

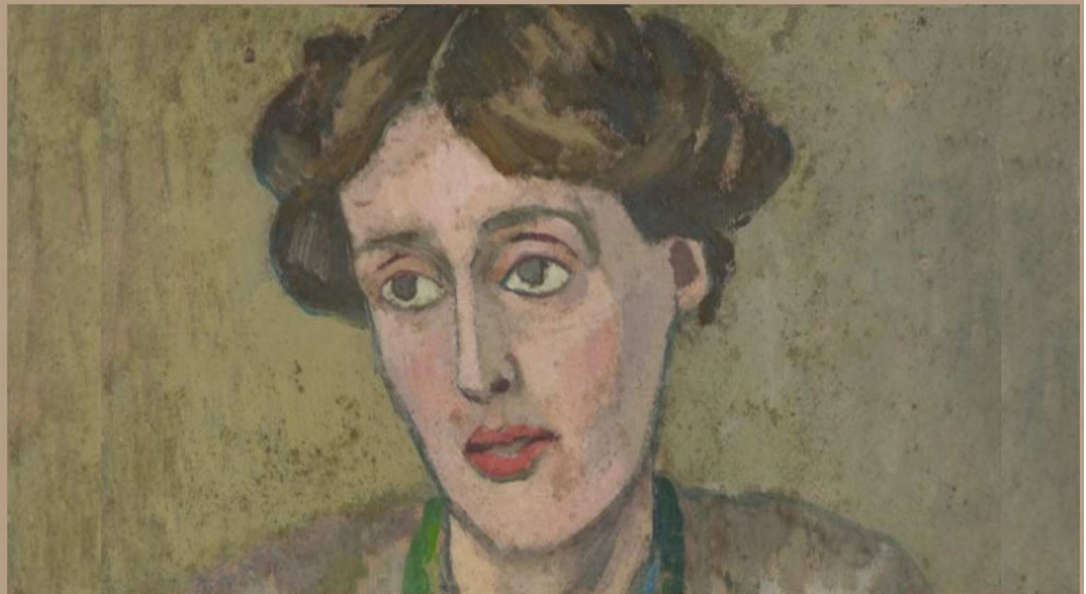
# THE INDIAN JOURNAL OF RESEARCH ANVIKSHIKI

Bi-Monthly International Journal of all Research

Volume-10

Number-3&4

May&July 2016



ISSN 0973-9777  
GSI Impact Factor 3.5628  
Volume-10, Number-3&4  
May&July 2016



**MPASVO**

Published on behalf of the MPASVO in  
association with the Member's of Anvikshiki

# Anvikshiki

## The Indian Journal of Research

Bi-Monthly International Journal of All Research

### *Editor in Chief*

Dr. Maneesha Shukla, maneeshashukla76@rediffmail.com

### *Review Editors*

Dr. Nagendra Narayan Mishra, Allahabad University, Allahabad U.P. India

Dr. Jayshankar Jha, Banaras Hindu University, Varanasi U.P. India

### *Editors*

Dr. Mahendra Shukla, Dr. Anshumala Mishra

### *Editorial Board*

Dr. S. Bali, Dr. Sarika Tripathi, Dr. Pavan Kumar Dubey, Dr. Rani Singh, Dr. Kanchan Dhingra, Dr. Nishi Rani, Dr. Madhulika, Dr. Renu Kumari, Anita Verma, Dr. Sweety Bandopadhyaya, Dr. Pintu Kumar, Dr. Archana Sharma, Dr. Sunita Tripathi, Dr. Nilu Kumari, Asha Meena, Tanmay Chatterjee, Madhulika Sinha, Anand Raghuvanshi, Renu Chaudhry, Dinesh Meena, Dr. Ragini Srivastava, Gunjan, Vineet Singh, Nilmani Tripathy, Anju Bala, Smt. Sangeeta, Dr. Sushma Parashar, Abha Rani, Payal Mandhyan, Kashid Anwar, Inderjot Kaur Mann, Devashish Pandey, Krishna Prasad, Dr. Milan Swaroop Sharma, Dr. Amit Joshi, Dr. Mamta Bhatnagar

### *International Advisory Board*

Phra Boonserm Sritha (Thailand), Rev. Dodamgoda Sumanasara (Kalutara South), Ven. Kendagalle Sumanaransi Thero (Srilanka), Phra Chutidech Sansombat (Bangkok, Thailand), Rev. T. Dhammaratana (Srilanka), P. Treerachi Sodama (Thailand), Dr. Sitaram Bahadur Thapa (Nepal), Mohammad Sourizaei (Zabol, Iran), Dr. Ahmad Reza Keikhay Farzaneh (Zahedan, Iran), Mohammad Zarei (Zahedan, Iran), Mohammad Mojtaba Keikhayfarzaneh (Zahedan, Iran), Dr. Hossain Jenaabadi (Zahedan, Iran), Mohammad Javad Keykha Farzaneh (Zabol, Iran)

### *Manager*

Maheshwar Shukla, maheshwar.shukla@rediffmail.com

### *Abstracts and Indexing*

Listed in ICMJE  ICMJE, www.icmje.org,  Academia.edu, banaras.academia.edu, ebookbrowse.com,

BitLibrary! <http://www.bitlib.net/>,  Tech eBooks, [freetechebooks.com](http://freetechebooks.com),  ARTAPP.NET, [artapp.net](http://artapp.net), Catechu PDF [/printfu.org](http://printfu.org),

 File Away, [www.fileaway.info](http://www.fileaway.info),  KMLE 의학 검색 엔진,  Library, <http://www.docslibrary.com>,  MyCetular.ORG, Android Tips, Apps, Theme and

Phone Reviews <http://dandroidtips.com>,  Edu-Doc, <http://www.edu-doc.com>, [www.themarketingcorp.com](http://www.themarketingcorp.com), Dunia Ebook Gratis

[duniaebook.net](http://duniaebook.net),  www.cn.doc-cafes.com.,  Google, <http://scholar.google.co.in>,  <http://nkrc.niscair.res.in/>

Browse by Title.Php ?Keyword=A

Website : [www.anvikshikijournal.com](http://www.anvikshikijournal.com). Motilal Banarasi Das Index, Varanasi, Motilal Banarasi Das Index, Delhi. Banaras Hindu University Journal Index, Varanasi. [www.bhu.ac.in](http://www.bhu.ac.in), D.K.Publication Index, Delhi. National Institute of Science Communication and Information Resources Index, New Delhi.

### *Subscriptions*

Anvikshiki, The Indian Journal of Research is Published every two months (January, March, May, July, September and November) by mpassvo Press, Varanasi, U.P. India. A Subscription to The Indian Journal of Research : Anvikshiki Comprises 6 Issues in Hindi and 6 in English and 3 Extra Issues. Prices include Postage by Surface mail, or For Subscription in the India by Speed Post.

Airmail rates are also available on request. Annual Subscriptions Rates (Volume 10, 6 Issues in Hindi, 6 Issues in English and Few Special Issues of Science 2016):

### *Subscribers*

Institutional and Personal : Inland 5,000 +1000 Rs. P.C., Single 1200+100 Rs.P.C., Overseas 6000+2000Rs. P.C., Single 1000+500 Rs.P. C.

### *Advertising & Appeal*

Inquiries about advertising should be sent to editor's address. Anvikshiki is a self financed Journal and support through any kind or cash shall be highly appreciated. Membership or subscription fees may be submitted via demand draft in favour of Dr. Maneesha Shukla and should be sent at the address given below. Sbi core banking cheques will also be accepted.

*All correspondence related to the Journal should be addressed to*

B.32/16 A., Flat No.2/1, Gopalkunj, Nariya, Lanka, Varanasi, U.P., India

Mobile : 09935784387, Tel.0542-2310539, e-mail : maneeshashukla76@rediffmail.com, [www.anvikshikijournal.com](http://www.anvikshikijournal.com)

Office Time : 3-5 P.M. (Sunday off)

*Journal set by :* Maheshwar Shukla, maheshwar.shukla@rediffmail.com

*Printed by :* mpassvo Press

*Date of Publication :* 1 July 2016



**Maneesha Publication**  
(Letter No. V-34564, Reg. 533/2007-2008)  
B-32/16-A-2/1, Gopalkunj, Nariya, Lanka  
Varanasi, U.P., India

# Anvikshiki

## The Indian Journal of Research

Volume 10 Number 3&4 May&July 2016

### Papers

The Condition of Marginalized in *AalahayudePenmakkal* by Sarah Joseph 1-5  
*Dr. Nisha Singh*

Virginia Woolf as an Aesthete 6-10  
*Manglika Shashwat and Prof. Deepika Srivastava*

Scope of Agricultural Entrepreneurship Development in Uttar Pradesh 11-14  
*Kavita Singh*

Basic Concept About Budget 15-18  
*Dr. Soma Mazumdar*

Impact of Globalization on the Indian Life Insurance Sector 19-21  
*Kavita Singh*

Indian Music in Nepal : A Cross- Cultural Study 22-26  
*Poulami Chatterjee*

Social Freedom in the Context of “The Crime of The Twenty-First Century” 27-30  
*Dr. Arti yadav*

Impact of Upaniṣads on other Religions 31-34  
*Abhineet Kumar Srivastava*

The Devotional and Philosophical Aspects of Musical Compositions of Saint Tyāgarāja 35-45  
*Ayyagari Krishnaje*

Independent Learning: Need of the Present Time 46-50  
*Dr. Neeraj Kumar*

An Analysis of Water Supply and Human Health in Asansol City, West Bengal 51-61  
*Suvra Maji and Dhanraj Gownamani*

Story of “The Narrow Road to the Deep North” Less Dressed-up with Fancy Trimmings : A Review 62-67  
*Dr Arti Yadav*

Environmental Conflict and the Issue of Sustainable Development 68-76  
*Pinkey Sharma*

Intra-States Conflicts, Violence, Disturbances, and International Humanitarian Law: A Call for an Additional Protocol 77-91  
*Olutunji.S.Oyelade and Olusola Babatunde Adegbite*

Relevance of Karl Marx in Post Globalisation Period 92-97  
*Yogesh Mishra*

Procrastination, A Nail in your Personality 98-107  
*Saurabh Gupta*

## THE CONDITION OF MARGINALIZED IN *AALAHAYUDEPENMAKKAL* BY SARAH JOSEPH

DR. NISHA 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, *Nisha Singh* the author of the research paper entitled THE CONDITION OF MARGINALIZED IN *AALAHAYUDEPENMAKKAL* BY SARAH JOSEPH 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.

*AalahayudePenmakkalis* a Malayalam novel written by Sarah Joseph. This novel gave extensive appreciation to Sarah Joseph and her craft. The novel deals with the ailment of marginalized clusters in society pointed out as subalterns by Marxist Antonio Gramsci. The living and existential conditions of these groups are rarely accredited by the society at large and usually they are expatriated from their spaces of stay and livelihoods, usually in the name of expansion and alteration. This alteration in their existential brawl is narrated by Annie, the vibrant character, who gives voice to three compeers of her subaltern cluster although with a feminine perspective.

Bama Faustina Soosairaj, is a Tamil, Dalit Feminist and novelist. Bama's novels focus on caste and gender discrimination. They portray caste-discrimination practised in Christianity and Hinduism. Bama's works are seen as embodying Dalit feminism and are famed for celebrating the inner strength of the subaltern woman. Sarah Joseph's *AalahayudePenmakkal* focuses on the internal asset of the subaltern woman.

The novel *AalahayudePenmakkal* is recounted from the viewpoint of Annie, an eight-year-old child. The protagonist living in 'Kokkanchira'. 'Kokkanchira' is represented as an adverse place. Annie's school educators are also shown rebuking progenies from 'Kokkanchira' and screening universal unconcern and antipathy. 'Kokkanchira' is defined as being a discarding ground for corpses and dead bodies, before Annie and her family enthused in there. 'Kokkanchira' is now colonized by lowest of classes in the society. They are normally exposed as people who are latrine cleaners, scroungers and belonging to dalit clusters or other relegated group of people that are rejected by sophisticated class of the society. - Sara's conception of subaltern is very well revealed in Bama's *Karukku*(2012) :

\*Assistant Professor, Department of English, Mahatma Gandhi Kashi Vidyapeeth Varanasi (U.P.) India.

We who are asleep must open our eyes and look about us. We must not accept the injustice of our enslavement by telling ourselves it is our fate, as if we have no true feelings; we must dare to stand up for change. We must crush all these institutions that use caste to bully us into submission, and demonstrate that among human beings there are none who are high or low. Those who have found their happiness by exploiting us are not going to go easily. It is we who have to place them where they belong and bring about a changed and just society where all are equal.

Sarah Joseph correspondingly plugs out that the city of Thrissur needs many primary facilities, even when the existential rights of these groups endure unrecognized. The novel is about the supplanting encountered by such groups of people in the name of suburbanization and expansion. Being from the lowest section, these people are easily moved from their habitual places of habitations by the rich and become increasingly secluded in the middle of new streets and multi-storied communities. Annie is eyewitness to these vicissitudes taking place around her, in 'Kodichiangadi' and 'Kokkanchira'. She describes these modifications upsetting her and her family through her innocent discernments and perspective. She perceives with childlike ease that the destruction of a stretch of single-roomed houses to make way for a cottage and the rise of a nunnery near to her own home, in a plot that used to be vacant.

The paper prominently on two important aspects, these are '*Aalahayude Prarthana*' or appeal of God the father and 'Amara Pandhal' or comprehensive bean inclusion. The Aalaha's prayer, and the amarapandhal are two interrelating codes that regulate and control the story. Early on Annie imagines that at the bean stalk is a completely different world, which is magnificent and filled with delight. Later on it is shown that a road roller pull to pieces almost half of the bean stalk attachment, while developing a trail. It metaphorically denotes to the demolition of Annie's dreams by the symbol of change and development- The road roller. The second instrument is the '*Aalahayudeprathana*'. Annie hopes that one day she will come in control of 'Aalahas' prayer which has the power to eliminate evil, from her grandmother and by which she may change her circumstance. Towards the end of the novel she becomes the sole possessor of the 'Aalahas' prayer narrated to her by her grandmother, but she has also become the solitary bearer of her people's subdivision and damnation.

Sarah Joseph is considered to be one among the most relinquished contemporary female writers in Kerala. She is considered to have contributed 'Ecriture Feminine' stream in Malayalam Literature for the first time with her Collection of short stories 'Paapathara' (1989) in which Poet and Critic K. Sachidanandan coined the term 'Pennezhuth' in its introduction which literally means 'Women's writing'. It continued as a movement which paved the platform for women writers and critics to meet and form a fraternity. Sarah Joseph is considered to be the God Mother of this movement. Being a feminist, activist and writer, she founded 'Manushi- an organization of thinking women'. She engages the whole field of gender theories through creative writing. Her writing focuses on the marginalized, deprived, misinterpreted and misused women as well as environment.

Sarah Joseph, being a feminist and environmentalist, coins the issues of disparities and development-paradox in *AalahayudePenmakkal* which grabbed prestigious awards like Kendra Sahitya Akademi award, Kerala Sahitya Academy award and Vayalar award.

*AalahayudePenmakkal* marked the beginning of a new style in writing. Sarah Joseph deliberately fixated on demonstrating the idiomatic linguistic and philosophy of Trissur district in Kerala during 1940's and the sequential history of Kokkanchira as well as Kerala, is revealed with the current story.

The appellations of characters are unexpected and uncooked as the place where they belong to. Kokkanchira, which is an adaptation of Kuriachira where Sarah Joseph is born, literally means 'the place of wild animals'. The street where Annie resides is called 'Kodichiangadi' which means the 'Street of bitch'.



According to Annie, people belonging to this place are not even measured as humans by the outside world. They have termed the place and they have decided the quality of life of people belonging there. Her teachers are reluctant to touch her and other students from Kokkanchira because of the history of Kokkanchira as a residing place of Gundas, prostitutes, latrine cleaners, scavengers and other marginalized group of society. Anguish and disgrace of Annie's innocent mind due to this imperceptible apartheid dominance against her 'group', relates the conventional disapproval on marginalized existences.

When the novel ends, Annie's house is about to fall down in the heavy rain fall and storm, and her old grandmother gets up from her bed to recite the prayer of Aalaha to control the wind. This brings the rays of hope to struggle for a better world.

Sarah Joseph changes characters with nature, the most important imagery is that of Amara pandhal which is brought up by Annie and her grandmother. Annie imagines that a divine world exists at its top which will wash away the wrenches and difficulties of her fellow beings. The broad bean frame is a representation of poor houses in Kokkanchira; economically poor people depend on broad bean curry with rice soup as their main meal, as they cannot afford vegetables from market. So for Annie, it is an enclosure of hope. When Annie comes back from school humiliated and insulted by her teachers, she expresses her anger and depression by attacking the broad bean trellis.

The hard times in Annie's life, specifically worse stage when her uncle was suffering from tuberculosis, are denoted by the drying up of broad bean fence. When hopes spring up, like the marriage of Chiyyamma, the trellis add-ons. The events in Annie's life is close to that of the grills. With the beginning of time, when urbanization and development start tarnishing the life of local inhabitants and they are helpless of dislocation and relocation, a road roller destroys a part of the trellis. It portrays how suburbanization and expansion have dishonored their lives and the ways the lower class people are always kept out of the central social structure so as to keep the interests of the privileged class. It also portrays how women are always relegated in numerous coatings.

The novel title itself refers to the 'daughters of God'. Annie's family consists of her mother, grandmother, five aunts and one uncle who is bed-ridden with tuberculosis. Her father left them when she was born. Her mother comes from a better family, but she chose the scarcity of her husband's house and lives there taking care of her in-laws. Annie's grandmother rehearses an enigmatic prayer to destroy evils; but she herself leads a very tribulated life. The only earning member of the family is Kunjila, Annie's elder aunt, who works as a mid-wife. Here also, the family faces difficulties. One is that, she should be available for the job at any time; whether it is mid night or dawn. Strangers will be coming to take her to the pregnant woman's house, so the family is worried about her security. But out of scarcity and no other earnings, they cannot afford her leaving the job. The second is, assisting a compounder of hospital who has strong consideration towards her. Kunjila, widowed at the age of 14, also develops an affection towards the compounder, but his wife has disputes with him helping her. It ends up when the compounder commits suicide out of family problems and Kunjila reduces her sphere of life to a corner of the house. Out of the five aunts, Annie's twin aunts Chinnamma and Chiyyamma used to work for a button company and stitch clothes. Chiyyamma gets married and her husband refuses her to visit her parent home because the family couldn't pay the whole dowry. Chinnamma, who refused to marry, becomes pregnant and undergoes abortion, at last joins the Pentecostal missionary to get out of her guilt and depression. One of the aunts' is married to Annie's maternal uncle, who physically and mentally abuses her all the time as a punishment to her brother who had left his wife, i.e. Annie's mother. She elopes taking her child and this shakes the family. Another aunt is married to a priest, to a well-off family, but they are also unwilling to visit Annie's house. All these incidents are narrated through Annie, with her childish virtue and inquisitiveness to know about the world.

Annie is eight years old during the course of the story, but other characters around Annie grow up. The author deliberately made it like that as a strong tool to relate the story with a child-like purity. The craft of Sarah Joseph makes it natural. In a way, Annie is a mind. It is the story telling of a culture and a place with historical elements. Therefore, the central character has to be authentic and innocent like a child so that all the incidents she sees could be narrated accordingly. If Annie grows up she may hide so many things. The novel was written in an imagery perspective, so Annie's growth could create a quandary of what to say and what not to say. Another unique element of the novel is the prayer of Aalaha which is supposed to have power to eliminate evil. Annie's grandmother has the mythical and mysterious prayer and being the inheritress, Annie hopes that she could alter the pathetic condition of her people with its power. In the end, Annie inherits the pain and pangs of her family and class, along with the prayer. The prayer was another image of hope but the moment Annie receives it from her grandmother, she receives tuberculosis from her uncle too.

I would say that the novel is narrated in a feminist perspective with subaltern identity in the socio-economic contexts of an under-developed village in post independent India. Firstly, because Annie has not experienced gendering or socialization to be feminine, as she is only eight years old and also innocent to be measured to behave according to the society. So she does not learn to restrict herself as a female. Secondly, as she exemplifies a subaltern group, expansion taking place at the cost of their lives and the mistreatment and elimination by and from the mainstream society are visible even in a child's life. Development and urbanization are not meant for the marginalized class or to address their needs, but they have to be kept as 'have-nots' so as to keep the interests of the 'haves'. This attack upon life and growth of marginalized people precedes chronicled history, but even after the civilization of human beings, witnessing of two world wars, legitimizing legal equality to all and providing special attention to subaltern groups, the gap between haves and have-nots are widening day by day. The only explanation lies in our socialization procedure. Same like gender equality and gender justice, class equality too could be achieved only through changing our preserved insight.

Urbanization changes the customs and practices of a place also. In the novel, there are two characters namely KaruthaKunjaaram and VeluthaKunjaaram who have informal chit funds for local people. Towards the end of the novel, new private banks and chits in large scale are being established in Kokkanchira. When people come to take lots for chit funds in Kunjaaram's house, they chit chat, gossip and make noise in a very free manner. But inside these banks, it is written to 'maintain silence'. Banking became formal and unfriendly along with establishment of 'Blade interest rate'. New schools and hospitals have been built with high duty fees and expenditures, destructing old schools where the poor children of Kokkanchira studied. Thus, development groups changed the out style of Kokkanchira by the local inhibitors. This social, political, cultural and economic invasions resulted in changing a place from its natural habitat to an artificial environment. Sarah Joseph's intervention through her novel is very relevant here and has to be investigated further to gift new areas in literature.

#### WORK CITED

- ALLDRED, PAM & DENNISON, SARAH (Spring, 2000); *Eco-Activism and Feminism: Do Eco-Warriors and Goddesses Need It?* Feminist Review, No. 64, Feminism 2000: One Step beyond?.
- CAMPBELL, ANDREA. (Ed.) (2008); *New Directions in Ecofeminist Literary Criticism*. Cambridge Scholars Publishing.
- COLQUHOUN, ETHEL (Dec., 1917); *Modern Feminism and Sex Antagonism: II*. The Lotus Magazine, Vol. 9, No. 3.
- JOSEPH, SARAH (1999); *AalahayudePenmakkal*. Thrissur; Current Books.

\_\_\_\_, \_\_\_\_ . *AathmaroshangalumAakulathakalum*.Green Books.(Malayalam).

\_\_\_\_, \_\_\_\_ . *Mattathi*.Thrissur; Current Books. 2001.

\_\_\_\_, \_\_\_\_ .*OruvalNadannaVazhikal*. H & C. (Malayalam).

\_\_\_\_, \_\_\_\_ . *Othappu*.Thrissur; Current Books. 2004.

ROSS, ANDREW (Summer, 1992); *Wet, Dark, and Low, Eco-Man Evolves from Eco-Woman*. Feminism and Postmodernism. *Boundary 2*, Vol. 19, No. 2.

SANDILANDS, CATRIONA (1999); *The good-natured feminist: ecofeminism and the quest for democracy*.The University of Minnesota.

SHIVA,VANDANA (1988); *Staying Alive: Women, Ecology and Survival in India*.India; kali for women.



## VIRGINIA WOOLF AS AN AESTHETE

MANGLIKA SHASHWAT\* AND PROF. DEEPIKA SRIVASTAVA\*\*

### *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, *Manglika Shashwat and Deepika Srivastava* the authors of the research paper entitled VIRGINIA WOOLF AS AN AESTHETE 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*

*The novelists of the nineteen twenties were confronted with a fragmentary and confusing world. The first World War was a shocking and unnerving event for the British and people were desperately hoping to attain normalcy in their everyday activities. Virginia Woolf, one of the most distinguished novelists of the nineteen twenties was not a typical novelists, rather she was a writer who captured the mood of her characters. She aimed at exploring the human soul and as a novelist she aimed at picturing life as she saw it . But her vision of life was an aesthetic one and she aimed at portraying the ultimate beauty of life. Her works convey a fine and subtle feminine sensibility. She captures the beauty of the spirit and this dazzling brilliance is conveyed through her novels.*

Keywords : Fragmentary, unnerving, aesthetic, subtle, feminine sensibility, dazzling brilliance.

The novelists of the nineteen twenties were confronted with a fragmentary and confusing world. The First World War was a shocking and unnerving event for the British and people were desperately hoping to attain normalcy in their everyday activities. Virginia Woolf one of the most distinguished novelists of the nineteen twenties was not a typical novelist, rather she was a writer who captured the mood of her characters.

G.S. .Fraser says , “ *What she does convey is a fine and welcoming feminine sensation of living from felt moment to felt moment*”. *each unit of feeling having its individual complexity of colour, texture, shape.*( Fraser 115)

“Virginia Woolf was an aesthete and to an aesthete the pursuit of beauty is an end in itself. The theory of aesthetism implies the pursuit of beauty through the medium of art. Mrs. Woolf was a proponent

\*Research Scholar, Department of English and Modern European Languages, University of Allahabad, Allahabad (U.P.) India.

\*\*Professor, Department of English and Modern European Languages, University of Allahabad, Allahabad (U.P.) India.

of the stream of consciousness technique and not only did she experiment with it but also perfected it in many ways. Her novels display the consciousness of one or more characters. The reader gets a glimpse of the fluid mental states and the interior monologue of the characters.

She aimed at exploring the human soul and as a novelist she aimed at picturing life as she saw it. But her vision of life was an aesthetic one and she aimed at portraying the ultimate beauty of life. Her works convey a fine and subtle feminine sensibility.

Through her works she brilliantly captures the beauty of the spirit and this dazzling brilliance is conveyed through her novels. The fluidity of life and its myriad impressions find expression in her various works. To Virginia Woolf life appeared as, “a mass of myriad impressions, all beautifully and spiritually collected.” Through the medium of fiction she wanted to communicate the sense of reality. In her opinion, “Life is a luminous halo, a semi-transparent envelope surrounding us from the beginning of consciousness to the end.” And according to her the aim of the writer should be to convey this “uncircumscribed” and “unknown spirit” with whatever complexity or aberration it displays. She further asserts that the human consciousness is a chaotic welter of impressions and sensations. She states that the novelist's purpose should be the rendering of the human psyche and the inner reality.

As an aesthete she accurately describes the beauty of the commonplace. The highly distinguished writer and critic G.S. Fraser says, “*The Characters of Mrs. Woolf, “wander through the park, look at the play of light on leaves and grass, observe the dogs and nursemaids, the banana peel on the gravel path, the crinkled face of a bedraggled old man on a bench ( Fraser – 115)*”, while some “tenuous and intense inner conflict plays itself out”. Another notable writer associated with the stream of consciousness technique is Joseph Conrad, About Conrad, Mrs. Woolf writes, “One opens his pages and feels as Helen must have felt when she looked in her glass and realized that, do what she would, she could never in any circumstances pass for a plain woman.” This holds true about the beauty of Virginia Woolf “Style of writing as well. Her style is distinctly beautiful and there is a certain magic in it. Her theory of aestheticism is a reflection of her memorable and beautiful personality.

Her father, Sir Leslie Stephen, was a great Victorian scholar, literary critic, rationalist and the founder of the Dictionary of National Biography. Thus her father's agnosticism is reflected in her various shades of mood. She belonged to the well known Bloomsbury school of writers to which also belonged such eminent writers and poets as Lytton Strachey, Clive Bell, Roger Fry, E.M. Forster, and Desmond MacCarthy. These writers were influenced by the philosophy of G.E. Moore, About G.E. Moore, Fraser writes, “He thought that good and pleasant states of feeling were the only things in life that were ultimately valuable. Mr. Moore was an admirer of beauty in art and in human nature. It appears that Mrs. Woolf was profoundly influenced by the philosophy of G.E. Moore as an aesthete. Fraser asserts, “ “In all the writers who were influenced by him there is a passionate striving towards ..... a perception of the passing but real beauty of the world”.

As an aesthete, Virginia Woolf has a very refined and sentimental philosophy and this very quality renders a certain dignity to her works. The famous writer & playwright Oscar Wilde has remarked, “The artist is the creator of beautiful things. To reveal art and conceal the artist is art's aim (Wilde 21)

In her attitude towards art and literature Virginia Woolf is an aesthete. The artist's sense of pleasure in expressing her vision results in great art. It is just for the sake of self-expression and self-pleasure that an artist creates a work of art. The source of the artist's creative activity is the desire to communicate what he thinks and what really places him. Woolf strongly feels that writing is a divine art and the more she writes the more she loves it.

The restless searcher in the soul of a creative writer or artist is engaged in discovering the truth and a new interrelation of life. It is with immense pleasure and delight that he is immersed in this strenuous

and painful pursuit. He writes for the sake of writing and not to win fame or to please others. Time and again Virginia Woolf reiterates that :

“An artist, in order to create an original work of art, must discard the rigid conventional approach of his predecessors and contemporaries”: ( Sharma 74)

Everyone interested in literature and art must draw his own conclusions and follow his own instincts . The artist must shun pretence and falsity and must express his emotions and thoughts artistically and convincingly . To create a good work , freedom from conventions is essential . It is only when the artist breaks away from traditions that art comes alive.

Woolf formed her own set of convictions about the nature and essence of art without being influenced by any established theory. She did not follow the dictum of ‘ Art for Arts sake ‘ of the Aesthetic Movement despite being an ardent aesthete. She was closely associated with most of the leading artists and intellectuals the twentieth century reasonably boasts of like T.S. Eliot, Proust, Joyce, Bergson, William James, Freud, Shaw and the great Russians.

She was an ‘intellectual glutton. She was endowed with a wonderful and keen sense of curiosity. It is symmetry which urges and inspires the creative artists to create a work of art. The artist's successful communication of his vision and his exploration of the creative ideal results in form and symmetry. The painter's sense of symmetry and beauty is different from that of a writer or more precisely a novelist.

She praises Turgenev and criticizes Dostoevsky. For his wonderful and rare gift of symmetry and form she admires Turgenev. According to her, Turgenev gives a certain form to his writings by a succession of emotions emanating from a character . This form is so subtle that it cannot be grasped by the eye but by the mind . She remarks :

“An artist should not only present a realistic picture of life in its entirety, but should also care for form ‘ he should strive to achieve a fusion of life/ and art in his work ( Sharma 87)

The chaotic and disorderly life should be presented in good order by the writer . In the *Voyage out*, she writes to Lytton Strachey that she aimed at showcasing, “ the vast tumult of life “

Virginia Woolf does not ignore the aesthetic side of art and literature for she believes that life is highly complex and it is this complexity which she aims at portraying aesthetically. She believed that, “ life is not a series of gilt lamps symmetrically arranged . “

For Woolf, the intense and wonderful life of the mind and the ‘ greater abstractions’ form the deeper reality . She is engaged in probing the inner life , the mind and the soul. She was a great admirer of the Russian writers as they delve deep into the psyche of their characters and portrayed life to its core.

She throws light upon the bafflingly complex nature of life. Life may take numerous forms and, therefore, it has an infinite variety’ she was quite particular about the form of her novels as a practicing aesthete. *To the lighthouse* is divided into three sections which can be compared to a unified piece of music. The three sections namely – “ The Window “ , “ Time Passes “ and “ The Lighthouse “ prompted the great writer E.M. Forster to call the work “ a novel in sonata form. Before giving a suitable form to his material an artist has to work ceaselessly.

Woolf offered one of her greatest novels to the literary world with the publication of *Mrs. Dalloway* – in 1925. It follows the life of Clarissa Dalloway who is a 52 year old lady living in the city of London. It focuses on a single day in her life. The writer further develops this character in *Mrs. Dalloway in Bond Street* (1923) .

The novelist once remarked that it is a study of “insanity and suicide “. According to the critic Mitchell Leaska, when Woolf produced the first version of “ *The Voyage Out*, she was influenced by the *Principia Ethica* . It is the thoughtful and sensitive expression of a highly refined mind.

Another great work *Orlando* (1928) was a fantasy novel. The novel traces the career of Orlando who is an androgynous protagonist. The writer Vita Sackville was the chief model for the character of Orlando. Woolf had a lesbian relation with Vita. Their letters were dramatized by Eileen Atkins in the year 1994 as *Vita and Virginia* starring Vanessa Redgrave and Atkins. The year of abundant creative productivity in the life of Woolf coincided with her relation with Vita.

In the year 2002, appeared a very beautiful movie based upon the life of this great artist. It was named "The Hours" and it was nominated for the Academy Award for Best Picture. It did not win, but Nicole Kidman was awarded the Academy award for Best Actress for her portrayal of Woolf in the movie.

In the *voyage out*, Rachel Vinrace has been depicted as the, "Quintessential unformed young woman, upon whom much can be inscribed, but few have commented extensively on the extended interior monologues. Woolf tries to frame scenes in such a way that the questions which she puts up stand out from the text conspicuously. Thus, we see that she is the perfect interrogator.

Many critics have been attracted towards the interior section of *To the Light House*. The novels and essays have been found to be exemplary by feminists. "Woolf's depiction of the shifting of time is important not only for the ontological stance it takes, and her phenomenological account of it, but also because in the course of such depiction she frequently presents an account of rationality.

She discusses in great detail the creative aspect of the female and male aspect of the human mind as great art springs forth from such a mind alone she clearly categorizes the two as "the rational & scientific part of the mind". The second part has been described by her as the artistic or unconscious part of the mind. The rational part receives the myriad impressions and records them in order.

The inward journey of the artist begins when the unconscious part of the mind or the under mind begins to function. The numberless impressions and numerous conflicting ideas cannot be reconstructed properly without the active cooperation of the unconscious mind. The unconscious and subconscious mind clears out the mist from impressions and brings forth the submerged truth.

She says that the creations of Arnold Bennet, Galsworthy, Tolstoy, Wordsworth, Ben Jonson and Milton are the result and outcome of a male dominated mind. However, the perfect works are those which are a result of the androgynous mind like those of Coleridge, Charles Lamb, Cowper, John Keats and Shakespeare.

Before the art of creation can be achieved, a collaboration has to be taken place in the mind of the aesthetic writer between the man and the woman. When the two sexes work in perfect intimacy it is then that the perfect and ideal androgynous mind is reached at. Woolf asserts that in every woman's mind the male part must have its place and in every man the feminine part of his mind must have its due importance and proper place. She further says that in woman's mind, the feminine aspect dominates over the masculine. While in the man's mind, the masculine dominates over the feminine.

Virginia Woolf gives her opinion on art and says that corresponding to the two sexes in the human mind and body every individual has both the powers of the male and the female. She says that the feminine aspect is always active at the unconscious level. It always gropes for meaning at the spiritual level and looks at the deep and dark spiritual significance of things. The maleness of the mind is active at the rational level and it stands for the faculty which is concerned with the hard, concrete, physical facts. In a normal, ideal mind, the two must live in perfect harmony.

The human mind consists of the both the masculine and the feminine aspects which are highly compatible and complementary to each other. The androgynous nature of the artist's mind stands for the basic impulses and characteristics of the two sexes – the male and the female. It is the light and cheerful side of the mind that exposes itself in company and the dark side reveals itself in solitude and loneliness.

It is not an easy task for the artist to apply both the aspects of the mind in its wholeness because the human mind is faithless, capricious unknowable and mysterious. Woolf believes that the fountain – head of every artistic creation is the androgynous nature of the artists mind. An artist has to approach a problem with his entire mind only then can be get to the core of the experience and the emotion. ( Sharma 78)

WORKS CITED

- ALLEN, WALTER (1958). *The English Novel : A short critical History*. Pelican Books, London  
DAICHES, DAVID (1960). *The Novel and the Modern World* . Cambridge  
DURAN, JANE (2007). *Women , Philosphy and Literature*. Ashgate Publishing Ltd. London, pp 59, 61  
FRASER, G. S.(1970) *The Modern Writer and His world*. Pelican Books, London, pp 115, 117  
OSBORNE, HELEN (2007), *Mrs. Dalloway*, Dominant Publishers, New Delhi, pp 15,249  
SHARMA, K. K.(2003). *The Litterateur As Art – Theorist* , Saroop & Sons , New Delhi, pp 74, 89  
WILDE, OSCAR (1978), *Stories* . Rupa & Co. New Delhi, pp 21  
WOOLF, VIRGINIA (1962). *The Common Reader ; First Series*, The Hogarth Press, London.

## SCOPE OF AGRICULTURAL ENTREPRENEURSHIP DEVELOPMENT IN UTTAR PRADESH

KAVITA 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, *Kavita Singh* the author of the research paper entitled SCOPE OF AGRICULTURAL ENTREPRENEURSHIP DEVELOPMENT IN UTTAR PRADESH 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*

*Agricultural entrepreneurs development through the various schemes of state and central government is a possible way to uplift the socio-economic conditions of farmers rural Uttar Pradesh. Since the U.P. is an agrarian state where immense potential are present to transform agriculture into a profitable business so that the problems of unemployment among rural youth and women can be settled. Uttar Pradesh is one of the most attractive destinations for investors and entrepreneurs related to agriculture and horticulture. There are several agriculture based industries related to sugar, food processing, vegetable oils, milk processing, fibre producing etc. are existing in U.P. since the long back. Agricultural entrepreneurial skills levels are of primary, medium and enterprise skills. There is ample scope for innovation, value addition and entrepreneurship development in this sector. Several schemes are initiated by central government to develop farmers as an entrepreneur.*

**Keywords:** Agriculture, entrepreneurs, central government schemes

### *Introduction*

Uttar Pradesh is a principal agrarian state of India with 70 per cent of its population being dependent directly or indirectly on agriculture for livelihood and is the major contributor to the Indian food basket as well as to the national economy. Geographical conditions of Uttar Pradesh and its resources are much suitable to raise good crops like wheat, paddy, millets, pulses, potato, sugarcane, vegetables, fruits etc. Uttar Pradesh pioneered the green revolution through the production of wheat and rice during

\*Assistant Professor, Economics, S.A.K.P.G. College, Varanasi (U.P.) India.(Editorial Board Member)



the decades of 1970s thus India became self sufficient on its food supply but the scenario has been changed drastically since then. With the advent of high yielding varieties of wheat, rice and in other crops Uttar Pradesh is beginning to produce surplus quantity of agricultural produce that leads to fall in the prices on one hand and the on the another hand as a consequence of rising costs of agricultural inputs farming becomes less profitable, further, vagaries of uncertain climatic conditions worsen the economic conditions villages of U.P. Linking agriculture and animal husbandry with industries through the development of different entrepreneurs is the only way to uplift the economy of the farmers and rural U.P. The state carries immense potential for food processing industries, which had been profitably undertaken in the state. Uttar Pradesh is one of the most attractive destinations for investors and entrepreneurs related to agriculture and horticulture. There are several agriculture based industries related to sugar, food processing, vegetable oils, milk processing, fibre producing etc. are existing in U.P. since the long back.

The state has a scope to develop agri- entrepreneurs in the areas for agro processing like I) Fruits and vegetables processing, II) Flowers production for export purposes, III) mushroom Production, IV) confectionaries, V) Oleo resin based industries. Rural entrepreneurship has been identified as the key factor for the survival of industries in the changing global economy. Farmers need to be equipped with recent agricultural interventions and knowledge that can match with the demand and standards of international market. There should be a robust and reliable channels of information to the farmers of the state so that they can easily access the recent information related to latest scientific and technological developments in the areas of crop production, harvesting, processing, wholesaling and retailing, financial services, transport, packaging, promotion and advisory services. The nine key general entrepreneurial skills are considered to be the essential to a farmer to become a successful entrepreneur are; taking initiative, ambitious, focused, problem-solving, creative thinkers, taking risks, flexibility and adaptability, interpersonal abilities, networking and readiness to learn (Tripathi and Agrawal, 2015).

### *Skills in Entrepreneurship*

Skills can be described as the best and proper way of carrying out tasks related to the farming business. The skills can be learnt through training which focus on providing requisite information, experience, knowledge to provide a base for better decision making. The skills are imparted to the farmers through the Krishi Vigyan Kendras, the State Agricultural Universities, Agricultural Research Institutes, District Agriculture/Horticulture Department, ATMA, etc. Central and State governments are emphasizing to development of agri- entrepreneurs through its various schemes. Agricultural entrepreneurial skills can be discussed under following heads;

- I. The primary level of skills:* Basic information of soil, tilling land with equipments, effective communication, team building, the competency level, confidence, creativity, initiative, need for achievement, risk taking, desire for independence etc.
- II. The medium level of skills:* Practicing more complex tasks such as raising loans, awareness about the inputs or equipments, establishing the mini farms, use of technology, mobilization of money- investment pattern and price mechanism, designing the task etc.
- III. The Enterprise skills:* It includes-professional skills (technical and production), management skills (financial and administrative), opportunity skills (recognizing and realizing business opportunities), strategic skills (developing and evaluating a business strategy), cooperation and networking skills (networking and utilizing contacts).The last three skills are considered as real entrepreneurial skills for running an enterprise i.e. food processing unit run by farmers in India.

### *Scope of Agri-entrepreneurship Development*

Several efforts are being made by central as well as by the state governments to improve the economic and social well-being of the peoples in rural areas despite that the problems of poverty, unemployment, drudgery and migration from villages to cities are the regular feature of rural economy. There is a need to address these problems by creating employment opportunities in the rural areas and this could be done by setting up of small enterprises in the Agro- based industry sector so that nearly 70% of the state's rural population can uplift its socio-economic conditions. There is ample scope for innovation, value addition and entrepreneurship development in this sector. This is possible only by skill up-gradation, handholding, mentoring, incubation and credit support aimed especially at rural youth and women thus to providing them employment opportunities at their doorstep.

Access to credit is one of the major hurdles a first time entrepreneur faces for setting up of an enterprise. In spite of the network of banks and the programmes for self-employment the supply of credit is far less than the demand and therefore there is a need for using Innovative means of finance for leveraging the available funds to cater to a larger number of entrepreneurs.

Presently several schemes and programmes are running through central government to curb the problems coming in the way of agri-entrepreneurship development.

### *Livelihood Business Incubation (LBI) Model*

The main objective of this component of the Scheme is to set up business incubators to incubate, impart entrepreneurship, skill development training to youth, mentoring and hand holding with facilitation for funding with a view to empower them to set up own business enterprises. The prime focus of these incubators is to create jobs at local level and reduce un-employment by creating a favourable ecosystem for entrepreneurial development. The main focus area under the livelihood incubation is to take up those commercial activities which are already established to create enterprises on a large scale.

### *Technology Business Incubation (TBI) Model*

Technology business incubators are a powerful economic development tool. They promote growth through innovation and application of technology, support economic development strategies for small business development, and encourage growth from within local economies, while also providing a mechanism for technology transfer. The Technology Business Incubators would primarily focus on those technologies which needs support for commercialization and further proliferation. These can act as a growth driver in the low end spectrum of the incubation eco-system. The components under the program will include mentoring support in business and technology plans, networking of business resources, entrepreneurship cum skill development, identification of appropriate technology, hands on experience on Projects, Projects/Products selection, project report preparation, credit facilitation, seed capital assistance, marketing assistance, professional assistance to make the enterprise successful and achieve higher growth. The components of the program under the TBI are as follows:

- (i) *Support & Setting up of Incubation Centres:* The Incubation centres will be set up at twin levels, i.e. supporting existing incubation centres operated currently under different Ministries and Departments of the Government of India or Institutions including National/Regional level institutions of GoI/State Governments to set up such centre dedicated to incubation and enterprise creation in the area of Agro based Industries and also new incubation centres to be set up by eligible private institutions including Industry Associations, along with the Academic Institutions, R&D laboratories,

Universities, Government entities and Technology Parks. Region wise, Crop wise, Product wise, Process wise and Industry Vertical wise Incubation Centres will be promoted. The existing incubators under different Ministries would be required to provide built up covered space with electric power & water connections, any other forward / backward linkages and required manpower resources for both the centres to be created within the existing incubators and also for the new incubators.

*Incubation of Ideas:* Under this head, support would be provided for incubation of ideas at the inception stage, each idea would be provided financial support @INR 3 lakh per idea to be paid up front to the incubator to nurture the idea. Such innovative and successful ideas which are ready for commercialization through developing prototype or proof of concept (PoC) or test marketing/ validation in case where PoC already exists will be supported by the incubator out of the Seed Capital Revolving Fund.

(iii) *Creation of Business Enterprise out of innovative ideas:* A onetime grant of Rs 1.00 crore will be provided to the eligible incubator as Seed Capital. The Incubator will invest as Debt/Equity funding up to 50% of total project cost or INR 20 Lakh per start up whichever is less for setting up of the start-ups to the incubatee for commercialization of the innovative and successful ideas. The returns will be ploughed back to the Seed Capital Revolving Fund.

(iv) *Accelerator Programme for incubates:* For creation of successful business enterprises in the domain of agriculture and rural industrialization, the available accelerators would be providing one stop holistic support to the incubates to make them leapfrog to the next level by conducting regular workshops, mentoring support under this sub component.

#### REFERENCES

- HEGDE, N.G. (2005); *Entrepreneurs Experiences in Agriculture*. Presented at the VII Agricultural Science Congress at the College of Agriculture, Pune, February 2005.16-18.
- GURAVIAH, P (2016); *Entrepreneurship – Indian Scenario*. Commerce 5(2) 186-188
- KUMAR, ASHISH (2015); *An Empirical Study of Entrepreneurship in Agriculture and Allied Sectors in Uttar Pradesh*. Ph.D. Thesis submitted in the University of Lucknow in 2015
- Scheme for Promotion of Innovation, Entrepreneurship and Industry*. Ministry of Micro, Small and Medium Enterprises, Govt. of India
- TRIPATHI, RAVINDRA & SWETA AGRAWAL (2015); *Rural development through Agripreneurship: A study of farmers in Uttar Pradesh*. Global Journal of Advance Research 2 (2): 534-542

## BASIC CONCEPT ABOUT BUDGET

DR. SOMA MAZUMDAR\*

### *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, *Soma Mazumdar* the author of the research paper entitled BASIC CONCEPT ABOUT BUDGET 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.

### *Introduction*

Budget can be made for a person family group of people, business, government, country, multinational organization or just about any thing else that makes and spend money. Budget is a quantitative expression of a plan for a defined period of time and summary or plan of intended revenues and expenditures of governments.

In India there is three - tier system of government namely, Central/Union government, State Government, and Local Government Accordingly these governments prepare their own respective budgets containing of expected revenue and proposed expenditure.

Budget gives item wise details of government receipts and expenditure for there concecutive year, i.e., Actual for the preceding year. Revised estimates for current year and Budget estimates for coming year.

In India every year central / Union budget for the coming financial year is presented by the Union Finance Minister in Lok Sabha normally on the last working day of the month of February.

Objective; Objective of this paper is to know the basic concept about the budget.

*Key words;* Budget, Government, Revenue, Capital, Receipts, Expenditure, Finance, Financial Year, Deficit.

\*D.Phil. in Economics, University of Allahabad, Allahabad (U.P.) India.

### *Definition*

According to the Article 112 of the Indian constitution the union budget referred to as the annual financial statements is a statement of the estimated receipts and expenditure of the government for that particular year. Budget keeps the accounts of the government's finances for the fiscal year that runs from 1st April to 31st March.

### *Objective of Government Budget*

Some of the important objectives of government budget are as follows :

1. Reallocation of Resource
2. Reducing inequalities in income and wealth
3. Economic stability
4. Management of Public Enterprises
5. Economic Growth and Reducing regional disparities.

### *Budget speech of Finance Minister*

The budget speech of the finance Minister is divided into two parts, Part A and Part B. Part A speech covers the broad allocation of funds for various sectors and sub-sectors, initiation of new schemes and focus areas of the government. Part B covers the specific tax proposals in the economy. It has direct bearing over household and manufacturing / service providing units. Part A is concerned about the development issues at macro level and Part B deals with micro aspects of the economy.

### *Chronology*

The Annual Financial statement, laid before both the houses of parliament constitutes the Budget of the Union Government. The statement embodies the estimated receipts and expenditure of the Government of India for the financial year. Budget is presented by the finance minister of the nation.

*Pre-Liberalisation;* The first budget of independent India was presented by R. K. Shanmukhan Chetty on Nov. 26, 1947. The budgets for the fiscal years 1959-61 to 1963-64, inclusive of the interim budget for 1962-63 were presented by Morarji Desai. On Feb. 29, in 1964 and 1968, he became the only finance minister to present the union budget on his birthday. Mr. Morarji Desai presented the budget ten times, the most by any Finance Minister.

Pranab Mukherjee, the first Rajya Sabha member to hold the finance portfolio, presented the annual budgets for 1982-83, 1983-84 and 1984-85. Rajiv Gandhi presented the budget for 1987-88, N.D. Tiwary presented the budget for 1988-89, S. B. Chavan for 1989-90, while Madhu Dandawate presented for 1990-91 and Dr. Manmohan Singh for 1991-92.

*Post-Liberalisation;* Dr. Manmohan Singh again presented budget for 1992-93, 93-94, 94-95 and 1995-96. After elections in 1996, budget for 1996-97 and 1997-98 presented by P. Chidambaram. Yashwant Sinha the then finance Minister presented budget for 1998-99. After general elections in 1999, Sinha again became the Finance Minister and he presented annual budgets from 1999-2000 to 2002-2003. In 2004 interim budget was presented by Jaswant Singh.

The budget of India for the years of 2004-05, 2005-06, 2006-07, 2007-08 and 2008-09 was presented by P. Chidambaram and Pranab Mukherjee presented budget for 2009-10, 2010-11, 2011-12, 2012-13. The union Budget of India for 2012-13 was the 7th budget of his career. The union Budget of India

for 2013-14 was presented by P. Chidambaram and the union Budget of India for 2014-15 and 2015-16 was presented by Arun Jaitley and union Budget of 2016-17 again presented by Arun Jaitley.

*Classification of Budget*

Union Budget is classified in two part - Revenue Budget and capital Budget.

*Revenue Budget;* Revenue receipts and expenditures are includes in Revenue Budgets. Tax and non tax revenue are two kinds of revenue receipts. Revenue expenditure is the expenditure included on day to day functioning of the government and various service offered to citizens.

*Capital Budget;* Capital receipts and payments are includes in Capital Budgets, Loans from public, foreign government’s and RBI form, a major part of government’s capital receipts. Capital expenditure is the expenditure on development of machinery equipment, building health facilities, education etc.

In Union Budget Rupee Comes From and Rupee Goes To

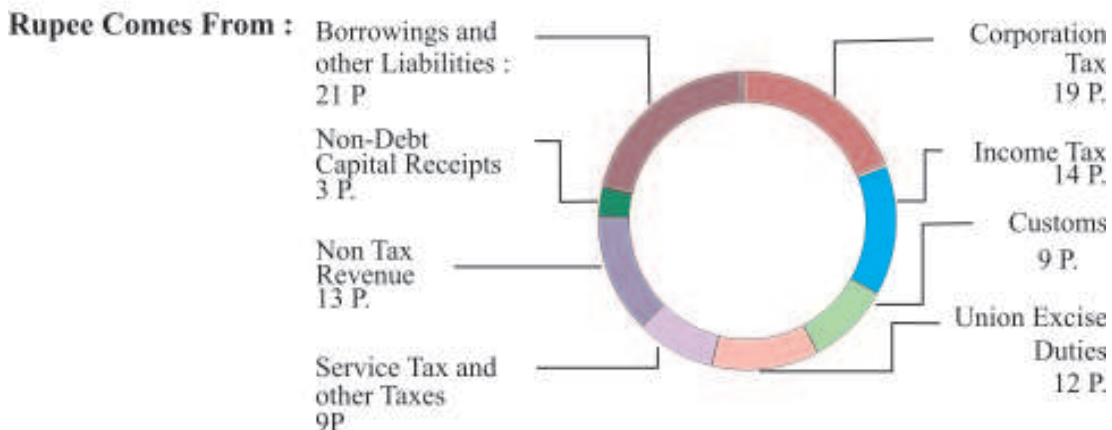
*Rupee Comes From :*

- Borrowings and other Liabilities.
- Corporation Tax
- Non-Debt Capital Receipts
- Income Tax
- Non Tax Revenue
- Customs
- Service Tax and other Taxes
- Union Excise Duties

*Rupee Goes To :*

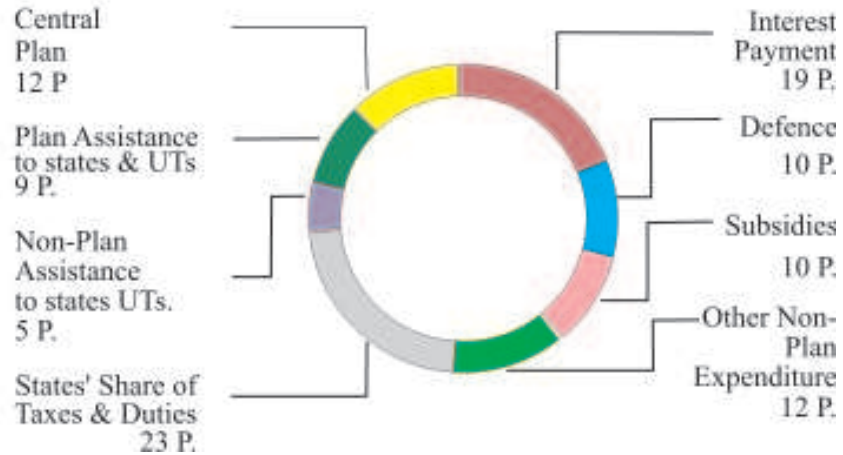
- Central Plan
- Interest Payment
- Plan Assistance to states & UTs
- Defense
- Non-Plan Assistance to states UTs.
- Subsidies
- States’ Share of Taxes & Duties
- Other Non-Plan Expenditure

**Union Budget 2016-17**





**Rupees Goes to :**



*Budget Announcement Time*

Until the year 1999, the union Budget was announced at 5.00 pm on the last working day of the month of February. But Mr. Yashwant Sinha, the then Finance Minister of India in the NDA government (led by BJP) of Mr. Atal Bihari Vajpayee, who changed the ritual by announcing the 2001 union Budget at 11 am.

The printing of Budget documents starts roughly a week ahead of presenting in the parliament with a customosy 'Halwa Ceremony'. It served to officers and support staff involved. Even then Halwa is served by the Finance Minister also.

*Conclusion*

Now the Budget is the most extensive account of the Government's, finance, in which revenues from all sources and expenses of all activities undertaken are aggregated. It comprises the revenue budget and the capital budget. It also contains estimates for the next fiscal year called budget estimates.

So, Budget is also known as th Annual Financial Statement of the country. This document estimates the anticipated government revenues and government expenditure for the current financial year.

REFERENCES

*Let us share our thoughts*, Damodar Jena concepts and components of Union Budgets.  
*What is Union Budget ?* zeenews.india.com.  
*Salient Features of Interim Union Budget of India for 2014-15*, IANS. news. biharprabha.com. Retrieved 17 Feb. 2014.  
*Union Budget of India* wikipedia.  
*Union Budget of India 2014-15*.  
*Union Budget of India 2015-16*.  
*Union Budget of India 2016-17*.  
*Union Budget*, indiabudget.nic.in  
[www.hindustantimes.com](http://www.hindustantimes.com) india.  
[www.thehindu.com](http://www.thehindu.com).

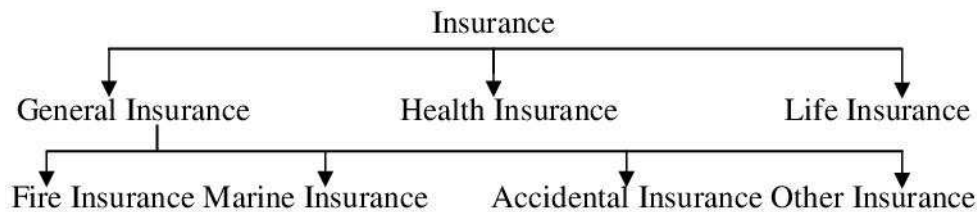
## IMPACT OF GLOBALIZATION ON THE INDIAN LIFE INSURANCE SECTOR

KAVITA 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, *Kavita Singh* the author of the research paper entitled IMPACT OF GLOBALIZATION ON THE INDIAN LIFE INSURANCE SECTOR 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.

Insurance is defined as a co-operative device to spread out the risk of individuals in the masses reducing the agreed persons uncertainties. Insurance involves the premium which only can help in co-operation of reducing the losses of an individual premium and based on principles of probability of past experiences. Insurance are classified into different ways:-



### *Life Insurance*

Life Insurance is one of the major part which is classified in Insurance, life insurance is a contract by which an insurer in consideration of premium undertakes to pay a certain amount of money to insured or on the death of the insured to his nominee, which ever is earlier.

In Kautilya's Athashastra reference are given to the subjects of some kind of social security system for the welfare. Life Insurance had its origin in England and made its debut in India in the year 1818. But from the 20<sup>th</sup> Century, some kind of legislation was made to regulate the industry. With the provision

\*Assistant Professor, Economics, S.A.K.P.G. College, Varanasi (U.P.) India.(Editorial Board Member)

of Act like Insurance Regulatory and Development Authority Act, 1999 (IRDA) Life Insurance has made great strides in the country.

Many factors which encouraged the government to nationalize the life Insurance industry in 1956 as a consequence, Life Insurance Corporation of India was established during the same year. After nationalization of Life Insurance Corporation of India it emerged as a giant financial institution and the lone organization purveying life insurance, if we ignore the nominal presence of postal life insurance.

### *Life Insurance in Globalized Era*

Our new Economic Policy 1991 was introduced in India as a result liberalization, privatization and globalization (IPG) emerged in India and from there the changes started sweeping over India and brought in life Insurance wake many changes in the economy.

The Government appointed Malhotra Committee in 1993 headed by former finance secretary and RBI Governor R.N. Malhotra, to evaluate the Indian Insurance Industry and to recommend them to change them according to the future. The Malhotra Committee submitted the report of precursor of the Insurance Regulatory Development Authority (IRDA) which started reforms in the insurance sector and it was passed as an Act by the parliament in 1999.

With the introduction of IRDA Act 1999 the Indian Insurance Industry improved its working. It can be cleared by presenting the market share of life Insurance Corporation.

Market share of the Life Insurance Industry

Company's Share	No. of respondent	Share (%)
LIC	72	72
Bajaj Allianz	03	03
ICIC Prudential	10	10
SBI Life	07	07
HDFC Standard	08	08
Total	100	100

This table clears the picture of Life Insurance Industry that, 72% of market share is captured by LIC alone which proves the strongest position of Life Insurance Industry in the market. Life Insurance Industry has also approached IRDA for launching a micro insurance product for the rural poor. L.I.C.'s total investment in stocks is likely to increase to Rs 40,000 crore from Rs. 34,000 crore at present. The recent economic times brand equity survey rated LIC as the No. 1 service brand of the country.

There are mainly two legislation that govern the Insurance Sector :

1. *The Insurance Act 1938 and (2) the Insurance Regulatory Development Act 1999.* The Globalization of insurance has been done and its impact has to be seen in the form of creating various challenges and opportunities. The involvements of private players are very competitive and have given immense competition to the time of monopoly of the market by LIC. The LIC has declining in its career. In the present scenario of globalization, the growth in new policy business declined and individually the performance of LIC is also declined.

At present, several private players have introduced in the market which provides the qualitative and standardized products and thus creates challenges before life insurance industry. Because the challenge in the entire environment caused by globalization and liberalization, the Industry is facing the some challenges as :

1. The LIC, have dissatisfied the large number of customers due to the poor quality of services which will shift them to private insurers.
2. LIC may face problem of surrender of a large number of policies, as new insurers will who them by offer of innovative products at lower prices.
3. LIC have deficiency in products and services in comparison to private sectors.

4. The existing level of consumers for insurance products is very low. But insurers ignored the educated consumers and various products of the insurance.
5. Increasing awareness will bring number of legal causes which are suited by the consumers will result in against insurers.

### *Suggestions to face challenges*

A well developed and evolved insurance sector is needed to economic development as it provided long term funds for infrastructure development and at the same time strengthens the risk taking ability. So, there is a need of proper development of Life Insurance Industry.

Some suggestions are as follows :

1. There is need to improve the quality and innovations in the product.
2. Need to provide better services in comparison to private sectors.
3. Company should concentrate on designing policies with less premium.
4. Insurers should increase the customer base in semi urban and rural areas which offers a huge potential.

### *Conclusion*

Thus, from the above discussion we can conclude that the with introduction of private sector due to globalization is justifiable on the basis of enhancing the efficiency of operation, achieving greater density and insurance coverage in the country and for greater mobilization of long term savings for long gestation set up of Insurance Regulatory Development Authority the reforms started in the Insurance sector.

### REFERENCES

SHUKLA, R.C.N. Industrial Insurance and loss prevention, Tata Mc Grow Hill Publishing Company Limited, New Delhi.

<http://pub.nic.in>

<http://www.climate governance.org/microinsurance & DRR>.

## INDIAN MUSIC IN NEPAL : A CROSS- CULTURAL STUDY

POULAMI CHATTERJEE\*

### *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, *Poulami Chatterjee* the author of the research paper entitled INDIAN MUSIC IN NEPAL : A CROSS- CULTURAL STUDY 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*

Located at its North-Eastern border, Nepal is one of the neighbouring countries of India. This geographical neighbourhood often results in the exchange of culture between the two nations which further results in a similar socio-cultural scenario of these two countries.

Music, which has always been an integral and important part of the culture of any country, didn't remain untouched from the cultural exchange between Indian and Nepal. From very ancient times Indian music is known all over the world for its rich spiritual and mythological importance. Being attracted by this speciality of Indian music many people from different parts of the world come to India... Nepal is also not an exception.

### *Music of Nepal - Forms and Features*

Apart from their *indigenous music* which mainly includes Newar, Khas, Deuda, Gurung, Kirant, Tamang, Magar, Sherpa etc. Nepalese music also contains some *imported music*. Among the genre of imported music of Nepal one can find a combination of Indian music like *bhajana*, film music etc., and Western music such as Blues, Rock, Metal, Punk etc.

\*Former Research Scholar, Deptt. of Vocal Music [Faculty of Performing Arts] BHU, Varanasi (U.P.) India.(Editorial Board Member)

### *Indigenous Nepalese Music*

Those music genres which have their roots in Nepal are considered as Indigenous Nepalese Music. These are mainly the regional musical forms of Nepal. Still, one can have a few essence of Indian Music in some of them. Indigenous Nepalese Music mainly includes:

*Newar Music;* The Newars are well known for their Newar music. It mainly consists of percussion instruments and also some wind instruments. There are traditional tunes commemorating almost all the occasions from the womb to the tomb. All the castes have their musical tunes and bands. The God of artists called *Nasadya* is found in all the Newar localities. The presence of a Newari musical band in a *guthi* is considered as a sign of opulence. Apart from Newari, Maithili language of Bihar is also used in Newar music. Newar music and dance is mostly performed by the farming communities.

*Khas Music;* In the Khas society castes like Damai traditionally used to play a number of instruments for various occasions. However, with many villages now having television, radio and even an local FM station, such accounts are declining gradually. The minstrels Gaine used to play instruments like *sarangi* but even they are declining in number. A special type of Khas music called Deuda is played in far west and mid west.

*Gurung Music;* The Gurung have very rich tradition of music and culture. They have established the system of Rodhi which is little similar to modern discos where young people meet and share their views upon music and dance. They have their own history of music and dance. Some musical dance like Ghatu, Chudka are still in existence. In many Gurung villages such types of musical dance are still performed either in solo or in groups. These musical dance forms are also being promoted by the Gurung films.

*Kirant Music;* Many dance forms like *dhana naca*, *dhola naca* and *candi naca* (*sakela* and *sakeva*) are performed by Limbu and Rais. People dance throughout the night to worship the God of Nepal.

*Tamang Music;* Tamang community is well known for Damphu, a traditional instrument. Tamang selo music is based on the usage of Damphu and Tungna. It is said that British people got an idea of making Drum sets from Damphu during their stay at India. Western and Indian instruments are also found in some modern Tamang selo music. Recently due to the re-mixing trend of classic Nepali songs, Tamang selo tuned songs have been a hit in Nepali radio stations.

*Magar Music;* Two unique and exclusive musical genres of Magar Music are; 1. Salai Jo, and 2. Sorathi.

Besides these, Sherpa, Maithili and Bhojpuri are also important indigenous musical forms of Nepal.

From the point of view of the development of Nepalese music, the medieval era of the history of Nepali music keeps much importance. Newari music developed and flourished during this era. The Malla kings were known for their interest in arts. Drama created during this period are accompanied by music. Many of the *guthis* of Kathmandu valley have their origin in this era. These *guthis* maintain the musical genres established during that era. *Dapa* music is also believed to have originated in this era which is basically a type of temple music (*Nawari bhajana*), very ritual and devotional in nature and performed by male singers using drums.

### *Indian Music in Nepal - Its Essence and Impact*

One can easily notice the deep impact of Indian music on the music of Nepal. The classical music of Nepal is almost the same as that of India, the only difference lies in the language used. The reason behind this may be that both the countries once have been parts of Greater India.

The classical musical form *carya*, regionally named as *caca* in Nepal is a beautiful combination of vocal and instrumental music as also dance. It basically comes under the category of *probandhu gana*, written mostly in Sanskrit, sometimes mixed with Newari and tuned in various *raga*-s and *tala*-s. There is difference of opinion among the scholars about the composition period of *carya gita*, In spite of this, it is considered to be composed during the period of 8<sup>th</sup> – 11<sup>th</sup> century by most of them.

*Carya* has been described by Somesvara in *Manasollasa* (12<sup>th</sup> century). It has also been well described by *Sarngadeva* in the *Prabhandhadhyaya* of *Sangita Ratnakara* (13<sup>th</sup> century). In 1916 Harprasad Shastri,



and eminent scholar of Bengal, found four original texts of *carya gita* '*Caryagitikosa*' from the court library of Nepal which he named as '*Caryacaryaviniscaya*'. In 1956 the Dutch musicologist Arnold Bake recorded numerous *carya* songs in Kathmandu and also filmed the ritual dance. In 1991 Richard Widdess (Musicologist, London University) and Ritwik Sanyal (Dhrupad Vocalist, India) also studied *carya* songs with a Buddhist priest in Kathmandu.

This musical form originated in Bengal from where it migrated to Nepal. Thus, the original text of *carya gana* is also considered to be in the earliest known form of Bangla which has been proved by Suniti Kumar Chattopadhyay, an eminent linguist of Bengal. The Language of *carya pada* or *carya giti* has also been identified as an early form of Maithili or Oriya. The musical form is believed to be one of the precursors of later classical *dhrupada* because both the traditions, i.e. *carya* and *dhrupada*, value the spiritual and esoteric significance of music and both the song texts are clearly recognizable as *prabandha*.

*Carya* is a living tradition in Nepal. It is a type of secret temple music. Though very few in number, but musicians belonging to the *Vajrayana* school of Buddhism still practice this ancient musical form in their temples in Nepal as an essential part of their *tantrika* ritual. It is carried on from one generation to another by oral tradition only.

The name of some *carya gita*-s along with the name of *raga*-s in which they are tuned, as collected by Harprasad Shastri and described by Sukumar Sen (1956) in *Caryagiti Padavali*, is given below in Table 1 :

TABLE 1

Name of Raga-s	Name of Carya_s
<i>Patamanjari</i>	<i>Kaya evam yogapitha, Akhati, Batapara, Matamatanga, Dombi heruka, Buddha nataka, Mrtavatsa, Durlakhya vijnana, Adbhuta bhelaki, Visuddha praheli, Sahaja nidra</i>
<i>Gabada</i>	<i>Nisrapancaka, Sudhi vani</i>
<i>Aru</i>	<i>Yuganandha heruka</i>
<i>Gujari</i>	<i>Nodisako, Acinta janma-mrtyu bheda, Grhadaha</i>
<i>Devakri</i>	<i>Nava vanijya</i>
<i>Desakha</i>	<i>Doma nari, Manaha siksa</i>
<i>Bhairavi</i>	<i>Sataranja, Matta gajendra, Domani Vivaha, Noubahika</i>
<i>Kamoda</i>	<i>Mahasukha sadhana, Vikaca kamala, Sahajanubhava, Skandha viyoga</i>
<i>Dhanasi</i>	<i>Domaniya</i>
<i>Ramakri</i>	<i>Rju bartma, Mattasavara mrtyu</i>
<i>Gouda</i>	<i>Domani</i>
<i>Badali</i>	<i>Musika, Akhetika, Mahasukha</i>
<i>Sibari</i>	<i>Tulodhona</i>
<i>Balladi</i>	<i>Sabara – sabari</i>
<i>Mallari</i>	<i>Candrodaya, Citta vinasa, Tathata nada, Vrksakseda, Jaladasyuta</i>
<i>Malasi</i>	<i>Avinita Citta</i>
<i>Malasi Gouda</i>	<i>Muka badhira guru sisya</i>
<i>Kahu Gujari</i>	<i>Rajju sarpa adi pratimasa</i>
<i>Bangala</i>	<i>Samarasa</i>
<i>Sabari</i>	<i>Chaya maya</i>

Some other *raga*-s in which *carya*-s have been composed are *Ahidi, Bhairava, Hindola, Karnati, Lalita, Nata, Pancama, Todi, Vibhasa* etc. Name of *tala*-s used in *carya*-s are - *Ek, Caspati, Jati, Trihura, Satankar, Math, Jhap* etc. some of these *raga*-s and *tala*-s have resemblance with some *raga*-s and *tala*-s of Indian classical music of present time, e.g. the music composition of *Mahamanjusri pada* is very similar to that of *Hindustani Nata*.

Some manuscripts of 17<sup>th</sup> century and onwards are available in the Newari version of Devanagari, in which names of some Indian *raga*-s (like *Bhairava* etc.) appear.

Further, according to the oral evidence provided by (Late) T.L. Rana, an eminent musician and dhrupad singer of Nepal who spent most of his life in Calcutta (presently Kolkata), about a century ago women used to perform *dhruvapada* dance in Nepal. Another form of Nepali music *hakapare* is basically a type of *bhava sangita* and is very close to *thumari* which is a semi-classical form of Indian music as the mode of improvisation is much alike in both the musical forms. Nepali dance form *mahakali* is also very close to the *chau nrtya* of Purulia (West Bengal) because both the dance forms are performed only by male dancers and the costumes used are also very similar.

Some forms of indigenous music of Nepal, viz. Maithili and Bhojpuri have language similarity with the Maithili and Bhojpuri languages used in some Indian states like Bihar, Uttar Pradesh etc. Some instruments used in Nepali music, e.g. *sarangi*, *bansuri*, *dholaka* etc. are basically of Indian origin. Some other Indian instruments like *jala taranga* and *mohana vina* are also very famous in *Nepal* and widely played now a days by the Nepalese.

Radio Nepal (Estd. 1952) and various channels of Nepali television also broadcast/ telecast the programmes of Indian music presented both by Indian as also Nepalese artistes. It shows that Indian music has become an integral part of Nepalese music industry.

#### *Indian Musicians in Nepal*

Indian music is very popular in Nepal. A number of renowned Indian musicians like Jasraj, Hari Prasad Chourasia, Zakir Hussain and many more have visited Nepal for many times since long which contributed much for developing the popularity of Indian music in Nepal. In 1924 Omkaranath Thankur went to Nepal on a royal invitation and won the unstinted admiration of H.H. Maharaja Chandra Shamsher Jang Bahadur who not only rewarded him but also offered him the post of a court musician. In 1990 Ritwik Sanyal also visited Nepal and gave *dhruvapada* recital.

The Ministry of External Affairs, Govt. of India runs a cultural activities programme, i.e. External Cultural Relations, under which efforts are made to establish good relations with foreign countries by the means of cultural exchange. Kalyani Roy (*sitar*) and M.Ali Khan (vocal) visited Nepal in August 1964 to participate in the Independence Day celebration held in Kathmandu. A delegation of musicians consisting of Sarvashri V.G. Jog (violin), M.A. Kalyanakrishna Bhagwathar (*vina*), Nandlal Ghosh (*saroda*), Devendra Murdeshwar (flute), Lakshmi Shankar and Malvika Kanan (vocal) was sent to Nepal to give recitals in connection with the Indian Trade Exhibition being held there. Some of the musicians also participated in the Indian Republic Day celebration organised by the Indian Embassy in Kathmandu. The Kalakshetra troupe of Madras (presently Chennai) also visited Nepal in 1965. Also, a 15-member Nepalese delegation arrived at Patna to visit the places of cultural and historical interest in the country. At non- government level, a significant part of such activities is carried on by the Indian Council for Cultural Relations (ICCR) – an autonomous organisation financed entirely by the Ministry.

The *Banaras Gharana* of Indian classical music has centuries long relations with Nepal. During 19<sup>th</sup> – 20<sup>th</sup> century many eminent artistes belonging to this *gharana* were settled in Nepal for long, some of whose heirs are still remaining there. Monohar Mishra, Hari Prasad Mishra (Prasiddhu), Ram Sevak, Pashupati Sevak and many more great artistes belonging to this *gharana* were reputed court musicians of their times in Nepal. Some famous artistes of this *gharana* have also visited Nepal, they are-Kishan Maharaj, Rajan-Sajan Mishra etc.

The great Nepali classical vocalist Rangrao Kadambari originally hails from Varanasi who subsequently settled down in Nepal.

*The Place of Indian Music in The Education System of Nepal*

In Nepal, there are numerous institutions where Indian music is being taught. In Kathmandu University and Tribhuvan University, Indian classical music is taught as a subject. Ritwik Sanyal has been one of the members of the Board of Studies of Music, Kathmandu University during early nineties. Besides these, in Kathmandu University course in Ethnomusicology is also run along with the frame-work and guideline of the School of Oriental and African Studies (SOAS) as that of University of London. Apart from these, every year a large number of Nepali scholars come to India to learn various forms of Indian music. Some of them even get higher education in Indian music (especially classical music) from the eminent Universities/Institutions/ Guru-s. Such scholars return to their own country as established musicians which is , no doubt, a matter of proud for both the countries.

In the Faculty of Performing Arts, Banaras, Hindu University , two seats are kept reserved for foreign students in every academic session to take admission in different courses of various disciplines.

To further increase the number of Nepali students seeking to pursue higher education in Indian music, such students should be provided with more financial support by the Governments of both the nations.

*Conclusion*

On the basis of the aforesaid facts and informations it can be well said that Indian music has not only contributed in the development and enrichment of Nepalese music, its various forms, industry and education but in this way also developed strong cultural ties between these two countries. More efforts ought to be made at different levels, i.e. personal, government or non-government by the means of enhanced cultural exchange to further strengthen these ties.

REFERENCES

- BASU, LIPIKA DASGUPTA (2009), *Sangitasastra Cintana*, Varanasi : Kala Prakashan.  
 SANYAL, RITWIK (1999), Indian Buddhist Chant : Dhrupad and Buddhist Carya, Proceedings of the 4<sup>th</sup> International Conference on Asian Music.  
 SANYAL, RITWIK & WIDDESS, RICHARD (2004), Dhrupad : Tradition and Performance in Indian Music, U.K. : Ashgate.  
*Sarngadeva: Sangita Ratnakara*, Vol. II, ed.S. Subramanya Sastri, Adyar 1959  
*Somesvara : Manasollasa*, Vol. III, ed. G.K. Shrigondekar, Baroda 1961.  
 WIDDESS, RICHARD (1992), Buddhist Dhrupad? *Carya* in Nepal, Dhrupad Annual, Vol. VII  
<http://www.asianart.com/kumusic/index.html>  
<http://www.bihaanmusic.com/omkarnath%20Thakur.htm>  
<http://www.education.nic.in/cd50years/12/81/65/81650E01.htm>  
[http://en.wikipedia.org/wiki/Music\\_of\\_Nepal](http://en.wikipedia.org/wiki/Music_of_Nepal)  
[www.tribhuvan\\_university.edu.np/faculty/fohss.htm](http://www.tribhuvan_university.edu.np/faculty/fohss.htm)

Also gathered some relevant oral informations from :

*Ritwik Sanyal* (an eminent dhrupad singer of *Dagar paramapara* and Professor of Vocal Music, FPA, BHU),  
*Richard Widdess* (Musicologist, SOAS, University of London),  
*Surendra Mohan Mishra* (Artiste and Guru, *Banaras Gharana*),  
 and a few Nepali students studying Music in BHU.

## IMPACT OF UPANIṢADS ON OTHER RELIGIONS

ABHINEET KUMAR SRIVASTAVA\*

### *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, *Abhineet Kumar Srivastava* the author of the research paper entitled IMPACT OF UPANIṢADS ON OTHER RELIGIONS 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*

*The Upaniṣads are a scholarly extract from the most punctual religious history of what is typically called Hinduism. The writings that came to be known as the Upaniṣads are foundational to Hindu philosophical thought. The spread of the Upaniṣads toward the West took hundreds of years. Sanskrit was genuinely a remote dialect for most researchers in Europe and the Upaniṣads were for all intents and purposes obscure to Europe until the seventeenth century. Persian then again was a predominant dialect and numerous researchers in Europe were appropriate to comprehend this noticeable dialect of the East of the time. Numerous Indians are uninformed that it was a Persian interpretation of the Upaniṣads that initially uncovered the West by making it accessible in a dialect numerous were capable in. This was the interpretation embraced by the long overlooked Mughal sovereign Dārā Shikoh in the year 1657. The idea of soul and the Supreme Being, and also rebirth and the precept of karma got the consideration and the interest of numerous western logicians and writers. In this way we can say that there is a ton of worldwide impact of the Upaniṣadic considerations.*

*Keywords; Impact, Indians, Upaniṣad & West etc.*

### *Introduction*

The Upaniṣads are basically introduced for the proceeded with otherworldly advance of the person. On the off chance that the Vedas underline and fundamentally comprise of love to the demigods for material needs and just allude to the possibility of otherworldly freedom, then the Upaniṣads begin to clarify how common connections should be revoked so we can surrender to god. The name Upaniṣad is composed of upa (near) and shad (to sit)<sup>2</sup>. Etymologically the word suggests “sitting down near”:

\*Research Scholar, Sanskrit Deptt. [Faculty of Arts] Banaras Hindu University (BHU) Varanasi (U.P.) India. e-Mail : abhineetacme@gmail.com

that is, at the feet of an illuminated teacher in an intimate session of spiritual instructions, as aspirants still do in India today. Often the teacher is one who has retired from worldly life to an ashram or “forest academy”, to live with students and sometimes with their families. These sages teach through question-and-answer sessions and by their example in daily living. The total number of extant Upaniṣads exceeds 200. Most of these texts are clearly late, and are not considered authoritative by all Hindus. The Mukṭika Upaniṣad, a text dating to around 1000 C.E., lists 108 Upaniṣads. By tradition, fourteen are considered as the principal Upaniṣads. They are Iṣa, Kena, Katha, Praśna, Muṇḍaka, Māṇḍukya, Taiitriya, Aitreya, Chhāndogya, Bṛhadāraṇyaka, Śvetāśvatara, Kauṣītaki, Mahānārāyaṇa and Maitri<sup>1</sup>. While many of these Upaniṣads present Vedāntic thought, some late ones are sectarian, or are inclined towards Yoga and Sanyāsa. Apparently, these texts were named as Upaniṣads because the word had acquired an aura or simply because these texts represent the esoteric, secret spiritual doctrines of their respective sects. The Upaniṣads do not represent systematic philosophy. They represent teachings of the sages who experienced or rather became reality. The purpose of the Upaniṣads is not mere intellectual satisfaction, but a practical solution to the ultimate problems of life. It is best expressed in the dialogue between Yama and Nachiketas in the Katha Upaniṣad<sup>5</sup>.

As all phenomena are transient in nature worldly life ultimately leads to disappointment and suffering. Death puts an end to all our hopes and ridicules our achievements in life. To be born again is only to go through the same grind. So the end of suffering is not to be born at all and to become immortal. This according to the Upaniṣads can be achieved when we know the true nature of our Self (Ātman). The teaching of the Upaniṣads can be best understood under the following three categories:

1. The Self or essence of man - Ātman
2. The Self or essence of the world - Brahman
3. The relation between Ātman and Brahman

According to the Upaniṣads when knowledge of one’s Self (Ātman) is acquired, knowledge of the essence (Self) of the world (Brahman) as well as the relationship between Atman and Brahman is known.

### *Impact of Upaniṣads on Other Religions*

‘The spread of the Upaniṣads to the West took centuries. Sanskrit was truly a foreign language for most scholars in Europe, and the Upaniṣads were practically unknown to Europe until the 17th century. Persian on the other hand was a prevailing language and many scholars in Europe were well suited to understand this prominent language of the East of the time. Here we get the impact of Upaniṣads on the following:

*Impact on the Islamic Domain;* Dārā Shikoh, the eldest son of Emperor Shāh Jahan, was the first Mughal to be exposed to the Upaniṣads while in Kashmir in summer of 1640. He was surprised to notice such a wonderful treasure on monism. So he became eager to expound the wisdom of Hindu monism especially for the consumption of the Muslims. He invited pundits from Banaras to Delhi which was then ruled by Mughals and got fifty Upaniṣads translated into Persian<sup>4</sup>. In 1659 A.D., that Dārā, the rightful heir to the throne of Shāh jahan was captured by Aurangzeb, paraded in chains on the streets of Delhi, accused of being an infidel and danger to Islam, and his body was cut into pieces. His unmarked grave lies in the open Sun in the outer courtyard of Humayun tomb in Delhi. Dārā remains immortal for his Persian translation of Upaniṣads. This translation survived as the Upaniṣads reached the European scholars proficient in Persian. Once it reached Europe, they were safe and secure and survived with recognition. The Persian translation made by Dārā was entitled *Sirr-e-Akbar*. It meant the greatest mystery. In its introduction, it was stated, *The Quran Kitab-al- maknun* or the hidden book. It is none other than the Upaniṣad in this context.

*Impact of Upaniṣads on Germany and England;* The Indian philosophical thought when poorly understood by the Western philosophers was invariably branded as Indian mysticism. However Schopenhauer cannot be blamed for such tendencies.



He was thoroughly honest in his thinking as well as in his speech, and had been totally influenced by the texts of the Upaniṣads.

Other German philosophers like Friedrich Schelling (1775-1854), and Max Muller (1823-1900) were influenced by the Upaniṣads. Schelling and his school had used even more rapturous language in describing the Upaniṣads than Schopenhauer, and his student and apprentice Friedrich Max Muller (1823-1900) was encouraged to translate the Upaniṣads<sup>3</sup>. A prominent Indian, who was also a reformer, took interest in the Upaniṣads. Though Raja Ram Mohan Roy (1774-1833) shunned all the ritualism and idolatry of Hinduism, he was fascinated by the knowledge imparted by the Vedānta. He was the founder of Brahma Samāj but was accused of being a crypto-Christian because of his unabashed belief in the divinity of Christ. He had rejected the purānas, the Laws of Manu and even the sanctity of the Vedas. But he could equate the Upaniṣads to true Christianity and he could not reject them. He subsequently translated the Upaniṣads into Bengali, Hindi and English and published them at his own personal cost. Muller was an admirer of Ram Mohan Roy and had frequent contacts with Brahma Samāj.

*Impact of Upaniṣads on America;* Prior to Vivekānanda's (in 1893) visit to America to speak at the Parliament of Religions in Chicago, Upaniṣads had influenced several American transcendentalist poets.

Ralph Emerson (1802-1823) had received a copy of Sir Wilkins' English translation of the Bhagavad-Gīta. His poems Celestial love, Woodnotes and Brahma describe nature and immanent God, akin to that seen in the Upaniṣads. Katha Upaniṣad influenced Emerson and he embraced the principle of the Supreme Being (parama-atman). He says "Soul is not born" he wrote, "it does not die; it was not produced from anyone; Unborn, eternal, it is not slain, though the body is slain." He was a believer in the immortality of the soul and in reincarnation. Emerson wrote, "It is a secret of the world that all things subsist and do not die, but only retire a little from sight and afterwards return again - Nothing is dead; men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise."

*Impact on the Modern Era;* Swami Vivekānanda, who in his brief life of thirty-nine years established many Vedānta societies in the West as well as Ramakrishna Missions, set the stage for propagation of Vedic ideas in the west and in India for perpetuity. In the modern era the Upaniṣads attracted many more poets and philosophers. Artist Paul Gauguin wrote about karma as degrading or elevating according to merit or demerit. James Joyce turned to reincarnation repeatedly in his book Ulysses. In the early 20th century, another French traditionalist Rene Guenon published Eastern metaphysical doctrines of Hinduism mainly based on Vedānta. Through his recognition of Vedānta alone as Hinduism, he was criticized for not recognizing other darśana literatures or the Brahma-sūtra as integral part of Hinduism. Vedānta and Upaniṣads had been so widely accepted by this time in the West that other aspects of the practice of Hinduism and its expression (except for Bhagavad-Gīta) had been ignored as practices modified by a religion over time.

Nevertheless Upaniṣads, in a span of just over two hundred years since it reached the West, have inspired many learned men to think radically differently from what their own established religions had taught them. The concept of soul and the Supreme Being, as well as reincarnation and the doctrine of karma caught the attention and the fascination of many western philosophers and poets.

### Conclusion

Upaniṣads express the non-material, spiritual nature of god but do not know or present much information on the personality and pastimes of the Supreme Being. The end or conclusive result of knowledge in the Upaniṣads is to attain liberation from material existence. But what such liberation consists of is often left out. So, information on the pastimes and nature of the abode of god and the spiritual domain is generally absent.

This is the case with most all of the Śruti texts, which consist of the four Vedas, the Brāhmaṇas, Āraṇyakas, and Upaniṣads. Once one gets beyond the rituals and methods for acquiring material needs by woṛṣip of the Vedic demigods, the Śruti texts primarily contain knowledge of the futility of material existence, the temporary nature of the material creation, the bondage of the jīva souls in this existence of birth and death, and the spiritual nature of the individual and the Supreme Being. In parts, they may also describe that the goal of life is liberation from this material manifestation and the need to return to spiritual existence through the understanding of karma, spiritual knowledge, renunciation and devotion to god (bhakti). However, they are unaware of much beyond this or at least the finer details. They do not deliver information about the bliss of spiritual activities and the pastimes of Goloka Vrindavana, the most intimate and confidential abode of the Lord, who is a spiritual being, a personality.



Upaniṣads are the core concept of Indian philosophical thoughts and inner mystical revelations. They are powerful enough to guide us in all walks of life with proper direction on every sort of activity. They represent the heights to which our awareness and knowledge can grow given right circumstances and proper discipline. Bloomfield in “Religion of the Vedas” (1908) writes that from every word of Upaniṣad gushes out original, solemn and liberal thoughts to fill up the whole with a superb, sublime and one-pointed thoughtful feeling of ecstasy. There is no work other than the Upaniṣads in the whole world so beneficial and soul-elevating. They are the landmark of the highest wisdom. R. Gordon Millburn was so much impressed by the monism as expressed and revealed in the Upaniṣads that he found it lacking in his Christian religion and wished the Christian religion accept and assimilate it in its religion. So we can say that Upaniṣadic thoughts have influenced to all.

REFERENCES

- <sup>1</sup>CHATURVEDI S.S, “*Riksuktachayanam*”, Sapna Ashok Publication, Varanasi 1997
- <sup>2</sup>DWIVEDI K, “*Sanskrit Saahitya Ka Samikshaatmak Itihaas*”, Vishwavidyalaya Publication, Varanasi 1973
- <sup>3</sup>EASWARAN, EKNATH, “*The Upaniṣads*”, Nilgiri Press 2007
- <sup>4</sup>LAHRI R.K., “*Upaniṣads: The Fountain of Universal Wisdom*” ( www.boloji.com)
- <sup>5</sup>PANDEY, R, “*Kathopanishada*”, Vishwavidyalaya Publication, Varanasi 2003

## THE DEVOTIONAL AND PHILOSOPHICAL ASPECTS OF MUSICAL COMPOSITIONS OF SAINT TYĀGARĀJA

AYYAGARI KRISHNAJEE\*

### *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, *Ayyagari Krishnajee* the author of the research paper entitled THE DEVOTIONAL AND PHILOSOPHICAL ASPECTS OF MUSICAL COMPOSITIONS OF SAINT TYĀGARĀJA 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.

### *1. Introduction*

Tyāgarāja stands foremost with his marvelous contribution among the musical trinity of Carnatic music, the others being Syama Sastri and Muttuswamy Dixitar. It is a strange coincidence that all the three are contemporaries and belong to Tiruvarur in Tanjore district of Tamilnadu in South India.

Tyāgarāja was a great saint, philosopher, devotee, and composer of music. He is known as Tyāga Brahma, undoubtedly the only composer who composed the largest number of bhakti kirtanas. The compositions are full of devotion, religious fervor and expressed the truths of Upanishads, Bhagavad-Gita and BhLgavatam in simple and appealing language. A further remarkable feature of his compositions is their poetic excellence and spiritual value packed with meaning and message that could be easily understood by common people.

Tyāgarāja was a poet, preacher who took a prominent place among the singers on the path of bhakti or loving devotion as Jayadeva, Potana, Purandara dasa, Bhadrachala Ramadasa, Kabir, Tulasidas, Suradas, Mirabai and Chaitanya.

It is proposed primarily to highlight only the devotional and philosophical aspects of some of his compositions.

\*Research Scholar in Dept Of Philosophy and Religion, BHU Varanasi (U.P.) India.

## 2. Life and Works Of Tyāgarāja

2.1 *Biographic Details*; Tyāgarāja was born in a Telugu Brahmin family in Tiruvarur in Tanjore district of Tamilnadu in South India On 4<sup>th</sup> May 1767. He is the third son of Sri Rama Brahmam and Smt Sitamma. His ancestors were reported to have migrated from Kakarla village in Kurnool district, now in Andrapradesh. Sri Giriraja, maternal grandfather of Tyāgarāja was a Sanskrit poet and composer and Sri Ramabrahmam was a vocalist and veena player in the court of the King of Tanjore. The king has given Ramabrahmam a small house and some land at Tiruvarur on the bank of river Kaveri.

Tyāgarāja (known as Tyagayya in Telugu) was reported to have been named as TyagaBrahaam after the presiding deity of the village, Tyāgarājaswami. Tyāgarāja literally means prince of renunciation or giving up all worldly desires and Tyāgarāja lived true to his name. He took a vow as a part of his devotional sadhana to lead a life of a daily mendicant, go about singing the praise of Rama (bhajana) and live on Unccha-vritti(alms).

Tyāgarāja was initiated into recitation of Rama -taraka mantra and taught worship of Rama daily by his father. He learned his music lessons from his father. His father took him to Sri Sonti Venkataramanayya, the famed court musician to learn conventional Carnatic music. He used to study his grandfather's musicological manuscripts on his own for deeper knowledge. One day he was visited by a saint stating that he is also a devotee and presented a palm leaved book and left incognito. The book is "Svararnavam" a musical treatise (Ocean of musical tones) and the person was presumed to be none other than sage Nārada, the celestial monk himself. Tyāgarāja considered Narada as his parama guru and composed songs in his glory.

Tyāgarāja has continued reciting Ramataraka mantra for 20 years. When he has completed ten million times he had a momentary darsan of Rama and he burst into a song. He had another darsan when he completed reciting 960 million times and inspired songs. Tyāgarāja soon became known for his singing. He used to sing *divyanama sankirtana* s following the daily procession of the deity and not in any performance.

Tyāgarāja was invited by his teacher Sri Venkata Ramanayya, to sing before some leading court musicians of the day who visited his house. Tyāgarāja spontaneously sang "*endarmahanubhahulu*" offering salutations to the countless great personages, which was acclaimed by all present. His teacher publicly appreciated him as a greater musician than himself, and presented a gold medal and chain which he had received earlier from the king as an award.(It is reported that Tyāgarāja has given it back to his teacher on the occasion of the wedding of his teacher's daughter).

Tyāgarāja and his elder brother lived as a joint family. He used to spend the whole day immersed in devotional service to the idols of Rama which is their ancestral deity .His wife used to participate in the devotional services with dedication.

The king wanted to honour Tyāgarāja on hearing about his musical talent through the teacher and sent an invitation, and some valuable gifts to be accepted in token of accepting the invitation. His brother was excited and wanted that the invitation be accepted and reap the fruits of learning music so that they could be free from poverty forever with the patronage of the king. Tyāgarāja was reluctant to praise a mortal, like king and the music (Gana yoga) is for the worship of God. He has politely declined the invitation and returned the gifts. On this occasion he sang the famous kriti "*Nidhi chala sukhamā.. Ramuni sannidhi chala sukhamā*" meaning that the Lords presence is more comforting than the riches. This incident outraged his brother and he has partitioned the house and all belongings. Tyāgarāja begged that the idols be given to him while he does not claim any other thing in particular.

His brother who was enraged with the renunciation attitude and the obstinate devotion to Rama, stolen the Rama idol and threw in the river.

The other relatives and members of his society were hostile about his ways of devotion and music which put him to lot of mental agony. He has in many of his songs to the Lord expressed these harassments from those around him and their unfounded allegations. Tyāgarāja could not bear the separation from his Lord and left the house in search of the idols leaving his wife at home to perform pooja and naivedya offering by invoking Rama's presence and await Rama's return at any time. The anguish of his separation from Rama (idols) resulted in his singing many soulful kirtanas like the song "*nenendu vedukudura*" meaning, where can I search for you? while even Brahma could not search for you. He cursed himself for the Lord not manifesting, due to his own faults such as (i) an impure minded, (ii) a person given to evil deeds, (iii) often a foul-mouthed, and (iv) a pretender as the foremost of devotees..

**2.2 His Pilgrimage;** Tyāgarāja received a srimukham (formal invitation) from a noble sanyasi of Kanceepuram and author of great advaitic works named Upanishad Brahm. He was also a Ramabhakta and a friend of his father, Ramabrahmam. (The original invitation is reported to be still available) He has also visited Tirupati, Madras, Kovur, Nagapatam and Kancheepuram, and sang in praise of the deities at all the places.

The incident at Tirupati is worth recalling. When he has reached the temple and eagerly approaching the sanctum of Sri Venkateswara on the Tirumala hills to have darsan, the priests have drawn the curtain and did not yield to the request of Tyāgarāja. Then he sang the famous kirtana "*tera tiyaga rādā...*" meaning Oh Tirupativenkata ramana! Could you not remove the curtain of pride, anger, envy which are taking firm stand in me, keeping me out of reach of dharma and moksha etc" which has great philosophical content. The curtains were drawn back miraculously by themselves. He had been provided with a palanquin for his return journey by one of his admirers. An interesting story was in vogue in this connection. While they were travelling through a forest, some thieves attempted to rob them. When the disciples following Tyāgarāja informed him about the thieves; he replied that they had no valuables to be afraid of. The disciples told that they kept some money given by the admirers for use in worshipping Rama hidden under his seat. Then Tyāgarāja has stated that if the money was for Rama, He himself would take care of it and they need not be afraid. The thieves followed till day break and approached Tyāgarāja to beg pardon. They wanted to have darsan of the two glowing beautiful persons with bow and arrow who accompanied Tyāgarāja and kept them at bay throughout the night. It is a great revelation that the persons accompanied are none other than Rama and Lakshmana. Tyāgarāja burst into tears and sang "*nanupalincha nadachivatchitva*" praising Rama that He had followed by foot in order to protect his humble devotee Tyāgarāja was honoured and acclaimed for his devotion and musical excellence at all the places he visited. The kirtana "*Dasaradhi ni rinamu dirpa na tarama*" is thought to be expressing gratitude to his beloved deity and it is difficult to repay the debt he owes to Rama for his blessings.

**2.3 Tyāgarāja's Works;** Tyāgarāja's musical compositions are of high literary quality and have spiritual messages packed in each of his songs. His contribution to the devotional poetry is remarkable both in quantity and quality. He has composed a series of "*utsava-sāmpradāya kirtans*" and "*divyanam samkirtanas*" that are suitable for singing by Bhajana groups celebrating festivals like Rādha kalyānam, Sītākalyānam which were celebrated in Tanjore area.

Tyāgarāja was a "vaggeyakaraka" (a poet and composer) blending words and music insuperably in to a song. The fusion of lyrics and melody, the fusion of bhakti and music form the very essence of his songs. Tyāgarāja's life is an illustration to the fact that combination of music and bhakti make the

best path to the understanding of the supreme Brahman. His compositions, although mostly devotional to Lord Rama, in praise of other deities as well. There are songs on ethics, morals and worldly wisdom. He is a combination of devotee, saint, philosopher, lyricist, preacher and a reformer, all in one and used music as a medium for this purpose. His sense of humor and satire are seen in the songs in which he criticized the imposters and those who indulge in worldly things. He did not hesitate to use strong words to denounce sacrifice by some in Yagna. Although all his songs are soulful, the pancharatna kirtanas (five gems) are so famous both for the outward form and the inner meaning. “Tyāgarāja was a person of great humility and self-effacement. He expressed the truths of the *Upanishads* and *Bhagavad-Gita* in simple and appealing language” observed Dr Radhakrishnan. Tyāgarāja composed the following musical plays with bhakti as the core message based on the Bhāgavata tradition.

(i) Prahlada bhakti vijayam. (ii) Nauka –charitra.

His poetic genius is brought out vividly in these plays consisting of descriptive songs, dialogues, poems and prose passages. They are full of devotion and besides philosophical thoughts.

Prahlada bhakti vijayam being the story of Prahalad’s devotion to Hari and his triumph after several ordeals over his demonic father. In the prologue to the play he mentions that he considers the worship of the Lord with form and without form on equal footing.

Nauka-charitra is a shorter but noteworthy musical play which highlights the need for total surrender to Lord by a devotee citing the episodes of Gopis of Brindavanam.

The total number of kirtanas believed to have been composed by Tyāgarāja is 24000 on par with 24000 slokas in Valmiki’s Ramayana. However only about 800 are reported to be available now and even that is a substantial number. He mostly composed in Telugu language however some are in Sanskrit and some a mixture of the two languages. The songs are famous in the entire southern region of India.

The following are his famous pancharatna kirtanas:

1. “*Jagadanandakaraka*”; Tyāgarāja composed this in praise of Rama who is the cause of bliss (ananda) of the world.
2. “*Dudukugala*”; Tyāgarāja wrote in self-denegation addressing Rama “which prince excellent benevolent Rama will protect who has so many undesirable qualities”
3. “*Sadhinchane*”; The song is in praise of Krishna and other avatars Rama, Ranganatha and Sri Venkateswara.
4. “*Kana kana ruchira*”; In this kirtana Tyāgarāja eulogizes the beauty and qualities of the Lord Rama.
5. “*Endaro Mahanu bhavulu*”; This kirtana is the most famous among the pancharatna kirtanas. Tyāgarāja offers his salutations to great devotees of the lord, great musicians, Sages and Gods including Siva, Brahma and many great souls who understood the inner meaning of Bhagavata, Bhagavad Gita, Ramayana, Vedas and sastras.

Thus we find that musical compositions of Tyāgarāja are ample testimony of his deep immersion in the ocean of bhakti to his Ista devata Sri Rama and which he has cultivated in a disciplined manner from childhood till he has realized the life’s goal.

2.4 *His Disciples*; A number of pupils came to Tyāgarāja and he imparted to each a corpus of his compositions according to the student’s voice quality and musical equipment. The following are the principal disciples who represent the three branches of his sishya-parampara, namely Umayāpura (Sundara Bhagavata and Krishna Bhagavata) Tillaisthānam (Rama Iyengar) and Walajapeta (Venkataramana Bhagavata) It is largely due to his disciples that his fame has spread to far off places even during his life time.

2.5 *His Mission*; Tyāgarāja has full belief and consciousness that he had a mission assigned to him by the Lord for his life. In the song “*Epaniko janmamitchi*” he says that he was born with a purpose and like Valmiki and other sages he was commanded with the mission of singing Rama’s glory.

In the song “*dayajuchutakidi*” he he prayed to Rama ‘I have carried out the tasks, as You commanded me earlier, with love, whole-heartedly and with due diligence and it is the opportune time to show mercy towards me.’”

He has stated that his songs are capable of bringing happiness here and hereafter. In another song he confidently says that the people are involved in singing the Lord’s Taraka-nama and know the path of salvation due to the songs of Tyāgarāja, consequently the Lord of death, Yama, is worried that he cannot lay his hand on any of them.

In his song “*sita vara*” he has shown his boldness about his musical excellence that one should be ordained by Brahma to have the knowledge of music in order to become jivanmukta as stated in Upanishads and Bhagavad-Gita. Tyāgarāja reveling in the melodious sapta svara (su-svara), who apprehending the Indwelling Lord Rama as the Supreme Brahman (having space as His body)

2.6 *His Vision Of Rama*; Tyāgarāja is an exponent of the school believes Nama –japa as a potent means of salvation. He has in more than one song referred to his having the vision of Rama. In his song “*Kanugontini*”: he mentioned that “today I found Sri Rama and all his parivara and Sugriva singing his praise”.

Lord Sri Ramachandra was moved by the deep anguish of his devotee and appeared before him and assured him of moksha within a few days. The saint himself tells about his vision in the song “*giri pai nelakonna Ramuni guri tappaka kanti*” meaning unerringly I have seen Rama on the hill (suvela hill) being surrounded by Rama parivara and being worshipped. Tyāgarāja says “I was in a state of thrill, eyes brimming with tears of joy and I merely mumbled unable to give expression to my thoughts” He (Rama) said ‘I shall take care of You after ten days (or day and nights)’.

Tyāgarāja in his song “*Paritapamugani yadina palukula marchitvo*” has reminded Rama whether He has forgotten the promise made to his humble devotee.

In accordance with the promise he attained his BRAHMIBHAVA (Oneness with God head) on January 6<sup>th</sup> 1847 at the age of 88. The saint has taken to the orange robes and became a sanyasin a few days before his attaining his heavenly abode to embrace the high spiritual order .

The anniversary of his attaining Samadhi is observed every year as TYĀGARĀJA ARADHANA festival where eminent sangeeta vidwans and musical enthusiasts congregate and sing his compositions, particularly his *Pancharatna kirtans* for five days and pay their homage.

### 3. Practice Of Bhakti

Bhakti is projected as the easiest path for God realization by many. Neither Jñāna nor bhakti is a matter of unconstrained and easy path but one involving sustained practice. A spiritual aspirant who want to attain his goal has to make a constant endeavor with discipline and with (manas, vāk and kaya) thought, speech and action working together.

Tyāgarāja says that the birth as a human being is a boon for the Jiva through which one strives to attain summum bonum or realization. Tyāgarāja asks what the use of various limbs is if they are not utilized in the service of God In the famous kirtana “*ennaga manasukurani*”.

The need for avoidance of greed and be self content is given in kirtana “*Rukalu padivelu*”. Giving examples viz; Even if one possess tens of thousands of rupees he needs only a hand full of grain, even if one has immense quantity of clothing he needs only one to wear, even if one has extensive land one needs only three cubits for laying his body to rest etc.



The devotee has to rigorously follow moral and ethical values and cultivate a sense of detachment from enjoyment of sensual and worldly pleasures. The scriptures and NĒrada bhakti sŕtras also indicated similar prerequisites.

He believes that devotion towards Sri Rama will not arise spontaneously. In his kirtana “*urake kaluguna*” Tyāgarāja enumerates the conditions for obtaining God’s love. Devotion towards Sri Rama arises only for those who (a) behold virtuous people, (b) ever serving them, (c) listening to their instructions, and following them respectfully, (d) worship the Lord in their minds, understanding that everything is but Lord Hari only and cognizing as such (e) ever chant the Taraka- nāma. He affirms that the king of all sacred mantras ,Rama- nāma be ever shining on his tongue as he has firmly believed that everything else except Rama-nĒma is false

Both in his teachings and practice we find that he shunned the rich, their flattery and the wealth they would give. He sang the song “*nidhi chala sukhama? ramuni sannidhi seva sukhama?*” when he refused the gifts and declined the invitation by the king and the meaning is given below. He asks his mind to decide which of the following TyĒgarĒja has to chose as comforting.

(i) wealth or the service in the holy presence of Lord Sri Rama. (ii) A bath in the (holy) river Ganga called (practice of) self control and tranquility or a bath in the water of well called the filthy, evil natured objects of senses comforting (iii) Praise of humans bound by egotism or singing songs of the pure minded Lord, praised by this Tyāgarāja. He is very resentful to those who flatter and dedicate their literary works to depraved persons.

In the following kirtana Tyāgarāja cautions about the pit falls about which a devotee should ever be cautious .One may have great learning , made extensive pilgrimages, but is bound to become a slave to women, addict to vices, cruelty to others, coveting other ‘s women and money ,slander uttering lies unless one bestows constant thought on the right path on the Lord. “*enta nerchina , enta juchina entavaralaina kanta dasulega*”.

A similar expression that Rama’s grace could not be obtained by people who give themselves to sense pleasures in his songs “*entamuddo*” and “*manasu vishya nata-vitulaku*” (Those deluded with external appearance of women and those who do not eschew Lust)

Padma purāna has listed ten pit falls that the aspirants should avoid, and the same are considered as offences against the Lord’s name. He gave expressions to these offences to be avoided in various songs, some of which are described below.

In the kirtana “*bhaktuni charitra*” Tyāgarāja describes the ideal conduct of a devotee viz; One should not speak cunningly, not boast about his devotion, not become fickle minded and also not fascinated by love of family and other worldly pleasure, passions and never differentiate between different Gods and should not say that grace of the Lord did not come of its own

In his kirtana “*siva shambo shiva Śankara*” he describes Śankara’s qualities and specially mentions as He who shatters the arrogance of those people fallen into sectarian differences like Śiva, Vishnu etc.

In his famous kirtana “*santamu leka Soukhyamuledu*” Tyāgarāja has emphasized that without tranquility of mind no austerity will be of any use. In his kirtana “*sangita jnananmu bhakti vina sanmargamu galade*” says that mere knowledge of music is futile and only knowledge of music together with bhakti, through which one knows (i) know which is right and which is not (ii) the truth that this universe is of the nature of illusion (iii) the method of gaining victory over shadripul (internal enemies) - kama etc. (kama, krodha, lobha, moha, mada and matsarya) and obtain God realization.

Thus Tyāgarāja has mentioned that the devotee needs a disciplined practice with a tranquil mind and observance of moral and ethical conduct and steadfastness in devotion for God realization. He has by practicing the same in his life and attaining the Goal of life set a living example.

#### 4. Tyāgarāja's Rama Bhakti

Tyāgarāja was initiated to worship of Rama in his child hood by his father Ramabrahmam, as Rama is their family's Ista devata ( favorite God).He has repeated the Taraka Nāma for ninety six crore times and Tyāgarāja did obtain siddhi through the RamaNāma japa, Tyāgarāja has in more than one song referred about his vision of Rama. In his song "*kanugontini*" he exults that he has seen Sri Rama, his consort Sita , Bharata, Lakshmana and Satrugna serving Him. Anjaneya holding His holy feet, and the valorous Sugriva and other important personages extolling Him.

To utter Rama's name became his second nature. In his song "*sri rRaghuvara*" he prays that his tongue become used to continuous repetition of the Lord's name. Tyāgarāja states that the Lord is a treasure he has inherited from his family. He has in more songs mentioned that he has been devoted to Rama from his child hood.

4.1 Significance Of Rama Nāma; Tyāgarāja in his song '*Samagana loludu rajita giri dhamudaina..*' says that lord Siva drinks the nectar of Rama-Nāma and also delights in uttering it to His consort Pārvatī explaining its efficacy and significance (in Vishnu sahasra Nāma ).

Another important reference is in his song "*Rama Raghuvara ....*" Tyāgarāja praised Rama and his glory and sates that Siva has been ordained by Rama to utter his Taraka-Nāma in the ears of all those who die at Kasi so that they may crossover this ocean of worldly existence in the Kaliyuga. Similar expression was made in the song "*vadera...daivam...*" that Rama is the only God who does not fail in keeping his word and who appeared in this world as RAMA for granting moksha in which Lord Siva initiates ignorant people in Taraka- Nāma who do not know the right path. This tenent is basic in the entire body of the Tyāgarāja's kirtanas.

Tyāgarāja has added his mudra or signature at the end of his compositions in the expressions like "*Tyāgarājanutuni*" which means being praised by both the composer Tyāgarāja, and also by Lord Siva. As already mentioned Tyāgarāja is the name of the God (Siva) in the village where Tyāgarāja was born and he was named after that God. In the kirtana "*Inta saukhyamani cheppajala*" Tyāgarāja mentioned that the ecstasy he experienced when singing the praise of Rama cannot be described. The anandam (saukhyamu) can only be known to those devotees who are self restrained, who have innate love and compassion of Rama who experiences such comfort. The comfort is known to Lord Sankara who relishes, literally eats by mixing the refined sugar called the holy name of Sri Rama, in the nectarine juice of (music) svara – raga, laya

Tyāgarāja highlights the significance of Rama Nāma in his song "*evarani nirnayinchirira*" in which he says what did people determine you to be and how to worship? As Siva, Madhava , Kamalabhavuda or Para Brahma ? "Ra" is jiva for Narayana mantram. "Ma" is jiva for Siva mantra and "RAMA" is thus obtained and he salutes those personages who detailed this. (He further details how these two syllables are jiva of the two mantras. If "Ra" is taken out of Nārāyanaya it will be nayanaya which will not help the aspirant as a path and if "Ma" is taken out of Nama sivaya it becomes Nasivaya meaning not for good }

The Upanishads and Purānas say that when Narada asked Brahma as to how to crossover the Kali, Brahma has advised reciting the name of the Lord Nārāyana (Rama, Hari and Krishna) as a remedy. Śankarācarya has explained in his Bhāshya of *Vishnu sahasranama* that nama japa is superior as it is an *Ahimsā- yāga*, does not involve any collection of men, money and material. It can be done without observance of procedure, time and place.

The Bhāgavata Purāna says that singing the glorious names of the Lord removes all the sorrows of humanity. The name can be uttered without reciting any Vedas and reciting the Lord's name can avoid falling into hell.

Tyāgarāja emphasized that uttering the Lord's name should be with love for God and full knowledge of its significance and contemplation of Rama. Nāma kirtana is not a mechanical process. The practice should be with purity of mind, devotion, concentration and self control. In this respect he has deviated from Bhāgavata purāna where it upheld that uttering the Lord's name even unconsciously, in play or ridicule etc will benefit eg. Ajāmila .

Upanishad Brahman, who is a Ramabhakta who has authored a treatise called '*Upeya-nāma- viveka.*' He has given the following stages of the nama japa.

"The nāma has two phases, even as Brahman has two phases, *saguna* and *nirguna*. The former is *upāya*, the means and the later is *upeya*, The Absolute to be attained adoration of *upāya-nāma* are of duality of the worshipper and the worshipped , *upeya-nama* is the final realization where there is no question of duality or non-duality; it is the absolute impetrate state of realization. Thus he states that the nama parayana should be attended with the non- dual contemplation, (*advaita-bhāvana*)

Tyāgarāja believes that recitation of nāma is high form but only qualified people should resort to in order to reap the fruit.Tyāgarāja in his song "*intakanna ananda*" addresses Rama that what else is greater bliss than bliss of "dancing and singing to the accompaniment of music, entreating You to come before, and being in union with You in the mind, being unaware of the body and senses, 'me becoming Him' (sOhaM)"He states that At that time of chanting Your names, these Worlds would become effulgent verily as You.

The fruit of Nāma japa is that it purifies the mind, only when Rama bhajana is done with a mind free from the six inner enemies viz; Lust, greed, anger, sensual desires and ego ,it will bring salvation. He has mentioned in his song "*smaraname sukhamu*" that only mental recitation of the name of Lord Sri Rama is comforting. In the song "*najiva adhara*" TyLgarLja states that Rama is everything of his life viz; the brilliance of his eyes, the fragrance for his nose etc.The name itself is first the means and the end.

4.2 *Rama Bhakti Glorified*; Tyāgarāja prays for the alms of pure bhakti towards Rama which is beyond salvation, all kinds of powers and even the trinity. The fact that mere recitation the name and discourses on veda and sastras. , without devotion is a futile exercise. This was expressed in the kirtana "*Bhakti bitcham miyave*".

He declared Rama is the Daivam and is the over lord of trinity(Hari, Siva and Brahma)in his kriti "*Rama eva daivam*"

Tyāgarāja in his song "*Hariyanuvani sare evare*" has praised the devotees who worship by chanting 'Hari Hari' who have steadfast devotion, who have discarded the sectarian differences, with mind free from different kinds of thoughts, who earnestly long for the Lord and established *melu melu-Rama nāma-sukhamu* the Lord's lotus feet in their hearts and considering devotion to be wealth, practiced by blessed persons like Suka Maharshi. The devotees value the company of true devotees as strength and realize undesirability of the association with non believers and shun like poison from venomous snake.

The most elaborate expression about the Rama nāma is given by Tyāgarāja in his long divya nama songHe declares that comfort of chanting the names of Sri Rama is the best in this world. He has mentioned that it is better than the joy experienced by(i) drinking water by a thirsty man,(ii) treasure chest got by an utterly poor man (iii) Getting sumptuous food with sweet payasam by a hungry man(iv)getting mastery over many fields of knowledge by an illiterate person.

Tyāgarāja further exalts the bliss of the Rama nāma even above the following (i) mental contemplation of Sri Rama (ii) endowed with bhakti of Rama and knowing sweet devotional music (iii) comfort of participating in worthy Vedanta deliberation (iv) performing worship without desires and free from Rajasa, tamasa gunas. (v) uninterrupted experience or realization of attribute-less Supreme Brahman.

### 5. Advaita Bhava

12 We find the advaitic bhava embedded in several of the compositions of Tyāgarāja. He identified Rama as none other than Brahman. The songs containing these aspects with the gist of the contents are enumerated below. The Jivanmukta state in which one will have the realization of the Supreme Brahman is mentioned in many places.

Rama is well known as an incarnation of God. The cult of Rama bhakti considers the very word Rama meant Para Brahman. In a large number of songs Tyāgarāja addresses Rama as the one God, the first God and supreme being.

Tyāgarāja in his kirtana "*sarva loka dayanidhe*" says that he has identified as the Lord of all the five elements. *glorifies* Rama as Supreme being, beyond name and form, giver of Jñana, Vairagya and Bhakti, and beyond Vedas. He is also addressed as Nama Rupa rahita.

In his kirtana "Moksamhamu Galada" Tyāgarāja asks "this World is emancipation (moksamhamu) attainable for those who have not become living-liberated (jivan muktulu)? In this World, is emancipation attainable for those who are bereft of knowledge of music combined with true devotion towards God"

Tyāgarāja in his song "*paramatmudu...*" has brought out the grandeur with which the Supreme Lord is effulgent. The Supreme Lord is effulgent as Vishnu, as Siva, as celestials, as men, and as entire millions of universes – in (and as) all these. In animate and inanimate- made up of (five elements) - the space, air, fire, water and earth; with (three) qualities as well as bereft of or beyond qualities; with form as well as without form, and in this pious Tyāgarāja and others who have sought refuge in Him

In the kirtana "*nijamarmulanu*" Tyāgarāja says that Rama is supreme who created the grand sport of differences of deities of brahma, vishnu and Siva. Similarly in the kirtana "*Rama nannu brovara*" Rama was praised as who bears the title as the One moving about, very lovingly, in the ants, as also in the Trinity – brahma, Siva and vishnu and others!

In the song "*Karunay elāante*" The nature of grace of the Lord is seen as (i) ever engaged in (looking after) the welfare of His devotees in whom Supreme-Self and Living-Self are shining as self-same, (or) with others, understanding that he is only a witness, would not abandon the set aim (of moksha).

Tyāgarāja in his song "*Jñāna mosaga rada*" says to the lord that his mind has become pure by chanting Lord's name. He pleads with the Lord, not to hesitate to bestow him with divine wisdom that would enable him to realize that "I am, the Paramatma, jivatma and all the fourteen worlds and the species of inhabitants including sages like Narada"

In his song "*marugelara.. anni nanivanuucu antarangamuna*" He addresses Rama that Lord is everything (in the form of both moving and non-moving). "Having searched my inner recess, I have directly perceived that everything is you alone and cannot think of anybody else in my mind."

In another song "*anuragamu leni manasuna sugnananmrada*" he says that real knowledge will not arise in that mind which does not have supreme love (towards the Lord), and is known only to those great personages who have inner wisdom. The comfort (experienced) in meditation on Lord with form (qualities) is like satiation experienced by those who taste varieties of food items. It also means that supreme love will not arise in one who does not have real knowledge.

In the kirtana “*Edari sancharintura*” he addresses Rama as Ādimadhyantarāhita and asks for guidance as to the path he should tread. (i) If I go in the path of Advaita – all is One’s Self only, You say that it is difficult to cast off ‘I’ (Ego) (ii) If I seek You to protect me, You say that I am a dvaitin”. A similar expression was given in the Kirtana “*Dvaitamu sukhama Advaitamu sukhama*” after describing Rama as the pure consciousness and witness to everything in the universe, containing pancha bhūtas, vouching happiness to Trinity and great devotees. Prays for clear guidance which will be conducive to bliss, Dvaita or Advaita?

In the kirtana “*sangitajnanamu bhakti vina*” Tyāgarāja states that mere knowledge of music bereft of bhakti is of no value and cannot secure salvation. The great devotees like Narada, Agastya, Anjaneya have worshipped music. The knowledge of Music with bhakti will help to have discrimination of right and wrong, the illusionary nature of the universe and method of overcoming the six internal enemies of karma, krodha, lobha, moha and matsarya. Tyagaraja has acquired all this through devotion and knowledge of music.

Tyagaraja believed that music was gifted by Brahma as a means of attaining Jivanmukta which is the essence of the teachings of Bhagavata and Bhagavadgita. In his kirtana “*sitavara sangita*” states that he revels in suswara and has a direct vision of indwelling Ātmarama who is none other than Brahman. Realises that the universe is spirit and thus is blessed with knowledge of music.

In the kirtana “*ni bhajana gana*” Tyāgarāja addresses Rama “You bestowed on me the vision of (a) truth and falsehood of worship of Isvara (Lord with attributes) and Brahman (Lord without attributes), (b) the secrets of the six modes of worship, and (c) the deceptive nature (or aspects) of the eight-fold supernatural powers,” I beheld (them) exultingly.

The kirtana “*neeke daya raka..*” Tyāgarāja asks that without the grace of the Lord, will a Jñani who does not merge himself in the Lord, but retains the sense of ‘I’ and ‘thou’ attain happiness? In the kirtana “*Ramabhakte samrajyame*” he says that the sight of those great people who have been blessed with the kingdom of Ramabhakti itself confers Brahmanandam. This bliss can be self-experienced and beyond description.

“one must meditate within himself and become one with you and then the ego will vanish at the very instance” This is the gist of the message in his song “*tanalone dhyāninchī*”. In another song “*tatvameruga tarāma*” Sri Tyāgarāja yearns for the grace of Sri Rama in realizing that Sri Rama is the final reality meant in the mahāvākya – ‘Tat-tvamasī’. Or ‘Thou art That’.

Tyāgarāja in his song “*intakanna anandamu*” that there can be no greater joy than singing the praises of Lord which enables experiencing the exalted state of ‘Soham’

“I desired for You; I shall not leave You even for a minute; I swear, if You do not govern me by uniting with me (realization of identity with Rama) This was pleaded by Tyāgarāja in his song “ORama, Orama, Omkara rama”

In the kirtana “*Rama sita rama*” Tyāgarāja says that “just like a creeper twines around kalpa taru (the divine tree) his mind will inseparably attach to Lord even for ages. This is the nature of Advaitic realization. The real detachment to worldly pleasures is like attainment of the empire of non-duality; this too amounts to being united with you and his is the essence of the Veda. This is the substance of Agamas and Vedas”

Thus we find Tyāgarāja described and emphasized the Upanisadic and Advaitic virtues for liberation. He has also no doubt brought out the significant role of bhakti and singing (nada yoga) in realization which are (can be) mutually complimentary to each other. He believed that music is for the worship of the Lord and any other lesser use made of the art is irreligious.



Tyāgarāja believed that Rama is Brahman itself and nama -japa must be done with full awareness and knowledge of its meaning and Rama-Nama repetition should be with non-dual contemplation.

### 6. Conclusion

Tyāgarāja is probably the greatest of all the music makers of South India. He is one of the three famous Carnatic music composers of his time, SyamaSastri, Muthuswamy Dixitar being the other two. Group singing and bhajan gathered impetus and popularity from his time and the dignity of bhagavathas (bhajan performers) was re-established by him.

Tyāgarāja was both a devotee and an artist; the combination of Vedanta , devotion and literary treatment in his songs reminded of the Bhāgavata purāna and the religio-aesthetic approach that Bopdeva and Madhusūdana sarasvatī gave” observed Dr V.Ragahavan in his book, The spiritual Heritage of Tyāgarāja.

The compositions of Tyāgarāja depict devotion, religious fervor, spiritual realization and reformatory zeal. The aspects covered moral concepts, enunciation of doctrines, high Upanishad truths, renunciation of worldly good and resentment of flattery of the rich. The joy of service, surrender, dedication, gratitude and devotional and spiritual experience as a great bhakati are seen in him. Tyāgarāja spoke to the common man and woman without any great learning and couched his music in easy melody and rhythm. “The extent of the hold of his music can be gauged from the fact that his songs, though in Telugu, superseded almost everyone else’s in a land where the language was not known.” observed Sri A.V.S.Sharma.

Tyāgarāja strove for a spiritual goal and in the end was happy in the realisation. But it is the effort and the struggle, and the hope and the disappointment which it is given to us to follow...the ardent passion, the happy visions during day-dreaming, the pliant submission, the sweet recollections, the proud interest, the ecstatic delights.” Observed Sri Y.Mahalinga Sastry in his ‘Poetry of Tyāgarāja ‘.

Tyāgarāja clearly saw that he was born with a mission of singing of Rama’s glory even as sage Valmiki did of yore and in his song “*Daya Juchutakidi Velara*”, he gives expression to this supreme gratification of a self-conscious artiste, born to fulfill a noble mission entrusted to him by the Lord.

He was an ardent devotee of Rama and most of his kirtanas are about Rama although he wrote kirtanas on other deities also in the same devotional spirit. It may be coincidence that it His father was Rama Brahman, his mother is Sitamma, his book was the immortal epic of Valmiki Ramayana; his mantra was Rama Taraka- nLma; his God was Rama and his life was a stream of Rama Consciousness.” - Suddhananda Bharati

He has lived a life of renunciation. Dr. S.Radhakrishnan, former President of India writes: “The name TyLgarLja means the prince of renouncers, of those who give up worldly desires. In the case of TyLgarLja, renunciation is the result of undistorted devotion to God...was a person of great humility, utter self-effacement. He expressed the truths of the Upanishads and Bhagavad-Gita in simple and appealing language...He had deliberately chosen a life of simple living by uncha vritti taking what is voluntarily given.”

His devotional spirit of his kirtanas was aptly mentioned as “Every Kirtana is a beautiful temple in which the great composer has installed the God of his heart for worship by those who sing and those who hear.” – By sri C.Rajagopalachari former Governor general of India.

It is appropriate to conclude this article with the following message he gave in his song “*Ragaratna malika che ranjillunata , Bagasevinchi sakala bhagyamuondu damu rare*” “Come one and all and sing the hundreds of gem like melodies which TyLgarLja composed for the salvation of humanity; songs which contain the essence of Vedas, the six Sastras, Puranas and Agamas which the BhLgavats congregate and sing and which shows the right path to attain the bliss realized by the yogins”.

### BIBLIOGRAPHY

#### Books :

JACKSON, WILLIAM J (1991), *Tyāgarāja life and lyrics*, Oxford universitypress,NewDelhi  
RAGHAVAN ,V: *The spiritual Heritage of Tyāgarāja*, SriRamakrishna math, Madras,

#### Websites:

*CarnaticIndia.com.*

*Articles,Tyāgarāja Sankeerthanopasana-the pious pathfor moksha sadhana* by Ms Subbalakshmi.  
<http://thyagaraja-vaibhavam.blogspot.in/> TYyagaraja Kityanas-alphabetical list



## INDEPENDENT LEARNING: NEED OF THE PRESENT TIME

DR. NEERAJ 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, *Neeraj Kumar* the author of the research paper entitled INDEPENDENT LEARNING: NEED OF THE PRESENT TIME 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*

*Independent learning is a process, a method and a philosophy of education whereby a learner acquires knowledge by his or her own efforts and develops the ability to undertake enquiry and critical evaluation. There are many skills required for independent learning. These skills can be divided into Cognitive skills, Metacognitive skills and Affective skills. this paper has briefly outlined these certain areas and suggested that the different skills of Independent Learning along with the element of relationship between student and teacher and the enabling environment helps in making the independent learning a classroom reality.*

### *Introduction*

Students must learn on their own so that they can remain viable with life long and just-in- time learning. Paradoxically then, good teaching is that which ultimately makes the teacher redundant: the good teacher enables the learner to become independent. This can be done through various-possibly all-teaching activities, provided the goals impelling the ‘thinking schools, learning nations’ vision is kept clearly in mind and informs the philosophy and envisioned outcomes of education. ( Pan, 2007) The changing nature of the workforce, the information age, and new understandings in the science of learning are leading to a changing consciousness about the goals of higher education (National Research Council 2000, Barnett 1999). Increasingly focus has moved from ‘teaching’ to ‘learning’ ( Barr and Tagg 1995) and developing “ active learners who seek to understand complex subject matter and are better prepared

\*Principal, Smt. Jawala Devi College of Education [Sanghol] Fatehgarh Sahib (Punjab) India. e-Mail. neeraj2468@yahoo.com

to transfer what they have learned to new problems and settings” ( National Research Council, 2000). As a result, many new aspects of learning have emerged and one of which is the rising precedence of independent learning also known as selfdirected learning or self regulated learning or autonomous learning or life long learning where learners take on more active and participative roles in their learning experience.

Independent learning is a process, a method and a philosophy of education whereby a learner acquires knowledge by his or her own efforts and develops the ability to undertake enquiry and critical evaluation (Candy, 1991). It involves pupils taking the initiative in recognizing learning requirements and undertaking activities to meet them. At one level it may involve providing pupils with “extension” work for them to do individually: on another level it may present pupils with an extended block of work in which they must formulate strategies to accomplish the task. It is a process during which learners develop the values, attitudes, knowledge and skills needed to make responsible decisions and take appropriate actions in regard to their own learning. (Bates and Wilson, 2002: Gorman, 1998: Kesten 1987: Willams 2003).

Independent learning is both a goal and a process- It is mode of learning and a characteristic of learners found in varying levels (candy, 1991). It aims to develop competent, self motivated, confident and adaptable thinkers who are deeply involved and interested in what they are doing and are keen to take ownership of their learning. Essentially, it is concerned with preparing one for life. Learner centered processes in Independent learning allows greater autonomy for learners to make decisions and take risks with the ability to make choices about what they wish to explore and how to go about completing a task, learners have the freedom to use their preferred strategies and seek information from a range of sources. Greater freedom given to learners allows them to think through ideas, enabling deep learning (Knowles, 1975) and in the process builds enthusiasm and a desire to learn and solve problems. Independent learning also allows learners to be realistic about what they know and what they do not and yet understand when they encounter roadblocks. This encourages flexibility and adaptability which are demands of our dynamic world.

### *Independent Learning Skills*

There are many skills required for independent learning. These skills can be divided into Cognitive skills, Metacognitive skills and Affective skills. ( Malone and Smith,1996; Carr, 1996; Bockaerts, 1997; Anthony, 1994; Zimmerman et al, 1996; Zimmerman, 1998; Weiss, 2004) highlights that for independent learning to occur it is necessary for pupils to have good basic Cognitive skills such as memory, attention, problem solving and creativity. They further suggest that independent learning may not be possible until pupils have reached a specific level in their cognitive development. Bullock and Muschamp (2006), highlighted the importance of Metacognitive skills required for IL. These skills involve pupils being able to talk about learning, for example stating how they learn best. Bransford et al (2000) suggests that metacognition develops gradually and depends on knowledge as experience. He found that between the ages 5-10 children are already to talk about and reflect on learning and this ability grows throughout the school years. Malove and Smith (1996) states the importance of pupils being able to reflect on their achievement, monitor their progress and use self-assessment for IL because this ensures that pupils take responsibility for their own learning. Pupils view assessment by teachers as a formality since they already know their own level of understanding from self-assessed assessment. Assessment by teachers should provide valuable feedback to use for their own self-assessment. (Bishop, 2006; Malone and Smith, 1996). Marcon and Philippon, 2005; Neber and schommer- Aikins, (2002) identifies motivation as the most important affective skill in relation to independent learning. Ommundsen ( 2003) studied Nowegian ninth grade pupils concludes that pupils use of self-regulatory strategies is

not sufficient for them to learn: motivation is also necessary. He described the motivational beliefs in terms of pupils believing in the role of effort, hardwork and their capacity to succeed.

From the studies of Zimmerman (2002) and Bishop (2006), it has been concluded that motivation is both associated with increased independent learning and simultaneously an outcome of independent learning. Another important skill necessary for independent learning that is related to motivation is 'delay of gratification' (Corno, 1992). Delay of gratification refers to the ability to wait to obtain something that one wants. Mischel et al 1989, in his study found that the delay time in pre-school predicts later school related competencies and ability to cope or display self-control in stressful situation.

### *Key Elements Of Independent Learning*

*Learning environment created by the teacher;* In the formal education system, the teacher should try to create an enabling learning environment that allows students to consciously accept responsibility and make decisions of their learning. Enabling/supportive learning environment encourages student's motivation, self confidence, curiosity and desire to learn. Mac Beath (1993) proposed a hierarchy of environmental support that is needed for independent learning. It includes enabling

- a) 'Physical environment' which is the base and without which nothing is feasible. Physical environment refers to the environment in which independent learning takes place, such as library or a classroom.
- b) 'Time environment' which refers to the length of time teachers give pupils to work on specific tasks.
- c) 'Peer environment' which increases or decreases pupils willingness and ability to undertake independent learning.
- d) 'Material resources' which refers to study aids such as books, audio tapes etc and
- e) 'Tutor resources' which refers to the traits, knowledge and skills of teachers, tutors and mentors.

*Relationship between Teacher and Student;* Healthy relationship between teacher and learner which includes mutual trust and responsibility helps in fostering independent learning. As students grow in maturity and understanding, they are able to take on greater responsibility for their own learning. At this time, teacher should as a instructor, guide and facilitator control their decision-making, provide a solid base of knowledge and experience as well as help students to discover personal meaning of this knowledge and experiences in terms of their own needs. This will lead to more meaningful learning experiences for them, they will be motivated to take greater control over their learning as it is relevant to their needs, both as individual and members of the society. Sharp et al (2002) suggests that the new relationship is based on the creation of a more informal atmosphere within lessons, which includes teachers being highly spontaneous in responding to pupils interest and needs. With the encouragement to students to take greater responsibility, teachers must also judge students' readiness for such responsibility. Such judgments are based on the learner's age, maturity, ability and knowledge and can only be made if the teachers know their students well. For fostering healthy relationship teachers must use instructional techniques, strategies and approaches based on collaboration between teacher and learner. This will encourage students participation, both in determining goals and monitoring the learning process as well as develops in them the self-confidence and empower students to take responsibility for their own learning.

*Teaching and Modeling Skills;* Herber and Herber (1987) has given 5 principles to provide an outline of how teacher can incorporate these skills in order to foster independent learning.

- a) Modeling and Practicising skills: Students should be provided with the opportunities which facilitates independence through modeling , demonstration and direct instruction of learning skills followed by the practice opportunities provided by the teacher, who monitor's students progress towards their goals of independent decision making.

- b) Transfer of responsibility from teacher to learner: Keeping in view the needs, interests, abilities and interests of the students the teacher should transfer their responsibilities to learners. This should be done in four steps- show students how, provide practice, have student's structure activities and finally use those activities independently. The pace of this sequence will depend upon the age and background of the students, the level of task to be done and attitudes of both teacher and student. This transfer will lead the students to discover how their efforts affect their learning and in turn they will be motivated to continue learning.
- c) Knowledge and Understanding of students: In order to help students succeed as independent learners, the teacher should have a good understanding of their student's strengths and weaknesses- socially, emotionally, intellectually and physically –their exceptionalities, their health, their cultural backgrounds etc. This helps teachers to offer support to the students at crucial intervals. The learning experiences should be based on students' interest and needs so that they can become enthusiastic learners. Student choice must become a regular part of the classroom environment, including structuring of assignments, topics, group processes and timelines.
- d) Collaborative instructional techniques: Independent learning is not carried out in isolation. It includes co-operative, small group and whole class learning. The instructional approaches to be included to facilitate independent learning are: divergent thinking, Concept mapping, Journal writing, Learning centers, Inquiry process, Independent research, and student teacher conferences. Teacher should also vary the setting, topic, assignment, time, depth and group processes to foster independent learning.
- e) Support and encouragement to students: The teacher should be a patient facilitator, encouraging and provide feedback and support their effort for fostering independent learning in them.

In this way, teachers can create supportive classroom environment and motivate students to learn. Through this process, student will develop into individuals with self-respect, self-direction and self-determination and be better able to effectively participate in society and interact reflectively with rapid social change.

#### *Benefits of independent learning for students*

The review found some evidence of the benefits of independent learning, including; • improved academic performance; • increased motivation and confidence; • greater student awareness of their limitations and their ability to manage them; • enabling teachers to provide differentiated tasks for students ; and • fostering social inclusion by countering alienation.

#### *Conclusion*

Fostering a culture of independent learning has become an educational buzzword especially with changing paradigm of learning and the skills desired by the global knowledge economy. But the point of concern is that there is no consensus on what the independent learning is and what are its parameters, what the desired goals are & how these goals impact stakeholders. Hence, this paper has briefly outlined these certain areas and suggested that the different skills of Independent Learning along with the element of relationship between student and teacher and the enabling environment helps in making the independent learning a classroom reality. Retention is more when a student learn independently.

#### REFERENCES

ANTHONY, G. (1994). Learning strategies in the mathematics classroom: what can we learn from stimulated recall interviews? *New Zealand Journal of Educational Studies*, 29 (2), 127-40.

- BATES, I. & WILSON, P. (2002). Family and education: supporting independent learning. *Learning and Skills Research*, 6(1), 3.
- BARR, ROBERT B. & JOHN TAGG. (1995) From Teaching to Learning: A new paradigm for undergraduate education. *Change* 27:12-25.
- BARNETT, R. (1999) *Realizing the University in an Age of Supercomplexity* Buckingham: SRHE & OU
- BOEKAERTS, M. (1999). Self-regulated learning: where we are today. *International Journal of Education Research*, 31(6), 445-457
- BULLOCK, K. & MUSCHAMP, Y. (2006). Learning about learning in the primary school. *Cambridge Journal of Education*, 36(1), 49-62.
- BRANSFORD, J.D., BROWN, A.L. & COCKING, R.R. (2000). *How people learn: brain, mind, experience, and school*. Washington: National Academy Press.
- CANDY, P. (1991). Independent learning: some ideas from the literature. Oxford Brookes University, Wheatley Campus, Wheatley, Oxford OX33
- CARR, M. (1996). *Teaching children to self-regulate: a resource for teachers*. Athens: National Reading Research Centre.
- CORNO, L. (1992). Encouraging students to take responsibility for learning and performance. *The Elementary School Journal*, 93(1), 69–83.
- GILL & HALIM (2007). The “I” in Independent learning: The Risk of Self-Managing Learners. Research Impacts: proving or Improving. AARE 2007 conference, Fremantle.
- GORMAN M (1998). The ‘structured enquiry’ is not a contradiction in terms: focused teaching for independent learning. *Teaching History*, 92, 20-5.
- KESTEN C (1987). *Independent learning*. Saskatchewan: Saskatchewan Education
- KNOWLES, M.(1975). *Self-Directed Learning: A Guide for Learners and Teachers*. New York: Association Press.
- MACBEATH J (1993). *Learning for your self: supported study in Strathclyde schools*. Strathclyde: Strathclyde Regional Council
- MALONE G & SMITH D (1996). *Learning to learn: developing study skills with pupils who have special educational needs*. London: National Association of Special Education Needs.
- MARCOU A & PHILIPPOU G (2005). Motivational beliefs, self-regulated learning and mathematical problem solving. In HL Chick and JL Vincent (eds.), *Proceedings of the 29th conference of the International Group for the Psychology of Mathematics Education*, 3, 297-304.
- National Research Council 2000*. How People Learn: Brain, Mind, Experience, and School: Expanded Edition. 2nd ed. National Academies Press,
- NEBER H & SCHOMMER-AIKINS M (2002). Self-regulated science learning with highly gifted students: the role of cognitive, motivational, epistemological, and environmental variables. *High Ability Studies*, 13(1), 59-74.
- OMMUNDSEN Y (2003). Implicit theories of ability and self-regulation strategies in physical education classes. *International Journal of Experimental Educational Psychology*, 23(2), 141-57.
- PAN, D. (2007) ‘Independent Learning’, Learning to Teaching, Teaching to Learn: A handbook for NUS teachers. (online) Available : <http://www.cdtl.nus.edu.sg/handbook/>
- WILLIAMS J (2003). *Promoting independent learning in the primary classroom*. Buckingham: OUP.
- SHARP C, POCKLINGTON K & WEINDLING D (2002). Study support and the development of the selfregulated learner. *Educational Research*, 44(1), 29-41.
- WEISS M (2004). *Developmental sport and exercise psychology: a lifespan perspective*. Morgantown, West Virginia: Fitness Information Technology Inc.
- ZIMMERMAN B J, BONNER S & KOVACH R (1996). *Developing self-regulated learners: beyond achievement to self-efficacy*. Washington, D C: American Psychological Association.
- ZIMMERMAN B J (1998). Developing self-fulfilling cycles of academic regulation: an analysis of exemplary instructional models. In Schunk D H and Zimmerman B J (eds.), *Self-regulated learning: from teaching to self-reflective practice*. New York: Guilford Press.
- ZIMMERMAN BJ (2002). Becoming a self-regulated learner: an overview. *Theory into Practice*, 41(2), 64-72.



## AN ANALYSIS OF WATER SUPPLY AND HUMAN HEALTH IN ASANSOL CITY, WEST BENGAL

SUVRA MAJI\* AND DHANRAJ GOWNAMANI\*\*

### *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, *Suvra Maji and Dhanraj Gownamani* the authors of the research paper entitled AN ANALYSIS OF WATER SUPPLY AND HUMAN HEALTH IN ASANSOL CITY, WEST BENGAL 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*

*Water is the most important element in the biosphere because it sustains all sorts of life on the planet earth. In urban areas the concentration of population is so high that the timely and regulated supply of water is considered necessary. A safe, reliable, affordable, and easily accessible water supply is essential for good health. According to OECD Glossary of Environment Statistics 'A water supply system is a system for the collection, transmission, treatment, storage and distribution of water from source to consumers'. An inadequate water supply—whether as a result of poor access or quality, low reliability, high cost, or difficulty of management—is associated with significant health risks. A survey has been conducted to know people's perception regarding problem of water supply in related human health in Asansol city (West Bengal). Here, River Damodar is getting polluted due to mainly mixing of industrial waste and solid waste disposal. In summer season water crisis is acute, when peoples are depends on wells water for both drinking and domestic purposes. During rainy season the quality of water degrades due to turbidity, smell etc. So clean water is necessary for good health and people who are unaware and sometimes take inferior quality of drinking water and also drink direct piped line water affected by water borne diseases.*

*Key words:* pollution, industrial waste, health, hazards and water quality.

### *Introduction*

The world is fast running out of fresh water, our demand for this '*blue gold*' is increasing at a faster pace with passing time and thousand more people are compelled to survive in a water-stressed condition. One-half and two-thirds of the global population will be put to severe fresh water crisis within next

\* Research Scholar (UGC-Junior Research Fellow), Department of Geography [Institute of Science] Banaras Hindu University, Varanasi (U.P.) India. e-Mail : [suvramaji1991@gmail.com](mailto:suvramaji1991@gmail.com)

\*\*Associate Professor, Department of Geography [Institute of Science] Banaras Hindu University, Varanasi (U.P.) India. e-Mail:[gownamani@gmail.com](mailto:gownamani@gmail.com)



quarter century, if we do not change our present wasteful mode of water- use (Barlow and Clarke, 2003). Our planet is apparently rich in water but about 97.5 % of its water resource is saline as such unsuitable for drinking or irrigation. Urban water supply is the basic need for the improvement of the quality of life and enhancement of productive efficiency of the people. A great challenge for water authorities of urban cities is to supply adequate and reliable safe water to all consumers. In most of the developing countries water scarcity and high demands have led the water authorities to resort to intermittent supplies. The direct consequences of intermittent supplies and poor sanitation practices have led to the incidences of many water borne diseases thereby risking the public health. As the human population and development in modern technology increases, the risk for water contamination also increases. Examples of water contamination sources include animal and human waste, chemicals disposed of improperly, and landfills. If not treated for properly, drinking water can pose a severe health risk for humans (Environmental Protection Agency [EPA], 2010). Inadequacies in water supply affect health adversely both directly and indirectly. Solid wastes such as refuse from household are being disposed of indiscriminately into the streams, drainages and open places; the liquid waste is also discharged into surface water. In the community, water from domestic sewages such as faces, cassava water and animal waste are the major causes of sickness and death each day (Akpala, 2006). The kind of water related diseases that are manifested in the area include: diarrhea, malaria (majorly), measles, typhoid fever, cholera, Shigellosis, polio, meningitis, hepatitis A&B dysentery and pneumonia (Fafioye, 2009); regrettably, infants, children and people with weakened immune systems are the mostly affected (Oyesiku, 2009). A fresh water crisis may be in the offing for two thirds of the global population within next quarter century (Barlow and Clarke, 2003; IPCC, 2007). Expanding urban population without a proportional increase in civic amenities is already putting pressure on water resource management in urban centres. By 2025, half of India's population will live in urban areas and face issues around water (Planning Commission, 2002). "There will be constant competition over water, between farming families and urban dwellers, environmental conservationists and industrialists, minorities living off natural resources and entrepreneurs seeking to commodity the resources base for commercial gain" (UNICEF report on Indian water, 2009). Singh (2002) analysed the surface and sub-surface water quality based on examination of collected samples from different parts of the Damodar river basin.

The World Health Organization estimates that 97 million Indians lack access to safe water today, second only to China. West Bengal is the most densely populated state of India at 1029 persons per square km (Census of India, 2011). Kolkata Metropolitan Area (KMA) covers an area of 1851 sq. km. and caters to a population of 14.7 million out of a total 22.5 million urban population across WB according to 2001 census (KMDA, KMWSA, 2010). The capital of the state, the city of Kolkata has one of the oldest water supply systems in India. The largest Urban Local Bodies (ULB) in WB – the Kolkata Municipal Corporation (KMC), has several major deficiencies in respect of water service delivery like intermittent supply, inadequate pressure, high leakage loss, high energy consumption and dependence on groundwater (Majumdar & Gupta, 2007). The capital which has a better supply system compared to other municipalities also suffers from inadequate zonal mains and old networks in an advanced state of dilapidation (Sivaramakrishnan, 1993).

The WHO/UNICEF Joint Monitoring Programme for Water-supply and Sanitation (JMP), which monitors progress on the MDG water supply target, identifies three categories of drinking water supply: (a) water piped into the dwelling, plot, (b) other improved sources (including public taps, hand pumps, and rainwater harvesting); and (c) unimproved sources (open water, unprotected from contamination). There are four fundamental components of a modern water supply system. They are: (a) source of water supply, (b) means of moving water, (c) treatment facilities, (d) distribution and storage system.

### Study Area

Asansol is the second largest city in West Bengal after the city of Kolkata. Asansol is a coal mining and industrial metropolis and one of the busiest commercial centres in India. It is located on 23° 42' N latitude and 87° 01' E longitude. Asansol city covers 127.273 sq. km. Population of Asansol in 2011 is 564,491; of which male and female are 293,748 and 270,743 respectively. Average literacy rate of Asansol city is 84.82 percent. Three great rivers, namely Damodar, Barakar, and Ajoy, envelopes the

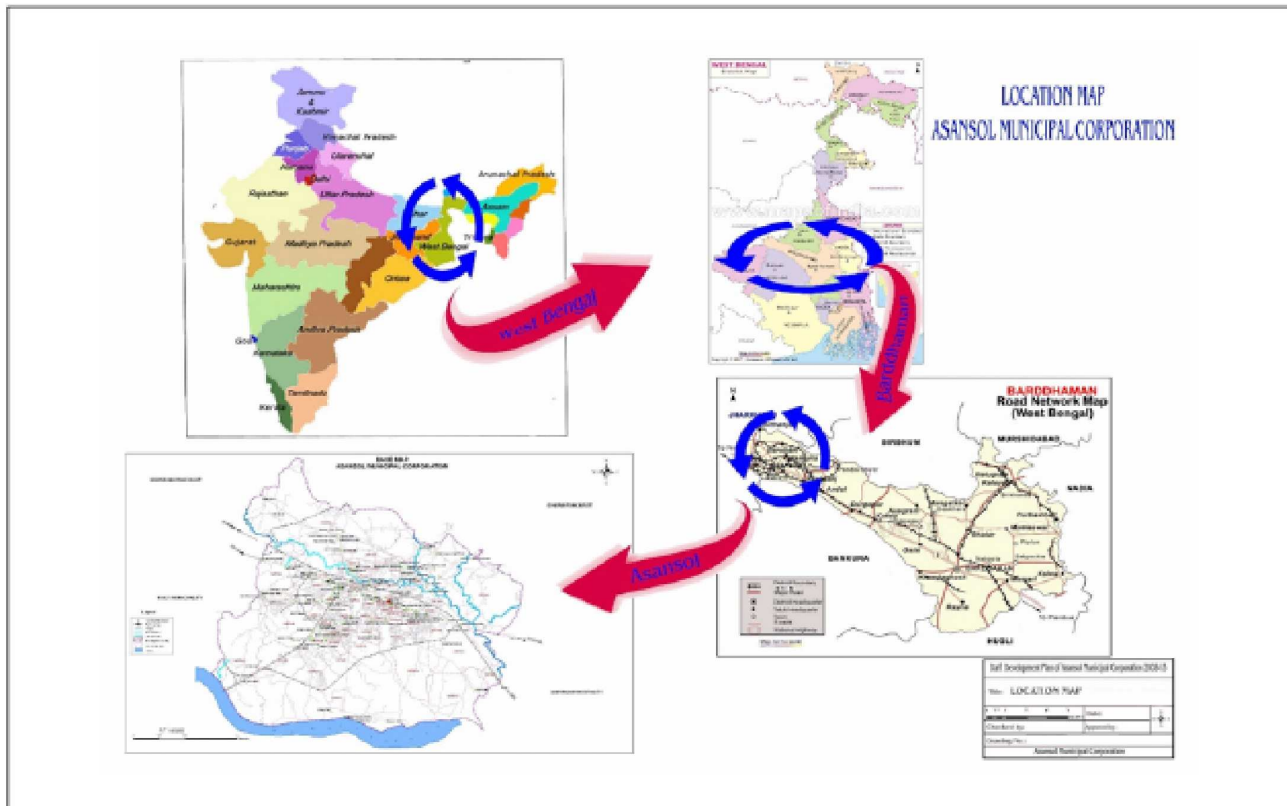


Figure: Location Map of Asansol

city of Asansol from all sides. Damodar River is the main source of water for the ULB. The water is treated at the Kalyaneswari Water Treat Plant maintained by the State Public Health Engineering Department (SPHE). The operation, maintenance and other matters relating to Water Supply are handled by a division under a Municipal Engineer.

### Objectives

The major objectives of the study are to analyse the different water sources, water supply, problems of drinking water and its influence on human health in the Asansol city. The following aspects have been taken in to consideration:

- To analyse the problems of drinking water, different water sources and water supply.
- To analyse the influence of water on human health of the study area, and
- To suggest remedial measures for adequate and safe water supply and better human health.

*Data Base and Methodology*

To achieve the objectives of the study the following methodology has been adopted. The study was carried out in Asansol City (Ward no. 1, 2, 5, & 31) Burdwan District, West Bengal. 400 sample household were chosen randomly from 4 wards in Asansol Municipal Corporation Area. In this process 100 respondents have been selected from each ward. The information were collected through questionnaire survey include the main source of drinking water supply, the condition of water supply and water quality, level of awareness of the people about their health and quality of water, how many peoples are getting affected by water borne diseases, the problems faced by the residents to collect drinking water, nature of water supply, who involved to collect drinking water for the family, paying amounts for the drinking water etc. Apart from this, secondary data were obtained from various sources like District Census Handbook (2011) and Asansol Municipal Corporation office (AMC), ADDA office, Sidhabari Pump House, Kalyaneswari Water Work under Public Health Engineering Department of West Bengal Govt. After the completion of field work, the collected data and information were interpreted, analysed and constructed statistical diagrams using computer software.

*Condition of Damodar River in Asansol City*

The river Damodar is one of the prominent tributaries of our holy river the Ganga. The river originating from the Khamarpet hill, Palamou district of Chotonagpur Plateau of Jharkhand travels about 541 km in the eastern part of India and ends to the river Hooghly at lower Ganga near Syampur at 55 kms downstream of Howrah. During its course the river flows through the large cities like Ramgarh, Bokaro, Dhanbad, Asansol, Durgapur, Burdwan and Howrah. Industrial discharges from coke oven plants, sponge iron industries and several coal washeries discharge their thick effluents directly / indirectly into the river at different points in its course. Impact of Coal Mining activities on ground water regime in parts of Asansol Coal Field Area. Mining activities effects on topography, soil, Surface water & its quality, Ground water & its quality, and Human Health. River Damodar getting polluted due to increased loading of the indiscriminate and long term disposal of effluents from thermal power and mining discharge. The values of pH is ranged from 7.00 to 8.94, indicating neutral to alkaline nature. The average total dissolved solid (TDS) (176.37 mg/l), dissolved silica (12.00 mg/l) and sodium (15.58 mg/l) of the present study is higher than the Indian average 159 mg/l, 7 mg/l and 12mg/l respectively. The calcium (19.620 mg/l) and chloride (13.70mg/l) concentration is lower than Indian average 30 mg/l and 15mg/l respectively. The nitrate concentration in the river water reached their maximum value during monsoon season ( $0.845 \pm 0.087$  mg/l), minimum during the post monsoon season ( $0.720 \pm 0.067$  mg/l). Arsenic in the water ranges from 0.001 to 0.06 mg/l, mercury ranges from 0.0002 to 0.004 mg/l, florid ranges from 1 to 3 mg/l. Extensive coal mining and vigorous growth of industries in this area water resource have been badly contaminated. Thus, a sizeable populace suffers from water borne diseases, like dysentery, diarrhoea, skin infection, worm infection, jaundice, and typhoid.

Concentration of Components	Damodar River at Asansol	Indian Standards
pH	7.7-8.9	6.5-8.0
Total Dissolved solid	176.37mg/l	159mg/l
Dissolved Silica	12.00mg/l	7mg/l
Calcium	19.62mg/l	30mg/l
Sodium	15.58mg/l	12mg/l
Chloride	13.70mg/l	15mg/l

*Source:* Risk Analysis on the use of Damodar River Water for Drinking Purposes; International Journal of Current Engineering and Technology, Vol.4, No.1 (February 2014)

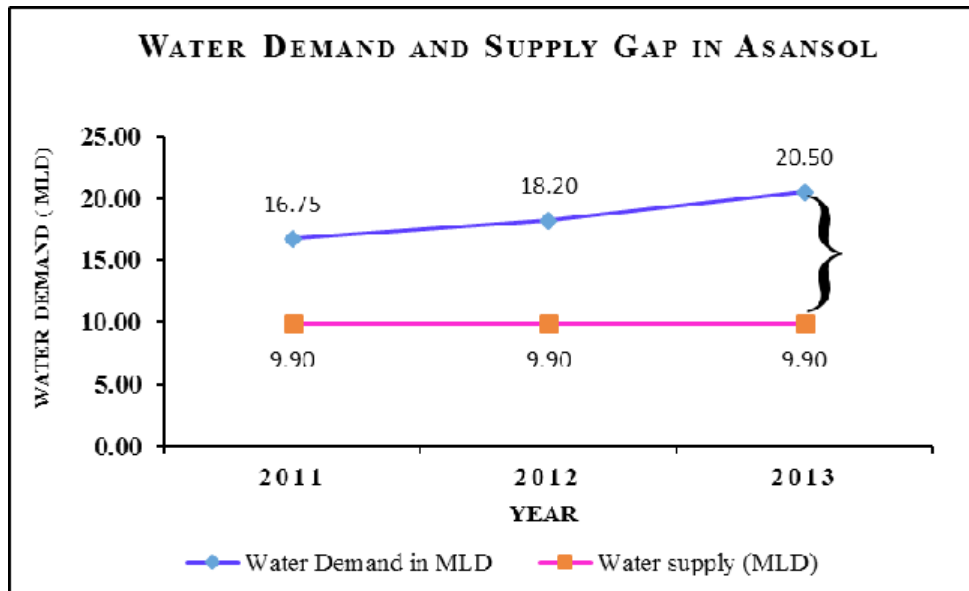
TABLE 1 Pollution loads for Waste Water in Damodar River

S. No	Sources of waste water	Quantity of waste water (KLD)	BOD in mg/ltr	Pollution load in kg/day
1.	Damra outfall	12000 .0	21.0	252.0
2.	Dihika outfall	15000.0	22.0	330.0
3.	Nunia	18000.0	3.0	54.0
4.	Gharui	15000.0	3.0	45.0

Source: Comprehensive Environmental Pollution Index (CEPI), West Bengal, 2009

#### Gap Analysis of Drinking Water in Asansol

Asansol is regarded as a drought prone area with low annual rainfall. The capacity of land to retain water is limited due to underground mining. Hence there is a shortage of ground water supply both for agriculture and drinking. The urban water supply projects of Public Health Engineering Department (PHED) are supplying tap water to several rural, and urban areas. The PHED has also dug rig-bore tube wells for supplying drinking water whose capacity is much limited due to depleting level of ground water. It has been observed that the well-population ratio and rig /bore well-population ratio is very serious in Asansol depicting the acute scarcity of ground water. In Asansol, present water supply capacity is 9.90 MLD but in 2013 water demand is 20.50 MLD, so requirement for 10.60 MLD capacity enhancement. Over 70 percent of people living in the three largest towns of the region do not have access to sufficient amount of readily available water or are using water from a contaminated source. AMC (Asansol Municipal Corporation) currently has 1217 private connections (domestic as well as commercial), 68 stand posts in 2013 (List of Urban Water Supply Municipal Corporation, 2015). The number of water supply connections is very low as compared to the number of holdings (appx. 50,000). The distribution of water is not sufficient to meet the demand and moreover there is a huge transmission loss as there are leakages in the pipelines and number of areas where the network of pipelines is not sufficient to reach the destination.



Source: Asansol Municipal Corporation, 2015

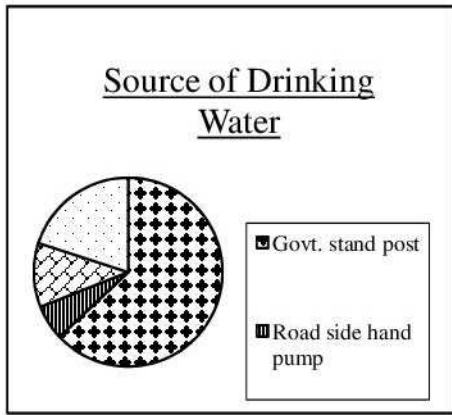
*People's Perception*

Attitude is a hypothetical construct that represents an individual's degree of like or dislike for something while the individual's organization of stimuli relating to an extreme event or pollution or human adjustment is defined as perception. This is the broader definition of perception that is found in many psychological texts. It is recognised as a major cognitive component (Bandyopadhyaya and Shiva, 1958). Recently, perception study has become the basic tool for formulating and implementing viable remedial measures and management process for the welfare of society (Kayatha and Kumra, 1986). Such studies will help in laying down the policies for environmental management. It may be noted that geographers try to understand people's attitudes and behaviours towards environment in spatial connotation. The present investigation is exclusively based on primary sources of data collected through a questionnaire. For this purpose, 400 persons representing various cross-sections of society were intensively interviewed and the information thus obtained was tabulated and analysed in the following.

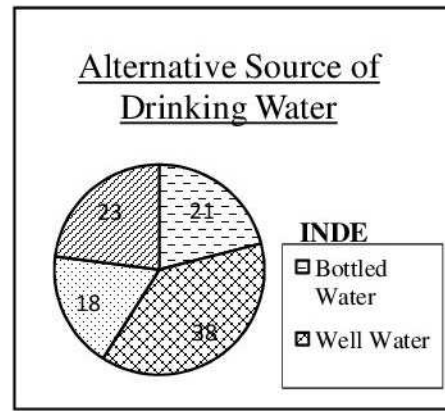
T A B L E 2 *Different Sources of Drinking Water*

Sl No.	Items	Variables	Frequency	%
1.	Average Family Member	Less than 4 members	56	14
		4-5 members	260	65
		More than 5 members	84	21
		Total	400	100
2.	Monthly Income	Rs. <10,000	48	12
		Rs. 10,000 – 20,000	272	68
		Rs. >20,000	80	20
		Total	400	100
3.	Main source of Drinking Water	Govt. stand post	252	63
		Road side hand pump	24	6
		Piped water connection at home	44	11
		Private source	80	20
		Total	400	100
4.	Alternate Source of Drinking Water	Bottled water	84	21
		Well Water	152	38
		From other area	72	18
		Water vendors	35	23
		Total	400	100
5.	Source of water for domestic purpose use	Wells	268	67
		Tube wells	20	5
		Govt. stand post	32	8
		Borehole	80	20
		Total	400	100

Source: Personal Field Survey, 2015



(A)



(B)

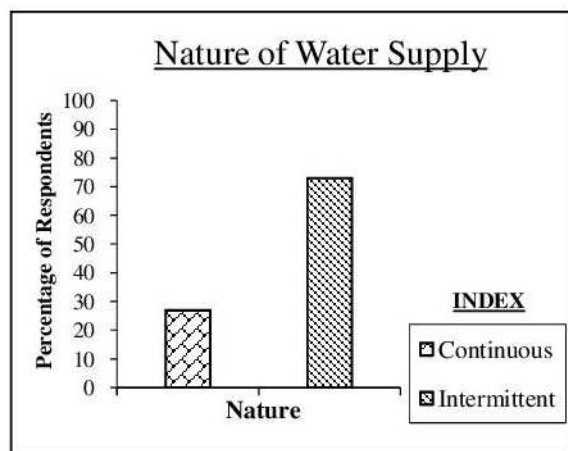
Economic condition of an individual has direct bearing on his attitude towards neighbourhood environment and personal hygiene. The standard of living, life style, maintenance of personal hygiene, level of awareness and above all the social and economic status of individuals are influenced by their income. Table no.2 reveals that, there are variations in household members and their income. Monthly income of the respondents varies from less than 10,000 to more than 20,000. The average household size in Asansol city is 4-5 members (65%). A majority of the people in this study area earn Rs.10,000 – 30,000 per month (68%). Here, maximum people engaged in Eastern Coal Field Limited. Most of the households (63%) depends on Government Stand Post for the purpose of drinking water and 20 percent respondents get drinking water from on road side hand pump, piped water connections at home respectively. The 20 percent of the household are self-depended for their drinking water supply, they have boring systems in their house. The figure (B) reveals that when there drinking water supply is interrupted, various other sources are used. Well water is use for drinking purpose (38%) and 23 percent respondents buy water from the water vendors. The 21 percent respondents use bottled water for drinking. The remaining (18%) respondents go to the near accessible area to get the supplied drinking water. In Asansol city, a large number of households still lacks of piped water connection at home.

T A B L E 3 Status of Drinking Water Supply Service

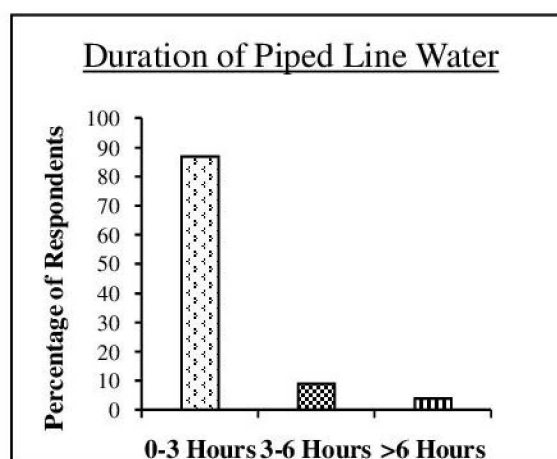
Sl. No.	Items	Variables	Frequency	%
1.	Satisfaction of water supply	Yes	120	30
		No	280	70
		Total	400	100
2.	Nature of water supply	Continuous	108	27
		Intermittent	292	73
		Total	400	100
4.	Duration of pipe line water	0-3 Hours	278	87
		3-6 Hours	29	9
		>6 Hours	13	4
		Total	320	100
5.	Use of pipe line water	Drinking	259	81
		Domestic	61	19
		Total	320	100

Source: Personal Field Survey, 2015





(A)



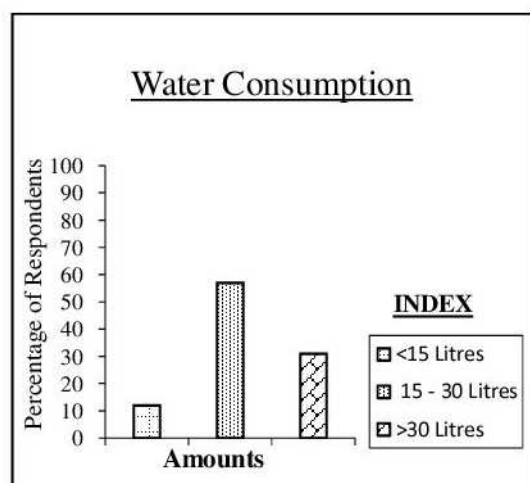
(B)

Today, when cities have grown in size and function, the existing sources of water supply are no longer adequate. The thirst of urbanites for water has increased. From table no. 2, is quite clear that 70 percent household are unsatisfied about their water supply. Figure (A) reveals that the water supply mostly intermittent nature (73%) due to frequently power cut and technical problems. In this study area most popular service of domestic water supply are wells which constitutes 67 percent in total, other sources are borehole (20%), government stand post (8%) and tube wells (5%). During summer season the ground water level of well goes down therefore there is scarcity of water. In Asansol city govt. pipe line water use only for drinking purposes due to limited quantity, figure (B), evinces that 87 percent people get Govt. pipe line water is less than 3 hours.

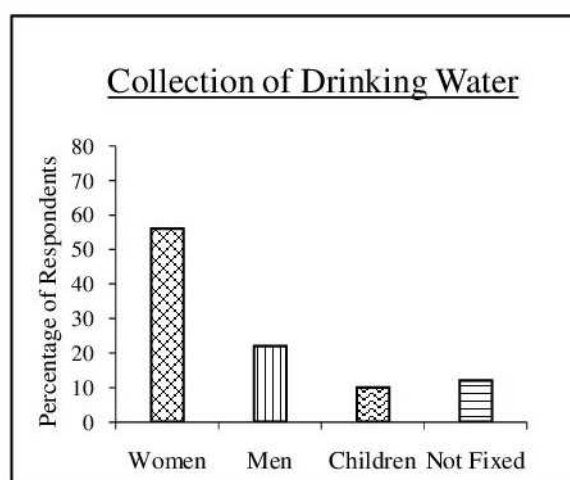
T A B L E 4 *Daily Water Consumption*

Sl. No.	Items	Variables	Frequency	%
1.	Drinking water consume by a household in each day	<15 litres	48	12
		15 – 30 litres	228	57
		>30 litres	124	31
		Total	400	100
2.	Who collects drinking water	Women	180	56
		Men	70	22
		Children	32	10
		Not fixed	38	12
	Total	320	100	
3.	Satisfaction with water quality	Yes	140	35
		No	260	65
		Total	400	100
4.	How people drunk water	Direct	48	12
		After filtration	224	56
		After boiling	100	25
		Others	28	7
		Total	400	100

Source: Personal Field Survey, 2015



(A)



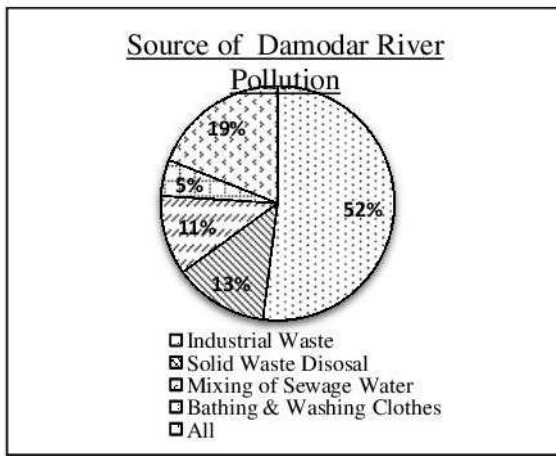
(B)

Consumption of water depends on family size. Small (12%) and large (31%) families consumed water less than 15 litres and more than 30 litres water per day respectively. During summer season, the requirement of drinking water also increases. In response to collection of drinking water it is seen that, 56 percent of respondents who collect drinking water for household are women, as in these families most of the women are housewives. 12 percent respondents are those who have other people to collect drinking water for them, they are belongs to high income group people. 65 percent respondents are unsatisfied with the water quality. During rainy season the quality of water degrades due to turbidity, smell etc. There is high iron content in the water as it is a coalmines area. Most people (56%) drunk water after filtration. Families with little children usually boil the water before drinking it. High income group people use filtration machines like Aquaguard, Purit, Kent etc.

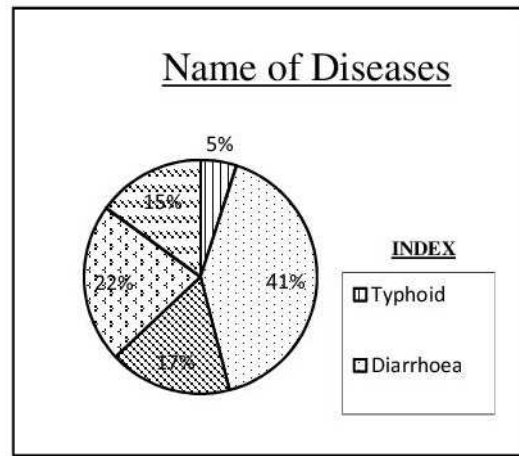
TABLE 5 Peoples are Affected Various Water Quality Problems

Sl.No.	Items	Variables	Frequency	%
1.	Reason for Damodar river pollution	Industrial waste	208	52
		Solid waste disposal	52	13
		Mixing of sewage water	44	11
		Bathing & washing clothes	20	5
		All	76	19
		Total	400	100
2.	In response of getting affected by water borne diseases	Yes	144	36
		No	200	60
		No command	56	4
		Total	400	100
3.	In response to the name of disease	Typhoid	7	5
		Diarrhoea	59	41
		Skin disease	24	17
		Jaundice	32	22
		Liver problem	22	15
		Total	144	100
4.	In response to amount paying for drinking water per month	Free	276	69
		Rs.<500	100	25
		Rs.>500	24	6
		Total	400	100

Source: Personal Field Survey, 2015



(A)



(B)

From the above table no.5, it is clear that River Damodar is severely polluted in Asansol. The pollution load is getting increased day by day. Few people (19%) think that pollution is occurring for all above mentions reasons. Most of the respondents (52%) think that it is the industrial waste which is making the river polluted. According to 13 percent and 11 percent respondents the reason of pollution is solid waste disposal and mixing of sewage water. Here, 36 percent respondents getting affected by the water borne diseases, they were unaware about their health. During rainy season turbidity of water increases therefore more diseases like diarrhoea, jaundice etc. Out of which 41 percent are suffering from diarrhoea, 22 percent are suffering from jaundice, 17 percent are suffering from skin diseases, 15 percent are suffering from liver problem and the remaining 5 percent from typhoid. Children below 5 years are severally affected from diarrhoea. People also suffer from various skin diseases due to high iron content water in coal mines area. In response to the amount paid for drinking water, most of the households (69%) get free water supply because they get water from Government stand posts and road side hand pump, here no water tax paid to the government.

#### Water-related Disease

Water-borne diseases “arise from the contamination of water by human and/or animal body excretions infected by pathogenic viruses or bacteria, which are directly transmitted when the water is consumed or used for food preparations.”(De Kok, Guidotti, Kjellstrom&Yassi, 2001)

Category	Example Diseases
Waterborne disease	Typhoid, Campylobacter, giardiasis, Cryptosporidium, cholera, enterohemorrhagic and enterotoxigenic E. coli, norovirus, etc.
Water-washed diseases	Trachoma, scabies, Shigella
Water-based diseases	Schistosomiasis, dracunculiasis
Water-related diseases	Malaria, onchocerciasis, trypanosomiasis

Source: White GF, Bradley DJ, White AU (1972) Drawers of water: Domestic water use in East Africa. Chicago: Chicago University Press

#### Recommendations and Suggestions

To mitigate the water pollution and water scarcity, so as to provide better and healthy life to the inhabitants of the city, some recommendations and suggestions have been made as follows :

- ▶ Compulsory instalment of filtration plant in every industry must be ensured for filtering the waste water before discharging into the river.
- ▶ There should be regular monitoring and maintenance of water supply pipe lines to ensure adequate supply of quality water.
- ▶ Sewerage network and water supply pipelines should have separate system of passage.

### *Conclusion*

From the study, it was observed that Asansol city faces the water problem in terms of supply and demand. This could arise from electric power problem, production related problem, distribution and administration related problem. As per the information provided by *Central Pollution Control Board*, the coal mines, coal washeries, thermal power plants, chemical factories, located in the vicinity of the river Damodar, discharge their wastewater into the river Damodar after necessary treatment. The effluent discharged by these industries is regularly monitored by the respective *State Pollution Control Board of Jharkhand and West Bengal* to check compliance with the prescribed standards. Action is taken against the defaulting units as per the provisions of the Water (Prevention and Control of Pollution) Act, 1974 and Environment (Protection) Act, 1986. From the interviews and data obtained by the study it was clear that there exists a shortage of drinking water in Asansol town. The town being the centre for coal mining, trade and export. The CDP [City Development Plan] addresses these issues by preparing an action plan targeting safe and sustainable 24/7 water supply. The restoration of water quality in the river is certainly a people's programme, achievable only through collective responsibility.

### REFERENCES

- Asansol Urban Area: City Development Plan*, Asansol Durgapur Development Authority.
- ACHARYYA, S.K., P. CHAKRABORTI, S. LAHIRI, B.C. RAYMAHAHASAY, S. GUHA & A. BHOUMIK (1999), Arsenic poisoning in the Ganges delta. *Nature*, 401, 545-547.
- BISWAS, ASIT K. (June 2006), Water Management for Major Urban Centres, *Water Resources Development*, Vol. 22, No. 2, 183–197.
- CARTER, R.C (2006), Investigating options for self-help water supply: from field research to pilot interventions in Uganda., Switzerland: RWSN/ WSP, Available: [http://www.wsp.org/UserFiles/file/326200793645\\_UgandaSelfSupply.pdf](http://www.wsp.org/UserFiles/file/326200793645_UgandaSelfSupply.pdf). Accessed May 2009.
- Central Pollution Control Board (CPCB)*; Municipal Sewage Pollution along Indian Coastal Waters, No. COPOCS/27/2002-03, 2002
- GUPTA, S, KUMAR, S. SARANGI, G. K, (2006) Measuring the performance of water service providers in urban India, National Institute of Urban Affairs.
- HERMAN, G. & ZASLOW, S., (1996). Health Effects of Drinking Water Contaminants: <http://www.bae.ncsu.edu/programs/extension/publicat/wqwm/he393.html>
- JMP (2010) Progress on sanitation and drinking water, 2010 update*. Geneva: WHO/UNICEF, 2010. Geneva and New York: WHO/UNICEF, 2008. ISBN 978-92-806-4313-8. Available: <http://www.wssinfo.org/en/welcome.html>. Accessed March 2010
- JNNURM Data on ASANSOL*, <http://www.jnnurmwestbengal.gov.in/>
- KHULLAR, D.R. (2006): *India – A Comprehensive Geography*, Kalyani Publishers, New Delhi.
- MANIVASKAM N., (2005), *physicochemical examination of water sewage and industrial effluent*. 5th Edition, PragatiPrakashan, Meerut.
- SINGH, N.K., B. KUMAR & S.K. SINGH (1999). Physico-chemical characteristics of water in the upper stretches of Damodar River. *Indian J Environ Prot.*
- WHO (2004)*: Report on Water, Sanitation and Hygiene Links to Health. Geneva. WHO.

## ENVIRONMENTAL CONFLICT AND THE ISSUE OF SUSTAINABLE DEVELOPMENT

PINKEY SHARMA\*

### *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, Pinkey Sharma the author of the research paper entitled ENVIRONMENTAL CONFLICT AND THE ISSUE OF SUSTAINABLE DEVELOPMENT 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 section of this article seek to explain that it is the issue of environment that highlight the fact that there is something wrong in the modern model of development. Further, they show what kind of fundamental changes are required in it, If the human race is to survive and survive well, over a long period of time, and how these are to be achieved. Thus, this link between the two is not quite obvious, because each of the terms is very heavily loaded will associations built up over the years. So these two terms need to be explained before anything us would make sense. For this reason then, we will them one by one- the concept of development itself, Environment ; Enlightenment or Suicide, Economic development and environmental conflict in India and Finally, How they concept of sustainable Development emerges from the critiques.

### *The Concept of Development*

Development is a concept that denotes are significant rise of the production of an increasing range of goods and services that substantially improved the quality of human life. There were labour saving Machinery, faster modes of faster modes of travel and communication, more fluid and mobile forms of money, medicines forms of Money, medicines with greater ability of fight killer diseases and healthcare systems that enabled increasing life expectancy.

These were all possible because a number of significant changes combined in society- The change in the ownership and use of capital, the consequent changes in the structure of societies, and the changes in the pattern, extent and direction of the use of natural resources for the use of human beings. Further,

\*Research Scholar, Department of Political Science [Faculty of Social Science] Banaras Hindu University Varanasi (U.P.) India.

these changes first occurred in certain societies, and at certain periods of time. The Imperialism and Colonialism of the eighteenth century were important factors for pushing these forces of development forward by providing additional resources of every kind from the colonies. The progress of the imperialist countries, a sources of fascination for the colonised, also served to undermine the latter's achievements historically, while making their present and future worse by continued subjugation. Thus began the process by which the historical trajectory of Europe, its specific economic, social and political developments became the reference point for the direction in which all other countries of the world must move. This is what makes the concepts of development "Eurocentric" and also capitalist. Thus Admas (2001) refers to Goulet's (1995) analysis arguing that the world 'development' is used both descriptively to describe what happens in the world as societies, environments and economics change and normatively (to set out what should happen).

Development, denoting what we have discussed above, became the dominant wisdom and the focus of policy and politics for government in most countries, especially the newly Independent ones, seen as backward and required to 'catch up' with the west. Economic growth, of the kind developed and practiced by the west, would be a means by which widespread hunger, poverty and disease would be eradicated in these countries. Adams (2001) argues that the world 'development' then come to mean the projects and policies, the Infrastructures, flows of capital and transfers of technology, which were supposed to make that imitation possible. Development thus Involved the Imposition of the established world order on the newly Independent Periphery.

There were principally two critiques of development, one focused on the capitalist system, the principal base of development, and the other on the concept of development itself. Socialist Ideas of the 19<sup>th</sup> century opposed capitalism, in as much that its admirable achievements- economic prosperity and democracy- did not reach the Majority. This majority were in fact the workers, This happened because the process of manufacture for development was enabled by the ownership of capital by a few, and they made the decisions on sharing the benefits of prosperity. Thus development that was meant to liberate from forms of human bondage- like slavery and feudalism – fulfilled this promise only to a limited extent. Further, they have argued that with each new stage of 'development', this aspect is becoming even less significant. Therefore these issues need to be resolved if development is to be truly successful.

The second critique of development came up in terms of the methods of development itself-Particularly the Manner in which it uses nature. D' Monte (1985) Point out, "Traditional neo-classical economics treated the environment in two ways. One was to view it as an "externality" with either positive or negative impact on the cost of operation of an individual firm; the other was to treat it like a commodity for which, like any other, the consumer was expected to pay a price." Industrialisation even today relies to a great extent on nature's bounty of resources for its main focus-to Produce newer goods for human use. Another negative effect of Industrialisation is that is has continually polluted and created an imbalance in the resource of nature, like discharging chemical effluents into river and soils and building large dams across rivers to generate electricity.

The dominant Ideology of development, which guides development activities almost exclusively, has been classically concerned only with the use of natural resources for commodity production and capital accumulation. It ignores the resource processes that have been regenerating natural resources outside the realm of human existence. It also ignores the vast resources requirements of the large number of people whose needs are not being satisfied through the marked mechanisms. The Ignorance or neglect of these two vital economies of natural resources, the economy of natural processes and the survival economy has been the reason why ecological destruction and threat to human survival have remained hidden negative externalities of the development process. This critique focused on the environment as



a crucial factors in development, forcing a rethink on the concept of development itself, eventually making way for the concept of sustainable development.

The political economy of the ecology movements cannot be understood without a clear comprehension of the place of natural resources in the three distinct economics. The ecology movements are the first Indicators of compatibility and conflict among the three competing demands over natural resources. In this way the articulation of these three economies provide the foundation of a framework for an ecologically sustainable and equitable process of economic development that ensure survival and does not threaten it.

*Environment : Enlightenment or Suicide*

No less illusory is the belief that the current brand of environmental enlightenment will transform the basic character of development- which, as we have seen, has acquires an Indiscriminate and Insatiable appetite for natural and financial resources.

As each day passes, the system seems to be taking two steps backwards for every one step forward. Recently, India enlarged the area of environmental darkness by sanctioning, in April 1987, the Narmada irrigation Project. This decision controverts the very thrust of India's country paper to WCED only a year ago.

The Narmada irrigation project alone will involve an expenditure of US \$ 12 billion. This expenditure, argue the supporters of the projects, is an underestimate and may eventually have to be raised to US \$ 20-22 billion or else on more development temple may well be reduced to a tomb. Be, that as it May, the combined environmental wisdom of India and the world has already been buried five fathoms deep by the Chief Minister of M.P. when, in what seemed to be a justification of the project, he asserted 'poverty and environment cannot go together'.

But all is not lost. Past lessons make excellent capital for future growth. The women's movement, striving as it is towards keeping the earth for children has recognized the wisdom of both Gandhian Ideals and the tenet that human and environmental care must go together. WCED has extended this vision spatially from one earth of one world. The earth's ability to recovers cannot however be for granted as in the past; but with care, our planet's resources should be able to sustain us in great Numbers.

While these imitative are encouraging, it must be remembered that we still have 'miles to go'. If the state is to be prevented from further distorting the character of development, we the people, the NGOs, will have to be a Millions- times more alert, Informed and active.

Development is the process of furthering People's well being. Good development entails- Increasing the asset base and its productivity, empowering poor people and Marginalized communities, reducing and Managing risk and taking a long- term perspective with regard to intra intergenerational equity. The environment is central to all four of these requirements. Long term development can only be achieved through sustainable management of various assets; financial, material, human, social and natural, Natural assets, Including water, soils, plants and animals, underpin the livelihood of all people. At the national level natural assets account for 26 percent of the wealth of low Income countries, sectors such as agriculture, fishery, forestry, tourism and minerals provide important economic and social benefits of people. The challenges lives in the proper management of these resources. Thus, sustainable development provides a framework for managing human and economic development, while ensuring to proper and optimal functioning over time of the natural environment.

*Economic development and Environmental Conflict*

Every development activity invariably has a need for natural resources. In the context of limited quantities of natural resources, either limited by non-renewability of ecological limits to renewability the resource needs of the two ideas are bound to compare with each other. In this unequal competition the survival of the less powerful but more populous Micro economy is directly threatened. This threat may come either by resource transfer or by ecological factors leading to resource degradation. Yet the significance of the ecology movements does not merely lie in the fact that they are voices of the dispossessed who are victims of the highly unequal sharing of the costs of the development process. The positive feature of these movements lies in the manner in which they make visible the invisible externalities of development based on a particular economic ideology and reveal its inherent injustice and non-sustainability. The recognition of these Inadequacies and the Imperatives arising from the right to survival creates another ground and another direction for development which ensures justices with sustainability, equity with ecological stability.

The impact of ecology movements cannot be assessed merely in terms of the impact on particular development projects they originate from. The impact in the final analysis, is on the very fundamental categories of politics, economics, science and technology which together have created the classical paradigm of development and resource use. The emerging irreversible threat to survival arising from the development process allow a re-evaluation not just of some individual projects and programmes which have been shown to be ecologically destructive, of but of the very conception and paradigm of development that generates such projects. The ecology movements are revealing how the resource intensive demands of current development have ecological destruction and economic deprivation built into them.

The most important and universal features of ecology movements is that they are redefining the concepts of development and economic values, of technological efficiency, of scientific rationality- they are creating a new economics for a new civilisation.

The Interrelationship between resources within the same ecosystem as well as inter linkage between economic activities between segments of society makes the economic development process more complex and multidimensional. Mewing the world as an ecologically interrelated whole leads to a concept of development that puts a premium on maintaining the ecological balance and integrity while satisfying basic human needs. In this context the 'backwardness' and 'low productivity' of non-western societies is based on the assumption of the Ideology of classical development that recognizes productivity only in the context of commodity production. The 'high product' of the later similar has been based on a narrow over specific interpretation of productivity. The resource Intensity of modern production processes, geared towards profit maximization in the absence of the awareness of other forms of productivities, leads to ecological deterioration and loss of resource productivity, which remain hidden externalities in development economics. The internalisation of such negative externalities in development economics. The internalisation of such negative externalities over a large temporal and spatial horizon, in many instance, render the 'high productivity' process extremely unproductive.

The Ideological universalisation and enclavisation of the process of growth and development is the reason for the simultaneous existence of underdevelopment along side economic growth in the newly Independent countries like India which accepted quick and resource intensive Industrilisation as the Path towards development. Like the erstwhile colonies, Interior and resource risk areas of the country are bearing the costs of resources diversion and destruction to run the resource Intensive process of development communities living in these Interiors regions and supporting themselves on the local resources are as a result, facing serious threat to their survival.

The ecological relationship of the growth of affluence for a few regions and some people, on the one hand, and the collapse of the resource base for survival for many, on the other, clearly contradicts Roslow's notion of the third stage of take off in which 'old blocks and resistance' are overcome and the prosperity of the enclaves become pervasive throughout society. The impoverishment of the peripheries and the erosion of the resources and rights of Marginal communities actually pay for the Material basis of the prosperity of the enclaves. This prosperity can neither be reproduced for regions and peoples whose impoverishments and deprivation are rooted Materially and ecologically in the same process of growth nor can the enclavisation process be sustained.

The simplistic dichotomy between the modern and traditional sectors of the linear Model is misleading because the traditional itself is transformed and underdevelopment by the resources demands of the modern sector. This misleading dichotomy needs to be replaced by the more complex contradiction between sectors of society making conflicting and unequal demands on limited resources, between demands for profits and requirements of survival; between sustainable and non-sustainable patterns of resource use, and between socially just and unjust use of natural resources. The reality of the ecological non sustainability of the accepted development model and the threat to survival arising from it need to be Internatnised into a new framework for understanding of economics and technology in a more authentic and less illusionary manner. The ecology movements are providing these insights, for this new realism based on resource- sensitivity and recognition of people's right to survival.

While the above analysis emanates from the situation in the Market economy oriented countries within the third world, the issues raised by it are universal in character. No doubt the anarchy of growth is most reckless in the market economy oriented third world countries but serious rethinking about the delicate relationship between economy and ecology is going on it both the advanced market economics and the socialist countries. As the whole world prepares to enter the third millennium mankind as a whole is feeling a special responsibility towards the global future. Man is looking for a new philosophy to live in harmony with nature and ecology that is needed to give a new meaning and relevance to economics.

The words ecology and economy have emerged from the same Greek world "oilos" or the household. Yet in the context of the Market- oriented development they have been rendered contradictory. 'Ecological destruction is an obvious cost for economic development the ecology movements are told. Natural resources are produced and reproduced through a complex network of ecological process. Production is an integral part of this economy of natural ecological processes but the concept of production and productivity in the context of development economics has been exclusively Identified with the Industrial production systems for the market economy.

The market oriented development process can destroy the economy of natural processes by over exploitation of resources or by destruction of ecological processes that are not comprehended by economic development. And these impacts do not necessarily occur within the period of then development projects. The positive contribution of economic growth from such development may prove totally Inadequate to balance off the visible or delayed negative externalities from their damage to the economy of natural ecological processes. In the larger context, economic growth can, thus, itself become the source of underdevelopment. The ecological destruction associated with uncontrolled exploitation of natural resources for commercial gains is symptom of the conflict between the ways of generating Material wealth in the economics of Market and the natural processes. In the worlds of Commoner, "Human being have broken out of the circle of life driven not by biological needs, but the social organisation which they have devised to 'Conquer' nature: means of gaining wealth which conflict with those which govern nature".

Modern economics and concepts of development covers a miniscule portion in the history of economic production by human being. The survival economy has given human societies the material basis of survival by deriving livelihoods directly from nature through self-provisioning Mechanisms.

The organizing principles of economic development based on economic growth renders valueless all resources and resource processes that are not priced in the market and are not inputs to commodity production. This premise very frequently generates economic development programmes that divert or destroy the resource base for survival. While the diversion of resources, like diversion of land from multipurpose community forests of monoculture plantation of industrial tree species of destruction of common resources, or diversion of water from staple food crops and drinking water needs to cash crops are frequently proposed as programmes for economic development in the context of the market economy. They create economic underdevelopment in the economics of nature of survival. The ecology movements are aimed at opposing these threats to survival from the Market based economy development. Thus in the third world ecology movements are not the luxury of the rich but are a survival imperative for the majority of the people whose survival is not taken care of by the market economy but is threatened by its expansion.

#### *The concept of Sustainable Development*

The term, sustainable development, was popularized in our common future, a report published by the world commission on Environment and Development in 1987. Also known as the Brundtland report, our common future include the 'classic' definition of sustainable development : "development which meets the needs of the present without compromising the ability of future generation of meet their own needs". Acceptance of the report by the united Nations General Assembly gave the term political salience; and in 1992 leaders set out the Principles of sustainable development at the united nations conference on Environment and Development in Rio de janerio, Brazil.

It is generally accepted that sustainable development calls for a convergence between the 3 pillars of economic development, social equity and environmental protection. Sustainable development is a visionary development paradigm; and over the past 20 years governments, businesses, and civil society have accepted sustainable development as a guiding principles, made progress on sustainable development metrics, and improved business and NGO Participation is the sustainable development process, yet the concept remains elusive and implementation has proven difficult. Unsustainable trends continue and sustainable development has not found the political entry points to make real progress. As a result, climate change has become the de facto proxy for implementation of the sustainable development agenda, but the framework of the climate change negotiations are not always the appropriate forum for broader strategic discussions of sustainable development.

#### *The origins of sustainable Development*

The theoretical framework for sustainable development evolved between 1972 and 1992 through a series of international conference and Initiatives. The UN conference on the Human Environment, held in Stockholm in 1972, was the first major international gathering to discuss insatiability at the global scale. The conference created considerable momentum, and a series of recommendation led to the establishment of the UN Environment Programme (UNEP) as well as the creation of numerous national environmental protection agencies at the national level. The recommendation from Stockholm were further elaborated in the 1980 world conservation strategy – a collaboration between the International

Union for the conservation of Nature, the world wide fund (WWF), and UNEP- which aimed to advance sustainable development by Identifying priority conservation issues and key policy options.

In 1983, the UN convened the WCED, chaired by Norwegian Prime Minister Gro Harlem Brundtland. Comprised of representatives from both developed and developing countries, the commission was created to address growing concern over the “accelerating deterioration of the human environment and natural resource and the consequences of that deterioration for economic and social development”. Four years later, the group produced the landmark publication our common Future (or the Brundtland report) that provided a stark diagnosis of the state of the environment. The report popularized the most commonly used definition of sustainable development : “Development that meets the needs of current generations without comprising the ability of future generations to meet their own needs”.

The Brundtland report the momentum for the landmark 1992 Rio summit that laid the foundation for the global institutionalization of sustainable development Marking the 20<sup>th</sup> anniversary of the Stockholm conference, the Earth summit adopted the Rio Declaration on Environment and Development and Agenda 21, a global plan of action for sustainable development. The Rio Declaration contained 27 principles of sustainable development, Including Principle 7 on principles of sustainable development, including principle 7 on “common but differentiated responsibilities,” which stated : In view of the different contributions of global environmental degradation, states have common but differentiated responsibilities. The developed countries acknowledge the responsibility that they been in the International pursuit of sustainable development in view of the pressure their societies place on the global environment and of the technologies and financial resources they command.” Agenda 21 included 40 separate chapters, setting out actions in regard to the social and economic dimensions of sustainable development, conservation and management of natural resources, the role of major groups and means of implementation. In agenda 21, developed countries reaffirmed their previous commitments to reach the accepted UN target of contributing 0.7 percent of their annual gross national product (GNP) to official development assistance, and to provide favourable access to the transfer of environmentally sound technologies, in particular to developing countries.

The Brundtland Report was built on the need to promote economic growth. But the sustainable development require simply a restructuring of national politics, economics, bureaucracy, social system, system of production and technologies, and a new systems of international trade and finance, sustainable Development must be global in scope and internationalist in formulation. This demands first that the sustainability of ecosystem on which the global economy depends must be guaranteed; and, second equitable exchange between nations. It is this latter requirement that lifts the Brundtland Report out of the mould of previous eco-development writing.

Thus requirements of a strategy for sustainable developments are :

1. A political system that secures effective citizen participation in decision-making.
2. An economic system that is able to generate surpluses and technical knowledge on a self-reliant and self sustained basis.
3. A social system that provides for solutions for the tensions arising from disharmonious development.
4. A production system that respects the obligation to preserve the ecological basis for development.
5. A technological system that can search continuously for new solutions.
6. An International system that foster sustainable patterns of trade and finance.
7. An administrative system that is flexible and has the capacity for self-correction.

### *Challenges to Sustainability*

The greatest challenges to sustainable development are the following : population growth, which implies faster depletion of resources; the need to provide the world’s population with sufficient food and medicine,



water shortage in large parts of the earth; increasing emissions of greenhouse gases and the related global warming; the reduction of the earth's bio-diversity, e.g. through the destruction of tropical rain forests, high consumption of space; changing structures such as the flight from rural areas and urbanization or desertification. These are interdependent and fundamentally global problems, even through some regions or countries or countries are more severely affected than others. There is obviously a conflict between the development just mentioned and economic expansion in the sense in which it has been understood up to now.

### *Conclusion*

Based on these discussions, modern world history has seen the crystallization of a new force in the culture and politics of the World-modern environmentalism. In response to the environmental disruption that came with economic growth, environmentalism impacted political life at a local, national and international scale. New concerns emerged that sought international cooperation, while simultaneously local level activation and political action proliferated around the world.

Through technology progress and the resultant rise in factor productivity the "limit to growth" can be pushed back. This would make it possible to have a higher standard of living- including a clean environment as a good in its own right- for everyone, while at the same time consuming less resources and respecting the well-being of future generations. This is certainly an enormous challenge for the community of states, a challenge that can only be met on a longer term horizon and with international cooperation and coordinated behaviour. But it can be mastered if the rich industrial countries are prepared to share some of the wealth they have already achieved with the developing countries. The developing countries need special assistance, to help them in combating problems. Such as corruption and inadequate levels of education, reducing their dependence on their natural resources without becoming dependent in other ways, and building up new sectors of their economies. All industrial nations must play their part in providing this assistance for the developing countries not only on ecological and economic grounds, but also for geopolitical reasons.

The significant contribution of sustainable development has been to question the long-standing assumption that there is an inevitable trade off between environmental and economic objectives. By setting environmental considerations in a broader social, economic and political context, it has also produced a development agenda that can marry the often conflicting aims of rich and poor countries. Although there are many different meanings attributed to sustainable development, it is undoubtedly the dominant paradigm driving the discourse about contemporary environmental policy. While all governments claim to be committed to the principles of sustainable development, some Northern policy elites have been drawn to the narrower concepts of ecological modernization. It is best regarded as a 'half sister' to sustainable development, for they share many principle aims and policies, but ecological modernisation may represent a more practical and effective means of transforming the traditional paradigm because it directly addresses the issue of producer power. By offering a utilitarian incentive to industry to build environmental considerations into the profit calculus, ecological modernisation anticipates that the belief system of business elites will change so that they see the instrumental advantages of better environmental protection. It also provides an incentive for the state to transform itself by identifying a key role for it in facilitating industrial change. The 'discourse of reassurance' offered by ecological modernisation is particularly attractive to policy makers and residents of prosperous industrialized countries, who are confronted with fewer hard choices than are posed by stronger versions of sustainable development.

### REFERENCES

- AIGUO LU, "*Environment and Development*", Environment and Development, Vol. – I.
- ADRAIN HAYES & M.V. NADKARNI (2001), "*Poverty, Environment and Development*", Association of Asian Social Science Research Council (AASSRES).
- HANS JOACHIM FRANK, (2002), "*Environmental Protection and economic growth – a conflict*", Sector Research Economics, Deutsche Bank Research, Germany
- JOHN DREXHAGE & DEBORAH MURPHY, (2010), "*Sustainable Development : from Brundtland to Rio 2012*", United Nations Headquarters, New York.
- MANISHA PRIYAM, KRISHNA MENON, MADHULIKA BANERJEE, (2009), "*Human Rights, Gender and the Environment*", Pearson, Delhi.



- NEIL CARTER, (2001), *“The Politics of the Environment Ideas, activism Policy”*, Cambridge University Press, New York.
- ROHAN D. SOUZA, (2012), *“Environment, Technology and Development Critical and Subversive Essay”* Economic and political Weekly, orient Black Swan.
- URVI DESAI (2016), *“The Environment caught in combat”*, *Economic and Political Weekly*, Vol.No. 11, March 12,
- W.M. ADAMS, (2009), *“Green development : Environment and Sustainability in a developing world”*, Routledge, London.

## RELEVANCE OF KARL MARX IN POST GLOBALISATION PERIOD

YOGESH MISHRA\*

### *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, *Yogesh Mishra* the author of the research paper entitled RELEVANCE OF KARL MARX IN POST GLOBALISATION PERIOD 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*

*Karl Marx was a philosopher, economist, sociologist, journalist, and revolutionary socialist. Born in Prussia to a middle-class family, he later studied political economy and Hegelian philosophy. As an adult, Marx became stateless and spent much of his life in London, England, where he continued to develop his thought in collaboration with German thinker Friedrich Engels and published various works, the most well-known being the 1848 pamphlet The Communist Manifesto. His work has since influenced subsequent intellectual, economic, and political history. Marx's theories about society, economics and politics—collectively understood as Marxism—hold that human societies develop through class struggle: a conflict between ruling classes (known as the bourgeoisie) that control the means of production and working classes (known as the proletariat) that work on these means by selling their labour for wages. Through his theories of alienation, value, commodity fetishism, and surplus value, Marx argued that capitalism facilitated social relations and ideology through commodification, inequality, and the exploitation of labour. Employing a critical approach known as historical materialism, Marx propounded the theory of base and superstructure, asserting that the cultural and political conditions of society, as well as its notions of human nature, are largely determined by obscured economic foundations. These economic critiques would result in influential works such as Capital, Volume I (1867).*

### *Introduction*

According to Marx, states are run in the interests of the ruling class but are nonetheless represented as being in favor of the common interest of all. He predicted that, like previous socioeconomic systems, capitalism produced internal tensions which would lead to its self-destruction and replacement by a

\*B-13, Butler Palace Colony, Jopling Road, Lucknow (U.P.) India.

new system: socialism. For Marx, class antagonisms under capitalism, owing in part to its instability and crisis-prone nature, would eventuate the working class' development of class consciousness, leading to their conquest of political power and eventually the establishment of a classless, communist society governed by a free association of producers. Marx actively fought for its implementation, arguing that the working class should carry out organised revolutionary action to topple capitalism and bring about socio-economic emancipation. Marx has been described as one of the most influential figures in human history, and his work has been both lauded and criticised. His work in economics laid the basis for much of the current understanding of labour and its relation to capital, and subsequent economic thought. Many intellectuals, labour unions, artists and political parties worldwide have been influenced by Marx's work, with many modifying or adapting his ideas. Marx is typically cited as one of the principal architects of modern sociology and social science. In October 1835 at the age of 17, Marx travelled to the University of Bonn wishing to study philosophy and literature; however, his father insisted on law as a more practical field. Due to a condition referred to as a "weak chest", Karl was excused from military duty when he turned 18. While at the University at Bonn, Marx joined the Poets' Club, a group containing political radicals that were monitored by the police. Marx also joined the Trier Tavern Club drinking society (*Landsmannschaft der Treveraner*), at one point serving as club co-president. Additionally, Marx was involved in certain disputes, some of which became serious: in August 1836 he took part in a duel with a member of the university's Borussia Korps. Although his grades in the first term were good, they soon deteriorated, leading his father to force a transfer to the more serious and academic University of Berlin.

*Brussels [1845–1847];* Unable either to stay in France or to move to Germany, Marx decided to emigrate to Brussels in Belgium in February 1845. However, to stay in Belgium, Marx had to pledge not to publish anything on the subject of contemporary politics. In Brussels, he associated with other exiled socialists from across Europe, including Moses Hess, Karl Heinzen, and Joseph Weydemeyer, and soon, in April 1845, Engels moved from Barmen in Germany to Brussels to join Marx and the growing cadre of members of the League of the Just now seeking home in Brussels. Later, Mary Burns, Engels' long-time companion, left Manchester, England, to join Engels in Brussels. In mid-July 1845, Marx and Engels left Brussels for England to visit the leaders of the Chartists, a socialist movement in Britain. This was Marx's first trip to England and Engels was an ideal guide for the trip. Engels had already spent two years living in Manchester, from November 1842 to August 1844. Not only did Engels already know the English language, he had developed a close relationship with many Chartist leaders. Indeed, Engels was serving as a reporter for many Chartist and socialist English newspapers. Marx used the trip as an opportunity to examine the economic resources available for study in various libraries in London and Manchester.

*New York Tribune and journalism;* While in London, Marx devoted himself to the task of revolutionary organising of the working class. For the first few years, he and his family lived in extreme poverty. His main source of income was his colleague, Engels, who derived much of his income from his family's business. Later Marx and Engels both began writing for six different newspapers around the world, in England, the United States, Prussia, Austria and South Africa. Most of Marx's journalistic writing, however, was as a European correspondent for the *New York Daily Tribune*. In earlier years, Marx had been able to communicate with the broad masses of the working class by editing his own newspaper or editing a newspaper financed by others sympathetic to his philosophy. Now, in London, Marx was unable to finance his own newspaper and unable to put together financing from others. Thus, Marx sought to communicate with the public by writing articles for the *New York Tribune* and other "bourgeois" newspapers. At first Marx's English-language articles were translated from German

by Wilhelm Pieper; eventually, however, Marx learned English well enough to write without translation.

*The First International and Capital*; Marx continued to write articles for the *New York Daily Tribune* as long as he was sure that the *Tribune's* editorial policy was still progressive. However, the departure of Charles Dana from the paper in late 1861 and the resultant change in the editorial board brought about a new editorial policy. No longer was the *Tribune* to be a strong abolitionist paper dedicated to a complete Union victory. The new editorial board supported an immediate peace between the Union and the Confederacy in the Civil War in the United States with slavery left intact in the Confederacy. Marx strongly disagreed with this new political position and, in 1863, was forced to withdraw as a writer for the *Tribune*.

*The first volume of Das Kapital*; Finally in 1859 Marx published *A Contribution to the Critique of Political Economy*, his first serious economic work. This work was intended merely as a preview of his three-volume *Das Kapital* (English title: *Capital: Critique of Political Economy*) on which he intended to publish at a later date. In *A Contribution to the Critique of Political Economy*, Marx accepts the labour theory of value as advocated by David Ricardo, but whereas Ricardo drew a distinction between use value and value in commodities, Ricardo always had been unable to define the real relationship between use value and value. The reasoning Marx laid out in his book clearly delineated the true relationship between use value and value. He also produced a truly scientific theory of money and money circulation in the capitalist economy. Thus, *A Contribution to the Critique of Political Economy* created a storm of enthusiasm when it appeared in public. The entire edition of the book was sold out quickly.

The successful sales of *A Contribution to the Critique of Political Economy* stimulated Marx in the early 1860s to finish work on the three large volumes that would compose his major life's work—*Das Kapital* and the *Theories of Surplus Value*, which discussed the theoreticians of political economy, particularly Adam Smith and David Ricardo. *Theories of Surplus Value* is often referred to as the fourth volume book of *Das Kapital* and constitutes one of the first comprehensive treatises on the history of economic thought. In 1867 the first volume of *Das Kapital* was published, a work which analysed the capitalist process of production. Here Marx elaborated his labour theory of value, which had been influenced by Thomas Hodgskin. Marx acknowledged Hodgskin's "admirable work" *Labour Defended against the Claims of Capital* at more than one point in *Capital*. Indeed, Marx quoted Hodgskin as recognising the alienation of labour that occurred under modern capitalist production. No longer was there any "natural reward of individual labour. Each labourer produces only some part of a whole, and each part having no value or utility of itself, there is nothing on which the labourer can seize, and say: 'This is my product, this will I keep to myself.'" In this first volume of *Capital*, Marx outlined his conception of surplus value and exploitation, which he argued would ultimately lead to a falling rate of profit and the collapse of industrial capitalism. Demand for a Russian language edition of *Capital* soon led to the printing of 3,000 copies of the book in the Russian language, which was published on 27 March 1872. By the autumn of 1871 the entire first edition of the German language edition of *Capital* had been sold out and a second edition was published.

*Philosophy and social thought*; Marx's polemic with other thinkers often occurred through critique, and thus he has been called "the first great user of critical method in social sciences."<sup>1</sup> He criticised speculative philosophy, equating metaphysics with ideology.<sup>2</sup> By adopting this approach, Marx attempted to separate key findings from ideological biases. This set him apart from many contemporary philosophers.

*Economy, history, and society*; Marx's thoughts on labour were related to the primacy he gave to the economic relation in determining the society's past, present and future (see also economic determinism). Accumulation of capital shapes the social system. Social change, for Marx, was about conflict between opposing interests, driven, in the background, by economic forces. This became the inspiration for the body of works known as the conflict theory. In his evolutionary model of history, he argued that human history began with free, productive and creative work that was over time coerced and dehumanised, a trend most apparent under capitalism. Marx noted that this was not an intentional process; rather, no individual or even state can go against the forces of economy.<sup>3</sup>

Marx believed that industrial workers (the proletariat) would rise up around the world. Marx believed that those structural contradictions within capitalism necessitate its end, giving way to socialism, or a post-capitalistic, communist society: The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable." Thanks to various processes overseen by capitalism, such as urbanisation, the working class, the proletariat, should grow in numbers and develop class consciousness, in time realising that they have to and can change the system. Marx believed that if the proletariat were to seize the means of production, they would encourage social relations that would benefit everyone equally, abolishing exploiting class, and introduce a system of production less vulnerable to cyclical crises. Marx argued in *The German Ideology* that capitalism will end through the organised actions of an international working class:

Marx's ideas have had a profound impact on world politics and intellectual thought. Followers of Marx have frequently debated amongst themselves over how to interpret Marx's writings and apply his concepts to the modern world. The legacy of Marx's thought has become contested between numerous tendencies, each of which sees itself as Marx's most accurate interpreter. In the political realm, these tendencies include Leninism, Marxism–Leninism, Trotskyism, Maoism, Luxemburgism, and libertarian Marxism. Various currents have also developed in academic Marxism, often under influence of other views, resulting in structuralist Marxism, historical Marxism, phenomenological Marxism, Analytical Marxism and Hegelian Marxism.

Globalization is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture.<sup>4</sup> Advances in transportation, such as the steam locomotive, steamship, jet engine, container ships, and in telecommunications infrastructure, including the rise of the telegraph and its modern offspring, the Internet, and mobile phones, have been major factors in globalization, generating further interdependence of economic and cultural activities. Though scholars place the origins of globalization in modern times, others trace its history long before the European Age of Discovery and voyages to the New World. Some even trace the origins to the third millennium BCE.<sup>5</sup> Large-scale globalization began in the 19th century. In the late 19th century and early 20th century, the connectivity of the world's economies and cultures grew very quickly.

The word "globalization" is a very recent term, only establishing its current meaning in the 1970s, which "emerged from the intersection of four interrelated sets of 'communities of practice': academics, journalists, publishers/editors, and librarians". In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge.<sup>6</sup> Further, environmental challenges such as global warming, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization. Globalizing processes affect and are affected

by business and work organization, economics, socio-cultural resources, and the natural environment. Academic literature commonly subdivides globalization into three major areas: economic globalization, cultural globalization and political globalization.

*Etymology and usage;* The term *globalization* is derived from the word *globalize*, which refers to the emergence of an international network of economic systems. One of the earliest known usages of the term as a noun was in a 1930 publication entitled, *Towards New Education*, where it denoted a holistic view of human experience in education. A related term, *corporate giants*, was coined by Charles Taze Russell in 1897 to refer to the largely national trusts and other large enterprises of the time. By the 1960s, both terms began to be used as synonyms by economists and other social scientists. Economist Theodore Levitt is widely credited with coining the term in an article entitled “Globalization of Markets”, which appeared in the May–June 1983 issue of *Harvard Business Review*. However, the term ‘globalization’ was in use well before (at least as early as 1944) and had been used by other scholars as early as 1981. Levitt can be credited with popularizing the term and bringing it into the mainstream business audience in the later half of the 1980s. Since its inception, the concept of globalization has inspired competing definitions and interpretations, with antecedents dating back to the great movements of trade and empire across Asia and the Indian Ocean from the 15th century onwards. Due to the complexity of the concept, research projects, articles, and discussions often remain focused on a single aspect of globalization.

Sociologists Martin Albrow and Elizabeth King define globalization as, “...all those processes by which the peoples of the world are incorporated into a single world society”.

In *The Consequences of Modernity*, Anthony Giddens uses the following definition, “Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.”<sup>7</sup>

Paul James defines globalization with a more direct and historically contextualized emphasis, “Globalization is the extension of social relations across world-space, defining that world-space in terms of the historically variable ways that it has been practiced and socially understood through changing world-time.”

The journalist Thomas L. Friedman popularized the term “flat world”, arguing that globalized trade, outsourcing, supply-chaining, and political forces had permanently changed the world, for better and worse. He asserted that the pace of globalization was quickening and that its impact on business organization and practice would continue to grow.

Economist Takis Fotopoulos defined “economic globalization” as the opening and deregulation of commodity, capital and labor markets that led toward present neoliberal globalization. He used “political globalization” to refer to the emergence of a transnational elite and a phasing out of the nation-state. “Cultural globalization”, he used to reference the worldwide homogenization of culture. Other of his usages included “ideological globalization”, “technological globalization” and “social globalization”.<sup>8</sup>

Politically, Marx’s legacy is more complex. Throughout the twentieth century, revolutions in dozens of countries labelled themselves ‘Marxist’, most notably the Russian Revolution, which led to the founding of the USSR. Major world leaders including Vladimir Lenin, Mao Zedong, Fidel Castro, Salvador Allende, Josip Tito, and Kwame Nkrumah all cited Marx as an influence, and his ideas informed political parties worldwide beyond those where ‘Marxist revolutions’ took place. The brutal dictatorships associated with some Marxist nations have led political opponents to blame Marx for millions of deaths, but the fidelity of these varied revolutionaries, leaders and parties to



Marx's work is highly contested, and rejected by many Marxists. It is now common to distinguish between the legacy and influence of Marx specifically, and the legacy and influence of those who shaped his ideas for political purposes.<sup>9</sup>

FOOTNOTES

<sup>1</sup>HOWARD J. SHERMAN (1995), *Reinventing marxism*. JHU Press. p. 5. ISBN 978-0-8018-5077-6. Retrieved 7 March 2011.

<sup>2</sup>HIMANI BANNERJI (2001). *Inventing subjects: studies in hegemony, patriarchy and colonialism*. Anthem Press. p. 27. ISBN 978-1-84331-072-3. Retrieved 2 May 2011.

<sup>3</sup><https://en.wikipedia.org>

<sup>4</sup>ALBROW, MARTIN & ELIZABETH KING (eds.) (1990). *Globalization, Knowledge and Society* London: Sage. ISBN 9780803983236

<sup>5</sup>"*Globalization and Global History (p.127)*" (PDF). Retrieved 3 July

<sup>6</sup>*International Monetary Fund* . (2000). "Globalization: Threats or Opportunity." 12 April 2000: IMF Publications

<sup>7</sup>GIDDENS, ANTHONY. (1991). *The Consequences of Modernity* Cambridge: Polity Press. p. 64. ISBN 9780745609232

<sup>8</sup>FOTOPOULOS, TAKIS. (2001). "*Globalization, the reformist Left and the Anti-Globalization 'Movement.'*" Democracy & Nature: The International Journal of Inclusive Democracy, 7:(2) (July 2001).

<sup>9</sup>ELBE, INDIGO. "*Between Marx, Marxism, and Marxisms – Ways of Reading Marx's Theory*". Viewpoint Magazine. Retrieved 8 January 2015.

## PROCRASTINATION, A NAIL IN YOUR PERSONALITY

SAURABH GUPTA\*

### *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, *Saurabh Gupta* the author of the research paper entitled PROCRASTINATION, A NAIL IN YOUR PERSONALITY 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*

*Every human in this world has some or the other complication in life, that makes him weak, stressed out, jerky and so on. Personality of a human being is divided into four selves, physical, mental, moral, social and it is said that these selves, together make up a complete person. Now all these four of the verticals are very much affected by the negativity of a nail, or say a thing, which kills the personality trait or aspect of a person. This negativity is referred to as Procrastination. In this paper of mine I will be discussing on the aspect Procrastination what is it and why it is an important evil for any personality. This paper focuses not only upon the word or the meaning portion of Procrastination, but how negative and who are the real people effecting by it, and I would also like to bring some of the real time examples, that will show the impact of Procrastination. I would also be giving some of the remedies for this negative thing. After being into the field of personality development for 7 years and my research on the very subject, I pleurably narrate the things to my readers.*

**Key Words :** Personality, Procrastination, doing or not doing the things.

### *Introduction*

Personality , talking about this word , we can say it looks very simple in nature , but at the same time is equally complex , simple because , people think that it's a trivial subject , but at the same time complex because , it is deep like an ocean , who has no ends , and no means. Many of the people in this world find it funny and illogical, the moment you say you are Procrastinated, first of all many of us, didn't even understand the terminology of what exactly is the word meant for, and for those who knew about

\*Asth Prof. BBD University Lucknow (U.P.) India. e-Mail : saurabh22sep1985@gmail.com

it, don't care and jest at it. Which looks really very awkward, but we really can't tame them. Personality is one such concept which has lots of complex issues attached to it, in this paper, we deal with we will study all the complexities in length. Talking about personality and procrastination, we can say that it's something that make you so much down, that you feel very agitated.

It is something as a result of which the people are under the grip of some psychological behaviour and postpone the task for another day or the coming day. Most of us are of such presumption that it's the anxiety and stress that cause the behaviour of procrastination, but it's not true, nor we can say that time management is directly related to it, then what is it, how does it really affect us, this and many of the question of such aspect I will be discussing in my this paper. By this time the pressure cooker of my readers would be on high, as to know what exactly procrastination is. I apologise for keeping it so long, but I would say in order to understand it more clearly let us get in on of the *example, which goes as under Mac Henry went off to sleep after completing half of the project, with an assurance in his mind, that as soon as he will wake up in the morning he would be completing the rest of the task. But next day he woke up at 8:00 AM, and he has to report with the assignment to the evaluator at 9:00 AM sharp, he is now under, such an impression off, what I should do.* My simple question to the readers is, what should he do now, it's obvious that many of you will say he should go on with the work and with full dedication try to complete the work, but it's really illogical to get the things done in one hour , and Mac will defiantly land himself in some or the other mistakes , it's the matter of fact that in this world we often are under the presumption of that if we work under pressure , we can do better and we will perform better also , many of the psychologist have proved the point , but for some , it is really a hard nut to gulp, so my paper would be focusing upon what and how does the person procrastinate and how does the personality gets effected by it , to be specific it's a nail in the persona of a person , the paper will be including some psychological views and that I have taken from books and from e books and articles , the reference of which I would be providing , to my readers.

If we look at the word personality, it itself means a mask that we often need to develop if we want to live happy & satisfied in this world. The aspect that would be working upon this concept is the human nature as to what is important and what is not important for a person, the thing is that many of us believe and are under the presumption that important and lengthy work could be done later, as to easy and simple should be solved first, as it will take less time. But I have been working on this aspect from many times, and came to the conclusion, that if you are doing an interesting work, you will linger on and on doing the same work, as a result of which the lengthy and important work will get sagged off, and finally this will make to procrastinate .

The objective of my research is to elaborate upon the dynamics of personality, how are we related to our personality and what are the main drawbacks or to be specific procrastination how can we say that the person is procrastinated and in what sense. The objective or the research is discussed as under:

#### *Objective*

The objective of my paper is to deal with the following aspects which include:

- The term Personality development
- What are the various follies of Personality development
- What is procrastination & how it weakens the persona.
- The final sense

Procrastination as we have discussed a little bit about it in few of the lines is all about postponing the task of today for tomorrow, or to say it is a situation , when we are going to transfer the task which is not

interesting but important , to that of something interesting and not so much of importance . Keeping this aspect in mind I would be exaggerating the concept and would be telling how it affects the personality of humans and also that of creatures. In the first paragraph of mine I would be elaborating upon the various aspect of personality development, in this paragraph I would be giving some untouched and really interesting facts about personality , that has been of great importance and in sync with the term Procrastination. Personality development has been a topic of research for many of the scholars , I myself have been working on this for 7 years as being the Personality Trainer and Soft skill orator, I would also be including some of the example and the test which I have myself tested and found something really special about personality, I would also be including some of the experiment of the great scholars so as to provide some kind of validity and authenticity to my paper, let us begin with the aspect of what is personality development .

#### *About the term Personality Development*

Personality a very popular word is derived from a Latin word Persona which means mask , in the earlier Latin Greece , when there was plays and factious emotion display in front of all the audience, the protagonist of the plays use to mask the real identity , with the help of mask . Basically it was a process to hide the real self of yours and revel what the people wants you to do, or depict. Many of the researchers were of the opinion that that we ought to be of such a nature that, we have to dodge others by hiding our personality, but frankly speaking I don't agree , what i feel was we have to be true in all sense. I would like to tell my readers that this was my perception few years back, but with the change in time my feelings and my attitude about the personality changed. You have to be very sceptical about your personality. In today's era talking about presentation we can say every homosepians are of such a nature that we tend to be dodgy in our approach. Of letting others know about our self. No one in this petty world is ready to tell all truth about himself. We the people are of such complex a nature that *we want to tell the world what we are, without letting the real thing revealed*, this is something which is theoretically possible only. I conducted an experiment where I found out few things about the personality development, and how many of us are really sure, or even know about this term, my purpose was only to analysis the mentality of the people, about the topic of personality development.

Man has evolved from time to time from a monkey to a being, but has become very complicated in nature; the kind of deportation by the person, in terms of persona or personality is a remarkable thing. To be precise we can say that the personality of a person has always been a matter of research, may it be of home country or of other both fall in the same category. Talking about personality we can say that the personality of the humans has been categories in the aspect of four verticals viz a viz:

- Physical self
- Mental self
- Social self
- Moral Self

These are the basic four selves in which the humans are to be put for, or we can say the basic things that the people must have in them as a part of the personality. Humans are always asked to have these basic things so that their personality may complete .talking about the term personality development, we can say it is a process whereby one can make some changes in oneself, by applying few of the basic things in practical life and constructing the self .talking about personality in general as I have already told my readers that it is the thing that makes what we are, it helps us to achieve our efficiency in a much broader sense. Personality development really makes the understanding easy , that to how can we

really excel in the eyes of others , it's a general proven fact by many of the large business houses or even in the big leader, or say from any nook and corner the aspect of personality is required to at large .

As I was writing this paper my first objective was to actually to understand that what do the people of various zohonour actually feel about the term personality and do they really recognise the kind of personality, which they have, in this experiment of mine I have taken the people of India from various parts of the world and saw that how many definition, or how do the people actually relate their persona or personality. In this experiment I had taken the quantum of say 100 people from almost every part of India. My readers would be thinking that why only India , to answer them I can say , India was my first priority, to say we can elucidate on the fact India was my homeland , secondly India is a place that almost effects any of the economy of any country , and also because we find more procrastinated people over here. The experiment goes as under:

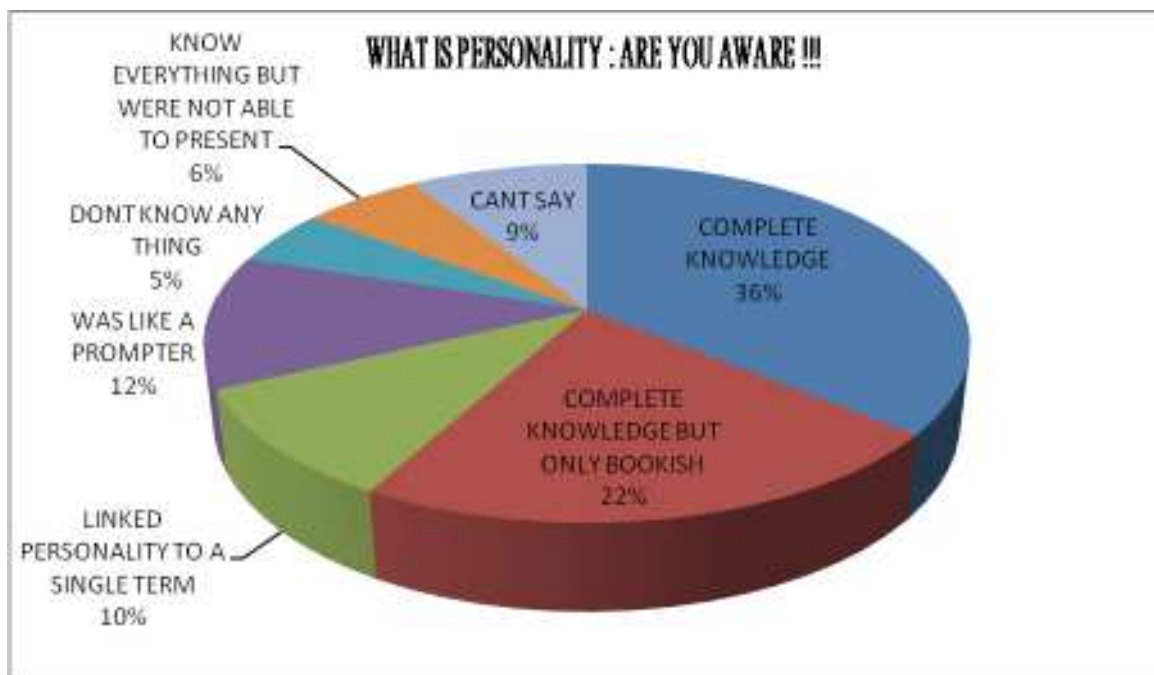
Name of the experiment

WHAT IS PERSONALITY: ARE YOU AWARE!!!

Universe: INDIA

Total number of people: 100 PEOPLE INVILVED

Toll used: PIE CHART



As we can see from the above inference that the reaction of the people towards a simple question what is personality, people have reacted in a very abrupt manner, it was the main aspect on which these people have answered, I have made an inference of each of the seven elements as discussed in the chart i.e. to say:

- Completeknowledge: 36% of the people were of such a nature that they have each and every small and big, trivial as well as big they were well aware of each of the things and that to in detail. They behaved liked like a complete imbibitions of all the four selves . in short they were the complete personality or to put it in other words they were those we refer to as idealistic personality .
- Complete knowledge but only bookish : About 22% of the people were of such a nature who imbibed the quality that of a book worm , I would like to tell my readers to know of the fact about the book worms , which I noticed during the process of my experiment.

- Linked the personality to one single term: About 10% of the people were such that linked the personality to one single personality that could be any one may it be the celeb or any person of their choice , such are a kind of people who dress up in their own cocoon and work and mutter in such type only .
- Prompter: Of many kind one special and typical type of personality , was that of a person who always need a permission or unless and until you prompt them with some anecdotes, you can never ever get out from them what they would be uttering , that is to say they need a backing from otherhand.these were only 12 % in quantum
- Don't know anything: 5% were such a kind of people that don't know anything come what may, you ask any question they have one single dumb like expression.
- Jack of all master of none: About 6% of the people were such that they belong to the category of such , who knew everything , but were not able to present it in any way , you can say that they were all capable but were not able to present it .

This experiment of mine has shown the various types and kinds of personality in general , though I have not gone into the detailing of type A and type B personality , but still have got some superfluous kind of thing , and have got all the aspect clear with me . In todays era of mad rat race, no one has a time to discuss about, what kind type, of persona or personality one is having. But still by conducting these types of small test you can have a generalize statement , my experiment has taught me that the aspect of personality is still not clear , as some it's all booking i.e. to say were nicely , shoes polish, fluency in English , manners etc. but for most of them it's all vague thing . Now it is up to us to decide a clear aspect. The paper of mine will let my readers to see that problems of personality development and what are the Gateways to it.

An individual's personality is the complex of mental characteristics that makes them unique from other people.It includes all of the patterns of thought and emotions that cause us to do and say things in particular ways .Then what is personality development it is said to be the development of the organized pattern of behaviors and attitudes that makes a person who they are; it occurs by the constant interaction with others and with the surrounding environment.Research by psychologists over the last several decades has increasingly pointed to hereditary factors being more important.

- Some hereditary factors that contribute to personality development do so as a result of interactions with the particular social environment in which people live
- Despite significant differences in the way children are raised all around the world, some similarities do exist
- For example, boys and girls are socialized differently to some extent in all cultures
- Boys receive different messages as to what is expected of them from their parents and vice-versa
- Boys are allowed more freedom to experiment and participate in physically risky activities
- Girls on the other hand, are often steered to learn how to do more domestic tasks
- Parents do not always follow these stereotypes with their sons and daughters
- Studies of identical twins separated at birth reveal that heredity plays a very big role in who we are
- Other studies have shown that you are born with certain traits and potential, but the environment determines which potentials are developed

Personality development has always been a topic of great research for many of the researchers , though all the theories , were being so well repeated that it has become almost very stereotype in nature. Let me give and present to my readers what are certain types of complexities and out of these which one is the most drastic, now the point is out of these which of the complexities is more complex of nature. The difficulties go as under which are the viruses during the process of personality development. In the second paragraph of mine I would be taking the problems in length that could prove to be a hindrance.



*Follies of Personality Development*

We the human are of such tendency that whatever nice and easy we get, we tend to make it so complex in nature, that we automatically make an easy process a complex thing or effort. When we evolved from the apes to the humans we saw that all possess same attributes, but a different psychology, in this world, though we always encounter mad rat race, we can still see the difference. By follies we actually mean that those things that have been of utmost importance while making up a person a complete thing, but still many of us are deprived of it, and it's really a pity thing no one of us really even cares about it Our personality is the collection of ways that we think and feel and behaves that makes us all individual. Most of time, our personality allows us to get on reasonably well with other people, but for some of us or say most of us this is a hard nut, now this is what is a folly say for example your lady boss put forward her hand and you instead of shaking the hand you, felt like a shy baby and went back its not only this most of the other aspects also are there that can prove the follies of the personality development, that goes as under:

*Paranoid*: A situation when we are in such a situation when we feel that all other people are being nasty of you, this is the most common and very dangerous at times can even cause a clot in your heart, you feel like everything has been distorted, we feel all hold grudges against you. While I was making a survey I also found that say 59% or more are under the grip

*Schizoid*: We often call such people *SHEKHCHILLI* in Hindi and the reason is that they have an own fantastic world and they consider that they have a great hold over their emotions, and are of such nature who prefer their own company, in my survey I found only 19% of the total population say 100 that are those people who are of such nature, the magnitude is low, but still these people are so strong and have great impact, they need to be checked.

*Schizotypal*: These are the people who are termed as eccentric, they hear the unheard. Most of the people call them paranormal, some say they are abnormal, it is always said that there is a gut feeling and we at times go by our gut feeling only and perform the task, but to always go by it is foolishness and cherry on the cake *that I can hear the unheard*, which is very irrelevant.

*Antisocial*: These are such a kind of people who are in a habit of creating unnecessary fuss, secondly they are always up to some or the other mischief that will certainly harm the society, we call them a curse, but in fact it is we who have made them, I would like to tell my readers, some are antisocial by birth and some acquire

*Borderline*: Also termed as very emotional people, these people can really at times harm themselves and harm the people also affiliated to them, a world or corporate you are required to hold your emotions intact and have a close hold such that gulp all the cries and smile.

*Narcissistic*: Self love or to be particular be too cautious about oneself, self love is a term which is given to those who have a tendency such as to have a feeling of best but on top of that considering others as something very trivial. One of the biggest folly of the personality that hinders the development process

*Procrastination*: The most trichinous of all the evils the most ferocious off all is that of procrastination, that is to postpone a more difficult work with that of easy work, just because it's easy. This aspect is discussed in detail in my research.

There are certain remedies or medical to this ailment which are discussed as under:

- Psychologists and psychiatrists can be of help: Psychologist and psychiatrists can be of great help to the people suffering from personality disorder, this is a false impression of many of the people as its true that these people are of help, but a single crack in a personality, can be so fatal though can be cured but it is only mitigated. Psychologists work on the minds and not on the soul, a broken soul is very tough to recapitulated, so the best way is to heal the mind with soothing medicine and nurture it carefully

- Yoga: It looks very funny but in reality can provide a real time comfort and can be a real source of regeneration; it can be of real source of energy. But one has to be very particular about the type and nature of yoga technique, a fatal step can be of great problem, hence yoga is both stress reliever and pain giver too.
- Engage with your mental health team : The more you calculate more you become comprehensive, at the same time you develop more often ,
- Regulate your sleep: Our best development take place when we regulate our sleep, that is to say we have to have proper sleep of 7-8 hours, and without this we will not be in position to have a clear frame of mind.
- Avoid any illicit drug: Drugs or any compound that reduces stress , is a strict no , because what happens it along with your stress demotivated the person completely

Let me now give my readers about what do we mean by the term procrastination, this term though this term is off great complex in nature and really a tough aspect to judge , but frankly speaking one of the most important in the field of personality development.

### *What Is Procrastination?*

Many a times there are situation when we are dangled between something important and less important, the sink between have to made, we as humans have to follow the rules of psychology and that makes us strong both mentally and physically. the question that now daunt into my readers is what is procrastination, I have already made an introduction of it a but in the few previous paragraphs, whenever we come across this word, three points struck us at once :

- Psychological behavior that allows a person to postpone or delay a certain activity or task.
- Source of great stress and anxiety for many people.
- Time management is not directly related to procrastination.

We as humans always have a tendency to opt or go for a easy thing , or something which is of our interest , and we just sag the thing out which is difficult , complicated and tedious , it all the matter of brain facts , that is to say what we actually feel as a tedious exercise , it might be so that such a work could be less time consuming , but we develop such a temperament for it. We can term this process as procrastination , that is to say leaving some complicated short work , for a long easy work .There is a cycle time of procrastination , with the help of which I would like my readers to feel on what aspect do the humans procrastinate which goes as under.

- **Deadline is Set** There are two weeks or a day left for the assignment

Intensity level: High for students or even to the people associated with file compilation and project or assignment submissions. Deadline setters or if you have a deadline , you are bound to procrastinate and as a result are bound to make silly mistakes

- **False sense of security** I have plenty of time

Intensity level : Since the humans are under the grip of false presumption that I have lots of time to spare and I can work accordingly , as a result of which they leave or excuse the work and when the real time occurs they have a high very high range of outburst .

- **Time Passes** you pass the time and time passes you away , for those who are the sort of such people , who have a habit of *Ho Jayega* attitude , this makes the people weak and they always land themselves into great trouble

Intensity level : Quite high , but as they are of a nature of *Ho jayega* they do not bother much on the outcome , these are the people who have a temperament of either , the drumstick or they are of such attitude that I will do it , but later . a very casual type of

- **Panic and stress set in :** A situation which is not able to get defined as for the reason such a kind of person are of habit , the more you talk to them they get affected and effected more

Intensity Level: Highest of all , to be specific , we can say for those student who are of such a habit , of doing everything at last , but there is another category of people who are of such nature that whether or not they will be in stress and frowns .

Therefore these are some of the zones when the people procrastinate and as we can see that in each level we can have difficulty and as a result of which we procrastinate the intensity and the vigour of difficulty is high in the last phase, but in no circumstance, we can say that the other three are of low variance. Let us now have a look at why do the people really procrastinate , in the research and many of the surveys , I found out that there are four simple reason why do the people procrastinate they are as follow:

- ◆ Difficult → The task seems too hard to do
- ◆ Time-consuming → Free time is unavailable until the weekend
- ◆ Lack of knowledge/skills → Don't want to make a mistake until you're sure it's right
- ◆ Fears → Everyone will know you made a mistake

Let us now have a look at these aspect more in detail as to why it lead to the person to procrastinate or to what leads him to forgo one of the things or work and go for the next option , in terms of work terminology or something which has some cogence with paper work

*Difficult* : The task which I am going for is too difficult , it cannot be made by me , or to be particular , its very tough and how can I do it factor , that crumbles down your mind to such an extent that you tend to forgo a complex short work , and exchange to do a tedious easy work ,when I was making a survey I found that this aspect t is mostly between 10- 18 years that is to say with the students , for a student an easy problem is that which is long enough but easy to solve , for him a small complex problem is not a cup of tea . Now I made a survey of the level of difficulty and my sample size was 100 students of a particular college Amity University and what I deduced is that the difficulty level and the zones are being named also for instance

- ⇒ Assignment : 45 %
- ⇒ Exam : 35%
- ⇒ Presentation: 15%
- ⇒ Extracurricular Activities: 5%

Therefore the assignment was considered the most irritable things off all and the students do procrastinate for this aspect, I must mark to my readers that I had taken Amity as my Universal aspect, for it was in my approach and secondly the students were in position and were ready to respond to the research. But it was also noticed that a difficulty for one is the ease of other and therefore it gave the mixed response at first and later on gave the accurate result.

Time consuming:*I don't have time , to solve a problem* , unless the weekend comes and on Monday I need to submit the thing . this seldom happens with many of us , in fact I myself is the example of it , but I stopped , it very soon . What happens with the humans that , they feel there is ample of time ,and I will solve the things soon , but as an old proverb if you waste time , it wastes you , therefore you have to be very particular about the things .

There are many of the facts in relation to time which says people sit idle and think that the time is the puppet in their hands, but as a matter of fact time is something which need to be strategically nurtured *Lack of Knowledge / skills set*. For some of the people its compulsory to be so perfect that one illogical mistake and they feel so bogged off, and they decide to leave it for the other better and more understandable aspect, say for instance I know cooking and I can cook very well, but I don't like mixing and grinding part of cooking, now if I am asked to make something which involves mixing

and grinding, I would try to elope from it ,this is something called as taking or doing that particular thing of which you are capable off . It is for this reason also that we procrastinate, and mostly the people who procrastinate at this level of with the thought of lack of knowledge are better known as perfectionist to the level of Psyches.

*Fear* : What will others say if I am wrong , how will they react , what they will say off me , I will be humiliated , and many more things often struck our minds , remember , we are procrastinating , it is a term when fearing of something bad and getting pulsated to the extent of feeling ashamed , we tend to fear of our situations , and for this rason only many of the people have a tendency to find a escape route , for example , it was announced that there is a presentation ,and topic is Grapevine communication half of them though knows the answer but still under the influence of shame and hesitation , and fear of not able to speak they will try to run away and elope from the scene.

This was something about the reason why do the people procrastinate , but despite of these aspects there are many other things towards which I would like to attract the eyes of my readers that goes as under:

- Perfectionism→
  1. “If you can’t do it right, don’t do it at all”
  2. May delay starting a project
  3. Creates dissatisfaction & frustration
- Anger/Hostility→
  1. Withhold best efforts out of spit
  2. Getting Even
- Low Frustration Tolerance→
  1. Feeling overwhelmed
  2. Unfairness
- Self-Downing→
  1. Minimize your skills/abilities
  2. Attribute success to luck
  3. Cannot accept praise for work accomplished

These are some of the reasons which are of utmost importance; secondly they are the most complex of all the reasons for being or getting procrastinated. Out of many of the reason Stress is being termed as the one such reason of which many of us get to procrastinate ,I would now like to give an insight of what is a stress, and why do we link it with the term procrastination . We when have a feeling where our minds gets blocked, and when we are of such tendency of what to do next, we are stress, say for example a child start going to a school, when for the first time you leave your child to the school, he come s back and runs to you and cries, this is nothing but away to procrastinate, as over here this child is under grip of stress . there are few signs of stress also , I am telling these things to my readers to give an overview of as to how do the people get knotted when stress engulfs you :

*Physical Signs:*

- ⇒ “knot,” “butterflies” or pain in your stomach
- ⇒ Cold, clammy hands

- ⇒ Headache
- ⇒ Rapid breathing, hyperventilating
- ⇒ Tightness in neck or shoulders or both
- ⇒ Lower back pain
- ⇒ Tendency toward illness (colds, flu)
- ⇒ Tension in jaws (grinding or clamping)

*Emotional & Behavioral Signs:*

- ⇒ Irritability
- ⇒ Fatigue, exhaustion
- ⇒ Trouble concentrating
- ⇒ Increased alcohol or drug use
- ⇒ Changes in sleep or appetite
- ⇒ Inability to relax, fidgeting
- ⇒ Forgetfulness
- ⇒ Inability to enjoy things that once brought you pleasure

This was something about what and as to how the procrastination works upon the psychology of any person

*Conclusion*

As far as concluding aspect is considered we can say that Procrastination, is something that totally degrades your personality, it is something that many of us do or feel like doing, but it could be dealt with or could be mitigated by the help of following aspects or things, it is a process of 4 steps which if followed can be of great use :

1. Acknowledge that you are postponing a task.
2. List the reasons why you are postponing doing the task.
3. Discuss the reasons and list ways to overcome them.
4. Begin the task immediately

This four steps process can be of much use but at last it is only up to us how we care going to deal with it and make our personality sparkle.

REFERENCES

- Health Profs.* (2016, January 22). Psychology today. Retrieved from Psychology today website: <https://www.psychologytoday.com/>
- LEBOWITZ, M. A. (2009, February 9). *Monthly Review an Independent Socialist Magazine*. Retrieved september 22, 2015, from monthly review .org.
- Vishal Bali co-founder and chairman, Medwell Ventures.* (2015, March 2). *Busniess today Budget* 2015. Retrieved January 6, 2016, from Busienness Today .

## *Note for Contributors*

### **SUBMISSION OF PAPERS**

Contributions should be sent by email to Dr. Maneesha Shukla Editor-in-Chief, Anvikshiki, The Indian Journal of Research (maneeshashukla76@rediffmail.com). www.anvikshikijournal.com

Papers are reviewed on the understanding that they are submitted solely to this Journal. If accepted, they may not be published elsewhere in full or in part without the Editor-in-Chief's permission. Please save your manuscript into the following separate files-***Title; Abstract; Manuscript; Appendix***. To ensure anonymity in the review process, do not include the names of authors or institution in the abstract or body of the manuscript.

***Title:*** This title should include the manuscript, full names of the authors, the name and address of the institution from which the work originates the telephone number, fax number and e-mail address of the corresponding author. It must also include an exact word count of the paper.

***Abstract:*** This file should contain a short abstract of no more than 120 words.

***MANUSCRIPT:*** This file should contain the main body of the manuscript. Paper should be between 5 to 10 pages in length, and should include only such reviews of the literature as are relevant to the argument. An exact word count must be given on the title page. Papers longer than 10 pages (including *abstracts, appendices and references*) will not be considered for publication. Undue length will lead to delay in publication. Authors are reminded that Journal readership is abroad and international and papers should be drafted with this in mind.

***References should be listed alphabetically*** at the end of the paper, giving the name of journals in full. Authors must check that references that appear in the text also appear in the References and *vice versa*. Title of book and journals should be italicised.

#### ***Examples:***

BLUMSTEIN, A. and COHEN, J. (1973), 'A Theory of Punishment' *Journal of Criminal Law and Criminology*, 64:198-207

GUPTA, RAJKUMAR (2009), *A Study of The Ethnic Minority in Trinidad in The Perspective of Trinidad Indian's Attempt to Preserve Indian Culture*, India: Maneesha Publication,

RICHARDSON, G. (1985), 'Judicial Intervention in Prison Life', in M. Maguire, J. Vagg and R. Morgan, eds., *Accountability and Prisons*, 113-54. London: Tavistock.

SINGH, ANITA. (2007), *My Ten Short Stories*, 113-154. India: Maneesha Publication.

In the text, the name of the author and date of publication should be cited as in the Harvard system (e.g. Garland 1981: 41-2; Robertson and Taylor 1973: ii.357-9). If there are more than two authors, the first name followed by *et al.* is mandatory in the text, but the name should be spelt out in full in the References. Where authors cite them as XXXX+date of publication.

***Diagrams and tables*** are expensive of space and should be used sparingly. All diagrams, figures and tables should be in black and white, numbered and should be referred to in the text. They should be placed at the end of the manuscript with their preferred location indication in the manuscript (e.g. Figure 1 here).

***Appendix:*** Authors that employ mathematical modelling or complex statistics should place the mathematics in a technical appendix.

***NOTE :*** Please submit your paper either by post or e-mail along with your photo, bio-data, e-mail Id and a self-addressed envelop with a revenue stamp worth Rs.51 affixed on it. One hard copy along with the CD should also be sent. A self-addressed envelop with revenue stamp affixed on it should also be sent for getting the acceptance letter. Contributors submitting their papers through e-mail, will be sent the acceptance letter through the same. Editorial Board's decision will be communicated within a week of the receipt of the paper. For more information, please contact on my mobile before submitting the paper. All decisions regarding members on Editorial board or Advisory board Membership will rest with the Editor. Every member must make 20 members for Anvikshiki in one year. For getting the copies of 'Reprints', kindly inform before the publication of the Journal. In this regard, the fees will be charged from the author.

"After submission, the manuscript is reviewed by two independent referees. If there is disagreement between the referees, the manuscript is sent to third referee for review. The final decision is taken by the Editor in chief".

COPYRIGHT of the papers published in the Journal shall rest with the Editor.



**Other MPASVO Journals**  
**Saarc: International Journal of Research**  
**(Six Monthly Journal)**  
[www.anvikshikijournal.com](http://www.anvikshikijournal.com)

**Asian Journal of Modern & Ayurvedic Medical Science**  
**(Six Monthly Journal)**  
[www.ajmams.com](http://www.ajmams.com)



[www.anvikshikijournal.com](http://www.anvikshikijournal.com)

