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Editorial

In the twentieth century, as much as Gandhiji's life, principles and ideas were discussed in the entire landmass, there was certainly no other great man. Many thinkers of the world have called Gandhi ji as an era man. Non-violence is the soul of Gandhi's philosophy. "Survey Bhavantu Sukhin: Survey Santu Niramaya" Our civilization, which proclaims the welfare of all beings, is equipped with the basic spirit of 'Ahimsa'. The path of human life is obstacles, work, anger, item, greed, conceit, ill-will, malice and to overcome these it is necessary to have purity of intellect, sinlessness of heart and purity of mind. This is possible only through Gandhi's path. Non-violence brightens our thinking stream, brightens our emotions, removes it from deception and establishes truth in life. Mahatma Gandhi has revealed this basic spirit of non-violence. That is why non-violence and Gandhi have become synonymous with each other and the notion that Gandhiji's non-violence is the truth of every era. By the same path we can spread the light of goodwill among beings and establish permanent peace in the world and only then this Vedic praise can become completely meaningful.

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Åàkïu jk¡ig'kïu v Kïk%kïu ouLir; %ïk**

The basic notion of non-violence is eternal. Its glory is told in Buddhist and Jain religions and also in Upanishads. Non-violence is a feat even earlier than the Aryans of the Vedic period, but in spite of this, the founder of non-violence is considered Mahatma Gandhi. Mahatma Buddha himself also practiced non-violence and had disciples also, but he was a saint. Before Gandhi, no one had used non-violence in the heart of the public. The attention of the world also came to Gandhiji because he taught people to use the weapon of self-power in front of the brute force. The question is that why did Gandhiji take shelter of non-violence against the British? In fact, Gandhiji wanted to change the human nature itself, that is why he was not biased to make India independent except the path of non-violence. That is why they withdrew the non-cooperation movement after the violence of Chara-Cheri. Gandhiji believed that hatred, anger and anger also manifest in animals, but man is different from animals, so he should control his impulses and solve his problems through the path of non-violence.

A glimpse of 'Satyagraha' was also conceived by the American thinker 'Bureau' and it is also found in Russia's 'Tolstoy', but the real sense of 'Satyagraha', which was imbued with Anhisa, was worn by the real Jama Gandhi. He was familiar with the ideas of the Bureas and Tolstoy. Gandhiji experimented and proved that self-power is superior to physical strength and that the truth of this is known by the people of India and not by other countries. Gandhi gave the highest place to 'Truth and Non-Violence' in the rules he had made for directing those living in Satyagraha Ashram in Sabarmati. He believed that without non-violence the attainment of the supreme truth is impossible. 'Truth is God' This is Gandhi's declaration.
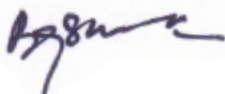
Therefore, the person who hurts another violates the truth. Violence is untrue because it is against the unity and purity of life. Therefore, it is the highest duty of human beings to practice non-violence in life. "Ahimsa Paramodharma" is the essence of Mahabharata. Gandhiji gave it a wider meaning and used it on a wider level. Gandhi believed that truth has to be followed in every situation, no matter how much it has to be paid for, it cannot be deterred in any situation. To illustrate its meaning, Gandhi used to give the example of Prahlada. Prahlada liked to die more than he left the truth, Prahlada laughingly tolerated the numberless sufferings inflicted by his father, and finally he won. Gandhiji's 'whole life' is the 'use of truth'. They walked on this path and became 'Shadid'. Dev Purush Isana also sowed the seeds of truth and love in the hearts of people throughout his life. In this way Gandhi's nonviolence is the truth of human life and from the beginning to the present day and till the future, humanity will continue to illuminate the life of 'non-violence'. This is the mantra - Do not hurt anyone by Mansa, Covenant, Karmana. Gandhiji wanted the structure of an ideal society based on non-violence. In this society, there will be groups settled in villages, in which the basis of proud and peaceful life will be supported. Each village will be a republic - a panchayat, which will have the ability to meet all its needs. In this non-violent society, the center will be the 'person' who will live his life on the ideal of non-violence and thus, achieve the ideal of "Vasudhaiva Kutumbakam". In fact, the cause of conflict and unrest in the present society is unlimited individualism, we do not know the social nature of our rights and duties. Plato, in keeping with this social justice of the person in his ideal state, had said, 'Wherever you are, work to the fullest use of your knowledge and ability.' Tulsi also portrayed the ideal of social justice of a non-violent society. Ramcharit is done in the psyche.

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l c uj d jfgaij Li j i lrrhApyfgdLo/ke7ujr Jfrq uhrhAA
v Yi eR qufgad ofumi hjkAl c l uhj l c fu#t l jhjkAA
ufg nfjnzd kksznqjkhu nhukAufg d ksrrv c zqku y PNu ghukAA

In Ramrajya, even wild animals give up their predatory instincts. Viharas in the sanctuary.

^[kx eèl gt o; #fol jkbZAl cfUjj i jLi j ilkfr c<kbZAA
d tnfgd lkx eèx ukuko ulhkAv Hkl pj fgrqcu d jfgrqv urahkAA**

This is the extreme truth of Gandhiji's non-violence. That is why Gandhiji considers political power as the means of advancement in every sphere of human life. In this way Gandhiji's non-violence: is the truth of every age, is the essence of human life: is synonymous with peace. Social justice, equality, global brotherhood, world governance, war and lack of light illuminate the path of a human society.

Professor Braj Gopal
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Caste System in India

• **Akhilesh Shukla**

Abstract- *Caste in Indian society refers to a social group where membership is largely decided by birth. Members of such local group avoid entering into marital relationships with outsiders. Originally, these groups were associated with specific professions. The mutual relationship of one caste with the other is established on the principle of lineage and the resultant purity of blood, making the relationship between one and another caste distant.*

Keywords- Caste, Society, Marital Relationship

There are different theories about the establishment of the caste system. There are religious, mystical , biological , and socio-historical theories.The religious theories explain how the four Varnas were founded, but they do not explain how the castes in each Varna or the untouchables were founded. Other religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world.The biological theory claims that all existing things, animated and inanimated, inherent three qualities in different apportionment. Sattva qualities include wisdom, intelligence, honesty, goodness and other positive qualities. Rajas include qualities like passion, pride, valour and other passionate qualities. Tamas qualities include dullness, stupidity, lack of creativity and other negative qualities. People with different doses of these inherent qualities adopted different types of occupation. According to this theory the Brahmans inherent Sattva qualities. Kshatrias and Vaisias inherent Rajas qualities and the Sudras inherent Tamas qualities. Like human beings, food also inherents different dosage of these qualities and it affects its eater's intelligence. The Brahmans and the Vaisias have Sattvic diet which includes fruits, milk, honey, roots and vegetables. Most of the meats are considered to have Tamasic qualities. Many Sudra communities eat different kinds of meat (but not beef) and other Tamasic food. But the Kshatrias who had Rajasic diet eat some kinds of meat like deer meat which is considered to have Rajasic qualities. Many Marathas who claim to be Kshatrias eat mutton. The drawback of this theory is that in different parts of India the same food was sometimes qualified to have different dosage of inherent qualities.

The social historical theory explains the creation of the Varnas, Castes and of the untouchables. According to this theory, the caste system began with the arrival of the Aryans in India. The Aryans arrived in India around 1500 BC. The fair skinned Aryans arrived in India from south Europe and north Asia. Before the Aryans there were other communities in India of other origins. Among them Negrito, Mongoloid, Austroloid and

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Dravidian. The Negrito have physical features similar to people of Africa. The Mongoloid have Chinese features. The Austroloids have features similar the aboriginals of Australia. The Dravidians originate from the Mediterranean and they were the largest community in India. When the Aryans arrived in India their main contact was with the Dravidians and the Austroloids. The Aryans disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people southwards or towards the jungles and mountains in north India. The Aryans organized among themselves in three groups. The first group was of the warriors and they were called Rajayana, later they changed their name Rajayana to Kshatria. The second group was of the priests and they were called Brahmans. These two groups struggled politically for leadership among the Aryans. In this struggle the Brahmans got to be the leaders of the Aryan society. The third group was of the farmers and craftsmen and they were called Vaisia. The Aryans who conquered and took control over parts of north India subdued the locals and made them their servants. In this process the Vaisias who were the farmers and the craftsmen became the landlords and the businessmen of the society and the locals became the peasants and the craftsmen of the society. In order to secure their status the Aryans resolved some social and religious rules which, allowed only them to be the priests, warriors and the businesmen of the society. For example take Maharashtra. Maharashtra is in west India. This region is known by this name for hundreds of years. Many think that the meaning of the name Maharashtra is in its name, Great Land. But there are some who claim that the name, Maharashtra, is derived from the caste called Mahar who are considered to be the original people of this region. In the caste hierarchy the dark skinned Mahars were outcasts. The skin color was an important factor in the caste system. The meaning of the word "Varna" is not class or status but skin color.

Between the outcasts and the three Aryan Varnas there is the Sudra Varna who are the simple workers of the society. The Sudras consisted of two communities. One community was of the locals who were subdued by the Aryans and the other were the descendants of Aryans with locals. In Hindu religious stories there are many wars between the good Aryans and the dark skinned demons and devils. The different Gods also have dark skinned slaves. There are stories of demon women trying to seduce good Aryan men in deceptive ways. There were also marriages between Aryan heroes and demon women. Many believe that these incidences really occurred in which, the gods and the positive heroes were people of Aryan origin. And the demons, the devils and the dark skinned slaves were in fact the original residence of India whom the Aryans coined as monsters, devil, demons and slaves. As in most of the societies of the world, so in India, the son inherited his father's profession. And so in India there developed families, who professed the same family profession for generation in which, the son continued his father's profession. Later on as these families became larger,

they were seen as communities or as they are called in Indian languages, Caste. Different families who professed the same profession developed social relations between them and organized as a common community, meaning Caste. Later on the Aryans who created the caste system, added to their system non-Aryans. Different Castes who professed different professions were integrated in different Varnas according to their profession. Other foreign invaders of ancient India - Greeks, Huns, Scythains and others - who conquered parts of India and created kingdoms were integrated in the Kshatria Varna (warrior castes). But probably the Aryan policy was not to integrate original Indian communities within them and therefore many aristocratic and warrior communities that were in India before the Aryans did not get the Kshatria status. Most of the communities that were in India before the arrival of the Aryans were integrated in the Sudra Varna or were made outcast depending on the professions of these communities. Communities who professed non-polluting jobs were integrated in Sudra Varna. And communities who professed polluting professions were made outcasts. The Brahmans are very strict about cleanliness. In the past people believed that diseases can also spread also through air and not only through physical touch. Perhaps because of this reason the untouchables were not only disallowed to touch the high caste communities but they also had to stand at a certain distance from the high castes.

Caste System- Caste is closely connected with the Hindu philosophy and religion, custom and tradition .It is believed to have had a divine origin and sanction. It is deeply rooted social institution in India. There are more than 2800 castes and sub-castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. The word caste also signifies race or kind. The Sanskrit word for caste is varna which means colour.The caste stratification of the Indian society had its origin in the chaturvarna system. According to this doctrine the Hindu society was divided into four main varnas - Brahmins, Kashtriyas, Vaishyas and Shudras.The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. The caste system owns its origin to the Varna system. Ghurye says any attempt to define caste is bound to fail because of the complexity of the phenomenon. According to Risely caste is a collection of families bearing a common name claiming a common descent from a mythical ancestor professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. According to Maclver and Page when status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste. Cooley says that when a class is somewhat strictly hereditary we may call it caste.M.N Srinivas sees caste as a segmentary system. Every caste for him divided into sub castes which are the units of endogamy whose members

follow a common occupation, social and ritual life and common culture and whose members are governed by the same authoritative body viz the panchayat.According to Bailey caste groups are united into a system through two principles of segregation and hierarchy. For Dumont caste is not a form of stratification but as a special form of inequality. The major attributes of caste are the hierarchy, the separation and the division of labour.Weber sees caste as the enhancement and transformation of social distance into religious or strictly a magical principle. For Adrian Mayer caste hierarchy is not just determined by economic and political factors although these are important.

Main features of caste system- Caste system hierarchically divides the society. A sense of highness and lowness or superiority and inferiority is associated with this gradation or ranking. The Brahmins are placed at the top of the hierarchy and are regarded as pure or supreme. The degraded caste or the untouchables have occupied the other end of the hierarchy. The status of an individual is determined by his birth and not by selection nor by accomplishments. Each caste has its own customs, traditions practices and rituals.It has its own informal rules, regulations and procedures. The caste panchayats or the caste councils regulate the conduct of members. The caste system has imposed certain restrictions on the food habitats of the members these differ from caste to caste. In North India Brahmin would accept pakka food only from some castes lower than his own. But he would not accept kachcha food prepared with the use of water at the hands of no other caste except his own. As a matter of rule and practice no individual would accept kachcha food prepared by an inferior casteman.The caste system put restriction on the range of social relations also. The idea of pollution means a touch of lower caste man would pollute or defile a man of higher caste. Even his shadow is considered enough to pollute a higher caste man. The lower caste people suffered from certain socio-religious disabilities. The impure castes are made to live on the outskirts of the city and they are not allowed to draw water from the public wells. In earlier times entrance to temples and other places of religious importance were forbidden to them. Educational facilities, legal rights and political representation were denied to them for a very long time. If the lower castes suffer from certain disabilities some higher caste like the Brahmins enjoy certain privileges like conducting prayers in the temples etc.There is gradation of occupations also. Some occupations are considered superior and sacred while certain others degrading and inferior. For a long time occupations were very much associated with the caste system. Each caste had its own specific occupations which were almost hereditary. There was no scope for individual talent, aptitude, enterprise or abilities. The caste system imposes restrictions on marriage also. Caste is an endogamous group. Each caste is subdivided into certain sub castes which are again endogamous.Intercaste marriages are still

looked down upon in the traditional Indian society.

Sanskritization- Prof M.N Srinivas introduced the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India.M.N Srinivas in his study of the Coorg in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For example they gave up meat eating, drinking liquor and animal sacrifice to their deities. They imitiated Brahmins in matters of dress, food and rituals. By this they could claim higher positions in the hierarchy of castes within a generation. The reference group in this process is not always Brahmins but may be the dominant caste of the locality.Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. According to Yogendra Singh the process of sanskritization is an endogenous source of social change .Mackim Marriot observes that sanskritic rites are often added on to non-sanskritic rites without replacing them. Harold Gould writes, often the motive force behind sanskritisation is not of cultural imitation per se but an expression of challenge and revolt against the socioeconomic deprivations.

Functions of the caste system- The caste system is credited to ensure the continuity of the traditional social organization of India. It has accommodated multiple communities including invading tribes in the Indian society. The knowledge and skills of the occupations have passed down from one generation to the next. Through subsystems like Jajmani system the caste system promoted interdependent interaction between various castes and communities with in a village. The rituals and traditions promoted cooperation and unity between members of the different castes. Caste system promoted untouchability and discrimination against certain members of the society. It hindered both horizontal and vertical social mobility forcing an individual to carry on the traditional occupation against his or her will and capacity. The status of women was affected and they were relegated to the background. The caste system divided the society into mutually hostile and conflicting groups and subgroups. This concept given by M.N Srinivas holds that a caste is dominant when it is numerically higher than the other castes. In the Mysore village he described the peasant Okkalinga composed of nearly half of the population made up of nineteenth castei group. The Okkalinga were the biggest land owner. The chief criteria of domination of a caste are- Economic strength, Political Power, Ritual Purity and Numerical strength.The dominant caste also wields economic and political power over the other caste groups. It also enjoys a high ritual status in the local caste hierarchy. The dominant caste may not be ritually

high but enjoy high status because of wealth, political power and numerical strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes a single clan of dominant caste controls a number of villages in areas. The dominant caste settle dispute between persons belonging to their own and other castei.The power of the dominant caste is supported by a norm discouraging village from seeking justice from area,govt official, court or police located outside the village. The members of the dominant caste particularly those from the wealthy and powerful families are representative of this village in dealing with the officials. The notions of purity and pollution are critical for defining and understanding caste hierarchy. According to these concepts, Brahmins hold the highest rank and Shudras the lowest in the caste hierarchy. The Varna System represents a social stratification which includes four varnas namely- Brahmans, Kshatriyas, Vaisyas and Shudras.The Shudras were allocated the lowest rank of social ladder and their responsibilities included service of the three Varnas. The superior castes tried to maintain their ceremonial purity Dumont holds the notion of purity and pollution interlinked with the caste system and untouchability.The hierarchy of caste is decided according to the degree of purity and pollution. It plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place. Dipankar Gupta observes that the notion of purity and pollution as Dumont observed is integrally linked with the institution of untouchability .But unlike untouchability the notion of purity and pollution is also a historical accretion. Over time this notion freed itself from its specific and original task of separating untouchables from the others and began to be operative at different planes of the caste system.The concept of purity and pollution plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place. Even after Independance Caste, politically speaking, has played such a basic role in the decision making process that even the reorganization of states in India had to grapple with it so that no caste group dominates a particular territory. Although untouchability has been prohibited under the Constitution, Harijan and Adivasi people have also been given legal protection as a positive measure. Thus an attempt has been made to create economic and social equality but these reservations have affected Indian politics in an unwholesome manner. Groups declared "backward" are not prepared to forego the concessions that accrue to them by the label of "backwardness." Caste has thus become a major obstacle in the establishment of a casteless society and has cemented communal connections. Politicians are also caught in a difficult situation. On the one hand, they would like the differences and preferences based on caste to be abolished and on the other, they are well aware that these are helpful in

securing the vote. Therefore, they allow the caste organizations while simultaneously trying to determine their limitations and containing their influence. This paradoxical situation can be overcome only if the caste entity and the impact it makes on politics is fully recognized.

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Phycho – Socio consequences of education in the growth of girl child and women in society

● **Mihir Pratap**
●● **Veenna**

Abstract- *The Pshyco socio consequences of women's education in the growth and socio economic development of the society is positive , as if the female members of the society and family are educated , the whole family grows and blossoms. In ancient india , the women were given an equal status along with men in almost every field of life . They reveived higher education and participated in the discussion of Polical and Philosophical nature with male scholars. Thus, like the status of the women in contemporary western world, The status of Indian women in ancient India was based on liberty, equality and co.operation . However, what makes them different is the ancient Indian emphasis on spirituality and religion , duty and co- operation in family life. The Bikramshila and Taksh – Shila were two most popular educational institutions in India. There is historical evidence that in both the institutions women were enrolled for higher education . But the number of women students in both the institutions was too much lower than the male students. In India society women were treeted generally as maids or slaves asif they had no will or desire of their own . They had to follow their husbands in all maters . The people of the society should be hale and hearty , strong and bold and also freethinking with self respect ideals . There is no chance for attaining the status of a developed society unless the condition of women is improved . still through centuries, societies the world over have been denying women their rightfull place. By and large in the urban areas, there is greater acceptance of its need than in rural areas . Now – a –days women's empowerment has assumed special significance in the context of the countries Planning for reaching a development status, Since the 1990's women have been identified as key agents of sustainable development and women's equality and empowerment are seen as central to a more holistic approach toward establishing new patterns and processes of development that are sustainable , Thus education, provides a healthy means for the growth as well as development of girl child and women in society in general and family in Particular. For women in India, education suggests empowerment in several realms: such as Personal ,familial, social , economic and political.*

Keywords- Education, Girl Child, Women , Growth, Society.

Introduction- Since the Pre – independence days women's education had great significance , and during 1882 , the recommendations of the Indian

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Education commission were available in which stress was given for women education which included the support of girls schools from Public funds, the Payment of liberal grants – in – aid offer of freeships, scholarships and raising of a class of women for teaching girls through various plans etc.

However , the progress of women's education mostly depended on private enterprises. In 1901-02 , 11 Colleges , 356 Schools, 3982 Primary Schools and 32 training institutions were meant for girls. One significant development during this period was the starting of a career in medicine for women. Medical school during the beginning of 20th Century. Lady bufferlin fund was created for the medical education.

By 1921 , education was transferred to Indian control and this showed better progress in the education of women mainly due to the awakening created during the first world war . By 1921 – 1922 there were 19 colleges, 675 secondary and 21956 primary schools for girls and again the emphasis was on private efforts. Another significant event was the establishment of S.N.D.T. women's university in Bombay by Maharishi D.K. Karve in 1916. During the period 1921-47 , there was further boost to the women's education in the country . The age of marriage for girls was increased and teachings of Mahatma Gandhi also helped in awakening of Inidan women. 1947 there were 2370 secondary schools for girls and 4288 institutions for professional , technical and special education for women. This also showed an increase in co – education system specially in the schools as there were almost 40 to 50 percent of girls studying with their counter part boys.

The above analysis indicates the brief history of the Empowerment of women especially with regard to education from the vedic times till indepence i : e 1947. One can observe that women occupied higher place in the society during the ancient period . Slowly , underwent the change due to the Political , economic and social factors resulting in the rising of illiteracy and again making efforts to improve the education for women in the society and also give them equal rights.

The Post – independence period had tremendous improvement in providing facilities for the education of women . A number of voluntary organisations made considerable efforts for empowerment of women . 20th century also witnessed the social , Political, economic improvement , gender of justice , gender equality , women's rights , human rights, voluntary action , social legislation , custodian justice etc. All these are very important issues which will be significant to the growth of society . In the current developing society and when inflation is increasing there is a race for the acquisition of goods so as to lead a better level of living in the society. This tendency is more common in urban areas than rural. Today , women take up jobs of side their home's to augment family resources , education are economic independence is creating and atmosphere of self confidence among women. Today , women's contribution can be seen in the permotion of economic development in different capacities namely, housewife, mother , labourer, officer, scientist, technocrat etc. Women contribute in the production of the

nation by their work in fields and factories.

The status of women is intimately connected with their economic position which depends of opportunities for participation in economic activities. The educational and economic status of women is an indicator of social development.

Education along with participation of women in work force has been universally ' recognized as an important element in the adoption of small family norms which is essential for family planning . Enhancing female participation in the the economic activities will reduce birth rate regardless of its demographics consequences.

Objective

i. To analyse the girl child and women literacy programme launched by the government for promoting women education in India.

ii. To analyse the factor that may be responsible for the promotion of girl child's and women's education in India.

iii. To evaluate the role of education in making the girl child and women more empowered and self – dependent .

Methodology- Methodology of the study is deductive, observational and analytical. The approach is diagnostic in contest of India . The approach of study is macro in character and analysis is based upon secondary sources of data like various books on the subject, various labour acts for various years , annual reports , magazines, report on selected educational statistics , published by the statistics division, Ministry of Human Resource Development , Government of India. Five year plan and economics surveys (Various issues) and various reforms in the sphere of womens education , measures were examined and their implications were evaluated . In addition to these a number of senior professors and academicians have been approached for discussion and collecting essential information's and their opinions have been used as Primary sources.

Educational Level of Women- One can regard education as an important value which is necessary for the enlistment of the society . education, is a life on process and is essential for human resource development at all levels . education should help intellectual, social and emotional development of human beings. Education also brings about reduction in inequalities in society, Presuming that education leads to equalization of status between individuals coming form higher unequal socio – economic status of the society.

If one looks at the history of the movement for improving women's status all over the world , it indicates that education is the most powerfull instrument of changing women's positions in society. Education for women was regarded as a means to improve their status within the family and not equip them to play any role in the wider social context . After independence , emphasis is given on education to equip women for carrying out their multiple role in the family . Education of men and women should have many elements in common but should not be identical in all respect the education of women should make her familiar with the problem of home management,

so that she may take her place in me with the same interest and same sense of competence.

The education system should produce men and women of character and ability committed to national service and development , there is the Possibility of national progress.

Role of women's education in Participatory Development- The imperative need of gender partnership in matters of development has been recognized, though late. It is well known gender equality in economic , social and political areas , as fundamental rights, is guarantered by our constitution to our Indian women Population.Growth and development is a very general term. Assigning a role, performing a role and deriving result by the women could take place only under certain set of condition.

In a country like our's , where parliamentary democracy is involved , the conditions should be created in which women's voices are heard and their needs are recognized and participation is noticed by one and all. For such a situation , it is necessary that women should be empowered in various areas such as social , economic, political , etc. Women need to be involved in decision making process also.

Women, by virtue of gender non-discrimination in terms of equal access to power structure can play a crucial role in the society. Men and shower need to share power on equal terms. In the present era of liberalisation, Privatisation, and globalisation , women need to be given a unique place in the society . Rural women need basic facilities such as water , fuel , nutrition, food for their children and also the basic transport facilities . above all they need education through which they can read and write and become aware of the political scenario of the country and in particular the problem of the village in which the live. During the period, the minimum needs of the programme had eight components which are very essential for the rural women such as elementary education, rural health , rural water supply , rural roads, rural electrification , rural housing, nutrition and environment.

Strategies- In view of the fact that there has been an erosion of values in the present day society , One sees a great danger for the development of democracy . Tolerance is ,therefore , needed in the present day context, which is again and important value. In the educational institutions right from primary to the higher education , there is a need to stress importance in the fundamental aspects of all religions , so that hatred does not develop among the students of both the sexes . Some experts feel that westernization and modernization have brought in the material stick approach in the lives of the people and these are main sources of crisis in value education . If one thinks carefully, it may be seem that science and spirituality can go together and there is no conflict between the two. Science is a discipline and in the process of practicing it, one should have an open mind , it must be remembered that science alone can   not create a paradise on earth. India's ancient cultural heritage needs to be promoted . The science of spirit is essential for the development of human values. National unity and national integrity need to become a part of life   and should not remain as empty slogans. students,

teachers (Both men and women) should prepare themselves to serve society and the world. If all the teachers and students follow human values, our country can become an ideal country and can set an example for others.

Articles 51 (A) of the Indian Constitution refers to values, which have been part of the Indian Philosophical and religious traditions, mythology, folk lore and Dharma Governing personal and social conduct . some values arising from the constitution are self- evident and must be percolated in all good teaching and learning. Values need to be part of the consciousness of individuals.

Factors Responsible For Slow Progress Of Women Education In India-
No single factor or cause can be held responsible for very low literacy rate of women in India . Subsequently, it is associated with combination of many factors including social , cultural , economic, educational , demographic , political and administrative and so on .the following are the some of the important factors , which could be attributed , for the present poor state of affairs of woman folk in education . In spite of a number of national and international programmes are in implementation to eradicate between male and female literacy still persists. In this context , the factors responsible for low female literacy rate in India are identified and listed below :

i. **Economic Factor:** Poverty in India is a serious problem and its major part of population are poor. Their incomes are very low and cannot afford the additional cost of study , so their children have to leave their studies in mid-way . This is the general problem in India and may be seen mostly in rural areas where a large number of students specially girls have to leave their studies in between due to poor financial condition.

ii. **Social Factor:** Less societal awareness is also one of men cause for leaving out of education by women, which is mostly seen in non – urban areas . It is normally seen that girls are pressed into for home based duties especially sibling care, and are retain in home. They are not allowed to cross over their home door due to insecurity feeling among the parents about a girl child. The feeling prevalent in the society that girls are of another property and have to leave their home after marriage, so , parents do not incur not much on their education. So , when ever the cost of family budget is increased the girls , have to sacrifice their studies.

iii. **Child Labour Practice:** A large segment of child population in India is engaged in child labour practices . According to U N Sources, India is the most child labour populated nation in the globe and child labourers indulged in carpet making bricks making, mining, quarrying , glass , bangles, match and fireworks , gem polishing, handloom works, zari and embroidery works, coir industry , domestic works, construction etc. In most of these industries girl child are preferred for high productivity and low cost.

iv. **Poor School Environment For Girls :** In general the school environment for girls in India in not really interesting and encouraging .The subjects taught in schools are also not related to the environment of girl children . The methods of teaching are mostly outdated, rigid and uninteresting . There are still hundreds of schools with poor basic amenities such as drinking water, and toilet facilities , in proper building and inadequate number of teachers especially female teachers. Preferable for any parents for safety of their girl child from different types of explotation and abuse.

v. **Female Age At Marriage:** One of the reason for the less women education in India is the marriage of women at early age in non – urban areas it has commonly been seen and practised that the parents had married their daughters in early ages of 14- 18 years. This has resulted in leaving out schools & Colleges before completion of their studies. There is high association of female literacy with female age at marriage.

vi. **Infra – Structure Facilities:** This includes roads, water, electricity etc. In rural areas these facilities are rarely found . The road in rural areas are in bad condition and cannot be travelled along distance, if school are far from their home . In rainy season it become impossible to cover any distance due to mud and flood . failure and non availability of electricity is also a reason for absenteeism and consequently result in dropout.

vii. **Lower Enrolment:** The lower enrolment of girls in schools in one of the foundational factors , which stand as stumbling block for women empowerment in India. Reliable sources indicate that more than 50% of the non – starters (those who have never been to school) are girls. According to the latest statistics, two out of every ten girls in the age group of 6 -11 are still not enrolled in schools.

viii. **Higher Drop- Out Rate Among Girls From Schools:**   The incidence and prevalence of drop –outs among girls especially in rural , tribal and slums areas seem to be quite high. According to available sources, occurrence of drop-out and stagnation amongst girls is nearly twice that of boys all over India.

ix. **Future Prospect:** It is no better future prospect, the children are not interested to continue their studies. Opportunity in various state of India is very much low due to having less industrial base . So, students in this case, especially women would like to leave their studies in mid-way.

x. **Toilet And Sanitation Facilities:** An important reason for leaving education by the women in the lack of proper toilet and sanitary facilities . High priority is therefore needed to be accorded to

providing separate women's toilet with proper water and sanitation facilities.

xi. **Parental Awareness:** Lack of parental awareness is also one of the cause for less women education in India . They do not understand the importance of education and the same message is conveyed to their children. They feel in –security about the girls and do not go out for study. She is treated as a supporting hand for house work and prefer to become skilled in house work rather than studies so girls have to leave out their schools. Boys are also not apart from this , they have also to be suffered and sacrificed their, studies for becoming and additional hand of their parent's income.

xii. **Education Facilities:** This includes building , furniture, Teaching aid ,library facilities availability of expert teacher's etc. All these facilities are compulsory for the retention of enrolment. In villages it is commonly seen that schools have neither building nor other facilities. Students have to study either under the broken roof or under the shade of a tree , open field. In rainy season and also in summer it is difficult to studies in open field so student do not like to come in schools. This results is absenteeism and consequently in drop-out . Lack of library facilities and non – availability of expert teachers is also one of the cause for slow progress of women education in India.

Conclusion- It may therefore, be concluded that education that inculcates human and spiritual values are of great significance for the empowerment of women. These are needed not only in educational institutions but in every walk of life and though out. In all the countries, where mankind exists. India has produced great women and they have also ruled the country for some time. What is needed, is to see that the entire population is involved in creating the sense of awareness about values and about the need to empower women thorugh quality education including value education. Only a couple of examples may not keep the community comfortable. One has to watch and see the progress of the country in all spheres. As we move the new millennium , we can see the crucial point in the long history of human race on the earth.

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Impact of Maternal Employment on Adjustment Pattern of Adolescents

● **Jago Choudhary**

Abstract- *The present study was carried out in the area of adjustment with a purpose to find out the impact of maternal employment on adjustment pattern of the adolescents of working and non-working mothers. It has been found that girls of non-working mothers and boys of working mothers are better adjusted in home dimension. In the social field the girls of working mothers and boys of non-working mothers are well adjusted and in the area of emotional adjustment both the boys and girls of working mothers are found to be better adjusted than their counterparts.*

Keywords- Adjustment Pattern, Employment , Work, Behaviour, Environment.

Individuals are basically biological creature in a socio-cultural context. Their inherent rationality prompts them to adapt to the environment demands with their psycho-biological potentialities. The mode of adaptation reflects an individual's level of adjustment of this given environment. He attains the homeostatic state if his physiological, emotional, social and environmental needs are matched with his ability. In the absence of such equilibrium the individual suffers from mental disharmony, calling forth a maladjusted behaviour pattern within his personality framework. In the domain of adjustment the prime resource of a child is the influence of mother. The mother's presence in his/ her life, the fair touches of her emotionality results in clearly shaping the child's personality. Full of wishes and needs, the child initially knows no reality but only his mother. His primary thought is boundless which the mother curbs down to reality with her teachings. Hence, in the formatives years, the child is totally dependent on the mother, and his personality development derives nourishment from the role that the mother plays in child's life. Thus, any study on adjustment pattern must review the nature of the mother-child relationship.

The family is the central point in the child's social network and the mother-child relationship is the most prominent in all family relationships. Within the social boundary of the family the mother and the child develop interpersonal relationships towards each other as well as towards the other members in the family. An individual's interpersonal relationship indicates his mental health and this in turn depends on the influence of the parents, especially that of the mother. This has been stressed by Freud (1911) and later on Fluegel (1934) has stated that lack of (parental) love and affection gives rise to a lasting sense of injury in child's mind. Several studies have

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shown that a mother's morale is related to her teenage children's development. Employment is valuable to mothers of adolescent because it provides a sense of competence and an alternative to traditional full time motherhood roles. Hoffman (1979) has theorised that employed mothers may be better able to accommodate the needs of adolescents. She has argued that these mothers are psychologically free to encourage the child's independence and to communicate confidence in the child. Adolescent require less care than children and are better able to help around the house. Hoffman (1979) believes that this added responsibility may be beneficial for adolescents because they feel, they are an integral part of a functioning system, and this adds to their feelings of self-worth and their sense of family responsibility.

The main objective of the present study is to assess the role of a mother's employment on the adjustment pattern of adolescents. It intends to compare the adjustment pattern of adolescents of working and non-working mothers.

Method

Sample: Certain criteria were set for inclusion of families in the study. Children who came from families with no history of parental death or divorce were used. The criteria for prolonged maternal employment required that mothers had been working uninterruptedly even before the child's birth. None of the unemployed mothers had held any kind of job before or after child's birth. A total number of 80 children and their parents who met those criteria participated in the study.

The sample consisted of 20 adolescent boys and 20 adolescent girls of working mothers and also the same number of children of non-working mothers. The first group was the experimental group and the second one the control group. The age range was from 17 to 19 years. The socio-economic status of all families was kept constant. The subjects were taken from middle class of family at Chapra (SaranDist.) town, in the State of Bihar.

Tools: Following tools were used:

1. For measuring the socio-economic status of the family, Sharma Socio-economic Status Scale (urban) was used.

2. To collect necessary information about the subject and the family to which he or she belonged, a specially designed information schedule was prepared and administered to the mothers of each subject.

3. For measuring adjustment in different areas, Bell (1938) Adjustment Inventory was applied.

Procedure: At first Sharma Socio-economic Status Scale was administered to the subjects. Prior to the administration of this scale, sufficient rapport had been established and they were properly instructed. Secondly, Bell Adjusted Inventory was applied. The purpose of the study was explained to them and they were assured that information given by them would be kept confidential.

Results and Discussion

Tables 01 and 02 present the pattern of adjustment of boys and girls separately for the working and non-working mothers.

Table 01

Comparison of Adjustment Pattern of Boys of Working and
Non-working Mothers.

Area of Adjustment	Groups	N	Mean	SD	t-ratio (df = 38)	p-value
Home	Non-Working	20	18.68	3.09		
					5.38	.01
	Working	20	12.38	4.06		
Health	Non-Working	20	8.70	5.73		
					.43	NS
	Working	20	8.15	2.54		
Social	Non-Working	20	13.94	5.73		
					5.03	.01
	Working	20	21.94	4.44		
Emotional	Non-Working	20	10.95	4.57		
					1.29	NS
	Working	20	8.95	5.04		

Table 02

Comparison of Adjustment Pattern of Girls of Working and
Non-working Mothers.

Area of Adjustment	Groups	N	Mean	SD	t-ratio (df = 38)	p-value
Home	Non-Working	20	11.39	4.74		
					5.39	.01
	Working	20	19.80	4.95		
Health	Non-Working	20	8.55	3.60		
					.78	NS
	Working	20	9.55	4.30		
Social	Non-Working	20	20.17	5.04		
					2.77	.01
	Working	20	13.61	9.03		
Emotional	Non-Working	20	21.94	4.44		
					5.03	.01
	Working	20	13.94	5.32		

The results reveal that in the area of home adjustment, the girls of non-working mothers and the boys of working mothers are better adjusted. Girls of non-working mothers have lower mean scores (11.39) as compared to the girls of working mothers as they have higher mean score (19.80) in table 02. The higher score indicate less indicate less adjustment and vice versa. The obtained mean differences are found to be statistically significant. This may be due to the fact of typical sex role identification. The girls of non-working mothers spend more time with their mothers than those of working

mothers and hence it is easier for them to identify maternal role at home, resulting in better adjustment pattern.

On the other hand the boys of working mothers are better adjusted at home in comparison to the boys of non-working mothers as they have obtained lower mean scores (12.38), indicating better adjustment as compared to their high counterparts (18.68), yielding poor adjustment. The obtained mean differences are also found to be significant. This may be due to the fact that the working mother is the symbol of competence who even after managing her outside job can give proper attention to her family. This enhances the boy's confidence and sense of security which can account of his better home adjustment pattern. Nye (195), however, has observed that employment of mother does make any significant difference in home adjustment pattern of children.

In the area of health adjustment, Nye (1952) found that children of employed mother were found to be significant superior in health adjustment than the children of unemployed mothers. But Gold and Andress (1978) maintained the diametrically opposite view. They have indicated that children of unemployed mothers were found to be significantly superior in health adjustment than the children of employed mothers. The results of the present work suggest no significant difference between the children of working and non-working mothers. The reason may probably be explained by the hypothesis that mothers adopt sufficient precautionary measures to maintain their children's health irrespective of whether or not they are working. The presence or absence of a mother at home thereby plays no significant role in caring for their health in particular.

In the area of social adjustment the girls of working mothers are found to be better adjusted in comparison to the girls of non-working mothers. The girls of working mothers have obtained lower mean scores (13.61) in comparison to their high counterparts (20.17), indicating poor social adjustment. The obtained mean differences are also found to be significant.

Again the boys of non-working mothers have shown better adjustment in comparison to the boys of working mothers as they have obtained les mean scores (13.94), indicating better adjustment in comparison to their high counterparts (21.94), yielding poor adjustment. The obtained mean differences are also significant. Being somewhat independent of emotionality, girls of working mothers play a different social role than those of non-working mothers. As the working mothers are habituated to face challenging social situation, they seem to be able to cope with the problems associated with both internal family matters and external demands of their occupation. The sense of being able to cope with social problems produces strength and superiority feeling within the daughters of working mothers in contrast to the girls of non-working mothers. The

acceptance of various social demands and the flexibility required to deal with them remain unknown to the girls of non-working mothers. We can able to cite views both in favour and against our position. Bahrch (1977) found that daughters of working mothers have been described as more outgoing, bold, independent and active on a variety of measures of social adjustment which corroborates the present findings. Hoffman (1979) also established that the effects of maternal employment on children's social and personality adjustment are more consistently positive for girls than the boys.

Regarding the perspective of emotional adjustment, significant difference between girls of working and non-working mothers has been observed. Emotionally well adjusted children-both boys and girls are from working mothers. The girls of working mothers have obtained less mean scores (13.94), indicating better adjustment in comparison to their high counterparts (21.94)), yielding poor emotional adjustment. Again the boys of working mothers have been found to be better adjusted as they have obtained lower mean scores (8.95) in comparison to their counterparts (10.95), indicating poor adjustment, but the mean difference is not significant even at .05 level of confidence. However, in the absence of significant difference, noting definite can be marked. In the context of girls of working mothers the same hypothesis of sex-role indentification is applicable in this instance as well. The girls of working mothers are better adjusted emotionally as compared to their non-working counterparts because of the fact that having identified themselves with their working mothers, they also derived satisfactions from their independence and also the fact that their mothers went outside home. Sometimes they independently look after their home affairs.

This combination of caring for home and taking decisions wherever necessary, together with the acceptance of the working mothers in the family makes them emotionally more matured and balanced.

The better adjustment pattern in the boys of working mothers can be explained on the same lines as in home adjustment. Their appreciation for their mother's work help them to take less inconveniences in home life. They feel proud of their mother's accomplishment with them, developing a positive and practical outlook in life. As a result they never dissatisfied nor do they feel emotionally insecure.

To conclude, it can be said that similarity and differences existing in adjustment pattern of adolescent boys and girls may arise not only from maternal employment but rather from a combination of psychosocial factors.

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Phytochemical Analysis and Antioxidant Activity of MenthapiperitaL and Menthaspicata L.

• **Sugam Kumar**

Abstract- *Interest in natural products as a source for innovation in drug discovery agrochemicals is still growing worldwide. The objective of present study is to evaluate the total phenolic content and antioxidant activity ofmethanolic extract and aqueous extracts of dried leaves of the plants Menthapiperita L. and MenthaspicataL.. In this study, the total phenolic content and radical scavenging activity of the extracts of the plant has been determined using Folin-Ciocalteau method and DPPH radical scavenging assay.The results reveals that the plant MenthaPiperitaL.was found to have more radical scavenging activity 48.15% for aqueous extracts than methanolic extract of about 18.3% and total phenolic content in Gallic acid equivalent was found to be 11.88 mg/g and 18.50mg/g respectively at a concentration of 100μg/ml. Similarly the methanolic extract ofMenthaspicata L. showed the maximum radical scavenging activity of 47.19% for aqueous extracts than methanolic extract of about 16.34% and total phenolic content in Gallic acid equivalent (GAE) was found to be 10.83 mg/g and 17.42mg/g respectively at a concentration of 100μg/ml. Antioxidant is to fight against free radicals which are induced by the oxidation stress and damage amino acids,proteins lipids and DNA. Natural as well as synthetic antioxidants are available but synthetic antioxidants have the ability to chelate and scavenge those free radicals they exhibit some carcinogenic effects.So the results suggest that MenthapiperitaL. and Menthaspicata L. have promising antioxidant activity and could serve as potential source of natural antioxidants.*

Keywords- Antioxidant, DPPH, Methanolic extract, Menthapiperita L., MenthaspicataL

Introduction- The atomic structure of any chemicals governed by the arrangement of fundamental particles like electrons,protons and neutrons. The antioxidant behavior of phytochemicals naturally found in plant extracts and its scavenging nature againstfree radicals provides a roadmap for today's medical science. Free radicals are chemical species which contains one or more unpaired electrons due to which they are highly unstable and cause damage to other molecules by extracting electrons from them in order to attain stability.Free radicals are continuously produced in the human body, as they are essential for energy supply, detoxification, chemical signaling and immune function[1]. During oxidation there is a transfer of oxygen, that produces reactive oxygen species(ROS) in the cells such as super oxide, hydroxyl radicals and hydrogen peroxide[2].Free radicals can initiate the oxidation of biomolecules such as proteins amino acid, lipid and

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DNA which will lead to cell injury and can induce numerous diseases such as cancer, ageing Diabetes mellitus, Parkinson's diseases[3].Antioxidants reduce oxidative stress by neutralizing or scavenging of reactive species by hydrogen donation and are therefore useful in the treatment of diseases.The aromatic compounds such as phenolic acids, Flavonoids,bioflavonoids, isoflavonoids and anthocyanins are occurring naturally in medicinal and aromatic plants posses various biochemical activities such as antioxidant, antimutagenic, anticarcinogenic as well as ability to modify the gene expression[4]. Phenolics are especially common in leaves, flowering tissues and woody parts such as stems and bark.Studies of importance of phenolics have shown that it prevents the development of cancer,heart disease and ageing related diseases[5].

The aim of present study is to identify total phenolic content and antioxidant property of the two herbs Menthapiperita L. and Menthaspicata L.used in our diet belonging to family Lamiaceae(a mint family). MenthapiperitaL. also known as Menthabalsamea wild,Peppermint is a hybrid mint, a cross between Menthaaquqtica (watermint) and Menthaspicata (spearmint), indigenousto Europe and the middle east,the plant is now widely spread and cultivated in many regions of the world.It is occasionally found in the wild with its parent species. Peppermint is derived from Menthapiperita is recognized as plant sources of menthol and menthone used for culinary and medicinal products. Peppermint has a high menthol content. The oil also contains menthoneand carboxy esters particularly menthyl acetate.Dried peppermint typically has 0.3-0.4% of volatile oil containingmenthol(7-48%),menthone(20-46%),menthyl acetate(3-10%),menthofuran(1-17%) and 1,8-cineol(3-6%).It also contains small amount of limonene, pulegone, carbophyllene and pinene.It contains terpenoids,flavonoids such as eriocitrin, hesperidin and kaempferol 7-rutinoside[6].

Menthaspicata L.(spearmint) also known gardenmint,common mint,native to Europe and southern temperate Asia. It is used as a flavoring in food and herbal teas.The aromatic oil,called oil of spearmint, is also used as a flavoring and sometimes as a scent.The oil of spearmint contains R(-)carvone, which gives spearmint its distinctive smell[7].It also contains significant amount of limonene,dihydrocarvone,and 1,8-cineol. Unlike oil of peppermint,oil of spearmint contains minimal amount of menthol and menthone. It is used as a flavoring for toothpaste and confectionary and is sometimes added to shampoo and soaps. Spearmint has been used traditionally as medicine for minor ailments such as fever and digestive disorders[7].The essential oil has had success as a larvicide against mosquitoesand also used as afumigant[8].

Materials and Methods

Sample Collection-The leaves of Menthapiperita L.and Menthaspicata L. were collected from RAU Samastipur(Pusa) and voucher specimens have been deposited in the herbarium of the botanical laboratory, PG Department of Botany, C M Sci. College, Darbhanga Bihar after proper scientific identification.

Extraction Procedure- The leaves were washed thoroughly with mercuric

chloride and deionized water then chopped into pieces and dried at 40^{0} C in thermostatically controlled oven until they attained a constant weight.The samples were then crushed into powder using a dry mixer. 10 gram of the respective powder was sequentially extracted with 100 ml of distilled water and methanol or aqueous and methanol extracts respectively. These mixtures were incubated for 24h with occasional shaking and filtered with Whatman filter paper to obtain filtrate which was further evaporated to obtain the extract. Stock solution of aqueous and methanol extracts of 1mg /ml was prepared for the experiments[9].

Total phenolic content- The methanolic extract and aqueous extract of Menthapiperita L. and Menthaspicata L. were subjected to determine total phenolic content using the Folin-Ciocalteau reagent method. The crude extract were diluted with distilled water to obtain different concentrations(25,50,75and 100µg/ml). 50µl of each extract were mixed with 2.5ml of Folin -Ciocalteaureagent(1/10dilution in purified water) and 2ml of 7.5%Na_2CO_3(w/v in purified water). The mixture was incubated at 45^{0}c for 15 min and absorbance was majored at 765 nm using uv spectrophotometer. Na_2CO_3 solution (2ml of 7.5%Na_2CO_3 in 2.55ml of distilled water) was used as blank. The results were expressed as Gallic acid equivalence in mg/g. Each experiment was performed thrice[10].

DPPH Radical scavenging Activity-

2ml of extract solution(10,20,40,60,80and100µgm/l) made in methanol was added to 1ml of 0.2mM DPPH(2,2-diphenyl 1-picrylhydrazyl) solution and mixed vigorously. The mixture was incubated in darkness for 40min. Absorbance was measured at 517nm using UV-Visspectrophotometer(double beam1-2902-Lasang) with methanol as blank. Ascorbic acid was used as positive control. The level of % scavenging of DPPH was calculated as follows %DPPH Radical Scavenging $=(A_c-A)/A_c$x100 were $A_c=$ Absorbance of the control; A=Absorbance of the sample.

Results- After doing the experiment thrice , with the help of above formula calculations were made. The phenolic content and antioxidant activity of Menthapiperita L. and Menthaspicata L. of methanolic extract and aqueous extract were determined graphically.

DPPH is a very stable free radical. The antioxidant effect on DPPH is due to their hydrogen donating ability or radical scavenging activity. So the antioxidant activity of the methanolic and aqueous extracts of both plants was determined using DPPH reagent. When a solution of DPPH was mixed with the substance that can donate a hydrogen atom, then this give rise to the reduced form of DPPH with the loss of its violet colour. In this study, the methanolic extract of Menthapiperita L. showed maximum inhibition of 18.3% at the concentration of 100µg/ml and aqueous extract showed maximum inhibition of 48.15% at the concentration of 100µg/ml. Similarly the methanolic extract of MenthaspicataL.showed the maximum inhibition of 16.34% at the concentration of 100µg/ml and the aqueous extract showed 47.19% of maximum inhibition at the concentration of 100µg/ml. in DPPH assay.It was reported in Figure 1 and figure 2.Therefore, the antioxidant activity of both species is high in aqueous extract than that of the methanolic

extract. In figure 3 and figure 4 the total phenolic content found in both species are shown. The content of total phenols in extracts, expressed as Gallic acid equivalents(GAE)mg/g of dry extracts. Thus the methanolic extract of Menthapiperita L. shows the GAE of 18.50mg/g and aqueous extract shows 11.88mg/g.Similarly the methanolic extract of Menthaspicata L. shows the GAE of 17.42mg/g and the aqueous extract shows the GAE of10.83mg/g in the leaf extract.Analyzing the results of the total phenolic content in both the extracts,the highest concentration of phenolic compounds was in the methanolic extracts at the100μg/g concentration level.The figure and graph shows the highest antioxidant activity was given by Menthapiperita L. in compare to Menthaspicata L.

Fig.1 DPPH radical scavanging activity of Methanolic extracts of *Mentha piperita* L.&*Mentha spicata* L.
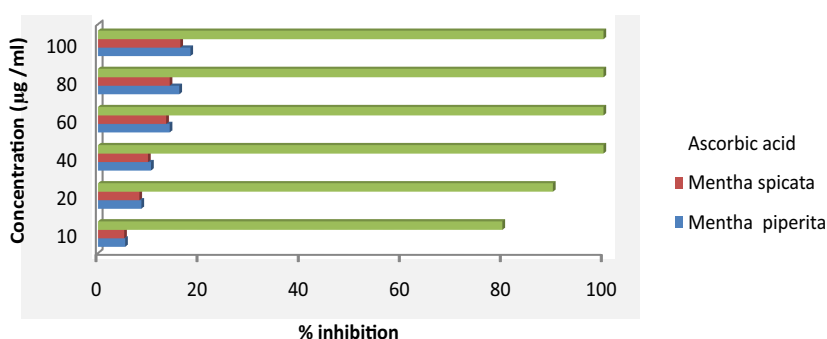
Fig 2 DPPH radical scavenging activity of Aqueous extracts of *Mentha piperita* L. & *Mentha spicata* L.

Fig 3 Total phenolic content of Methanolic extracts of *M. piperita* L. & *M. spicata* L.

Fig 4 Total phenolic content of Aqueous extracts of *Mentha piperita* L. and *Mentha spicata* L.
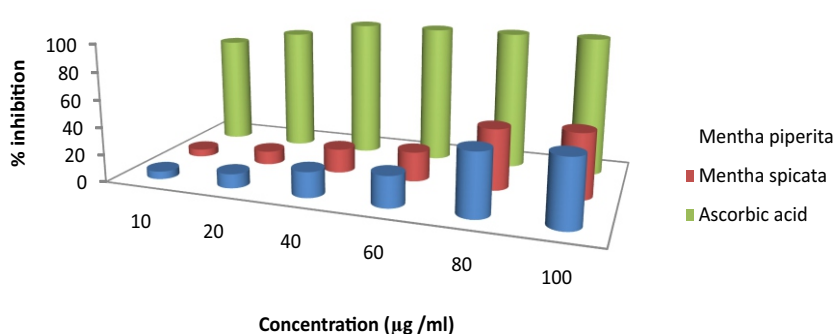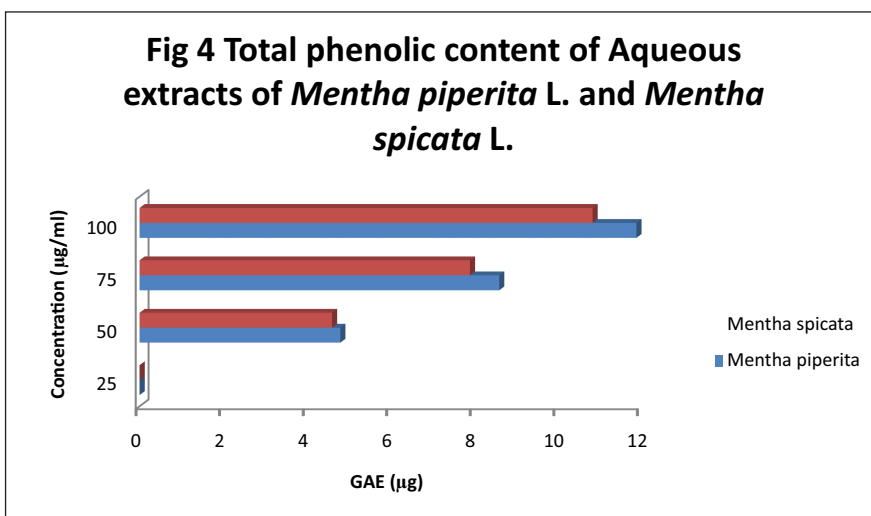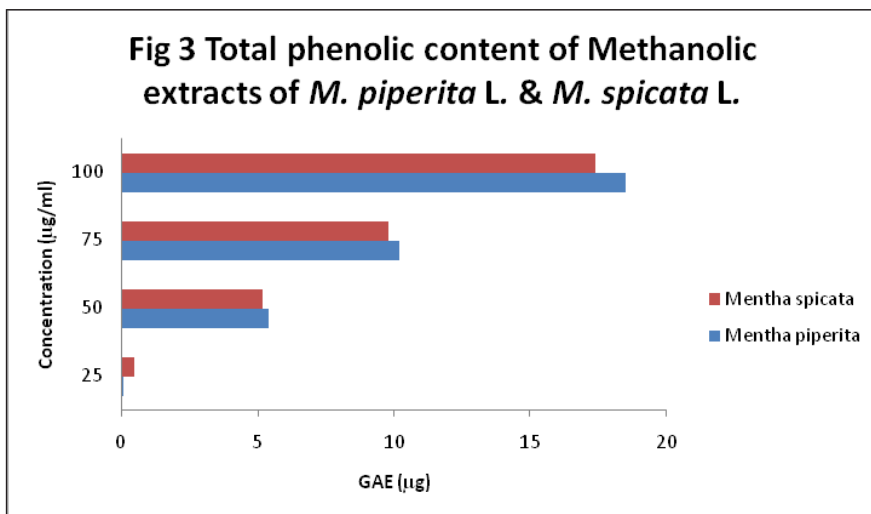
Discussion- Medicinal and aromatic plants have gained valuable dimension in the past few decades.Plants produces a very diverse group of secondary metabolites with antioxidant potential. Antioxidants block the action of free radicals which have been implicated in the pathogenesis of many diseases and in the ageing process[11].An important role is being played by free radicals in governing the various biological processes which are necessary for the body.They have their role in implicating cell-Signaling mechanism occurring in our body.This shows free radicals are necessary but at the sametime harmful for the body.Hence it has a number of mechanisms to minimize free radical induced damage. The damage was repaired with the help of several enzymes such as superoxide dismutase, catalase, glutathione, peroxidase and glutathione reluctase. In addition antioxidants play a key role in these defense mechanisms which are normally Vit –A,C,&E and polyphenols[12].The study had proved that presence of phytochemicals such as total phenolic content,alkaloids,tannins,flavonoids were detected together

with important vitamin from the leaf extract of Ocimum sanctum L., Lantanacamara L. Leucasaspera L.[13].The study had proved that the presence of these phytochemicals enhances the efficiency and dilutes toxicity also.The estimation of total phenolic content of Menthaarvensis L.,Coriandrumsativum L.,Ocimum sanctum L.,Menthaspicata L. was done and established that antioxidant activity was closely correlated with phenolic content[14,15].During the present work,it was found that Menthapiperita L.exhibited higher antioxidant activity with higher phenolic content and Menthaspicata L. lesser than that of first one. So these findings are in agreement with previous reports that there is linear relation between antioxidant activity and total phenolic contents.Therefore,it can be suggested that the phenolic compounds significantly contribute to the antioxidant potential of Menthapiperita L.andMenthaspicata L. In this study,Ascorbic acid was used as standard.As ascorbic acid,a water soluble antioxidant it maintains many cofactors in the reduced state. Ascorbic acid scavenges the superoxide radicals and present free radical formation and lipid peroxidation.

Based on the results,in the total phenolic assay methanolic extracts ofMenthapiperita L.and Menthaspicata L. leaves of the plant have shown higher phenolic content at the concentration of 100μg/ml.compared to aqueous extracts.The results indicate that Menthapiperita L.and Menthaspicata L.can be used in Pharmacy and Phytotaxy,because of its edible nature.At the same time the DPPH assay shows that higher scavenging in aqueous extract of Menthapiperita L. and Menthaspicata L. has shown a significant antioxidant and free radical scavenging activity.

Thus epidemiological studies have strongly reported that mint essential oil and menthol are extensively used as flavoring in breath freshner drinks,antiseptic mouth rinses,tooth pastes,chewing gum,desserts and candies such as mint(candy) and mint chocolate. Pudin Hara and mint ball are common for stomach ache.There are several traditional medicine to treat stomach ache,chest pain and also treating irritating bowel syndrome[16].Mint oil is also used as an environmentally friendly insecticide for its ability to kill some common pests such as Wasps, horny ants and cockroach.Today it is more commonly used for aromatherapy through the use of essential oils.

Therefore,present work highlights the use of solvent extracted and leaf extracts of Menthapiperita L. and Menthaspicata L. containing a highly potential total phenolic content which could be characterized and thus find its way into the manufacture of lucrative drugs.

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Digitalization of Education System as a Challenge for Teachers and Learners

• **Alka Agarwal (Mittal)**

Abstract- *"Digitalization of education is a need of time. In the era of globalization and privatization, new areas of knowledge and information are evolving so rapidly and digital education plays an important role in it. The existing system of education is based on the traditional system of face to face interaction between teacher and learner in a classroom, but at present digital education has emerged as a powerful source of instruction. Digitalization of education has changed the scenario of school education as well as higher education. Although it has various challenges in its path but with facing above challenges future of digital education is bright."*

Key Words- Digitalization, Education system, Teachers, Learners.

Introduction- Formal education system in India is multi-layered. It includes school education as well as higher education. Informal system of education is also running with the formal education system. Informal education includes coaching, tuitions, vocational and pre- primary education. In the formal education system approximately 260million students[3] enrolled in school education and 27.5 million enrolled in undergraduate and 4 million in post graduate institutions[4]. The education sector in India worth US dollar 100 billion.Currently, higher education contributes 59.7 percent of the market size, school education 38.1 percent, pre-school segment 1.6 percent,technology and multimedia 0.6 percent as indicated by Jha and Shenoy[1], Teaching-Learning process depends on offline mode. Student teacher interaction plays an important role in effective teacher learning. No one can imagine education beyond it. This mode of education persists from ancient time to modern time. Online mode of education includes a learning module which can be accessed by individuals through internet enabled devices. In the era of globalization and liberalization digitalization of the education system is a need of time.Initiative taken by the government of India towards Digital India with respect to school education and implementation of the program in rural areas are influenced by Srivathsni and Vasantha[6]. In the present scenario new areas of knowledge and information are evolving so rapidly and offline mode has its limitations. In that situation online mode is a better option to achieve the desired target. DIKSHA, SWAYAMPRABHA, online MOOC courses on SWAYAM portal, National Repository of Open Educational Resources (NROER) are playing a pivotal role in online education[5]. In the present paper an effort has been made to find out the challenge of

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digitalization of the education system for teachers and learners.

Existing System of Education- The existing system of education includes school education and higher education. School education is provided upto 12th standard. In school education students get education in the school through face-to-face interaction with teachers, interaction with peers and various curricular and extracurricular activities. Study material mostly includes textbooks based on curriculum prescribed by State or Central boards. Teachers teach them with the help of teaching aids and using various teaching methods as per the needs of learners. Various activities are also organized for overall development of learners. Peer group interaction is also an important part of education. Teachers assign different tasks to learners for their intellectual development. School education also plays an important role in cognitive,mental,social, emotional,language and character development which are important aspects of personality. Evaluation of education includes tests and annual examinations conducted either by schools or state and central boards.

At the level of Higher Education Universities and colleges imparting pivot roles. Libraries,laboratories and regular classroom teaching- learning. Internal and external examinations,annual and semester systems are followed by Universities and Colleges for evaluation. Higher education plays an important role in shaping employment skills among learners. In the current scenario higher education is based on providing education of traditional subjects with traditional methods of teaching and learning. Most weightage is given on achieving theoretical aspects in comparison of practical aspects. Professional education includes engineering, medical, law and teacher education professional institutions are providing education with the help of technology in order to develop professional skills among learners.

Challenges for Existing System of Education and Digitalization- The existing system of education is facing various challenges. In Modern era technology is an important part of life. The computer, laptop, tablet, mobile phone and smartphone has changed our lifestyles. The internet has connected the whole world. Various search engines are available on the above devices. In this scenario the area of Information and knowledge has broadened. Today learners want everything to know. It is a big challenge towards our education system and how it can come out from it. Beside it, libraries and laboratories are not updated every year due to lack of resources and financial problems.Students do not study the latest content and perform experiments with. Modern equipment. Most teachers follow traditional methods and do not create interest among learners. Education is a flexible and changing process, therefore, it must be changed with changing time.

Another challenge with the existing system is division of schools in private and Government schools. Private schools have good infrastructural facilities in comparison to Government schools. Socioeconomic status of students is not the same in both types of schools. Schools of rural and urban areas are also different. This disparity of education is a big challenge toward society. In the era of globalization, privatization and liberalization,technology

is imparting an important role in every sphere. One cannot imagine development without adopting new technology. In the field of education technology has also changed the overall education system.

Digitalization of education is a recent trend in education that is transformation of information into digital language. In the era of globalization and liberalization digitalization has an important role. It has reduced the distance between countries, states and cities and villages. A lot of information is available in. digital form. Newspapers, textbooks, articles all are available in digital form. Different search engines provide information in different ways. Digitalization has also affected our education. Learners can learn new facts in a short interval of time. Teachers can update their knowledge through it. Digitalization has emerged as a powerful mode of education to educate a large number of learners in a short time. It is a need of the present time. At school level private schools are adopting new technologies for imparting education. Interactive boards,smart class rooms and projectors are used there. At the level of higher education institutions providing technical and professional education are adopting new technology from a long time but in colleges and Universities traditional methods are followed. At the primary and secondary level of government school traditional methods are used to provide education. It is a big challenge for these institutions in the path of digitalization.

Digitalization as a Challenge for Teachers- Changing the scenario of education from traditional to digital is a big challenge for teachers. Many Teachers prefer traditional methods for teaching as they feel comfort with it. Some teachers use new methods without proper training and practice result in ineffective teaching and failure in achieving desired objectives. Role of institutions is very important in this direction. In online classes it is not possible for teachers to interact with all students personally and to know about their actual weaknesses. Teachers prepare power-point presentations, videos and e-texts for students but without knowing the difficulty level of. students. Some students raise their problems but most of them become passive listeners. Lack of e- resources due to financial problems is a big hindrance in providing digital education. Students of remote areas face problems of electricity,broadband supply and lack of financial resources. In that situationit is difficult for teachers to provide education to learners. Evaluation is an importantcriterion of the teaching learning process. Teachers evaluate students as well as themselves during the teaching-learning process. But in the era of digitalization fair evaluation of learners and teaching- learning process is not an easy task. Learners can take help of different search engines to answer any problem, but it does not raise their knowledge and intellectual level as in face to face teaching- learning process. Lack of emotional bonding between teacher and learner is one of the shortcomings of digitalization. Social values cannot be attained in digital mode of learning. Learners also hesitate to communicate teachers for any kind of problem in between and after teaching-learning. Various skills such as writing; speaking/ drawing, communicating are difficult to achieve in digital learning. Teachers also face other kind of problems such as

absence of students during online classes by muting their audio- video, chatting by learners during teaching- learning, observation of teaching learning by parents and other family members. Many parents raise questions in place of learners. In this situation it is difficult for teachers to justify with their teaching.

Digitalization as a Challenge for Learners- Learners are the most important part of the teaching- learning process. All activities of teaching-learning process isorganized for their overall development. Digitalization of education is also good. step in this direction. The aim of digitalization is to provide education on a large scale in a short time and to reduce the gap between learners of different socio-economic status. But the route of digitalization is not so easy. Multilayered education system is a big challenge in path of digitalization. School education is categorized into pre- primary, primary, upperprimary and secondary education. Institutions are also categorized into Government and private schools. Socioeconomic status is also a big challenge for learners. Learners of High socioeconomic status and private school are taking benefit of digital education. But learners of low socioeconomic status and Government schools are not familiar with it. At primary level digital education is not. suitable tolearners. Learners are facing different types of problems. In rural areas continuous supply of electricity,poor connectivityof network, intellectual and mental level of learners, large family size and limited resources for digital education are major challenges. Learners face physical and mental problems due to digital education. In schools   interaction with teachers and peer groups reduces the complexity of education. Social and emotional development arealso big challenge for digital education. Various co-curricular and extra-curricular activities organized in schools are helpful in overall development of learners. Music, games and sports, drawing and painting are helpful in creating aesthetic attitude, sportsman spirit and nature of co-operation with competition in learners. It is a. challenge in the field of digitalization of education. Digital. Education is helpful in subjects like science and technology but in the case of literature it does not fulfill the desired objective. Thus, digitalization of education for all categories of learners isa big challenge**.**

Suggestions to Overcome Challenges of Digitalization of Education System- In the current scenario digitalization has emerged as a new platform for teaching-learning. Teachers and learners of technical and professional Institutions are using different modes of digital education successfully, but it is a challenge in the field of school education and higher education. In order to make it more useful, acceptable and beneficial to all kind of education following measures can be adopted.

1- In institutions run by Government infrastructure facilities should be improved as per requirement of digital education. At present computers are used by non- teaching staff for official work almost in all types of government running institutions. But teaching staff prefer blackboards and chalk instead of digital classrooms due to lack of training and availability of resources. In order to make them familiar with digital education, smart

classrooms should be repaired and teachers should be motivated for regular use of them.

2- To run digital education successfully, constant supply of electricity and connectivity of the internet should be assured. Disturbance between Digital learning due to these factors break continuity of teaching-learning and teachers and learners both face difficulty in this situation and return to traditional methods for smooth teaching learning.

3-   Teachers should be provided proper time to prepare content for Digital education. In most schools' teachers are engaged in other responsibilities other than teaching and they do not pay attention to it due to lack of proper time.

4- Proper allocation of financial resources at proper time should be ensured by institutions and government for success of digitalization of education system.

5-   At the level of Higher Education teachers use digital education for their professional development. Email, Google, e- library, e- resources are used by them. To make digital education part of teaching- learning process proper facilities and motivation is required because for professional development teachers use e- resources at their personal level without help of institution but for effective implementation of digital education at large scale help of institution is required.

6 -   Various online courses are available for development of learners and teachers on SWAYAM, MOOCs, Coursera etc. They should be motivated to join these courses and proper validity of online courses should be ensured. otherwise learner could not join them due to wastage of time.

Various other suggestions can also be incorporated for digitalization of education system as our National Education Policy 2020 But first need is to change mindset of teachers and learners for it.

   Conclusion- Digitalization of education is the utmost need of the present time. Although it has several challenges in its path but no doubt it will be Milestone in future. For successful implementation of digitalization of education institutions should arrange proper resources for it. Proper training schedule of teachers and learners, financial resources, appropriate places should beorganized. Proper information about online courses, their procedure benefits for future should be circulated in an effective manner. Various platform for online learning should be easily accessible to all categories of learners. With these modifications no doubt in future digital education will become popular and acceptable as traditional education.

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Assessment of Socio-Economic inclusion of rural people throughJEEViKA in Siwan district of Bihar

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Abstract- *Amajority of the poor reside in rural areas in India. So that present strategy of rural development in India mainly rural development programs and their prime goals is to improve the quality of life of rural people by alleviating poverty by providing them self employment and community infrastructure facilities. Bihar is the third most populous state in India with 8.6 % of the country's population and itcovers only 2.8 % area of country India. JEEViKA is an ambitious rural livelihood project it was started in October 2007 in Bihar and the project has been designed to address rural poverty in Bihar through the collaboration of Bihar and the World Bank. According to the annual report of JEEViKA 2015-16, 19 lakhhouseholds are directly involved in different 534 blocks of 38 districts of Bihar. The main objective of this paper is to analyze the role, function, and impact of the JEEViKAproject on poverty alleviation, better livelihood opportunities, and the social and economic empowerment of rural poor particularly women in the Siwan district. Secondary data have been collected from various government and non-governmentagencies. Maps are prepared in ArcGIS and data to have been calculated in SPSS and excel.*

Keywords- JEEViKA, rural livelihood, Empowerment.

Introduction- There is a consensus that livelihood is about the ways and means of making a living. A livelihood comprises the capabilities, assets (including both material and social resources), and activities required for a means of living. One feature that all definitions and interpretations about livelihood share in common are that they eloquently underline the generally accepted idea that 'livelihood' deals with people, their resources, and what they do with these. Livelihoods essentially revolve around resources (such as land, crops, seed, labour, knowledge, cattle, money, social relationships, and so on), but these resources cannot be disconnected from the issues and problems of access and changing political, economic, and socio-cultural circumstances. Livelihoods are also about creating and embracing new opportunities.

JEEViKA is a Bihar rural livelihood project (BRLP) that has been

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designed to address rural poverty in Bihar through the collaboration of the government of Bihar and the world bank. According to the BRLPS mission, the core strategy of the JEEViKAprogram is to build vibrant and bankable women's community institutions in the form of self-help groups (SHGs), who through member savings, internal loaning, and regular repayment become self-sustaining organizations. The groups formed would be based on self-savings and revolving fund and not on a single dose of community investment fund (CIF) funds for association given as a subsidy. The primary level SHGs would next be federated at the village, by forming village organizations (VOs), then at a cluster level, to become a membership-based, social service provider, business entities, and valued clients of the formal banking system. Such community organizations would also partner a variety of organizations for provided back end services for different market institutions such as correspondents for banks and insurance companies, procurement franchises for private-sector corporations, and delivery mechanisms for a variety of government programs. This project was started in October 2007; now 19 lakhs households joined it in 534 blocks in 38 districts inBihar, according to the annual report of JEEViKA 2015-16. It aims to improve rural livelihood options and work towards social and economic empowerment of rural poor, particularly women. Without women empowerment, we can't think about social development and if we focus on women empowerment in the society, the development of society willautomaticallyoccur. Under the "JEEViKA" scheme till now 3,65,150 Self Help Groups, 14,363 village organizations, and 231 cluster level federations have been organized and credit linkage of 75331 Self-help Groups has been done. "Mukhya Mantri Nari Sakti Yojana" and "Sabla Scheme" also helped to improve the social status and condition of women in the society.

Literature Review- JEEViKA and World Bank publish the report quarterly and annually on its website. Annual report 2015-16 says 19 lakhs household mobilized into SHG, 1.5 lakh SHG formed and 1 lakh SHG have a bank account. The JEEViKA program has brought about some definite changes in a variety of dimensions in the lives of the socially and economically marginalized castes in Bihar (Datta Upamanyu, 2015). "Didi of rural Bihar: Real agent of change?" (Meena Tiwari, 2010). In this article, she has mentioned about members of SHG and discussed the social and economic empowerment of women.Mansuri and Rao (2012) find that the completed researches to date usually are restricted to have a non-gold standard design, and the evidence is decidedly mixed. Park and Wang (2010) found no impact on the mean consumption and income of poor households but found higher consumption and income for rich households in China's Poor Village Investment. Voss (2008) found positive impacts on consumption incomes for households near the poverty line, but not for a morepoor or disadvantaged household in Indonesia. Southwest China Poverty Reduction Programme led to sustained income gains only for those households that were initially poor but were relatively well educated; while the income gains for other (poor, but less educated) households faded after the lifetime of the

project (Chen, Mu, &Ravallion, 2009). Pitt and Khandker (1998) examine group-based credit programs by GRAMEEN and find that credit routed through women increases labor supply across gender, schooling, consumption expenses by the household, and non-land assets held by women. "Migration and Livelihood in Historical perspective: a case study of Bihar, India" De Haan, A. march 2010 the journal of development studies, volume 38, issue 5. Deshnkar, P., Kumar, S. chobey, H.K. and D. Kumar, December 2006 "The role of Migration and Remittances in promoting livelihoods in Bihar" Overseas Development in London.

Area of the Study- Siwan District is located in the middle Ganga plain of the northwestern part of Bihar. It extends between north latitudes 25 38 and 26 23 and east longitude 8401 to 84 47. The Siwan district having an area of 2219 sq. km covering 2.4% of the state lands area with an average elevation of 77 meters. The district is bounded by Gopalganj in the north, river Ganga on the southwest, on southeast and east by Saran district and West by Uttar Pradesh state. The district has itsheadquarters in Siwan and has 19 development blocks and 1536 villages. The population of this district is 3318176 as per the 2011 census.
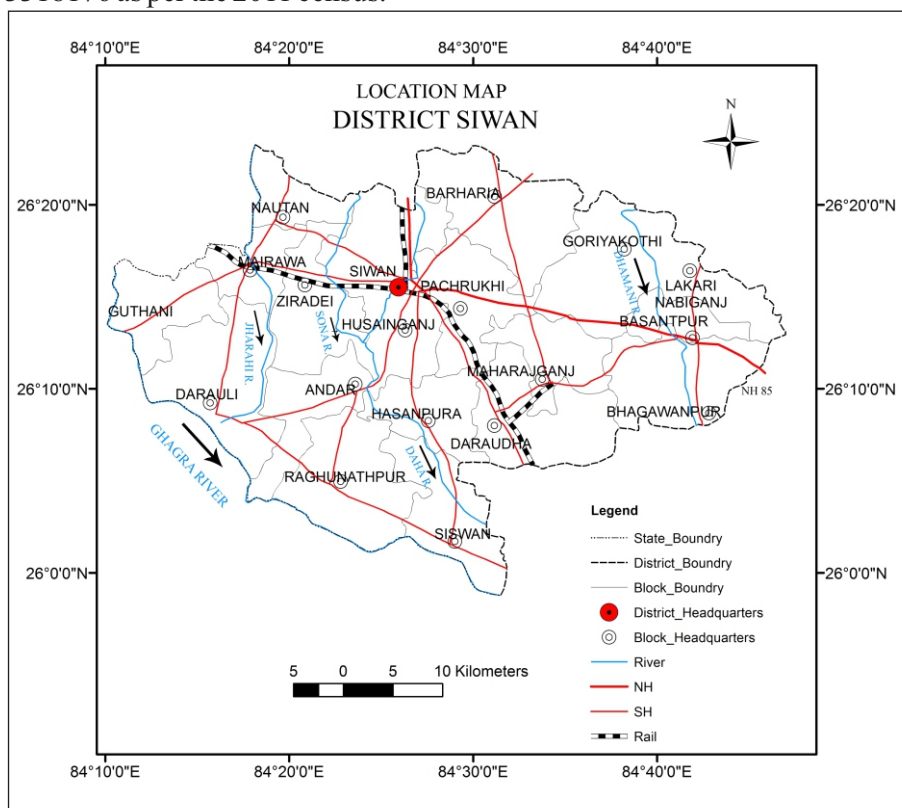
Figure 1: Location of the Study Area

The objective of the study- The main objectives of the present study are –

➢ To evaluate the implementation procedure of JEEViKA
➢ To analyze the social inclusion of the rural poor bythe formation of rural communities inSiwan district.

Database and Methodology- To achieve the above objectives, detailed information and data would be required on various parameters. Secondary data collected from National Population Census, World Bank, BRLP. Behind these, information collected from different studies both by institutions and individuals and various publications and statistical records of central and state governments. The entire households which are joined JEEViKA constitute the population for the study. Both qualitative and quantitative data have been analyzed in accordance with the research plan and objectives. The tools Microsoft Excel and SPSS have been used for the analysis of data and Maps are prepared in Arc GIS software.

Strategies and Structure of Jeevika- According to the BRLPS mission, the core strategy of the JEEViKA program is to build vibrant and bankable women's community institutions in the form of self-help groups (SHGs), who through member savings, internal loaning, and regular repayment become self-sustaining organizations. The groups formed would be based on self savings and revolving fund and not on a single dose of community investment fund (CIF) funds for association given as a subsidy. The primary level SHGs would next be federated at the village, by forming village organizations (VOs), then at a cluster level, to become a membership-based, social service provider, business entities, and valued clients of the formal banking system. Such community organizations would also partner a variety of organizations for provided back end services for different market institutions such as correspondents for banks and insurance companies, procurement franchises for private-sector corporations, and delivery mechanisms for a variety of government programs.

    State Level- The State Project Management Unit (SPMU) oversees and manages various functions of the JEEViKA project at the state level with support from various functional specialists such as state project managers and project managers under the leadership of the chief executive officer (CEO) of JEEViKA. At the state level, the society focuses on designing policy, planning interventions, and framing operational strategies. The Executive Committee compromises of senior government officials and representative members from civil society organizations as its members. Its main function is to guide the project and approve the policy framework. The development commissioner is the president and BRLP CEO is the member secretary of the council.

    District Level- The District Project Coordination Unit (DPCU) is responsible for coordinating, implementing, and managing project activities across the district under the guidance of the district program manager. The DPCU is now functional with thematic positions and supported by the finance and administrative staff.

    Block Level- The Block Project Implementation Unit (BPIU) is a key unit of the project. It is the quality and effectiveness of this unit that determines how effectively the project rolls out in the field with the partnership of community institutions. The Block program manager (BPM) is the functional head of this unit, he is supported by area coordinators (AC) who in turn are supported by community coordinators (CC). BPIU builds

strong community institutions of the poor and subsequently intervene with well designed social and livelihood activities.

Social Inclusion- According to the official Mandate of the Bihar Rural Livelihoods Programme (BRLP), social inclusion is a result of social development and institutional and capacity building. According to BRLP, the poor suffer from an acute shortage of access to basic public health, education services, and other public schemes. As a result, they incur high-cost debt to smoothen consumption needs, especially with regard to health. Bihar is the most densely populated state (Census, 2011) with approximately 83 million populations, which accounts for one-seventh of the Below Poverty Line (BPL) population of India. With 9 out of every 10 persons in Bihar living in villages, poverty in Bihar is significantly a rural phenomenon. According to the World Bank report titled - *Bihar Towards a Development Strategy*, the challenge of development in Bihar is persistent poverty, rigid social stratification, poor infrastructure, and weak governance. The main problem identified is service delivery, particularly in services that affect the poor and where the role of the government is crucial (World Bank, 2005). The need for the creation of rural livelihoods in Bihar has been due to the neglect of small landholder agriculture. Agriculture is the mainstay of the Indian population with sixty-five percent involved in it. The contention is that being employed in agriculture itself, does not lead to poverty but underemployment, low productivity, lack of irrigation facilities does ultimately lead to poverty (Ministry of Rural Development, 2011). Thus, a holistic approach to social inclusion i.e. building capacities of the people and giving voice to the marginalized in political discourse and linking it to livelihood development is imperative to improve the resilience of the poor people from a vulnerability perspective.

Introduction to Social Inclusion in the context of JEEViKA- The main focus of the JEEViKA is on mobilizing the poor around livelihoods and to enable them to develop institutions that can sustain their engagement with the newly introduced business models by JEEViKA. To achieve this, it in turn endeavors to develop collectives of empowered groups of poor people. These groups of people are expected to be fully enabled to assert access and utilize their entitlements over natural, physical, human, social, and financial assets. They are also able to manage their transactions through negotiation, peer pressure, and advocacy. The process of development is seen to be linear, thus social inclusion of the vulnerable is a prerequisite for the development of new livelihoods. Thus, the initiative considers social inclusion to not be an end, but an ongoing activity. JEEViKA, is focused on inducing livelihoods through the process of micro-credit disbursement, the main target group is women from poverty-ridden households, thus the impact on gender is a key to understand social inclusion in the context of JEEViKA.

The basic building block of JEEViKA is to promote the socio-economic inclusion of rural impoverished households by mobilizing women members from such families into SHGs (Self Help Groups). In an average SHG, 10–15 women meet regularly to participate in savings, borrowing, and repayments. The microfinance activities have a humble beginning where each member makes a weekly saving to the turned of Rs. 2–10; the members

start inter-loaning among one another, by drawing on the aggregate savings parked at the SHG. Once such practices continue over time, the project provides the SHG with a one-time grant of Rs. 50,000, which the SHG disburses as loans to the members. Going forward, these SHGs get linked to banks and leverage funds from formal credit institutions. All avenues of such microcredit have an annual cost of 24%, as opposed to the credit from village money lenders and shopkeepers, which are usually to the tune of 60% or 120% annually. Once 10–15 SHGs form in a village, they are federated into a Village Organization (VO); a VO is perhaps the key institution of the project as it is large enough to affect changes in the village and small enough to account for the demands coming out of the community. The project provided two funds to the VO, at and before 2011 that were for specific purposes. The Food Security Fund was a one-time grant to each VO (Rs. 150,000) through which the VO could procure rice and wheat in bulk for SHG members as per their requirement. The grains were distributed to the members, who would then repay the cost of purchase plus a small markup that would add to the VO's corpus. The Health Risk Fund was a similar grant to the VO (Rs. 100,000) out of which loans were made to SHG members who faced substantial medical costs; this is the only loan product that had an even lower annual cost of 12%. Other than these specific funds, members were free to use any borrowings for any purpose, subject to availability of funds, and broad agreement by the other members of that SHG. Loan sizes range from Rs. 50 to Rs. 50,000, with loan amounts overRs. 5,000 is common. The tenure of the loan is decided collectively, and can vary from 1 to 25 monthly installments. The decision to loan funds by an SHG to any member for a proposed amount, tenure, and purpose rests solely with that SHG only. Of course, an SHG's initial training stressed the importance of members using funds for productive purposes, once they had taken care of their consumption emergencies. Before 2011, the universal livelihood intervention of JEEViKA was to encourage members to participate in System of Rice/Wheat Intensification, a process that requires fewer seeds and fertilizers but uses more labor to achieve reportedly higher yields. VOs were responsible to train interested farmers and provide them with free seeds for the first year of participation. The VO also has the mandate to identify issues at the village level and liaison with the project's staff to provide practical solutions.

JEEViKA Structure

Block Level Federation (BLF)	•Three members from each VO in a block join the block level federation •Main role is to strengthen the VO's and liaison on behalf of the community forbetter public services and help in availing of pro-poor
Village Organization	• 10 SHGs come together to form a Village Organization • VO is the Organization head of the Social Audit Committee, Bank
Self Help Group (SHG)	•Groups of 8- 10 women made on the basis of affinity, who come together as a collective to access micro finance services. •Governed by five rules- weekly meeting, weekly savings, regular
Community Resource Person (CRP)	•One Person from each Household

Result and Discussion

Selected Village for JEEViKA- In the JEEViKA, selection of village is based on women's status in the locality which is directed related to women empowerment in termsof the decision making towards family as well as society. The figure 2 shows that 78 percent of villages are selected for JEEViKA from Lakrinabiganj block and only 18 percent of villages are selected from Panchurukhi block.

Fig 2: Distribution of selected villages from blocks
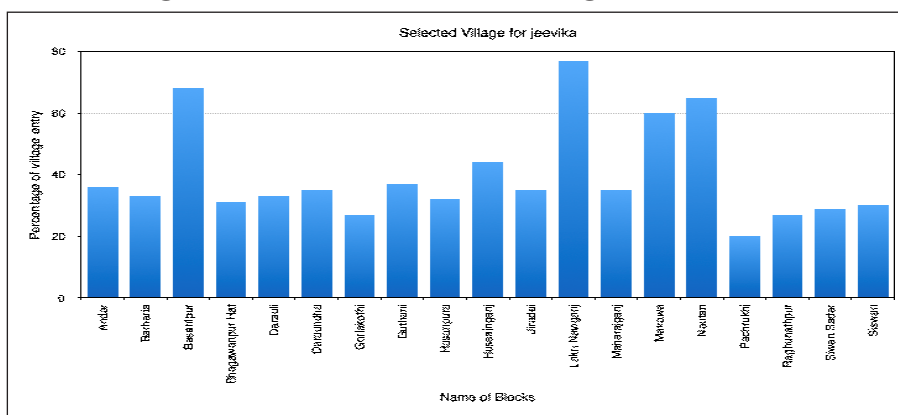
Source: BRLP (District Level, Siwan), 2017

Formation of Self-Help Groups (SHG) and Village Organization (VO)-
The SHGs and Village Organization (VO)play the major role to implement of community level in social inclusion. Figure3 shows the maximum 8 percent SHGs are formed in LakriNaviganj block while a minimum of 2 percent SHGs in Hussainganj block. Although, 8 percent of VO are formed in Ander block and only 3 percent in Siswan block.

Fig 3: Distribution of SHGs and VO in the blocks
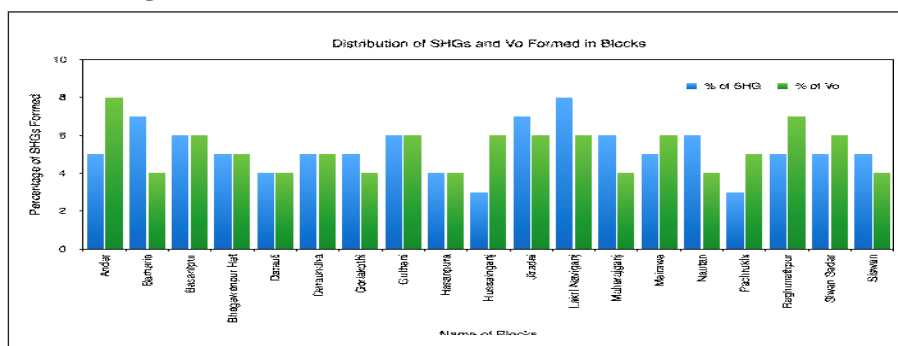
Source: BRLP (District Level, Siwan), 2017

Figure 04 shows the SHGs account and VO account are opened in the banks. Where the maximum 9 percent SHGs account is opened in Lakrinaviganj block when only 2 percent in Hussainganj block. In the status of VO, accounts are maximum in Andar block(8%) while minimum in Siswan block(4%).

Fig 04: Distribution of SHGs and VO account opened in the
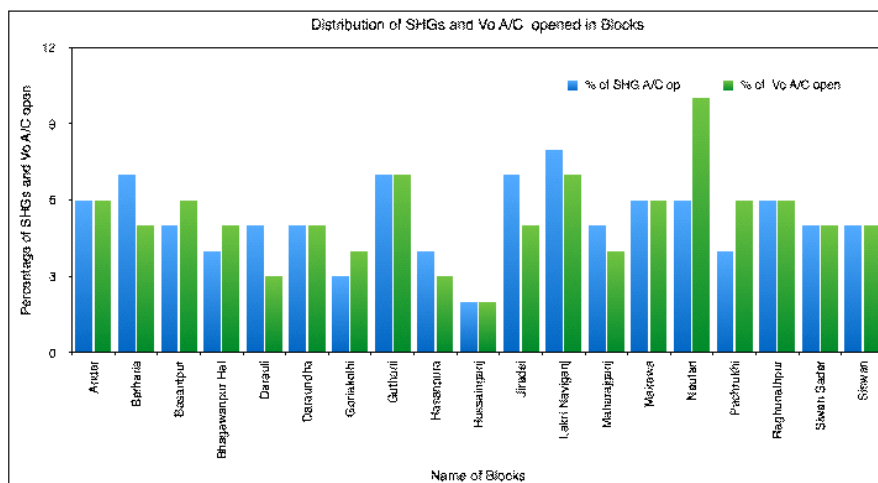
blocks

Source: BRLP (District Level, Siwan), 2017

Conclusion- The study concludes that JEEViKA is seen as a milestone program towardsthe socio-economic inclusion ofrural people andtheir emancipation as the community benefited from their engagement. A major shift in the community is noticeable in the way the people of the village are currently perceiving the program. From being reluctant to participate in government schemes, It is evident after the introduction of JEEViKA, today most men encourage their counterparts to join SHG. It is for the first time that the state and the community are considered as partners. However, often the state considered herself as patron of the community but never reached the marginalized people of society directly. Within four years of implementation, JEEViKA has provided opportunities to understand models of promoting collective action in social inclusion. These learning in the context of Siwan district are expected to improve understanding of the policies and programs in the context of socio-economic inclusion across the country as well as Biharand how the lessons that need to be kept in mind to ensure inclusion go hand in hand. Thus, we have seen during the field visit; particularly women are participating in the decision-making process at the household level. Therefore, there is a need to make policy for creating opportunities that are based on local resources otherwise rural people will move to urban centers in search of better livelihood options in the sectors like construction, transport, and hotels as daily wage labourers. Now, it is clearly visible thatthe socio-economic inclusion of the marginalized people is a reflection of the JEEViKA program which ismeant to empower rural people in their livelihood.

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1934 Earthquake and Darbhanga: The Relief Work of British Government

•**Bharti Sharma**

Abstract - *A major Earthquake occurred in Bihar on 15th January 1934. It had resulted in the loss of about 20,000 lives and property worth crores was destroyed. This article discusses the devastation of Darbhanga because of Earthquake of 1934 and what steps were taken by the Government to give relief to the Earthquake sufferers*

Keywords- Darbhanga, Earthquake, Government, Relief, Committee, Devastated, Reconstruction, Deaths, Buildings, Wells, Damaged

At 2:13PM on 15th January 1934, one of the greatest earthquake in history caused widespread devastation through North Bihar and Nepal. The shock from the earthquake lasted for a period of 5 minutes within the central tract. In India its tremor was felt over an area of 8,50,000 square miles.Within the Province,northern Bihar was the most badly affected. But, the whole area was not affected with equal severity. The area of maximum intensity occupied a belt of 80miles long and some 20miles in width extending from the east of Motihari through Sitamarhi to Madhubani. There were two zones of very severe intensity. The one an irregular ellipse some 6,000 square miles in extent stretching east-south–east from the west of Motihari to Purnea, and from the Nepal border to the south of Muzaffarpur and Darbhanga; the other zone between Patna and Monghyr along the stream of the Ganges.

The effect of the earthquake on the 15th January in North Bihar was so terrific that for some time communication with a large part of the area was completely cut-off. Roads, railways, telegraph lines were out of action.In town Sanitary arrangements and water supply generally broke down. Everywhere wells got choked up with sand resulting in shortage of water.

As regards to loss of life, the number of deaths officially reported was 7,253.Non official's estimates, perhaps with an eye to the attainment were around 20,000or more.The population of the affected area was nearly one and half crores.Monghyr, Muzaffarpurand Darbhanga towns were badly damaged.

In Darbhanga the loss of life was 2,128 over half of it was in the Madhubani Subdivision.Darbhanga town was the principal civil station and was also the most populous town in the district.Causalities were the heaviest in the two bazaras with narrow lanes because houses falling from both sides made it impossible for people to escape. The number of deaths in the adjoining town Lakhisarai was about 1,000. Many Public buildings either

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collapsed or were seriously damaged. Majority of the pucca houses had fallen down and those which were standing had suffered serious damaged.The Post office, The North Brook School and The Medical School were badly damaged, but the worst havoc was in Katki Bazar which contained two-storeyed Kutcha-Pucca and Pucca buildings.In the heart of the town many buildings collapsed. The buildings which belonged to Darbhanga Raj was badly affected. The Nargona Palace was badly damaged and had to be pulled down. The Lachmiswar Palace in Anandbagh escaped with a few cracks in the walls and floor, but the clock tower of the palace was badly cracked and had to be dismantled. The damage done to the Rambagh Palace although was not severe and was repairable. The Old Treasury buildings which adjoined the latter to the south was however severely damaged.Throughout the northern part of the district large fissures were formed and water-spouts broke forth pouring sand on all side. All means of communication in those areas were completely shattered. Darbhanga town itself was cutoff for days from the outside world.

Another town of the district which also suffered severely was Madhubani. Houses on both sides of the street, Barribazar had completely collapsed. The number of deaths was reported to be about hundred in the town and about thousand in a sub-division. Villages of the sub-division had also suffered badly. Large fissures appeared in the surface of the earth and eruptions of sand and water from the bowls of the earth were common. The rabi crop was buried under sand.

Another town of Darbhanga district where the ravages of earthquake were very terrible was Jayanagar, formerly an imported business Centre, situated 22 miles north of Madhubani. 50% of agricultural land had been rendered useless owing to deposit of sand and wells in both rural and urban areas were either in a badly damaged condition or had been choked up.

Samstipur which was large commercial Centre and headquarter of the sub-division of the same name, had also suffered considerably, though not so much as its sister towns in the north. Great damage had been done to the Agriculture College of Pusa. About one-third of the two-storeyed buildings collapsed or were badly cracked. The worst destruction occurred in the bazar area though well-built buildings like Cutchery, Railway quarters and Railway bungalow usually escaped with minor damage.

The number of deaths in the town was reported to be about 60, while death casualty in the rural area of the subdivision was comparatively small. 60% of wells in the villages had been filled with sand.
Lehariaserai also suffered badly and even one-storeyed buildings collapsed in some case. The Town Hall and the Hospital buildings collapsed partially and few government quarters provided for the officers were badly damaged. The jail was also badly damaged; some of the buildings sank and part of the wall collapsed.In Darbhanga the loss of life was 2,149 over half of itin the Madhubani Subdivision.According to Rajendra Prasad, President of Bihar Central Relief Committee, the total number of death in Darbhanga district was about 3,000.

The immediate problem confronting the Government was the

restoration of communication within the devastated area. By dint of great effort telegraphic communication was restores within few days. The district headquarter of Darbhanga was connected up on 19th Jan.

In Darbhanga when the earthquake occurred the district magistrate was on tour and he was unable to reach headquarters until midday on the 17th Jan. First Aid stations were opened at the Police Lines and on the Darbhanga Raj Maidan. By the 16th Jan, camp hospitals had been opened on the polo ground at Laheriaserai and on the Raj football field at Darbhanga. The Police were deputed for rescue work and they arranged for the disposal of dead bodies, while Magistrates were sent to each thana outpost with an advance of money to assist with rescue and relief. When the District Magistrate returned, proclamations were issued calling for labours for cleaning the roads. On the 18th January, gangs of collies were organized, a public meeting was held and two sub-committee was appointed to supervise and organize conservancy. Proclamation were issued prescribing the prices of food and a bulletin was published containing the latest news and notices for public. In the evening three public Health doctors arrived from Muzaffarpur of whom one remained in Darbhanga. One was sent to Madhubani and the third was to Samastipur. Special latrine were put up in each municipal ward and groups of medical students were deputed to the bazar. On the 19[th]January, treasury and the Imperial Bank opened and wells were disinfected throughout the town. In the evening, Gurkha Military Police arrived. By the 22nd January all Government offices were opened. The Relief hospitals sent by Messrs. B.K. Paul of Calcutta worked in conjunction with the Darbhanga Raj hospital. Nirsu Narayan Sinha said in Council about the work of B.K. Paul of Calcutta "At Darbhanga I have a list of seven different associations which were at work. Special mention has been made of the excellent relief hospital providedby messrs B.K. Paul of Calcutta at this town".Dr. A.N Chatterji Personal Assistant to the Director of Public Health was deputed by the Government on Special duty in Darbhanga.

The earthquake was followed by a bitterly cold spell and for the first few nights there was great distress among the homeless and injured. The district and sub divisional officers were at first thrown on their own resources and initiative, but everywhere prompt and effective measures were taken to open relief centers and control prices. Within a short time, arrangements were made for the distribution of food, blanket and medicine among the destitute and numerous non-official relief organization were at work.

The Indian red cross society alone distributed over 40,000 blankets, 546 tents and 4,840 bags of atta. Extra doctor were sent by the Public Health Department to the badly affected towns both for relief to the injured and to prevent the spread of epidemics from the large encampments of refuges. The Viceroy announced the opening of the Viceroy's Earthquake Relief Fund on the 19th January and large subscriptions were made throughout India and England. Ultimately the fund reached a total of 62 lakhs of rupees. The Mayor of Calcutta also opened a fund which eventually amounted to 4 lakhs 75 thousands rupees. The Bihar Central Relief Committee under the Presidentship of Rajendra Prasad raised a fund amounting to Rs 28 lakhs.On

22nd January Rajendra Prasad wrote to the Government that the Central Relief Committee would always be prepared to give and receive such co-operation as might be required. The committee would assist and co-operate with other organizations, officials and non-officials working for relief.

In many ways the most alarming feature of the earthquake in North Bihar was the ejection of large quantities of sand. The sand destroyed the standing crops and the wildest story began to spread that sand also effected the future fertility of the land. For weeks it was widely believed that large portions of the richest land in Bihar had been turned into a desert. So, Government decided to issue loans to substantial cultivators and free grants to small cultivators to enable them to recondition their fields.In Darbhanga Government granted Rs. 1,94,292 for sand clearance.

One of the problem that called for the immediate attention was that of disposing of the standing sugarcane crop in the affected area. During the period of agricultural depression which preceded the earthquake, this crop was the principal source of cultivator's income on which they dependent on for payment of their rent. With the growth of sugar industry in North Bihar they had abandoned the manufacture of gur by bullock driven crushers and had come to depend almost entirely on the sugar factories for the disposal of their cane. So, funds for bullock driven crusher and boiling pans were provided by the Government of India.

To co-ordinate and prompt work, in the secretariat a special department of Government was organized under Relief Commissioner who was appointed a secretary to Government. He was assisted by a Relief Engineer, under whom four Town Engineers of the status of Executive Engineer were appointed. They were stationed at Darbhanga, Monghyr, Muzaffarpur and Motihari and their duties were to supply advice to the public on the rebuilding of houses, to control supplies of building materials, to advice the collector in connection with issue of house-building loans and to supervise the preparation of the estimates for the replacement of Municipal property and the implementation of the work. A special Superintending Engineer was also appointed with a small staff of Assistant Engineers to deal with the problems arising in connection with the reconstruction of district board roads and buildings.

The choking of wells with sand over a great part of the affected area, gave an alarm of epidemic outbreak due to the use of contaminated water and shortage of drinking water. Even where the wells were not cracked, the villagers were at first afraid to go down there to clear the sand. At first the boring of small tube-wells appeared to offer the most promising solution of the problem. And large number of these were sunk by the government, the District board, the Calcutta mayor's fund and various relief organizations. It was found however that rough handling of tube wells by the villagers made them unsuitable for village use even if these tube-wells were invaluable in supplying the immediate need of pure water. Their construction was abandoned in the later stages and the funds available devoted to the reconditioning of the choked wells and the construction of new wells.

Reconstruction of houses and rebuilding of towns was a problem

and it was impossible for any non-official agency to do much with regard to financing of this reconstruction. This problem could only be solved by state which could set up a system of loans on easy terms. So an important step was taken by the government to reconstruction of the towns damaged by the earthquake. The Darbhanga Improvement Bill, 1934 was introduced on the 3rd September 1934. This was occasioned by the necessity to form a Trust owing to the generosity of the Maharajadhiraj of Darbhanga who had donated Rs 5 lakhs(to which he later added another two and half lakhs) and had agreed to lend any sum up to a further total of 9 lakhs for the reconstruction on improved lines of the town of Darbhanga. After a keen debate this bill was passed by the Council in 18thSeptember 1934.

Just after few months of earthquake the city of Darbhanga was again on its feet with almost zero sign of any devastation because of the combined efforts of both Government and Non-Government Organisations.

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Importance of brand in consumer buying behaviour of FMCG goods in rural markets

● **Rekha Kumari**

Abstract- Rural markets are green pastures for any marketer, provided his marketing plans are attuned to the specialist of rural markets. The rural market is estimated to be growing faster, compared to the urban markets. Being new market, it could be easily manipulated provided the manufactures develop insight in the behavioural patterns of rural consumers. The potential of rural markets is said to be like that of a "woken up sleeping giant" As we know that rural India is becoming a modern agrarian, industrial and services economy co-existing side by side, where people can live in well- equipped villages and commute easily to work, be it on the farm or in the non-farm economy. Rural incomes have to be increased. Rural infrastructure has to be improved. Rural health and education needs have to be met. Employment opportunities have to be created in rural areas." 'Go rural' is the slogan of marketing gurus after analyzing the socio- economic changes in villages. The Rural population is nearly three times the urban, so that Rural consumers have become the prime target market for consumer durable and non- durable products, food, construction, electrical, electronics, automobiles, banks, insurance companies and other sectors besides hundred percent of agric-input products such as seeds, fertilizers, pesticides and farm machinery. The success of a brand in the Indian rural market is as unpredictable as rain. Marketer should understand the price sensitivity of a consumer in a rural area. This paper is therefore an attempt to promote the brand image in the rural market.

Keywords- Rural Markets, Consumer Behaviour, Brand, Brand Loyalty, Rural Customers, Local Brand.

Introduction- The rural marketing required the separate skills and techniques from its urban counterpart. The Marketers have following facilities to make them believe in accepting the truth that rural markets are different in so many terms.

(i) The rural markets has the opportunity for many brands (Dr. A. Selvaraj, 2007: 415)

(ii) Low priced products can be more successful in rural markets because the low purchasing, purchasing powers in rural markets.

(iii) Rural consumers have mostly homogenous group with similar needs, economic conditions and problems.

(iv) The rural markets can be worked with the different media environment as opposed to press, film, radio, and other urban centric media exposure (Dr. C. Anandan, 2007: 312).

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How reality does affect the planning of marketers? Do villagers have same attitude like urban consumers? The questions arises for the management of rural marketing effects in a significant manner so than companies can enter in the rural market with the definite goal and targets but not for a short term period but for longer.

The Research paper will discuss the role of regard. The strategy, which will be presented in the paper, can be either specific or universally applicable. Realities before the Marketers

Roughly one tenth of the world's population lives in rural India. India's 6, 27, 000 villages, spread over 128 million households, have a rural population 700 million which is nearly thrice the urban population and there are as many middle income and above households in the rural areas as there are in the urban areas. This brings a boon in disguise for the FMCG Company who has already reached the plateau of their business urban India. As per the National Council for Applied Economic Research (NCAER) study, there are as many 'middle income and above' households in the rural areas as there are in the urban areas. There are almost twice as many' lower middle income' households in rural areas as in the urban areas (Gosh, 1994: 40).

Marketer should understand the price sensitivity of a consumer in a rural area. The small sachet packs are the examples of prices sensitivity. Colgate has done this experiment with launching of sachet packs for rural markets.

Within the broad framework of marketing, consumer behaviour is the most Interesting area and one concerned with understanding why an individual consumer acts in certain consumption related ways. The complexity of behaviour, however, varies with the nature of the product and need. While buying a product to satisfy an individual need do the Brand plays an important role or not, In this regard a study has conducted in rural areas to know the importance of brand in consumer buying behaviour of FMCG goods (Keshav, 2003: 103).

Objective of the Study-
1.   To study on brand loyalty of various brands in rural markets.
2.   To study does the brand play a role in the purchase behaviour of rural customers?
3.   To study on which categories/ products does brand play a role.
4.   To identify the presence and the importance of local brands.

Scope of the Study- A lot of work has been done on various aspects of rural marketing. Hence, it was felt necessary to make a humble attempt to study the importance of Brand in consumer Buying Behaviour of FMCG goods in rural markets (Dr. K. Ramasamy, 2005: 88).

Questionnaire-The questionnaire was prepared keeping in view the objectives of study. Different questions were so arranged that field information is collected from the consumer awareness on brand of different

FMCG products, Brand Loyalty, preferences of brand/ brands, local brands, and frequency of usage. Questionnaire contains two types of questions:

1.   Open Ended   2. Closed End

Open Ended Questions are used for exploratory study. Closed ended questions used for descriptive study.

Sample Design-Patna is one of the regions of Bihar consisting of 38 districts; capital city of the state, the entire Saran region is a backward and more rural in character. This region represents the average Indian rural characteristics in terms of sizes of rural population, agricultural economy, small size village, low density population, low literacy rate, low per capita income and consequent lower standard of living of the people. The thirty eight districts of the region, Saran district has selected for the study as the district has much covered with the capital city and it is surround the capital city we thought this is the best area to do survey to meet the objectives of the project.

The Source of Data-The study is based on primary as well as secondary data. The primary data was collected with the help of structured questionnaire. The survey was conducted in the rural areas of Saran-Parsa, Marhaurah, Mashrak.

Determination of Sample-The size of sample was 30 from each of the village that constitute 90 respondents in total from all 3 villages.

Table 01
Brand awareness of soap in villages and number of respondents are 30

Soap category	Parsa	Marhaurah	Mashrak
Lux	20	8	8
Detol	17	4	4
Hamam	5	0	0
Dove	12	1	3
Lifeboy	15	9	10
Margo	11	7	5
Rexona	1	0	0
Breeze	8	12	14
Centhol	4	3	7
Liril	0	0	0
No. 1	0	0	0
Nirma	0		0
Pears	7	5	6
Godrej	2	2	4

It is very clear, from the above table that the brand awareness in Mashrak is more when compared to Persa and Marhaurah.

Table 02
Brand awareness of Hair oil in villages and number of

Hairoil category	Parsa	Marhaurah	Mashrak
Nihar	10	17	11
Nawratna	8	15	7
Clinic plus	7	10	5
Almon drops	6	30	5
Vatika	5	9	9
Dabar	0	8	1
Keo karpin	0	12	0
Parachute	10	20	6
Sesa	0	5	2

It is very clear, from the above table that the brand awareness in Mashrak is more when compared to Parsa and Marhaurah.

Table 03
Brand awareness of Biscuits in village and number of Respondents are 30

Biscuits category	Parsa	Marhaurah	Mashrak
Parle-g	12	2	0
Krack jack	8	4	5
Tiger	10	3	6
Top	15	8	0
Marie gold	5	0	0
Britinia	0	0	6
Good day	0	0	5
50-50	3	7	4

It is very clear, from the above table that the brand awareness in Parsa is more when compared to Marhaurah and Mashrak.

Table 04
Brand awareness of Tea in village and number of Respondents are 30

Tea category	Parsa	Marhaurah	Mashrak
Taza	20	7	15
Tata gold	5	8	16
Red level	5	9	12
Broke bond	0	0	0

It is very clear, from the above table that the brand awareness in Mashrak is more when compared to Marhaurah and Parsa.

Table 05
Brand awareness of washing Powder in village and number of Respondents are 30

Washing Powder	Parsa	Marhaurah	Mashrak
Surf exel	18	0	9
Riel	6	0	8
Tide	8	8	7
Wheel	3	15	2
Nirma	4	17	10
Rin shakti		0	1

It is very clear, from the above table that the brand awareness in Mashrak is more when compared to Parsa and Marhaurah.

Table 06
Brand awareness of washing Soap in village and number of Respondents are 30

Washing soap	Parsa	Marhaurah	Mashrak
Rin supreme	13	7	2
Rin	8	9	5
Wheel	10	18	9
Asoka	15	1	4
Nirma	0	0	0

It is very clear, from the above table that the brand awareness in Parsa is more when compared to Marhaurah and Mashrak.

Table 07
Brand awareness of Fairness Cream in village and number of Respondents are 3

Fairness cream	Parsa	Marhaurah	Mashrak
Fair &lovely	18	10	9
Fair &handsome	2	0	1
Ponds	15	8	5
Vico	10	3	2
olive	0	0	0

It is very clear, from the above table that the brand awareness in Parsa is more when compared to Marhaurah and Mashrak.

Data Analysis- Based on the collected date in three sample villages, product wise brand awareness, purchase and loyalty are given in the table.

Soap- In Soap category, awareness will match with purchasing behaviour and brand loyalty is more in Parsa and Marhaurah region and less in Mashrak.

Hair Oil- In Hair Oil category, branded products usage is more in Marhaurah and Parsa. Consumers prefer to buy local brands in banasari. Vatika and Navaratna dominate in Parsa, Parachute in Mashrak and Dabur in Marhaurah.

Biscuits- Biscuits consumption is less. In Biscuits category consumers mostly buy in loose those are available in nearby shops like salt biscuits. Parle-g and Tiger are mostly used brands in Parsa.

Tea - Tea is purchased in loose, which is available in the local shops. The popular brands Red Label, Three Roses and Gemini are used in Parsa.

Washing Powder- In washing powder category, Nirma dominate all the three selected sample rural markets regions. In Remote area like Parsa Nirma sell Rs. 1 Sachets.

Washing Soap- In washing soap category Rin, Nirma, ashoka and Extra Local Brand dominates all the three selected rural markets.

Suggestion and Conclusion- As per the analysis and information carried out the following suggestions and conclusions are arrived at:-

1) In the study majority of the respondents are male categories.
2) Male members of the family are alone going to buy consumer products.
3) Women are not interested in shopping and do not come out from their houses frequently.
4) Most of the families come under the agriculture category.
5) Family income is very low.
6) Product planning is very important to marketer to enter into rural market.
7) Non- Availability of brands in another reason which affects purchasing decision.
8) Brand names should be simple, small and easy to remember and pronounce.

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Key Success Factors for Sub-regional Economic Cooperation in ASEAN: A Case Study of SIJORI-Growth Triangle

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Abstract- The Asia-Pacific region has emerged as an important region in the world in its efforts to enhance regional cooperation and integration, through its various regional and sub-regional initiatives. These sub-regional initiatives can be seen more prominently in East and South East Asia, where, early 1990s witnessed several trans-border sub-regional growth initiatives being launched under the motto of 'Growth Triangles'.Authors such as Tang and Thant (1998), Darryl Waldron (1997), Chia and Lee (1992) and many others have identified factors that have proved to be very essential for the successful functioning of these growth triangles such as geographical proximity, presence of economic complementarities, effective policy commitment and policy coordination,infrastructural developments and a dynamic private sector.This has been very true in the case of the SIJORI-Growth Triangle. The present article throws light on several such factors which have worked very effectively to make thisgrowth triangle a success story. A thorough understanding and analysis of these factors and their contribution towards making this growth triangle asuccess storyis bound to provide some valuable lessons for the other growth triangles in the Asian region, which want to replicate a similar kind of success as seen by the SIJORI-Growth Triangle.

Key Words: Sub-regional cooperation, SIJORI-Growth Triangle, Economic Complementarities, Geographical Proximity

1. Introduction- The Asia-Pacific region has emerged as an important region in the world in its efforts to enhance regional cooperation and integration, through its various regional and sub-regional initiatives, particularly in East and South East Asia, where, early 1990s witnessed several trans-border sub-regional growth initiatives being launched under the motto of 'Growth Triangles'. Several authors have given various other names to these growth triangles, such as 'extended metropolitan regions' (Mcleod & McGee, 1996), 'sub-regional economic zones' (Chia Siow Yue, 1993; 'borderless economy' (Chen & Kwan, 1997) etc. Waldron (1997) states that growing complexities of modern globalization era, increasing dominance of the market forces, expanding cross-border economic activities and growing economic cooperation among Asian economies were the important factors. Emergence of EU and NAFTA (now USMCA) as powerful trading blocs and uncertainty concerning WTO around 1989-90 were also responsible for promoting sub-regionalism amongst the developing Asian nations during 1990s.

ASEAN witnessed its first such Growth Triangle, the SIJORI-Growth

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Triangle in 1989, which involved Singapore, the Johor state of Malaysia and Riau islands of Indonesia.The second growth triangle, called the Indonesia-Malaysia-Thailand Growth Triangle (IMT-GT), linking sub-regions of Indonesia, Malaysia and Thailandin July 1993. The third such effort, established in March 1994 is popularly called as the Brunei-Indonesia-Malaysia-Philippines-East ASEAN Growth Area (BIMP-EAGA). Next in this category is the Cambodia-Laos-Vietnam Development Triangle (CLV-DT), which was formed between the three less developed members of ASEAN-4 in the year 1999. Among these, the'SIJORI-Growth triangle', later renamed as the 'IMS-Growth Triangle' in 1994 has been cited as a very appropriate example of the so-called 'borderless' economy. It was also called as the Johor-Singapore-Riau Growth Triangle (JSR) or NusaTiga initially.

2. What makes a Growth Triangle successful?- Following are some of the key success factors that are important for the successful functioning of any sub-regional growth initiative.

2.1 Presence of Economic Complementarities

An interesting feature of the growth triangles is that the member participants possess varying factor endowments that are complementary in nature. The Asian growth triangles are characterized by their heterogeneity. The member countries are different– both in terms of the unequally distributed and disproportionate factor endowmentsand different stages of development of member sub-regions. This has led to comparative advantage for countries in their respective areas and resources. whichhas helped them decide the pattern and composition of their trade. This type of cooperation, based on their factor complementarities helps them to maximize their gains by exploiting their hidden

competences and ensures an equitable distribution of such gains.Some authors have pointed out (Kivikari, 2001) that economic complementarities among the participating members may also exist due to differences in their technology and human capital resource levels and hence, free resource mobility within the sub-region can help to overcome these differences.

1.1 Geographical or Locational Proximity

A very crucial factor that helps in lowering transaction costs, including transportation and information costs is the geographical nearness. The proximity of various areas of a region helps in shorter distances, reduced time and information costs, which results in higher returns on investments.Geographical proximities result in lesser transaction cost of production, which attracts the Transnational Corporations (TNCs) to invest in the sub-region. Several economic benefits arise on account of reduced costs, which occur because of larger scale economies in production. Geographical proximity can help launching of various projects on shared basis, such as joint exploitation of natural resources, developing infrastructure, tackling cross-border drug abuse, human trafficking, smuggling of goods, terrorism etc.Geographical proximities also promote common ethnic, linguistic and cultural ties amongst the member areas. Chen & Lee (1998) agree that such similarities and commonalties encourage neighboring countries to solve their common problems because of these ties.

1.2   Political Commitment and Coordination

Irrespective of the nature of the growth triangles, they all require strong governmental support for their smooth functioning. This means making all policies relating to land use, labour migration, custom tariffs and those related to foreign direct investments more conducive for effective functioningof these growth triangles. Extensive liberalization measures undertaken during 1980s by respective national governments of most of developing countries supports the fact that most of them were moving towards an "outward-looking cooperative approach". The government of peoples' Republic of China (PRC) did the same when it wanted to boost exports for which it took several measures such as liberalizing its economy in 1978.Tang & Thant (1998) firmly believe that adequate political will and coordination of the participating member governments is a key factor for their success. Kivikari (2001) also argues that the governments must work towards reduction of discontinuities, inconsistencies and frictions that can adversely affect the on-going productive activities within the growth triangle.

1.3 Infrastructural developments

Another important factors is the level of its socio-economic infrastructural growth. The four special economic zones (Shenzhen, Zhuhai, Shantou and Xiamen) and infrastructural developments since early 1980s were responsible for the success of Southern China Growth Triangle (SCGT) in East Asia.In contrast to both the SCGT and SIJORI-GT, the progress in the IMT sub-region in its initial phase has been hampered because of inadequate infrastructural facilities. In the case of BIMP-EAGA, transport policies were liberalized for establishing new rail, air and sea routes, which could meet the growing needs of the sub-region in terms of its passenger and freight traffic. These provisions helped linking of major cities within the BIMP sub-region and improved communication facilities, which promoted tourism and generated a kind of confidence that the BIMP-EAGA would take off fast.

1.4 Role of the private sector

One of the major objectives of a growth triangle is to attract investment flows for export-promotion. This means that the private sector has to be incentivized to motivate it to bring in funds, which would help inboosting growth. Mutual cooperation and coordination between the public and private sectorsare very essential for effective functioning of the growth triangles.

It is important for the government to create conducive environment for business by developing public goods and designing appropriate policies.Finally, growth triangles must look attractive to the investors, so that it results in increased trade and investment flows. That is the reason why A. George (1996) describes these growth triangles as a manifestation of 'market driven regionalism'; in contrast to the 'state led regional-integration' as in the case of regional trade blocs such as European Union.

2.   Role of Key Success Factors: A Case Study of SIJORI-Growth Triangle

The SIJORI-Growth Triangle, also known as the Southern Growth Triangle derived its initial namefrom the initials of its member parts, i.e. Singapore, Johor (Malaysia) and Riau (Indonesia). This triangle depicts theexample of an effort, aimed at increasing l integration through comparative advantages, economies of scale and production linkages among the membersby taking advantage of their diverse factor endowments and complementarities. It is important to note that the SIJORI-GT was actually a formal name for economic linkages that already existed among its member participants.

3.1 Geographical proximity

In the case of SIJORI growth triangle, locational proximity amongst the three areas has played a very important role in its formation. The two main islands of Riau, Batam and Bintan are also very close to Singapore, just 20 km and 45 km from Singapore respectively. It usually takes 30 minutes from Batam and 45 minutes from Bintan to reach Singapore by ferry. This geographical proximity has promoted investments in Riau islands, which can be witnessed from the changing landscape of Batam, Bintan and other islands of Riau.

The physical distance of Singapore to Johor is only 1.2 km. and there are two links that connect the two. First is through 'Tambak Johor', a 1,056 mts. Causeway that links the city of Johor Bahru in Malaysia to Singapore. This is the first land link between Johor, Malaysia and Singapore. The other link, which was completed in 1998, is the road bridge on the west side of Johor, called the Malaysia-Singapore second link.The business groups on both sides have been proposing for a third link between Singapore and Johor, in addition to the Causeway and Tuas Second Link, to be named as the "Friendship Bridge". The third link is expected to enhance trade also between Malaysia and Singapore.

3.2 Presence of Economic Complementarities

The main driving force behind the setting up of SIJORI-GT was Singapore itself. All the three members areas of the growth triangleare at different levels of development. In 1989, the per capita GDP of Singapore (US$ 12,940) was about 25 times higher than that of Batam (US$ 500) and approximately four times as compared to those in Johor at US$ 3,594 (Kivikari, 2001: 8). Singapore is now a highly developed country, with its 2017 GDP Per Capita at US $ 57,714.30 (World Bank, 2018). See Table 1 below.

Table 01
Singapore Per Capita GDP (Current US$) 1990-2017

Year	GDP Per Capita (current US$)
1990	11,864.28
2000	24.936.83
2010	46,569.68
2015	54,940.86
2016	55,243.13
2017	57,714.30

Source: World Bank Development Indicators 2018.

The comparative advantages of the member parts of SIJORI-GT have been shown below in the form of triangle of complementarities. Singapore is best endowed with abundant capital resources,good quality human capital, advanced socio-economic infrastructure and hi-tech financial services.The Riau Province has plenty of land and other natural resources and an abundant supply of unskilled labor, which could be effectively employed in labor-intensive factory operations. For Johor also, the situation was not so much different but it possessed a better supply of semi-skilled labor and an access to intermediate technical knowledge.

Figure 1: Triangle of Complementarities
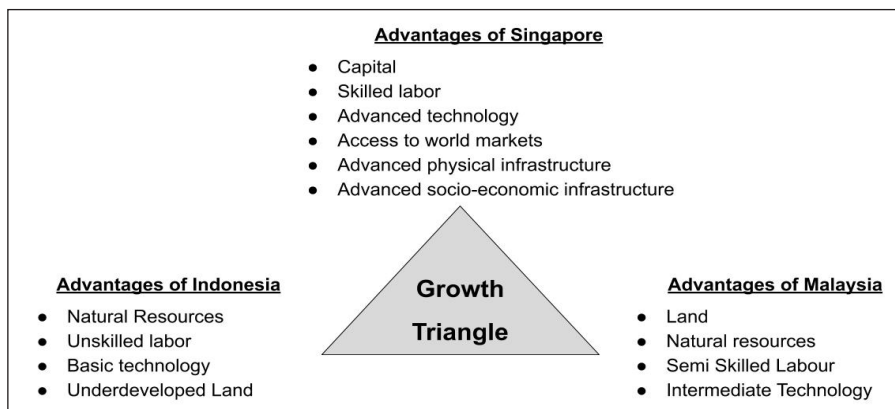
Source: As cited in M. Sparke et al. (2004: 490)

3.2.1 The Singapore Advantages

According to the annual "Doing Business Report 2018" published by the World Bank, Singapore has been ranked the most business friendly country and holds second rank among 190 economies in terms of the "Ease of Doing Business" (World Bank, 2018). In terms of starting a new business, Singapore ranks sixth among 190 economies according to the "Starting a Business" indicator. In a survey of more than 200 cities by a consulting firm Mercer's annual ranking, Singapore has been ranked as number one in terms of city infrastructure. It has developed world-class high-tech public transport system, telecom infrastructure, air links and ports throughout the world. Singapore has a vast pool of skilled labour, risk-taking entrepreneurs, with extensive global vision and networking and high-tech managerial and

financial sector, which reflect its strengths. Its advanced energy and telecommunication sectors make it highly competitive and business-supportive country.

Hence, it will be no exaggeration to say that the this triangle has been mainly attractive to the investors because of factors such as highly skilled labour force; modern infrastructure, highly competitive global standards; a transparent, supportive and disciplined government,easy accessibility to transportation, adequate supplies of drinking water and electricity, strong legal system and good record of governance of the Singapore government that have all attracted big businesses from all across the world.

3.2.2 The Johor Advantage

The third largest and one of the most developed states of Malaysia is the southern state of Johor. Spread over an area of 19,210 sq. km and with 3.554 ml people (2015), its population density is 174 per sq. km. As per the information given by the government of Malaysia, according to the HDI index (2017), the rank for Johor is 0.785 (rank 6in Malaysia). Johor has been a favorable destination for its investors because of its geographical nearness to Singapore, the easiness of doing business, excellent transportation system, highly developed energy and communication levels as well as a vast and reliable supply of semi-skilled and skilled labor pool. All these factors have made it very attractive for high technology and IT firms from Singapore. That is why huge investment funds have gone from Singapore into Johor. The capital of Johor is Johor Bahru, which is connected to Singapore via bridges and road links and is one of the biggest industrial and tourist attractions of Malaysia.

3.2.3 The Riau Advantage

The Indonesian province of Riau has a very strategic location in the coast of Sumatra, directly facing Malacca Straits and Singapore. Until 2004, Riau islands were a part of it. Its main islands are the islands of Batam and Bintan, which are located east of Sumatra Island and South of Singapore. These islands were separated in July 2004 to form as the new Riau Islands Province.In terms of sheer size, Riau is five times larger than Singapore. In the year 1989, the average cost of labor in Riau was almost 20 -25 percent of that in Singapore due to abundance of unskilled labor and rising unemployment levels. This was one of the major reasons for the relocation of the Singaporean manufacturing to Riau. Like Johor, Riau also had abundant supply of water, which Singapore needed. Currently, the growth rates of the Riau province are one of the highest in entire Indonesia. This has beenmade possible due to its highly versatile and developed tourism sector.The leisure and tourism industries of Riau are now highly developed, with vast beaches, shopping complexes and good food, which attracted a huge inflow of tourists from Singapore, Indonesia itself and other countries as well.

It is argued the major influence of the setting up of the SIJORI-GT has been seen in Riau only (Kumar, 1998). The Singapore government helped to create lot of modern infrastructure in Batam by diverting investments into Batam from the early 1990s.Major part of investments into Batam comes

from companies based in Singapore. Both Batam and Bintan have become successful manufacturing bases by attracting many MNCs from countries such as US, the Netherlands, Taiwan, Japan, Australia, as well as Singapore. Factors such as large industrial land, low cost of labor, and various tax and duty exemptions given by the provincial government have attracted many potential investors, mainly from Singapore and rest of the world.

In 2015, Singapore became the top foreign investor in Batam after beating Hong Kong and Japan, keeping them at number two and number three positions. According to the information provided by the official website of Batam Industrial Free Zone Authority (BIFZA), at the end of December 2011, the total investments in Batam were to the tune of US\$ 14.74 billions of which US\$ 11.75 billion came from the private sector alone. The recent opening of the new Tech Park in Batam is expected to bridge the digital divide between Singapore and Batam. TheNongsaDigiatal Park (NDP) is a multimillion US\$ park, which was officially opened on the Indonesian island of Batam on March 20, 2018. This park is expected to make a major contribution towards generating additional employment of around 1,000 new digital start-ups worth US\$ 10 billion by 2020.

3.3   Policy Coordination

Strong political will and supportive government policies arevery important considerations for foreign investors when they have to take decisions regarding investing their funds.After 1994, there was a commitment from all the three member governments to make this growth zone a success. Indonesia and Malaysia, both, decided to liberalizefor which took up major macro policy reforms. This strengthened their linkages with Singapore.Various committees were also set up in March 1989 to oversee the developments related to the setting up of SIJORI GT.For Riau it was the 'Indonesia-Singapore Ministerial Committee' whereas for Johor the 'Johor-Singapore Joint Committee on Business Cooperation'. Several bilateral agreements, too, came in force in 1990 for the joint developments in various sectors such as industry, services, tourism and water resources.

The status of Batam was changed to a duty-free zone in the year 1978 and its control was transferred to BIDA, whose chairman in 1978 was Habibie, B.J. Extensive plans were made by him to invest in Batam. Plans to give preferential treatments to the FDIs and the foreign investors were taken up in the Batam Economic Zone (BEZ) in early 1989. It was decided to allow 100 per cent foreign equity ownership during the first five years of operation.The foreign investors also got relaxation of minimum capital investment requirement (Parsonage, 1992: 311). Ample support in form of improved connectivity linkages and developed infrastructure was also extended by the government along with measures to ease customs and immigration procedures, which made it easy for the relocation of low-value added operations of MNCs from Singapore and other areas possible.

Singapore and Johor have always had a good economic interaction because of their common colonial past and close proximity. In 1985, a 'Special Case' status was granted to the Singapore companies by the Malaysian Finance Minister as stated in their New Economic Policy

(NEP). In 1998, the policy of 'twinning' with Singapore was announced by the Johor State, which helped it to facilitate the process of relocation and build up a strong industrial base in Johor. From the beginning itself, the Malaysian government strengthened their infrastructure in the form of building up of new industrial estates, technical institutes and other socio-economic infrastructure, which further helped this relocation process from Singapore into Johor.

3.3   Infrastructural Developments in the SIJORI-GT

At the time of setting up of this growth triangle, Singapore already had a well-developed infrastructure base. The government of Singapore, very consciously, took several steps to improve its infrastructural levels to attract businesses and industries from all across the globe. Urban planning started as early as 1822, which was very important to keep in view the growing demands for the facilities such as air, road and port connectivity in the coming years. This was also needed as the population projections predicted a growing population for the Singapore economy. The population of Singapore has increased from 2.41 million in 1980 to 5.64 million

There is an extremely developed network of physical infrastructure in Singapore for those who wish to do business there. Efforts were made to expand the existing transportation system by developing a proper network of expressways and deal with the congestion problem, under the implementation of the 1971 concept plan. Mass Rapid Transit System (MRT) and Light Rapid Transit (LRT) was introduced in late 1980s and the Land Transport Authority (LTA) was formed in 1995. It has world class ship building, repair and maintenance services, a major oil refinery/petroleum processing center, world-class airport and a sea port for the shipment of goods, extremely efficient telecommunications network and advanced levels of Research & Development provide a very conducive environment for the diversification of the export-oriented units, which have been set up in Johor and Riau.

According to a report, Singapore is now in a position to become world's top financial centre for managing international funds and leave Switzerland behind in the coming two years. It has successfully established itself as the fourth leading regional and international financial centre, next only to New York, London and Hong Kong. In its efforts to embark on a higher industrialization into the 21st century, Singapore has adopted the cluster strategy. Strong emphasis has been placed on developing its hi-technology and high value-added secondary and the tertiary sectors, which are expected to be the engines of growth for the Singapore development. Prompt help and guidance is provided by the Singapore Economic Development Board (SEDB) in the form of technical and financial assistance to those who wish to relocate to the neighbouring areas of Johor and Riau and other sub-regions. The government of Indonesia, too, has been very supportive of the growth triangle concept right from the beginning hence it took several liberalization steps to give boost to the joint ventures between the Singapore Government-Linked Companies (GLCs) and the Indonesian companies. This resulted in setting up of several industrial

estates and tourist resorts in Batam and Bintan.

One of the earliest flagship projects was the Batamindo Industrial Park (BIP), which was launched in early 1990s and covered about 500 hectares of land at the time of launching. The success of this pioneer industrial park in Batam attracted investors from all across the globe and created employment for more than 60,000 workers. This "MNC Park" hosts a large number of global companies whereas the Batamindo Executive Village has excellent resorts, several other recreational facilities for rich Singaporeans.Besides this, the other three projects, namely Bintan Industrial Estate, Bintan Beach International Resort and the Karimun Marine and Industrial Complex have been instrumental in boosting the infrastructural developments in the sub-region. This generated FDIs worth more than US$ four billion and created jobs for more than hundred thousand Indonesians (Sparke et. al, 2004: 490).The other islands such as Singkep and Karimun were reserved for developing ship servicing, petroleum storage and refining facilities.

On the 26th of January 2006, the President of Indonesia officially launched the Batam-Bintan-Karimun Free Trade Zone (BBK-FTZ). Despite long delays in its launching, the governor of Riau Islands, Dr. Ismeth Abdullah reported that investments in the Riau Islands exceeded US $ eleven billion from more than a thousand foreigncompanies. Riau Islands attracted in 2007 about one billion US dollars in new investment, which were more than double of what was received in the year 2006. Karimun also attracted more than half a million US dollars in investment in the year 2008, all made possible due to the clearing of legal hurdles.

Historically, Singapore and Johor have been closely linked because of their being under one empire and their geographical proximities always led to their strong trade, investment and tourism relations. Johor has very good and efficient transport system and communications infrastructure, which helped it to turn into an export-oriented industrial center. Singapore has been an important investor in Malaysia, which is its third largest trading partner after USA and Japan. Nearly 40 percent of total investment and 50 percent of total trade of Malaysia with Singapore is accounted alone by Johor, thanks to its policy of 'twinning' with Singapore. In the initial stages, the Johor State Economic Development Corporation (JSEDC), now called as the Johor Corporation (JCorp) or Perbadanan Johor, invested heavily in setting up 21 industrial estates encompassing 7,440 hectares of land. It also invested heavily in vast industrial complexes such as Tanjung Langsat Industrial Complex, spread over 184 hectares, technology parks, industrial townships and estates.

3.5 Role of the private sector

As stated earlier, the major objective of setting up any growth triangle is to attract more investments into the sub-region for promoting exports for which bothpublic sectorand the private sector have to work simultaneously and cooperate with each other (Kalam (2001). The SIJORI-GT witnessed a highly motivated private sector, which was very enthusiastic in undertaking investment projects along with strong backing and support

from the governments. It is important to note here that any growth initiative is likely to have a relatively lesser number of members initially, such as having three members. Once the initiative gets going, the number of members can be increased to more than three. It must be understood that with the inclusion of larger number of areas and sub-regions into the growth zone often results in more disagreements over goals and policies, which can be damaging to the expansion of such growth zones. The SIJORI-GT and the Southern China Growth Triangle (SCGT) has three members and the success of these ventures is a good example to explain this point.

Finally, it is important to note that market forces drive most of these growth triangles and the profits that they generate are very essential for their flourishing future. It is this factor that would attract potential investors to bring in their funds in the sub-region and set up their businesses there. That is the reason these growth triangles are anexpressions of 'market driven regionalism'; in contrast to the 'state led regional-integration', which can be found in regional trade blocs such as European Union.

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India's Relations with the East (B.C. 200 and A.D. 700)

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Abstract – In the presented research article India's Relations with the East (B.C. 200 and A.D 700) is highlighted Why, and when, did India begin to extend her influence eastwards? What kind of people did the early missionaries of Indian civilization meet across the Bay of Bengal? Were they naked savages following a food gathering economy in the jungles, or were they settled population with way of life which might be described as civilization of their own? How exactly did the forms of Indian civilization enter into the fabric of South-East Asian cultural life?

Key words – Buddhist, Relation, South-East Asia, Malayas, Burma, China, Period.

Introduction- By the opening of the Christian era the civilization of India had begun to spread across the Bay of Bengal into both island and mainland South-East and further East By the fifty century A.D. Indianised States, that is to say, states organized along the traditional lines of Indian political theory and following the Buddhist or Hindu religions had established themselves in many regions of South-East Asia. Some of these States were in time to grow into great empires dominating the zone between metropolitan India and the Chinese southern border, which has sometime been described as 'Further India' or 'Greater India'. Once rooted in South-East Asian soil Indian civilization evolved in part through the action of forces of South-East Asian origin, and in part through the influence of cultural and political changes in the Indian subcontinent. Many scholars have described the eastward spread of Indian civilization in term of a series of 'waves'[.1]

Why, and when, did India begin to extend her influence eastwards? What kind of people did the early missionaries of Indian civilization meet across the Bay of Bengal? Were they naked savages following a food gathering economy in the jungles, or were they settled population with way of life which might be described as civilization of their own? How exactly did the forms of Indian civilization enter into the fabric of South-East Asian cultural life? These are questions which are difficult to answer on the basis of available evidence. Neither the indigenous South-East Asian texts and inscriptions, nor the narratives of foreign visitors to the region, take us back with any degree of certainty beyond the third century of the Christian era. The records of South-East Asian protohistoric archaeology is as yet far from fully elucidated[2]

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It is held that an ethnological affinity existed between the people of South-East Asian countries and those pre-Aryan India but this cannot be properly explained. One theory maintains that ethnic wave originating in South-East Asia flowed into pre-Aryan India. Another view postulates that there was an eastward migration from India on the arrival there of the Dravidians or the Aryan. A third hypothesis is that the original home of the pre-Aryan Indians and the Indonesians was somewhere in Western China from which both these people migrated.[3] The problem becomes more acute when we find that the term South-East Asia covers a very extensive area within which there exists a considerable range of environments and ethnic types, and throughout which there cannot possibly have been a uniform operation of any one of the several likely processes of Indianisation. Some population, like the Khmers, the Chaws, and the Javenere, became heavily Indianised. Others, like some of the tribes of Sulawari (the celebes) were indeed subject to Indian influence, but lightly and most probably, indirectly.Yet, others, like the Negritos of the Malaya Peninsula cannot be said to have been indianised at all**.**[4]

Available evidence suggests that there must have been a measure of contact between India and South-East Asia for several centuries before the opening of the Christian era. While it is extremely unlikely that there was at this early period any extensive migration eastwards of Indian population – the theory of the Indian origin of the Malayas, for example is no longer taken very seriously, and most authorities are inclined to agree with Heine-Geldern in seeing a Chinese origin for the prehistoric migrations into South-East Asia.[5] Significant cultural influence, however, can hardly have begun before the Asokan period and we have no real archaeological or literary evidence for it until well on into the Christian era.[6]

Whether Mediterranean and Middle Eastern trade brought Indian into South-East Asia, or the West was exploiting routes which India had already pioneered is difficult to say. Apart from providing important halting centres in the trade between India and South China, the countries of South-East Asia were rich in mineral and agricultural products and this is true even now. For its natural wealth this region came to be known as 'The Land of Gold' almost universally in ancient times. The Swarnabhumi or Swarnadvipa of Indian literature perhaps roughly comprised Lower Burma, the Malay, Peninsula, and the Indonesian Archipelago[7] The folk tales of the Jatakas describing voyages from the Indian ports like Broach, Sopara and Tamlk to Swarnabhumi suggests an established trade contact but because of their uncertain time of composition there tales are not very helpful for our purpose. The Arthashastra8 records the import of aguru (aloe-wood) from Suvarnabhumi. The Milindpanha[9] and the Mahaniddesa[10], attributed to the first or second century A.D. show closer acquaintance with some parts of South-East Asia. The later literature based on Gunadhva's Brbat Katha, a lost text probably written in the early Christian period, also narrates trading ventures in Suvarnbhumi.11 Attempts have been made to distinguish between Suvarnabhumi and Suvarnadirpa, meaning 'Land of Gold' and 'Island or Peninsula of Gold' respectively, but it does not seem that the ancient writers were very conscious of the geography of the places described

in these glowing terms.[12]

We possess very little direct evidence as to the manner in which the Indians, once they began to trade and travel widely in South-East Asia, actually proceeded to Indianize the indigenous peoples with whom they came into contact[13] It is clear, however, that more than one mechanism must have operated and that there can have been no question of a single pattern of events holding good for the whole region. In some places it is reasonable to suppose that there grew up actual settlements of Indian merchants.[14]

Another mechanism can perhaps be detected in the deliberate borrowing by ndigenous South-East Asian rulers of the techniques of Indian political organization, or which they learned either from merchants visiting their territories or from themselves visiting the early cutrepots. Since ancient Indian political life was so inextricably bound up with religious cosmology, one would expect that self-Indianisation would reflect in several areas such as art, philosophy and literature.[15]

For a third mechanism of Indianisation the narratives of Chinese travelers throws some light. This was Indianisation through the activities of adventures. Indians who sought fame and fortune overseas, and who actually carved out kingdoms for themselves were certainly instrumental in the process of Indianisation.[16]

Several Indianised States were thus established in Malay Peninsula during the first five centuries of the Christian era. Although we know some interesting facts about them from Chinese chronicles and ruins of temples and images in various parts of the country it is not possible to write a connected history of them. But there is no doubt that the Malaya Peninsula served as the main gate of the Indian colonial expansion in the Far East. Takkola, modern Takua Pa, was the first landing stage of the Indian traders and colonists. From this some followed an all-sea route along the coast, but many passed across the narrow Isthmus of Kra directly to the opposite coast round the Bay of Bengal, and then proceeded further east by land or sea, to Siam, Cambodia and Annam.[17]

Burma : We do not know whether there was any trade between India and Burma during early time. Untill 5th century A.D. India's connection with Burma is shrouded in legend. According to the Burmese chronicle, a Sakya prince of Kapilvastu founded a kingdom in Upper Burma in prehistoric times and ruled for generations. Another group of Ksatriyas came during the time of the Buddha, and later moved southwards and founded their capital in Sri-ksetra now called Hmwaza, near Prome.[18] The ealiest cpigraphic record of Indo-Burmese relations has also been discovered in this place.[19] Paleographical, these Buddhist records are attributed to the fifth and sixth centuries.[20] According to the legends. Indian influence came to Lower Burma by sea[21] From these sources we can only surmise the existence of some kind of early trade relations between India and Burma, both by land and sea.

Malaya: The Vayu Purana which in its present recension is placed in the Gupta period, refers to Malayadvipa as a constituent part of Jambudyipa. According to this text there are mountains and rivers in Malayadvipa and the Miechhas lived there. It is described as a rich land having gold and silver

mines, precious stones and sandalwood. The Puranic account fits in with Malaya as well as with certain islands of Indonesia. Some scholars prefer to identify Malayadvipa with Sumatra relying on Chinese evidence.22 Ptolemy's Golden Khersonese broadly corresponds with Malaya.

Perhaps the traders were using the Isthmus of Kra in Malaya as the shortest passage between the Indian Ocean and Indo-Chinese mainland and the South China sea. This can be inferred from the sailing itinerary between Tongking and Huang-Chih, as found in the Ch'ein Han Shu From a later text, the Liang Shu we know that trade was carried on between India and Tun Sun which was a vassal state of Fu-nan. Tun Sun has been identified with the isthmian part of Malaya.23 Possibly it was an important entrepot in the northern part of the peninsula. From Indian and Western literature Takkola was another notable port and this has

been located near Trang on Ptolematic evidence.24 Archaeological evidence of Indian influence in Malaya cannot be traced before the fourth century.[25]

Indonesia: Legends about early contact between India and the Indonesian Archipelago are not lacking. Of these the one relating to the kind Ajit-saka and his associates who established themselves in Java is widely known[26] The Ramayana referes to a Yavadvipa which literally means "Island of Barley". The same meaning is applied by Ptolemy himself to his labadios. The Houhan-shu also refers to a Yeh-tiao which was anciently pronounced as Yap-div.[27] All these places are usually identified with Java. We do not know whether barley was grown there in our time. According to a modern geographer, barley will grow on the mountains of Java, but its cultivation has not been taken up.[28] Sone scholars prefer to identify Yavadvipa with Sumatra,[29] others with Borneo. The earliest inscription attesting Indian connections has been discovered in East Borneo[30] On grounds of paleography this has been assigned to the fourth century.[31]

From the account of Kang Tai, the Chinese envoy in Funan in the earlier part of the third century we learn that the Yuchchi merchants regularly supplied horses to the king of Ko-ying was in the southern part of Malaya.[32] In a recent study, Wolter argues that Ko-ying may be located in South-Eastern Sumatra. He further suggests that these horses were possible exported from a port called by the Chinese as Ku-nu, which according to its description may be somewhere in India.33 The Yueh-chib horses were also supplied to Fu-nan from India in the third century.

The Ramayana referes to sandalwood coming from the Rsabha mountain which has been located in Timor or Celebes in Eastern Indonesia.[34] One of India's major supplies to the West in our period of this merchandise was collected from Indonesia. But this archipelago was and is famous as a spice growing area. Kalidasa usually attributed to the fifth century, referes to lavanga (clova) from Dvipantara,[35] which is identified with Sumatra. The medical use of clove, which was not a native product, is attested by the Charaka Samhita, a text of the first or second century A.D. This suggests the import of clove from Indonesia by the first century. The reputation of Indonesia as a proper producing area is evident from several Chinese texts, the earliest of which was written in the beginning of the fifth century.[36]

Fu-nan and Champa : The earliest evidence of Indian influence in

South-East Asia has been found in the lower Mekong valley. Fu-nan and Champa, roughly comprising Cambodia and South Vietnam, preserve very old Indian tradition in their legends. From a third century account of the Chinese envoys in Fu-nan we learn of local tradition, according to which a Brahman called Hun-T'ien (Kaundinya) of Mo-Fu (Malaya) reached Fu-nan by chance in a trading vessel. Hun-T'ien won over this country and its female ruler Lin-yeh without much difficulty. This possibly happened some time in the first century A.D.[37] From the same text we learn that a diplomatic exchange took place between Fu-nan and the Menluen (Marunda) ruler of Northern India who was possibly of the later Kusana line, during the earlier half of the third century. The Indian ruler sent four Yuch-chih horses as presents to Fan-chen, the ruler of Fu-nan. There is no report of any direct Indian trade with Funan which, however, received merchandise from Ta'chin.

From excavations at the maritime town of OC-EO we know more of the early commercial connections between Fu-nan and many countries far and near to it. It seems that OC-EO was an important centre of trade and industry from the early period of the Christian era. Large number of semi-precious stones such as pearls, rock crystals, onyx, carnelian, amethyst etc. which were exported to the West from India in early times have been found here Jewellery unearthed here shows either Indian or Roman inspiration OC-EO's close relations with India get confirmed by epigraphic evidence. The types of script in the inscriptions found on some pieces of jewellery were used in India between the second and the fifth centuries A.D. Several ancient seals bear script comparable with that of the Nasik inscriptions of Usavadata and Vasisthiputra Pulumvi, both belonging to the first half of the second century A.D. Other inscriptions recall the Girnar inscription of Rudradaman (150 A.D.) and the script used in the Kalapanamanditika, the Jaina scripture of about 300 A.D. found in Central Asia. Two Buddhist bronze images in the style of Gandhara and a copper image in the style of Amaravati have also been found. The other group of objects unearthed in OC-EO bear also been found. The other group of objects unearthed in OC-EO bear Roman, Iranian and Chinese craftsmanship of the early Christian period. It seems that the mines of Malaya and Indonesia supplied gold, tin, iron and copper to OC-EO for its industries.[38]

In this connection we like to refer to the discovery of a Buddha image in the style of Amaravati and of a Roman lamp, similar to a find in Pomeii, in P'ong Tuk in Siam[39]

The local adaption of the events of the Ramayana is found in the early legends of Champa which is now a part of the Vietnam state. The famous inscription of Vo-canh refers to a dynasty founded by king Sri-Mara. He was a Buddhist and Sanskrit was his language. The dating of this inscription is still a matter of controversy and this varies from the early third to the fourth century A.D.

There are different views with regard to the reasons behind the Indian trading ventures to the countries of South-East Asia. It has been suggested that during the last centuries before Christ India could not

procure gold from Siberia because of political troubles in Central Asia. Afterwards the situation become worse when the emperor Vespasian totally stopped gold from going abroad. Being unable to get gold from the North and the West, India turned towards Suvarnabhumi.[40] We do not accept this view fully. India's gold situation in the pre-Christian time is not known. But we believe that in the first and second centuries A.D., the Kusanas imported gold from the Altai and the Ural regions. The stoppage of Roam gold, which is also a doubtful question could have forced the South Indians to turn to South East Asia.

The development of Buddhism, which broke the rigid restraint against going abroad, has also been held to be a factor encouraging Indians to go aborad. It does not seem that this restraint ever bad any practical effect on the coastal people and in early time only affected the Brahmanas.

The main reason for the Indian going towards South-East Asia seems to be that the growing demand by the West for the eastern luxuries could not be met from India alone. The profitable trade with the West probably encouraged the Indians to look forward to a region like South-East Asia rich in minerals, spices and aromatics. If these commodities were brought to India part of them was possibly consumed at home also. Though we believe that Upper India itself did not have much direct trade with the West that would not have deterred the people of that region from taking part in the Indo-South East Asian trade.[41]

The deliberate acquisition by the first South-East Asian Indianised rulers is reflective of the signs and symbols of Indian political organization. Thus the Khmers, whose empire was a successor state to Funan later adopted official myth of Kandinya marrying Nagi Soma, the daughter of the King of Nagas, or Serpent sprits and the Naga motif came to dominate their decorative art[42]   The language and script of the Brahmans and the cult objects of the major Indian religions. The distinction between Hindu and Buddhist sometimes tends to become blurred in early South-East Asia. It is difficult, however, to ascertain as to which Indian region the influence came from The earliest South-East Asian inscriptions some of which may perhaps date to the fourth century A.D. show that use of script generally considered to be of a south Indian type.[43] Similarly, a category of Buddha image from South East Asia show very clear signs of Gupta or Amravali influence and some examples on the basis of established principles of Indian iconography, be dated to very early in the Christian era.[44] On the whole there is evidence pointing to Indian influence from north India, there is also evidence indicating Dravidian origins, but much of this evidence consists of cult objects which may well have been either imports or local copies of imports[45]

There is much evidence to suggest that Indian ideas, as well as Indian art were modified in South-East Asia through the influence of indigenous cultures[46] The cult of the Devaraja, the God King, though certainly expressed in Indian terminology developed into a distinctive corpus of political and cosmological ideas which lies behind the proliferation of Khamer temples built in the form of mystic mountains and the Javanese chandis which were not only places of worship but also royal

tombs and mechanism designed to link the dynasty on earth with the spirit would. An important example of this cult, with its identification of ruler with god be is Siva, Vishnu, or Buddha can be found in Angkor Thom, the city of Late twelfth and early thirteenth Khmer ruler Jayavarman VII. The Devaraja cult of the Khmers, Chams and Jayanese Indiansied kings has survived to the present day in Thailand.[47]

H.P. Ray has emphasized the role of Buddhism[48] in India-South East Asian trade relation in framework of maritime archaeology.[49] In the last two decades, specific regions of India like Andhra Pradesh, Bengal, Orissa and Tamil Nadu etc. have gained attention regarding Indian influence upon South-East Asia[50]. P.P. Mishra draws a parallel between the processes by which the dominant theme of Indian culture spread to different parts of India with diffusion of Indian culture in South-East Asia and sees the whole process of Indianisation as an interaction between the two cultures.[51]

The use of term Indianization for Indian influence in South-East Asia has been criticized because "it may suggest a conscious effort on the part of Indians to spread their culture over major parts of South-East Asia." Some western scholars have preferred the term classical and the terms like Indic and Indianization had been discarded. One author went to the extent of saying that his objection to the term Indianization was "the modern prejudice against Indians in twentieth-century Burma, where because of many Indians were a lower socio-economic status, we concluded that they surely could not have influenced Burma in the past".[53] In spite of objection in certain quarters regarding the use of the term Indianization, it has been used in a broader context with due emphasis on South-East Asian initiative or Indigenization. Regional bias also complicates the matter as different regions of India claim credit for their role in cultural expansion. But general consensus is that process of *Indianization* was accomplished by peaceful means and it was non-political in character.

Various theories regarding motives and process of *Indianization* have been postulated. The *kshatriya* (warrior class) theory which presupposes that the Indian cultural expansion was due to the seminal influence of the Indian warriors and conquerors, who migrated in large number to South-East Asia. The nationalist historians subscribed to this view. The adventurous *kshatriya* immigrants established colonies after colonies in South-East Asia. They got married into local ruling families and afterwards enlisted the service of Brahmans for buttressing their political authority. Due to disturbed political condition in India, large number of refugees migrated to seek new space across the ocean. There is no proof of large-scale migration after Asoka's (273-236 B.C.) conquest of Kalinga in 261 B.C. rather the war made remorseful Asoka, turned towards Buddhism. Neither Kusana invasions of the first century C.E. (Common Era) nor Samudragupta's campaign resulted in exodus of people[54] The propounder of the *ksatriya* hypothesis visualized introducing of Indian culture as a result of the activities of Indian warriors playing the role of robber barons marrying locally and producing a society of mixed blood[55] R.C. Majumdar put forth the view that Indian influence can be explained by *colonization* due to the

warriors.[56] All the above postulations are speculative and there is no real evidence for it Indian immigration was not so massive otherwise there might have been demographic changes among the inhabitants. There is no doubt that persons of Indian origin are residing in some pockets of Thailand like Kakhon Seri Thammarat and Bangkok.[57] It is not known in what circumstances they came. The argument that overseas empires were colonized and administered from Indian centres can be dismissed due to lack of evidences. In the inscriptions of South-East Asia, one does not find any reference to the ancestry of these warriors or the reasons for their coming to distant lands. The people of South-East Asia did not adopt even dietary habits of the Indians like curry powder or milk products. Politically also none of the supposed South-East Asia colonies showed any allegiance to India. Economically speaking, the states of South-East Asia were not colonies as there was no scope of economic exploitation India also did not enjoy monopoly in the field of foreign trade. But it is plausible that some passed over in the succession might have gone to far off places to seek glory and power, which they considered their due. This is a mere suggestion only and not supported by any fact.[58]

The vaisya (merchant class) theory postulates that Indian cultural penetration began with traders, who intermarried with local women and impressed the indigenous population with their goods and culture. The Suvarnndwipa or island of gold allured the commercial enterprise of Indians.[59] From the trading establishments of the Indians, the Indian culture was diffused. The traders were thus transmitter of the culture to the Indiannized elite. The importance given to commerce in some of the writings of nationalist historieans also found favour with western scholar G. Goedes also has stated that commerce was the prime factor behind the Indian expansion in first century A.D.[60] He states that Indian traders in search of spice and gold came to South-East Asia, married into the local families and an Indian imposing himself as chief over local population or a local chief becoming Indianized established Indian style kingdoms[61] The vaisya hypothesis may be criticized.

In spite of serious objections to the vaisya theory, it contains elements of truth. It would be wrong to assume that merchants were not competent to transmit elements of culture. In spite of the caste system in India there was social mobility among different castes. So it would be wrong to say that the vaisyas were not acquainted with Sanskrit and were well versed in vernacular literature only. It is also not convincing to say that character of Indian culture was scholastic whether the people who had learned elements of Indian culture were locals or Indians who had come to South East Asia. It is also not correct in say that only interior areas were centres of Indian influence Oceo, Plaembang, Trang and Kedah were ports, which had traces of Indian influence. They were not only centres of commercial activities but also places of cultural interaction. Ocen was one such place, where archaeological excavation had proved India-Southeast Asian contact. Sanskrit inscriptions of earlier period had been found from Kedah. The find sports of Amravati sculptures were on the sea route joining

Kedah, Patembang coast of east lava and west Celebes.[63] Many of the merchants were also follower of Buddhism Removal of caste barriers and restrictions or maritime voyages resulted in voyage of sailors to distant places. The Jataka stories had dealt with maritime activities of the traders. The Buddha images of Amaravati School had been found in South-East Asia. The sailors were devotees of Dipankara Buddha. Calmer of Waters and evidences of *Indianization* are these Buddha icons.[64] The activities of Buddhist missionaries gave impetus further as they were coming to the royal courts of Indonesia converting the ruler and establishing new order of monka. So, on the whole, in spite of criticism against the *vaisya* theory, it contains certain degree of historical truth and through trading centres, elements Hindu and Buddhist culture spread.

Thus, the nationalist school of historians gave primacy to Indian enterprise and neglected the indigenous cultural enterprise. It was as if the Indian civilizing mission wholly civilized South-East Asia. Then it could be argued. "The Indian nationalist framework was essentially an imperialist history for South-East Asia".[65] But the role of the nationalist histiography should not be undervalued. It had a role to play under the colonial rule of the British, by projecting past glory of ancient India. The nationalist historians were also erudite scholars. They were instrumental in laying a foundation for further study of Indian cultural influence. Moreover, impact of Indian culture should be put in proper perspective and should not be minimized.[66]

The view of J.C. van Leur propounded in 1930s and published posthumously in 1955[67] opened new perspective by not only rejecting the earlier two theories but also giving importance to local initiative. This third theory, commonly known as brahmana theory accorded primacy to local initiative, indigenous port patricians and rulers enlisted the service of Brahmans to buttress their political authority through Hindu ceremonies and rituals Leur wrote. "The Indian priesthood was called east-wards certainly because of its wide renown for the magical, sacral, legitimacy of dynastic interest and the domestication of subjects, and probably for the organization of the ruler's territory into a state.68 Emanating from the court, the Indian cultural influence was focused on consecration formulas, royal proclamations; which were in the sacerdotal language of the Brahmans. The priests became counselors in the affairs of the courts and provided political support to the rulers by giving them a sort of investiture and genealogical list, which elevated their position. Thus the brahmana theory made Indianization process an initiative of elite of South-East Asia. Though the local elite had awareness of their own traditions; this does not 'proclaim a total victory for the brahmana theory.[69] Leur has also contradicted his own views sometimes. In one place he says that there was no fundamental change in social and political order of Indonesia but in another place he writes, "Alongside the priesthood. Indian artifice came to the royal courts and the architectural activities of the rulers and the official activities of these overseas states alike show the unmistakable imprint of Indian civilization on Ceylon. Indonesia, Farther India, and Southern Indo-China".[70] Even if one agrees to the view propounded by the brahmana theory that it was local

aristocracy who took the initiative, nevertheless the Indian elements like Sanskrit language, the Hindu-Buddhist cults, *Dharmasastras*, concept of royality etc. became essential features of the early states of South-East Asia. Even though a small population of the region was affected by Indian culture, this aristocracy had bequeathed to their people cultural heritage in the form of literature, monuments and icons. It is also difficult to agree with the proposition that Indian influence was confined to royalty and court. The common people were certainly influenced by it.

The brahmana theory discarded the Indian influence as the sole reason for South-East Asain cultural development. It greatly changed the Indian historical writing on South-East Asia also in the last three decades. Therefore, all the three hypotheses narrated above contain some amount of historical truth. The whole process of Indianization was outcome of endeavour of warriors, traders and priests along with the indigenous initiative. Most probably all the three categories of people were involved in the process. Quite often, ksatriya, vaisya and Brahmans were not distinct in the South-East Asia context. A Ksatriya might be a trader or a Vaisya might indulge in power struggle of the court. All these classes of people also might have sought local assistance to serve their interests and the latter in turn would have desired support of the influential Indians.[71]

Thus, while the concept of Indian colonization of South-East Asia is a grave historical error and it must be added that it would be equally erroneous to undermine Indian influence in this region.[72]

The penetration of Indian culture in central Asian countries was also very deep rooted. The mountain passes along the northwestern Tibet. Russian Turkestan, Chinese Turkestan and Eastern China. The Greeks, the Sakas, the Yuch-chi and the Partians, who ruled later in this region, furthered India's contact with Central Asia . In fact, as these peoples extended their rule over parts of India, Central Asian people came into more intimate contact with Indian culture.[73] India's contact with Central Asia played an important part in the establishment of India's relation with China as routes between India and China passed through this region. The main route proceeded along the valley of the Kabul river and reached the Hindu Kush mountains through Purushapur (Peshawar), Nagarshare (Jalalabad) Bamiyan and other cities. Beyond the Hindu Kush lay Bablika (Balkh). From this region three well-known roads[74] led to the Tarim basin which is popularly known as Chinese urkestan, and corresponds to the modern province of Sinkiang.

It is in this background that from Central Asia Buddhism spread to China. Buddhism, in fact, was India's contribution to China. Moreover, it was a contribution that had such shocking and seminal effects on the religion, philosophy and arts of the adoptive country that it penetrated the entire fabiric of Chinese culture.[76] China was torn by numerous rebellions and economic disasters during the first and second centuries and it was then, evidently, that the Middle Kingdom was ready to receive the unfamiliar religio-philospophical tenets of its neighbour to the West. In fact, conditions in the last centuries of the Han Dynasty were propitious for the Buddhist missionary, whether he came directly from India or from central Asia,

where Buddhism had already been firmly implanted[77] The official account of the introduction of Buddhism into China places the event in A.D. 65. In that year Han emperor Ming-ti was Buddha. He accordingly sent ambassadors to the West who brought with them two Indian monks named Dharmaratna and Kasyapa Matang.

It may be reasonable assumed that the relations between India and China were at first commercial. Chinese silk was highly prized in India. The fact that the words sindura (vermillion) and kichaka (bamboo) are derived from Chinese tsin-tun and ki-chak proves that these two commodities also came from China. This commercial connection led to the introduction of Buddhism[79] Apart from commercial and religious penetration political relation between the two countries may be traced as far back as the time of Kanishka. Hiuen Tsang relates that the great emperor kept a Chinese prince as hostage in a part of the Punjab which, for this reason, came to be as China bhukti. This Chinese hostage is said to have introduced two fruits, peach and pear, into India and these were consequently called 'Chinani' and 'China-rajputra' respectively.[80] An interesting light is thrown on relation between India and China by the following passage in the History of the Later Han Dynasty covering the period A.D. 25 to 220. "This country (India) produces elephants, rhinoceroses, tortoise shell, gold, sliver, copper, iron, lead and tin. From the west coast it is in communication with Ta-tain (the Roman province of Syria) and precious objects from Ta-tsin are found there. There are also five fabrics, woolen carpets of good quality, perfumes of all kinds, sugar candy, pepper, ginger and black salt…….. In the epoch of the emperor Ho (A.D. 89-105) they sent on several occasions ambassadors carrying tributes and presents. Later, the countries of west having revolted, these relations were interrupted. Then in the years A.D. 59 and 161 they came again on two occasions from beyond Je-nan.[81]

It would thus appear that intercourse with China through Central Asia was interrupted shortly after A.D. 105 and was continued thereafter either by sea or by the overland route through Burma. Nevertheless great strides were made by Buddhist monks in China during the early centuries of the Christian era. Thus to impress Chinese people, who had a long tradition of reverence for written word, Buddhist literary canon were translated into Chinese. The earliest known text the Sutra in Forty-Two Sections was composed in the first century. By the end of the third century great strides had been made both quantitatively and qualitatively in translations of Indian Sutras. This was accompanied under the direction of Dhararaksha (AD 260-313), a monk, and himself a distinguished translator. But it was Kumarjiva, a brilliant missionary monk along with a large secretarial of assistants, produced numerous translation in excellent Chinese[82]

Buddhism not only attracted the masses but also had an appeal on higher level to many of the Chinese intelligentsia. Anarchical warfare had divided their country into various contending Kingdoms. They were disillusioned and alienated. But they were fascinated by the elaborate metaphysics and hair-splitting philosophy of the Buddhist commentators.83 Other segments of the population were attracted by extraordinary powers of

those missionaries who demonstrated the potency of their religion through acts of magic. Fo-Tu-teng, a fourth century religious, subsequently rose to power due to his ability to induce rain, cure the sick, and perhaps most of all, to advise successfully his warlord Shih Lo in matters of warfare, a function inherently non-Buddhist.[84]

The new spirit provided by Buddhist missionaries to China is well reflected in the career of the great Chinese scholar Taongan, who flourished in the second half of the 4th century A.D. and Fa-hien visit to India in A.D. 399. Fa-hien entered India through Kashmir and traveled all over North India. He stayed at Patliputra for three years, learning Sanskrit, reading Sanskrit books, and writing out Vinaya rules. At Tamralipti again he stayed for two years writing out his Sutras, and drawing pictures of images.[85]

Ebassies were also sent from other parts of India. Aking of South India sent an ambassador to China the period A.D. 500-516.[86]

During the rule of T'ang Dynasty (A.D. 618 to 907) this connection reached new heights. Thousands of Indian missionaries, merchants and others thronged the principal cities in China and more Chinese monks and royal embassies came to India in the seventh century than during any other period. The fame of the Nalanda University was now at its height and it came to be the great international centre of Buddhism which attracted Buddhist monks from all over Asia.[88] It was in such a situation that Hiuen Tsang visited India. Born in A.D. 600 of an orthodox Confucian family, he became a Buddhist monk at the age of twenty: Not being content with the existing translations of Buddhist books in Chinese, he decided to visit India. He started in A.D. 629 by the northern route in Central Asia. He reached Kapisa in A.D. 629 and during the next fourteen years traveled all over India. He stayed two years in Kashmir and for shorter periods in other places, for studying the Buddhist texts. He also resided in Nalanda Hiuen Tsang was highly honoured by Indian rulers Harsha Vardhana and Bhaskarvarman. He left India with a large number of books and images at the beginning of A.D. 644 and proceeding along the southern route in Central Asia returned to China in A.D. 645. Hiuen Tsang certainly played the most distinguished part in improving relations cultural as well as political between China and India. In fact he left India almost in a royal procession[89]

The noble example of Hiuen Tasang induced other Chinese monks to visit India. Chinese texts have preserved the biographics of sixty monks who visited India during the latter half of the seventh century A.D. The greatest among these later pilgrims was l-tsing. He left by sea route in A.D. 671 and reached the port of Tamralipti in Bengal in A.D. 673 after a stay at Sri Vijaya in Sumatra. He returned to China with a huge collection of Sanskrit manuscripts. The seventh century A.D. not only witnessed the arrival of so many distinguished Chinese monks in India but also witnessed the journey of noted Indian Buddhists to China. Prabhakaramitra, a famous scholar of Nalanda, Bodhiruchi and Vajrabodhi were some of the famous scholars who visited China during this period[90]

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A historical analysis over the importance of Conservation and its biodiversity in Jainism literature
•Dinesh Kumar Gupta

Abstract- *It is true that none of the religions of the world, even Jainism itself, historically have faced the problems we An attempt here has been made to explain how Jainas have understood nature and the place of humanity within nature. Besides, we have to analyse how Jainism with its emphasis on and active application of, ahimsa responsive to non-violent living, provides the context for developing an ecological interpretation of the tradition, which might counter the excesses of the modern consumer-oriented life-style. However, it is not a matter of mapping environmental principles onto Jainism, nor one of mapping Jaina principles onto environmental practice, but of exploring aspects of Jaina thought and practice that form the base for a distinctively Jaina environmental ethic face today. Therefore, An assessment of Jaina works and an analysis of Jainism record related to love, interdependence, non-possession, equanimity, vegetarianism, compassion, charity, etc. all contribute to conservation, and it can be studied whether these may fairly be used for developing a concept of eco-friendly universe.*

Key Words- Ecological,Environmental,Jaina,Life, Sutra,non-violence

Introduction- In the struggle to sustain the earth's environment as viable for future generations, the learning of science and technology has been given much more importance in contrast to the study of religion and its impact on contemporary times. One of the vital tasks of both science and religion "is to assert the unity and sacredness of creation, and to reconsider the role of humans in it."[1] It is true that none of the religions of the world, even Jainism itself, historically have faced the problems we face today. Still each of them has enunciated principles that have relevance for meeting the present ecological crisis.

An attempt here has been made to explain how Jainas have understood nature and the place of humanity within nature. Besides, we have to analyse how Jainism with its emphasis on and active application of *ahimsa*,[2] responsive to non-violent living, provides the context for developing an ecological interpretation of the tradition, which might counter the excesses of the modern consumer-oriented life-style. However, it is not a matter of mapping environmental principles onto Jainism, nor one of mapping Jaina principles onto environmental practice, but of exploring aspects of Jaina thought and practice that form the base for a distinctively Jaina environmental ethic.

By utilising a multiple-perspective approach to environmental

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issues, Jainism is better equipped to cope up with such ethical dilemmas as the use and abuse of flora and fauna. Its urge for protection of nature and all life-forms is an important step for maintaining eco-system-cosmos-equilibrium.[3]

An assessment of Jaina works and an analysis of Jainism record related to love, interdependence, non-possession, equanimity, vegetarianism, compassion, charity, etc. all contribute to conservation, and it can be studied whether these may fairly be used for developing a concept of eco-friendly universe.

The *Acaranga Sutra*, the first main treatise of the *Svetambra* Jaina tradition, has some chapters which relate to the preservation of both plants and animals. We may take note of the thoughts of Mahavira on the variety of living things which are relevant even today. He holds that ..."vegetation has life just as human beings have life. It is born as are human beings, its body grows and feels pain when pricked or cut with weapons. Like human beings, vegetation requires food... Knowing them (plants), a wise person should neither injure nor act sinfully towards plants, nor cause others to act so,... One who knows these causes of sin relating to plants is called a reward-knowing sage".[4] This explains how the plant kingdom shows signs of life that should be protected and respected. Furthermore, talking to his monks and nuns on forest preservation, Mahavira tells them not to see big trees as for the use of palaces, houses, ploughs, furniture, etc. rather they should speak of the trees as big, high, noble, magnificent, etc.[5] This indicates that he regards trees as valuable and advises not to think of them in terms of material considerations. He as well instructs his followers to avoid harming life even in its myriad forms, and exhorts them not to gesture or point, "The deer, cattle, birds, snakes, animals living in water, on land, in the air (or they) might be frightened"[6]... This observation for the natural world distinguishes Jainism as one of the most eco-friendly religions.

The *Uttaradhyayana Sutra*, the last sermon given by Mahavira, refers to a long list of living and non-living things.[7] The *Dasavaikalika Sutra*, the *Mulacara* and some other texts forbid the Jainas to cut down trees, and a vow of *anarthadandavrata* asks one to refrain from harmful occupations and activities (violating *ahimsa*) specifically for the purpose of protecting plant life. The *Dasavaikalika Sutra* briefs that no sin attaches to one who walks, stands, sits, sleeps, eats and speaks with vigilance and non-violence. It again says that killing horrifies because all beings wish to live and not be slain.[8] The *Prajnapana Sutra* speaks of many kinds of shrubs. It presents an important survey of ontological and natural categories. It tells plants as sentient beings which is a significant pointer to the broad Jaina perspective on the natural world.[9] The *Tattvartha Sutra* prescribes abstinence from causing suffering to any living beings and highlights the positive act of rendering service to others for eradicating their sufferings.[10] It also shows that raw soil, raw minerals, snow, ice, rain, vegetation, etc. are considered living organisms.[11] The *Adipurana* of Jinasena, the epic about the first Tirthankara Rsabha Deva, underlines the importance of forests. It suggests the planting of trees to live a peaceful life. It states that man's

degeneration in his social life is often guided by his environment.[12] He explains the view of social ecology of Jainism by saying that the entire human world is one because of the inter-connectedness of different aspects of the human community.[13] To add, the *Angavijja*, the *Bhagavati Sutra*, and the *Kalyanakaraka* are well-known texts which deal in detail with the life of plants and animals. In fact, the Jaina scriptures raise the same concerns while looking at the relationship between man and his environment in its totality and stresses complete harmony and interdependence between them in order to attain real prosperity. Hence, the Jaina culture enjoins on its adherents to be kind to all living beings as well as to all herbs, shrubs, plants and trees, and never to inflict injuries and pain on them in any way. This idea holds good for the preservation of ecology. The following chart makes the factors related to balance in environment clear:

Thus, a perusal of these sources reveal how nature and the environment have been portrayed there and how Jainism gives reverence to mundane life-forms, irrespective of its place in the entire biosphere.

The Jaina tradition of eco-philosophy and eco-*dharma* keeps in view all aspects of human life, socio-ecological behaviours with substantial qualities to live and survive through challenges of the time. It caters to physical, ecological and spiritual existence of humanity. The spiritual existence from an ecological perspective can be understood and followed with the help of some of the basic tenets of Jainism:[14] (i) injure no creature, (ii) do not command any creature, (iii) do not own any creature, and (iv) do not employ one as a servant.

"*Na hanyat na ghatayat*" as well as "*savve pana na hantavva*"[15] is the rule of conduct in Jaina philosophy that promotes its approach to the conservation of biodiversity. Both the *Acaranga Sutra* and the *Tattvartha Sutra* prescribe that the enlightened one[16] should neither kill nor cause others to kill.[17] This concept of *ahimsa*[18] in Jainism is to abstaining oneself from any kind of injury, in thought, word, and deed, to any kind of living beings, immobile (*sthavaras*) and mobile (*trasas*).[19] The *sthavaras* are further divided into five kinds – earth, water, fire, air, plants and *nigoda* (micro-organisms)[20] – each possessing one sense of touch (*sparsa*). The *trasas* are from two-sensed living beings onwards. The worms, the ants, the bees, the aquatic creatures, the reptiles, the aves, the quadrupeds, the human beings each have one more sense of taste, smell, sight, and hearing respectively, than does the preceding order.[21] Besides, some Jaina sources say whenever matter in the form of earth, water, air and fire is embodying a soul, it constitutes a living being, which breathes, nourishes its body, and sustains life in its body. All these beings are fond of life, like pleasure, hate pain, shun destruction, and long to live. Thus, to all things life is dear.[22] So all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.[23]

According to the *Acaranga Sutra*, the concern for the pain the *trasas* and the *sthavaras* suffer show the grief of Mahavira when he observed nature, noticing that even the simplest piece of a meadow teems with life: "Thoroughly knowing the earth-bodies and water-bodies and fire-bodies

and wind-bodies, the lichens, seeds, and sprouts, he (Mahavira) comprehended that they are, if narrowly inspected, imbued with life"[24]... He proclaims also that anyone who neglects the existence of earth, air, water, and vegetation disregards his own existence, which is basically bound up with them.[25] In fact, by making people aware of the existence of life in earth, air, water, and vegetation, he makes a fundamental contribution to our understanding of ecology. This concern for nature in Jainism can also be seen as a form of self-preservation, as the earth is the only context for human flourishing.

The Jaina view that *jivas* (souls) cycle through countless bodies before attaining liberation from a human body, we arrive at a profound basis for ecological thought. It makes us known that all forms of life both lower and higher ones are entitled to respect and ethical treatment. Besides, every soul cycles through 8,400,000 different species of life-forms,[26] the influx of *karma*,[27] ranging from fire, mineral, air or vegetable bodies to those of plants, animals, humans, and gods. The ability to feel the intense sufferings of the soul in these various embodiments is revealed in an expressive way by the young prince, *Mrgaputra*. This suggests the significance of taking an ecological perspective in thought and action, which is as under :[28]

"As a deer held helpless in snare and traps,
I have often been bound and fastened and even killed.
As a helpless fish I have been caught with hooks and nets,
scaled and scraped,... and killed a million times...
Born a tree, I have been felled and stripped, cut with axes and chisels,
and sawed into planks innumerable times.
Embodied in iron, I have been subjected to the hammer and tongs...
innumerable times...
Ever trembling in fear,... and suffering always,
I have felt the most excruciating sorrow and agony."

The speech of Mrgputra is an instance of the awareness and compassion aroused by the ability to see and feel things from the perspective of the other, whether the other is a person, a deer, a fish or a plant. It is precisely this ability to assume the standpoint of the other (the Jaina philosophy of *anekantavada* or non-absolutism, implying here to respect the views of others) that instils us not to harm the other beings – this is the *summum bonum of ahimsa* in Jainism, which in its manifold aspects is the remedy for all miseries, sufferings and cruelties to life.[29] And as we see other life-forms or whole nature, as alive or as endowed like us, with awareness and noble feelings, that enable the Jaina principles of *ahimsa* and *anekantavada* to work together as an effective basis for ecological prudence. In this way, all living things are entitled to the same respect, to non-violation of their bodies and environments.

A.L. Basham notes that a truly observant Jaina should not be a farmer, for ploughing the earth involves injury to animal life. Most crafts also involve injury to living beings. Thus, the safest profession for the Jainas is trade, and from the earliest days of faith, Jainism has recruited its members from the trading communities of India.[30] We further come to know that the

Jaina works on lay activity describe a group of fifteen for bidden trades supposed to cause violence to different life-forms,[31] i.e. livelihood from charcoal, destroying timber or plants, carts, using animals for transportation, and hewing and digging; trade in animal by-products, lac and similar substances, alcohol and prohibited foodstuffs, men and animals, and proscribed articles; work involving millings, mutilation, the use of fire and water, and breeding and rearing animals. The rationale for such a list is based on the belief that souls exist in these beings. As a result of this, Jainas have preferred whenever possible to engage in those occupations where harm to human beings, animals, and plants is minimized.

The Jaina belief on non-harming and unlimited exploitation of nature is explicit in the famous opening passage of *Dasavaikalika Sutra*, calls "the behaviour of bees" (*madhukarya vrttya*)[32]. The bees delicately take nourishment at random and without violence to those who give. This suggests that the Jainas should take their cue from the bee that sucks honey in the blossoms of a tree without hurting the blossom and strengthens itself. This criteria for development should be guided by the principle of least harm and should encourage conservation of resources. Another tale of 'The Fine Horses' (*sattarasamam ajjhayanam 'Ainne'*) mentioned in the *Nayadhammakahao* (*Jnatadharmakathanga sutram* a *Svetambara* canon)[33] alongwith the account of *madhukarya* may be interpreted as a kind of environmentalist parables. These narratives warn us not to exploit uncorrupted nature by acquisitive economic activity and its consequent degradation through human greed and violence. In the Jaina tradition this has led to a careful observance of the principle of non-violence which necessitates placing limits on possessions (*aparigraha*). As the ecological problems are caused by over-population, over-competition, and over-indulgence based on the wanton exploitation of nature, the Jaina ethics rightly insists on the conservation of nature by minimizing the harmful interference with nature. We also know that an ecosystem is sustainable only by maintaining an equilibrium between biotic and abiotic components. Therefore, in Jainism the biota is concerned through non-violence while abiota by non-possessiveness. That is why, the Jaina cosmological and ethical views[34] give paramount importance to mountains, rivers, trees, and other natural resources which are the basic factors of environmental equilibrium. So the ancient Jaina words of wisdom are, all life is bound together by mutual support and interdependence (*parasparopagraho jivinam*).[35]

The consideration for the conservation of biodiversity is also reflected in the three jewels (*ratna-traya*) of right faith, right knowledge and right conduct alongwith the vows of restraint (*vratas*)[36] that a Jaina may formally take to refrain from harmful actions. This means not to harm any beings with one-to-five-senses, or any aspect of nature – be it air, water, plants, or animals, because it is equivalent to harming oneself. Besides, the appreciation for the welfare of animals is demonstrated by Jainas' emphasis on vegetarianism (to the extent of avoiding the use of as many varieties of vegetables as possible because these are regarded as

endowed with inert souls),[37] their preferences to those professions that minimize harm to living things, their establishment of special refuges for animals, called *pinjrapoles*,[38] and above all in their ritual of the following *pratikramana* (asking forgiveness for the past eighteen most serious transgressions or *papasthanas*):[39]

"I want to make *pratikramana* for injury on the path of my movement, ...in treading on living things, ...on seeds, ...on green plants, ...on moist earth, ...whatever living organisms with one...(to)...five- senses have been injured... or crushed... or hurt ...(by me)... may all that evils have been done in vain (*micchami dukkadam*)."[40]

"I ask pardon of all living creatures may all of them pardon me, may I have friendship with all beings and enmity with none."[41]

Such concerns for the well-being of even the most minute life-forms accords well with a responsible environmental ethic. Here, it is interesting to note that the Jaina mendicants wear veils over their mouths to prevent the minute living things in the air from being inhaled and killed. In fact, the rite of confession (*pratikramana*) could be creatively adopted by Jainas as an environmental ritual to save all the beings of this planet, the Mother Earth!

In this way the Jaina heritage of conservation tries to shape our attitude towards nature by prescribing humane and non-violent approaches to everyday behaviour. Besides it also seeks to maintain relevance in the modern world. Its ethical orientation and environmentalism both do share much in common. The heritage of both the set of beliefs stands not only for intercultural understanding but also to advance the shared goal of preserving and respecting all forms of life. Both also comprise the principles of limited use of resources, maintain the balance of biotic and abiotic components, prohibit anti-nature activities and conservation of components of nature. Here it would not be inappropriate to quote the cautious comment of Coward who observes that this ethical tradition... "has not protected South Asia from the environmental problems of modern industry and agriculture suggests that it (Jainism) has not been sufficiently understood and applied."[42] In fact, there is a need of renaissance to change the attitude and actions of the masses, based on the precepts of Lord Mahavira, towards an environment-oriented outlook for peaceful present and prosperous future.

Concludingly we may say that Jainism is a way of life. It is deeply rooted in its living ethos. Its monks and nuns are the best messengers of conservation of nature who possess nothing, travel on foot and use minimum necessary items. It actually incorporates a number of eco-friendly ideals and practices. Its ethics of non-violence and abstinence from killing constitute its core elements for maintaining responsible socio-ecological behaviour and peaceful co-existence.

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2.   *Ahimsa* in Jainism, based on equality and equanimity, is a principle of respect

for all life-forms, which is also a fundamental ecological principle. The ethics of non-violence has been clearly explained in *Dasavaikalika Sutra*, (trans.) Kastur Chand Lalwani, (Delhi 1973), 6.8.

3.   *Acaranga Sutra*, Today and Tomorrow's Printers and Publishers, (New Delhi, 1981), 1.4.1.1; also see, *Jain Sutras*, Part-1, *The Akaranga Sutra*, *The Kalpa Sutra*, (Eng. trans.) Hermann Jacobi, Reprint, Motilal Banarsidass, (Delhi, 1989). This text title appears in various forms including the Prakrit form *Ayaranga*, and two other transliterations of the Sanskrit form : *Acaranga* and *Akaranga*. Also see, Amarmuni (ed.), *Vyakhyaprajnapti*, in *Bhagavati Sutra*, Agama Prakashan Samiti, (Beawar, 1982), 2.2.5.6-7, also see, Padmanabh S. Jaini, *The Jaina Path of Purification*, University of California Press, (Berkeley, 1979), p.66.

4.   *Ibid.,* 1.1.5.112-17, 1.8.1.11-12; (trans. Jacobi), pp.9-11.

5.   *Ibid.,* 2.4.2. 11-12.

6.   *Ibid.,* 2.3.3.3.

7.   *The Uttaradhayayana Sutra*, in *Jaina Sutras*, Part-2, *The Sutrakrtanga Sutra*, (Eng. trans., Hermann Jacobi), Reprint, Motilal Banarsidass, (Delhi, 1989), 19.61-74; 36, 69-126.

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10. Umasvati, *Tathvartha Sutra*; *That Which Is*, (Eng. trans.) Nathmal Tatia, (San Francisco, 1994), 6.13, 7.1.

11. *Ibid.*, (Eng. trans., Tatia), pp. 44, 197.

12. Pannalal Jain (ed.), *Jinasena's Adipurana*, Bharatiya Jnanapitha, (Delhi, 1998), 3.152,119. references to *Kalparvksas*, 170.40.

13. *Ibid.,* 38.45.

14. *Acaranga Sutra*, 1.4.23; Yuvacarya Mahaparjna (ed.), and Muni Mahendra Kumar (Eng. trans.), *Ayaranga Sutta*, (New Delhi, 1981), pp. 175, 193.

15. *Ibid.*, also see, *Tathvartha Sutra*, 7.1.

16. That is why Umasvati introduces his classic work explaining Jaina philosophy with the words: "The enlightened worldview, enlightened knowledge, and enlightened conduct are the path to liberation," *Tathvartha Sutra*, 1.1. This idea also promotes ecological prudence.

17. *Acaranga Sutra,* 1.2.3.63, 1.2.2.64, 1.4.1.1, 1.4.68-69; also see, *Tathvartha Sutra, 7.1.*

18. *Dasavaikalika Sutra*, 6.8.

19. *Tathvartha Sutra,* (Eng. trans., Tatia), pp. 44, 197.

20. The modern bioscience mentions the similar micro-organisms like bacteria etc. which play an important role in various biochemical and physiological activities of different living beings.

21. *Gommatasara Jivakanda, Jivasamasadhikara*, *Sramana Siddhanta Pathavali*, (Jaipur, 1982), pp.75-77. For one-sensed beings interaction with other living beings, see J.L. Jaini (trans.), *Gommatasara Jivakanda*, Reprint, (Delhi, 1990), pp. 118-19. For two to five-sensed beings besides terrestrials including quadrupeds, see *Tathvartha Sutra*, 2.22-2.24., (Eng. trans., Tatia), pp. 45-46.

22. *Acaranga Sutra*, 1.2.3.1-4; (Eng. trans., Jacobi; Oxford, 1884), p. 296.

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24. *Ibid.*, 1.8.1.11-12.

25. *Ibid.*, for the other existents in Jainism, see Padmanabh S. Jaini, *op.cit.*, pp. 90-91, 97-106.

26. *Tathvartha Sutra*, 2.2.333, (trans., Tatia), p. 53.

27. It is due to the accumulation of demerits of actions (karmic particles) that human lives get degraded (to the lowest form of vegetable lives) from where the souls have to work their way up through transmigration by virtue of good acts (i.e. merits).

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34. For details see, Christopher key Chapple, *Non-violence to Animals, Earth, and Self in Asian Traditions,* SUNY Series in *Religious Studies*, (ed.) Harold Coward, (Albany, 1993), p.85.

35. *Tathvartha Sutra,* 5.2.

36. The vows, though part of the *moksa-marga* ideological discourse, could be fruitfully applied to environmental awareness (P.S. Jaini, *op. cit.*, pp. 247-48). Besides, Jainism prescribes two types of vows. The great vows (*mahavrata*) are to be practised by members of the monastic orders and the small vows (*anuvrata*) as a more moderate and flexible level by the house holders or by the laity. L.M. Singhvi rightly remarks that on the whole the Jaina code of conduct "is profoundly ecological in its secular thrust and its practical consequences." (*The Jaina Declaration on Nature*, Reprint, Federation of Jain Associations in North America, Cincinnati, 1990, pp.1, 5).

37. Vegetarianism addresses the minimum requirement for human life and good health. The non-vegetarian diets give rise to meat consumption, which is inimical to health and cannot be acceptable within a truly humane society. Therefore, Jainism has laid down many rules and regulations about food, even for the laity, and this is essential to save our ecology. (A detailed discussion may be noted in Bhagchandra Jain, *Jainadharma aur Paryavarana*, Hn., Delhi, 2001).

38. Here it is noteworthy that the closest analogue to environmental activism within historical Jainism can be found in Veerayatan, a Jain institution, run by its nuns in Bihar. It is an example of a group that is taking preventive measures to save the environment like planting trees, teaching moral and ethical values to villagers transforming most of them into vegetarians, etc. Likewise, the Jaina tradition of animal protection can be found in several *pinjrapoles* in many parts of southern and western India besides planting of trees to Jaina pilgrimage sites. (For details, see the website for the India Project for animals and nature : *www.gcci.org*). For a study of various types of animal homes in India, also see, Deryck O. Lodrick, *Sacred Cows, Sacred Places* : *Origins and Survivals of Animal Homes in India*, University of California Press, (Berkeley, 1981).

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The Ancient Religions: Zoroastrianism

• **Utkarsh Sood**

Abstract- *Zoroastrianism or Zurvanism is one of the oldest, continuously practiced religions in the world. History of this ancient religion and the era in which it was one of the most wide spread religions in ancient East Asia. The systematic persecution of Zoroastrianists because of the ruthless administration in the matters of religion by the Islamic rulers and Caliphates, which eventually lead to the end of Zoroastrianism in Iran, have been briefly discussed. Today there are very few adherents to this faith Majority of them living in Africa and India for the sake of having a peaceful lives for themselves and their families. Living as a non-Muslim in an Islamic country has its own drawbacks and almost null advantages, Non-Muslims are often killed, forcefully converted and alienated. It was one of the main reasons why Zoroastrianists were forced to leave their own homeland in the 10th century. The beliefs of Zoroastrianists, their ancient languages, rituals, and practices till today have been kept alive from past thousands of harsh years by the devotees.*

Key Words- Historical facts about The Ancient Religions Zoroastrianism.

Among the various ancient religions which have suffered, been persecuted for centuries by the hands of some Abrahamic faiths, intolerant enough to invade and slaughter those who did not believed in their gods is Zoroastrianism.

Zoroastrianism was the religion practiced in ancient Iran around 3500 to 4000 years ago. The prophet in Zoroastrianism is called "Zarathustra or Zoroaster".It was the state religion of pre-Islamic Iran. It was the major religion of ancient Iran and also the state religion of three huge Iranian empires between (6th century BCEto 10TH century BCE) i.e.The Achaemenid Empire (550BC – 330BC), The Parthian Empire (247BC-224 AD), The Sasanian Empire (221AD-651AD).

Zoroastrianism is also known as"Mazdyasana"[1] meaning the worshippers of "Mazda". During (6th century BCE and 10th century BCE) the priests of Zoroastrianism were known as "The Magi"[2]. The ancient Greeks also thought or rather believed that these Magi's had magical powers because they possessed extraordinary knowledge of cosmos, astronomy, and working of universe, from here the English terms like magic, magical, magician, and mage are believed to be originated.

We can come to know about the popularity, wide spread and recognition of the Iranian empire, and their religion by the story of birth of baby Jesus and the men who visited him, according to "*The Gospel of Mathews*" when Jesus was born three Magis' visited him and gave him their blessings along with gifts. In the Bible they are referred to as "The Three

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Wise Men", and are celebrated on January 6 every year.

Zoroastrianism was doomed after the downfall of "The Sasanian Empire"[3]at around 6CE to 7CE when the Arabs conquered Iran under "Rashidun Caliphate"[4]. It was from here the persecution, conversions of Zoroastrianists and religious, traditional, cultural degradation of Zoroastrianism began. After suffering at the hands of religiously fanatic leaders the Zoroastrianists started fleeing from their own homeland and eventually settled in India, Honk Kong, Singapore, and Africa at around 10th CE. "Before Islam foisted on Iran, through power of sword and spear by "Hazrat Umar"[5], the dreaded and most ruthless second caliph, Zoroastrianism faith was all pervasive in entire Persia."[6]

In India they settled quiet well in, they contributed a lot in development and freedom of the country from the clutches of British. DadaBhai Naraoji was the first Indian who became an MP; they have also contributed a lot in the foundations of TATA groups a business organization in India that is today one of the biggest and richest business enterprises."Sam Manekshaw the first field marshal of the Indian army was also a Zoroastrianist"[7]. Today there are only two hundred thousand(200000) Zoroastrianists left in the world with the largest no. Currently living in India, which forms around sixty thousand (60000) largest population, with the second largest population of twenty five thousand (25000) inhabitants of Iran. Only a fraction of adherents have survived of a religion, which once had the greatest influence and number of followers in ancient East Asia.

Zarathushtra or Zoroaster- "He is the prophet in Zoroastrianism, according to Greeks he lived before the death of Plato that is roughly 6437CE, according to modern historians he lived between 1700CE – 1000CE"[8]. He lived in a Pre-Zoroastrian Iran, a time when people of Iran were into idol worship, worshipping number of deities which also included some of the ancient Hindu gods probably getting influenced by their Indic neighbors. At that time there was no order only sellswords, bands of alcoholic warriors ravaging, looting busy in pillaging every town and village be it small or big. People began living threatened and in a constant fear for their lives while the religious people, the priests insisted them on completing rituals, sacrifice, which gave the already scared people a little hope of survival.

"When Zoroaster was 30 years old, one day he was bathing in a lake for a pagan purification ceremony when he received a vision by "Ahura Mazda"[9](also known as **Hurmuz**)who claimed to be the one true god. "Vohu Manah"[10]which is good mind and good purpose lead Zoroaster to Ahura Mazda. Through them Zoroaster received all the sacred knowledge of life and death and the secrets of cosmos were revealed to him, Ahura Mazda revealed the working of universe to Zoroaster through the course of several such vision. From that day onwards he was determined in disseminating the words of Ahura Mazda and made it his life's one divine goal.

The beliefs of Zoroastrianists- According to Zoroastrianism, Ahura Mazda is the one true god he is uncreated, undying, light source, wisest, creator of all good things, the eternal. He is supported by the six holy spirits known as

the "Amesha Spenta"[11] which are equivalent to the Archangels in Christianity, but the idea of Archangels or the divine beings who stand by the god all the time in Christianity is basically inspired from Zoroastrianism, as Zoroastrianism predates all the Abrahamic faiths by centuries. The six immortal divine beings are namely

- Vohu Manah: Good mind and good purpose
- Asha Vashishta: Truth and righteousness
- Spenta Ameralti: Holy devotion and serenity
- Khashatra Vairya: Power and just Rule
- Hauravatat: Wholeness and Health
- Ameretat: Long life and Immortality

Ahura Mazda was believed to be fathered by "Zurvan" that is time itself. "Zurvan was the chief Persian deity before the advent of Zoroastrianism and was associated with the axis mundi, or the center of the world. The most common image of Zurvan depicts a winged, lion-headed deity encircled by a serpent, representing the motion of the Sun"[12].Where good exists, bad also exists, to challenge the authority of "Ahura Mazda" there is "Angra Mainyu"[13] which means the negative energy/spirit. In Zoroastrianism there are two forms of energy which are (Angra Mainyu; The evil spirit and Spenta Mainyu; The good spirit) which is also known as Ahura Mazda. So these are the two spirits always at war with each other,finding a way to destroy each other.

Zurvanism- "As a modified form of Zoroastrianism, Zurvanism reappearedin Persia during the Sasanian period (3rd -7th century CE). Zurvanism died out after a few centuries due to the advent of Islam in Iran in the 7th Century"[14].

Angra Mainyu has it's own horde of demons known asthe "Daevas"[15]. According to Zoroastrianists before the beginning of the world an infinite void separated these two spirits. Ahura Mazda lived in infinite light and Angra-Mainyu lived in infinite darkness. When Ahura Mazda created the earth or the "Getig"[16] and all the living inhabitants populating it Angra-Mainyu crawled in, thus polluting the gods creation.

He made the ocean salty, killed the first human, caused the beautiful plants, flowers to wither, converted the good fertile earth into barren lifeless deserts, and polluted the fire by making it produce smoke.

Gumezishn- According to Zoroastrianists, today we live in a time where both good and evil, truth and lies co-exist which they refer to as "Gumezishn"[17] "Ahura Mazda also termed as "Ohrmazd"[18] and Angra Mainyu as "Ahriman"[19] would be at a continuous war. Seeing Ohrmazd's creation Ahriman would crawl into it but would be defeated, and withdraw to the eternal darkness seeing the superiority of Ohrmazd, but Ohrmazd in his omniscience knowing that he would return with the horde of his demons to slaughter the beings on earth already prepares, in order to defeat him he creates his fighter, the spiritual beings who will defeat the dark energy of Ahriman through their good deeds and actions. Ohrmazd would trap Ahirman in this world for a finite time of twelve thousand years. Ahriman

would again rise after three thousand years, remaining nine thousand years, out of which for three thousand years the will of Ohrmazd will prevail and will suppress the evil. The next thousand years the will of both good and evil will prevail, but at the end of the last period of three millennia Ohrmazd would be able to render Ahriman powerless and introduce the Restoration"[20].

Messianism- The battle between Ahura Mazda and Angra Mainyu will continue for thousand of years. When the world will be totally polluted and the gods creation will be seduced to the very core by the dark forces, a messiah will be born to a virgin mother his name "Saoshyant"[21] who would finally put an end to the dark days on earth, the earth would be swept by molten river and fire will surround everything. This apocalypse or end of the earth is known as "Frashokereti"[22] i.e. The Renewal. The people who have done good deeds will pass through the molten river but those who have sinned will burn in the river thus, purifying themselves.

Heaven and Hell- According to Zoroastrianism, after death the souls descends to the "Chinvat Bridge"[23] or the Bridge of Judgment where they are judged and their deeds are weighed on a scale. The souls who have good deeds to their names will pass on to heaven i.e. The Abode of Song, the souls who have no good deeds to their name will pass on to hell i.e. "Duzakh"[24]. There is a special intermediate place for those souls who have neither done any good deeds nor bad, they will float in the void neither feeling happy nor bad, neither hungry nor satisfied, they will see everything but still nothing.

The after death ceremony- Unlike various other world religions Zoroastrianists do not believe death as a pathway to the after life or as something more, they consider death the most polluted thing in the world which occurs only because of Angra Mainyu. When a person dies in Zoroastrianism, the family of the deceased calls a priest who conducts the final rites, rituals due to which the soul leaves the body, the Zoroastrianists do not resort to burning the body as a final goodbye. As they consider death polluted and fire the most sacred burning the body would in turn pollute the fire. They hold every element of the nature as sacred such as soil, water, air, and fire so they are very cautious that the dead bodies do not comes in contact with any of these elements.

        Instead, the method of disposing off the bodies which has been in use from the past thousands of years is placing the bodies on top of open roofed towers built on barren hills known as "The Tower of Silence"[25], here the bodies are placed on top of stone slabs so the vultures could feast upon them. This is considered sacred in their belief system as the body of the deceased before descending into the final place for judgment does one last good deed, that is feeding the birds.

        In 1930's all such towers were closed and the Iranian government banned the practice, in India there is scarcity of birds in these hills because of urbanization, and pollution.

The Three Core Beliefs- In Zoroastrianism the term "Asha"[26] plays a very important role. It is an ancient Avestan term denoting many things, which makes it even more complicated to translate. Zoroastrianists believe that Asha is the path of Ahura Mazda, a path to reach him, a path for salvation.

In this world where a mixture of good and evil, truth and lies exists Ahura Mazda has given his creation Vohu Mana one of the Amesha Spentas, which means to think good and have a good purpose. With this the people can choose between what is wrong, what is right and make their choices accordingly, because in Zoroastrianism choice plays a very important role, in the afterlife too you are judged by the choices you had made not your materialistic possessions.

Through good mind people know what is good and what is bad through good purpose they will be lead to the three G's that is Good thoughts, good words, and good deeds also known as "Humata, Huxta, and Huvarsta"[27].

The Fire- Fire is considered to be the most sacred element in Zoroastrianism as it symbolizes Ahura Mazda himself. All the rituals, ceremonies are conducted in the fire temples also known as "The Agiaries"[28], are performedin front of the fire, because it means the presence of Ahura Mazda.

But the Zoroastrianists do not worship fire, as falsely believed by many people. Unlike many other major religions Zoroastrianism is not a congregational religion, most of the worshipping is done at home, they only attend these sacred rituals during the 7 holy days or festivals in a year, which are known as "The Gahambars"[29], the most sacred fire in Zoroastrianism is "Atash Behram"[30] the highest grade of fire also known as the Fire of Victory, it is formed after the gathering of fire from 16 different sources also includes fire made by lightning. It requires the presence of 32 priests for its consecration ceremony, which can take upto a year to be completed.

The Avestas- "The Avestas"[31] is the holy book of Zoroastrianists and one of the world's oldest sacred texts. It's believed to be written by Zoroaster himself and contains the hymns relating to the formation of earth, working of cosmos and various other things, which were revealed to him by Ahura Mazda. These sacred texts are also known as"The Gathas"[32].It is written in Avestan an ancient language, sister language to Sanskrit. A language, which the people of Iran spoke around three thousand to four thousand years ago. "The Gathas consist of seventeen hymns composed by the great poet-prophet Zarathustra at around 1200 BC. They are arranged into five groups, Ahunavaiti Gatha, Ushtavaiti Gatha, Spentamainyush Gatha, Vohukhshathra Gatha, Vahishtoishti Gatha"[33]

"Zoroastrianists believe that when Alexander the Great conquered The Achaemenid Empire he burnt the royal palace at Persepolis and his library to the grounds, which contained an entire copy of the Avestas, written in gold on 12000 goatskins"[34]. "In other sources, it is said that there were actually two copies, one kept in Shapigan treasury and the other in the "citadel of writings" whose exact location had never been found, thus a mystery"[35]. It is believed that Alexander burnt the city of Persepolis just because he wanted to avenge the burning of Athens by Zoroastrian emperor Xerxes 150 years ago.

The reason why he's also known as "Alexander the Accursed" rather than "Alexander the Great" in Iran.Due to the oppression and hardships Zoroastrianism had gone through especially because of the despotic

governance and religious extremism by the Abrahamic faiths only a fraction of this ancient literature was able to survive.

The feature and beliefs of the major Abrahamic faiths have been copied from Zoroastrianism and from many such ancient religions, which unfortunately were unable to survive the barbarianism of these modern religions as Zoroastrianism did. In Christianity the idea of using fire for punishing the disbelievers is somehow taken from Zoroastrianism as they considered fire to be the purest of all but Zoroastrianists them selves never resorted to immolate others who didn't have faith in their gods.

The whole belief system of Christianity, and Islam i.e. Monotheism, Judgment Day, Heaven and Hell, Messianism has been influenced by Zoroastrianism.They were influenced by everything except tolerance, which was one of the major qualities of Zoroastrianism. "When the founder of "The Achaemenid Empire"[36] "Cyrus The Great or Cyrus 11"[37] rescued the Jews from Babylon, he not only showed the world how tolerant the Zoroastrianist rulers are, but also created world history as being the only king who is referred to as "Messiah,a savior of the Jews anointed by YHWH in the Jewish religious book i.e. *The* Bookof Isaiah"[38].

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Kannagi of Madurai Searching the Missing Woman in thetale of a loyal wife

● **Veenu Pant**

Abstract- *O Kannagi of Madurai, we do not honour you as a woman, although we worship you, but for us you will always be a good wife, always be connected to a man, never an individual. Literature is mirror of society, its social values; practices; morality and gender relations all are reflected in the contemporary writings. Sangam Literature is part of the great cultural heritage of South India which was nourished and shaped through various dynasties that ruled during different phases of history, and is representative of unique tradition that reflects various developments in the field of art, culture, polity and economy. Patronised by the rulers of the region Sangam Literature provides us with in depth knowledge of South Indian society and its cultural heritage. The Sangam Age in South India is a landmark in her history. The word Sangam is the Tamil form of the Sanskrit word Sangha which means a group of persons or an association. The Age of the Sangam is the age to which the Sangam literature belonged and Sangam literature constitutes an ocean of information on conditions of life in the land of Tamils around the beginning of the Christian era. Sangam literature can be used to understand not only the socio cultural aspects of the society, it is also a great source of ecological and environmental history as we find the elements of nature intertwined with facets of humanity like love, valour, agony, ecstasy, kindness, war, cruelty, honour, charity, friendship and many more. The real indicator of values and norms of any society in terms of its socio-cultural contribution is the status it accords to the women living in the society. Women, who are an essential part of social existence and real culture of any society, are often the most neglected and marginalised section and any society is as good as it treats its women. Sillapadikaram: The famous tale of Kannagi and Kovalan is a part of this vast literature and it deals with several aspects of social life of southern society. Marriage, extra marital affair, neglect of women, social attitude towards women ; all can be studied very clearly through this one piece of literature. This paper is an attempt to view the southern society through the life of Kannagi, an analysis of gender relationship and gender reflections in literature.*

Key Words- Sangam, Kannagi, Madurai, Widow, Gender, Women, Literature

Sangam Literature is part of the great cultural heritage of South India which was nourished and shaped through various dynasties that ruled during different phases of history, and is representative of unique tradition that reflects various developments in the field of art, culture, polity and economy. Patronised by the rulers of the region Sangam Literatureprovides us with in

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depth knowledge of South Indian society and its cultural heritage.

The Sangam Age in South India is a landmark in her history. The word Sangam is the Tamil form of the Sanskrit word Sangha which means a group of persons or an association. The Age of the Sangam is the age to which the Sangam literature belonged and Sangam literature constitutes an ocean of information on conditions of life in the land of Tamils around the beginning of the Christian era.

Sangam literature can be used to understand not only the socio cultural aspects of the society, it is also a great source of ecological and environmental history as we find the elements of nature intertwined with facets of humanity like love, valour, agony, ecstasy, kindness, war, cruelty, honour, charity, friendship and many more. Keen and sharp observance of nature is found in this literary work and with over one hundred trees described in the Sangam poems reader travels back in time and visualises the flora and fauna, mountains, forests, ponds, waterfalls, rivers and streams as present in the Tamilkam during Sangam period. Literature gives vivid description of nature and even the tiny red velvet bugs of the rainy season are described entwined in the ecstasy of life as visualised and written by the poets of the period.

The real indicator of values and norms of any society in terms of its socio cultural contribution is the status it accords to the women living in the society. Women, who are an essential part of social existence and real culture of any society, are often the most neglected and marginalised section and any society is as good as it treats its women. This paper is an attempt to look into the society of Tamil land through its literature with reference to its women.

As we go through Sangam literature we find various references pertaining to condition of women during the period. The actual position of women during Sangam period is hard to outline as we find great diversity in literary evidences. as we go through various poems and epics we find educated and revered women who is liberated enough to choose her husband, we find institution of marriage which accepted elopement as a form of valid marriage, we also find educated women who has contributed to the body of Sangam literature, but we also find evidences of social norms which make her position subservient to man in the society. It is through such major evidences that we can say that there was no equality between men and women legally as well as socially. Women of the Sangam age had much responsibility, though economically dependent on male counterpart as husband earned money, it was her duty to preserve it for the maintenance of her family.

There was Patriarchal society in Sangam age and women had the status not equal to men. They had to follow lots of rules, which were not meant for men. There is no evidence for punishing a man who left his wife and went to prostitute. Kannagi was expected to lead a life of nun when her husband left her for living an immoral life and no one finds a fault in him. There are evidences, which show that the Sangam age women were treated worse than animals during war and were taken as booties of war by the victorious side. For example, in Naladiyar, a Tamil king named Nannan

imprisoned his enemy's wives in a war and is said to have shaved their hair and made it as a rope to tie the elephant.

During the Sangam period there was no mention of social and legal equality between men and women. Tolkappiyam mentions that the women are guarded by three virtues of Acham, Nanam& Madan. It implicitly states that a woman should have self restraint, mental peace, and uprightness, uttering only what is purposeful and essential, ability to discriminate between good and evil and have an unfathomable mind.

Women were expected to play a passive role and be a dutiful wife, discharging her duties as an earnest wife. An ideal woman was one who was always faithful and subservient to her husband. Reserve and restraint arising from modesty were considered as essential feminine virtues. A normal housewife was supposed to be chaste, dutiful and modest and reputed women were entitled to use "a flag"; Nannan's wife in Natrinai anthology got rewarded to use a flag. Loyalty and virtuousness were considered as good virtues of women and they were praised. 'Kalithogai' says that loyal women could bring rain through their virtuousness.

What the heroine's friend said to the heroine?

(Poem 16)

Grieve not, my friend of sweet words! You do not have to
  pray to the gods for the one who left you for wealth.
Not wanting to see beauty ruined and pallor spread on you,
  whose chastity can bring rain to the parched world,
  the Gods are protecting him on his wealth-seeking trip.

Chaste women finds frequent reference in Sangam literature. Chastity is termed as 'Karpu' in Tamil. It is the rock like strength of the Moral purpose of every women's life. 'Nanam' i.e. Reserved/ retrained nature, is more close to life and the value of chastity is more than Nanam says Tolkappiyar, a great poet and philosopher of the period. In Silapadikaram, Ilango Adigal emphasizes that chastity is inner taboo for woman. The woeful tale of Kannaki, the eternally suffering chaste wife who bore her husband's unchastefulbehavior, has emerged as the example of the powers that enshrine in a chaste woman.

As we go through Sillapadikaram in which Kovalan, the husband of Kannaki, who was living with Madhavi, a devdasi, fascinated by the latter's charm and grace, destroys all his wealth at the altar of immoral love, we find that when after all is lost and he returns to his wife, seeking her pardon. Kannaki expresses her feeling as

"you had been leading a life of moral turpitude condemned by men of wisdom. But I am a woman of inimitable fidelity. However when you announced your wish to go to Madurai, to eke out a living I agreed to accompany you to that city".

Her love for her husband is celebrated as being larger than the world, loftier than skies and deeper than the sea and she is used to set an ideal for all married women. A perfect example of servitude and morality whose devotion to her husband is unchanged even when he treats her with immorality. Kovalan is not treated or projected as a culprit even though he

has maintained relationship with another woman neglecting his duly wedded wife. Such are the standards for *Men* that infidelity is not considered as crime and so Kannagi is forced to accepts him as innocent and take him back in his life. As they move to another city to start a new life and Kovalan is convicted of theft and sentenced to death and Kannagi rushes to court hearing of the punishment, a grief strikenKannagi, is said to have clasped her *"innocent Kovalan's"* feet as he left his human form escorted by Gods. Innocent in case of theft indeed but was he actually innocent, should he projected as innocent at any point, because had he been chaste and unwavering in his love towards his innocent and beautiful wife he would have never had to come to this unknown city where no one knew him, He was forced to start a new life because of his misdoings and his wife was forced to bear the misfortune because of him. Had he been morally correct he would never have to sell the anklet for whose theft he was convicted falsely. Yet the poet fails to project this angle of social acceptance of immorality on the part of men and lauds the chastity of women. Even when Kannagi in her pain and anguish, as she holds the feet of her dying husband cries out *'Are there good men here? Are there good men who cherish their children and guard them with care?* This line so significantly points out the position of women because it signifies that only children are to be cherished and guarded by good men, not wives and this shows the lowly status of woman in society. She is hailed as a great woman as she seeks justice for a man who had made her penniless by selling off all her jewels for his mistress and from whom she faced neglect, and shockingly no one even once tries to potray her pain and anger in neglect.

As a chaste woman she is now empowered by her "Krapu" so that she can avenge the death of her unchaste husband. In her anger and anguish, Kannagi resorts to self-mutilating behaviour. As she tore apart the left breast from her body and flung it on the scented streets of Madurai her chaste devotion is the reason thus causes flames to rise. Such strong emphasis on chastity was meant to set an example for all women to follow. She fulfils her wifely duties by defending the honour of her unchaste husband yet she is denied dignified death as she dies a few days later, weak with loss of blood outside the city walls and then is 'reunited with unchaste Kovalan in Heaven to continue the agony of living with a philanderer'.

When analysed in modern scientific terms we can say that psychologically it is a hysterical outburst of a woman who has suffered years of suppression and repression of desires, combined with the mental anguish that comes with bearing the humiliation of her husband's blatant infidelity. A stage reached where there is no recourse for justice, living in a world where the patriarchy sets an ideology of morals that has different codes for men and women. The outburst of Kannagi is not only the outburst of a chaste wife whose INNOCENT husband is snatched away through injustice; it is outburst of a woman who has been served injustice at every step by everyone in this patriarchal society. Thisincidence as narrated in literature is a clear indicator of the fact that during Sangam age there were double standards regarding social conduct and husband's infidelity was considered as the

woman's fault. Although Sangam literature clearly laid out the rules of chastity for women the institution of extramarital relationships for men was given social approval.

Irony of social values is reflected in the fact that despite of her high moral conduct and chaste character she is not the one who is escorted by Gods towards heaven, she is to follow her husband who is deserves that honour was for Kovalan, despite of being an unfaithful husband. This incidence shows that man was free to behave as he liked and all his shortcomings were accepted as right behaviour and if anyone was to be blamed it was woman. Kannagi went unescorted by Gods, unlike Kovalan. However, she has been deified in temples and has earned praise as a paragon of wifely loyalty, chastity, venerated and worshipped as 'Pathini'. Even her memories are of a faithful wife and not of a woman who had the courage to seek justice. Few lines from the epic to support the study are given below:

Chaste women of Madurai, listen to me!
Today my sorrows cannot be matched.
Things which should never have happened have befallen me.
How can I bear this injustice?'...
"Are there women here? Are there women
who could bear such wrong
done to their wedded lords?
Are there women here? Are there such women?
"Are there good men here ? Are there good men
who cherish their children
and guard them with care?
Are there men here? Are there such men?
"'Is there a god here? Is there a god
in this city of Madurai, where the sword of a king
has slain an innocent man?
Is there a god here? Is there a god?' ......
Kannagi said to the Queen:
"'If I have always been true to my husband
I will not suffer this city to flourish,
but I will destroy it as the King is destroyed!
Soon you will see that my words are true!'

It is loyalty that is expected even from a rejected woman, they are respected highly in the society. When Kovalan returns to Kannagi he is described as repenting profusely for his bad behaviour and for forsaking her and his parents. Words of admiration were pouring out of his heart for Kannagi's unequivocal and gracious acceptance of his apologies with grace and for her unhesitating approval of his suggestion to leave Puhar and go to Madurai. Instead of being critical, Kannagi says thanks for his return as she had now regained the opportunity of alms giving to virtuous people, of hospitality to brahmins, and of service to ascetics. She also pointed out that his parents gave her so much support during his absence that she felt no ill feeling towards anyone. These lines show the accepted behaviour and qualities of a housewife during Sangam period. They reflect the evil truth

that even though innocent a spurned wife was victimised by the society through denial of social and religious performances.

The loyal women worship was started in this period. 'Silapathikaram' says that the king 'Sengootuvan' prepared a statue for Kannagi and built a temple. This type of loyal women's worship derived into 'Mariyamma' and 'Bhagavathi' worship in the later ages

They were taught to be spiritual and devoted towards religious worships. Virgins worshipped Lord Murugan to get a good husband. Married women worshipped Lord Siva for their husband's good health and long life. They worshipped Lakshmi for wealth. They also worshipped 'Kotravai' the goddess of war to get victory in the war. So there was goddess worship in the Sangam age. This shows that women was respected in the society.

But not everything was negative, and although the society was patrilineal but we find mention of women education in Sangam literature. Many poetesses like Oveyar and Nachcheliyar were counted among notable and great poets. Although generally women looked after household only-fulfilling social responsibilities of their husbands yet professional roles were not denied to them.

In the matter of education women were given equal importance. Women were taught Iyal (literature) Isai (music) and Natakam (Drama) and men were given training for developing their physical stamina. Women who were proficient in Iyal, Isai and Natakam were known as 'Mudukkuravai'. Ilango Adigal in his famous Tamil epic describes Kannaki as Mudukkuravai.

Some of the educated women counselled the kings in the battlefield. They were brave and equal to men in many other aspects. Some of the famous sangam poetesses were Avvaiyar, KakkaiPattiniyar, OkkurMasathiyar, Natchellaiyar, Nappasalaiyar, Nannagaiyar, AnjilAnjiyar, Adi Manthi, PaariMahalir, KopperumPendu, PonMudiyar, MudanthamaKanniyar, Vennikuyathiyar and Velliveedhiyar.
Special attention was paid towards unmarried girls in the family "Nakkaniyaar" has described in one of the poems that a mother protects her unmarried daughter in such a manner as a soldier defends a large water reservoir surrounded by a small hillock in a rainy night.

Although there was considerable social freedom enjoyed by women and they were trained in dance and music and were respected for their art & knowledge but the birth of a daughter was certainly not as happy an event as that of a boy. "Tolkappiyum" says that birth of a daughter is birth of a new sorrow.

As wives, women were considered to be responsible for husband's rise and fall of fortune. She was supposed to serve him in every manner and to keep him happy was considered to be her main virtue. Wives were supposed to live and comply to family conditions of her husband even if he goes wrong although she may try to correct him yet to be with him in this life and others to come should be her main desire. Even if she has to live in penury and lowly conditions she should save her husband's honour by refusing help from her own father. Such statements show status of women to

be poor in comparison to man.

Although she was praised as the light of the house hold and hailed as the harbinger of good luck in the life of her husband she was not placed equal. Motherhood was respected, lord Murugan (Kartikeya, son of Shiva) was prayed for children, we find mention of mothers who took pride in the acts of their warrior sons who had gone to the battlefield. Ladies of those families who had given their lives for the security and safety of the nation were called "MutlinMaklir".

Even in the marriage rituals described in Sangam literature it is only mothers of son's were allowed to be part of rituals as daughter bearing women were not considered to be auspicious.This reflects the true nature of the society which although seems to be giving rights and freedom to women yet considers birth of a girl child inauspicious and does not give her mother right to be part of wedding rituals for another women.

During Sangam Age polygamy was practical although most of the people married only once and it was a male dominated relationship and usually newly married couple resided in a separate house.

Evidences of Sati are found in Sangam Literature. Public opinion was in favour of Sati and Sati's Valour and her devotion towards her husband is praised in literature. Manimekhalai says that a true wife is one who enters the burning pyre of her dead husband like one enters cold water. Although Sangam literature does not use the word" Sati" as such but the word. "Tippaycydal" means jumping into fire, but we certainly do not find references of forced "Sati" perhaps the widowhood was so unbearable that women preferred burning alive.

Neelkanth Shastri opines that there is no indication of "Sati" in Kooraland to spend a life of strict discipline and austerity was considered ideal for women from all classes and perhaps "Sati" was exception once a while.H.C. Shrinivas Murthi is of the opinion that "Sati" was a usual practice and considered to be very honourable although not every widow performed sati."Perunnagopedadu" the intelligent wife of Pandya ruler performed Sati for the fear of becoming widow. "Purunaaru" describes that when "Andiraan" a feudal chief died then his wives performed Sati."Manimaikhelai" describes "Aadirai" who decided to commit Sati on hearing of her husband's death but fire does not burn her as her husband was alive and came back after sometime. Women who performed "Sati" were called "Nall lol"

We also find references to the act of embracing death by wives of slain soldiers by going to the battlefield and hugging the dead body of her husband. Many widows fasted after the death of their husbands. Many widows performed Sati for the fear of leading a hard life devoid of colour. When wife of Pandya rular "ButaPaandiyan" entered the burning pyre of her husband she said that she is not the type of woman who could lead the life of a widow and the burning fire seems to her like a pond full of lotus in comparison to widowhood.

Widow re-marriage was not permitted and they were given only cold rice and leafy vegetables to eat. They were supposed to sleep in the backyard

of house on bare floor, their glance was considered inauspicious, and they could not take part in festivities. Their heads were shaved; ornaments removed and made to look ugly so that no man would be attracted towards them. Perhaps this forced many to perform Sati.

From the poems full of male heroism we also gather instances of patriarchal violence against women which takes the form of both physical as well as socio emotional torture. The poems clearly show that these patriarchal values made the widow's life on earth a living hell as she was forced to cut her beautiful flowing tresses which were an integral part of her beauty, she was forced to remove her bangles and was inflicted every kind of indignity upon her body and soul. It does not come as a surprise that when widowed even queens preferred death to such continuous dishonour and Queen Perunkoppendu chides those around her for not allowing her to commit "sati" (PURUNARU verse 246):

All you noble men with your perverse planning!
I am not a woman to endure eating a ball of boiled rice
Squeezed within a hand and left lying overnight on a leaf
Without a touch of fine fragrant ghee pale as the seeds
From a curving cucumber striped like a squirrel and split
Open with a sword, or to eat food of steamed velai leaves,
Nor am I one to sleep without a mat, upon a bed of stones!"

Thus we find that although women in general was treated well during Sangam age, she was educated, respected and hailed as better half and soul mate, yet the sole reason for her existence was to please her husband and to be a dutiful and chaste wife. She was supposed to be dutiful in life and death. Widowhood was so despicable that they chose Sati over it. Fidelity among men was not an expected trait but was essential for women. I conclude my paper with the poem from Paripadal which instructs a chaste wife that she should not expect that she can control her man's passion, and it is futile for her to wish that he will not go for a concubine even though he is married to her.

"O innocent one,
You are angry,
but ignorant of the
ways of the world.......
Can a wife spurn her husband
who is besotted by the other women
he desires?
Can she stop him?
Of course not.
Do not be angry.
Do not be angry.
O, woman, as slender as a creeper,
can the flow of passion
be stopped or contained
when it is let loose?"
Of course not. (Paripadal 20: 90-95)

Kannagi is till date worshipped as Pattini Devi in different parts of South India, she is viewed as a symbol of women power who dares question the king and demands justice, who is so powerful that to appease her Goddess Meenakshi has to come down to earth. Her portrayal in terms of memories paints her in the colours of valour and strength, as an empowered woman, but can we actually say so? Probably strong in terms of her ability to bear the pain of rejection, empowered as she looks after family business when her husband is too busy showering all his wealth on a dancing girl, full of valour as she questions the King for his injustice done against Kovalan, but what about her own life? Her portrayal, her worship all are centered on the expected social traits in a woman, that of loyalty, perseverance, servitude, chastity and devotion. Yes she demands justice, but not for herself, yes she brings the city to a halt but not for herself, yes goddess comes down to pacify her but not to protect her when her husband was illtreating her. Society so easily accepted breaking of moral codes by men that they did not even bother to write about her need for love and respect from her husband. In a society where poet is free to express that desires of a man cannot be fulfilled by one woman and wife cannot spurn her disloyal husband, Kannagi for me will always remain a portrayal of supressed emotions and denial of desires, Kannagi for me will always be a reminder that even a strong woman can be illtreated and manipulated to believe that her existence is like a creeper needing a tree to cling and survive, that no matter what her good qualities were, posterity will always remember her as good or bad based on her relationship with man, and this patriarchal society may worship you as goddess but only when you showcase the qualities they want in you: CHASTITY, DEVOTION, SERVITUDE.

O Kannagi of Madurai, we do not honour you as a woman, although we worship you, but for us you will always be a good wife, always be connected to a man, never an individual.

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A Comparative Study of Selected General Motor Ability Components between Men University Represented and Non–Represented Football Players

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Abstract- *The main aim of the study was to compare the selected general motor abilities like speed, agility, leg explosive strength, and arms & shoulders strength between the male football players of LNIPE. The data was collected on 22 male football players (11 university represented players and 11 non represented players) after one month from the completion of all India university tournament. It was collected based on a random sampling technique and an independent t test was used to find out the significant difference between those who have played in the All India university competition for LNIPE and 11players were those who are yet to play in the university games. The level of significance was set at 0.05 levels. The tests like 50-meter dash, shuttle run, standing broad jump, and pull ups were conducted in one day. The entire physical test was of standard norms. Tests were taken in the month of February 2020. The result of the study shows that a significant difference was found in the speed variable. But the other three variables like agility, leg explosive Strength and shoulders strength were having no significant differenceThe study thus reveals that the significant difference was found only in speed variables and no significant differences were found in other three variables between the Men University represented and non- represented football players. University represented players were having an upper edge due to the training they have gone through.*

Keywords- General Motor Abilities, Norms, AIU, Variances, Speed, Agility, Strength, university represented, non-represented.

Introduction- Now a day's sports have become an integral part of the intellectual society. Every individual is now involved in particular games or sports for enjoyment, health and to maintain physical fitness and some want to make it a career at professional level (Frost, 1971). Moreover, with the increasing level of participation and the craze for physical fitness it has led to an increase in the competition level in every competitive sport.

Football is one such game being played around the globe and almost all the countries are having a football team. Commercialization In professional levels is also one of the factors for the increasing levels of craze and competition among the youth at amateur level. With such a level of craze and mass participation, the level of competition has increased manifold.

Gone are those days, when players having good skills like passing,

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shooting, kicking etc were regarded as the best. Now good is not enough, one really needs to be the best in all these skills as mentioned above. Best can be attained by working hard in improving motor abilities like agility; speed etc. as these variables contribute a lot in making players better than his or her counterpart, With same level of playing experience (Liversedge, 1984).

All these variables are very important in this modern era of competitive football. Variables like speed can be used to dribble past the defender, agility can be used to move out of the tight space, or to feint the opponents and strength can be used for powerful shooting or to generate more power during aerial ball (Das & Pal, 2016). Actually all these variables are correlated to each other. Every skills that we perform, need all of these variables. Therefore, they have become important aspects of modern football. All these were just an example of how these variables can contribute in football. We can say that football skills and selected variables like speed, agility, and strength are complementary to each other, as it will increase the efficiency and effectiveness of football skills of a players and it acts as a difference between the good and the best (Mohan, 1981).

University games were started to promote the games and sports in the country and among youth studying in various colleges and universities. It is conducted annually among various universities of India and under the banner of **AIU (All India University).**

Football is one such sports being included in the university games. It gives the players a proper platform to enrich their skills and to display their talent to the nation and the world (Lega, 2014). University games have seen players like Sunil Chettri and Sahal Abdul Samad.(international football players). Both had been a part of the inter university games and It gave them a platform to exhibit their talents to the world.

Now a days even to get a chance in the university team, a player needs to be in peak form or else someone with a better performance will book a place in the team (Bidua & Das, 2019). Competition level has gone up with the popularity of the games and the luxury that the football players are enjoying. As it is the gateway for an amateur player to realise their dreams of becoming a professional in near future and for that they need to be in the best form of their career. University games have seen a rise in the level of competition.

General Motor Ability- Motor abilities play an important role in achieving proficiency in games and sports. It is assumed that with participation in sports, the level of motor ability also improves (Mathews, 1978). The motor ability has been defined by barrow (1964) as*," the present acquired and innate to perform motor skills of a general and fundamental nature, exclusive of highly specialized sports and gymnastics techniques."* (Barrow & Macgee, 1964)

In simple term, it may be called as the abilities that an individual possesses and it helps him/her in making any motor movement or performing any skill efficiently and effectively. It includes various motor fitness components and three components of coordination (Johnson & Nelson, 1986).

Following are the various selected components of motor ability:

1. Speed- An individual can cover a certain distance in a certain direction in a specific time. It involves the rate of change of body movement

2. Agility- The ability of an individual to change the body positions or how quickly he/she changes direction while moving is known as agility.

3. Muscular strength- It is the power of the muscles to contract maximally to any resistance is known as muscular strength.

Method- *comparative research method was used for the study* and the selection of subjects for this study were made using random sampling technique and a group of 22 male footballers of the age between 19 to 25 years were selected from Laksmibai National Institute of Physical Education, Gwalior. Again they were divided into two groups of eleven each, one who played in the inter university games and others who are yet to be in the university team.

The purpose of this study was to compare the selected general motor ability between inter-university represented players and non-represented players.

The variables measured for the purpose were **speed, agility, and strength** (arms & shoulders strength and leg explosive strength).

Speed was measure through 50-meter dash. Time taken by the subject to cover the distance was recorded to the nearest of one-tenth of a second. Only one trial was permitted, but was given second chance for a foul start.

Agility- It was measure through 4*10 meters shuttle run test. Two trials were allowing to each subject with rest in between. Time was recorded to the nearest of one tenth of a second and the best time from the two trials was recorded**.**

Strength:

1. Leg Explosive Strength: was measured by standing broad jump. Three trials were given and the best one was used. The distance covered by the subjects was counted in centimeters.

2. Arms & Shoulders Strength: pull up test was used to calculate the numbers of correct pull up counts.

Independent t test was used and the level of significance was set at 0.005 levels.

Results of the study- The scores were obtained by using a 50-meter dash, 4x10 meter Shuttle Run, Standing Broad Jump, and Pull up test scores were used to compare the level of speed, agility, leg explosive strength, and arms and shoulders strength.

Table 01
Independent t test for speed variable

Speed	Levene's test for equality of variances		t-test for equality of means							
	F	Sig.	T	df	Sig. (2-ailed)	Mean difference	Standard error difference	95%confidence interval of the difference		
								Lower	upper
Equal variances assumed	2.229	.151	-2.563	20	.019	-.29545	.11529	-.53596	-.05495
Equal variances not assumed			-2.563	16.157	.021	-.29545	.11529	-.53968	-.05123

Table 01 indicates that a significant difference in levenes test for equality of variances is more than 0.05 level of significance so equal variance assumption is accepted for the t-test. And in the t-test, we can see that a significant difference is less than 0.05, so the null hypothesis is rejected and the alternate hypothesis is accepted. This means a significant difference can be found in the
Speed variable between universities represented players and non-represented players.

Table 02
Independent t test for agility variables

agility	Levene's test for equality of variances		t-test for equality of means							
	F	Sig.	T	df	Sig.(2-ailed)	Mean difference	Standard error difference	95%confidence interval of the difference		
								Lower	upper
Equal variances assumed	.208	.653	-1.719	20	.101	-.23000	.13379	-.50909	.04909
Equal variances not assumed			-1.719	18.532	.102	-.23000	.13379	-.51051	.05051

Table 02 indicates that a significant difference in levenes test for equality of variances is more than 0.05 level of significance so equal variance assumption is accepted for the t-test. And in the t-test, we can see that the significant difference is more than 0.05level, so the null hypothesis is accepted and the alternate hypothesis is rejected. This means, a significant difference was not found in the agility variable between universities represented players and non-represented players.

Table 03
Independent t test for leg explosive strength

Leg explosive strength	Levene's test for equality of variances		t-test for equality of means						
	F	Sig.	t	df	Sig.(2-ailed)	Mean differenc e	Standard error differenc e	95%confidence interval of the difference	
								Lower	upper
Equal variances assumed	.008	.928	1.806	20	.086	.12455	.06896	-.01931	.26840
Equal variances not assumed			1.806	19.766	.086	.12455	.06896	-.01942	.26851

Table 03 indicates that a significant difference in levenes test for equality of variances is more than 0.05 level of significance so equal variance assumption is accepted for the t-test. And in the t-test, we can see that a significant difference is more than 0.05level, so the null hypothesis is accepted and the alternate hypothesis is rejected. This means, a significant difference was not found in the agility variable between universities represented players and non-represented players.

Table 04
Independent t test for arms & shoulders strength

Arms & shoulders strength	Levene's test for equality of variances		t-test for equality of means						
	F	Sig.	t	df	Sig.(2-ailed)	Mean differen ce	Standar d error differen ce	95%confidence interval of the difference	
								Lower	upper
Equal variances assumed	.007	.935	1.773	20	.091	2.72727	1.53795	-.48083	5.93538
Equal variances not assumed			1.773	19.829	.092	2.72727	1.53795	-.48261	5.93716

Table 04 Indicates that a significant difference in levenes test for equality of variances is more than 0.05 level of significance so equal variance assumption is accepted for the t-test. And in the t-test, we can see that the significant difference is more than 0.05level, so the null hypothesis is accepted and the alternate hypothesis is rejected. This means, a significant difference was not found in the agility variable between universities represented players and non-represented players.

Discussion of finding- The outcome of the study revealed that there was a significant difference in speed variable between male university represented

football player of LNIPE and non represented player. But no significant differences were found in the other three variables (agility, leg strength). Mean difference was found in the descriptive results, but there was no significant difference in the final result as, more variance can be found in the arms and shoulders variable. Further it is revealed that in the variable of Speed, University represented players are having an upper edge in comparison to non-represented players. The difference was found between male university represented players and non represented players in comparison to speed ability. This may be attributed due to the fact that the university represented players got more playing time and real match experience and also tactical practice (during camp) involved speed workout.

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John Donne as a Poet of Love

• **Ram Binod Singh**

Abstract- *Love, the most felt and discussed emotion of human mind, has been a dominant theme of all branches of literature of all ages. But the treatment of love has been different from writers to writers, from poets to poets. John Donne has also used 'love' to be an important theme of his poetry. Since love may be different from man to man, time to time, Donne has also treated realistically love to be different from one poem to others. Thus, it is not very easy to find out a simple definition of the love from Donne's poems.*

Key words- love, ages, emotion, treatment, Poetry, etc.

      Introduction - Love poetry of John Donne reflects his early age experiences. As a love poet, John Donne has focused his attention on worldly love. Readers witness personal experiences, feelings, and emotions of the poet in "Love Poems"; however, in many sonnets, the poet has exaggerated his feelings. Somewhere, he talks about the company of his beloved; somewhere, he prefers love on any other thing of life; whereas, at some point, he talks about the unfaithful nature of women. Nevertheless, later on, he changed his attitude. Collection of "Divine Poems" is the mirror of spirituality. Although as a love poet, John Donne was not practically mature yet poetically he was mature enough to get the attention of his readers. It is because he was a very witty kind of person. Moreover, "Love Poems" by John Donne are universal in nature. Furthermore, every poem spreads light on love-relationship from a man's perspective. Features of Donne's "Love Poetry":- Several features are there in Donne's poetry, which separate him from common poets of his era. He was a poet of realism; therefore, every poem narrates personality and autobiography of the poet. It is obvious to us that he has broken the convention and has used a variety of poetic devices. Conceits and hyperboles are remarkable in this regard. In addition to it, chief characteristics of John Donne's "Love Poetry" are as under:-

The three Strains:

<div align="center">

Realism
No depiction of female beauty
Love-limited philosophy
Variety of emotions
Womanhood

</div>

01. The Three Strains:- There are three strains in the poetry of John Donne, which are:-

A. Cynical Strain- As a love poet, John Donne demonstrates three strains in

• L.N.M.U., Darbhanga

his love poems. First and foremost among them is the cynical strain. Nonetheless, his cynicism is always related to women's unfaithfulness. For instance, in "Go and Catch A Falling Star" shows us that no one can find a true and faithful women even if one searches the whole world. In case you find a true woman, she might have cheated you before you visit her:

<center>

Yet she,

Will be,

False, ere I come, to two, or three.

</center>

Here, he gives arguments after arguments to prove that loyalty is very rare in women. One cannot find a faithful girl; if, after doing hard efforts, he finds her then it would have been changed until the poet reaches her. John Donne may have experienced life from a wide angle but the truth is his experienced are only related to love-relationships. When his relationship does not do more or his beloved betrays him, he becomes cynical. Thereby, cynicism is an important strain in love poetry of John Donne.

B. Conjugal Love Strain:- Conjugal love carries paramount importance for John Donne in his poetry. He has written many poems, wherein he praises conjugal love. In many of his poems, he addresses his wife, Anne More and tells us about the joys and bliss of conjugal love in poems like Valediction Forbidding Mourning and A Valediction of Weeping. He is of the view that conjugal love is more rewarding and meaningful than the unfulfilled love. For example, in Valediction Forbidding Mourning, he convinces his wife that their love is pure and noble that they do not fully understand its implications. Being independent of physical attraction, it rests on mutual confidence and faithfulness. It does not mind physical separation and consequent absence of eyes, lips and hands:-

<center>

But we by a love, so much refined,

That our selves know not what it is,

Inter-assured of the mind,

Care less, eyes, lips, and hand to misse.

</center>

John Donne wrote The Anniversary to celebrate the second anniversary of his wedding. It gives us a fine picture of domestic bliss. Married love knows no change or decay. It is immortal and must continue even in the grave. For example:

<center>

All other things to their destruction draw

Only our love hath no decay;

This no tomorrow hath, nor yesterday.

</center>

John Donne finds peace and harmony in love. He sees it as a passion instead of a nasty work. As a love poet, John Donne has proved that love is part of life and without it, life is barren and useless. Whenever he remembers his beloved, he attains peace and serenity. He cannot forget her nor the moments, which he has spent with her. Thus, a bundles of poems contain the conjugal love strain.

C. Platonic Strain:- It is the last but the most important love strain. Love is love whether it is made before marriage or after. There is always spirituality in it. Donne has improved this strain and written "Divine Poems". The poem "The Sun Rising" is another illustrating the peculiar blend and thought. The

lover is undoubtedly highly passionate in his expression of love but it is expressed in an intellectual term and not merely in an emotional tone. The poet says:

"She's all states, and all princes I,
Nothing else is,"

The poet finds love as the best thing on this planet. Similarly, in "Canonization", he takes love as a holy passion. Hence, this strain is entirely opposite to cynical strain. Apart from the strains, John Donne has a variety of moods. In every poem, it is different. Indeed, these strains and moods come first to make John Donne as best unconventional love poet of every era.

02. Realism:- Conventional poems were not original; they were about fairies and that too copied from other languages. John Donne and Ben Jonson were against the tradition. They wrote poetry, which was based on reality. Donne's poetry is also the most realist. As mentioned earlier, he expresses his deep love experiences; therefore, his poetry is actually his biography. Realism is one of the prominent factors, which makes John Donne a memorable love poet.

03. No depiction of female beauty:- Donne might talk about women but he never praised their beauty. He never said that he liked hairs or lips of his beloved. He is love devotee and talks about emotions not physical appearances. For him, love is not just about sex. If he talks about any part of her beloved's body then he mere describes its charm. Moreover, in his eyes, physical contact is not necessary for love. This very fact is evident from "Valediction: Forbidden Mourning". It is desirous and spiritual. In this regard, John Donne is different from the second best love poet of his era.

04. Love-limited philosophy:- Donne's philosophy is limited to love. He has covered only one topic in his poems i.e. "Love". Only love poetry of John Donne is not limited to the philosophy of love but "Divine Poems" are also about love. However, in those poems love is for Christ and God. In love poems, it is typically between him and his wife Anne Moore. Thus, he has no worldly philosophy. He never touched politics or other social issue of his society nor does he mention any sophisticated philosophy in his poems. He is best in one and only one topic i.e. "Love". His approach in this regard is Platonic and Petrarchan; where love for the body is not considered love but lust; pure love is of the soul. Thus, it is another trait of John Donne, which makes him overall best love poet.

05. Variety of emotions:- Songs and sonnets are all about emotions. What makes him the best poet of every century is his wide range of emotions; no previous writer or poet has such a long list of emotions as John Donne has. List of his love affairs is also long. He has spent time with many women. Some relations were temporary, whereas some were everlasting. What he experienced, he expressed it in form of poetry; therefore, every line, each word and every single poem of John Donne is full of emotions. Hence, this capability of John Donne also separates him from masses and helps him to gain the title of the best love poet.

06. Womanhood:- Donne's world might be limited to one woman yet his attitude towards women is different in every poem. Somewhere they are

loyal, whereas somewhere they are unfaithful. C.S. Lewis summarizes Donne's attitude towards women in following lines:

"Contempt for women is the dominant note of Donne's love poetry."

In true sense, it is a wrong statement. John Donne follows Petrarchan dogma, in which beloved is really worthy of love. In "Go and Catch a Falling Star", he is against women nature but a majority of Donne's poems is about love from both sides. In most of the cases, he does not degrade women but respects them. Undoubtedly, in his early poems, his attitude was rough as well as cynical but later on, it was much improved.

Conclusion - John Donne has not studied love but experienced it. He does not advise his reader but speaks the truth. He leaves everything on his reader to decide whether he is right or not. Donne's greatness lies within the expression of feelings and his philosophy of love. He is different; he is overwhelming and finally, we can say that John Donne is the best metaphysical love poet ever witnessed in the history of English Literature.

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An Introduction to Narratology: Its Concepts and Theories

• **Kavita Singh**

Abstract - *Narratology has become widely popular in the field of study. It is devoted to the study of narrative structure. Narratology has developed in recent times to analyse the basic concepts of narrative text. Narratology is not only confined to the literary theory and criticism but it is also applicable to the film theory and criticism. Since beginning it has been dominated high structuralist approaches provided by narratologists which helps to shape and assess the form and structure of a narrative text. This article is a brief attempt to analyse the various aspects of a narrative text as put forth by various narratologists.*

Key Words- Narratology, Major Theorists of Narratology, Elements/Aspects of Narratological Analysis.

Introduction- Narratology started appearing in the form of a discipline in 1966. The term Narratology is the Anglicisation of the French term narratologie. Narratology is the composition of narrative theories, texts and events. Narratology has its roots in structuralism and it is the study of narrative. Narratology has considerably developed in contemporary times. It has expanded its roots not only to literary works but also in other areas too.

Background to Narrative Theory- As a discipline, narratology began to take shape in 1966, the year in which the French

Journal *communication* came out with an issue entitled "The Structural Analysis of Narrative." Narratology is defined as the theory of narrative. To investigate a structure or to present a

'Structural description', the Narratologist dissects the narrative phenomenon into their component parts and then attempts to determine functions and relationships." (*Jahn, 2005*: N 2.1.1)

According to Manfred Jahn (2005: N 2.1.3): Manfred Jahn has quoted Ferdinand De Saussure. He described a narrative text and given a distinction between discourse and story narratology: "According to the Swiss linguist Ferdinand De Saussure (the founding father of structuralism) any sign consists of a 'Signifier' and a 'Signified' – basically, a form and a meaning. For a narrative text, - complex sign- the signifier is a 'discourse' (a mode of presentation) and the signified is a 'story' (an action sequence). Hence the narratological investigation usually pursues one of two basic orientations:"

1.   "Discourse Narratology analyses the stylistic choices that determine the form or realization of a narrative text (or performance, in the case

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of films and plays)."

2.   "Story Narratology, by contrast, focuses on the action units that 'emplot' and arrange a stream of events into a trajectory of themes, motives and plot lines." (*Jahn,2005*: N 2.1.3)

Major Exponents of Narratology- The present article is an attempt to throw light on the varied aspects pertaining to the study of narratology. Different exponents of narratology have focused on various aspects of narrative theory.

Narratologistlike ,Seymor Chatman ,Gerard Genette, ShlomithRimmon-Kenan, BalMiekeBal and Luc Herman and Bart Vervaeck have developed the theory of narratology in their own way. This article developed the basic concept on the ideas as propounded by these narratologists.

Seymor Chatman in his *Story and Discourse* (1978) expounds that narrative, is a combination of a 'what' and a 'way', where the 'what' is the story of a narrative, 'way' is the mode of discourse. The main aim of Chatman is to grasp the broad concepts of narrative and its forms. According to Chatman, narrative is a semiotic structure and each narrative has two parts. A 'Story' (histoir), which is the content or chain of events and existents (characters, items of setting) and the second part is the 'Discourse' that is the expression or the means by which the content is communicated. The following diagram suggests itself.

<div align="center">Taken from Chatman, 1978:19</div>

1.1   Story: - A story is the sequence of events and actions. Chatman has divided Story into Events and Existents.

1.1.1   Events: - "The events of a story are traditionally sad to constitute an array called 'Plot'. The events makes the things to happen.
        The events in a story are turned into a plot by its 'discourse', the modus of presentation. The author can arrange the incidents in a story in a many ways. He can treat some in detail and barely mention or even omit others." (Chatman, 1978:42)

1.1.2   Existents: - "As the dimension of story-events is time, that of story existence is space. And as we distinguish story-time from discourse-time, we must distinguish story-space from discoursespace. (Chatman,1978:96)

1.2   Discourse: - "Every narrative is a structure with a content plane (called
        'story') and an expression plane (called 'discourse'). The 'discourse' is a set of narrative statements. Where 'statement' is the basic component of the form of the expression." The importance of discourse is heightened by the "point of view". This point of view can be expressed through – Real Author, Implied Author, Narrator, Real Reader, Implied Reader and Narratee. He has also developed covert and overt narrators. (Chatman, 1978:146,147 & 197)

2.   Gerard Genette in his *Narrative Discourse* (1980) defines the narrative at three levels: 'narration', 'discourse' and 'story'.

2.1   Narration (Voice): "The term 'voice' metaphorically invokes one of

the major grammatical categories of verb form- tense, mood and voice." (Genette, 1980:213).

2.2 Story: - According to Genette, the contents is the story. A story is the sequence in which events are actually occurred. Gerard Genette has designed certain array of temporal points in which we read.

2.3 Discourse: - A narrative discourse is an account of events that employs verbs of speech, motion and action to describe a series of events that are contingent one on another and that typically focuses on one or more performers or actions. Genette has further given the concept of **order**, **duration**, **frequency** which gives the relationship between the time of story or plot and time of the narrative, (Genette, 1980:11) and **mode** which depend upon the distance and perspective of narrator.

2.3.1 Order: - An order is the sequence of events in relation to the order of narration.

- When an event takes place before the actual narration than it is known as Analepsis or Flashback.

- When the action is not yet taken place but it is anticipated by the narrative than it is known as Prolepsis.

2.3.2 Duration: - When the events take place at certain rhythm than it is known as Duration. "According to Genette, there are four speeds of narration.

a. Ellipsis: infinitely rapid
b. Summary: relatively rapid
c. Scene: relatively slow
d. Descriptive: no progress in the story."

2.3.3 Frequency: - It is the extent of repetition in a narrative. It means that how many times an event has taken place in the story.

2.3.4 Mode: - Genette said that the mode of narrative depends upon the 'distance' and 'perspective' of the narrator. A narrative mode is related to voice.

- Distance of narrative gets changed with the change in narrated speech, transposed speech and reported speech.

- Perspective of the narrator is called focalization. The personalized presentation of a scene or action by a character then it is known as 'Focalization'. A narrative can be nonfocalized, internally focalized or extremely focalized.

3. Rimmon-Kenan in *Narrative Fiction* (1983) defines narrative fiction as a succession of fictional events. According to Kenan, the term "narration signifies a process of communication in which the narrative is present in the form of a message which gets transmitted by addresser to addressee." (1983-2) RimmonKenan also proposes three elements to study narrative: story, text and narrative.

3.1 Story: - The events which are narrated and gets abstracted from their disposition in the text is known as story. The story is like fabula and historic. In the text, a story is constructed in a chronological order. There are two aspects of study; events and characters. A story is not

made available to the reader so it is the event which forms the story.

3.2   Text: - A text is a spoken or written word which undertakes their telling. What we read is the text in which the events are not sequentially ordered and the content of the narrative are cleared through some perspective.

According to Rimmon-Kenan a text is equal to a 'discourse'. There is no need to arrange the events in a chronological order. There are three aspects of text;

3.3   Narration: - It is defined as the process of production to produce text. There is a requirement of an agent. The narration has two aspects: levels and voice. (Kenan, 1983:9)

4.   MiekeBalin her *Narratology: Introduction to the Theory of Narrative* (Which was first published in 1985) has introduced Narratology as follows: "Narratology is the ensemble of theories of narrative, narrative texts, images, spectacles, events; cultural artefacts that 'tell' a story. Such a theory helps to understand, analyse and evaluate narratives." (Bal, 1985/2009:3). She too proposes three layers in a narrative text: text, story and fabula. She also distinguishes these three components in a written narrative.

4.1   Text (Words):- "A narrative text is a text in which an agent or subject coveys to an addressee (tells the reader) a story in a particular medium, such as language, imagery, sound, building or combination thereof." (Bal, 2009:5). A text is a finite, structured whole composed of signs. These can be linguistic units such as words and sentences. The components of text includes the narrator and types of narration as well as the verbal actualization of fabula and story.

4.2   Story (Aspects): - "A story is the content of the text and produces a particular manifestation, inflection and colouring of a fabula." (Bal, 2009:5)

4.3   Fabula (Events): "A fabula is a series of logically and chronologically related events that are caused or experienced by actors. The elements of fabula are 'event', actor, time and place." (Bal, 2009:5)

5.   Luc Herman and Bart Vervaeck in their *Handbook of Narrative Analysis* (2005), have explained the various aspects of narratology and its development. They have given three levels of a narrative text: story, narrative and narration.

According to them the narrative text divided into three level:

5.1   Story: A story is the sequence of events in a chronological order. The story has three important aspects. The figure given below illustrate the three aspects:

Taken from Herman and Vervaeck, 2005:46

1.1.1   Events: It refers to series of episodes and change of a state which is one constitutive features of narrativity. The term event plays an indispensable role in the recent works of narratology. It defines narrativity in the form of sequentially which is inherited to the narrated story.

1.1.2   Actants: It refers to the particular role played by character as an abstract agent. Division of Actants by various structuralists:

1.1.2.1 Bremond has given two fundamental role that is a passive one and an active one. A passive figure is like a figure who gets killed at the beginning of 'From a view to a kill'. An active figure always directs an event or an action. According to Bremond, there are three criteria to figure out the characterization: Influence, Modification and Conservation. ₁.₁.₂.₂

1.1.2.3 A.J. Greimasintroducecdactantial model. This model is equipped with six roles or actants.
          Taken from: Herman and Vervaeck, 2005:53
          According to historians, Greimas offered a term to present the Marxist philosophy.

1.1.2.3 Rimmon-Kennan introduced three dimensional coordinate system which is formed by three sliding scales.

➔   The first scale indicates a complex stage which from a single characteristics to an infinity of characteristics.

➔   The second scale is for the development that runs from a stagnant point to that of infinite change.

➔   The third scale shows the depth of inner life which the text shows.

1.1.3   Setting: Every Action of a story takes place in a specified time and place. This spatio-tempored reference is described as setting.

1.1.3.1 The Russian literary critic Mikhail Bakhtin gave chronotope which is a textual combination of time (chronos) and place (topos). This time and place collaboration constitutes the text and the narrative as it gives form the figures and actions.

1.1.3.2 A schematic representation of the story that focusses on the fundamental connections between actions, actants and setting is given by Chatman.

1.2

1.3   Narrative: The second level of structuralist narratology is occupied by Narrative. It is concerned with the way in which events are presented to the reader. The three important parts of narrative are time, characterization and focalization. Taken from Herman and Vervaeck, 2005: 91 & 92

1.2.1   Time: In a story, the analysis of time can be done by studying its relation between the story time and the narrative time. Gerard Genette has given aspects of time by using these three criteria: Duration, Order and Frequency.

1.2.1.1 Duration: The measurement of duration is done by setting a comparison between the time required to read an account of the story and the time required for an event to take place in the story.

1.2.1.2 Order: The base of determining the order is the relation between the linear chronology in the story and the order of events in the narrative. Gerard Genette puts order into three categories: Direction, Distance and Reach. Distance always matters in order as it concerns

with the temporal gap between primary narratives on the one hand and prolepsis or analepsis on the other. Order also constituted with reach which refers to the length of time covered by the analepsis or prolepsis.

1.2.1.3 Frequency: It is defined as the relation between the number of times an event takes place in the story and the number of times it occurs in the narrative.

1.2.2 Characterization: After time, characterization forms the second dimension of narrative. A story deals with various roles and a narrative induces the characterization. Types of Characterization:

1.2.2.1 Direct Characterization: It is the way in which an author or writer disclose the qualities of a character involved in the story. This type of a characterization gives the gist of the character which the reader are going to meet.

1.2.2.2 Indirect Characterization: In this, the author describes the character through the thoughts, speech and actions. Here, the author allows the readers to make their own conclusion regarding the character.

1.2.3 Focalization: Focalization refers to the relation between the focalized and the focalizer. Focalized are the actions characters and objects whereas the focalizer is the agent who decided what is presented to the reader. Types of Focalization:

1.2.3.1 Internal Focalization: In this type of focalization the narrator is directly proportionate to the character. It suggests that what a narrator speaks, a given character already known that.

1.2.3.2 External Focalization: In this, the narrator speaks less than the character knows. It is a kind of "objective" or "behaviourist" narratives.

1.3 Narration: The third level of structuralist narratology is Narration. Narration is all concerned the ways in which a story is actually told.
Narration is presented through the words and sentences to the readers. In narration, the prime focus is on the narration voice, speech, and expression. Following are the two central areas of investigation:

1.3.1 Narrating: Narration talks about the direct relationship between an active subject and a passive object. It is the relationship between the narrator and what is narrated. So it brings out various types of narration. Types of narration are as follows:

1.3.1.1 Extradiegetic narrator: An extradiegetic narration is the one who narrates a story not from within the fictional universe of text but from outside the fictional universe. Whatever the narrator communicates to an audience is equally removed from the story world.

1.3.1.2 Intradiegetic narrator: In this, the narrator is present in the story of a particular text. What is formed at extradiegetic narrative level, is narrated by narrator.

1.3.1.3 Hetrodiegetic narrator: The narrator does not participate in the story but he tells the experience of the character who participate in the story.

1.3.1.4 Homodiegetic narrator: In this, the narrator is also the protagonist or the other important character in the work.

1.3.2   Consciousness Representation: Conscious representation is the way the narrator reads and presents the conscious state of mind to the readers. The narrator can be one of the characters of the story. It is referred as "Speech representation" by RimmonKenan as it presents the words and thoughts of the Characters in the Narrations.
Kinds of consciousness representation:

A)   "Dorrit Cohn   gave three typesof conscious representations:

a.   Psycho-narration that corresponds to indirect speech.

b.   Quoted Monologue to direct speech.

c.   Narrated Monologue to free indirect speech."

B)   "Brain Mchale gave 7 kinds of conscious representation: In this, Brian Mchale distinguishes two poles of diegesis and mimesis into 7 kind of conscious representation.

a.   Diegetic Summary: According to the narrator, what the character say or thin is generally not said. Only the voice is heard.

b.   Less Puriley diegetic: When the summary displays some content, without representation then it is known as less purely diegetic.

c.   Indirect Content Paraphrase: In this, the thoughts or utterances are represented in an accurate manner in terms of content.

d.   Indirect discourse mimetic to some degree: When a single sentence belongs to three differed types of consciousness representation is known as indirect discourse mimetic to some degree.

e.   Free Indirect discourse:

f.   Direct discourse: It is the faithful representation. It is very close to mimesis of the character.

g.   Free direct discourse: It represents thoughts or utterances more accurately."
    (Herman and Vervaeck, 2005:42-98)

Conclusion- Narratology has considerably developed in the recent years. Over the past few decades, the roots of narratology has been touching all the fields and cultural artefacts. This article has given a general picture of the narratological world. The present article has given a deep insights into the historical background of narratology. The various genre and aspects of narratology has been put forth before the readers. The concepts of narrative are explored to the core. This article has given a comprehensive idea about narratology. In the analysis of the fiction, narratology played a significant role. It foregrounds the basic tenets of a narrative.

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Corona: Remedies from Cultural Arsenals; Reading Trends, Texts and Trajectories

• **Pooja Kumari**

Abstract- *COVID-19 isn't the first epidemic which effected the world brutally. Even before corona, there have been plenty of epidemics like plague, typhus, Small pox(variola), Asian flu, Swine flu, Ebola virus, Nipah viruses, Zika virus, SARS virus, MARS virus are which warned the human race not to mess with nature. The body is made up of five elements – Earth, Water, Fire, Air and Sky. These five elements are parts of nature and nature is related to culture. Our culture is an ancient culture. Its Vedic, eternal, godly, beyond time and death overcoming culture. From the very beginning it is full of harmony, palliation, convenience, supremacy, delight, odor and nectar. From the ancient age we have dedicated ourselves for others goodness and for the betterment of mankind and the world. Our culture teaches us to keep ourselves away from materialistic richness. It preaches us the message of non-hoarding which enhances our inner strength. It talks of raising oneself up from fear, conflict, doubt, jealousy and grief. It talks of dedication which is possible only in solitude, not in crowd. Our culture talks of modesty, civility, relevance, peace and balance. It was asked to the Vedas, "What should a man do? The Vedas responded – "A man should do only one thing – Self-Upgradation," The man asked again, "How is it possible? The Vedas answered "By Concentration." Concentration is unique for a sculptor, an idol maker, a research scholar. It is goal in itself, not a good by crowd, not by being in crowd.There is also a state of Indolence, above concentration and can be achieved only by being fearless, non-topical, doubtless and placid. The state of real mediation is called the state of salvation.If mankind follows the above-mentioned cultural arsenals, no disease can ever harm any nation.*

Key Words- Corona, Culture, Cultural Arsenals.

Introduction- A disease is an abnormal condition of body, body parts, mind in which functions are disturbed or disembodied, or in other words, - A disease is an illness or sickness characterized by specific signs or symptoms.

Diseases are divided into two groups – Congenital and Acquired. A congenital disease is a medical state that is present at or before birth. They are also referred to as birth defects.It is acquired by the patient during the fetal stage of development or from the genetic makeup of the parents while in Acquired, a person not inherited or from the genetic makeup of the

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parents, but develops after birth, because of the lack of immunity power.It's a form of immune deficiency.

There are two types of Acquired diseases i.e., Communicable Disease and Non-communicable Disease. Diseases which rapidly spread from one person to another or from an animal to a person, are known as Communicable Disease. They spread by an infectious agent thus are called Infectious Disease.

Covid-19

Spike Glycoprotein (S)

M-Protein

Hemagglutinin-esterase dimer (HE)

Envelope

RNA and N protein

E-Protein
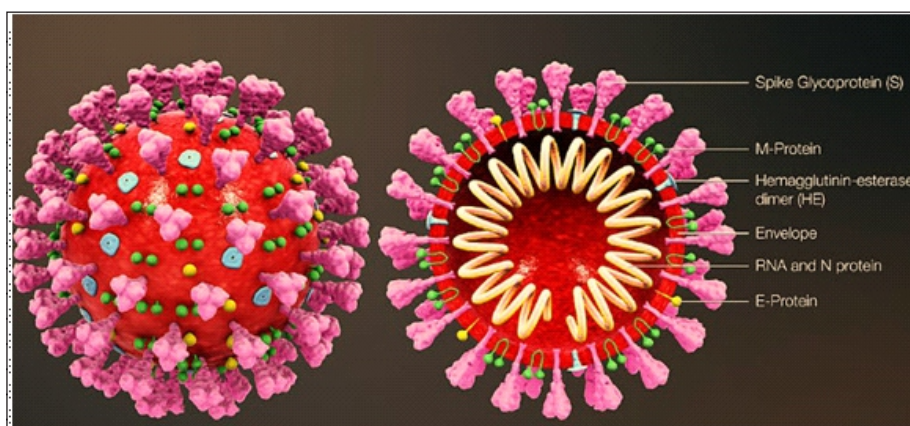
COVID-19 is an infectious disease caused by Severe Acute Respiratory Syndrome Coronavirus – 2 or SARS CoV-2. This virus was first identified in Wuhan Hubei, China in December 2019. It causes respiratory illness with symptoms such as Cough, Fever, and in more severe cases difficulty breathing. This virus is made up of single-stranded RNA as nucleic acid and surrounded by inner membranous Protein – M, Middle envelop Protein – E, and outer spike Glycoprotein – G. All layers jointly form protein coat or capsid. In general, Capsid is made up of many Capsomers. Capsomer is made up of many Monomers. Monomers are made up of polypeptide chains and as we know that assemblage of polypeptide chains is called – Protein, so this virus is also Nucleo-protein entities capable to enter in susceptible hosts and cause disease in them.

This virus is an obligate parasite, ultramicroscopic and highly infectious in nature. This virus grows and multiplies within host cells. It becomes inert like chemical outside the host cell. Antibiotics have no effect on this virus. This virus undergoes mutation like living organisms, withstand heat, cold and drought. This virus possesses capacity of variation and adaptation. This virus is resistant to high temperature and also resistant to Alkalies, Acids and Salts. There is no direct effect of sunlight on this virus. Due to above character it is hard to cure the disease caused by this virus. Till today, there is no specific medicine to treat or prevent COVID-19. Only precautions like hand wash, self-isolation or social distancing also use of Oscimum, Aloe, Onion, Garlic, Ginger and Turmeric which increase our immunity can help to prevent spreading COVID-19 virus.

Cultural Arsenals- Our culture is an ancient culture. Its Vedic, eternal, godly, beyond time and death overcoming culture. From the very beginning

it is full of harmony, palliation, convenience, supremacy, delight, odor and nectar. From the ancient age we have dedicated ourselves for others goodness and for the betterment of mankind and the world.

Life is temporary and perishable; Man are born to die. Death is Earthly glories are also short lived. Change and decay is the law of the world. Nothing is unchangeable and permanent except God. Therefore, our culture or the primary Vedic culture suggests that a noble thought is the most priceless gem that a man can possess. A thought can prove to be a tuning point and can bring about complete transformation is one's life. "Do never die, Nor cause death.. but resist deathto death."

All the creatures come on this earth by the process of reproduction. Nature help them to survive but very few of them survive; The laws of nature may be inexorable and immutable but they are essentially impeccable and beneficent in the long run. Reward and punishments are ordained by nature in a mysterious way (as in form of COVID-19 in present era) in accordance with the deeds and the motives behand them. Thus, act in consonance with the laws of nature if one truly wants to be disease-free and overcome diseases like Corona.

The IndiaVedic culture strongly follows the laws of nature, as it orders us to put forth the primary ethics i.e., Lavatorial ethics, Hygienical ethics, Courtesy (taught by mother in primary stage of life), family conduct/ethics, Mass ethics (taught by Guru only)

Above mentioned all the ethics pull us towards the path guided by Nature. Our culture teaches us to maintain the Varnashram Dharma. Vedas have categorized the mankind into four Verna – Vipra, Kshtriya, Vaishya and Sudra. Our great spiritual Gurus have declared –

"Distortion of Varnashram leads to total destruction
of the whole nationand loss of all freedom."

Diet, Dalliance and Behold are the three most essential and vital part of Indian culture. People are asked to follow plain diet strengthen our immune power and make us disease free. The next step is Dalliance, which deals withself-observation, Self-remembrance, Self-introspection, Self-dialogue and Self-recognition. It increases our mental strength, concentration powerandalso evokes immune system. The last step is Beholding what to see? The answer is – see the unearthly, the super mundane, monolithic, unanimous truth and own faults.We are charmed slaves of Materialistic beauty. We are slaves of materialistic beauty. We are tempted by worldly pleasures like – physical beauty, honey coated words,lustful touches, intoxicating odors. Our culture separates us from these fake beauties and fuel our innermost energy.

According to our culture, Human mind has two evident levels – The known conscious level and the unknown unconscious (the subconscious) level. We are aware only of what comes up to the conscious level in the form of thoughts, feelings and moods out of the unconscious receptacle. All that we perceive through the sense organs goes down into the record room of the unconscious which treasures everything and is abuzz with constant beehive activity. Apart from lots of trash stored in the unconscious mind, countless

memories, both pleasant and painful, are retained there. Mother Nature has generously; provided a self—sufficient system to the mind which continues the cleansing function all the time in order to keep it healthy and happy. This natural process helps man get over confusion, fear, anxiety, stress, pain, sorrow, shocks and despair and to be up and doing. Dreams and reveries arean attempt of the mind to resolve inner conflicts and complexes and lessen the tensions by airing them in weird ways.

The unconscious mind is always busy finding out solutions to all the problems facing a man in actual life with the help of the up-to-date information fed into it and stored and analyzed by it. It presents its crude solutions to the conscious level recurrently for giving them a final shape.All this unconscious activity awakens the joy of living in man and enables him to cope with the vexatious problems confronting him. The powers of the mind are immeasurable and its ways are inscrutable.

Man has to help and accelerate the inner healing process by sustained conscious efforts and must endeavour his best to occupy the mind with positive thoughts and dispel all the accretions which are slovenly and squalid. Meditation enables a man to get control over the mind, senses and the body and also to attain union of the individual soul with the Universal Spirit.

Inconsistencies persist in the mental processes of every man and there are abundant inconsistencies in the outside world also. In fact, life and the world are so complex that truth cannot be encompassed in a single system. Man has to learn to live with the inconsistencies and also to surmount them.

Harmony and Peace do not descend on the people by themselves and the people have to rise to attain them. In fact, people have to strive and struggle for them. Men must learn to imbue the mind with the spirit of love in order to get over the inconsistencies in life. Men cannot live and grow in barbarity, grab and violence forever. Where there is no vision, no love and no courage, nations perish. When love, vision and courage work together, the contribution to the advancement of human dignity, peace and prosperity is ensured. Certainly, there can be no work worth the name for the amelioration of the people's plight unless there is deep faith in the essential goodness of man and also unless there are the will and conviction to carry on despite setbacks. If hope and patience are there, persistence and perseverance cannot stop. Look towards the sunshine, not towards the shadow and towards the goal, not towards the failures.

Enlightened men in the society are accountable not only for what they do but also for whatthey leave out and neglect. They have to meet the major challenges, awaken the people and bear responsibility. Human misery has to be fought out without discrimination since all humanity is one family. Those who discriminate between man and man on the narrow basis of community, caste and creed with specious and untenable pleas of justice for selfish ends, preach hatred and violence and create deep cleavage in the fabric of the society are the sworn enemies of mankind. A needy person is a needy person whosoever he be and nobody should suffer

deprivation on account of discriminatory measures. Discrediting and disparaging of merit leads to frustration and hampers harmony, peace and progress of the entire society. Mother Nature knows no discrimination in her bounties but man does.

Nothing can give greater satisfaction to a man than the honest feeling of fulfilment that he has lived and suffered for a human cause. However, he who wants to reform the people, first needs to reform himself, be straight and simple and lead a clean and exemplary life. Values and ideals lend dignity and charm to the life of an individual as also of the society at large.

And it would not be out of place to make a call to the Leaders of mankind and the Captains of civilization for protection not only of the political, social and economic rights but also of the fundamental rights to survival and peace.

However, duties corresponding to rights must also be equally stressed and there have to be concerted efforts on all the fronts (including the environmental) to save the human species from threatened extinction.

Meditation holds a vital space in our culture. Meditation helps us in knowing the depths of our mind. We can know its trends without getting ruffled. It is by knowing the mind directly that we can give it any direction. During Meditation, the pent-up energy of the mind is released, giving comfort, rest and freshness to the mind and the body. Meditation coordinates the mind with the body so that one can face the ugly situations in life more firmly and better. Nothing can scavenge and cleanse the subconscious part of the brain so much as Meditation can.During meditation, the mind begins to get more and more calm and cool so that gradually calmness and coolness become a habit of the mind. The person who practises Meditation does not get agitated and annoyed over petty things and keeps his cool even when faced with adverse circumstances. A peaceful mind is an asset in life and stands in good stead in the hour of difficulty. It enables man to lead a purposeful and happy life.

Modern life is replete with the strain and stress of countless tensions, provocations, irritations, indignities, frustrations, heartbreaks and sharp pinpricks, apart from the consuming jealousies and hatreds. Man's daily life is full of its share of abrasions, upsets and setbacks since things do not happen according to plans and expectations and all this tells severely on the psyche of men and women universally.

Meditation is the most readily available and the safest course for letting off the steam and the fumes of the poison of mind. Meditation is the simplest and the surest way to the attainment of Peace and Bliss. Nay, it is also the surest way to the solution of all the problems of life in as much as it makes a man calm, composed and courageous. He who practices Meditation regularly can face the trying situations in life with perfect poise. Nothing soothes the nervous system so much as Meditation does. Assuredly, Meditation is the quickest remedy for all the disorders and disturbances of the mind and their repercussive effects on the body. In fact, it heals the mind as nothing else can do and prepares a man for traversing the journey of life

cheerfully and also for getting tuned to the realization of the Self. Meditation can bring man face to face with the Supernal Divine.

Thinking is a human prerogative. Reasoning is the very essence and also the culmination of thinking. Hewho does not use the faculty of thinkingand reasoning is a brute in the human form. The intellect sharpens with use, gets defunct with disuse and is warped with misuse. The learning activity keeps the brain cells alive. The full involvement of the brain in facing challenges in our daily life makes it sturdy and efficient. The body and the brain develop with exercise and proper use and they degenerate in sloth and lethargy.

Meditation increases the powers of thinking, memorizing and concentrating. It enables a man-to be the master of the mind, besides giving it freshness and stability. To cap it all, Meditation opens the gateway to inner evolution, transformation and Spiritual Bliss.

Our culture teaches us to be brave, strong and courageous. Resolve to be strong and courageous and refuse to be frightened by the external situations, howsoever grim they may be, since you carry within yourself the Divine all the time and at all the places. You are never alone and helpless, wherever you may be and whatever you may do. You have only to switch the Inner Light on and let the current of magical power flow into you.

Be strong inside so that you may meet the challenges and cope with the worldly tumults bravely. You make the situations problematic by building tension inside. No amount of sympathies and support from the outside world can infuse strength in you and nobody can really help you, unless you shake off fear and anxiety with a resolute will. A weak man creates new problems both for himself and for others, apart from becoming an object of sneer, disdain and pity.

Man, actually lives in the mind. A man is what his mind is. A healthy mind develops the power of resistance against diseases. Countless troubles swoop upon a man and afflict him if the mind grows weak by developing the habit of worrying and wailing over petty things. In fact, it is not life but unnecessary tension which ages the man.

You cannot escape your weaknesses and must Overcome them or else you will lose everything and perish. If you have to fight out weakness, why not do so now and where you stand at the moment.

Accept yourself as you are at the moment, without lamenting over the. past mistakes and losses, and make the present moment your starting point. Join the onward march of life. In fact, you have to channelize and give proper direction to your thought-processes in order to surmount your weaknesses, instead of stressing and struggling against them directly.

Believe it that you possess the power to dispel fear and anxiety in a jiffy and to give some direction to the current of events and change their trend in your life, if only you realise that you can do it.

If the will dwindle, invoke the help of the Divine, and certainly your inner resources will be replenished and make you strong.

The Will-power of man emanates from the Divine and can be supported effectively by holding communion at a deep level. Faith in the

Destiny weakens a man while faith in the Divine Strengthens him. Faith is the most potent source of inner strength.

Conclusion- Our culture teaches us to keep ourselves away from materialistic richness. It preaches us the message of non-hoarding which enhances our inner strength. It talks of raising oneself up from fear, conflict, doubt, jealousy and grief. It talks of dedication which is possible only in solitude, not in crowd. Our culture talks of modesty, civility, relevance, peace and balance. It was asked to the Vedas, "What should a man do? The Vedas responded – "A man should do only one thing – Self-Upgradation," The man asked again, "How is it possible? The Vedas answered "By Concentration."

Concentration is unique for a sculptor, an idol maker, a research scholar. It is goal in itself, not a good by crowd, not by being in crowd.There is also a state of Indolence, above concentration and can be achieved only by being fearless, non-topical, doubtless and placid. The state of real mediation is called the state of salvation.If mankind follows the above-mentioned cultural arsenals, no disease can ever harm any nation.

Everyone has his own place in the family circle and in the society at large. One should remain within proper limits and should keep oneself at a proper distance. Distance does not imply any hatred but stresses a sense of propriety. Even a Scripture has to be kept at a proper distance from the eye so that it may be read properly. Discipline and order can be maintained in the family and the society by the observance of decorum and decency.

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Performance, Growth and Present Position of SEZs in India

• **Riti Goyal**

Abstract- In this Current Era of globalization, export promotion is seen as an important policy for economic growth in developing countries. Various measures are being adopted to promote export Competitiveness by government in these Countries. for this many of the country are vigorously promoting Export processing Zones (EPZs) which are seen as key instruments not only for promoting exports and earning foreign exchange but also for stimulating economic growth, additional investment, technology transfer and employment generation. So the policy on SEZs was introduce in India in the year 2000 with a view to provide an internationally competitive, hassle free environment for exports, and make the domestic enterprises and manufacturers for globally competitive. In June 2005 the GOI has passed an Act of SEZs. In 2006 the Government of India has adopted the rule of SEZs. In India growth story, so far has been an absorbing and inspiring tale. The development of SEZs is reflected by a high percentage of approved SEZs going into the stage of operations or a controlled increase in the numbers of news approvals or notifications. This reflects the states commitment towards the growth of SEZs. The Purpose of creating SEZs across India and in India is to promote the exports, foreign direct investment and to generate employment.

Keywords- Performance, Growth, Position, Globalization

Introduction- In this Current Era of globalization, export promotion is seen as an important policy for economic growth in developing countries. Various measures are being adopted to promote export Competitiveness by government in these Countries. The role of foreign trade in the process of economic development is widely recognized, for this many of the country are vigorously promoting Export processing Zones (EPZs) which are seen as key instruments not only for promoting exports and earning foreign exchange but also for stimulating economic growth, additional investment, technology transfer and employment generation. If we see in the early 17th country, free parts (FPs) emerged in some European cities, which gradually transmitted into 'Free trade Zones' (FTZs). These zones offered many Services around the world. India was the first Asian country to Set up its own EPZ in kandla in 1965. This was followed by Kaohsiung EPZ in Taiwan in 1996. By 1975, 29 countries had 79 EPZs across the world. These EPZs were setup to promote export, increase foreign Direct invest and to generate additional Employment. These zones are not static in nature. They evolve with economic growth of the domestic economy in terms of the composition of economic activity and technological

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sophistication. They are dominated by low cost labour intensive industries in the earliest phase of development and are known as first generation special Economic Zones. With skill up gradation in the economy, they begin attracting technical consumer products- Such as radios, calculators, and wrist watches. As the economy further develops they shift to the production of skill intensive chemical and engineering products and evolve into second generation SEZs. Finally, they mane to third generation high technology intensive producer goods industries. In the 1990s, cross border SEZs emerged as growth spategy of transnational regions. Their objective is to exploit location advantages of border areas and boost the economic and trade Cooperation and development in the region.

India was one of the First in Asia to recognize the effectiveness of the EPZ model in Promoting Exports, with Asia's first EPZ set up in Kandla in 1965. After this in 1973 santa cruz EPZ came in the existence. Central Government was exclusively responsible for setting up and operating the zones, this policy was amended in 1994, enabling state government and private sector to partake in developing and operating the Export processing zones. The government of India decided to establish four more zones in 1984. These were of Noida (Uttar Pradesh), Falta (west Bengal), Cochin (Kerala) and Chennai (Tamilnadu). Thereafter, Visakhapatnam EPZ in Andhra Pradesh was established in 1989,. The Exim Policy (1997-2002) has introduced a new scheme from April 1, 2000 for establishment of special Economic Zones (SEZs) in different parts of the country- from November 1, 2000 the EPZ at Kandla, Santa Cruz, Cochin and Surat hve been converted into SEZs in 2003, other existing Epz namely, Noida, Falta, Chennai, Vizag were also converted into SEZs. In 2008 there are 870 units operating in the functional SEZs.

Meaning and Definition of SEZs- The Foreign Trade Policy (2004-09) define SEZ as,"SEZ is a specifically delineated duty free enclave and shall be deemed to be foreign territory for the purposes of trade operations, duties and tariffs."

Sez Act- The policy on SEZs was introduce in India in the year 2000 with a view to provide an internationally competitive, hassle free environment for exports, and make the domestic enterprises and manufacturers for globally competitive. In June 2005 the GOI has passed an Act of SEZs. In 2006 the Government of India has adopted the rule of SEZs. In which general characteristics has been adopted-like-duty free imports of Capital gavels, No payment of Service trade by SEZ developers, Single window clearance, Exemptions from sales trade, to increase foreign Direct investment and so on.

The objectives of the study have been reached by analytical an empirical study of data collected from secondary source such as magazines, trade journals, reports, newspapers, relevant websites and other publications, along with various case studies for analyzing the development, implementation and evaluation of various SEZs in India.To analyze the performance, growth and present position of SEZs in India which include Export, foreign Direct investment and Employment opportunities.

Performance, rowth and present position of SEZs in India- In India

growth story, so far has been an absorbing and inspiring tale. The development of SEZs is reflected by a high percentage of approved SEZs going into the stage of operations or a controlled increase in the numbers of news approvals or notifications. This reflects the states commitment towards the growth of SEZs.

Growth of SEZs in India- In addition to 7 central Government special Economic zones and 12 state/private sector SEZs set up prior to the enactment of SEZ Act, 2005, formal approval have been accord to 576 proposals out of which 392 SEZs presently stand notified. A total of 173 SEZs have commenced Export. The ministry of commence and Industry data show that as on 11-09-2020, 255 out of 423 Zones in India are operational,and 357 zones (SEZs) are notified and 32 SEZs are in principle (as on 30th June 2020).So the total units of approved SEZs are 5476 in India. These Zones have provided employment to as many as 20 lakh people.

- In Chhattisgarh, Odisha, Punjab and Chandigarh all approved SEZs are operational while among four states which have more than 50 approved SEZs, Tamil Nadu tops the chart of operational SEZs, with 75 percent of its SEZs functioning without any hitch, Tamil Nadu has 52 SEZs of which 41 are operational.
- In Telangana, which has 56 the highest number of notified SEZs - only 30 are operational.
- Karnataka and Maharashtra have 51 SEZS each of which 32 and 32 respectively are operational
- Kerala, West Bengal, Gujarat and Madhya Pradesh are the states where more than 70 Percent SEZs are functioning.
- Goa, Nagaland, Jharkhand and Manipur have not a single operational SEZs
- While Haryana has 7 operational SEZ and Rajasthan has 3 operational SEZs.
- Overall Employment generation through all SEZs across India was 15,91,381 in 2015-16. Calculated on a cumulative basis, employment through SEZs is 19,96,610 in 2018-2019. Whereas Exports in the manufacturing section from SEZs during the last four years is over Rs. 8 lakh crore. The State-wise distribution of approved SEZs are as follows-

Table-01
State-Wise Distribution of Approved SEZs
(As on 29.02. 2020)

States/UTS	Formal Approval	In Principal Approvlas	Notified SEZs	Total operational SEZs (as on 31.12.2019)
Andhra Prasesh	32	4	27	20
Chandigarh	2	0	2	2
Chhattisgarh	2	1	1	1
Delhi	2	0	0	0
Goa	7	0	3	0
Gujarat	26	4	22	20
Haryana	23	3	20	7
Jharkhand	2	0	2	0
Karnataka	63	0	52	32
Kerala	29	0	25	19
Madhya Pradesh	12	0	7	5
Maharashtra	50	12	44	32
Manipur	1	0	1	0
Nagaland	2	0	2	0
Odisha	7	0	5	5
Puducherry	1	1	0	0
Punjab	5	0	3	3
Rajasthan	5	1	4	3
Tamil Nadu	56	4	52	41
Telangana	63	0	56	30
Tripura	1	0	1	0
Uttar Pradesh	23	1	20	13
West Bengal	7	2	5	7
Grand Total	**421**	**33**	**354**	**240**

Source – www.sezindia.nic.in

Table-02
Sector-Wise Distribution
As On 29-02-2020

Sector	Formal approval	In-principal approval	Notified sezs	Total operational sezs (including prior to sezs act + under the sezs act) (as on 31-12-2019
Agro-processing	5	2	5	2
Airport based multiproduct	2	0	0	0
Alumina/aluminium	2	0	2	1
Auto/automobile/ancillary	2	1	2	1
Aviation/Aerospace/Copper	5	1	4	3
Beach and mineral/metals	2	0	2	1
Biotechnology	23	1	16	4
Building prod./mal./transport equipments/ceramic and glass	2	2	2	2
Electronic prodct/industries	2	0	2	2
Engineering/Metallurgical Engineering	14	1	13	12
Footwear/Leather	5	0	5	4
Food processing	3	0	2	2
Agro-FTWZ	9	6	5	3
Gems and Jewellery	4	3	1	4
Handicrafts & Carpets	2	0	1	1
IT/ITES/Electronic Hardw Are/Semi-conductor/telecom equipme4nts	276	0	236	145

Multi-product	20	9	17	25
Multi-services	4	1	4	2
Non-Conventional Energy	2	0	2	2
Petrochemicals & petro/oil and gas	2	1	0	0
Pharmaceuticals/chemicals	17	2	17	12
Port-based multi-product	4	1	3	2
Power/solar	4	1	4	3
Textiles/Apparel/Wool	7	1	7	7
Writing and printing paper mills	1	0	1	0
Granite processing industries and other allied machinery/manufacturing	2	0	1	0
Grand Total	421	33	354	240

Source – www.sezindia.nic.in

Export Performance- The Purpose of creating SEZs across India and in India is to promote the exports. SEZs are enclave with streamlined procedures, taze breaks and good infrastructure that has investors in export oriented industries. At present there are a large number of export promotion councils functioning for each and every traditional and non-traditional Commodity. We have export processing Zones, export oriented units, software technology parks, export oriented hardware technology parks, export promotion of Capital goods policy. Advance licensing and deemed Export policy, Free trade zone policy etc. India is the third Largest country in GDP in the world in terms of Purchasing power. In 2050 India will be second largest Country in GDP in the world on the basis of purchasing power. This shows a positive attitude towards India. This will aimed at achieving self Sufficiency rather than export growth.

Table-03
Fact Sheet of Export from Special Economic Zones
2006 to 2019-20

Export (As on June 2006)	Incremental	Total
SEZs notified under SEZ Act 2005	121.64 crore	121.64 crore Rs.
State Govt./Pvt. SEZs established prior to SEZ Act 2005	9012.83 crore Rs.	9134.47 crore Rs.
Central Govt. SEZs	16345.60 crore Rs.	25358.45 crore Rs.
Total	25480.09 crore	34614.56 crore Rs.
Export in 2008-09 (All SEZs)	Rs. 99,689 crore growth of 50% over (2007 -08) overall growth of exports of 620% in give years (2004-09)	
Export in 2012 -13 DTA sale (Counted fortve N FE) DTA sale (not Counted fortve NFE)	Rs. 4,76,159 (Growth of 31% over 2011 -12) Rs. 27884.80 crore (5% of production) Rs. 27545.46 crore (5% of total production)	
Export in 2017 -18 DTA sale (Deemed Export) DTA sale (not Counted fortve NFE)	Rs. 5,81,033 cro re (Growth of 11% over 2016 -17) Rs. 19,125 crore (3% of total production) Rs. 1,04,097 (15% of total production)	
Export in 2018-19	Rs. 7,01,179 crore (Growth 21% total production) Rs. 19,908 crore (2% of total production) Rs. 1,01,866 (12% of total produc tion)	
Export in 2019-20 (As on 30th Sep 2019)	Rs. 3,81,912crore (Growth of 14.46% over the exports of the corroding year of FY 2018 -19) Rs. 11,934 crore (3% of total production) Rs. 64,069 crore (14% of total production)	

Source – www.sezindia.nic.in

Export Related Foreign Direct Investment (FDI)- One of the objective of SEZ is that if will attract more foreign Direct Investment and these investments could be used for speedy industrial development and also for the development of infrastructure. The growth of investment is shown below.

Table-04
Investment on special economic zones
(As on February 2006 and 30th June 2020)

Investment	Investment (As on Feb, 2006)	Incremental Investment	Total investment (As on 30th June 2020)
Central Government SEZs	Rs. 2,279.20 cr	Rs. 18,481.80 cr	Rs. 20,176 cr
State/Pvt SEZs set up before 2006	Rs. 1,756.31 cr	Rs. 12629.69 cr	Rs. 14,386 cr
SEZs Notified under the Act	-	Rs. 5,45,874 cr	Rs. 5,45,874 cr
Total	Rs. 4,035.51 cr	Rs. 576985.49 cr	Rs. 5,81021 cr

Source – www.sezindia.nic.in

Current Scenario- "Post March 31, 2020, investment in SEZ can still be considered as a preferred option, given the concessional corporate tax rate without any MAT impact and indirect tax benefits remaining at status 940. Therefore, with the adveat of this tax reform, SEZ could still be an ideal destination for many export oriented companies," Said Vikram Doshi, Parther-tax and``````` regulatory, at PWW India. At the end of March 2019, investment in SEZs totalled more than Rs. 5 lakh crore.

In order to promote more investeds in SEZs, even the RBI made lending norms for the sector easier by treating loons to SEZs as infrastructure loons in place of real-estate loons which were considered more risky and hence banks refrained from lending to the SEZs.

However the government's move to impose MAT proved to be a big dampener for the units & developers. This is evident from the increasing de notifications of the SEZ projects and slower pace uptake by SEZ units. Companies have either stopped or slowed down their expansion plans in SEZs in the absence of any clear policy framework.

The ever charging regulatory framework in the SEZ front may severaly impact the pace of future investments in SEZs as investor invest with a long term view and regular charges to the policy makes investments less profitable, Hence the government must, on urgent basis, give clarify on the SEZ matter as to what would be its stand going forward and that must be followed in full spirit.

Performance Regarding Employment Opportunities- As a result of establishment of industrial units in service unit's employment opportunities increased in the SEZs, unemployed youth could get jobs in SEZs, thereby reducing need for unemployed youth to migrate to other cities seeking employment. The Comparative Study of employment is given by the table below

Table-05
Fact Sheet of Employment on SEZs
(As on February 2006 and As on 30th June 2020)

Employment	Employment (As on February, 2006)	Incremental Employment	Total Employment (As on 30th June 2020)
Central Govt. SEZs	1,22,236 Persons	61,451 Persons	1,83,687 Persons
State/Pvt. SEZs Set up before 2006	12,468 Persons	93,973 Persons	1,06,441 Persons
SEZs Notified under the Act	0 Persons	19,24,926 Persons	19,24,926 Persons
Total	1,34,1704 Persons	20,80,350 Persons	22,15,504 Persons

Source (www.SEZindia.nic.in)

As on February 2006 the total employment was 1,34,704 Persons in SEZs unit which has increased in the year June 2020, it is 22,15,054 Persons are employed in the SEZ Sectors. This Comparative analyzed Shows a positive growth in these sectors.

Conclusion- Recognizing that economic development is a never ending process and structural changes are frequent and inevitable, the concept of SEZ is likely to continue to be useful and effective in the future. The success of zones is critically linked to the way in which they are located, developed and managed.

Management of zones is enhanced when they are operated on a cost recovery rather than subsidized basis and are market oriented and customer focused enterprises. SEZs should be integrated into a local community from a physical planning perspective. So they can serve as growth catalysts rather than an enclave. In welfare economics a policy is considered to be good for the society if its gains exceeds to its costs. As far as SEZ model is concerned gains and losses are occurring to the different sections of the society, so it would be difficult to measure whether gains exceeds the losses or not. The controversy surrounding SEZs continues to rage and make newspaper headlines across the country. Some consider SEZs as potential trigger to the economic growth story of India while some others consider it the source of mass conflicts. The fact is that the entire policy was flawed in many respects from the outset.

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