communism; faith or belief in the external power decline during the 20th century including to the economic development of the country. ASEAN establishment has an objective different from the European Union that is the ASEAN created to support the nationalist.

Nowadays, the Association of Southeast Asian Nations is composed of 10 member countries, representing approximately 4.5 million square kilometers, population about 560 million (in year 2006), the highest mountain of the region is Khakaborasee in Myanmar, which high 5881 meters, and bordering with China, India, Bangladesh and Papua New Guinea.

Southeast Asia has a tropical climate; temperatures between 27-36 °C; natural vegetation is tropical rain forest which is the world’s second largest rain forest, mixed forest, pine forest, sand beach forest, cropped forest. Industrial drops are rice, corn, cassava, pineapple, rubber, palm oil and pepper.

In 1976 Papua New Guinea was an observer, and in 1967 member countries have established a strong economic cooperation after the results of the Bali conference in 1976. But such cooperation has been heavily affected in 1977 and then it has been revived since 1991, due to the Thailand offered establishment of a free trade area. After that Brunei Darussalam was joined to be the sixth member countries on January 8, 1984, which is the date after the declaration of independence on January 1 Brunei, only one week.

Vietnam joined later in the seventh on 28 July 1995 and not so long after Laos and Myanmar joined in the eighth and ninth, respectively, on 23 July 1997. Cambodia wished to become a member but postpone due to internal political conflicts. Until 30 April 1999, Cambodia became a member of the tenth after the Cambodian government has been strongly established.

In 1987 has had wide experience in the areas of ASEAN member countries have increased including the effort to consolidate them into one group. In 1990 Malaysia was proposed an economic cooperation in East Asia, which consists of ASEAN countries, Republic of China, Japan and South Korea; it has intended to counterbalance the influence of the United States, which enhances the Economic Cooperation in Asia - Pacific (APEC) and Asia as a whole. But such a proposal has been canceled because it has been heavily opposed by Japan and the United States. Although it failed in the field but the group member can be operated to group the countries as a unique.

In 1992, the plan was signed at the same rate of customs duty (Common Effective Preferential Tariff) with the objective to enhance the competitiveness of ASEAN as an important production base for providing product to the global market through liberalization of trade, tariff reduction and non-tariff barriers to trade, as well as the tariff structure to facilitate the free trade. This law is a framework for the ASEAN Free Trade Area, after the financial crisis in Asia. In 1997 Malaysia’s proposal was raised

again in Chiang Mai(Thailand) known as The Chiang Mai Initiative which is integration between ASEAN and three more countries namely China, Japan and South Korea.

In addition, the economic cooperation of the member countries, ASEAN also aims for preserving peace and stability in the region. On 15 December 1995, they were signed the Treaty of the Southeast Asia Nuclear Weapon-Free Zone to make the Southeast Asia as Nuclear Weapon-Free Zone. The Treaty was started on 28 March 1997, which prohibits all nuclear weapons in the region.

After the second Declaration of the ASEAN Cooperation (Bali Concord II) in 2003, ASEAN signed an agreement with the Theory of Democratic Peace. This means all member countries believe that the principles of democracy will lead to peace and stability in the region. In addition, the country that is not democratic government also agreed with that democracy is a regime which other Member countries should be pursuing.

The leaders of country, particularly Mahathir Mohammad of Malaysia, were recognizing the need to integrate the countries seriously. Since 1997, ASEAN has established a number of organizations in an effort to achieve these goals. ASEAN Plus Three is the first organization to be established, the objective is to strengthen the relationship with China, Japan and South Korea. And followed by A Meeting of East Asia which is the other three participating countries: India, Australia and New Zealand plans to have the foundation of East Asian community in the future, which drafted by the European Community, now halted. After that the ASEAN Expert Group has set up to study the impact, both positive and negative aspects of the policy including the possibility to draft the Charter in the future.

In 2006, ASEAN was a status of the UN General Assembly Observer, and the ASEAN country group requested “Discussion partners” to the United Nations. In addition on 23 July Joseh Ramus Orta, Prime Minister of East Timor, signed officially to be a participant of ASEAN, and expected that to be obtained observer status for five years before then its status could be an absolute member countries.

ASEAN, in 2007, was celebrated the 40th anniversary of the founding anniversary of ASEAN and 30 years of diplomatic relations with the United States. On 26 August 2007 ASEAN aims to achieve a free trade agreement with China, Japan, South Korea, India, Australia and New Zealand within 2013 and to establish the ASEAN Economic Community within 2015. In November 2007, ASEAN member countries signed the ASEAN Charter which is the regulation of the relationship between ASEAN member countries, there is enhance ASEAN to be an international organization as legitimate China - ASEAN Free Trade Area which forced on 1 January 2010, this is a free trade area with the largest population in the world and valued at GDP 3rd rank of the world.

February 27, 2009, there is the signing of free trade agreements between ASEAN 10 countries, with New Zealand and Australia. It has been estimated that the trade will increase GDP in 12 countries and more than 48 million U.S. dollars within 2000-2020. In early 2011, East Timor plans to submit a letter requesting membership in the ASEAN Secretariat in Jakarta, Indonesia, to become the eleventh member countries of ASEAN during the Leader Summit in Jakarta. Indonesia expressed his warm welcome East Timor.

ASEAN Member States



Brunei Darussalam

Head of State : His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah

Capital : Bandar Seri Begawan

Language(s) : Malay, English

Currency : B\$ (Brunei Dollar)

Ministry of Foreign Affairs & Trade of Brunei Darussalam Website: www.mfa.gov.bn



Kingdom of Cambodia

Head of State : His Majesty King Norodom Sihamoni

Head of Government : Prime Minister Hun Sen

Capital : Phnom Penh

Language : Khmer

Currency : Riel Ministry of Foreign Affairs & International Cooperation of Cambodia Website: www.mfaic.gov.kh



Republic of Indonesia

Head of State : President Susilo Bambang Yudhoyono

Capital : Jakarta

Language : Indonesian

Currency : Rupiah

Department of Foreign Affairs of Indonesia Website: www.deplu.go.id



The Lao People's Democratic Republic

Head of State : President Choummaly Sayasone

Head of Government : Prime Minister Thongsing Thammavong

Capital : Vientiane

Language : Lao

Currency : Kip

Ministry of Foreign Affairs of Lao PDR Website: www.mofa.gov.la



Malaysia

Head of Government: The Honourable Dato' Sri Mohd Najib bin Tun Abdul Razak

Capital : Kuala Lumpur

Language(s) : Malay, English, Chinese, Tamil

Currency : Ringgit Ministry of Foreign Affairs of Malaysia Website: www.kln.gov.my

ASEAN-Malaysia National Secretariat Website: www.kln.gov.my/myasean



Republic of the Union of Myanmar

Head of State : Senior General Than Shwe

Head of Government : Prime Minister General Thein Sein

Capital : Nay Pyi Daw

Language : Myanmar

Currency : Kyat

Ministry of Foreign Affairs of Myanmar Website: www.mofa.gov.mm



Republic of the Philippine

Head of State : President Benigno S. Aquino III

Capital : Manila

Language(s) : Filipino, English, Spanish

Currency : Peso

Department of Foreign Affairs of the Philippines Website: www.dfa.gov.ph



Republic of Singapore

Head of State : President Tony Tan Keng Yam

Head of Government : Prime Minister Lee Hsien Loong

Capital : Singapore

Language(s) : English, Malay, Mandarin, Tamil

Currency : S\$ (Singapore Dollar)

Ministry of Foreign Affairs of Singapore Website: www.mfa.gov.sg



Kingdom of Thailand

Head of State : His Majesty King Bhumibol Adulyadej

Head of Government : Prime Minister Yingluck Shinawatra

Capital : Bangkok

Language : Thai

Currency : Baht

Ministry of Foreign Affairs of Thailand Website: www.mfa.go.th



Socialist Republic of Vietnam

Head of State : President Truong Tan Dang

Head of Government : Prime Minister Nguyen Tan Dung

Capital : Ha Noi

Language : Vietnamese

Currency : Dong

Ministry of Foreign Affairs of Viet Nam Website: www.mofa.gov.vn

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SOCIAL PSYCHOLOGY ITS ATTITUDE AND IMPACT ON SOCIETY- AN OVERVIEW

AMITA KUMARI*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Amita Kumari* the author of the research paper entitled SOCIAL PSYCHOLOGY ITS ATTITUDE AND IMPACT ON SOCIETY-AN OVERVIEW declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Introduction

The discipline of social psychology began in the United States at the dawn of the 20th century. The first published study in this area was an experiment in 1898 by Norman Triplett on the phenomenon of social facilitation.⁵ During the 1930s, many Gestalt psychologists, most notably Kurt Lewin, fled to the United States from Nazi Germany. They were instrumental in developing the field as something separate from the behavioral and psychoanalytic schools that were dominant during that time, and social psychology has always maintained the legacy of their interests in perception and cognition. Attitudes and small group phenomena were the most commonly studied topics in this era.

During World War II, social psychologists studied persuasion and propaganda for the U.S. military. After the war, researchers became interested in a variety of social problems, including gender issues and racial prejudice. Most notable, revealing, and contentious of them all were the Stanley Milgram shock experiments on obedience to authority. In the sixties, there was growing interest in new topics, such as cognitive dissonance, bystander intervention, and aggression. By the 1970s, however, social psychology in America had reached a crisis. There was heated debate over the ethics of laboratory experimentation, whether or not attitudes really predicted behavior, and how much science could be done in a cultural context (see Gergen, 1973).⁶ This was also the time when a radical situationist approach challenged the relevance of self and personality in psychology.

Social psychology reached maturity in both theory and method during the 1980s and 1990s. Careful ethical standards now regulate research, and greater pluralism and multiculturalism perspectives

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have emerged. Modern researchers are interested in a many phenomena, but attribution, social cognition, and the self-concept are perhaps the greatest areas of growth in recent years. Social psychologists have also maintained their applied interests with contributions in health and environmental psychology, as well as the psychology of the legal system

Attitudes

In social psychology, attitudes are defined as learned, global evaluations of a person, object, place, or issue that influence thought and action.⁷ Put more simply, attitudes are basic expressions of approval or disapproval, favorability or unfavorability, or as Bem put it, likes and dislikes.⁸ Examples would include liking chocolate ice cream, being against abortion, or endorsing the values of a particular political party.

Social psychologists have studied attitude formation, the structure of attitudes, attitude change, the function of attitudes, and the relationship between attitudes and behavior. Because people are influenced by the situation, general attitudes are not always good predictors of specific behavior. For a variety of reasons, a person may value the environment and not recycle a can on a particular day. Attitudes that are well remembered and central to our self-concept, however, are more likely to lead to behavior, and measures of general attitudes do predict patterns of behavior over time.

Large amount of recent research on attitudes is on the distinction between traditional, self-report attitude measures and “implicit” or unconscious attitudes. For example, experiments using the Implicit Association Test have found that people often demonstrate bias against other races, even when their responses reveal equal mindedness. One study found that explicit attitudes correlate with verbal behavior in interracial interactions, whereas implicit attitudes correlate with nonverbal behavior.⁹

One hypothesis on how attitudes are formed, first advanced by Abraham Tesser (1983), is that strong likes and dislikes are rooted in our genetic make-up. Tesser speculates that individuals are disposed to hold certain strong attitudes as a result of inborn physical, sensory, and cognitive skills, temperament, and personality traits. Whatever disposition nature elects to give us, our most treasured attitudes are often formed as a result of exposure to attitude objects; our history of rewards and punishments; the attitude that our parents, friends, and enemies express; the social and cultural context in which we live; and other types of experiences we have. Obviously, attitudes are formed through the basic process of learning. Numerous studies have shown that people can form strong positive and negative attitudes toward neutral objects that are in some way linked to emotionally charged stimuli.¹⁰

Attitudes are also involved in several other areas of the discipline, such as the following; conformity, interpersonal attraction, social perception, and prejudice.

Persuasion

The topic of persuasion has received a great deal of attention in recent years. Persuasion is an active method of influence that attempts to guide people toward the adoption of an attitude, idea, or behavior by rational or emotive means. Persuasion relies on “appeals” rather than strong pressure or coercion. Numerous variables have been found to influence the persuasion process, and these are normally presented in five major categories: who said what to whom and how.

1. The Communicator, including credibility, expertise, trustworthiness, and attractiveness.
2. The Message, including varying degrees of reason, emotion (such as fear), one-sided or two sided arguments, and other types of informational content.

3. The Audience, including a variety of demographics, personality traits, and preferences.
4. The Channel, including the printed word, radio, television, the internet, or face-to-face interactions.
5. The Context, including the environment, group dynamics, pre-amble to the message

Dual-process theories of persuasion (such as the elaboration likelihood model) maintain that the persuasive process is mediated by two separate routes. Persuasion can be accomplished by either superficial aspects of the communication or the internal logic and evidence of the message. Whether someone is persuaded by a popular celebrity or factual arguments is largely determined by the ability and motivation of the audience.

Social influence

Social influence refers to the way people affect the thoughts, feelings, and behaviors of others. Like the study of attitudes, it is a traditional, core topic in social psychology. In fact, research on social influence overlaps considerably with research on attitudes and persuasion. Social influence is also closely related to the study of group dynamics, as most of the principles of influence are strongest when they take place in social groups.

Conformity is generally defined as the tendency to act or think like other members of a group. The nature of the group (expertise, status and similarity of the members), unanimity, cohesion, prior commitment, accountability to the group, and culture, all help to determine the level of conformity in an individual. Conformity is usually viewed as a negative tendency in American culture, but a certain amount of conformity is adaptive in some situations, as is nonconformity in other situations.

The two major motives in conformity are normative influence, the tendency to conform in order to

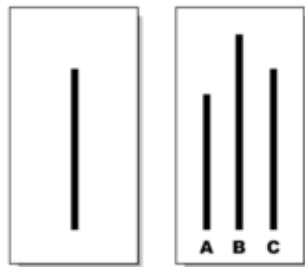


Fig.1 Line matches the first line, A, B, or C? In the [Asch conformity experiments](#), people frequently followed the majority judgment, even when the majority was wrong.

gain social acceptance, and avoid social rejection or conflict, as in peer pressure; and informational influence, which is based on the desire to obtain useful information through conformity, and thereby achieve a correct or appropriate result. Minority influence is the degree to which a smaller faction within the group influences the group during decision making. Note that this refers to a minority position on some issue, not an ethnic minority. Their

influence is primarily informational and depends on consistent adherence to a position and consistency among themselves. Reactance is a tendency to assert oneself by doing the opposite of what is expected. This phenomenon is also known as anticonformity and it appears to be more common in men than in women and in African-Americans than in Caucasians.

There are two other major areas of social influence research. Compliance refers to any change in behavior that is due to a request or suggestion from another person. The Foot-in-the-door technique is a compliance method in which the persuader requests a small favor and then follows up with a larger favor, e.g. asking for the time, and then asking for ten dollars. A related trick is the Bait and switch.²⁸ The third major form of social influence is obedience. This is a change in behavior that is the result of a direct order or command from another person. Obedience as a form of compliance was dramatically highlighted by the Milgram study, wherein people were ready to administer shocks to a person in distress on a researcher's command.

A different kind of social influence is the self-fulfilling prophecy. This is a prediction that, in being made, actually causes itself to become true. For example, in the stock market, if it is widely believed that a crash is imminent, investors may lose confidence, sell most of their stock, and actually cause the crash. Likewise, people may expect hostility in others and actually induce this hostility by their own behavior

Conclusion

In this paper an overview is presented of social psychology. The impact of different behavior on social life and its psychological influence has been discussed.

Acknowledgement

I Take this Opportunity to---

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MIGRAINE AND ANXIETY

ATUL KUMAR SHUKLA*AND R.N. SINGH**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Atul Kumar Shukla and R.N. Singh* the authors of the research paper entitled MIGRAINE AND ANXIETY declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

Migraine and anxiety are among the most common health problems that health professionals encounter, yet only a handful of epidemiological studies have investigated the relationship between these problems. The purpose of this work was to assess the impact of migraine on anxiety. Sample consisted of 60 Migraine patients (30 male and 30 female), their age range was 20 to 50 years. A control group of 120 of the same age range was also taken for comparison purpose. Sinha's Anxiety scale (1968) was used to measure anxiety among the subjects. Finding of the study reveale that migraine patients reported higher level of anxiety in comparison to normal subjects. This suggests that migraine leads to anxiety among the patients suffering form it.

Introduction

Migraine is a major psychosomatic disorder and review of studies indicate that stressful life events, anger, emotional stress and strain are directly associated with migraine. Migraine attack is the episodic attacks of headache and is associated with other symptoms specifically nausea/or vomiting photophobia and occur at varying in-tervals. It has been observed that a particular kind of stress often elicits a specific psychophysiological reaction to the individuals exposed to it and it is particularly true for migraine (Wolfe and Goddell, 1968).

Physical effects of anxiety may include fatigue, nausea, shortness of breath and headaches. Anxiety is a psychological and physiological state characterized by cognitive, somatic, emotional and behavioural

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components (Seligman & Rosenhan, 2001). These components combine to create unpleasant feeling that is typically associated with uneasiness, fear or worry.

Anxiety has become a general problem of the present age. It is marked by apprehension, tension and sense of insecurity etc. It may be caused by a number of factors. It may be of many types (Sarson & Sarson, 2002).

The increasing number of migraine patients in India requires serious attention of health professional and government to manage this problem as it leads to various types of behavioural problems. Understanding its correlates would definitely provide valuable insights for treatment of the patients suffering from this psychophysiological disorder. How and to what extent anxiety is associated with migraine, this knowledge will provide a useful insight into the effectiveness of medical health professionals for treatment of such patients. The present study is a step in this regard.

Hypothesis : The migraine and normal group of subjects would differ significantly in anxiety.

Method

Design : The present study tapped migraine as the independent variable while anxiety was measured as the dependent variable.

Sample: Sample consisted of 60 migraine patients. Their age ranged from 20 to 50 years. These cases were selected from different hospitals and nursing centres of Junpur. Besides, a control group having the strength of 120 subjects was also constituted for the comparison purpose. The sample consisted of the subjects of the both sexes. The two groups were matched on other variables.

Tool: *Sinha's Anxiety scale* (1968) was used to measure anxiety among the migraine patients and Normal subjects individually. 90 items with forced choice response alternatives of 'yes' and 'no'.

Results and Discussion

It is evident from table 1 that the migraine patients have scored significantly higher than the normal subjects on anxiety scale. The mean value of migraine patients on this scale is 43.93 with 13.08 being standard deviation, whereas the mean score of control group is 19.57 with 10.47 standard deviation respectively.

TABLE 1 *M. SD etc. of Migraine & Control group on Anxiety Scale*

Sl. No.	Groups	Statistics		t	P
		M	SD		
1	Migraine	43.93	13.08	12.56	.01
2	Control	19.57	10.47		

There is apparent difference between the two means on the above scale. The 't' value obtained in this context is 12.56 and it is significant at .01 level. It reveals that migraine patients experience more anxiety than the control group.

Findings of this study seems to be in line with the findings of other earlier studies. Breslau et. al. (1991) found significant association between migraine and lifetime major depressive disorder, anxiety disorder and dependence. Merikangas et. al. (1993) found that recurrent brief depression phobia and generalised anxiety were more frequent among individuals with migraines than among individuals with tension headache. Similar results have been reported by Price and Blackwell (1980), Keck and Merikangas (1994), Robbins (1995) and wang et. al. (1999). Anxiety disorders generally maintain a chronic course when untreated and result in substantial impairment across the life time. (Feldner et. al.

(2004)). So, the above findings suggest that migraine patients experience and exhibit high level of anxiety than the normal respondents. The proposed hypothesis is, therefore, approved.

Conclusion

Findings of this research reveal that migraine patients exhibit higher level of anxiety in comparison to normal subjects. Such a condition is expected to interfere with adjustment and behavioural efficiency. It is suggested the migraine patients be provided need medical and psychological assistance to improve their health status.

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PSYCHOLOGICAL STUDY OF BACKGROUND AND CASTE DIFFERENCES IN COLLEGE STUDENTS

AMITA KUMARI*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Amita Kumari* the author of the research paper entitled PSYCHOLOGICAL STUDY OF BACKGROUND AND CASTE DIFFERENCES IN COLLEGE STUDENTS declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The present study was carried out to investigate the effects of gender, economic background and caste differences on achievement motivation possessed by school students on the basis of societal transformation. An exploratory method of research was employed by adopting 3X4X5 factorial design. The study was based on one hundred and ninety two under I.Sc to B.Sc. class students of different college from Begusarai (urban area) district of Bihar was selected by random sampling procedure. As per research plan, from each caste group i.e. forward castes, other backward castes, Scheduled castes were selected on the basis of male - female ratio was 1:1, and three levels of economic background of family. According to tools mentioned in this paper, the tools used to collect the data from the sample. 't' test, which were calculated for deriving the results.

Key-words : Background, Caste Differences & Motivation

Introduction

Achievement motivation is relatively a new concept in the world of motivation (Mangal 2000). It is now widely used and heard in the area of education. Sunita Sharma (1998) pointed out that achievement motivation refers to the tendency to strive for success or the attainment of desired end. According to Atkinson and Feather (1966) "Achievement motivation is conceived as a talent disposition which is manifested in overt striving only when the individual perceives performance as instrumental to a sense of personal accomplishment." Individuals high in achievement motivation are at their best when they can maintain a high level of involvement in ensuring the excellence of activities under their co-ordination

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or control. However they do relatively less well when required to manage excessive tasks or to function in highly stressful environments. Nagarathanamma and Rao (2007) designed a study to see the difference between adolescent boys and girls on achievement motivation. They found that there was no significant difference between boys and girls with regard to achievement motivation level. Kaushik and Rani (2005) also confirmed the findings that there was no significant gender difference on achievement motivation in students of four educational streams. Some research studies reveal that there is an influence of socioeconomic status of parents on their children achievement motivation. We know that economic background of the parents is one of the most important dimensions of SES. Economic background strongly affects children's cognitive and social development, which in turn influence children's achievement motivation and other abilities. Kuppuswamy (1980) considered that education, occupation and income of parents are the important factors of socioeconomic status of family. Higher and middle socioeconomic status families provide better facilities such as better residential areas, good home library, periodicals, newspapers etc. to their children which lead to high achievement motivation. Low socioeconomic status families cannot provide such type of facilities, which leads to low level of achievement motivation. Caste also plays a crucial role in determining the level of achievement motivation. Different castes have different environment, culture, norms and economic background. Singh (1981) designed a study to see the difference between forward caste and backward caste students on achievement motivation. No difference was found between them. Sandra Graham (1994) designed a study to find out the real difference of caste on achievement motivation. She found that there is little reliable evidence to suggest that African – Americans and whites differ in their underlying need for achievement

Significance

1. To compare the achievement motivation of college students on the basis of gender, economic background and caste.
2. To study the effects of gender difference on achievement motivation of college students.
3. To find out the influence of different caste groups on achievement motivation of college students.
5. To investigate the interaction effects of gender, and castes on achievement motivation of college students.

Method

Sample: For the present study 192 students of I.Sc. to B.Sc. class of different primary school from Begusarai district in Bihar was selected by random sampling procedure. The age of the subjects ranged from 18 to 20 years. As per research plan, from each caste group i.e. forward caste, other backward caste, scheduled. The groups were matched in respect of gender, economic background and caste of student's male-female ratio was 1:1, and three levels of economic background was considered to select the sample.

Tools:

- *Bhatia achievement motivation test
- *Sharma socio –economic status scale

Results

TABLE 1 *Gender Difference S (Boys 96 And Girls 96) in Achievement Motivation*

Groups	Mean	SD	T Value
Male	28.91	14.46	3.06*
Female	20.98	8.94	

*P<0.04

TABLE 2 *Mean Comparison among the Groups of three levels of Economic Background by Duncan's Multiple Range Test.*

		THREE LEVELS OF ECONOMIC BACKGROUND OF FAMILY				R _p
		LOW	MIDDLE	HIGH	R	
	Mean	21.10	23.46	24.28	Distance	
Low	21.10	—	2.36	3.18	3	15.94
Middle	23.46	—	—	0.82	2	15.12
	r _p (0.05)	2.77	2.92			
	R _p	15.12	15.94			

Differences are not significant

Table II is for examining difference among three groups of different economic background on achievement motivation. Duncan's multiple range test was used to test the significance of mean difference. Highest achievement motivation score (M = 24.28) has been obtained by the subjects from high economic background students and lowest score (M = 21.10) has been obtained by the subjects from low economic background students. All the mean difference indicate that not significant difference was found. In order to measure level of achievement motivation among primary school students, means and standard deviations were separately calculated for boys and girls students. Findings are presented in table I. To test first hypothesis - Male students would have higher achievement motivation compared with female students - t test is apply. Table I shows clear and significant difference in achievement motivation between male and female students. On achievement motivation males score significantly higher than females. Pratibha Sood (2006), and Pandey and Ahmad (2007) have found no significant gender difference in school students. Present findings reveal that male students having higher level of achievement motivation and girls students having an average level of achievement motivation. Among three groups of economic background. High and middle economic background students having a high level of achievement motivation, where as low economic background students having an average level of achievement motivation. Hence, second hypothesis - Students from higher economic background would have higher achievement motivation compared with students from middle and low economic background is rejected. R.K. Adsul and Vikas Kamble. Table 3 is for examining difference among four groups of different castes on achievement motivation. Duncan's multiple range test was used to test the significance of mean difference. Highest achievement motivation score (M = 33.87) has been obtained by the subjects from scheduled castes and the lowest score (M = 15.62) has been obtained by the subjects from other backward and Nomadic tribes. The second highest score (M = 26.68) has been obtained by the subjects from forward castes. The mean difference indicate significant difference between scheduled caste and Nomadic tribes students (difference value 18.25 > RP 14.28), scheduled caste and other backward caste students (difference value 18.25 > RP 13.81). However, mean difference is not significant between Nomadic tribes and Other backward cast students (difference value 0.0 < RP 14.28), forward caste and Nomadic tribes as well as forward caste and other backward caste students (difference value 11.06 < RP 14.28, 13.81) forward caste and scheduled caste students (difference value 7.19 < RP 13.10). On the basis of these results, third hypothesis is - forward cast students would have higher achievement motivation compared with rest of all caste group students in the study- partially

TABLE 3 Mean Comparison among different caste groups by Duncan's Multiple Range Test

	DIFFERENT CASTE GROUP					
	NT	OBC	OPEN	SC	R	R _p
	Mean	15.62	15.62	26.68	33.87	Distance
NT	15.62	----	0.0	11.06	18.25*	4
OBC	15.62	----	----	11.06	18.25*	3
OPEN	26.68	----	----	----	7.19	2
	R _p (0.05)	2.77	2.97	3.02		
	R _p	13.10	13.81	14.28		

*P< 0.05= Nomadic tribe, OBC= other backwardcaste, OPEN =forward caste, SC= scheduled Caste.

accepted, because not only forward caste but also scheduled caste students also high on achievement motivation. Thus the results suggest that forward and scheduled caste subjects having higher level of achievement motivation whereas the other backward and Nomadic tribe's students, having below average achievement motivation. The reason could be that scheduled caste students are highly motivated by social and educational awareness than other backward and Nomadic tribe's students. Apart from a traditional life they are accepting new challenges. The main findings of this study were initially tested in a 4X2X 3 Analysis of variance with achievement motivation as the dependent variable. Results showed that independent source caste had significant effect on achievement motivation $F(3, 168) = 35.68$, $P < 0.1$ of school students. Scheduled caste and forward caste students obtained high mean score on achievement motivation, while other backward caste and Nomadic Tribes students obtained below average motivation. Second independent source gender also had significant effect on achievement motivation $F(1, 168) = 6.86$, $P < .01$ of school students. Male students obtained higher mean score on achievement motivation than female students. The F value for economic background of family is 1.61 which is not significant, it means that economic background of family does not affect on achievement motivation of school students. All two way interaction – caste X gender, caste X eco. background, gender X eco. background – as well as three way interaction – caste X gender X eco. background – was found not to be significant. Hence, fourth hypothesis - Gender, economic background and caste would have interactive effect on achievement motivation of school students. - is rejected.

Conclusion

Findings of the present study indicate that gender difference in achievement motivation is significant, male students and female students having higher and average level of achievement motivation respectively. Caste rendered significant effect on achievement motivation. Forward and scheduled caste students have higher achievement motivation while other backward Students have below average achievement motivation. However impacts of economic background of family are found not to be significant. As well as caste, gender and economic background of family does not jointly affect achievement motivation of college students.

Acknowledgement

I Take this Opportunity to---

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COMPARATIVE STUDY ON MORAL VALUES AND ATTITUDES IN SCIENCE AND ARTS STUDENTS

MISS PALLAVI PRIYADARSHINI* AND MR. RAJEEV KUMAR**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Pallavi Priyadarshini and Rajeev Kumar* the authors of the research paper entitled COMPARATIVE STUDY ON MORAL VALUES AND ATTITUDES IN SCIENCE AND ARTS STUDENTS declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

The present scenario of education is different from the past. With the increasing competition, there is extreme degradation in moral values. so to get mere admission in any faculty students are ready to use any unfair means. Unable to cope up with excess workload and constant failures, students tend to develop pessimistic attitudes. This tendency is increasing in adolescent particularly those who are about to move out of schools.

Faculty at times is also responsible for value inculcation and attitude , science students limit their career options to be a doctor or engineer so they tend to be frustrated and pessimistic soon. Inculcation of positive attitudes uplifts personality and builds up a human being .

This made the researcher feel the need of conducting a comparative study , survey and analysis on class XII students as this group is basically in dilemma between right and wrong .They need guidance and direction most.

Objectives of the study

- i) To study the moral values and attitude (optimistic/pessimistic) of science and arts students.
- ii) To study the moral values of girls and find out the extent of it.
- iii) To find the attitudes and moral values between students coming from different groups.

Hypothesis

There is no significant difference between the moral values and attitudes of students :

- i) There is no significant difference between the moral values of science and arts students.
- ii) There is no significant difference between the attitudes of science and arts students.

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- iii) There is no significant difference in moral values between students coming from high and low income groups.
- iv) There is no significant difference in attitudes between students coming from high and low income group.
- v) There is no significant difference in moral values between students coming from high and average income group
- vi) There is no significant difference in attitude of students coming from high and average income group.
- vii) There is no significant difference in moral values of students coming from average and low income group
- viii) There is no significant difference in attitudes of students coming from average and low income group.
- ix) There is no significant difference in moral values of students coming from farmer and business group.
- x) There is no significant difference in attitudes of students coming from farmer and business group.
- xi) There is no significant difference in moral values of students coming from farmer and service group.
- xii) There is no significant difference in attitudes of farmer and service group. There is no significant difference in moral values of students coming from farmer and labor group.
- xiii) There is no significant difference in attitude of from farmer and labor group
- xiv) There is no significant difference in moral values of students coming from service and business group.
- xv) There is no significant difference in attitude of students coming from service and business group.
- xvi) There is no significant difference in moral values and attitude of total students.

Need and Importance Of Research Work

Children are like molten wax, which needs to be molded properly to shape up. A little bit of carelessness might lead to complete deformation of shape. The way of explanation affects children largely. Parents and teacher should help children experience success, use failure to teach kids to improve and move on and look for the bright side of things even on a rainy day. If a child tends to turn pessimist, he must be reminded that tomorrow is another day to do better. Adolescent is an age of conflict. At this age, there is fair chance of deviation. A number of cognitive, emotional, physical and attitudinal changes, which can be a cause of conflict on one hand and positive personality development on the other so the researcher thought of the need of survey work on adolescent students, to test their moral values and optimistic-pessimistic attitude, characterize this stage. So that a self-judgment can be made by them and necessary improvement can be done.

This research work will act like a guide for the further researches. It will also help the students, teachers and parents in self-assessment.

Way of research work

Researcher took “Comparative study of moral values and attitudes in science and arts students” as topic of her research. She adopted survey method of research for her work.

Summary of research work

Method of Research: The method of this research work is *survey method*. It helps to find out the opinion of each individual.

Survey method is conducted on different groups and data is statistically analyzed.

Samples : 150 students belonging to science faculty from 5 different schools and 150 students of arts faculty from another 5 schools were surveyed.

Variable: Variable are the conditions or characteristics that the experimenter manipulates, controls or observes.

In this research work :

Dependent variables – science and Arts.

Independent variables – a) Moral values, b) Optimistic / Pessimistic attitudes

Moderate variables – Medium chosen

Tools :

- Moral values – Questionnaire based on moral value consisting of 60 questions made by VIDYA BHARTI

- Basic values tested where Humanity
- Honesty
- Courtesy
- Sincerity
- Optimistic /Pessimistic attitude – Questionnaire based on optimistic / pessimistic attitude scale made by D.S.PRASER consisting of 40 question was used.

Procedure of research work.

Action Plan: Selection of the schools and faculty 10 different schools of the area was chosen by the researches. 5 schools belonged to C.B.S.E.

Medium J.S.E.B. and C.B.S.E. : 30 students from each school were taken as subject.

Consent letter was typed and signature of the principals of each school was taken .Questionnaire based on moral value consisting of 60 questions was distributed among the students. Each was given 30 minutes to fill it up the basic criteria kept for judgment was Humanity, honesty, courtesy and sincerity .After 30 minutes these papers were taken back and another questionnaire based on optimistic/pessimistic attitude was distributed . It consisted of 40 questions and the time limit give was 20 minutes.

The students were also asked to full up their family details including full up their family details including annual income and no of family members.The students showed great zeal in filling up these questionnaires

Evaluation of the survey.: Moral value – It was tested on moral value scale by allotting 15 marks each for honesty, courtsey, sincerity and humanity.

Optimistic / Pessimistic attitudes – it was tested by giving for optimism and for pessimism :

- Statistical analysis.
- Data was collected and analyzed on the basis of nulls hypothesis.
- 17 hypothesis was made based on faculty family income profession of presents and medium of study.
- Mean was calculated of each group followed by calculation of standard deviation.
- Critical value was found .
- Significant level was found out by two tailed test preparing limit 0.01 to 0.05
- Degree of freedom was calculated.
- Graph for each was drawn
- Data was interpreted and hypothesis was proved.

Conclusion

After the survey and data analysis the researcher could conclude that attitudes and values transform a human personality the conclusions drawn by the researcher is summarized below as:

1. Moral values does not depend on family income or its background . It is the voice of inner conscience.
2. Moral values are not God gifted but is simply the basic discipline that every human need to keep to be good individuals in the society.
3. Attitudes vary according to the family background and income
4. Students coming from rich family tend to be more pessimistic compared to children with poor family background
5. Environment plays a vital role in value and attitude inculcation at times.
6. Children belonging to labor community were found to be more honest and sincere as compared to service and business group.
7. Country and humanity was found more in service class students
8. Students coming from large family were found more pessimistic compared to nuclear family.
9. Teachers and parents together can could children completely.

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STUDENT PLAGIARISM IS OF GREAT CONCERN WITHIN HIGHER EDUCATION

BRAJESH KUMAR*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Brajesh Kumar* the author of the research paper entitled STUDENT PLAGIARISM IS OF GREAT CONCERN WITHIN HIGHER EDUCATION declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Introduction

The act of plagiarizing is defined as: “To take ideas, writings, etc., from another and pass them off as one’s own” (American Heritage Dictionary 2010). Apart from this, copying data or ideas of an author without giving the credit or citation is also plagiarism. Why do students plagiarise is a big question among the faculties. How can plagiarism be categorised? What techniques should be used to remove it? Why plagiarism is a big offence in education system, it is also a topic of discussion.

Students often copy the work of other students, with an aim to get good grades in their assignment. Nowadays plagiarism is a big problem among students of higher education, because assessment is done purely on the basis of assignment. So, for getting good grades students copy data from their colleagues or from other sources. This is discouraging for those students who have done assignment in good way and their friends just make some changes and submit the same. To prevent this, automatic detection tools are used to detect plagiarism. Students must understand that if they plagiarise then it will be captured by the tool and they will be punished.

Discussion

Plagiarism is simply copying the text from any source without acknowledging to original source. In higher education, students plagiarise with the aim of gaining high grades. They waste their time in other

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activities and when they do not have enough time to complete the assignment then at that time they carry the unethical practise of plagiarised. Plagiarism can be divided into different types :

1. Copy text word by word from the source and does not acknowledge.
2. Paraphrase the whole paragraph and do not bother to acknowledge the source.
3. Submit assignment written by other person
4. Share idea of the friend to write assignment and does not give personal view

So paraphrasing is not a plagiarism, if students cited or acknowledge it. Students should give the references because it will be good for the author (he will get credit) and for the reader also (for getting more detail). At present time so many online tools are available in the internet, using that plagiarism can be detect, but it is not always possible for the tools also to detect the plagiarism because by paraphrasing students can change the word and structure of the paragraph and tools only matches the text string from the available databases. That's why paraphrasing is also a type of plagiarism because in paraphrasing original author does not get the credit for their own work and someone else get the credit. Paraphrasing is like a car, which has been stolen by a person and then that person repaint the car using different colours and claims that this is his personal car and he is the owner of that car. It is a crime, using above explanation we can conclude that paraphrasing is a plagiarism.

In the last century, plagiarism was not a crime. That time people did not think about plagiarism even people were used to this. But now rules have to be high, especially for non-fiction (Jensen 2002). Students think that plagiarism is good for them to do things very fast but because of unawareness they do not understand its bad impact. If somebody is found guilty of plagiarism, he can expel from the university. There are so many example of this punishment is available in the internet.

The biggest question here is why plagiarism comes as a discussion topic, why do people think that plagiarism should not be present in education and in other areas. The basic reason was that due to this people were losing their interest in the research. Because whatever they were doing in the research some other persons copying that text and publish that work with their name and they did not think to give credit or reference to original author. Plagiarism was not affecting only education system rather it was affecting the other media also. That's why plagiarism was defined as a crime if person does not give the correct information about the original author or source.

There are also differences in identifying and defining the plagiarism i.e. when we talk about to understand the perceptions and opinions about plagiarism then it is different for the students according to their country policy. As author suggest, solution to this depend on the student's perception and in their opinion (Macdonald 2002). Because every country has its own policies about plagiarism. For example in Indian educational system, for submitting class assignment plagiarism is not a crime but it is different in UK.

There is a study done by Journal of Phenomenological Psychology in 2002, on twelve students who then told their personal feelings about the plagiarism. In those students, some told that few students involved in plagiarism by mistakenly, they do not have idea that are committing plagiarism. And few students gave their opinion that when students had less time then they plagiarised because that time they do not have any other option but according to few students, plagiarism is not good thing because to convert the original text also takes much time. So it is better than do work by own rather than copying. As study shows that plagiarism can be due to unawareness so punishment is not only the way to remove it but deterrence is good option to remove it.

There is also a BBC News report, according to that student plagiarism is increasing in the UK Study system. Report says that it is happening because the work pressure is increasing due to heavy coursework load and bad time management. "Many study shows that the bulk of plagiarism can be attributed to

students who do not understand academic requirements” (Jisc guidance). The report also says that plagiarism happens under “top-up” schemes, in which international students come to UK for completing their course, initial two year they finishes in their home country and in last year they come UK and complete their degree. Often they submitted their thesis only just eight month study in UK. Students come from different countries are not aware about plagiarism, might be they are not aware with plagiarism. So deterrence will be better than detection. Because then students will not be involved in the plagiarism. And then plagiarism rate can be decrease.

Nowadays plagiarism is big problem among the students. But it can be solved by using few steps:

1. By breaking assignment into smaller part and complete
2. Complete assignment on regular basis
3. Never forget to give acknowledgement and citation
4. Always take notes very carefully
5. Never share assignment with friends
6. Always make list of references parallel to assignment
7. Paraphrasing should be done in correct manner

Those students that have problem in paraphrasing they can ask to their faculties that how to paraphrase in correct way. Copying and rewording of others work in their own is very bad technique for students because it takes lot of time and outcome of this in terms of knowledge is nothing. If students complete their work by own then they will learn the technique to complete the assignment in good way, they will improve their knowledge and also they will score good grades.

Conclusion

Plagiarism is a very big problem in educational system. On the basis of above discussion it can be concluded that plagiarism should not be done by students otherwise its impact on students are very bad. So for avoiding the plagiarism, acknowledgement should be given by the students from where they collect the data. Word by word copying is not good but whenever copies any text directly from the source then always quote it and give the citation at the end of quote and give full detail in the reference. Time management is also very important factor for the student because in the lack of time students plagiarised. Now so many tools are available in the internet so before submitting the assignment to the tutor, students can check the plagiarism online and if it is found then they can correct the assignment.

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IMPACT OF MOTHER'S EDUCATION ON CHILD'S VOCATIONAL PREFERENCES

RASHMI SAXENA*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Rashmi Saxena* the author of the research paper entitled IMPACT OF MOTHER'S EDUCATION ON CHILD'S VOCATIONAL PREFERENCES declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The education of a child begins with his home itself. A well erudite mother is certainly advantageous for her children. This study confer that a significant disparity is seen in the professional interests of the children of educated and uneducated mothers. The children of educated mothers are more inclined towards literature, science and other professional courses. The progress of our nation can pace up if its students take interest in the professional courses and discover science and technologies. Therefore in the interest of the nation, it is indispensable to emphasize on well defined child development practices encouraging the girl child for higher education so that they can guide their children well in future.

Importance of Mother's Education

The progress of a nation depends on its citizens and the progress of the citizens depends on the education system of the nation. The education develops their qualities and enhances them to transform the child into a valuable resource useful for the nation. There are many factors responsible for the quality of education of a child, viz., place of learning, teaching aids, teachers learning environment etc., but the most important factor affecting a child's education is its mother. This is because a child spends most of his time of his upbringing with his mother and she is the first and the foremost teacher of a child. Not only this, the education given by the mother to her children influences the decisions taken by the child throughout its life.

The only person who knows a child the best is his mother. Every child needs love, affection and

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security and he gets all this from his family. Since a child spends most of his time with his mother, the mother is well adhere of how her child's skills can be improved resulting in his all round development. The secondary school children have less developed decision and convincing abilities. They do not know what is good for them and what is not. When they are lost in the world of confusions and find them helpless, they always look at their mother. She helps them in reaching to decision. Children drive their wishes and interests in the direction of their mother. Mother's education plays an important role in all these affairs. If mother is well educated, she knows that if she imposes her child for an education that is not of his liking and interest, the results will definitely be unpromising because the child does not accept it from his spirit. Educated mothers always encourage their children for the fields and areas of their interests. It is the duty of a mother to defend her child from frustration and despair and arrange an education appropriate to her child's ability, merits and expediency. A child always sees his mother as a model and desires to transform himself like his mother. If the mother is educated, she encourages her child to pick the right vocation. She enlightens her child with the hottest popular professional courses. For example, if the mother holds a professional designation, her child is also engrossed towards the same profession. Like if mother is a doctor, the child also wants to be a doctor, since the children always want to reach the sky by moving on their mother's footsteps. Conflicting to this, if the mother is uneducated, she cannot facilitate her child in opt for a better vocation since she herself is acquainted with nothing about this. She is not familiar to the immerging trends of the society and what profession could be advantageous for her child as a career. Uneducated mothers are incapable to persuade their children for the professional education that darkens their expectations and they become incapable to accomplish elevated aspiration of their life.

Hence this is clear that mother's education helps in expansion of inherent persona of her child making them a constructive member of the society. This is achievable only when mother provides her child a family atmosphere that could augment their integral inherent capabilities, interests and aptitude. Consequently this is apparent that mother's education has a great impact on a child's professional interests.

But the problem arises that how can we determine impact of mother's education on a child's life. Also it is a matter of fact that the lives of great nation builders is the gift of their mothers, Shivaji is the best exemplar of this. This research illuminates that if the education pattern of the children is studied and the mothers assist in the edification of their children, we could make our nation the greatest in the whole world. Therefore it is undisputedly true that study the role of mother in child's education is very significant and it will succeed in playing a vital role in upgrading the education system of the nation.

Objective

The objective of this research is to perform a comparative study of the vocational preferences of children, girls and boys both, of educated and uneducated mothers. The research was limited to Bareilly city and students of four senior secondary schools were involved.

Methodology

A comprehensive multiple choice questionnaire was prepared under the supervision of senior educationists Dr. S.P. Arora, Associate Professor, Faculty of Education, Bareilly College Bareilly and Dr. B.D. Harpalani, Incharge, Faculty of Home Science and Principal, SBD Girls PG College, Dhampur. 100-100 girls and boys each from educated and uneducated mothers separately were surveyed by the

researcher in person to get data regarding their vocational preferences that were analyzed statistically to know the impact of their mother's education on them.

The vocational preferences of the children of educated and uneducated mothers are shown in the following table:

Sl	Area of Interest	Boys		Girls		T-Value	Significance Level
		Mean	SD	Mean	SD		
1	Agriculture	8.96	2.91	7.42	2.49	2.76	**
2	Arts	8.44	3.12	6.99	2.72	3.15	**
3	Commerce	8.21	3.26	7.20	2.90	1.63	NS
4	Professional	7.32	2.64	6.26	2.67	1.99	*
5	Home Mgmt	6.88	2.81	8.48	2.98	2.76	**
6	Literature	10.32	3.38	9.30	2.83	1.96	NS
7	Science	8.44	3.12	6.99	2.72	3.15	**
8	Social	8.48	3.12	7.49	2.92	1.63	NS

NS = Not Significant

** = Significance Level 0.01

* = Significance Level 0.05

Result

These statistics confirm that the vocational preferences of children of educated mothers are more inclined towards literature, sciences and other professional courses since they easily get ample guidance and direction from their mothers whereas those of uneducated mothers towards agriculture and home management. This is all driven by the education of their mother. On the analysis of the collected information it was established that there was a big disparity between the professional preferences of the children of educated and uneducated mothers.

Importance of this Study

The importance of this research lies on the fact that the growth of a nation can hasten if its citizens study professional courses and learn science and technology. Educated mothers, since they are more conscious of these trends, guide their children well about their better prospect and career opportunities. On the other hand, neither the uneducated mothers nor their children become major contributor in the growth of their nation because they are unacquainted with the vocational matters. Therefore this is the need of the hour that *we should give more emphasis on a child's development especially in educating girl child.*

This study was also executed on the basis of sex. The results illustrate that there was a massive disparity between the vocational preferences of boys and girls too. In the developed nations, it is seen that both girls and boys contribute to the development of their nation. Compared to these nations, the women of India have contributed much less to the national GDP. The major reason behind this fact is the narrow mindedness of their parents, family and the society. So it is indispensable to revolutionize their narrow thinking through various media. Parents should also deal girl and boy child equally and *prevent the social ambiance from conceptual and ideological contamination.* The government is also doing a lot in this direction, but this would all be in vain if we do not educate our countrymen regarding the importance of girl child's education. Government should initiate an obligatory education system that is easily obtainable to all. The government should also arrange appropriate guidance and career counseling programs for secondary and senior secondary school students so that they can be channeled

towards imminent trends of vocational practices. Only then the dream of a happy, strong and developed nation can come true.

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LOCATING THE SPACE FOR SUDRAS IN MEDIEVAL BHAKTI (A.D.600 – 1400)

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Meenakshi Jha* the author of the research paper entitled LOCATING THE SPACE FOR SUDRAS IN MEDIEVAL BHAKTI (A.D.600 – 1400) declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The sudras occupied the lowest position in the caste hierarchy of the Indian society. “The highest duty of a sudra which leads to beatitude”, declares Manu, “is to serve brahmanas who are learned, virtuous and householders.”¹ In the *Manusmrti*, the sudra is said to have been created by God for service (*Dasya*) of the brahmana. It is reasonable to infer that the *dasas* or *dasyus* conquered by the Aryans were gradually denigrated into sudras².

In course of time, the position of the sudras somewhat improved. “If a sudra was unable to maintain himself and his family by serving *dvija*, he was allowed to maintain himself and his family by taking recourse to crafts like carpentry or drawing or painting, etc.”³ Narada allowed him to perform the work assigned to ksatriyas and vaisyas in times of distress.⁴

In the 7th century, Hiuen-tsang found the sudras constituting the agricultural class. “Devala quoted in the Mitaksara (on *Yaj*, 1.120) prescribes that the sudra should serve the twice-born and may engage in agriculture, rearing cattle, carrying loads, sale of commodities, drawing and painting, dancing, singing, and playing on musical instruments like the flute, lute, drums and tabors. This shows that the sudra gradually rose in social status so far as occupation was concerned and could follow all occupations except those specially reserved for the brahmana.”⁵ In the tenth century, the Arab traveler Ibn Khurdadha also made a general statement that the sudras were husbandmen by profession. Al Idrisi too remarked that they were labourers and agriculturists.”⁶

In the ninth century, Medhatithi had recognized in theory the right of the sudra to freedom from waiting on the higher varnas and to private property .

In the religious sphere also the condition of sudras improved to certain extent. According to the traditional view, “the sudras was not allowed to study the *Veda* but *Veda* study was also not to be carried

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on in his presence.”⁷ Gautama went so far as to prescribe that “if the sudra intentionally listens for committing to memory the *Veda*, then his ears should be filled with (molten) lead and lac; if he recites the *Veda*, then his tongue maybe cut off; if he has mastered the *Veda* his body should be hacked.”⁸ But the privilege of listening to the *Puranas* recited by a *brahmana* was conceded to him. The *Bhagvata Purana* says that as the three *Vedas* can not be learnt by women, sudras and brahmanas (who are so only by birth), sage Vyasa composed the story of the *Bharata* out of compassion for them.⁹

The right to education was also recognized to some extent by Medhatithi who held that the “sudras could even become teachers of grammar.”¹⁰

But in spite of the general trend of improvement in the status of the sudras in many spheres, the relative bondage of the lower sections of the sudras maybe further noticed in a religious ideology which acquired considerable force during the early medieval period. During this period gradually the spirit of exclusiveness and ideas of ritual purity were carried to extremes and many more sudras became untouchable.

Even the *Puranas* viewed with grave concern the sudras giving up their duty of service and turning *Sakyas*, *sravakas*, *nirgranthas*, and *Siddhaputras* and becoming wandering mendicants.

In this context it is significant to notice that many *Tantric* teachers and *Siddhacaryas* of the early medieval period were sudras – fisher, leather-worker, washerman, wood-cutter, blacksmith, fowler, tailor, Doma etc.¹¹ Such a marked trend of taking resort to mendicancy cannot be wholly explained without taking into consideration the restriction and disabilities imposed on the sudras and regarding it partly, if not wholly, as means of escape from them. In fact, the social factor was quite significant in the background of the new religious movements.

The *Bhakti* movement, characterized by protest of lower classes against the higher classes, witnessed the rise of a number of saints from the lower castes. Some of the famous saints of the period were Nammalvar, Tiruppanalvar, Namdev, Chokhamela, Nandanar etc. These saints, though belonging to the lower castes, through their devotion and writings have left deep impact on the face of their times.

Saints Nammalvar is held in the highest esteem as the Master Mystic of Sri Vaisnavism. He embodies the fullest mystical excellences and his experiences are of the highest spiritual order. He is recognized as the *Kulapati* (founder-seer) of Sri *Vaisnava* theology. He is endearingly called our saint. The first full length account of Nammalvar’s life was written in the late twelfth or early thirteenth century by *Garudavahana*.¹² His *mahakavya Divya Suricaritam*, of which the fourth canto deals with Nammalvar, is the basis of most later hagiographic writing.¹³

Nammalvar wrote four works, namely, *Tiruviruttarm*, *Tiruvasariyam*, *Tiruvaymoli* and *Periya Tiruvandadi*. Orthodox expounders say that these four works, correspond to the four *Vedas*, *Rg.*, *Yajur*, *Sam* and *Atharya*. But the most famous of his work is *Tiruvaymoli*. According to Nathmuni, Nammalvar’s *Tiruvaymoli* is “the ocean of the Tamil *Veda* in which the *Upanisads* of thousand branches flow together.”¹⁴ This work is also known as *Bhagavad Vaisya* – that which “relates entirely to the singing of the glorious attributes of God.”¹⁵

The destiny or goal of the human individual is the realization of union with God in all patterns and relationships. It also takes the forms of *Bhakti* or devotion through prayer, song and continuous service of God in some way or other.

In his realization of god, Nammalvar imagines himself as a bride with total dedication, surrender and love to God. The Divine is the only Male or Husband who can save one and all other males who are but persons, masks of the feminine, trying to appear as male. Every soul has to realize this seriously. “The unique approach of the feminine might also be said to have been caused by the experience of the wonderful Beauty of God.”¹⁶

Nammalvar describes God as father, mother and teacher. “Thou art the mother who brought me forth. Thou art the father who gave birth to me. Thou art the bestower of knowledge to me. Thou alone art all to me. Thou art thou a triple God to me.”¹⁷ He gives too much emphasis on the recitation of the name of God. However he makes a difference between the mere *japa* (repetition) of God’s name

The teachings of this great saint are said to be capable of liberating anyone. His influence on the course of religious history is enormous. A poet of supreme simplicity and beauty, he was much more a transformer of man than a mere poet. His works have been compared in their depth and seriousness with revelational writings of *Veda*. The life and works of Nammalvar makes it obvious that in spite of belonging to a sudra class, he through his sincere effort, merit, devotion, and commitment achieved the highest aim of salvation. This could serve as an example of how one could transgress the limitations and severities imposed by social systems so far as life’s ultimate goal is concerned.

Another *Alvar* saint belonging to the caste of untouchable was Tirrupan Alvar. He was born in an untouchable *Paana* family in *Uraiyur*. He has sung only ten verses. These ten verses are just the expression of the revelation of the form of God granted to him as he entered to rather was taken into the sanctum sanctorum of Sri *Rangantha*’s temple at *Srirangam*.

His birth as an untouchable was a great barrier between him, the *bhakta*, and Sri *Ranganatha*, the Lord. However, impressed by Tiruppan’s perseverance, patience and prayers and his heart- rendering hymns, the Lord himself commanded the priest named Longasarangamuni to carry Tiruppan on his shoulders for the Lord’s darshan in the temple. We find spontaneous beauty, moral exaltation and spiritual refinement manifested in every line of Tiruppan’s ten verses. In these verses he has praised the beauty, the glory and the deeds of Lord Ranganatha as is evident from the following verses:

Thy lips have enslaved my mind, a lord, who art a most wonderful person, holding in thy hands the beautiful conch, and the disc which is death to thy enemies! Thy beautiful body is like the mountain green. Adorned with *Tulasi* garland and wearing the crown of sovereignty, Thou art my father residing in *Srirangam* which is an ornament reclining on the serpent bed.¹⁸

Thy dark bread eyes shining with red lines and with long eye lashes have entranced me truly, O Lord! Thou tore the body of the great *asura* (*Hiranyakasipu*) being the saviour of the immortals. O primal cause of all ! O pure person residing at *Srirangam*.¹⁹

These are part of the *Vaisnava* prayer book and are recited by the *Vaisnavas*, *Paana* became “Thiruppanalvar”. He is also called “*Muni Vahana*”. One who had the *muni* as his mount referring to the priest, carrying him on his shoulders.²⁰ Along with other *Alvars*, Thiruppanalvar is worshipped daily in *Uraiyur*, *Srirangam* and other *Vaisnava* temple.

Although humble in origin and untouchable by birth, through devotion, piety and virtue Thiruppanalvar rose to great height of purity and spiritualism. His verses although, ten in number are of exceptional literary beauty, spiritual fervour and fragrance. No wonder that he is remembered and worshipped as great saint. This shows that caste-barriers and divisions are artificial, man-made and not divinely-ordained.

Another untouchable rising to the heights of spirituality was Nandanaar who falls among the galaxy of sixty three *Nayanar* saints. “The literature concerning him is found in *Periya Puranam*, a Tamil classic, written by Sekkizhaar, the hagiographer, in the early part or the 12th century A.D.”²¹

Nandanaar was born in an untouchable family in a village named *Merkaattachanur* near *Kollidam* river in *Thanjavur* district in *Tamil Nadu*. Since he was an untouchable, he used to offer worship to the deity in a village temple from a distance. Though belonging to the untouchable caste, he yearned to lead a clean, and pious life linked with temples and gods, which meant a departure from the usual and traditional ways of life his castemen had been following.

Although scoffed and ridiculed, Nandanaar was determined to charter path for himself and possibly for his castemen. His determined attempts to go to *Thirupungur* and *Thillai* to offer worship to the Lord in spite of the hardship and handicaps was a passive and passionate protest of a rebel against the sinister practice of preventing and banning untouchables from entering the temples. His determination brought success to him and he visited both the temples. There is a story of his visit to the temple at Thirupungur. When Nandanaar was not able to have a clear view of the Shiva Linga in the temple due to the presence of Nandi, Lord Shiva asked Nandi “Anything injuring Nandanaar’s piety and devotion will spell disaster to the world.”²² After this miracle happened. Nandi moved a few feet to the right providing clear view of the Lord. This story conveys the message that man made restrictions of religion, caste, sex etc. hardly matter if one’s determination, effort and devotion is sincere. God listens to true devotee only; it does not matter whether he belongs to lower caste or higher caste.

This favour from the Lord made Nandannar’s determination stronger to go to “Thillai” i.e. Chidambaran to have the *darshan* of Shiva-Nataraja. At last he got the opportunity to visit the Shiva-temple at Thillai. However, here also his birth as an untouchable banned him from entering the temple. It is said that Lord Nataraja appeared in his dream, consoled him, and told him. “After your bath in burning fire you shall have my *darshan*.”²³ For Nandanaar Vedic fire was arranged in the temple premise. By sticking steadfastly to his goal of entering into the temple for worship, he wrenched to Lord’s grace who in His infinite love to his devotee laid the test and ordeal of fire-bath and then took him to Himself.

Nandannar’s life represents a saga of a low-born achieving the highest form of excellence and ultimate integration with god-head thereby making a mockery of the artificial barriers and prejudices based on religions, caste and creed. Nandanaar as “Thirunnaalai-p-povar” is even today worshipped along with other Nayanaars in all leading Shiva temples in South India. The teachings and songs of Nandanaar as preached and sung by him have not yet been traced. But his impeccable conduct and character, piety and virtue, his passive revolt, his steadfastness to gain entry into the temples to worship the Lord, and his acquisition of divine grace have left permanent impress on the spiritual, social and religious history of India.

Gandhiji said that, “Nandanaar was one of the bright stars among the *Satyagrahis* of India.”²⁴ Dr. S. Radhakrishnan refers to Nandanaar in one of his memorable speeches in these words: “Nanda, one of sixty-three famous Saiva devotees, though born an outcaste, by his intense devotion to the Supreme, became a Nayanaar and is adored as a Saint. The earth is made radiant by the greatness of such people who have risen from small beginnings to great height of devotion. The story of Nandanaar illustrates that the distinctions of caste and outcaste are untenable for the authentically religious being.”²⁵

Namdev, the thirteenth century saint belonging to the *warkari sampradaya* of Maharashtra was one of the greatest sudra saints of the period. Son of a sudra tailor, he was the most respected leader of his time because he organized a whole group of active men from all communities under the banner of the *warkari* sect. He composed a number of *abhangas* in Marathi and his *abhangas* were incorporated in the Holy Granth Sahib by the later Sikh leaders. “In his poetry the influence of Islam appears for the first time.”²⁶

His method of challenging *muslim* fanaticism and *Brahman* domineering was subtle and full of humility, disarming and apologetic; but at all stages of his activity he was very sure of his means and ends. Most effective in his quiet revolt, he was the first to accept the untouchable community in his liberal sect. A contemporary poetess Janabai, a slave girl, describes him as “the Head of a joint family of Saint-poets.”²⁷ He became the most popular literary, religious leader of the downtrodden of his times, cutting across both the rigid faiths. Without political support or social status, the poor and dumb communities of sudras suddenly learned that they had a voice. Now they could protest and question.

Among other contemporary saints of Namadeva was Gora the potter. Visoba Khechara, Samvata the gardener, Narachari the goldsmith, Chokha the untouchable, Janabai the maid, Sena the barber and Kanhopatra the dancing girl. All of them belonged to the lower strata of society and believed in a monistic view of the world, the supremacy of *bhakti* and faith in Vitthala worship.

Chokhamela, a thirteenth to fourteenth century Maharashtrian saint in the *bhakti* tradition is also a revered figure in the *warkari sampradaya*. Chokhamela was a Mahar, the only important *bhakti* figure in Maharashtra from an untouchable caste. Although an untouchable, Chokhamela achieved sanctity and a place among the *bhakti* pantheon of saints. Chokhamela and his family seem to have followed the traditional village duties of the Mahar. However, he never considered his low social status and degrading jobs, as hurdles to clean life and high thinking. He was bent upon chartering his own course based on piety, love, and equality. He contended against orthodoxy and caste arrogance but never wilted.

Although many of Chokhamela's poems sing of the God Vitthal and meaning of devotion, some do protest against untouchability. Others acknowledge social inferiority and find comfort in religious equality. The *abhangas* (*bhakti* songs) which do refer to untouchables, however reveal that Chokhamela was profoundly troubled by his despised place in society. At time he was accepting, at times rebellious.

If you had to give me this birth / Why give me birth at all? / You cast me away to be born; you were cruel. Where were you at the time of my birth? / Chokha says: O Lord, O Keshava, don't let me go.²⁸

There is a poignant cry against the very idea of pollution, of untouchability in these passages:

O God, my caste is low; how can I serve you? / Everyone tells me to go away; how can I see you? / When I touch anyone, they take offence, O my Govinda, My Gopala, Chokhamela wants your mercy.²⁹

The only impurity is in the five elements. / There is only one substance in the world./Then who is pure and who is impure? / The cause of pollution is in the creation of the body. / In the beginning/ At the end, There is nothing but pollution No one knows anyone who is born pure./ Who is pure?³⁰

In contradiction to his *abbanga* on impurity, Chokhamela even accepts his low status as a result of bad action in a previous life.

Pure Chokhamela, always chanting the Name./ I am a Mahar Without a caste, Nila in a previous birth/ He should disrespect to Krishna; So my birth as a Mahar/ Chokha says: this impurity is the fruit of our past."³¹

But this does not mean that he did not protest against his situation. He even challenged the priests of temple at *Pandharpur* when they misbehaved with him on his entry to the temple; "On this sacred earth all men and women walk alike and enjoy its fruits. Similarly in the holy *Ganga*, all men and women have their dip to wash away their sins. The earth and the *Ganga* are common to all, irrespective of caste creed and religion. Likewise, the temple and the Lord the abode of love-are common to all. Hence my entry into the temple and worship, are not defilement."³²

His teaching, while extolling the path of virtue and piety ultimately leading to God-realization, also castigated those who condemned the untouchables as unclean and foul. He faced the rigours of orthodoxy with fortitude and conviction. Although the die-hard section of the people did not accept or recognize his spiritual yearnings and attainments, he carried on his mission and succeeded in educating and elevating his people and followers, through his hymns and *abhangas* which are sung even today in Maharashtra.

He advised high caste people not to be misled by outward appearance. He stressed the importance of one's own body and self. He was emphatic that one's temple is in his own body and that is the route to God-realization. According to him everything including the mind, the soul and the Lord are found within the body. He was a mystic poet and saint. In the words of Tukaram: "Holy is the generation, holy the land where the Chokha, servant of the Lord is born."³³

The life and works of these saints belonging to the lower castes reveal that all these noble saints, in keeping with their times fought relentlessly a passive battle through '*bhakti*' and blunted the evils of casteism, bigotry and orthodoxy. These saints through their leachings shook the rigid caste system and affirmed that anybody who worshipped God belonged to God, irrespective of birth, caste or creed.

Besides being saints they contributed through their words and deeds to reforms like eradication of untouchability and superstitious beliefs. Their *kirtans* or verses, deep in thought and spiritual content, moved the masses and made them their followers. With piety, devotion and absolute faith in god, they lived among the people and gave them message of love, equality and brotherhood. They sought to eliminate ignorance, religious and caste arrogance and usher-in amity, tolerance and mutual understanding among all people in society.

Not only the saints belonging to the lower castes but also saints from the higher castes condemned discrimination on grounds of caste, creed and sex. The Alvar saints of the south unanimously advocated the opening of the path of God realization through *bhakti* to all the sections of society. According to many, in South India. "the *bhakti* movement (from mid-sixth century to the end of the ninth century) was a dynamic progressive social force with "elements of dissent, protest and reform" and a "relatively egalitarian democratic approach,"³⁴ unfamiliar to orthodox classical Brahmanism. According to this view, "the movement at this stage was characterized by 'castlessness' and general indifference to regulations and it brought together in a spirit of harmony and equality among the high and the low-kings, brahmana priests and the common people."³⁵ According to Vipranarayan, an Alvar saint belonging to the *brahmin* caste, there should be no discrimination among the devotees whether they belong to brahmin caste or sudra. He even praises a sudra if he is a true saint than a mere *brahmana*. In his work named *Tiru-Maiai* he says:

Is it not better to be born in the lowest caste with service to Thee, than those who have practiced Vedas without remembering that service to Thee is the sole goal?³⁶

Thou, O Lord of Srirangam of high walls, hast instructed thus: O ye (souls) who follow the traditional knowledge of the four Vedas faultlessly! Even though the devotees of My feet (adiyars) are born of the lowest caste, tell them the highest truths, and learn from them, for they are my equals.³⁷

He thus gives importance to merit than to caste. It is preferable to be born in low caste and become a devotee than to be born in *brahmana* caste and remain ignorant.

Following the path of Alvars, Ramanujacharya strove to break the distinctions based on caste and community. He tried to unify the devotees of God irrespective of caste and other prejudices. To elevate the untouchables socially he gave them the name "tirukulattar" which means people of noble or high descent. His own teacher Kanchipurna was a non-brahmana. Ramanuja left his own wife when he found her discriminating towards his teacher. Among Ramanuja's favourite pupils, sudras like Dharmadasa were also included. Ramanuja used to lean on his shoulders while returning from his river bath everyday. He used to say, "The waters of Cauvery only wash my body clean but my mind is cleaned by the touch of a devotee like Dharmadasa."³⁸

However, the most fiery attack against the caste system came from Virasaiva movement. The movement rejected completely the distinction between high born and low born groups, which had split up the population into strictly separated castes. The Virasaiva saints criticized severely the deeply rooted feelings of superiority among the higher castes. "*Lingayatism* was born as a movement that aimed not at reforming the existing order, but at overthrowing it and replacing it with a new order based on Basavanna's vision of human freedom, equality, rationality and brotherhood. Basavanna acted in the name of universalistic and humanistic ideology."³⁹

Basavanna, the founder of Virasaivism rejected the major principle of social organization underlying the Brahmanical Hindu tradition – the caste hierarchy. His *Vachanas* are replete with caustic comments on, and explicit condemnation of, the institution of caste. He says in one of his *Vachanas* :

God, O God, mark my prayer:

I shall call all devotees of Siva equal, From the Brahmas at one end/ To the lowest – born man at the other end...”⁴⁰

He says :

... to him who has self-understanding there is but one caste...”⁴¹

Rooting his rejection of caste in a humanistic ideal of equality Basavanna exclaims:

“The murderer is an untouchable; the eater of filth is untouchable.”⁴²

The rejection of pollution by Basavanna made it possible for people from all castes including untouchables to join the Virasaiva community. The two famous Virasaiva saints named Ambigara Candayya and shoemaker Haralayya belonged to the untouchable caste and they through their *vachanas* contributed much to the Virasaiva movement. “The story of their devotion and martyrdom occurs in most Virasaiva hagiographical works. In modern times their popularity has even increased: because many Lingayats regard them ‘as a fore-runner of the twentieth century emancipation movement of the untouchables.’”⁴³

The Lingayat religious system developed as a counter tradition to the dominant *brahmanical* Hindu social order. Ideally and in theory, the Brahmanical Hindu social structure has as its principal components: the caste system, purity-pollution duality, and religio-magical ritualism. In sharp contrast, the Lingayat social structure liberates the individual human being from such structural constraints and secures for him substantive freedom in the religious economic and cultural domains.

Thus we find that Bhakti saints illuminated the period they lived in, endeavoured to educate and elevate the people through their teachings and also succeeded in creating a space for sudra class in general in almost all the spheres of life, religious, social, economic, etc.

FOOTNOTES

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