

ISSN 0973-3914

RESEARCH JOURNAL OF SOCIAL AND LIFE SCIENCES

HALF YEARLY, BILINGUAL (English/Hindi)

A REGISTERED REVIEWED/REFEREED RESEARCH JOURNAL
Indexed & Listed at: Ulrich's International Periodicals Directory®,
ProQuest, U.S.A (Title Id: 715205)

Volume- XXIII-I	English Edition	Year- 12	Dec., 2017
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UGC SI.No. 1962
Journal No. 40942
Impact Factor 3.112



JOURNAL OF
Centre for Research Studies
Rewa-486001 (M.P.) India

Registered under M.P. Society Registration Act,
1973, Reg. No. 1802, Year-1997
www.researchjournal.in

Research Journal of Social and Life Sciences

A Registered Reviewed/ Refereed

UGC SI.No. 1962, Journal No. 40942, Impact Factor 3.112

Indexed & Listed at: Ulrich's Periodicals Directory ©, ProQuest, U.S.A. Title Id : 715205

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Editorial

We are feeling pleasure in presenting volume of XXIII Research Journal of Social and Life Sciences (UGC SL. NO. 1962, JOURNAL NO.40942,IMPACT FACTOR 3.112) before our contributors, research echolars and the teacher various universities and colleges of various parts of India. We could get this destination with your cooperation. At present the Citizen Engagement Platform of the Government, MyGov has initiated a discussion on holding simultaneous elections to both the Lok Sabha and State Assemblies. This comes after both the President and the Prime Minister spoke in favour of holding simultaneous elections. The 79th report of the Parliamentary Standing Committee on Personnel, Public Grievances, Law and Justice was presented last year in both the houses of Parliament. The report dealt with the issue of 'Feasibility of Holding Simultaneous Elections to the House of People (Lok Sabha) and State Legislative Assemblies'. The committee in its report felt that debate on this important issue should be initiated and an effort should be made for a national consensus to avoid frequent elections. The Cycle of simultaneous elections got disrupted in late 1960s. The committee noted that the first general election to the Lok Sabha and all State Legislative Assemblies were held simultaneously in 1951-52. The practice continued in three subsequent General Elections held in the years 1957, 1962 and 1967. This cycle got disrupted with the dissolution of some Legislative Assemblies in 1968 and 1969. In 1970, the Lok Sabha was itself dissolved prematurely and fresh elections were held in 1971. Thus the 1st, 2nd and 3rd Lok Sabha enjoyed full five year terms. The term of the 5th Lok Sabha was extended till 1977 under article 352 of the constitution (emergency).

The 8th, 10th, 14th and 15th Lok Sabha could complete their full five year terms while the 6th, 7th, 9th, 11th, 12th and 13th Lok Sabha was dissolved prematurely. As a result of premature dissolutions and extension of terms of both the Lok Sabha and various State Legislative Assemblies, there have been separate elections to Lok Sabha and States Legislative Assemblies and the cycle of simultaneous elections has been disturbed in the last 48 years. The need for simultaneous election to Lok Sabha and Legislative Assemblies has been debated and felt for quite some time now. As elections have become a big budget affair and expensive, The Law Commission of India in its 170th Report on Reform of Electoral Laws (1999) has suggested simultaneous elections to Lok Sabha and State Legislative Assemblies for the sake of stability in governance. The Parliamentary Standing Committee mentioned the some broad reasons for exploring simultaneous elections to the Lok Sabha & State Assemblies.

Simultaneous elections would reduce the massive expenditure incurred for conduct of separate elections every year. Presently, the cost of holding elections for Lok Sabha and Legislative Assemblies of States and UTs has been pegged at Rs.4500 crore by the ECI. The ECI has also pointed out to the standing committee, the several difficulties that might be encountered for conducting simultaneous elections. The primary issue is the large scale purchase of Electronic Voting Machines and Voter Verifiable Paper Audit Trail (VVPAT) machines. For conducting simultaneous elections, the Commission expects that a total of rupees 9284.15 crores will be needed for procurement of EVMs and VVPATs. The machines would need to be replaced every fifteen years and storing these machines would increase the warehousing cost. The standing committee made the recommendations after going through the various suggestions that were put forward. Tenure of State Assemblies needs to be curtailed or extended in the future for holding simultaneous elections. Extension of term of Legislature is not permissible except under proclamation of emergency. But election to Lok Sabha/State Legislative Assemblies can be held six months before. Election of some of Legislation Assemblies where term is ending six months after the General election to Lok Sabha can be clubbed with it but election result can be declared at the end of their tenure. But the Gaining consensus of all political parties may be difficult in certain States of the Country. However, in the larger context of economic development and implementation of election promises without creation of the impediments due to enforcement of Model Code of Conduct, the prospects of holding simultaneous elections need to be weighed and deeply considered by all political parties.

We invite thoughtful research papers from our readers for June 2018 issue of this journal.


Professor Braj Gopal
Chief Editor

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Concept of Crime and a short analysis of Crime in India 2014-2016

* Akhilesh Shukla

Abstract- *There are no easy explanations for the phenomena collectively called crime. Crime is a deceiving concept because it covers an enormous range of human behaviour. Crime may be associated in the public mind with pick-pocketing, robberies, house-breakings, and riots, but crime is also a businessman placing bribe to win a city contract. It is also syndicate-controlled loan shark taking over a business from a businessman who couldn't meet the exorbitant repayment schedule. It is quiet a student suddenly a rifle to the top of a university tower and begins shooting at those below. Crime is often mistakenly thought of as the vice of the few. It is not. It is everywhere in the society. It is in the bedroom of a married couple where wife battering and marital rape happen, among the family members where child abuse and incest happen on the road where eve teasing and cheating happen, at work place where a variety of criminal behaviour is found including abuse of power, corruption and sexual harassment. As regards to Crime in India Percentage share of IPC was 61.6% while percentage share of SLL cases was 38.4% of total cognizable crimes during 2016.*

Keywords- Crime , I.P.C., S.L.L, Cognizable Crime

In ordinary language, a crime is an unlawful act punishable by a state or other authority. The term “crime” does not, in modern criminal law, have any simple and universally accepted definition, though statutory definitions have been provided for certain purposes. The most popular view is that crime is a category created by law; in other words, something is a crime if declared as such by the relevant and applicable law. One proposed definition is that a crime or offence (or criminal offence) is an act harmful not only to some individual but also to a community, society or the state (“a public wrong”). Such acts are forbidden and punishable by law. The notion that acts such as murder, rape and theft are to be prohibited exists worldwide. What precisely is a criminal offence is defined by criminal law of each country. While many have a catalogue of crimes called the criminal code, in some common law countries no such comprehensive statute exists. The state (government) has the power to severely restrict one’s liberty for committing a crime. In modern

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societies, there are procedures to which investigations and trials must adhere. If found guilty, an offender may be sentenced to a form of reparation such as a community sentence, or, depending on the nature of their offence, to undergo imprisonment, life imprisonment or, in some jurisdictions, execution. Usually, to be classified as a crime, the “act of doing something criminal” (*actus reus*) must – with certain exceptions – be accompanied by the “intention to do something criminal” (*mens rea*). While every crime violates the law, not every violation of the law counts as a crime. Breaches of private law (torts and breaches of contract) are not automatically punished by the state, but can be enforced through civil procedure.

The concept of crime has always been dependent on public opinion. In fact “law” itself reflects public opinion of the time. Obviously, every society formulates certain rules to regulate the behavior of its members, the violation of which is forbidden. However, the problem arises as to what acts should be forbidden, or what acts should be selected for punishment by the society or the state, in other words what acts should be declared as crime. According to Terence Morris, “Crime is what society says is crime by establishing that an act is a violation of the criminal law. Without law there can be no crime at all, although there may be moral indignation which results in law being enacted.” Therefore, in order to know the nature and the content of crime we must first of all know what ‘Law’ is, because the two questions “Crime” and “Law” are so closely related with each other that it is very difficult to understand one without knowing the other. “Law”, is the aggregate of rules set by men politically superior, or sovereign, to men as politically subject. Law is a command enjoining a course of conduct to be observed by all the members of the society and is backed by a sanction. The command may be of a sovereign or the command of a political superior to political inferiors, or the command of a legally constituted body or the legislation duly enacted by a legally constituted legislature and addressed to the members of the society in general. That being the definition of law, disobedience or violation of law may be termed as crime. But all violations of law are not crimes for an act done in breach of law of contract, personal law or a civil law, are only civil wrongs leading to civil proceedings. Only such violations, which endanger the safety of individual, his liberty and property, are crimes. To common man crimes are those acts which people in society “consider worthy of serious condemnation”. Therefore, crime is an act which both forbidden by law and the moral sentiments of the society.

Cognisable offence and non-cognisable offence are classifications of crime used in the legal system of India, Sri Lanka, Bangladesh, and Pakistan. Non-cognizable offences includes misbehavior, public annoyance etc. In general non-cognizable offences are bailable and placed under First Schedule of Indian Penal Code (IPC). Generally, cognizable offence means a police officer has the authority to make an arrest without a warrant and to start an investigation

with or without the permission of a court. By contrast, in the case of a non-cognisable offence, a police officer does not have the authority to make an arrest without a warrant and an investigation cannot be initiated without a court order. The police can file a First Information Report (FIR) only for cognisable offences. Normally, serious offences are defined as cognisable and usually carry a sentence of 3 years or more.

In India, crimes like rape, murder and theft are considered cognisable unlike crimes like public nuisance, hurt and mischief. On 12 November 2013, the Supreme Court of India said it was mandatory for the police to register a First Information Report for all complaints in which a cognisable offence has been discovered. The Section 154 in the Code of Criminal Procedure, 1973 of India states: Every information relating to the commission of a cognisable offence, if given orally to an officer in charge of a police station, shall be reduced to writing by him or under his direction, and be read over to the informant; and every such information, whether given in writing or reduced to writing as aforesaid, shall be signed by the person giving it, and the substance thereof shall be entered in a book to be kept by such officer in such form as the State Government may prescribe in this behalf. A copy of the information as recorded under sub-section (1) shall be given forthwith, free of cost, to the informant. Any person aggrieved by a refusal on the part of an officer in charge of a police station to record the information referred to in sub-section (1) may send the substance of such information, in writing and by post, to the Superintendent of Police concerned who, if satisfied that such information discloses the commission of a cognisable offence, shall either investigate the case himself or direct an investigation to be made by any police officer subordinate to him, in the manner provided by this Code, and such officer shall have all the powers of an officer in charge of the police station in relation to that offence.

Crime in India during 2014-2016 we have found the crime incidence, crime rate, percentage variation. The figures are shown in the table below.

Crime Head	Crime Incidence			Crime Rate			Percentage Variation	
	2014	2015	2016	2014	2015	2016	2014 - 2015	2015 - 2016
IPC	28,51,563	29,49,400	29,75,711	229.2	234.2	233.6	3.4%	0.9%
SLL	17,20,100	17,61,276	18,55,804	138.3	139.9	145.7	2.4%	5.4%
Total	45,71,663	47,10,676	48,31,515	367.5	374.1	379.3	3.0%	2.6%

A Short Analysis- The above table shows that-

- A total of 48,31,515 cognizable crimes comprising 29,75,711 Indian Penal Code (IPC) crimes and 18,55,804 Special & Local Laws (SLL) crimes were reported in 2016, showing an increase of 2.6% over 2015 (47,10,676 cases).
- During 2016, IPC crimes have increased by 0.9% and SLL crimes have increased by 5.4% over 2015.

- Percentage share of IPC was 61.6% while percentage share of SLL cases was 38.4% of total cognizable crimes during 2016.

TABLE 1A.1
IPC Crimes (State/UT-wise) & Crime Rate - 2014-2016

S. No.	State/UT	2014	2015	2016	Percent- age Share of State/UT (2016)	Rank Based on Incidence / % share (2016)	Mid-Year Projected Population (In Lakhs) (2016) +	Rate of Cognizable Crimes (IPC) (2016)++	Rank Based on Crime Rate (2016)
1	2	3	4	5	6	7	8	9	10
STATES:									
1	Andhra Pradesh	114604	110693	106774	3.6	13	517.4	206.4	15
2	Arunachal Pradesh	2843	2968	2534	0.1	29	13.2	192.3	17
3	Assam	94337	103616	102250	3.4	14	325.8	313.9	5
4	Bihar	177595	176973	164163	5.5	9	1043.0	157.4	22
5	Chhattisgarh	58200	56692	55029	1.8	17	259.9	211.7	14
6	Goa	4466	3074	2692	0.1	28	19.9	135.6	25
7	Gujarat	131385	126935	147122	4.9	11	630.8	233.2	11
8	Haryana	79947	84466	88527	3.0	15	276.1	320.6	4
9	Himachal Pradesh	14160	14007	13386	0.4	21	71.2	188.1	20
10	Jammu & Kashmir	23848	23583	24501	0.8	20	124.6	196.6	16
11	Jharkhand	45335	45050	40710	1.4	18	338.0	120.4	30
12	Karnataka	137338	138847	148402	5.0	10	625.7	237.2	10
13	Kerala	206789	257074	260097	8.7	4	357.5	727.6	2
14	Madhya Pradesh	272423	268614	264418	8.9	2	782.6	337.9	3
15	Maharashtra	249834	275414	261714	8.8	3	1205.5	217.1	13
16	Manipur	3641	3847	3170	0.1	26	26.0	121.9	28
17	Meghalaya	3679	4079	3366	0.1	25	27.8	120.9	29
18	Mizoram	2140	2228	2425	0.1	30	10.7	227.3	12
19	Nagaland	1157	1302	1376	0.0	31	23.9	57.6	34
20	Odisha	74569	83360	81460	2.7	16	425.9	191.3	18
21	Punjab	37162	37983	40007	1.3	19	292.0	137.0	24
22	Rajasthan	210418	198080	180398	6.1	6	732.8	246.2	8
23	Sikkim	1065	766	809	0.0	32	6.5	124.7	27
24	Tamil Nadu	193200	187558	179896	6.0	7	695.2	258.8	7
25	Telangana	106830	106282	108991	3.7	12	368.5	295.7	6
26	Tripura	5499	4692	3933	0.1	24	38.4	102.4	31
27	Uttar Pradesh	240475	241920	282171	9.5	1	2192.4	128.7	26
28	Uttarakhand	9156	10248	10867	0.4	22	106.8	101.8	32
29	West Bengal	185672	179501	176569	5.9	8	938.3	188.2	19
TOTAL STATE(S)		2687767	2749852	2757757	92.7		12476.2	221.0	
UNION TERRITORIES:									
30	A & N Islands	746	862	802	0.0	33	5.5	144.8	23
31	Chandigarh	3221	3248	2996	0.1	27	18.0	166.4	21
32	D&N Haveli	277	269	244	0.0	35	4.3	57.4	35
33	Daman & Diu	233	302	271	0.0	34	3.3	81.1	33
34	Delhi UT	155654	191377	209519	7.0	5	214.9	974.9	1
35	Lakshadweep	81	50	36	0.0	36	0.8	43.9	36
36	Puducherry	3584	3440	4086	0.1	23	16.8	242.8	9
TOTAL UT(S)		163796	199548	217954	7.3		263.7	826.5	
TOTAL (ALL INDIA)		2851563	2949400	2975711	100.0		12739.9	233.6	

Note i) ++ Crime Rate is calculated as Crime per one lakh of population.

TABLE 1A.1 Page 1 of 1

ii) + Population Source: Registrar General of India estimated population of 2016 based on 2001 Census.

iii) Rank is based on Incidence (Col.7) as well as on the Crime Rate (Col.10). Both should be considered simultaneously.

- iv. Uttar Pradesh accounted for 9.5% of total IPC crime reported in the country followed by Madhya Pradesh (8.9%), Maharashtra (8.8%) and Kerala (8.7%).
- v. Delhi UT reported the highest crime rate (974.9) under IPC crimes followed by Kerala (727.6) against national average of 233.6.

TABLE 1A.2
SLL Crimes (State/UT-wise) - 2014-2016

S. No.	State/UT	SLL Cognizable Crimes			Percentage Share of State	Mid-Year Projected Population (In Lakhs) +	Rate of Cognizable Crimes (SLL)
		2014	2015	2016			
1	2	3	4	5	6	7	8
STATES:							
1	Andhra Pradesh	25278	15755	22615	1.2	517.4	43.7
2	Arunachal Pradesh	195	181	166	0.0	13.2	12.6
3	Assam	3064	3849	4764	0.3	325.8	14.6
4	Bihar	17445	18439	25533	1.4	1043.0	24.5
5	Chhattisgarh *	26274	30563	29163	1.6	259.9	112.2
6	Goa	3006	1482	1014	0.1	19.9	51.1
7	Gujarat	290914	307108	288300	15.5	630.8	457.1
8	Haryana	35522	47523	54584	2.9	276.1	197.7
9	Himachal Pradesh	2962	3214	3863	0.2	71.2	54.3
10	Jammu & Kashmir	1605	1727	2123	0.1	124.6	17.0
11	Jharkhand	6321	7861	7107	0.4	338.0	21.0
12	Karnataka	25665	32019	31077	1.7	625.7	49.7
13	Kerala	403576	396334	447773	24.1	357.5	1252.7
14	Madhya Pradesh #	101636	89891	100736	5.4	782.6	128.7
15	Maharashtra	134981	147765	169152	9.1	1205.5	140.3
16	Manipur	868	1004	928	0.1	26.0	35.7
17	Meghalaya	304	327	216	0.0	27.8	7.8
18	Mizoram	435	347	375	0.0	10.7	35.1
19	Nagaland	512	626	532	0.0	23.9	22.3
20	Odisha	19085	19848	22105	1.2	425.9	51.9
21	Punjab	27812	22253	17732	1.0	292.0	60.7
22	Rajasthan	58140	64096	70749	3.8	732.8	96.6
23	Sikkim	200	184	211	0.0	6.5	32.5
24	Tamil Nadu \$	311879	254604	287473	15.5	695.2	413.5
25	Telangana	20876	16496	11282	0.6	368.5	30.6
26	Tripura	260	172	148	0.0	38.4	3.9
27	Uttar Pradesh*	162126	232639	211854	11.4	2192.4	96.6
28	Uttarakhand *	3893	4796	5207	0.3	106.8	48.8
29	West Bengal	20708	26777	27831	1.5	938.3	29.7
TOTAL STATE(S)		1705542	1747880	1844613	99.4	12476.2	147.9
UNION TERRITORIES:							
30	A & N Islands	2122	2197	1689	0.1	5.5	304.9
31	Chandigarh	1457	1865	1260	0.1	18.0	70.0
32	D&N Haveli	20	34	12	0.0	4.3	2.8
33	Daman & Diu	19	17	16	0.0	3.3	4.8
34	Delhi UT	9908	8599	7401	0.4	214.9	34.4
35	Lakshadweep	34	15	14	0.0	0.8	17.1
36	Puducherry	998	669	799	0.0	16.8	47.5
TOTAL UT(S)		14558	13396	11191	0.6	263.7	42.4
TOTAL (ALL INDIA)		1720100	1761276	1855804	100.0	12739.9	145.7

Note: i) * Please refer to Corrigendum on Table No.1.1.

ii) # Madhya Pradesh has included 237 Non-FIR Cases under Local Police Act in 'Other SLL Crimes'.

iii) \$ Tamil Nadu has included 888 Cases of SC & ST (POA) Act r/w IPC in 'Other SLL Crimes'.

iv) + Population Source: Registrar General of India estimated population of 2016 based on 2001 Census.

v) Crime Rate has not been calculated as SLL Cases also depict Enforcement efforts by Police

TABLE 1A.2 - Page: 1 of 1

vi. Kerala has reported highest number of cases of SLL crimes (24.1%) followed by Gujarat and Tamil Nadu (15.5% each) of total SLL crimes reported in the country during 2016.

vii. Kerala reported highest SLL crime rate of 1,252.7 in the country during 2016 followed by Gujarat (457.1) against national average of 145.7.

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Study of Job Chart and load of ICDS workers in relation to their job-satisfaction

* Rashmi Awasthi

** D P Rai

Abstract- *The population of India is increasing very rapidly. Due to this the problems of poverty, illiteracy, unemployment, pollution and malnutrition are getting very dangerous for all the people are affected by these problems. Specially, women and children become their victim. The pregnant women do not get balanced and nutritious diet due to poverty and its result is that weak children are born. Many of these children die at the time of birth or they become the victim of malnutrition. Our government is trying continuously to remove these problems. The government has started many plans for people who are living below poverty line. Specially many plans have been started for the welfare of women and children. I.C.D.S (Integrated Child Development Services): is one of the most important plan for children. A foundation for physical, mental and social development is put in childhood. It is essential for it that all the facilities for children should be provided together. For it there was felt the need of ICDS. "With human development becoming the focal point of development initiatives. It is an important contribution in the direction to complete the aims of National Child Policy of Indian Government. Among these thirty three schemes. 18 schemes were started in rural blocks, 11 were in aboriginal (tribal) blocks and 4 were in slum areas. Up-to 1990 this scheme was started more than 2200 blocks. Now this scheme is spreading rapidly all over India.*

Keywords: Supplementary Nutrition, Immunization, Health checkup, Nutrition and Health Education , Non-formal pre-school Education

Research Methodology:

Method of the Study:

Research in the field of job-satisfaction have employed different methods of research. It is difficult to say which method of them is most appropriate as each one has its own merits and demerits. It cannot be said that the research method used in one is superior or inferior to those used in other researches. The destiny of the problem depends upon its procedure adopted by the

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investigator.

Job Satisfaction Scale:

Job-Satisfaction Scale developed by Laharia in 1978 was modified to measure the satisfaction of ICDS workers. It contains 36 items on 12 dimensions, 3 items of similar nature have been assigned to each dimension. The items in each of the 12 dimension are given in table No. 3.8.

Table No.: Job-Satisfaction Scale

S.No.	Dimension	Item No.
1.	Job Security	1, 2, 3
2.	Co-operation from colleagues	4, 5, 6
3.	Work Load	7, 8, 9
4.	Present Salary	10, 11, 12
5.	Family Life	13, 14, 15
6.	Status in the organization	16, 17, 18
7.	Recognition for good work	19, 20, 21
8.	Scope to prove merit and excellence	22, 23, 24
9.	Promotion Policy of department	25, 26, 27
10.	Opportunity for higher education	28, 29, 30
11.	Availability of Material Aids and Funds	31, 32, 33
12.	Leave Facility	34, 35, 36

Administration:

Job-Satisfaction scale is a self administering instrument. The purpose of the scale is frankly explained to the subjects. It is assured that their responses will be kept confidential and will be used for research purposes only. The subjects are requested to read the instructions carefully and to ask the tester, if there is any problem in understanding the instructions. It is emphasized that no item should be omitted and that there is nothing 'right' or 'wrong' about these items. They are encouraged to answer each item according to their personal agreement or disagreement. There is no time limit however it takes about half an hour to complete it.

Response Mode:

Five response categories are provided for each item. Strongly agree, Agree, Indifferent, Disagree and Strongly disagree. Subjects are requested to answer all items.

Scoring System:

The scoring system is based on a 5-point Likert type scale designed as: Strongly disagree (1) Disagree (2) Indifferent (3) Agree (4) and Strongly agree (5). The direction of item No. 12, 14, 18, 21, 27 and 36 is reversed for negatively worded items, so that a response of strongly agree is given a value of 1, agree a value of 2, and so on. The sum of all the item scores given overall job-satisfaction score for the subject. The overall job-satisfaction varies from 36 to 180, showing least satisfaction to the most satisfaction with job. The sum of all the 3 scores of items covering a dimension. The dimensional scores varies

from 3 to 15 showing least satisfaction to most satisfaction with at that dimension.

Job-Satisfaction Constraints-Scale:

Job-Satisfaction Constraint Scale was specifically developed in consultation with the experts. It contains 10 questions. There is nothing right or wrong about these questions. The respondents are advised to answer each question according to their personal agreement or disagreement.

Five response categories are provided for each item. Strongly agree, Agree, Indifferent, Disagree and Strongly disagree. Subjects are requested to answer all questions. The respondents have to put (Ö) mark in the box of appropriate statement.

Scoring System:

The scoring system is based on a 5 point Likert type scale designed as: Strongly disagree (1), Disagree (2), Indifferent (3), Agree (4) and Strongly agree (5). The sum of all the questions (items) score gives over all job-satisfaction constraints score for the subject. Overall job-satisfaction constrain to score varies from 10 to 50 showing least constraint the most constraints with job.

Work Load Scale:

Work Load Scale for ICDS workers was developed on the basis of their job-chart with the help of experts. It contains six items. There is nothing right or wrong about these items. The ICDS workers are advised to answer each question according to their personal agreement or disagreement.

Five categories are provided for answering each item, strongly agree, agree, indifferent, disagree and strongly disagree. The subjects are requested to answering all questions. They have to put (Ö) mark in the box of appropriate statement.

Scoring System:

The scoring system is based on a 5 point Likert type scale designed as: strongly disagree (1), disagree (2) indifferent (3) agree (4) and strongly agree (5). The sum of all items score gives over all work load score for the subject. Over all work load score varies from 6 to 30 showing least work load to the most load to the job.

Personal Bio-Data:

The ICDS workers developed their personal bio-data. They wrote about their age, marital status, qualification, experience, caste, income and training.

Collection of Data:

As it was stated earlier that the sample for the study included 120 ICDS workers of Fatehpur district in Uttar Pradesh. These ICDS workers belong to two blocks of Fatehpur district. The researcher divided the data collection in four terms. In first term she took the sample of ICDS workers of Malwan block. In second term she contact to Teliyani block. She faced many difficulties in collecting the data. She had to contact sixty ICDS workers personally in

each block. She had to contact them at their residences or in their blocks. The ICDS workers hesitated to answer the questionnaire. Some ICDS workers filled the questionnaire at once but mostly took the questionnaire booklet and gave a date to the investigator to get complete papers. The investigator had to go to a worker twice or thrice to get the data because some ICDS workers did not complete the questionnaire on the given date so she had to go to them again and again to collect the data. Some ICDS workers thought it thankless job. They did not take any interest to fill the questionnaire. They thought it a work of boredom. They thought that they had done great work of obligation of the investigator. Thus the researcher faced many difficulties in collecting the data.

Variables Involved:

In this study ICDS job-satisfaction has been presented as dependent variable.

Independent variables has been divided in two groups socio- economic variable and communication variables. The variables age, education, marital status, experience, training, social participation and socio-economic status has been presented as socio-economic variables. Extension contact and source credibility of communication media has been presented as communication variables.

Result:

Satisfaction Level of Job-Factors

S.No.	Factors	S.D.	Mean	Rank
1.	Co-operation from Colleagues	2.094	12.642	I
2.	Job-Security	2.353	12.167	II
3.	Opportunity for higher education	2.167	12.042	III
4.	Scope to prove merit and excellence	2.526	11.417	IV
5.	Promotion Policy of the department	2.064	11.042	V
6.	Recognition for good work	1.645	11.000	VI
7.	Leave facility	2.104	10.600	VII
8.	Status in the Organization	2.125	10.175	VIII
9.	Availability of Material Aids and Funds	2.611	9.300	IX
10.	Work Load	2.629	9.292	X
11.	Family Life	2.257	8.983	XI
12.	Present Salary	2.271	8.533	XII

$$Q_1 = 1 \left(\frac{12+1}{4} \right)^{\text{th}} \text{ term} = 3.25^{\text{th}} = \text{term}$$

$$= 9.292 + .25 \times 0.008$$

$$= 9.294$$

$$Q_1 = 2 \left(\frac{12+1}{4} \right)^{\text{th}} \text{ term} = 6.5^{\text{th}} = \text{term}$$

$$= 10.600 + .6 \times 0.400$$

$$= 10.8$$

$$Q_3 = 3 \left(\frac{12+1}{4} \right)^{\text{th}} \text{ term} = 9.75^{\text{th}} = \text{term}$$

$$= 11.417 + .75 \times 0.625$$

$$= 11.885$$

On seeing the table it can be concluded that the ICDS workers feel highly satisfied with the factors co-operation from colleagues, Job-security and opportunity for higher education with their mean scores are respectively 12.642, 12.167 and 12.042. The factors present salary, family life and work load have low satisfaction for ICDS workers with their mean scores are respectively 8.533, 8.983 and 9.292. The remaining factors scope to prove merit and excellence, promotion policy of department; recognition for good work, leave facility, status in the organization and availability of material aids and funds are neither satisfied nor dissatisfied. They are in medium satisfaction category.

Level of Job-Satisfaction:

The level of job satisfaction was categorized into three categories by using the value of mean and standard deviation.

All 120 respondents scored the marks between 92 to 151 out of 180. The lowest respondent got 92 marks and highest respondent got 151 marks. The total mean of 120 respondents is 127.192 and SD is 10.651. The respondents who scored more than $(127.192 + 10.651 = 137.843)$ 138 marks are highly satisfied. The number of such respondents is 17 i.e. 14.17%. The respondents who scored less than $(127.192 - 10.651 = 116.541)$ 117 marks are low satisfied. The number of such respondents is 16 i.e. 13.33%. The respondents who scored between 117 to 138 marks, their level of satisfaction is medium. The number of such respondents is 87 i.e. 72.50%. As it has been presented in table level of job satisfaction.

Table No: Level of Job-Satisfaction

Level of Job Satisfaction	Number of Respondents N = 120	%
Low	16	13.33%
Medium	87	72.50%
High	17	14.17%

Study of Job-Satisfaction on the basis of marital-status:

The investigator selected 120 (one hundred and twenty) ICDS workers. On the basis of marital status 90 ICDS workers are married while the rest 30 are unmarried. The mean differences between the two groups of the sub-categories of job-satisfaction have been computed with S.D. and Z value.

study the dimension Job-Security of Job-Satisfaction in relation to their marital Status: The mean scores of 1st dimension job-security and marital status is married and unmarried have presented in table No 4.3 along with their number of workers, S.D. and Z value.

Summary: The ICDS workers are often blamed that they are not doing their best and are not sincere towards their job. Therefore,, the health standard of children is deteriorating day by day in Indian society. The main reason of ICDS workers in competency is generally attributed to their academic qualification. We are also in habit of accepting such statements. inspite of lack of research evidences. In addition to select the workers who are the best to do the job, it is very desirable to select the workers with the right interest temperament for job, since they will be satisfied and stay longer. ICDS workers job-satisfaction play an important and significant role in their competency. Present study has attempted to discover the reasons that effect the job-satisfaction of ICDS workers and to identify some best predictors of job-satisfaction.

Conclusions:

Conclusions are the essentials of a study, which tell about its outcomes. They are derived from analysis and interpretation of collected data. The present study was undertaken with the. Specific purpose of exploring the determinants of job-satisfaction and developing prediction equations for predicting job-satisfaction of teachers working at pre-primary level of teaching. In addition to select the workers who are the best to do the job, it is very desirable to select the workers with the right interest temperament for job, since they will be satisfied and stay longer.

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Swachh Bharat Abhiyan: A fine tool to restructure the Society

* Sunakar Patra

Abstract- *Even today one can see a large chunk of urban/rural poor as homeless, who spend their everyday night on the foot path, railway platforms, etc. These people don't have access to civic benefits and in many cities as well as villages they are not allowed to get enrolled as citizens. These people are one of the major sources of uncleanness, as they practice open defecation, prepare food and live on the street/rail track sides. In such a scenario how can SBM become successful? Hence, economic empowerment along with free offer of homestead land and home to every poor Indian must be accomplished before thinking about the success of Swachh Bharat Mission. Saint Vinobha Bhave's Bhoodan Philosophy will be helpful to many extents if linked with the SBM and ultimately pave the path for economic socialism and accomplishment of the goals of a clean India.*

Introduction: Swachh Bharat Abhiyan i.e. Clean India Mission is a flagship programme of the government of India aimed at making the whole country hygienic and protecting its citizens from all types of diseases. In fact, the then President Sri Pranab Mukherjee in his address to Parliament in June 2014, stated the intention of his government to establish the Swachh Bharat Abhiyan, to ensure hygiene, waste management and sanitation across the nation. Emphasizing for a "Clean India" on August 15, 2014 in his Independence Day speech, the Prime Minister, Sri Narendra Damodardas Modi said that the Swachh Bharat mission will work to solve the problems of sanitation, waste management and ultimately convert India into a clean state, ensuring total hygiene all across the nation. Further, he declared that the programme will be launched on October 2, 2014, the birth anniversary of Mahatma Gandhi with the objective of completing the mission in 2019, the 150th birth anniversary of the father of the country.

History of Sanitation Programme: Father of our nation, Mahatma Gandhi was a great advocate of cleanness. He always believed that cleanness is one of the important components of building a civilized and modern country. Apart from his struggle to make India independent from British rule he used to devote a lot of time and energy to implement the mantra of cleanness in the country.

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However, the independent Indian government for the first time in the year 1999 adopted a demand driven approach by the name Total Sanitation Campaign (TSC), which was later renamed as the Nirmal Bharat Abhiyan (NBA). This programme was aimed at providing financial support to poor households for constructing latrines. To give a boost to the TSC, the government also launched the Nirmal Gram Puraskar (NGP), an incentive programme that sought to recognize the achievements and efforts of Panchayati Raj Institution (PRIs) in encouraging full sanitation coverage in their Gram Panchayats. Covering all households with IHHLs (Individual Household Latrine), cluster toilets, community toilets, the prime minister has given his approval for restructuring of the Nirmal Bharat Abhiyan into Swachh Bharat Mission (Gramin). NBA has been restructured into the Swachh Bharat Mission with two sub-Missions – Swachh Bharat Mission (Gramin) and Swachh Bharat Mission (Urban).

Cleanness: A long due Initiative:

Country-level data show India having the largest number of people defecating in the open and the proportion is decreasing at a very slow rate. Further, as per the Swachhta Status Report, 2016 released by the Ministry of Statistics and Programme Implementation, and which draws upon data of Census and National Sample Survey, 52.1 percent rural, 7.5 percent urban population of India goes for open defecation. The impact of defecating in nearby secluded open areas, bushes and water bodies (such as rivers, ponds) is severely felt on human health, productivity and environment. In India, 117,000 children under five years of age die every year due to diarrhoea (this is about 22 percent of the global burden), 38 percent are stunted (do not meet potential growth, development, physically and mentally), 14 percent neo-natal deaths occur due to sepsis. Such problems are a result of inadequate access to safe drinking water, sanitation and hygiene, as well as an absence of infection prevention and control facilities. Any child not having access to adequate sanitation in early years faces health problems for the entire lifespan despite having proper food. Besides health risks, the life of girls and women is unsafe. Numerous incidents of rape and murder occur when females go out alone to urinate or defecate.

Narratives of Progress:

There are of course positive initiatives from different stake holders i.e. Government agencies, NGOs and Corporate Sectors. The Department of School Education and Literacy, Ministry of Human Resource Development, Government of India has flagged a leaflet Swachh Bharat and Swachh Vidyalaya Campaign detailing the number of government schools without toilets the average cost of construction, maintenance and repair of toilet blocks, and inviting donors individuals or corporates or Institutions. The Ministry of Drinking Water and Sanitation, Government of India has already undertaken the National Sanitation Awareness Campaign from 25th September, 2014 to 23rd October,

2014. Some of India's large corporate sectors i.e., Tata Consultancy Services and Bharti have come forward with a contribution of Rs.100 crores each to build toilets in girls schools. Further, Coca-Cola has also offered to build on its ongoing sanitation Programme to construct toilets in schools. Further, to add vigour to its implementation Government of India launched an award based Incentive scheme for fully sanitized and open defecation free Grama Panchayats, Blocks, Districts and States called 'Nirmal Grama Puraskar' in October, 2003 (Guidelines Nirmal Grama Puraskar, Nirmal Bharat: Abhiyan December, 2012, Ministry of Drinking Water and Sanitation, Govt. of India, New Delhi). After the implementation of the Swachh Bharat Mission (SBM), a lot of momentum has been built up and significant progress has been made.

- The Mission is slowly transforming into a mass movement, as was envisaged by the Prime Minister when he first declared about it from his Red Fort speech.
- The SBM is not a toilet construction programme but a behavior change mass movement towards a clean, healthy and prosperous India.
- Since the very day of launch of this programme in October 2014, the sanitation coverage in rural India has gone up from 42 percent to over 63 percent.
- The number of people defecating in the open in rural India has come down to a sizeable extent, and it is somewhere from about 550 million to about 300-350 million.
- 190,000 villages, 130 districts, and three states have become open defecation free. The programme is now well on track to achieve an open defecation free India by October 2, 2019.
- An estimated Rs 5000 crores have been earmarked for Swachhta-related activities by all Ministries of the central government in 2017-18. Cleaning up of iconic places, such as the Golden Temple, Kasi Viswanath temple and Tirupati Temple, to global standards.

Economics behind the Project:

Lack of sanitation is the leading cause of almost all types of diseases. Particularly, unclean waste and environment contribute to diarrhea among children under five, leading to stunting among children and also results in several preventable child deaths. A survey by World Bank has reported that due to lack of sanitation mental and physical development of 40% children are largely affected. A survey of World Bank also says that there is a loss of 6% GDP due to lack of sanitation. According to a study by UNICEF, every household in the villages that are free from Open Defecation saves INR 50,000 per year.

Assessment of the Realities:

1. More promotion and less implementation:

- Swachh Bharat Mission (SBM) has become a political tool to cross over the election oriented politics.

- The basic objectives of the that the government is primarily focused on propaganda and events making of the programme rather than its proper implementation.
- A study conducted by a group of researchers from the Accountability Initiative of the Centre for Policy Research in December 2015 found a lot of discrepancies in the whole process of its implementation.
- Due to huge lacunae in the whole process of SBM the World Bank made a refusal to release the first installment of a \$1.5 billion loan.
- Maximum attention need to be given to the rural component of SBM. Proper initiatives need to be taken to alter/modify the behavioural aspect of rural communities. Apart from that communities in the rural set up need to be provided education to implement the concept of cleanness in their daily business of life.

2. Humiliation is not the way:

- An advertisement in the electronic media comes frequently in which a very popular cine-actor sitting on the railway platform with a toddler and making fun of the nearby poor villagers who usually defecate near the open railway track. In another such type of case, a government functionary comes out with a derogatory remark like implementation of “Public ostracism” for the open defecators. There are many such derogatory, insulting and humiliating types of unreported examples which can be found from states like Rajasthan, Odisha, Jharkhand, U P, Bihar, Madhya Pradesh and Andhra Pradesh.
- No change is possible through the use of force, at least in a democratic set up, democratic methods should be adopted to bring change. Since thousands of years, Indian rural communities, particularly, the poor are habituated to open defecation. It is due to social, economic and such other causes. Hence, you cannot coerce them and also not expect from them to fall on the guide lines of SBM overnight. The SBM is premised on the Community Led Total Sanitation (CLTS) approach which hinges on creating information networks to bring about behavior change. The approach recognizes that demand for toilets be generated from the bottom up, and that change be initiated and sustained by the people themselves.
- Any type of threatening to the poor uneducated people may ensure their participation in the Mission in the short term. But such initiatives are unlikely to produce sustainable behavioral change.
- Even after 71 years of independence many rural people are landless labourers or marginal farmers. Whatever homestead land they own is not always sufficient to construct a living house and thus no poor man can afford to build a toilet on his small homestead land.
- Even today one can see a large chunk of urban poor as homeless, who spend their everyday night on the foot path, railway platforms, etc. These people don't have access to civic benefits and in many cities they are not allowed to get enrolled as urban citizens. These people are one of the major sources of

uncleanliness, as they practice open defecation, prepare food and live on the street/rail track sides. In such a scenario how can SBM become successful? Hence economic empowerment along with free offer of homestead land and home to every poor Indian must be accomplished before thinking about the success of Swachh Bharat Mission. Saint Vinobha Bhave's Bhoodan Philosophy will be helpful to many extent if linked with the SBM and ultimately pave the path for economic socialism and accomplishment of the goals of a clean India.

3. Delink Caste from Occupation:

- Historically, India's social structure is caste based. Still, there is a deep coherence in between caste and occupation, which can be seen in many parts of this vast country. Particularly, the people engaged in manual scavenging, cleaning types of occupations hail from the bottom section of the so called social structure. In fact, it is the right time to delink caste from occupation and every citizen irrespective of their so called caste position need to come forward to participate in the Swachh Bharat Abhiyan. So long as the mind set of people do not change and people do not break the link between caste and occupation, any substantial success may not be achieved.

- The slogan like, "Cleanness is close to holiness" portrays the feudal mind set. You cannot bring holiness in the society by engaging some particular castes in the cleanness job. No individual can feel pure by cleaning the excreta of others. Hence, the said slogan is absolutely absurd and does not hold any sense in the present Indian context as the slogan humiliates certain castes and also goes against the very spirit of our holly constitution. In fact, it is the right time to convince, persuade and educate every citizen that cleaning the locality is not the job of a particular caste, rather everybody should be a part of the whole process. Dismantle the caste based occupation system to achieve full scale success, else the mission will remain as an illusion.

- Indian constitution in its Article 17 has abolished untouchability and made it clear that its practice in any manner is a severe crime. But, it is a matter of concern that despite such constitutional declarations, still it is being practiced through the perpetuation of manual scavenging and many such types of works. The decision makers need to understand and openly declare that varnashram system is prime cause of the problem and it should be rooted out to achieve Swachh Bharat Abhiyan and above all to build a modern India. But it seem clear that approach of the democratic functionary is one sided as it has started applying medicines without properly diagnosing root cause of the disease.

- Cleaning India is not a spiritual experience and thus there should not be any effort to glorify it. Further, from the humanitarian context, manual scavenging has always been a misery, drudgery, so one cannot worship it.

Suggestions and Conclusion:

- Swachh Bharat Mission is a massive programme and thus it requires the involvement of every citizen.

- Motivate volunteers to check the condition of sanitation in the rural areas as well as in city slums and provide financial support to the poor people to maintain cleanness.
- Change in behavior of people is highly essential. A properly trained workforce with highest level of commitment to serve the society should be deployed from panchayats up to national level.
- Involvement of NGOs by providing them financial support can work to a great extent.
- Club with corporate sectors and make it mandatory for them to take up the clean India programme as a part of their corporate social responsibilities.
- Invite popular social activists, scientists with huge track record of social services to support, promote and propagate the objectives of Swachh Bharat Mission. National/global level activists like Anna Hazare, Medha Patkar, Kailash Satyarthi, M S Swaminathan, Sunita Narayan etc. are a few tallest personalities who can bring drastic changes in the mind set of ordinary citizens of the country.
- Involve Universities, colleges and other academic institutions and make mandatory for them to adopt at least one panchayats for one year.
- Make posting of doctors mandatory in the slums, backward pockets etc. for a minimum of five years during the years of their service.
- Despite a ban on manual scavenging, it continues to stay at various locations throughout the country. Punish and take severe legal action against contractors, government employees and such other people who persuade or force the traditionally scavenging communities for scavenging type of works.
- Take appropriate measures to uplift socio-economic condition of the communities involved in scavenging works. Provide them alternative opportunities to earn and live with dignity.
- Take appropriate measures to invent technology that can be a substitute for manual scavenging and spread it every corner of the country.
- The health conditions of scavenging workers are dangerous and hazardous. Every year about 22,000 such workers die while cleaning the country side. Hence, provide them medical facilities at the earliest.
- Governance practices showing good outcomes need to be identified, documented and replicated.
- Take special care of the tribal dominated districts of Odisha, Jharkhand, Bihar, M.P., Chhatisgarh, W.B., and the north eastern states as these states are inhabited by different tribal communities in large scale. Create opportunities for their socio-economic empowerment and also educate them to adopt scientific and hygienic life style.

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A Study on Awareness of Adolescents towards HIV/ AIDS with special reference to Morigaon District

*** Mridusmita Neog**

Abstract- *HIV/AIDS has emerged as most formidable public health problem. It is an important cause of death across the world and it is estimated that every minute one in every five youth (15 - 24 years) is infected with HIV. India is among the most affected nations in terms of HIV/AIDS. Adolescents are now-a-days exposed to the risk of HIV/AIDS. HIV/AIDS has had a great impact on society, both as an illness and as a source of discrimination. According to the Centres for Disease Control and Prevention (CDC), young people aged 13-29 accounted for 39 percent of all new HIV infections in 2009. HIV is a disease that does not discriminate. Anyone can contract this disease, which is why it is important for adolescent students to be aware of how to protect themselves and prevent the transmission of HIV. The purpose of this study was to determine the awareness of adolescents regarding HIV/AIDS and provide suggestions for HIV/AIDS education in schools and colleges.*

Keywords: HIV, AIDS, infection, health.

Introduction: AIDS has rapidly established itself throughout the world and is likely to endure and persist well into the 21st century. It has evolved from a mysterious illness to a global pandemic which has infected tens of millions in less than 20 years. India is the second most populace country in the world but now is going to become second AIDS capital of the world. While the number of HIV infected people in India was just 0.2 million in 1990 but the figure has risen to 5.2 million in 2005. HIV/AIDS has infected more than 60 million people and claimed over 20 million lives since its appearance in 1981 (World Bank, 2003). In 2002, alone it killed three million people, making it the fourth leading cause of death in the world and the most devastating epidemic. Moreover, the global rate of HIV/AIDS infection is growing. Approximately five million people were infected with HIV in 2003, the largest number in a twelve-month span since the pandemic's beginning (UNAIDS, 2004). Sexually transmitted infections (STIs) spread from person to person during sexual contact. Young women are more prone to STIs than man as the vaginal mucosa and cervical tissue in young women is immature which make them more vulnerable to STIs than older women. The preventive strategies for HIV and

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STIs is the same and they should be educated and counselled for the prevention and testing from Integrated Counselling and Testing Centre. It has been estimated that at the end of 2001, approximately 40 million people worldwide were living with HIV/AIDS of which, a total of 6.4 million people belonged to the Asian region. Young people bear a special burden in the HIV/AIDS pandemic. Adolescents are more vulnerable than adults for unplanned pregnancies, sexually transmitted diseases and HIV/AIDS. Among the adolescents girls are more vulnerable to STDs including HIV/AIDS, especially through heterosexual intercourse with others than their male counterparts. This increased vulnerability is attributable to the fact beyond their control such as sexual violence and exploitation, early sexual initiation and inability to negotiate for safe sex. These further strengthened by strong discrimination, lack of education, lack of power, lack of access to contraception and reproductive health issues. So, it is nearly impossible for the adolescents to protect themselves from sexually transmitted diseases, HIV and unwanted pregnancies. On the other hand, the young people are not aware about the sexually transmitted diseases. And their knowledge about different diseases is very poor. According to World Health Organization (WHO) as persons between 10 and 19 years of age, many adolescents around the world are sexually active and many sexual contacts among them are unprotected. Their vulnerability is further heightened by the fact that most parents do not discuss issues bordering on sex at home and hence many teens turn to peers and to the media and get inaccurate information.

Review of Related Literature:

Hindu (2004: November 30) has reported the women's awareness on HIV/AIDS in India. According to the report, in India, awareness of HIV/AIDS among women is distressingly low. Only 20 percent of in some areas have correct knowledge regarding HIV/AIDS.

The UNICEF 2001: survey among adolescents revealed that Nepalese adolescents are highly aware of the risk of HIV. Study reveals that a vast majority (92%) have heard about HIV/AIDS, 23% have the misconceptions about HIV transmission. Only 74% knows that they should use condoms to protect themselves from HIV and over 69% said that they should not have sex with commercial sex workers to avoid HIV/AIDS.

Thomas William (1996) studied the HIV/AIDS awareness among 80 college students of North Arcot Ambedkar District of Tamil Nadu. The study has revealed that the male students were having good knowledge regarding the general aspects of AIDS (prevention and control) and the female were with insufficient knowledge both on the basic prevention and control aspects of the disease.

McGrath (1993): study on AIDS and the urban family showed that many women were not aware of their sexual partner's affected with HIV infection. This lack of knowledge may be attributed partly to reluctance in AIDS patients

to acknowledge their illness themselves or disclose it to their wives.

Chuttani (1991): conducted a survey among 669 men and 829 women in the villages in and around Delhi and Haryana. The study revealed that very less awareness (12%) on HIV/AIDS among the women than men (50%).

Statement of the Problem:

A study on awareness of adolescents regarding HIV/AIDS with special reference to Morigaon District.

Objectives of the Study:

1. To know the awareness of adolescent students regarding HIV/AIDS.
2. To assess the adolescents knowledge about various ways of HIV transmission and its prevention.

Delimitation of the Study:

The study is delimited to adolescent students of Morigaon District belonging to age group of 14 to 18 years.

Population Sample:

For this study the researcher has selected only 120 adolescent students from various schools and colleges of Morigaon District who fall under age group of 14 to 18 years.

Methodology:

For this study the researcher has used the Descriptive survey method to collect data from both the primary and secondary sources. Primary data are collected with the help of a self-made questionnaire having 30 items which are divided into two factors relating to the awareness of undergraduate students regarding HIV/AIDS. And secondary sources are various journal, newspapers, internet sources etc. Purposive sampling methods are used to collect data. The data are analysed through simple statistics and graphical representations.

Ethical Considerations:

- None of the participants was forced to participate in the study.
- The purpose of the study was clearly explained to the participants.
- The respondent's right was protected while collecting data by informed consent and confidentiality.

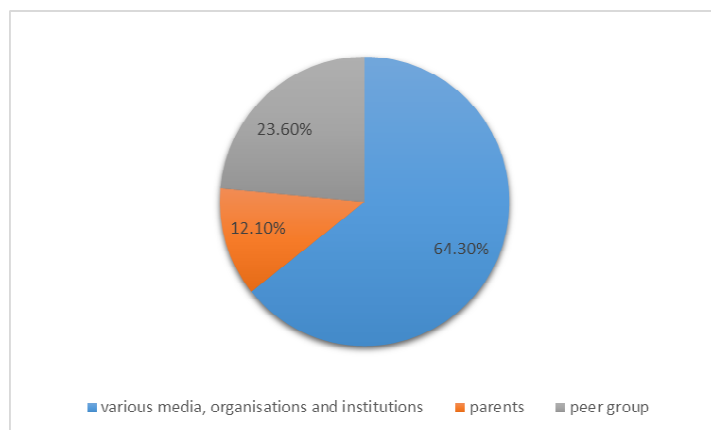
Analysis of Data: In order to find out the findings of the study the investigators has analyses the data as following-

Objective-1: To know the awareness of adolescent students regarding HIV/AIDS.

Table-1:

Shows the medium through which they acquire the knowledge about HIV/AIDS

Sl.No.	Medium of Acquiring Knowledge	Percentage
1	Various media, organizations & institutions	64.30%
2	Parents	12.10%
3	Peer group	23.60%

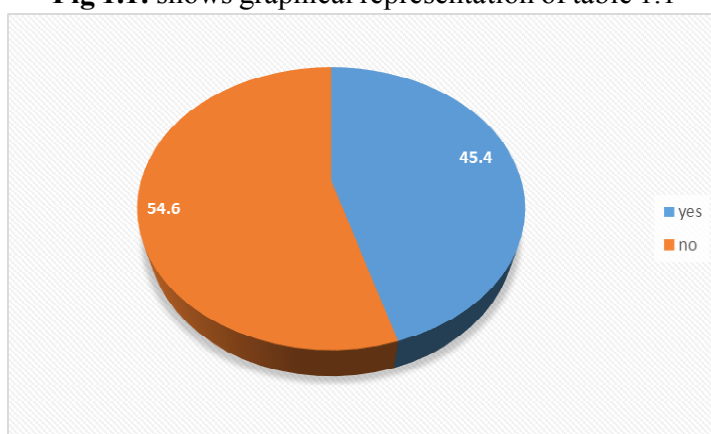
Fig 1: shows the graphical representation of Table 1.

The respondents under study were asked to provide information in this regard. Majority of the respondents affirmed that they have obtained the knowledge about HIV/AIDS through various media, organizations and institutions.

Table 1.1:

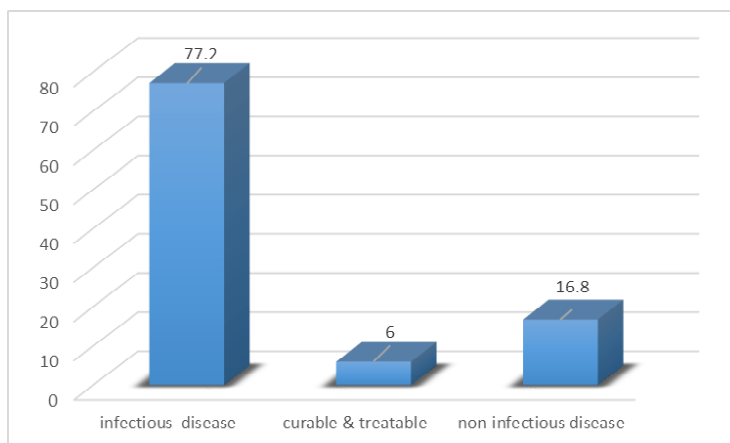
Shows adolescent students' knowledge about full form of HIV/AIDS

Sl.No.	Knowledge About Full Form of HIV/AIDS	Percentage
1	Yes	45.4%
2	No	54.6%

Fig 1.1: shows graphical representation of table 1.1**Table 1.2:**

AIDS (Acquired Immunodeficiency Syndrome)

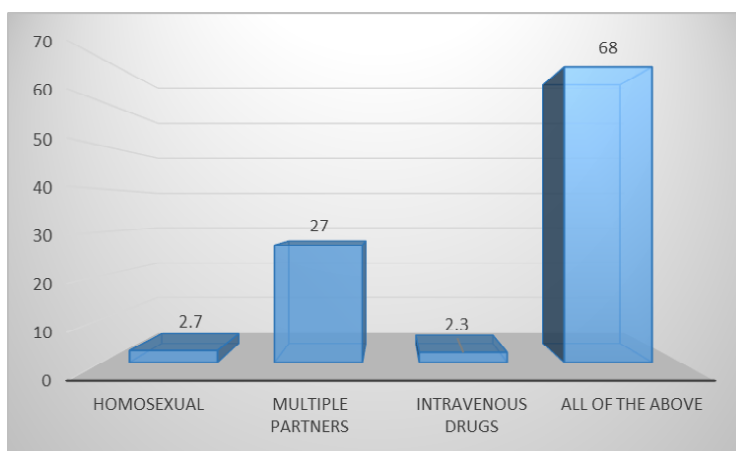
Sl.No.	Aids is Known as	Percentage
1	Infectious disease	77.2
2	Curable & treatable	6
3	Non-infectious disease	16.8

Fig 1.2 shows Graphical representation of Table 1.2.

Results showed that majority (77.2%) of the adolescents responded that AIDS is an infectious disease and only 16.8% responded that AIDS is a non-infectious disease.

Table 1.3: HIV/AIDS infection

Sl.No.	Prone for HIV/AIDS Infection	Percentage
1	Homosexual	2.7
2	Multiple partners	27
3	Intravenous drug users	2.3
4	All of the above	68

Fig 1.3: Graphical representation of Table 1.3.

The facts collected shows that a majority of them (68%) have knowledge of contracting the HIV/AIDS infection to any person by homosexual relationship, multiple partner relationship and intravenous drug user.

Table 1.4: shows Tests for HIV/AIDS

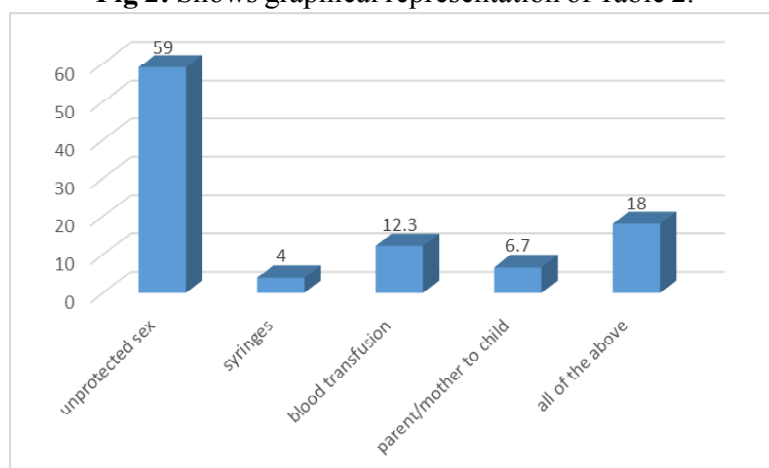
Sl.No.	Tests	Percentage
1	ELISA	31.2
2	Western blot	6.1
3	Both the above tests	14.2
4	Don't know	48.5

Majority of the students responded that they don't know the test available for HIV/AIDS. Only 31.2% responded for ELISA test and 6.1% for western blot test. 14.2% responded for both the tests.

Objective-2: to assess the adolescent students' knowledge about various ways of HIV transmission and its prevention.

Table 2: Transmission of HIV infection

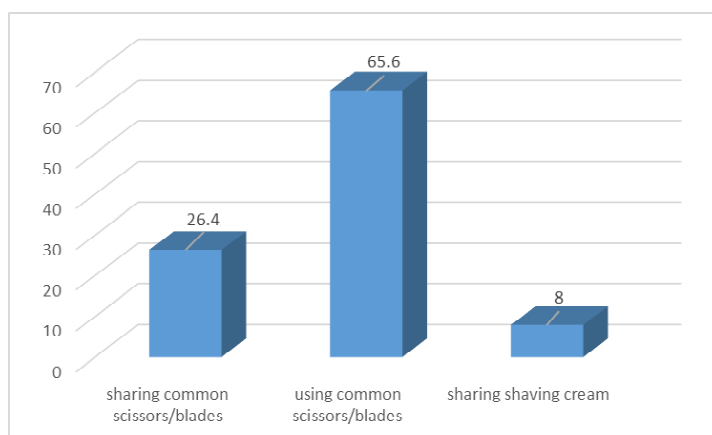
Sl.No.	Transmission of HIV Infection	Percentage
1	Unprotected sex	59
2	Syringes	4.0
3	Mother /Parent to child	6.7
4	Blood transfusion	12.3
5	All of the above	18

Fig 2: Shows graphical representation of Table 2.

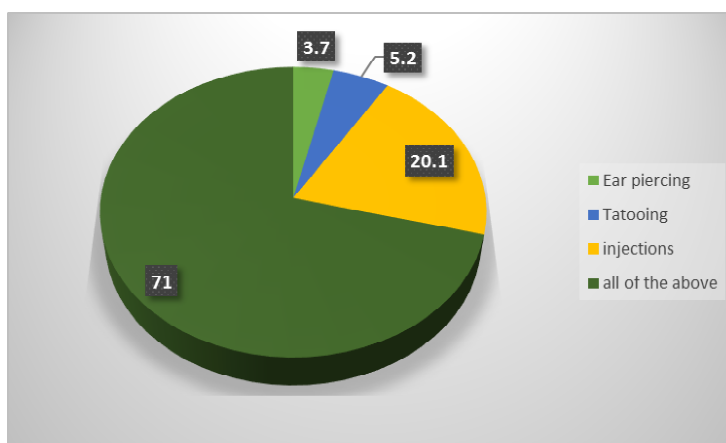
Responses collected shows that the adolescent students have insufficient knowledge about the possible ways of HIV transmission, as majority of them 59% affirmed that unprotected sex could be a medium of HIV transmission and only 18% responded as all the above mentioned medium could a possible way of transmission.

Table 2.1: HIV/AIDS transmission from other sources

Sl.No.	HIV/AIDS Transmission from other Sources	Percentage
1	Sharing common scissors/blade	26.4%
2	Using blood stained scissors	65.6%
3	Sharing shaving cream	8.0%

Fig: 2.1: Graphical representation of Table 2.1**Table 2.2:** Transmission of HIV/AIDS by common infected needle

Sl.No.	Transmission of	Percentage
1	Ear piercing	3.7
2	Tattooing	5.2
3	Injections	20.1
4	All of the above	71.0

Fig: 2.2 shows graphical representation of Table 2.2**Table: 2.3** Shows adolescent students' knowledge about other modes of transmission

Sl.No.	Other Modes of Transmission	Percentage
1	Mosquito bite	3.6
2	Flies/insects	1.9
3	Rodents	6.1
4	None of the above	88.4

The respondents were enquired about the possibility of HIV/AIDS infections through flies, insects, mosquitoes, rodents. Most of them denied that any of the medium could be a carrier of HIV/AIDS.

Table 2.4: HIV/AIDS virus is found in

Sl.No.	HIV/AIDS Virus is Found in	Percentage
1	Blood	70.6
2	Semen	3.6
3	Genes	1.8
4	All of the above	24

From the information it is clear that the adolescent students have insufficient knowledge about the place HIV virus is found.

Table 2.5 shows Prevention of HIV/AIDS

Sl.No.	Prevention of HIV/AIDS	Percentage
1	Using condoms	21
2	Avoiding untested blood transfusion	11.3
3	Sterilized syringes, scissors	8
4	All of the above	59.7

Fig: 2.3: shows graphical representation of table 2.5

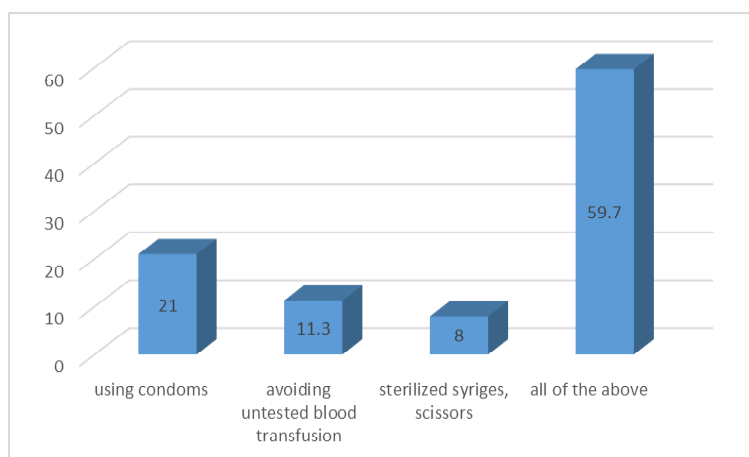


Table 2.5 clearly shows that majority of the respondents have reported that using, condoms, avoiding untested blood transfusion, and sterilized syringes is the mode to prevent HIV/AIDS infection.

Table 2.6: Vaccine for HIV/AIDS

Sl.No.	Vaccine	Percentage
1	BCG vaccine	3.8
2	Polio vaccine	0.9
3	No vaccine available	95.3

On the basis of the data collected, it can be seen that majority of respondents informed that till now there is no vaccine available as a prevention and cure for HIV/AIDS infection, but it can be prevented by taking precautions.

Finding of the Study: On the basis of the analysis of collected data, the

investigators have pointed out the following findings:

1. The study revealed that most of the adolescent students are aware about HIV/AIDS. 77.2% of the adolescent students responded that HIV/AIDS is an infectious disease.
2. Most of the adolescent were unaware about the possible transmission of HIV/AIDS. 59% responded that unprotected sex can be medium of transmission of HIV infection and only 18% reported that unprotected sex, unsterilized syringes, blood transfusion, mother/parent to child all of these can be a medium of HIV transmission.
3. The study revealed that a majority of them (68%) have knowledge of contracting the HIV/AIDS infection to any person by homosexual relationship, multiple partner relationship and intravenous drug user.
4. Majority of the respondents 64.3% affirmed that they have obtained the knowledge about HIV/AIDS through various media, organizations and institutions. Only 12.10% have obtained the knowledge from their parents.
5. 71% students responded that HIV can be transmitted through common infected needle.
6. Majority of the adolescent students responded that they don't know the test available for HIV/AIDS. Only 31.2% responded for ELISA test and 6.1% for western blot test. 14.2% responded for both the tests.

Suggestions:

1. While the study reveals that most of the adolescent students are aware of HIV/AIDS. Still there are adolescent students who are unaware about it. There is a strong need that school/college education must directly address about HIV/AIDS knowledge.
2. The teachers should impart education by using multi-pronged methods such as films, group discussions, dramas etc.
3. Organized awareness campaign in the urban as well as rural areas to create awareness among the people regarding HIV/AIDS.
4. The people should also be made aware about the possible ways of HIV transmission and its prevention.
5. College as well as parents should also provide knowledge to the students regarding HIV/AIDS.
6. Awareness camp should be organized to make people aware about the various health care centers and the test available.

Conclusion: The epidemic of HIV/AIDS is now progressing at a rapid pace among young people. The school and college students are exposed to the risk of being victims of HIV/AIDS. Colleges can act as a center point for disseminating information and education on HIV/AIDS. As children are valuable resource for the future of a country, it is imperative that they be equipped with ample amount of information so as to protect themselves and their counter parts from falling a prey to this disease.

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The Socio Economic condition of Women in North East India with especial references tribal women of the region

*** Krishna Doley**

Abstract- *The socio economic status of men and women enjoy in society is socially and culturally determined. It is no doubt, women are educated today and they are self dependent, yet they are still not the decision makers in social, economic, and political institutions. Due to many factors, gender inequalities and subordination of women continue to exist, especially in context of scheduled tribes' women. The customary laws and practices among most of the tribal societies in North east India treat women as 'second sex' (Gough, 1971). So, in this paper an attempt has been made to examine the socio economic status of women with special reference to tribal women of North East India. It also tries to find out what are the reasons for their existing socio economic status in the state. The paper is mainly based on secondary sources.*

Keywords: Socio economic status, Tribal women, North East India.

Introduction: North east India comprises eighth states namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim which is one of the most ethnically and linguistically diverse regions in India. The region has a high concentration of tribal population and there are 145 tribal groups of which 78 are large and the rest small comprising 22.81% of north east's population. They are the weakest section of the region's population from economic as well as educational angles and constitute the matrix of region's poverty.

According to Article 342 of the Indian constitution the Scheduled Tribes are the tribes or tribal communities or part of groups within these tribes and tribal communities which have been declared as such by the president through a public notification. The tribal communities in India live in various ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas. The tribal population of the country as per census 2011 is 10.43 crore constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas.

The socio economic status of men and women enjoy in society is socially and culturally determined. The status of women in society is governed by their

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own social norms, values, customs, attitudes and social behavior etc. In the same way the different tribal societies of North East India have their own tribal norms and customs according to which women have been given various roles and accordingly her status is determined. Women are no doubt educated today and could earn their own living, yet they are still not the decision makers in social, economic, and political institutions. As the economic, social, cultural institutions are by and large controlled by men, gender inequalities and subordination of women continue to exist, especially in context of scheduled tribes' women. The customary laws and practices among most of the tribal societies in North east India treat women as 'second sex' (Gough, 1971). Therefore it is most essential in present context to know and identify the various factors that determines the status of women in society and role of these factors in empowerment of women.

Objectives:

- To examine the status of women in north east states India.
- To study the socio economic conditions of *Scheduled Tribes* women in NEI.
- To know the political participation of women in north east India
- To highlight the factors for their low socio economic status.

Research questions:

- What is the socio economic condition of tribal women in North East India?
- Is there any difference between tribal and non tribal women in the context of socio- economic status?
- How far the tribal community allows autonomy to their women?

Methodology: The study follows descriptive method. The data used in this paper is based on secondary sources. The data are collected mainly from the census reports of government, Sample Survey Organization (NSSO), Registrar General of India and other sources.

Result and discussion: In this paper collected data are analyzed by descriptive method using tables.

Socio economic condition of women in North East States special reference to scheduled tribes' women of NEI:

The socio economic status of women can be measured by some indicators. To measure the socio economic status of women a composite index is constructed by the Population Crisis Committee (CPC) and used by the World Bank and United Nations which focuses on indicators measuring health, education, employment marriage and child bearing and social equality. To study the socio economic condition of women some indicators like education, sex ratio, health, work participate rate, political participation and domestic violence are discussed in this paper.

Education: Education is an important component in overall development of individuals, which enabling them to greater awareness, better comprehension

of their social political, economical and cultural environment and also facilitating in the improvement of socio economic conditions. The table 1 compiles the present and comparative literacy of the scheduled tribes in North East states.

Table-1
Female literacy and gender gap in literacy rates (GLR)

Name of state	Literacy rate of the state	Rank female literacy	Total STs	Male	Female
Arunachal Pradesh	920	19	49.6	58.8	40.6
Assam	954	13	62.5	72.3	52.4
Manipur	987	10	65.9	73.2	58.4
Meghalaya	986	9	61.3	63.5	59.2
Mizoram	975	2			
Nagaland	931	16	66	70.3	61
Sikkim	889	24	-	-	-
Tripura	961	4	56.5	68	44.6

Source: Census of India (provisional Data), 2011

Table-2
Gross Enrolment Ratio in class I-VIII of schools for General education

Name of State	Classes I-VIII (6-13 years)		
	Girls	Boys	Total
Arunachal Pradesh	138.1	146.31	142.26
Assam	84.9	82.21	83.54
Manipur	147.73	155.44	151.64
Meghalaya	141.86	135.15	138.49
Mizoram	133.58	142.98	138.33
Nagaland	83.45	83.2	83.32
Sikkim	123.37	118.82	121.08
Tripura	121.74	123.56	122.66

Source: Government of India 2012, Data for use of Deputy Chairman, Planning Commission, 10April.

Table-3
State wise dropout rates in classes I-x (6-16 years) in North east India

Name of State	Classes I-x (6-16 years)		
	Girls	Total	Rank
Arunachal Pradesh	64.7	64.86	11
Assam	77.82	77.6	2
Manipur	55.71	56.79	15
Meghalaya	76.46	77.89	3
Mizoram	60.72	62.87	14
Nagaland	73.97	74.86	5
Sikkim	79.36	80.72	1
Tripura	121.74	123.56	13

Source: Government of India 2012, Data for use of Deputy Chairman, Planning Commission, 10April.

Sex ratio:

Table-4
Sex Ratio among the North East states of India

Name of state	Rank	STs	Sex ratio of the Total population
Arunachal Pradesh	19	1032	920
Assam	14	985	954
Manipur	6	1002	987
Meghalaya	5	1013	986
Mizoram	8	1007	975
Nagaland	16	976	931
Sikkim	24	960	889
Tripura	13	983	961

Source: Census of India, 2011

Anaemia among women:

High prevalence of nutritional deficiency and chronic energy deficiency are observed among the ST women indicating nutritional problem being more for this category

Table-5
Women suffering Anaemia in North East India

Name of state	Rank	Pregnant women age 15-49 who are anaemic (%)
Arunachal Pradesh	18	51.8
Assam	1	72.0
Manipur	25	36.4
Meghalaya	12	60.2
Mizoram	19	51.7
Nagaland	n.a	-
Sikkim	8	62.1
Tripura	16	57.6

Source: NFHS-3

Table-6
Prevalence of anemia in women in India

Anemia states by hemoglobin level			
Social Groups	Mild(10.0 -11.9g/dl)	Moderate(7.0-9.9 g/dl)	Any anemia(< 12.0 g/dl)
ST	44.8	21.3	68.5
SC	39.3	16.8	58.3
OBC	38.2	14.5	54.4
OTHERS	37.0	12.9	51.3
Total	38.6	15.0	55.3

Source: NF HS-3, 2005-06, M/o Health & Family welfare, GOI

From the above table it has observed that prevalence of Anemia among Scheduled Tribes Women is higher than other social groups.

Infant Mortality Rates (per 1000 live births) among females (IMRF)

Table-7
Infant Mortality Rates among females in North East India

States	IMRF	Rank
Arunachal Pradesh	32	14
Assam	60	3
Manipur	16	19
Meghalaya	56	5
Mizoram	39	12
Nagaland	28	17
Sikkim	32	14
Tripura	29	16
India	49	

Source: NF HS-3, 2005-06, M/o Health& Family welfare, GOI

Female work participation Rate (FWPR):

The total female work participation rate and Scheduled tribes women work participation rate in North east India are presented in Table 2. The table shows that the female work participation rates (FWPR) among STs in Assam, Manipur and Tripura are higher than total female work participation rate of the states. The FWPR among STs of other states of North east India are lower than total FWPR of the states.

Table-8
Distribution of work participation Rate among STs and Total female work participation rate

Name of the State	STs Total workers (Percentage to total population)		STs Main workers (percentage to workers)	STs Marginal workers (percentage to workers)	Total female work participation rate
Arunachal Pradesh	Total	43.0	84.4	16.6	45.1
	Male	44.8	88.8	11.2	
	Female	41.1	79.7	20.3	
Assam	Total	43.2	65.3	34.7	20.8
	Male	50.5	80.9	19.1	
	Female	35.8	42.6	51.4	
Manipur	Total	44.1	73.8	26.2	31.5
	Male	46.4	81.6	18.4	
	Female	41.8	65	35	
Meghalaya	Total	42.8	76.5	23.5	51.4
	Male	47.4	83.9	16.1	
	Female	38.3	67.2	32.8	
Mizoram	Total	51.1	76.5	23.5	45.4
	Male	55.3	84.5	13.5	
	Female	48.1	67.2	32.8	
Nagaland	Total	42.3	82.2	17.8	56.5
	Male	44.5	85.8	14.2	
	Female	40.1	78.1	21.9	
Sikkim	Total	49.7	72.4	27.6	41.2
	Male	-	-	-	-
	Female	-	-	-	-
Tripura	Total	42.7	69.6	30.4	15.6
	Male	47.6	98.5	13.5	
	Female	37.5	47.5	52.5	

India	Total	59.8			
	Male	53.2	43.5	9.7	
	Female	44.8	23.9	20.9	

Source: 2001 census

Political participation:

Women's political participation is one of the most important factors which contribute to their wellbeing and decision making power. Women representation in political field even in its most modest form of local government has the ability to transform and reinterpret the practices of politics (Mathew, 2003). The status of women is low in terms of political participation such as receiving tickets from political parties, receiving political patronage, contesting elections, receiving ministerial berth and decision making power in the respective legislative assemblies in the states and in the parliament.

Table-9

Women's Representation in state Assembly elections

Name of the Sate	Total seats	year	No, of women contestants%	Seats won by women%	% of women representation
Arunachal Pradesh		2009	5.73	3.3	
Assam	126	2011	85	14	11.11%
Manipur		2012	5.38	5.0	-
Meghalaya	60	2013	7.25	6.7	1.67%
Mizoram	40	2013	4.30	0	0.00%
Nagaland	60	2013	1.07	0	0.00
Sikkim		2009	8.98	12.5	-
Tripura	60	2013	6.02	8.3	5.00

Source: Election Commission of India

From the above table it was found that the political participation of women at state and national level was lower for those North East states except Assam. However the participation of women at local level was almost one third for all states of the region. But this might not indicate the women in the region were politically empowered or aware. There might be influence of male counterparts in the political domain

Domestic Violence: Domestic violence is the most prevalent yet relatively hidden and ignored form of violence against women in society. According to WHO (1997), violence against women has serious consequences for their mental and physical wellbeing including their reproductive and sexual health. According to violence is much higher among belonging to STs and SCs than among women who do not belong to other social groups. Among married STs women in the age of 15-49 years have experienced emotional, physical or sexual violence is found higher than other social groups (Statistical profile of Scheduled Tribes in India 2013).

Findings:

- Among North East states, Tripura has the highest dropout rate of girls student in classes i-x followed by Assam.

- According to NFHS-3 the likelihood of having received care from doctor is lowest for scheduled tribes' women in India (only 30% compared to all India totals of 50.2%).
- In spite of the efforts of the government, the tribal women continue to suffer from poor mental and child health services. Research and data available through survey have found that the health status of scheduled tribe's women is lower than women belonging to other community in North East India.
- The Female Work Participate Rate among STs of other states of North east India is lower than total Female Work Participate Rate of the states.
- Overall, the socio economic status of women belonging to scheduled tribes is not satisfactory level.

Conclusion: Women Among North East states when compared with the counterparts in other regions of the country, are portrayed as enjoying greater freedom with respect to their mobility and absence of certain practices as dowry, obligatory wearing of *burqas* (covering of one's entire body from head to toe using veil or long garment). This often creates illusion about high socio economic status of women in north east India. In the contrary from above discussion it was found that due to poverty, illiteracy, socio cultural taboos, the socio economic condition of women specially the Scheduled Tribes women are still not at satisfactory level. Therefore, the government, NGO etc should try to empower women by focusing on issues of education, violence and leadership of women.

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Strategies for Women empowerment

* Priya Kumari

Abstract- *The success of strategies and schemes for women empowerment depend upon many factors. It involves commitment on part of all leaders, bureaucrats, families and society, promoting women empowerment needs to be incorporated as one of the important discussion for policymakers. The effectiveness of the programmes is also dependent upon the process of implementation which involves accountability and monitoring as well.*

Women empowerment, in the simple words it is the creation of an environment where women can make independent decisions on their personal development as well as shine as equals in society. Women want to be treated as equals so much so that if a woman rises to the top of her field it should be a common place occurrence that draws nothing more than a raised eyebrow at the gender. This can only happen if there is a channelized route for the empowerment of women. The objective of the paper is to define what is Women empowerment, status of women in India, challenges faced by the woman in India and finally steps taken by the government of India for empowering women. The empowerment of women is fundamental for the progress of the country; the constitution of India conveys a powerful mandate for equality and rights of women as citizen in its preamble, fundamental rights and duties and also provides for specific provisions for affirmative action. As per census 2011, the population of India is 1210.19 million comprising 586.47 million women which constitute about half of the total populations. The government of India and the ministry of women and child development in particular are leading a number of schemes, programmes and legislations to improve the status of women as equal partners and active agents of change in the social, economic, cultural and political progress of the country. Empowerment of the woman has been recognized as a distinct strategy since the Eighth five year plan. This has evolved from purely welfare oriented approach, to recognize women's position in the development processes and adopting an empowerment approach. Awareness programmes, education and role of society will help to improve the condition of women. The success of strategies and schemes for women empowerment depend upon many factors. It involves commitment on part of all leaders, bureaucrats, families and society, promoting women

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empowerment needs to be incorporated as one of the important discussion for policymakers. The effectiveness of the programmes is also dependent upon the process of implementation which involves accountability and monitoring as well.

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The objective of the paper is to define what is Women empowerment, status of women in India, challenges faced by the woman in India and finally steps taken by the government of India for empowering women.

The empowerment of women is fundamental for the progress of the country; the constitution of India conveys a powerful mandate for equality and rights of women as citizen in its preamble, fundamental rights and duties and also provides for specific provisions for affirmative action. As per census 2011, the population of India is 1210.19 million comprising 586.47 million women which constitute about half of the total populations. The government of India and the ministry of women and child development in particular are leading a number of schemes, programmes and legislations to improve the status of women as equal partners and active agents of change in the social, economic, cultural and political progress of the country.

Status of Women in India:

The position enjoyed by women in the Rig-Vedic period deteriorated in the later Vedic Civilization. Many social evils like child marriage and dowry system surfaced and started to engulf women. During the British Raj, many social reformers such as Raja Rammohun Roy, Ishwar Chandra Vidyasagar and Jyotirao Phule started agitations for the empowerment of women. Their efforts led to the abolition of Sati and formulation of the Widow Remarriage Act Later, stalwarts like Mahatma Gandhi and Pt. Nehru advocated women rights.

Empowerment of the woman has been recognized as a distinct strategy since the Eighth five year plan. This has evolved from purely welfare oriented approach, to recognize women's position in the development processes and adopting an empowerment approach.

The National Policy for empowerment of women 2001 was also prepared. The focus was given to creation of self-help groups (SHGs) and the efforts continued during and after tenth plan as well. The 12th plan focuses on women's agency through identified strategies to address the challenges posed by traditional determinants of women empowerment such as economic empowerment, social and infrastructure, enabling legislations, women's

participation in governance and engendering national policies programmes.

These are some strategies for National Policy for women 2016. The Ministry is in process of finalization of National policy for women (NPW) 2016.

The policy has been prepared keeping in view the socio economic changes that have occurred since the last policy formulation in 2001.

Legislative Interventions:

Sexual Harassment of women at workplace (prevention, prohibition and redressal) Act, 2013, The Government of India (GOI) has enacted the protection of women from sexual Harassment at workplace (prevention prohibition and redressal) Act 2013 with the aim to uphold the fundamental right of equality guaranteed under Article 14 and 15 of the Indian constitution, right to live with dignity under Article 21 and right to practice any profession to carry on any occupation, trade or business which includes a right to a safe working environment free from sexual harassment as provided under Article 19(1) (9)

The Dowry Prohibition Act, 1961

The Dowry Prohibition Act was enacted in 1961. The Act defines “dowry” and penalises the giving, taking or abetting the giving and taking of dowry with imprisonment for a term which shall not be less than five years, and with a fine which shall not be less than fifteen thousand rupees.

The Protection of Women from Domestic Violence Act (PWDVA), 2005

The Act has been enacted to provide protection and support to women affected with domestic violence. The law is civil in nature and defines domestic violence to include all acts of omission and commission that causes injury to a woman’s physical, sexual or mental health and include specific forms of violence such as physical, sexual, verbal, emotional and economic abuse. It seeks to provide relief to women in the form of protection orders, residence orders, monetary relief, custody and compensation orders.

The Indecent Representation of Women Act 1986

The Act was enacted with the specific objective of prohibiting indecent representation of women. It prohibits such representation in any form in any advertisement, publication, writing, painting or in any other manner and also prohibits selling, distribution, circulation of any books, pamphlets, and such other material containing indecent representation of women. The Act prescribes imprisonment which may extend upto 5 years and fine which may extend upto one lakh rupees for those who contravenes the provisions of this Act.

National Commission for women:

The National Commission for Women (NCW) was constituted on 31st January, 1992 as a statutory body at the National level under the National Commission for Women Act, 1990 to safeguard and promote the rights and interests of women. It has as wide mandate converging almost all aspects of women’s development.

Schemes for Women:

Maternity Benefits Programme (erstwhile Indira Gandhi Matritava Sahyog Yojana (IGMSY))

Maternity Benefit Programme (MBP) [erstwhile Indira Gandhi Matritva Sahyog Yojana (IGMSY)] is a Centrally Sponsored Conditional Cash Transfer Scheme for pregnant women and lactating mothers introduced in October, 2010 in 53 selected districts on pilot basis using the platform of ICDS. In the Scheme, pregnant women and lactating mothers who are 19 years and above, for first two live births, are paid Rs. 6,000/- in two installments upon fulfilling specific health and nutrition conditions. As per the schematic norms, cash benefit is provided in the bank/post office accounts of the beneficiaries by the State Government/UT Administrations where in distributing maternity benefit in cash/cheques is not permissible. The scheme has an Annual Budget Estimates (BE) of Rs. 400 crores. MBP has promoted financial inclusion, among 6 lakh women annually, thereby promoting economic empowerment process. From 2015-16, the scheme has cost sharing of 60:40 between Centre and General Category States including UTs with legislature, 90:10 between Centre and Special Category States (8 North-Eastern States and 3 Himalayan States) and 100% financial support for UTs without legislature.

The Budget Estimate for 2016-17 is Rs. 400 crore. Funds amounting to Rs. 21.45 crore have been released to the States/UTs upto December, 2016. The Budget Estimate for 2017-18 is Rs. 200 crore as Central Government share for implementing the scheme in accordance with the provisions of the National Food Security Act, 2013.

National Mission for Empowerment of Women (NMEW) Scheme 2016-17 : The Scheme is meant to strengthen efforts through inter-sectoral coordination amongst different ministries and programmes with Ministry of Women and Child Development (MWCD) as the nodal Ministry. It also endeavours to facilitate the reach of various services and programmes of the Central and State Governments to the target group of women. Training & capacity building to enhance and strengthen understanding of gender issues and bridge the gap between knowledge and practice is the other focus area of NMEW.

Swadhar Greh-A Scheme that caters to the primary needs of women in difficult circumstances: The Ministry of Women & Child Development was earlier implementing two Schemes i.e. Swadhar & Short Stay Homes (SSH) to provide shelter, food, clothing, counselling, training, clinical and legal aid with the aim to rehabilitate women in difficult circumstances and to provide temporary accommodation, maintenance and rehabilitative services to women and girls in distress. The effectiveness and positive impact under the schemes was similar in both the cases. Therefore, it was decided to merge the above two schemes into a new Scheme, namely Swadhar Greh w.e.f. 01.01.2016. This scheme is implemented by the State Government/UT Administration as a sub-scheme of the Centrally Sponsored Umbrella Scheme "Protection and

Empowerment of women.” The funding pattern is 60:40 between the Centre and the States excepting for the North Eastern and Himalayan States where it is 90:10. In case of UT Administrations, 100% funding is borne by the Central Government.

Swadhar Greh aims to provide temporary residential accommodation with provision of food, clothing, medical facilities, vocational and skill upgradation trainings for economic rehabilitation of such women, counselling, awareness generation and behavioural trainings, legal aid, guidance and counselling through telephone.

During the financial year 2016-17 grant of Rs. 22.08 Crores has been released to the States/UTs at first instalment for 550 Swadhar Grehs benefitting approximately 16500 inmates. One new Swadhar Greh designed for the special needs of elderly widows with the capacity of 1000 women, fully funded by the Central Govt., is under construction at Vrindavan (UP)

Under Swadhar Scheme, financial allocations and actual expenditure for the last five years and current year are as under :-

S.No.	Year	Budget Estimates	Expenditure (Rs. in crore)
1.	2011-12	30.00	24.59
2.	2012-13	100.00	52.23
3.	2013-14	75.00	53.74
4.	2014-15	115.00	28.60
5.	2015-16	54.00	43.52
6.	2016-17	00.00	65.54*
(Upto 31.12.2016)			

* including grant released to CSWB for running Short Stay Homes (SSH), there is no separate budget provisions for SSH.

Support to Training and Employment Programme (STEP)

The Ministry has been administering support to Training and Employment Programme (STEP) for Women since 1986-87 as a ‘Central Sector Scheme’.. The Scheme is intended to benefit women who are in the age group of 16 years and above across the country. The assistance under STEP Scheme will be available in any sector for imparting skills related to employability and entrepreneurship including Agriculture, Horticulture, Food processing, Handlooms, Traditional craft like embroidery, Zari etc, handicrafts, Gems & Jewellery, Travel & Tourism, Hospitality etc.

During 2015-16, against a target of 15,000 beneficiaries 15,133 beneficiaries were covered. During 2016-17, total number of 8050 beneficiaries have been covered upto 31.12.2016. An amount of Rs. 1173.75 lakhs and Rs. 330.78 lakhs was released under the scheme during 2015-16 and 2016-17 (upto 31.12.2016) respectively.

Working Women Hostel Scheme: Under the Scheme of Working Women Hostel, financial assistance is provided for construction/running of hostel in rented premises for those working women who may be single, widowed,

divorced, separated, married but whose husband or immediate family does not reside in the same area and for those women who are under training for job. Provision of day care centre for children of the inmates of the Hostel is an important aspect of the scheme. Working women are entitled to hostel facilities provided their gross income does not exceed Rs. 50,000/- consolidated (gross) per month in metropolitan cities or Rs. 35,000/- consolidated (gross) per month, in any other place.

Prevention of Trafficking of Women and Children :

Trafficking of human beings, especially of women and children, is an organized crime violating all basic human rights. Poverty, illiteracy, lack of livelihood options, natural/man-made disasters are some of the factors that make a person vulnerable to trafficking. The Ministry of Women and Child Development is primarily concerned with the prevention of trafficking, rescue, rehabilitation and re-integration of victims of trafficking for commercial sexual exploitation.

Suggestion:

It is not going to be easy to change the culture of disregard for women which are so deep-rooted in Indian Society. But some steps can be taken for women empowerment. Only revolutions bring changes in a day, but reforms take their time.

There should be a convenient environment for women's at working places. There must be a involvement in women's mobility and social interaction. Women should participate in every sphere of life. The NGO and international agencies can play an important role for women empowerment. Provision to employment, wages and terms of employment and bias in division of labour and work burden. Women should be aware of their rights and various schemes and benefits announced by the Government. Women should be literate and self dependent on herself.

Conclusion: Awareness programmes, education and role of society will help to improve the condition of women. The success of strategies and schemes for women empowerment depend upon many factors. It involves commitment on part of all leaders, bureaucrats, families and society, promoting women empowerment needs to be incorporated as one of the important discussion for policymakers. The effectiveness of the programmes is also dependent upon the process of implementation which involves accountability and monitoring as well.

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Women Participation and Involvement in PRI as a tool of Women Empowerment in Bihar

*** Ranjeet Kumar**

Abstract- *Suppressed and oppressed by barriers of customs and religion, Indian women were traditionally ascribed inferior social status. Modern education and liberal ideas flourished under British regime made women conscious of their low status and induced them to break the rigidity of traditionally established gender injustice. Women organizations emerged to launch liberation movement. But meager hold of women on social and cultural resources hindered them from utilising new opportunities of status mobility. Modern politics after independence outlawed the irrational gender disparities. The gender consideration of status has been eroded by various constitutional provisions and special women privileges have been provided by government. Even after a lapse of five decades it was felt that however, only a handful of urban educated women have benefited these opportunities and majority of them are still submerged under patriarchal ethos. The empowerment and development of women are therefore an imperative necessity. Recent objectives of development have been changing from growth orientation to poverty amelioration and social justice to be secured with the participation of marginalised and deprived groups. Empowerment of such groups is required by protected representation in elected local institutions so that their participation is assured. Women belong to such group. For empowering women, their participation has been widely secured by 50% seat reservation in PRIs of Bihar. Political socialization and mobilisation of women were resorted by women organizations and the government agencies to raise their awareness and encourage for electoral participation in PRIs. Mass-scale proxy political leadership of politically immature women initially emerged. But after three elections, women seem to have learnt the language of local politics and developed appropriate skills of local political leadership. The development of women in India have got further impetus in the wake of special policies and programmes recently launched by the government to achieve the Millennium Development Goals UNO which have prescribed to outrightly eliminate gender disparity and empower women in all walks of life.*

Political participation of women has recently been regarded as a pre-condition or means for the enhancement of their status, promotion of gender equality and their empowerment. Suppressed and oppressed by barriers of

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customs and religion, Indian women were traditionally ascribed inferior social status. British system of education which flourished liberal ideas and sentiments, led to reformist movement by taking cognizance of injustice meted out to women. As a result, social legislations like abolition of *sati*, Widow Remarriage Act, Civil Marriage Act etc. were enacted to ameliorate the deplorable social conditions of women. The nationalist movement and Gandhi's call provided an opportunity to drag women into mainstream of Indian politics.

Although the process of democratisation under British yoke was slow and limited, it has a marked influence on Indian society. The universalistic, achievement oriented and functionally specific criteria typical of western democracies, coupled with gradually expanding opportunities for status mobility, helped to break the rigidity of the traditionally established social order based on gender inequality. One effect of these tendencies was to make womenfolk conscious of their low status. With the rise of such consciousness sprang women organizations which functioned as does any modern organization, to activate women, bring to them a realization of the deprivations they suffered, and spur them on to organized action to mitigate these deprivations. Women organizations emerged to launch and steer the liberation movement.

However, the utilisation of opportunities created under the British regime was unequal and the meagre hold of women on social and cultural resources hindered them from fully utilising the created channels of upward status mobility. For instance, they lagged far behind men in taking optimum advantage of expanding educational facilities and therefore were unable to develop appropriate skills and resources.

Situation after Independence:

Modern politics after Independence outlawed the irrational gender disparity. Adoption of the principle of adult suffrage has added immensely to the political weightage of women. The gender consideration of status has been eroded by various constitutional provisions and special privileges to women have been provided by the government for their advancement. Consequently women liberation movement got further impetus through various women organizations clamouring for the redressal of their grievances, removal of social taboos and assertion of their rights and claims in the changed context. The competitive style of modern politics endowed women with two attributes of political influence-number and organization. The virtual monopoly of men over political resources began to wither away. Womenfolk thus succeeded over a long period, to enter the field of political significance which for long remained an exclusive precinct of menfolk. Democratic politics thus affords to women groups an opportunity to achieve through politics what they cannot through social instrumentalities.

Despite these efforts undertaken for over five decades, a slow process of induction into politics of women has been observed because they have not

succeeded in developing appropriate political skills and competence and acquiring secular symbols of status, such as higher and technological education. The stigma of disabilities endowed by the traditional society still perpetuates and majority of women continues to be submerged under patriarchal ethos. Only a handful of urban educated women have benefited from the constitutional and governmental provisions. Incidences of crimes and violence against women have been rising which reflect the most concrete manifestation of gender inequality. Leaving the liberation movement half-baked women organizations have failed to alleviate problems of women and remained saturated and stagnant.

In such an emerging situation the need of the hour is to divert our attention from liberation to empowerment of women so that they can effectively take decisions on matters affecting them in the family, community, society and the nation. Women's liberty to take decisions of their own accord, in legal, political, social and economic matter should be at par with their men counterpart. Women require to be empowered to learn this lesson. A consistent programme to cultivate and inculcate self-consciousness and self-assertiveness can duly help women in transcending the psychological and sociological barriers of their development. A fresh dose of injecting development process of women is therefore imperatively required to augment a more focused and channelised involvement of their activity, their initiative and their potential in the political economy.

Recent objectives of development have been changing from growth orientation to poverty amelioration and social justice to be secured with the participation of marginalised and deprived group. The development professionals like Chambers¹ have realised that 'development' has to be people centered. With the paradigm shift from the growth-centric approach to the people-centric, the people, specially the poor and deprived, all of a sudden emerged as the main actor in development.² Women belong to such groups of people.

Another concept that has recently got wider currency is 'empowerment' especially with reference to social groups that are generally not covered by the processes of democracy and development because of social and economic constraints. While in a broader sense, 'empowerment' refers to creating 'popular knowledge', in a more specific context the reference is to the provisions of assured representation to the 'deprived' groups in elected local institutions so that their participation is assured. The 'deprived' group are often provided with protected representation in the local bodies. There has been a latent hope that such measure will correct the distortions in the democratic processes It is argued that such provisions will make the decentralized system more democratic in so far as they will reflect the views of the wider society.³

Women and PRIs:

In pursuance of new orientation of development and initiative for empowerment, 73rd Amendment of the Constitution, 1992 providing one-third

representation to women in elected bodies PRIs as well as reserving one-third of the offices of chairpersons for them have far-reaching consequences in Indian political and social life. Reservation quota for women was, moreover, raised from 33.3% in Bihar.⁴ This is indeed a welcome, though delayed, gesture for we cannot make democracy meaningful in a traditional society like ours without the full involvement of women. But a constitutional provisions is only a necessary step which should be following by effective measures for women's uplift in the country. To make women's participation in society and politics a reality, enormous work remains to be done, given their present socio-economic condition. It is, however, a beginning of a silent revolution.⁵

The position of women in politics has always remained lackluster. Although they constitute half of the total population, yet their share in politics has been abysmally low. It is not only an Indian phenomenon but also universal one. But the Amendment of 1992 strengthened the participation of women at grassroots level of democracy and in its decision making process. Reservation quota of 50% for women has, no doubt, changed the political equation in Bihar. With an increase in power and dominance of women in the decision making institutions of Panchayati Raj, the pace of empowerment of women has become fast. The victory of begar, Halima Khatoon in a multi-cornered contest of the election of Kirara Panchayat under Katihar district of Bihar is a landmark in the history of Panchayati Raj.⁶ It is not only an exception to the success of women leadership but a glimpse of success of Panchayati Raj in our country.

Political participation refers to voluntary or spontaneous participation in decision-making process and establishing rapport with those which influence decisions.⁷ Despite various efforts undertaken at national and international levels to practically channelise women empowerment, it has been observed that women lack political participation in decision – making bodies.⁸ Policy makers earlier assumed that with the expansion of education and employment among women, their participation in decision-making bodies would automatically increase. But this could not happen. Politically men are more active than women.⁹ To overcome this political disability, it became imperative to make women participation in politics mandatory with a view to politically socialize them which is essential for their empowerment. It is for this reason reservation for women was made in PRIs to secure their political participation at large.

As regards reservation quota for women, baffling question arise whether participation of women in societal affairs through the PRIs remove the handicaps which exist at present such as low literacy rate, low work-force participation rate, inferior social status, other disabilities and deprivations. Whether this reservation is due to a recognition of women's power and contribution to social development of rural India or merely the assumption that women would be easily elected and could be later manipulated by the men, party and community.

Argument against Reservation:

Opponents of reservation for women in panchayats brandish four reasons

in support of their stand. First, women who become members of panchayats will disturb the harmony for homes and of family life. Even those men who tolerate women working in offices for fixed hours do not take kindly to them when their roles change to one of community leadership. This is because then the women have to attend to people's problems as leaders. This means irregular hours of work and a twenty-four hours demand on their time. Therefore, who will look after the children and household chores, the men folk ask?

Second, women will become targets of attacks by anti-social elements when they move out of their homes or go outside their villages for work, meetings, and so on. Will any male family member allow his wife, daughter or sister to take part in a public role which has such potential dangers, they ask?

Third, they mention that whenever women hold elected offices, the male officers are the ones who 'dictate' what is or is not to be done. They take control of the entire situations and women elected representatives become the helpless victims of officialdom.

Finally, these opponents counted, even if women are elected in large numbers, the power equation will never change. 'Instead of Ram Singh, Ram Singh's wife will be there', these villagers quip.

Such arguments are, in fact, the product of a particular mind set and culture of male dominance. A social transformation aimed at the women's changing role could be achieved by panchayati raj institutions. But, of course, the task is beset with enormous difficulties for women in its initial phases.¹⁰

Mobilization of Women:

Moreover many women's organizations and government agencies set about mobilizing women, raising their awareness, giving them political education and encouraging them to come forward to stand as candidates when the elections for PRIs were announced. In West Bengal and Bihar, the state government itself organized such awareness raising workshops. Such workshops, discussions and camps were conducted by many voluntary organizations.

The central Government too strove to join in this effort. Attempts were made to change the content of the 'Awareness Generations Programmes', a scheme of the Central Social welfare Board, to include a module on Panchayati Raj. The training programmes for village level workers like the *Anganwadi* workers and creche workers, also included a component on Panchayati Raj and women. The legal literacy camps under the scheme on 'Prevention of Atrocities against Women', added a section on constitutional and political rights of women.

It was a welcome step that many women's organizations in their eagerness to help the women utilize the opportunity offered by the 73rd Amendment to get into political and decision-making bodies, joined the efforts. The experience of many organizations which have undertaken such awareness camps is somewhat varied. Most of the women's organizations have reported a very

enthusiastic response from the rural women. Their turn-out large numbers in these meetings clearly disproved the sceptism that women were not interested in politics or were diffident about it. The women themselves seemed to believe that illiteracy or social and customary restrictions were no disqualifications for standing as candidates.

In the process of entering into leadership position of PRIs, women are often prejudiced and scared of various electoral practices like the use of violence, practice of booth capturing and wasteful expenditure by way of campaigning including use of alcohol. Equally challenging are patriarchal restrictions and the threat of gender-based Social violence (like rape, molestation or kidnapping of children) which the lower castes and classes face in the rural side of many parts of India, particularly in Bihar and Andhra Pradesh.¹¹

Electoral Outcome:

The outcome of the first PRIs elections in terms of women's participation had been, however, one of tremendous enthusiasm. Elections in Bihar and other states witnessed an appreciable number of women turning out as voters as well as contestants. The participation of women went beyond expectations. The result of elections led to the emergence of politically immature women leadership in local politics in a good numbers. It was also reported in some areas of Bihar and other states as well that the men were fielding the women candidates and were even campaigning for them, while the woman voters were not even aware of their names. Since the men needed to accompany the women after they were elected, voting was essentially for these men. Some women were elected on the basis of being related to the current male politicians of the locality. This is what we call the phenomenon of proxy of sponsored women political leadership which constituted an appreciable number in Bihar¹² including other states.

Although proxy form of women political leadership is a negative tendency, yet it certainly insured the numerical participation of women in the political recruitment process of PRIs. Various studies have revealed that initially women mostly played the proxy role or they were not in active role. But with the lapse of time and their compulsory and continuous presence in local bodies, their roles gradually developed. They have gradually learnt the language of local politics and developed appropriate skills of political leadership. Political participation of Dalit women is found more evident than those of women of general category. During the last two PRIs elections, Dalit women exhibited tremendous enthusiasm as voters and contestants.¹³

In fine, important factors contributing to augment political participation and leadership skill development of women through PRIs in Bihar are effective roles played by NGOs, women organizations, women-oriented policies and programs of the government, the new social movement, Self Help Groups, activities of leftist and extremist organizations like Naxalite and Maoist organizations, Women Development Corporation, Women Commission,

Human Rights Commission, gender budget, gender cell and social capital. However the development of women participation and leadership in local politics and governance will be interesting to experience in the coming decade, in that, the growing self confidence, increasing commitment, firm determination to learn, the self-conscious pride as the movers of community and the consciousness that they are here as agents of socio-political changes, are writ large on the elected women's faces all over.

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Krishanadeva Raya : A Greatest Yadav Ruler

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Abstract- Krishanadeva Raya Yadav was the greatest emperor of the Vijaynagara, Empire of Tuluva Yadav dynasty. He fought the Muslims on equal footing and successfully revenged the wrong done to his predecessors. A brilliant military Leader, he indulged in the bloodiest warfare of the period. He was the real Leader. He commanded enormous armies in person. He was able brave and statesmanlike. The kingdom extended to Cuttack in the East and Salsette in the west and towards the South it touched the extreme border of Paninsulla. Krishana Raya's kindness to the fallen enemy, his acts of mercy and charity towards the residents of Captured cities and his great military prowess which endeared him alike to his feudatory chiefs and to his subjects, The Raya-I reception of the kind that he invariably bestowed upon foreign embassies, his feudatory chiefs and to his subjects, the royal reception of the kind that he invariably bestowed upon foreign embassies, his imposing personal appearance, his genial look and polite conversation made him the greatest personality of his time. After Krishnadeva Raya, the great Vijaynagar empire started declining and almost ended following the battle of Talikota.

The kingdom of Vijaynagar¹ came into existence almost Simultaneously with that of the Bahmanis in the south. It was founded by Sangam Yadav's five sons Harihar, Bukka, Kampan, Marappa and Muddappa.² Harihara and Bukka, who were the employees of the Hoysala King, Vira Ballala III. Harihar and Bukka, the most eminent sons of Sangama, are inspired by the celebrated Brahman Schatar, Madhava Vidyaranya founded an independent Hindu Kingdom in 1336 A.D. on the banks of Tungabhadra.³ The kingdom was ruled by the four dynasties. The first dynasty (1336-1487) was founded by Sangams; the Suluva dynasty from 1487 to 1505; the Tuluva dynasty, 1506-1570 and the Aravidu dynasty thereafter.⁴ The descendants of Devaraya-I suffered many defeats at the hands of the Bahmanis Sultans. They were weak enough. Finally, in 1487, a chieftain called Suluva Narasimha seized the power. After his death, his son ascended the throne. He was a weakling and the power was exercised by his capable minister, Narsa Nayak. The contention of the Mohamadan his to rains is that Narasa Nayaka murdered the two sons

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of his master Narsimha Saluva and usurped the throne for himself. However, the inscriptions tell us that Narasa Nayaka placed on the Immadi Narsimha, the son of Narsimha Saluva and kept at the power in his own hands. His son deposed the last Saluva ruler and seated himself on the throne. This is known as the Second usurpation which ended the rule of the Suluva dynasty and brought in the Tuluva dynasty.⁵ Vir Narsimha Yadav was the founder of the Yadav Tuluva dynasty. He ruled from 1505 to 1509. He was a pious king who distributed gifts at sacred place. This dynasty gave Vijaynagar its greatest ruler. This was Krishan Deva Rai who ruled from 1509 to 1530. He proved the greatest King of Vijaynagar and one of the most distinguished Kings in Indian History. Under his rule, Vijaynagar attained its zenith in all the spheres.⁶ Vira Narasimha's last known date is 4 May 1504, and the first available record of Krishan as the ruler of Vijayanagar is dated 26 July 1509. Sometimes between these two dates the Later was proclaimed Sovereign at the age of about twenty one.⁷ But probably due to the extra ordinary circumstances under which he happened to succeed the late King, or for want of an auspicious day his coronation was not celebrated till 8 August 1509.⁸

Early Life:

Krishnadevaraya had been born to parents Nagala Devi and Tuluva Narasa Nayaka.⁹ An army commander under Saluva Narsimha Deva Raya, who later took control of the empire to prevent it from disintegration. He built a beautiful suburb near Vijayanagara called Nagalapura in memory of his mother. The king's coronation took place on the birthday of Lord Krishna and his earliest inscription dates July 26, 1509 C.F. The able prime minister Timmarusu, who with the coronation of Krishnadevaraya, assisted him in his administration. Krishnadevaraya revered Timmarusu as a father figure.

Along with inscriptions, writing of foreign travellers also provide most of the information about his rule.¹⁰ Dourings Peas has described Krishnadevaraya in these words: "The King is of medium height, and of fair complexion and good figure, rather fat than thin; he has on his face signs of small Pox. He is the most feared and perfect King that could possibly be, cheerful of disposition and very merry; He is one that seeks to honors foreignness and receives them kindly, asking about all their affairs whatever their condition may be. Sequel tells us that Krishnadevaraya was physically strong in his best days."¹¹

As a ruler: Multifarious Problems:

Krishnadeva Raya was faced with multifarious problems from the moment of his accession to power. Even his title to sovereignty was weak. He was made emperor by Saluva Timma in defiance of the claims of the heir-apparent. The disappointed prince and his own two step- brothers remained a standing menace to his position. Gangaraja of Ummattur behaved almost like an independent ruler. Prataparudra Gajapati, the son and successor of Purushottama, held the coastal districts in the east down to Udayagiri, and even threatened the peace of Vijayanagara. At the time of Krishnadeva Raya's

accession to the throne, the Muslim rulers of the north were actually at war with Vijayanagara. On the west coast, the Portuguese were slowly failing their way to political power. They disregarded the sovereign rights of the Raya of Vijayanagara in dictating their terms to his vassal chiefs of Bhatkal and Honawar. They disregarded the sovereign rights of the Raya of Vijayanagara in dictating their terms to his vassal chiefs of Bhatkal and Honawar. They defied the power of the Zamorin of Calicut in Malabar and set up their fortified factories in Cochin and Cannanore. They even defeated the combined fleets of Calicut and Egypt on 3 February 1509, and established their supremacy over the Indian Ocean. Their command on the sea gave them a monopoly of trading in horses, which they could use as a power weapon in their diplomatic dealings with the Indian princes. When their attempt to reduce Calicut ended in a terrible disaster in January 1510, Albuquerque had to turn to Krishnadeva Raya for help. He sent Friar Luis to Vijayanagara to negotiate an offensive alliance against the Zamorin and to secure a site for a factory between Bhatkal and Mangalore; in the conquest of Goa and a monopoly in the supply of horses.¹² The Raya had not been on the throne for more than five months when the Portuguese envoy placed before him such far-reaching proposals. Their acceptance meant an immediate war against an unoffending neighbour, like the Zamorian, while their rejection was likely to panelize the vital military interests of the empire. Krishnadevaraya ruled during a successful era in Vijayanagar history, its armies winning every campaign. On many such occasion, the king used to change the battle plans abruptly, turning a losing battle into victory. The first decade of his rule had been one of long sieges, bloody conquests and great victories. His main enemies had been the Gajapatis of Orissa with whom he had been constant warfare since the rule of Saluva Narasimha Deva Raya. The Bahamani Sultans, though divided into five small kingdoms still posed a constant threat. The Portuguese rose as a maritime power and hence controlled much of the sea trade.¹³ The feudatory chiefs of Ummatur, Reddys of Kondavidu and Velamas of Bhuvanagiri had rebelled time and again against the Vijayanagar rule. Krishna Raya handled the situation with great fact and foresight. He confirmed Saluva Timma in his office and interned his nephew and step-brothers in the distant fortress of Chandragiri for his own greater security. He also examined the revenue and military affairs of the state and realized the arrears from the defaulting governors. He avoided fresh complications by putting off the Portuguese envoy with vague answers, and made elaborate preparations for the defense of the empire and recovery of the regions lost by his predecessors.

The available original sources are not quite clear about the order and number of the wars waged by Krishna Raya. In the colophons of his Amuktamalyada, and in the chronicle of Nuniz there is no reference to any of his military achievements prior to his conquest of Udayagiri. But according to

the Rayavachakamu belonging to Gangaraja of Ummattur in Mysore, captured the forts of Mudkal, Raichur and Adoni in the north, and defeated the sultans of Bijapur, Ahmadanagar and Golkonda before marching against Udayagiri. His victory over the three Muslim kings at the beginning of his reign is also noticed in an official account prepared in 1604. But this does not make any reference to Sivansamudram.

According to the Commentaries of Albuquerque, it appears that the Raya was already at war with the 'King of Deccan, before he proceeded to subdue the chief (of Ummattur). 'Who had seized the city of Pergunda (Penugonda)' the account of Purchase.¹⁴ Shows that the Raya waged two wars against Idalcan (Adil Khan), son of Sabains (Yusuf Adil Shah), before and after the capture of Goa by Albuquerque in 1510. Since Ferishta mentions that Yusuf Adil Khan died sometime after he recaptured Goa from the Portuguese in May, it looks more probable that the Raya's first war was against Yusuf himself. That by the 'King of the Deccan' Albuquerque meant Yusuf of Bijapur is clear from the content of the letter of Friar Luis, who says that the Raya 'took him in battle, but released him on his promise to serve him forever; The Hampi epigraph of January, 1510 records the victory of the Raya as an accomplished fact. In his Amuktamalyada, he claims to have slain the Adil Khan during an uninterrupted expedition against the northern country. Ferishta does not notice these early wars of the Raya against Yusuf, but admits that he took the fortress of Raichur from Ismail, son of Yusuf, about the year 1512. Nuniz ignores these early achievements, and describes his military operations against the Gajapati, the lord of the land of Catuir, and the Adil Shah (Ismail) in successive order. His account of the Gajapati war carries the Raya only as far 'Symamdary' (i.e. Simhachalam in Vizagapatam district), while the Manucharitramu, a Telugu work, states that he went into the interior of Orissa and threatened Cuttack. The name 'Catuir' does not occur either in epigraphically records or in Telugu works. The logic of the chronological arrangement of Nuniz has led some scholars to identify it with Cuttack, and others to associate it with different places in South India.¹⁵ But as the description given by Nuniz of this campaign agrees with what is said about the siege and capture of Sivansamudram in the indigenous sources. It is reasonable to assume that these accounts refer to the same event, and that the Portuguese chronicler committed an error in placing it in the wrong chronological setting. There are several other discrepancies in the original material, which are responsible for the diversity of opinions among modern scholars regarding the events of the reign of Krishna Raya. However, the following facts can be gathered from a comparative study of all the available sources bearing upon the subject.

Immediately after his accession to the throne, Krishna Raya found himself at war with Yusuf Adil Shah of Bijapur, and defeated him sometime before January 1510. Timoja, the commander of the fleet on the west coast, persuaded Albuquerque to seize Goa, and "intrigued with the Hindus of the land to

deliver up the city to the Portuguese'. The Raya, who had so far refrained from associating himself openly with the Portuguese enterprise in India, now informed the King of Garsopa, one of his vassals, that he would assist the Portuguese in retaining the place. But he did not give any direct assistance to them when Yusuf retook the city in May 1510. He, however, created a diversion by attacking the territory of Bijapur. Yusuf had to hurry back to defend his southern frontier against this 'more dangerous enemy', and in that struggle he appears to have perished sometime before November, 1510.¹⁶

His son, Ismail Shah, was a mere boy when he succeeded to the throne of Bijapur. His enemies fully exploited the situation: Albuquerque overpowered the small garrison at Goa and permanently occupied the fortresses of Raichur and Mudkal, but also appears to have liberated Mahmud Shah from the custody of Ismail and restored him to his ancestral throne of the Bahmanis at Bidar. It is this incident that seems to have earned for him the title of "Yavanarajya Sthapanacharya", the earliest reference to which is found in an inscription of September, 1514. His northern campaign came to a close in the early months of 1512 with a grand military demonstration against the kings of Ahmadnagar and Golkonda as far as the river Krishna.

Now that his northern frontier was free from danger, Krishna Raya proceeded to chastise the rebellious chiefs in the interior of his donations. His most outstanding achievements in this campaign were the defeat of Gangaraja of Ummattur in Mysore and the capture of his island-citadel of Sivansamudram by draining off the Kaveri which flowed round it. By 22 September 1512 this region was thoroughly subdued and put in charge of Sahuva Govinda, a brother of Saluva Timma.

Having ensured peace and security at home, he made elaborate preparations to recover the eastern districts of the empire from the clutches of Prataparudra Gajapati, the King of Orissa. it was not an easy task. The Gajapati held a number of strong hill-fortresses fully garrisoned and appears to have been in league with the neighboring Muslim rulers of the Deccan in the later stages of the war. Krishna Raya organized separate campaigns for the reduction of key strongholds and provided for their administration under trusted generals immediately after their capture. During the intervals between active military operations, he was either at Vijayanagara looking after the state affairs or at some sacred shrine of South India in the company of his wives, Tirumaladevi and Chinnadevi, making precious gifts to the presiding deities of the place.

Udayagiri, the southernmost hill-fortress of the Gajapati, was first to be attacked in this war. The intense anxiety of Krishna Raya for success can be inferred from his three propitiatory visits to Tirumalai (Trupati) hill in 1513 when he announced valuable donations to God Sri Venkateswara. Nuniz stated that the Raya Collected 34,000 foot and 800 elephants, and with this force he took it after a siege of a year and a half, and that among the prisoners was an aunt or uncle of the Gajapati. According to inscriptions, the fortress capitulated

on 9 June 1514, and the royal prisoner was an uncle of the Gajapati. The Raya returned to his capital and brought with him an image of Balakrishna as a trophy. He installed the idol in a 'jewelled mantapa' in the Krishnaswami temple at Vijayanagara.¹⁷ Kondavidu formed the centre of his military operation in his second campaign. According to Nuniz, the Raya defeated the Gajapati and put him to flight before taking the fortress. His inscriptions show that he captured the minor fortresses of Addanki, Vinukonda, Bellamkonda, Nagarjunakonda, Tangeda and Ketavaram, laid siege to Kondavidu and captured alive Virabhadra, a son of Prataparudra, and several other chiefs including two Muslim generals, Mallu Khan and Uddanda Khan. The fort of Kondavidu was taken on 23 June 1515. The Raya sent the prisoners to Vijayanagara and himself armed to it after a thanksgiving pilgrimage to the shrine of Aboavati and Srisaila, but at the close of 1515 Krishna Raya started on his third campaign to utterly annihilate the power of the Gajapati. He attacked Kondapalli where, according to Nuniz, were collected 'all the chiefs of the kingdom of Oriya'.

The Raya made several of them prisoners, among whom was one BijliKhan. With the fall of this fortress, the Gajapati lost courage and retreated to the north. The Raya followed him into his homeland, taking on his way a number of strongholds, like Anantagiri, Kandikonda, Nalagonda, Kambhammettu, etc. Finally he reached Simhadri (i.e. Simhachalam). He erected a pillar of victory at Pottanuru, and in the company of his wives presented to God Varaha Naraima several costly jewels on 29 March 1516.

Both Nuniz and the author of the Ryavachakamu are agreed that the war was brought to a close by a treaty under which Prataparudra gave his daughter (JaganMohini).¹⁸ In marriage to Krishna Raya and ceded to him all kind south of the river Krishna. But as to the time and circumstances of this treaty, they give different versions.

According to the Rayavachakamu, Krishan Raya, while still at Simhadri, compelled the submission of Prataparudra by a stratagem, and after marrying his daughter, he started back for his own country.

Nuniz says that Krishna Raya stayed at Simhadri for six months to meet the 'King of Oriya' (Prataparudra) on the battle-field. As the latter did not accept the challenge, he returned to Vijayanagara. Here he arranged a fencing contest between the 'son of the King of Oriya' and one of his own men. The Gajapati prince felt it extremely humiliating to be called upon to fight with 'a man of humble birth', and 'slew himself. It was only after hearing about the suicide of his son and pained by the continued captivity of his wife, that Prataparudra ransomed the latter by agreeing to offer his daughter in marriage to Krishna Raya.

However, other records are more helpful in fixing the appropriate trend of events. According to an epigraph of Krishan Raya, he was back at his capital in June 1516. Then one of his inscriptions at Simhachalam indicates his

presence there in August 1519. Certain verses in his Amuktamalyada refer to his worship of Balarama and Subhadra at Nilachala (i.e. Puri-Jagannatha), and the flight of the Gajapati from Cuttack. These stray hints suggest that the 'pillar of victory' at Simhadri- Pottanuru in March 1516. It looks very likely that while Krishna Raya returned to Vijayanagara in June 1516, he left his army behind to pursue the campaign deep into enemy's territory. After a short respite at his capital, he rejoined his army to supervise the military operations. Prataparudra was completely defeated and his metropolis was sacked by the Vijayanagara forces; he had, therefore, no alternative but to sue for peace. This must have happened sometime in 1519. Only on this, assumption can the presence of Krishna Raya again at Simhachalam in August 1519¹⁹ be explained. He was probably returning with his victorious army at this time after signing the treaty with the Gajapati, and on his way performed worship at the temples of Nilachala (Puri) and Simhachalam.

But before long Krishna Raya had to wage another war in defense of his northern frontiers. He had enough warnings of the coming storm. The presence of Muslim officers at Kondavidu and Kondapalli suggested some sort of league between the Muslim power of the Deccan and the Gajapati. Much reliance could not be placed upon the verbal assurance of friendship given by the former. As a matter of fact, even when the war against the Gajapati was in progress, the officers of Ismil Adil Shah were busy on the west coast undermining the authority of the Raya' they attacked the chief of Honawar, and appear to have retaken Belgaum. The Raya realized the danger and made serious efforts to come to some understanding with the Portuguese for mutual advantage. The assassination of Fr. Luis by a Turk at Vijayanagara did not mar their good relations, and the exchange of embassies continue even after. Albuquerque at one stage intervened and persuaded Ismail to cease hostilities against Honawar. But the idea of a formal treaty between Vijayanagara and Goa did not materialize, because Albuquerque tried to exploit to his own advantage the rivalry of the Raya and Adil Shah for his assistance in the coming struggle. In the meantime, Ismail nourished his grudge against Vijayanagara and succeeded in creating a party in his favors at Raichur and occupying the fortress.²⁰ This completely upset the work of the early years of Krishan Raya, and he had to unsheathe the sword once more to decide the issue.

Nuniz has given a full and graphic description of the war which throws considerable light on the military usage, army organization, camp life and commissariat of the Vijayanagara Empire. Krishna Raya first secured the neutrality of some Muslim rulers of the Deccan before starting his campaign. He marched with an immense host of foot, horse and elephants and laid siege to the fortress of Raichur. Ismail Adil Shah came to its relief with a large army and a superior contingent of artillery. On the southern bank of Krishna, within nine miles of Raichur a great battle was fought on Saturday, 19 May 1520.²¹ Resulting in Adil Shah's total defeat. His army was pushed back into the river

with great slaughter, and he barely excepted with his life. His commander-in-chief, Sakabat Khan, was taken prisoner while attempting to retrieve the fortunes of the day. An immense booty fell into the hands of the Raya; but he lost more than 16,000 men in the battle. He immediately began the siege of the fortress and compelled the garrison to surrender. His success was hastened by the aid given by a Portuguese horse-dealer, Christovao de Figueiredo and his twenty musketeers, who with their arquebuses picked off the defenders from the walls. The Raya showed the greatest clemency to the inhabitants of the fallen fortress, guaranteed to them security of life and property and punished all those who indulged in pillage. But he paid no attention to the importunities and threats of the other Muslim rulers of the Deccan, whose ambassadors now waited upon him and pressed for the restoration of the conquered land to the Adil Shah. After making proper arrangements for the government of city, the Raya returned to Vijayanagar amidst general rejoicings.

In the sequel, Nuniz further states, Krishna Raya kept the ambassador of Ismail Adil Shah and told him that he would restore everything and release Salabat Khan provided his master would come and kiss his foot²²

But this abject surrender never took place. Although the Raya led out his armies once more from Vijayanagara in search of the Adil Shan, occupied Bijapur for several days, and destroyed Gulbarga in anger; Ferishta does not corroborate the account of Muniz regarding these developments after the battle of cnchur. Yet the Raya's attack on Gulbaraga.²³ cannot be dismissed as imaginary, since it is mentioned not only in the Portuguese chronicle but also in contemporary literary works such as the Amuktamalyada, Sangitasuryodayam and Manucharitram. Nuniz, after making some statements of a highly controversial nature, close his description of this episode with the remark; 'After the return of the king of Bisnaga, which took place in the same year in which he had left, nothing more passed between him and the Ydalcao worthy of record, relating either to peace or war;

With the triumphant victory at Richur and the subsequent devastation of Gulbarga, Krishna Raya's active military career came to a close. He applied the closing years of his reign to devotional works and other cultural pursuits. He was the greatest of the Vijayanagara sovereigns. Peas, who spent some time at his court, has given a glowing account of his personality. He is a great ruler and a man of much justice, but subject to sudden fits of rage; His life was a series of efforts to restore to the state its lost power and prestige, and assure it a permanent peace. He proved more than a match for the contemporary powers of the Deccan and South India, and recovered most of the lost territories of the empire. As a warrior, a statesman and a scholar, he excelled all the other rulers of his time in India. There was no campaign in which he did not gain a decisive victory. There was hardly any important shrine in South India which did not receive his benevolent attention. The 'House of Victory; the Hazara Rama temple and the Vitthals temple at the capital amply demonstrate

his religious and artistic taste. He also built the outlying town of Nagalapur . His solicitude for the welfare of his subjects became proverbial. Among his public works may be mentioned the enormous tank, which he constructed near the capital for the irrigation purposes and which added to his revenues the sum of 20,000 pardaos.²⁴ Krishan Deva Raya Yadav Subdued local rulers, Reddys of kondavidu and velam as of Bhaovangiri, and Seized lords up to the Krishana river , Gangraja the cimmatur shief, fought Krishandev Raya on the bank of the Kaveri and cost. The chief later drowned in the Kaveri in 1512. The region became a part of the Srirangapatna province (1512-1517), the pushed beyond the Godavari river.²⁵ Raya had very friendly relation with the portagciese . He gave them many concessions which he gained by the import of horses and other things in 1510. Albuquerque, the Portuguese Governor , asked for Permission to build a fort at Bhatkal and the same was granted.²⁶ He utilized the recourses of the state for the happiness and welfare of his Subjects and adopted a Policy of religious toleration towards them. He was loved and admired by his subjects for his noble qualities of head and heart. The territorial Jurisdictions, Military Prowess, Prestige and prosperity of Vijaynajar reached the apes of its glory during the reign of Krishan Deve Raya Yadav.²⁷ He extended his frontiers to Orissa in the North and to Sreerangapattinam in the South. Yadav's period Vijaynagra empire was at its zenith. The empire extended from the Bay of Bangal to the Arabian Sea and including modern Tamil Nadu Karnataka and Andhra Pradesh. The last years of Krishna Raya , however, were rendered unhappy due to domestic misfortunes and threats of foreign invasion. The trouble commenced about 1524 when he appointed his son, Tirumal , who was only six years old, as Yuvraja within eight months of this happy event, the crown-prince fell²⁸ ill died. According to Nuniz, Saluva Timma and his sons were suspected of poisoning. The next were thrown behind prison-bars. After three years, a son of Suluva Timma escaped from prison and raised the standard of revolt. He was subdued with great difficulty and once more cast into prison. Taking advantage of these civil disturbances at Vijayanagara, Ismail Adil Shah marched against Raichur with the intention of recovering it but retreated on hearing that the Raya was advancing in person to meet him. This was an intolerable situation. The Raya determined to teach him a lesson and retook Belgaum. He opened negotiations with the Portuguese for assistance but before his project could be carried out, he fell ill and died shortly afterwards, sometime between 27October and 28 December 1529.²⁹

Conclusion:

Krishandeva Raya Yadav was the greatest emperor of the Vijaynagra, Empire of Tuluva Yadav dynasty. He fought the Muslims on equal flooding and successfully revenged the wrong done to his predecessors. A brilliant military Leader, he indulged in the bloodiest warfare of the period. He was the real Leader. He commanded enormous armies in person. He was able brave and statesmanlike. The kingdom extended to Cuttack in the East and Salsette

in the west and towards the South it touched the extreme border of Paninsulla. Krishana Raya's kindness to the fallen enemy, his acts of mercy and charity towards the residents of Captured cities and his great military prowess which endeared him alike to his feudatory chiefs and to his subjects, The Raya-I reception of the kind that he invariably bestowed upon foreign embassies, his feudatory chiefs and to his subjects, the royal reception of the kind that he invariably bestowed upon foreign embassies, his imposing personal appearance, his genial look and polite conversation made him the greatest personality of his time. After Krishnadeva Raya ,the great Vijaynagar empire started declining and almost ended following the battle of Talikota

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The Rise of Sufism in Hansi during Sultanate period of medieval Haryana

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Abstract- Hansi tells the story of propagation of Islam through Sufism at the advent of Sultanate period. The town of Hansi was a famous religious centre of Chishti order of Sufis. The great Sufi saint Baba Fareed Ganj-ishakar lived here for about twelve years who left a legacy of Sufi tradition in the form ChaharQutubdargah which became the identity of the city for the centuries to come. The ChaharQutubs were the local Chishti saints of Hansi who contributed immensely in the religious, educational and political realms of Hansi and Haryana as whole. Hansi was visited by great Sufi saints like HamidudinNagauri and HazratNizamuddinAuliya. The article captures the ascendancy of a medieval military cantonment into an important religious centre in the sultanate period.

Keywords: Hansi, Haryana, Sufism, Chishti, Fareed-ud din Ganj-ishakar, Jamaluddin Hansavi, ChaharQutub, HazratNizamuddinAuliya, Firuz Shah Tughlaq, Mohammad Bin Tughlaq, Nasiruddin Chiragh-iDehli

Introduction: Hansi is a city and municipal corporation in Hisar district in the present state of Haryana. It is an ancient town of Northern India with its history going back to some centuries preceding and following Christ.¹ It was after the victory of Ghurid Turks over Hansi that we see the propagation of Islam started in the region. Hansi rose in importance as it became an important town on the route to Delhi where travellers used to halt. Hansi was a prominent town and *iqtain* the Haryana region in the Sultanate period.

Hansi had been a prominent religious centre in the medieval period where Sufis of the Chishti *silsilah* were active.² The epigraphical evidence show the growing influence of Islam in the city as new mosques were coming up in the Sultanate period which continued even in the Mughal period, especially in Humayun's reign. Hansi was also a centre of Islamic learning producing *qazis* and *khatibs* of repute. Hansi had also become a place where Sufis used to come and deliver sermons to the local population. Hansi was most famous because of the *ChaharQutubs*, namely Shaikh Jamaluddin Hansavi (1187-1261), Shaikh Burhanuddin (1261-1300), Shaikh QutbuddinMunawwar (?-1354) and Shaikh Nooruddin (1325-1397).³ These were four Sufi saints of Hansi belonging to the Chishti order of Sufism. This family of Sufis commanded

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great reverence and influence among the masses of Hansi and had some role to play in the politics as well. Shaikh FariduddinGanj-iShakar is known to have stayed here for twelve years before settling permanently in Ajodhan.

There is ample information on Hansi being the important centre of Islam. The city was known for high quality religious study institutions and *khanqahs* of Sufis. Sufis either coming from or going to Delhi, frequented these *khanqahs*. It was well connected to the Sufi network of the Sultanate period north India. The city of Hansi finds its first mention in the *malfuzat* when Baba FaridGanj-iShakar came down to Hansi from Delhi in search of tranquillity.⁴ After completion of his spiritual studies under KhwajaQutbuddinBakhtiyar Kaki, Baba Farid is said to have settled in Hansi for nearly twelve years.⁵ Nizami is of the opinion that Baba Farid had stayed in Hansi for an even longer period, probably nineteen or twenty years.⁶ Khaliq Ahmad Nizami has written that Baba Farid chose Hansi because it was a military cantonment with very less civilian population and therefore ideal for stay undisturbed by the large crowds, which he had to attend in Delhi.⁷ As said earlier, Hansi had become a city frequently visited by the religious persons of repute, there is an interesting incidence regarding meeting of MaulanaNur Turk and Baba Farid. Once, NurMaulana Turk was in Hansi to give sermons to the people. Baba Farid who was also present in Hansi wanted to listen to his sermon. He reached there wearing rags as clothes, but as he entered the mosque, Nur Turk exclaimed that, "O Mussalmans! The appraiser of true speech (*Sarrafi-iSukhan*) has arrived."⁸ Though they were strangers to each other, still Nur Turk was able to identify him and praised him generously in front of the crowds.⁹ This boosted his popularity in Hansi.

Once, Shaikh JalaluddinTabrezi was travelling from Multan to Hansi, when he reached Kahatwal he asked from people whether there is any worthy mendicant in the city to meet. People told him about Baba Farid, who was the disciple of KhwajaQutbuddinBakhtiyar Kaki. Shaikh Jalal brought one pomegranate with him when he visited Baba Farid in his *khanqah*. Nevertheless, Baba Farid did not accept that pomegranate as he was fasting and Shaikh Jalal ate all alone.¹⁰ Likewise, Shaikh Ali Gurd of Meerut also paid him a visit in Hansi when he was fasting (*roza-iDawoodi*). Baba Farid welcomed him, made him his guest at the time of breaking the fast (*Iftar*), and had food with him.¹¹ When KhwajaQutbuddinBakhtiyar Kaki died (4 November 1237 A.D.), Baba Farid was in Hansi. He said that KhwajaQutbuddin has asked him in his dreams to come immediately to Delhi. Baba Farid started for Delhi next morning and reached there on the fourth day.¹² Another related incidence, reiterated in the *malfuzat* is that when Baba Farid asked for his consent to leave Delhi for Hansi from KhwajaQutbuddin, he said, "I know that you will go to Hansi." He further said, "it has been preordained that you will not be present at the time of my death."¹³

Baba Farid then stayed in Delhi as the head of the Chishti *silsilah*, but

his admirers from Hansi continued visiting him there. There is an interesting incidence about how Baba Farid again went to Hansi leaving Delhi forever. When Baba Farid was in Delhi he was always crowded by people and it was very difficult for common people to pay him a visit. A resident of Hansi named Sarhanga tried for many days to meet him unsuccessfully. He then waited upon him outside and started crying the moment he saw him. When he asked about the reason for his crying, he said it is so difficult to meet him here in Delhi compared to Hansi. When Baba listened to him, he decided at once to leave Delhi and go back again to Hansi.¹⁴ *Siyar-ulAuliya* mentions that Shaikh Hamiduddin Nagauri also went to Hansi to deliver the articles (*khirqah, dastar, nalen, sajjada, assa, musalla*) related to Khwaja Qutbuddin Bakhtiyar Kaki, which were meant to be passed on to the next *khalifa*.¹⁵

In the list of Baba Fariduddin Masud Ganj-i-Shakar's prominent disciples and *khalifas*, Qutub-i-Alam Shaikh Jamaluddin Hansavi's name come in the forefront. He was the senior most and dearest disciple of Baba Fariduddin. He is among three most important successors of him; the other two are Sultan-ul-Mashaikh Hazrat Nizamuddin Auliya and Shaikh Alauddin Ali Ahmad Sabir Kalyari.¹⁶ Apart from Shaikh Jamaluddin, his son Shaikh Burhanuddin Sufi Hansavi, along with one Shaikh Shahab-ud din Khatib Hansavi also had their names in the successors' list.¹⁷

Shaikh Jamaluddin Hansavi was a great orator of his times and hence called the "*Qutb-i-Khuttab*, the pole stars of preachers".¹⁸ Shaikh Jamal was a very learned man who wrote many books out of which his *Diwan* in Persian and *Mulhimat*, an Arabic treatise have survived. Aditya Lohan in an article about Shaikh Jamal writes; "the *Mulhamat* is a work of general mystic interest, a condensation of the mystic thought of the preceding generation also bringing out a clear distinction between the externalists and the mystics. 'A *zahid* (the externalist)', he remarked 'keeps the exterior clean with water; an *arif* (mystic) keeps his interiors clean from passions.'¹⁹ Nizami has provided some information that his *Diwan* comprised two volumes. The first volume contains his *ghazals* and the second volume has *ruba'is* and *qit'ahs*.²⁰ Commenting upon *Mulhimat*, he calls it a text, 'Sublime in ideas and sweet in expression.'²¹ He was a *khatib* (preacher) of Hansi, and owned several villages. The *Diwan* consist of information on "contemporary religious thought and institutions."²²

In *Ain*, the Shaikh is stated as to be a descendent of Abu Hanifah of Kufah. His duty was to deliver discourses and pronounce judicial decisions, but he renounced his office to become the disciple of Baba Farid.²³

Shaikh Jamal was a five-year-old child when his family moved from Ghazni to Hansi. His elders of the family fought on Mahmud Ghazni's side and impressed by the valiant fight put up by Hamiduddin, Mahmud Ghazni awarded him three villages (Qutubpura, Dhana and Shekhupura) of Hansi along with making him the *khatib* (preacher) of Hansi.²⁴

He was a very wealthy man possessing a lot of property and living a comfortable life.²⁵ Hazrat Nizamuddin Auliya once on his way to Ajodhan, stayed at Hansi in Shaikh Jamal's hospice. Shaikh Jamal requested him to tell Baba Farid that he is living in very wretched condition and extreme poverty. When Baba Farid heard of it, he replied, "Tell him that when a *Wilayat*- spiritual territory- is assigned to anyone, it is his duty to bear its burden."²⁶



Figure 2.2: ChaharQutub complex in Hansi, general view from the roof of the mosque. Courtesy: Shokoohy and Shokoohy, *Hisar-iFiruza*, XXIII.

Another similar story of condition of Shaikh Jamal's penury and hardships was told to Baba Farid through his maidservant whom Baba Farid used to call Umm-ulMumin (mother of the faithful). She said that my owner has abandoned all his property, villages and no longer accepts gifts after becoming your disciple, and he lives austere and strictly. On hearing this, Baba Farid showed his happiness over his devotion and ideal conduct and said that he will attain happiness.²⁷

The author of *Siyar-ulAuliya* has written that Baba Farid stayed at Hansi only because of his love for Shaikh Jamal. He used to say that Jamal is my *Jamal* (beauty).²⁸ A well-known occurrence is associated with the respect and bonding of Baba Farid with Shaikh Jamal. The story is well covered in many books, which goes like this; "a saint somehow secured a *khilafatnamah* from Baba Farid, but when he approached Shaikh Jamal for endorsement, he refused to sign it and tore it to pieces. Bitterly offended at this act of Shaikh Jamal he came to Baba Farid who refused to do anything in the matter. I cannot put together what Jamal has torn to pieces."²⁹ Similarly, another story tells amply about Baba Farid's love and affection for Shaikh Jamal. "Once the renowned Suhrwardiyya contemporary of Baba Farid, Shaikh Baha'u'd-Din Zakariya, offered to exchange all his disciples for him. But the Shaikh responded that such a deal was only possible in the case of property (*mal*), not beauty

(*jamal*).³⁰ Baba Farid had also given Shaikh Jamal his personal copy of '*Awarif*, which Shaikh Jamal later on passed on to Hazrat Nizamuddin. Hazrat Nizamuddin further passed it on to Shaikh Jamal's grandson Shaikh Qutbuddin Munawwar.³¹

Siyar-ulAuliya contains descriptions of some *karamat* (miracles) performed by Shaikh Jamal. All the senior disciples of Baba Farid including Shaikh Jamal and Hazrat Nizamuddin Auliya went together to Ajodhan to meet him and asked him about the next head of the *silsilah*. While returning they reached Agra where a friend of Shaikh Jamal took them to his home. The friend was a *hakim* of a *mauza* (village) and hosted them very well. However, when Shaikh Jamal asked his permission to go, the friend said that I would allow you to go only when it will rain. Next morning everybody was happy because it had rained heavily in the night. All the saints were provided horses to travel and from there Shaikh Jamal went to Hansi.³²

Hazrat Nizamuddin remembered Shaikh Jamal in one of his *majlis* wherein he told an interesting story about him. Once, Hazrat Nizamuddin was with Shaikh in Hansi, suddenly Shaikh recited a couplet:

On a cold day as this,
It is good to eat *harisah* and a piece
Of thin bread spread with *ghee*
Made of cow-milk.³³

Hazrat Nizamuddin said, "Speaking of a thing which is not here is just like anything secretly whispered of an absent person. Shaikh Jamaluddin said; 'I have already asked them to bring these things. You will see what they are. In the meantime these were brought in.'³⁴

When Shaikh Jamal died, his *pir* was living. Shaikh Jamal's maidservant Umm-ulMominin took her son Shaikh Burhanuddin, who was of young age at that time to Baba Farid in Ajodhan. Still, Baba gave him the *khilafatnama* and told him to go to Hazrat Nizamuddin for further studies. On issuing *khilafatnamato* a boy of small age, she said that: "*Khwaja Burhan-u'd-din balahai* (Khwaja Burhan-u'd-din is a child). Shaikh Farid replied: *Poonam kachandbhibalahotahai* (The crescent is also small)."³⁵ Hazrat Nizamuddin also gives information regarding Shaikh Jamal's another son who was very intelligent and wise but had gone mad. Sometimes he used to talk very serious and sane things, even better than intellectuals did.³⁶

Shaikh Burhanuddin became the next *Qutub* of the *khanqah* of Hansi, but he did not get mention in the history texts of medieval times. It is very difficult to say anything about him with certainty due to the absolute lack of information. The next *sajjadanashin* (successor) of the *dargah* was Shaikh Qutbuddin Munawwar, the grandson of Shaikh Jamal and the son of Shaikh Burhanuddin. He seems to be a prominent religious figure in the Sufi arena of his times. The author of *Siyar-ulAuliya* writes that he liked serenity and peacefulness. He led his life with austerity and was a recluse. He was a disciple

of Hazrat Nizamuddin and used to live with him while getting his education. He established himself in Hansi after completion of education and people flocked his *khanqah* to pay him visit.³⁷ Syed Athar Abbas Rizvi writes in *A History of Sufism in India* that he spent his childhood in highly mystic atmosphere of *jama'atkhana*.³⁸

Rizvi further wrote about one curious incident regarding Shaikh Munawwar and his colleague Shaikh Nasiruddin Chiragh-iDehli, both of whom were disciples of Hazrat Nizamuddin Auliya: "On the occasion of receiving his *khilafat-nama*, Shaikh Nasiruddin Chiragh-iDehli congratulated Qutbu'd-Din Munawwar and asked him to relate the secret instructions he had obtained. Shaikh Munawwar replied: 'The instructions of the *Sultan 'l-Masha'ikh*, which he discloses to different disciples, embody divine secrets. These are imparted by a *pir* and cannot be divulged to anyone. Those given to you are yours and those given to me are mine.'³⁹

Shaikh Qutbuddin played active role in the politics of Delhi, especially during the accession of Firuz Shah Tughlaq. Shaikh Qutbuddin was popular and was an important Sufi saint of the region and Mohammad bin Tughlaq held him in high esteem. *Siyar-ulAuliya* mentions how Mohammad bin Tughlaq tested him through his subordinates and then started respecting him for his austere conduct and high mysticism.

Shaikh Qutbuddin Munawwar got settled in Hansi after completion of his studies at Delhi under the guidance of Hazrat Nizamuddin Auliya, who presented him the copy of '*Awarifu'lMa'arif*' as has been already noted. *Siyar-ulAuliya* contains important as well as interesting information about Shaikh Qutbuddin Munawwar's political engagements with the state. He was gaining fame day by day and admirers from Delhi used to visit him in Hansi, but he also developed people who were envious of him. They misinformed Sultan Mohammad bin Tughlaq that his manners are undignified and inappropriate. Mohammad bin Tughlaq thought of testing him by offering him worldly wealth and material comforts. He granted two villages in his name and sent *Sadre-i Jahan* Qazi Kamaluddin (also a resident of Hansi) to him. On hearing that *Sadre-i Jahan* has come, he went and sat at the place where Baba Farid used to sit. Qazi presented the royal *farman* to him and paid regards on behalf of King.⁴⁰ Shaikh Qutbuddin Munawwar writes that when Sultan Nasiruddin had gone towards Multan and Uchh, Balban who was Ulugh Khan at that time offered two villages to him. Baba Farid responded that my elders had not accepted any such donations hence I also cannot accept it. Many people crave for it give it to them instead. After hearing, this reply from Shaikh Qutbuddin, Qazi felt ashamed and begged for pardon. He returned to Delhi with regret and told Sultan about it and spoke very high of Shaikh Qutbuddin. Mohammad bin Tughlaq got impressed on knowing about this and started liking him.⁴¹ It is mentioned in *Siyar-ulAuliya* that Shaikh's prayers were so effective that even people locked up in jails also would come out of it. People in need used to

come and asked him to pray for them especially. He was also a mystic of great repute, he was believed to be possessing power to tell the future of the people and hence he was famous as a fortuneteller.⁴²

Sultan Mohammad bin Tughlaq was on his trip to Hansi, and stayed at Bansani (?), which was four *kos* away from Hansi. He sent Nizamuddin Nadarbari, the *Mukhalis-ulMulk*, to inspect the Hansi fort to carry out repairing work. He came back from Hansi and told the Sultan that one of the disciples of *Sultan-ulMashaikh*, Hazrat Nizamuddin Auliya has not come to pay obeisance to the majesty. Mohammad bin Tughlaq was astonished after hearing this and enquired more about him from the officials. Then he sent Shaikh Hasan *Sarbar-i Hind* to bring Shaikh Munawwar from his hospice. Shaikh Munawwar had to go with him, even though it was against his will. He took his *musalla* (praying carpet) and *assa* (walking stick) with him and walked with the Shaikhzada Hasan to Bansani. When Shaikh Qutbuddin reached there, Sultan saw him and started off for Delhi without meeting the Shaikh.⁴³

Mohammad bin Tughlaq called the holy man to Delhi this time. Shaikh Munawwar sought help from the future king Firuz Shah Tughlaq, who was *Naib-us Sultanate* at that time. Shaikh said that I am a *faqir* (religious mendicant) and not acquainted with the royal etiquettes, I will do as you say. Firuz advised him to behave politely with the sovereign. Shaikh Munawwar's son, Nooruddin was also accompanying him to the court of the king who became nervous, petrified by the show of royal pomp and grandeur. On knowing this, he "whispered to his son that all greatness and power belongs to the God alone."⁴⁴ Nooruddin says that as soon as he heard his father, his fear was vanished and all nobles and courtiers seemed as mere goats and sheep to him.⁴⁵ Shaikh Qutbuddin entered the court and Sultan stood and started shooting an arrow. When he saw the Shaikh, his persona and mystical appearance really overwhelmed him. He shook hands with the holy man and complained that he did not give him the blessed opportunity of meeting him when he came to his city. The Shaikh calmly replied that he lives in solitude and finds himself unfit for meeting the kings. Mohammad bin Tughlaq impressed by the mystic, ordered Firuz Shah to do whatever Shaikh wishes. Shaikh Qutbuddin wished for returning to his ancestor's place, Hansi.⁴⁶

Sultan Mohammad sent Firuz Shah and Ziyauddin Barani to Hansi with one-lakh *tankas*. Shaikh Munawwar denied the generous donations from the state and sent the money back to Sultan. This time Mohammad bin Tughlaq gave orders to donate fifty thousand *tankas* to be given to the exalted Shaikh. The *Chishti* Shaikh did not accept even this much amount, but on Firuz Shah's insistence, agreed upon accepting two thousand *tankas*. Shaikh Qutbuddin donated it further to Khwaja Qutbuddin Bakhtiyar Kaki's and Hazrat Nizamuddin Auliya's *sdargah*. Some of the amount was donated to Nasiruddin Chirag-iDehli also and rest of it was distributed among the poor. Thereafter, he went back to Hansi after staying in Delhi for some days.⁴⁷

When Firuz Shah reached Sarsuti, Shaikh Nasiruddin Chirag-iDehli said to Firuz that his prayers has helped him to reach here, but from here to Delhi Shaikh QutbuddinMunawwar's domain starts. You should write him immediately asking him to come to his *vilayat* (spiritual territory). Shaikh Qutbuddin replied to the request in following words: "As my brother, Shaikh Nasirud-Din has entrusted the care of the people to me, I pray to God that Delhi may fall into your hands."⁴⁸

Firuz Shah Tughlaq came to Hansi and visited Shaikh QutbuddinMunawwar when he was just about to go for his Friday prayers. Shaikh advised him to abstain from drinking and refrain from hunting. Firuz Shah requested him to pray on his behalf that his desire to drink and hunt is reduced. On getting such an insensitive reply, the Shaikh became angry and refused accepting the robe offered by Firuz as a token of reverence.⁴⁹

Shaikh Qutbuddin's son Shaikh Nooruddin became the fourth *Qutub* of the *ChaharQutub* hospice of Hansi. He also became an eminent Sufi saint of the region who continued the family tradition very well. Sources tell us that Firuz Shah Tughlaq invited Shaikh Nooruddin to leave Hansi and settle down in his newly built city Hisar-iFiruza, but Shaikh had declined his request politely by saying that he would like to remain at the land of his ancestors.⁵⁰ Firuz respected the Shaikh's decision and wished that the city of Hansi remained protected from any dangers under his supervision.

Afif writes that Firuz's wish proved to be true. When Timur invaded the region, he devastated Hisar city but did not touch Hansi and the Muslims along with the *zimmis* (Hindus- protected people) remained protected. He further says that Timur did not dare to touch the areas under Shaikh Nooruddin's *vilayat*, hence some areas of Hisar-iFiruza escaped the Timurid fury.⁵¹ Shams SirajAfif, the author of *Tarikh-iFiruzShahi* was the disciple of Shaikh Nooruddin.⁵² He was the last of the great Hansi Sufi saints. We do not get any significant information about him in the sources, so we would not be able to recreate history about him here.

Hansi had become a centre of religious learning in the early part of Sultanate. Prior to the coming of the Turkish rule, it was already established centre of Jain religious education. Hansi and its surrounding areas was home to many Jain intellectuals who wrote books on Jain theology. However, after coming up of Islamic forces into power, the city transformed into a place of Islamic learning, though Jains also continued with their education system alongside.

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Footnotes:

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5. Ibid., 178
6. Nizami, *the Life and Times of Shaikh Farid-u'd-din Ganj-iShakar*, 31.
7. Ibid., 29.
8. Ibid., 30.
9. Syed Mohammad, *Siyar-ulAuliya*, 72; Nizami, *the Life and Times of Shaikh Farid-u'd-din Ganj-iShakar*, 29-30; Sunil Kumar, *The Emergence of Delhi Sultanate 1192-1286* (New Delhi: Permanent Black, 2007), 206.
10. Syed Mohammad, *Siyar-ulAuliya*, 72-73.
11. Ibid., 74.
12. Syed Mohammad, *Siyar-ulAuliya*, 81; Amir Hasan $\frac{1}{2}$ Ala $\frac{1}{4}$ SijziDehlawi, *Fawa'id al-Fu'ad*, trans. Ziya-ul Hasan Faruqi (New Delhi: D.K Printworld, 1996), 345.
13. Syed Mohammad, *Siyar-ulAuliya*, 73; Nizami, *the Life and Times of Shaikh Farid-u'd-din Ganj-iShakar*, 32.
14. Syed Mohammad, *Siyar-ulAuliya*, 82; Amir Hasan Sijzi, *Fawa'id al-Fu'ad*, 346; Nizami, *the Life and Times of Shaikh Farid-u'd-din Ganj-iShakar*, 33-34.
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16. Ghulam Yahya Anjum, *the Life and Teachings of Khwaja Qutub-ud din Bakhtiyar kaki*, trans. Ishrat Husain Ansari, Hamid Afaq Qureshi and Al- Taimi Al- Siddiqi (Delhi: Idarah-iAdabiyat-iDelli, 2011), 106.
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24. Ibid., 6.
25. Mohammad Ishaq Khan, *Biographical Dictionary of Sufism in South Asia* (New Delhi: Manohar, 2009), 293; Nizami, *the Life and Times*, 132.
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27. Syed Mohammad, *Siyar-ulAuliya*, 192.
28. Ibid., 190.
29. Nizami, *the Life and Times*, 131; Syed Mohammad, *Siyar-ulAuliya*, 190; Rizvi, *A History of Sufism*, 149.
30. Ishaq Khan, *Biographical Dictionary of Sufism*, 393; Nizami, *the Life and Times*, 148.
31. Syed Mohammad, *Siyar-ulAuliya*, 259; Nizami, *the Life and Times*, 84.
32. Ibid., 191.

33. Sijzi, *Fawa'id al-Fu'ad*, 153.
34. Sijzi, *Fawa'id al-Fu'ad*, 153; Syed Mohammad, *Siyar-ulAuliya*, 192.
35. Nizami, *the Life and Times*, 133; Syed Mohammad, *Siyar-ulAuliya*, 194.
36. Syed Mohammad, *Siyar-ulAuliya*, 192.
37. Ibid., 257.
38. Rizvi, *a History of Sufism*, 178.
39. Ibid.
40. Syed Mohammad, *Siyar-ulAuliya*, 260.
41. Ibid.
42. Ibid.
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46. Ibid.
47. Ibid., 264.
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49. Ibid.
50. Afif, "*Tarikh-iFiruzShahi*", 95. (R.C. Jauhri); H. Blochmann, "Delmerick'sHansi Inscriptions", 118.
51. Afif, "*Tarikh-iFiruzShahi*", 95-96. (R.C. Jauhri).
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Intellectual Awakening of 6th Century B.C

* M.Anusha Angel

Abstract- *The sixth century B.C. witnessed a great intellectual awakening in various regions of the world. The reformers of all over the world raised their voice against the existing social beliefs and systems and endeavoured to reconstruct them on a rational basis. In Persia, Zoroaster launched his protest against the prevailing religious superstitions and in China, people welcomed the philosophic teachings of Confucius which gave them a higher conception of duties in life. It was an age when people in India were disgusted with old philosophical, religious and social dogmas and were striving for holistic alternatives. The new philosophy of revolt was anti-establishment in form and anti-caste in spirit. The ultimate aim of the revolt was not only spiritual but also materialistic. In due course some of the socio-intellectual movements assumed a religious form. (Example: Jainism, Zoroastrianism, Buddhism.)*

Introduction: The thinkers of the new movements were intellectual philosophers and concerned with life as a philosophy of power and knowledge. In India such thinkers were the wandering teachers (Sramanas). They rejected the authority of the Vedas and Vedic priests, denounced the bloody sacrifices which constituted a very large part of the Religious rituals and they did not make their philosophy and doctrines, god-centric ones.

Confucianism: Early Chinese religion was essentially a worship of spirits and ancestors, but there was tendency towards monotheism in the form of worship of the supreme ruler or the spirit of heaven. Heaven was the chief nature-spirit, the forefather of the emperor, and chief of the ancestor spirits. Heaven was not considered a place. Confucius was not the founder of any religion nor was he even a religious reformer. In his own words, he was “not a maker but a transmitter, believing in and loving the ancients”. Like Gautama, he at first lived a life of luxury. His restless and penetrating mind would not allow him to remain in active. Like Socrates, Confucius was a great teacher. He established a school, in which he taught history, poetry and rules of propriety. “A man’s character”, he said, “is formed by the odes, developed by the rites (ceremony and courtesy), and perfected by music”.

He spoke very little of gods and religious rituals, but spoke of disciplined society and of healthy social relations. Truthfulness and obedience had to regulate social relations. Those who were in superior positions as father, teacher,

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husband or king had the responsibility of providing protection and fair treatment to the dependents; and if they failed in their responsibility, revolt would become unavoidable. Thus Confucius (Kung-Fu-Tse) was advocating a fair social order based on discipline and fairness to all. It would be difficult to overestimate the influence of Confucius on the Chinese people. Most Chinese scholars took pride in being his disciples. For more than 2,000 years, the philosophy of Confucius moulded and dominated the Chinese mind. Confucianism, Christianity, and Buddhism furnish the most conspicuous examples in the history of civilization, of efforts to convert into idealism the natural brutality of mankind.

Zoroastrianism:

The Persians, prior to the advent of Zoroaster were having such a socio-religious faith that resembled the beliefs and practices of Early Vedic Aryans. At that time they practiced polytheism and worshipped several deities representing natural forces, like Mitra, Varuna, Surya etc; they indulged in costly, bloody and senseless rituals, leading to exploitation of people by priestly class. Polytheistic faith and superstitions obstructed social unity, rational thought and moral life. Greed and selfishness ruined Persian Society. There was a need for a healthy philosophical base to redeem the Persian society from degeneration and chaos. It was at the time that Zoroaster (Zarathustra) appeared in Persia and gave them a better socio-religious order in the form of Zoroastrianism.

Zoroaster, the founder of Zoroastrianism was born in about 600 BC in North Western Iran. He was concerned with the superstitions, barbaric religious cults, polytheism and moral degeneration in Iran. He was pained to see that his people paid no discrimination between good and evil, right and wrong, individual greed and social need and between faith and superstitions. To begin with, he asked the people to give up polytheistic cults, and to accept Ahura Mazda as the only god, representing good and right. Ahura Mazda, personified as sun, fire and light, had been carrying on a relentless struggle against the evil forces (Asuras) who represented ignorance, selfishness and all vices. The Struggle between good and evil became the central theme of Zoroastrianism. This struggle is manifested not only among humans, but also in all natural expressions. He asked his people to be with the good, and abjure everything that were evil so as to attain salvation and immortality. His concept of good and evil strengthened the moral base of Persian society and his monotheism served the cause of social unity among Persian people. The Zoroastrian Ahura Mazda cult did not involve in costly rituals.

Zoroastrians could practice Mazda worship in the form of fire worship in their own houses. For them the body is only the instrument of spirits hence the corpse (deed body) did not deserve reverence or preservice. Hence the Parsees neither cremate nor bury their dead; instead they expose the corpses to disposal by nature (to decomposition or to be consumed by animals or birds).

This method of disposal of the dead is considered as rejection of superstitious practices centered round death, and this contrasts the Egyptian practice of mummification. Zoroaster's teachings are found in Zend-Avesta, the holy scripture of the Parsees.

The Social unity brought in by Zoroastrianism, made it to gain economic and political strength. Very soon, the Persians built a political civilization and powerful empire. Their Achaemenian empire emerged as the largest empire in the middle east.

In due course superstitious rituals, and priestly dominance crept into the Zoroastrian system. However the Zoroastrian concepts of monotheism and the ongoing struggle between the good and evil, the necessity of humans identifying themselves with the good for salvation, influenced the theologies and philosophies of Judaism, Christianity and Islam.

Jainism

Jainism and Buddhism in the 6th century B.C. satisfied the need of the time by introducing the most necessary changes. They recognised the realities view of life. Their doctrines of Karma did not accept the belief that man's destiny is being pre-determined by super natural forces. Instead, man's own activities (Karma) determined his future. Hence man can seek salvation not from religious rituals, but by righteous conduct.

Jainism was as old as the Rig Veda. It was a revolt against the then existing Brahmanism. The new system wanted to make religion simple and avoid irrational rituals. It gave new socio-religious code of conduct. The Jains claim that their religion derives its tenets from 24 preceptors of different ages. These preceptors are called Thirthankaras. The earliest Thirthankara was called Rishabha. However only the 23rd and 24th Thirthankaras are considered to be historical figures.

The 23rd Thirthankara, named Parsavanath, was a prince who lived 250 years before Mahavira. He became an ascetic and preached four disciplines to his disciples.

1. Non – injury to living beings (ahimsa)
2. Not to speak untruth
3. Not to steal
4. Not to possess

Vardhamana, the 24th Thirthankara was born in Kundagrama, Near Vaisali, in 599 B.C. in a royal family. His father was Siddhartha and mother Trisala. Varadhamana married Yashodha and had a daughter. After the demise of his parents Mahavira renounced worldly life and became an ascetic. After twelve years of wandering and sever penance, Vardhamana attained the KevlaGnanam (realisation of ultimate truth) at the age of 42.

There after he came to be known as Jina (conqueror of senses) or Mahavira (great hero). He went on propagating his doctrine to people and princes for 30 years. He received patronage of powerful kings of the Gangetic

valley (Bimbisara, Ajatasatru etc). The Jain sangha that he founded helped to spread these new doctrines. At the age of 72 he died at Pava near Rajagriha.

Teachings of Mahavira or Doctrines of Jainism:

Mahavira had no faith in God and also rejected the authority of the Vedas. He believed that the matter and soul were two eternal elements. The soul suffers due to impurities caused by its contact with the matter and is to be born again and again until it frees itself from the bondage of cycle of births. He preached the three gems i.e. Tri Ratnas; Right Knowledge, Right Faith and Right Conduct. Mahavira had a strong faith in the doctrine of ahimsa or non-injury to any living being. Ahimsa became the most prominent principle of Jainism. The Jains started to cover their mouth with a piece of cloth, to prevent even a small insect from being killed. Care was taken not to injure even any plant or tree, nor to cause pain to men, birds and beasts. This principle was against the principle of animal sacrifice associated with yagnas. Mahavira had no faith in the caste system, and preached equality of human beings. He stressed that all human beings, irrespective of their birth, could attain salvation from the cycle of life, i.e. death and rebirth, by leading a pure and austere life based on ahimsa. He advised his followers not to make any discrimination between man and man on the basis of colour or caste.

Jainism advocates the following principles to be followed by a householder: The state of Moksha or Nirvana can be attained by observing the following three principles or Tri Ratna. (Ratnatraya) i) Right Belief, ii) Right Knowledge, iii) Right Action. (Conduct)

The code of conduct that Mahavira preached has five disciplines

1. Non injury to living beings
2. Not to utter untruth
3. Not to steal
4. Not to possess and
5. To practice celibacy (Brahmacharaya).

After the death of Mahavira, Jains were split into two major groups.

Those who followed the extreme tenets of Mahavira, and gave up clothes came to be known as Digambaras; others, who practiced the simple disciplines of Parsavanath and wore white robes, were called Svetambaras. The Jains preferred people's languages to spread their messages. They contributed much to the native languages like Magadhi and Kannada. In Tamil they made rich contribution to the Sangam and post-Sangam literature. Many of the Sangam ethical works, Silappadhikaram, five minor epics, and grammatical works like Yapperumkalam were authored by Jain Scholars.

Jainism had its influence on social, political and religious life of our people. The literary and cultural fields were also enriched by Jainism. Anga, UpaAnga, and Kalapasastras are beautiful literary works. Chandra Gupta Maurya and Kharavela of Kalinga embraced Jainism. It was patronized by the Rashtrakutas of Deccan and the Pallav king Mahendavarman of Kanchi.

Jains contributed many beautiful temples at Kanchi, Sittannavasal and Kalugumalai. Temples at Girnar and Mt. Abu, also belonged to the Jains.

Buddhism:

Buddhism was founded by (Gautama) Siddhartha. His father was Suddodana, the chief of the Sakya clan and mother was Maya. He was born in about 567 BC in Lumbini in Nepal Terai. Siddhartha was provided with a comfortable and happy life. He married Yasodhara and had a son Rahul. Yet the royal splendours did not make him content; he was moved by human miseries in the form of old age, sickness, death, and disillusionment.

The misery of the human life cast a deep spell on Gautama. In order to find a solution to the miseries of mankind he left his wife Yashodhara and son Rahul at the age of 29 and wandered from place to place in ascetic garb. This event is known as the Great Renunciation. Gautama spent 6 years as a wandering ascetic and had discussions with sages and Brahmins. Their teachings did not help Gautama to find a solution. In order to find the truth, he resorted to rigid austerities of various kinds of self-torture. Ultimately he abandoned everything and went to Uruvela on the banks of Niranjana river and sat under a pipal tree (Bodhi Tree) and meditated. He attained the "Supreme knowledge" (Enlightenment) on the 49th day of his continuous meditation. The place where he got enlightenment is known as Bodhi Gaya. Thence forth he came to be known as the Buddha (the enlightened one); He proceeded to the Deer park at Sarnath near Varanasi, and gave his first sermon which is described as "Dharma Chakra pravartana". (Setting in motion the wheel of Dharma). The royal families of Kapilvastu, Magadha and Kosala were attracted towards Buddhism; it was in about 487 BC he died at the age of 80 at Kusinagara.

Teachings of Buddha:

The Buddha did not accept the God as a creator or destiny maker. He preached Anatmavada (No Atma) and Anitya Vada (nothing is eternal and everything undergoes change). He did not accept the sanctity and supremacy of Vedas and yagnas and rejected the caste system. He stressed that "man is the maker of his own destiny". The first sermon of the Buddha at Sarnath contains his philosophy. His teachings were simple and conveyed to the masses in their languages i.e. Prakrit (Pali) and not in Sanskrit. The essence of his teachings are contained in the 'four noble truths' and the 'eightfold path'.

The four noble truths:

- i) The world is full of suffering.
- ii) All sufferings have a cause. Desire, ignorance and attachment are the causes of sufferings.
- iii) The suffering can be removed by destroying its cause i.e. by the curbing the desire.
- iv) In order to remove suffering, one must pursue the right path. This path is the eightfold path (Ashtanga Marga) which leads to salvation (since

this path avoided ritualism and self-mortification, it is also known as golden path or middle path (Madyamikamarga). In order to end our sufferings Gautama Buddha advocated the Eight Fold Path. (Eight codes of conduct)

The eight fold path consists the following principles:

Right belief, Right thought, Right speech, Right action, Right means of livelihood, Right effort, Right meditation and Right remembrance or memory. The eightfold path is considered as the middle path between extreme asceticism and self-indulgence. The Buddha preached 'Nirvana', the ultimate goal in the life of a man. By a process of elimination of desire, one can attain 'Nirvana'. Prayers and sacrifices will not end the desire. He laid emphasis on the moral life of an individual.

According to his Karma theory, the present is determined by the actions of past. The condition of a man in this life depends upon his own actions. As his actions or karma are responsible for his sufferings, he can secure salvation by perfecting his own deeds. No eternal force, either God or rituals can give him salvation. Thus man becomes the maker of his own destiny.

The Buddha neither accepted nor rejected the existence of God (agnosticisms). He was more concerned about the individual and his action. Buddhism also did not believe in the existence of soul. The Buddha emphasized the spirit of love. Love could be expressed on all living beings by following 'Ahimsa' (non-violence). The Buddha preached the basic equality of men. He had no faith, in caste system. His egalitarian principles attracted deprived masses towards Buddhism. He also disapproved the supremacy of Brahmins and he laid down the concept of universal brotherhood.

The Buddha condemned the practice of rituals and sacrifices, especially animal sacrifice. He rejected the authority of the Vedas, and insisted that everything must be subjected to scrutiny or reason. He laid stress on morality. He advised his disciples to lead a honest, and disciplined life. He also advised people to practice non-violence and not to indulge in corrupt practices. The Buddha established Sangha to propagate his principles and to render services to people. During the life time of Gautama Buddha, his movement made rapid progress. In the fourth council convened during Kanishka's reign, the Sangha split into two, Mahayana and Hinayana sects.

Conclusion:

The preachings of the Buddha and Confucius have at least two things in common. They are pacific and they are rational. Their philosophies and doctrines are not God centred. They stressed more on 'reason' than on faith. The Buddhist scriptures, known as Pitakas are divided into three sections, namely, the Sutta, the Vinaya and the Abhidhamma. As a result if these philosophical or intellectual awakening, the existing social and political system had to undergo changes. These philosophers liberated their people from clannish considerations and made them to have a universal outlook. A better social order and a humane

administration were recognized as objective of the people and princes. Rituals were replaced by amoral order. Rational philosophies gave a better purpose for individual and social activities. Such a development marked another progressive turning point in the history of mankind.

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Buddhism As a State Religion: A Glance Over Bhutan

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Abstract- Religion and state are considered as two important and interrelated aspects. Every country of today's world to a great extent has been influenced by religion. Though in early time, in Europe and in other parts there was a constant conflict between the Church and state to established superiority over each other, but later on with the advent of democracy, the role of religion has been somehow deteriorated. This paper will analyze the role of Buddhism in the context of Bhutan. Buddhism as a state religion of Bhutan is influencing every sphere such as social, economic, political and legal aspects. The present paper will mainly discuss about the influence of Buddhism on Bhutan's foreign, economic and legal policies.

Keywords: Religion, State, Buddhism, Bhutan, Aspects, Influence.

Introduction: The word religion is derived from the Latin word “religio” used by Romans to indicate the worship of demons. Religion is the set of beliefs, feelings, dogmas and practices that define the relations between human beings and sacred or divinity. A given religion is defined by specific elements of a community of believes, dogmas, sacred books, rites, worship, sacrament, moral prescription, interdicts, organization. The majority of religions has developed starting from the revelation based on the exemplary history of a nation, of a prophet, or a wise man who taught of an ideal of life.

A religion may be defined with its three great characteristics-

- Believes and religious practices.
- The religious feeling, i.e., faith.
- Unity in a community of those shares the same faith.

Buddhism as a religion originated in India, which encompasses a variety of traditions, beliefs and spiritual practices. It is largely based on teaching attributed to the Buddha. Buddhism is a religion to about 300 million people around the world. The word comes from ‘Budhi’ which means to awaken. It had its origins about 2,500 years ago when Siddhartha Gautama, known as the Buddha was himself awakened (enlightened at the age of 35). As a religion, it has spread through much of Asia, where after it declined in India during the Middle Ages. Buddhism is divided into two major branches these are Theravada and Mahayana. Buddhism is the world’s fourth largest religion with 7% of the

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global population known as Buddhists.

Buddhism besides being a religion is also referred as a philosophy of life. Philosophy generally implies love of wisdom. Buddhism as a philosophy denotes some basic aspects-

- To lead a moral life.
- To be mindful and aware of thoughts and actions and
- To develop wisdom and understanding.

Buddhism explains a purpose to life; it explains apparent injustice and inequality around the world and it provides a code of practice or way of life that leads to true happiness.

Religions in Bhutan:

A Special Reference to Buddhism as a State Religion Bhutan the last Shangri-La (is a fictional place described in the 1933 novel *Lost Horizon* by British author James Hilton, which means a mystical, harmonious valley, gently guided from a lamasery, enclosed in the western end of the Kunlun Mountains) is located in South Asia. Bhutan is the only Buddhist Kingdom remains in the world. According to the Bhutan's statistical yearbook of 2006, it has an area of roughly 38,394 square kilometers. The current population of **Bhutan** is **792,016** based on the latest United Nations estimates. Bhutan is a landlocked country, sandwiched between two giant countries of Asia, namely India and China, who are the major competitors for power and influence in the region. Bhutan shares boundary with China in the north and its eastern, southern and west is bordered by India. The official language of Bhutan is Dzongkha and its currency is known as Ngultrum (NU).

Before the advent of Buddhism in Bhutan, Bon religion existed there. Bon religion was entirely based on nature worship. Bonism as professed was duly incorporated in the Mahayana Buddhism, which guru Padmasambhava introduced in the 8th century A.D. The religion known as Mahayana or northern Buddhism continues to flourish freely and vigorously in Bhutan. The religion of Bhutan today is primarily a sect of Mahayana Buddhism, allowed by the process of evolution to develop and established as a distinct faith of the land. Buddhism has always played an important role in the history of the country and in the way of life of its people. As mentioned earlier the growth of Buddhism in Bhutan was first advanced by the great Uddiyana saint Padmasambhava, he thus laid the foundation of one of the most important and unifying forces that has sustained the Bhutanese people and contributed to the evolution of their unique cultural and religious tradition.

Brought into the country in the 8th century, Buddhism continues to play a fundamental role in the sociological, cultural and ethical development of Bhutan and its population. The central figure of the faith is the monk who is held in high esteem as he plays an active part in the life of communities through religious ceremonies. The Constitution of Bhutan provides for freedom of religion, but prohibits religious conversions. The country has adopted Mahayana

Buddhism as its official and state religion which is practiced by more than 70% of its population. As a state religion, it is supported financially by the government through annual subsidies that also extend to Buddhist monasteries, shrines, and monks and nuns. During the reign of Jigme Dorji Wangchuk, the government supported the manufacture of 10,000 gilded or gold-plated bronze images of the Buddha, publication of calligraphic editions of Kanjur, a collection of the teachings of the Buddha, and Tenjur, a collection of commentaries, and the construction of numerous chorten or Buddhist shrines throughout the kingdom.

Minority religions also exist in the country. They include Hinduism and Islam. Hinduism is practiced by about 25% of the population, mostly of Nepalese origin in the southern part of the country. It is also supported by the King, who has decreed some major Hindu festivals as national holidays. Islam has about 5% of the population as its adherents, but is not allowed to proselytize in line with the Bhutanese law. A small number of Christians and Bon or animistic worship priests are also present in some parts of the country but their activities hardly influence the life of the people.

Buddhism: as the Basic Principle of Bhutan's Foreign Policy:

In studying the foreign policy of any country, the consideration of its national security serves as a basic principle. This includes political independence, territorial integrity and attainment of the objective of national development. In a third world country like Bhutan which lacks technical facilities and resources, foreign policy plays a crucial role in furthering its economic interest. Buddhism as a state religion of Bhutan touches almost every aspect of the country. In the making of the foreign policy of the country, the makers had incorporated some important principles of Buddhism. The first Buddhist teaching included in Bhutan's foreign policy is the principle of non-violence (Ahimsa). For Buddhists, nonviolence is a way of life, born of the fusion of spiritual insight and practical action. All of Buddhism is founded on non-harming and the development of compassion and loving kindness. Two thousand five hundred years ago the Buddha taught, "Do as much good as possible, avoid harm, and purify your mind." So non-violence as a principle believes in the absence of use of any terror or threat. It supports the existence of harmony and cooperation among human beings and states. Hence, by influencing with such ideal values of the Buddha, Bhutan as a country while dealing with other foreign countries adopts the principle of non-violence. At a rational level also this principle suits a militarily weak country like Bhutan. It gives the impression to other states that the Bhutanese like to pursue a peaceful foreign policy.

Besides this, the principle of "Panchsheel" which is incorporated in Bhutan's foreign policy is also largely influenced by Buddhism. Panchsheel is comprised of five principles such as non-aggression, mutual respect for each other's territorial integrity and sovereignty, etc. Bhutan sincerely follows these principles in its relations with the rest of the world.

Bhutan's foreign policy is also based on the principle of peace and co-operation. It is against the concept of bloc formation and focuses on the principle of non-alignment. According to the fourth king, Bhutan follows the principle of non-alignment as because Dhammapada (is a collection of sayings of the Buddha in verse form and one of the most widely read and best known Buddhist scriptures) says, 'never in this world does hatred cease by hatred, it ceases only with love, this is the law of eternal.'

Buddhism and Gross National Happiness: A Development strategy of Bhutan:

Measuring human well-being is important in determining whether people's lives improve or worsen over time. Today many countries focus on Gross Domestic Product (GDP) as a basis to measure economic well-being, but focus on economic growth fails to capture the overall well-being of the people. Gross National Happiness (GNH) is the central development philosophy of Bhutan (Planning Commission 1999). This unique philosophy aims at maximizing well-being and minimizing suffering by balancing economic needs with spiritual and emotional needs. GNH is a holistic approach towards development. Bhutan's fourth king, Jigme Singye Wangchuck, coined the term "Gross National Happiness" in the late 1980s arguing that "Gross National Happiness is more important than Gross Domestic Product." GNH promoted tradition and culture and agricultural development and made environmental conservation and preservation of country's spiritual heritage a way of life in Bhutan. It was modernization with a difference which was not at the cost of economic development, rather he was devising a middle way so that rapid changes do not leave the ruins behind which are cause of lament to many nations today.

GNH is premised on the notion that happiness pursued and realized within the context of the greater good of society offers the best possibility for the sustained happiness of the individual. Yet, society as a whole cannot achieve happiness if individuals compete irresponsibly for it. To this end, GNH recognizes that happiness ought to be realized as a collective goal; it cannot be left as an individual goal. GNH has been referred to as the "middle path," which is derived from Buddhist principles of avoiding extremes and taking a balanced view (Planning Commission 1999). In Bhutan, the implementation of GNH takes a distinctively Buddhist character.

Since the adoption of the concept of GNH, the government has consistently sought to address development beyond income or economic growth. Challenged with listing every factor that contributes to the happiness of its people, the government chose to focus on four major areas as the pillars of GNH: cultural promotion, equitable economic development, good governance, and environmental conservation (Planning Commission 1999). These four pillars constitute the broad strategic framework through which national development processes are actualized for the maximization of GNH. The

constitution 2008 of Bhutan also holds the state as having the responsibility of promoting GNH as an arbiter of public policies and plans.

The concept of GNH is related to one of the important teaching of Lord Buddha where he says that wealth does not guarantee happiness and also wealth is impermanent. The people of every country suffer whether rich or poor, but according to the supporters of Buddhism, those who understand Buddhist teachings can find true happiness. According to the Dalai Lama (2001), “the purpose of spiritual practice is to fulfill our desire for happiness.” Buddhism indeed has much to say about happiness. Sogyal Rimpoche, a renowned Buddhist teacher, states there are two kinds of happiness: one based on material comfort and pleasures; the other on inner contentment and peace. The two are the physical and mental components of happiness, with the mental experience or the inner force playing a more powerful role. Since, human minds are often agitated by afflictive emotions; the results frequently are negative actions, which in turn cause suffering. The essence of Buddhism, therefore, is to tame, transform, and conquer the human mind, for it is the root of everything – it is the creator of happiness and suffering. The Dalai Lama states that Buddhists aim not merely for temporary happiness, but for long-term results – they are also concerned with life after this life. This means that ultimate happiness in Buddhism is Nirvana, the cessation of suffering, the end of the cycle of birth-and-death. He further adds that spiritual practice, the practice of Dharma, can bring both long-term happiness and more inner strength day by day. So, Buddhism taught us that material progress is not happiness, it is also not about the advancement of one particular section, and rather it focuses on the concept of “common good.” GNH is based on Buddhist traditions which cultivate spiritual fulfillment by avoiding dissatisfaction, enriching cultural values, nourishing natural environment and enabling freedom of choice, these factors closely align with Bhutan’s development strategy.

As mentioned earlier, inspired by the Buddhist ideas of happiness GNH as a development strategy for Bhutan focuses on four main pillars. These can be discussed as follows—

- **Economic development**, which should be sustainable and balanced so that there is equitable distribution of wealth, as economic development without attention to individual human development may produce increasing wealth but decreasing happiness.
- **Conservation of the environment** is the second pillar of GNH. The environmental policies the country follows seek to find a development path that will meet the food, health care, employment and educational needs of Bhutan’s populace without sacrificing the quality of the natural environment or depleting the natural resource base.
- **Promotion of basic cultural and human values** is the third pillar which highlights the aspect that in today’s world, which is rapidly changing, we are caught in great moral and cultural confusion. In Bhutan, it is sought to attach

importance to whatever is important and practiced in the culture and promote it whole heartedly.

- **Strengthening the Good Governance** is the fourth pillar which can be termed as the foundation on which the entire system was built. It can also be called the golden pillar, for nothing can be achieved unless there is transparency. The administrators are entrusted with the responsibility of the administration. Decentralization of power is considered as the key to success.

Buddhism and its influence over Bhutan's legal/ trial system:

The influence of religion as one of the most important sources of the Bhutanese law system cannot be ignored. As prevails in many legal systems of other countries, Buddhism has played a very important role especially in the context of the Bhutanese Criminal Trial System. The fourteen century text 'Bardo Thodrel- the judgment of the Dead' by Karma Lingpa is a fascinating legal and historical source, on which the most modern Criminal Procedure of Bhutan is based by the enactment of the Civil and Criminal Procedure Code in the year 2001. Under the Bhutanese Criminal Trial System, one cannot deny the adoption of certain profound practices and the standard of the criminal justice system influenced through Buddhism for various centuries.

Regarding crime and punishment, Buddhism maintains a justification that everyone fears the rod or punishment. Fear of punishment is one of four motives that discourage an individual to perform illegal actions. Above all, the underlying purpose of punishment in any form is too inhumane treatment of an offender does not solve their behaviour or those of humanity in general; the best approach is reform them. Besides this, Buddhism favours that-

- Punishment should only be enough for the offender to make amends, and his rehabilitation into society should be a priority.
- Punishing an offender with excessive cruelty is damaging to both the criminal and the person administering the punishment
- It is impossible to administer severe punishment with compassion, and Buddhists should be compassionate.
- A serious crime may see a person banished from the community or country in order to protect the rest of society

The legal system of Bhutan is based on the adversarial principle of procedure with some elements of the inquisitorial system. According to the Adversarial system, disputes have to be resolved by the courts after giving fair and equal opportunity to present the case by both the parties. The courts in the Adversarial system act like umpires and do not to take sides or show any favour or disfavour to any party. However, under any standard criminal procedure, it commences with the arrest of the accused, detention and the production of the accused before a judge, investigation, charge being laid, providing evidence and the commencement of sentencing or acquittal of the accused depending on whether found guilty or innocent. Under the Bhutanese law the accused or the defendant is presumed innocent until proven guilty.

This is ensured through the criminal process of production of the accused before a judge on suspicion of having committed an offence. The accused has the right to bail or the courts remands the accused to judicial custody or police custody depending on the nature of offence. Remand orders may be made for carrying out additional criminal investigation and the filing of charge sheets to the court. The court conducts uninterrupted hearing and depending on the nature of the crime allows public trial represented by a *Jabmi* (legal Counsel). The presumption of innocence of the accused also ensures through the process that the burdens of proof or the *onus propendi* beyond reasonable doubt lies on the prosecution. The accused in the trial also granted the fair opportunity to submit counter arguments to challenge the evidence of the prosecution. In each stage of trial, the accused is granted an opportunity to submit written deposition (statement) or testimony (oral submission) to substantiate their legal contentions. Based on facts, evidence and the law, the court hands down reasoned written judgment.

According to Sonam Tobgye (ex. Chief Justice of Bhutan's Supreme Court), in case of legal system of Bhutan concerning the matter is that the judiciary deserves serious attention it has to do with judicial ethics and conduct. Bhutan is blessed with a historical tradition, rooted in Buddhism, which emphasizes humility, grace, and good behaviour. Tobgye also recognizes the importance of judicial restraint and argues against excessive judicial activism. He also refers to of *Dhamma* (righteousness) and *Vinaya* (modesty) in Buddhism, the need for judicial accountability and points helpfully to the concepts.

Therefore, we can say that while judging criminal act, Buddhism gives importance on avoid selfish attitudes, to which lawyers may object. The first and most important condition for a lawyer and persons involved in judging a criminal act is to maintain perfect honesty.

Conclusion:

In conclusion, it can be said that Bhutan as a Buddhist nation, not only follows the principles of Buddhism in its socio-cultural life; rather the religion has touched every branch of Bhutanese society. From the democratically elect government to the king of Bhutan all of are largely motivated by the broad and enlightened vision of Buddhism. However, we must have to mention that though the country has accepted Buddhism as a state religion, the constitution of Thunder Dragon provides religious freedom to the people of other religions. In spite of the ethnic problem started by the Nepalese population of its southern region in the late 1980s, today Bhutan is by and large considered as a peaceful nation. From its foreign policy to legal documentation Buddhism has largely influenced the Bhutanese society. Today, by imbibing the values of Buddhism in every aspect of the country, Bhutan has become successful to portray itself as a peaceful and unique country in the international world. As the ultimate goal in Buddhism is to achieve genuine happiness, inspired by this belief,

Bhutan is the only country in the world that officially pursues the state of happiness. By realizing the such great values of Buddhism, debates and discussions have been initiated explicitly in Bhutan that Bhutanese-Buddhist cultural elements of the constitution should be more broadly construed to ensure the inclusion of the Nepalese and other minority groups in the political and cultural life of Bhutan. By doing so it has been expected that the other religious groups can avoid the feeling of alienation from the development process of the country.

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Tomb of Fateh Khan at Badaun : An Archaeological Study

*** Ashok Kumar**

Abstract- *Presently an attempt has been made to study the medieval tomb building Fateh Khan at Badaun with the help of archaeological tools. It is located in the locality of Shawazpur in the eastern part of the city of Badaun. According to Cunningham this is the tomb building of one of the wives of Sayyid Sultan Alauddin Alam Shah, who was the mother of Sahzada Fateh Khan. The tomb of Fateh Khan is a square structure and built on square plan. The tomb building is composed of a single chamber with arched entrances at the cardinal points. All the facade of the tomb building except southern facade are similar to each other. The tomb building is surmounted by a huge circular dome based on octagonal drum. The building of Fateh Khan was built with bricks and lime mortar. Presently no grave is existed inside it. The whole structure is in dilapidated condition..*

Key words: Square plan, Mehrib, Phase of Transition, Lattice design, Brick masonry.

Badaun is one of the most important district of western Uttar Pradesh. It is situated between 27°40' and 28°29' north of latitude and between 78°16' and 79°31' east of longitude.¹Historically Badaun is very significant. In Pre-medieval period Badaun remained under the dynastical rulers of Panchalas, Haihyas, Mitras, Guptas, Harsha, Gurjara-Partiharas, Rashtrakutas of Vodamayuta, etc.² In Sultanate period Badaun was one of the important towns of Sultans of slave, Khalji, Tughluq, Sayyid and Lodi dynasties.³ Under the Mughals Badaun was remained as the headquarters of Sarkar. During medieval period large number of religious and non-religious structures such as Mosque, Palaces, *Havelies*, *Makbaras*, Tomb, etc. have been built. These structures were the best example of contemporary architecture and building technology. Present paper encompasses an archaeological study of medieval tomb building Fateh Khan, which I have surveyed and studied with the help of archaeological tools. . The study of the tomb building of Fateh Khan is a part of my project which, I am carrying under UGC funded Dr. S. Radhakrishnan Post-Doctoral Fellowship. The tomb of Shahzada Fateh Khan is situated between 28.02306 north of latitude and 79.08086 east of longitude⁴ in the locality of Shawazpur

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in the eastern part of Badaun on Badaun-Bareilly road. A. Cunningham is of the opinion that this is the tomb building of one of the wives of Sayyid Sultan Alauddin Alam Shah, who was the mother of Shahzada Fateh Khan.⁵

The tomb of Fateh Khan is a square structure and built on square plan.⁶ The walls of the tomb building have some sloping exteriorly on the southern side an entrance is provided which is composed of an arched opening fixed in a recessed oblong frame.⁷ The arch in the entrance is recessed arch. The spring point of this arch is moulded.⁸ The upper portion of the frame is embellished with molding and above the molding toothed design has been provided.⁹ All the façade of the tomb building except southern façade are similar to each other as southern façade contains arch entrance in the centre.¹⁰ In the upper half of the elevation of the façade three vertical panels are built containing lattice design.¹¹ Such types of the panels are found on wall side or on all the façade of the tomb building.¹² Once the tomb building was surmounted by a huge circular dome placed on an octagonal drum of good elevation.¹³ But the course of time the dome got deteriorated and decayed but still in extant position. The dome is presently has no crowning elements. All the facades of the roof level have been deteriorated, so what lies at the railing surmounting the facades could not be explained.

Interiorly all the walls of the structure are found sloping to the angle equal to the sloping angles of the exterior wall. Interiorly the building is built on square plan.¹⁴ Besides arch entrance on the southern side in the centre of the western wall, there provides an arched *mehrab* where as smaller arch has been sunk in a bigger arch.¹⁵ Interiorly the phase of transition has been found in this building.¹⁶ The first stage of the phase of transition i.e. converting square into octagon has been achieved with the help of squinches, wherein each squinch in the corner contains three recessed arch.¹⁷ The last arch in the corner squinch, contain a niche and a corbelled base below. The corbelled base has been given toothed design motifs.¹⁸ The cardinal squinch contains a single recessed arch which accommodates a blind niche in frame. The second stage of the phase of transition has been achieved through corbelling embellished with toothed design.¹⁹ Above the second stage of phase of transition a circular rim has been built.²⁰ Above the circular rim a circular dome has been placed. Ceiling of the dome built a concentric rim of the courses of bricks.²¹ The whole structure is one of the best example of the brick masonry. The interior and exterior surface of the building are totally devoid of plaster or any surface decoration. So far as decoration and ornamentation in this building are concerned, bricks have been used to create it.²² The course of brick in the arches, in the squinches and in the dome have been lined very properly, which created in itself aesthetic sense. Presently no Graves is existed inside it. The Grave which existed in the centre of the building has been peeled off. The whole structure is in a dilapidated condition. If any step to preserve it will not be initiated, the structure will definitely wiped out completely. This structure

has neither been declared protected monuments by Archaeological survey of India nor protected by state Archaeology.

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6. See Figure- I and Plates 1, 2 & 3.
7. See Figure- I and Plates 1, 4 & 5.
8. See Plates 1, 4 & 5.
9. See Plates 1, 4 & 5.
10. See Figure- I and Plates 1, 2 & 3.
11. See Plates 1, 2, 3, 4 & 5.
12. See Plates 1, 2, 3, 4 & 5.
13. See Plates 1, 2, 3 & 4.
14. See Figure- I.
15. See Plate 6.
16. See Plates 7, 8 & 9.
17. See Plates 6, 7, 8 & 9.
18. See Plates 6, 7, 8 & 9.
19. See Plates 7, 8 & 9.
20. See Plates 7, 9 & 10.
21. See Plates 9 & 10.
22. See All Plates.

Figure I

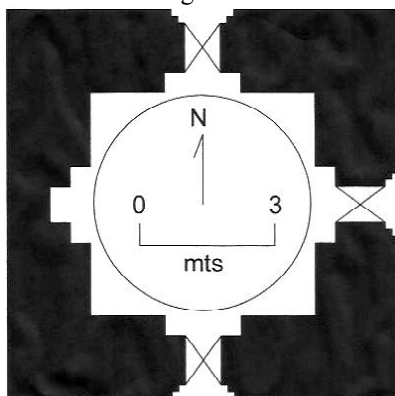


Figure I. Plan of Tomb Building of Fateh Khan.



Plate1. A General View, Tomb of Fateh Khan.

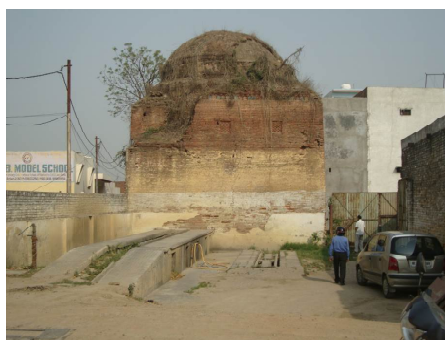


Plate2. Another View, Tomb of Fateh Khan.



Plate3. A Rear View, Tomb of Fateh Khan.



Plate4. A View of Dome, Tomb of Fateh Khan.



Plate5. A View of an Arched Entrance, Tomb of Fateh Khan.



Plate6. A View of Qibla, Tomb of Fateh Khan.

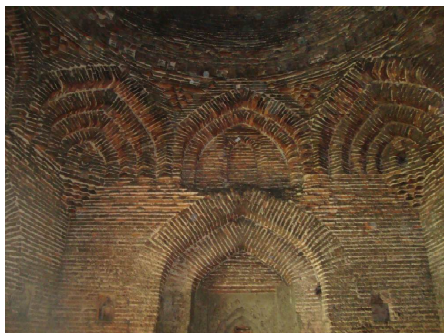


Plate7. A View of the phase of transition, Tomb of Fateh Khan.

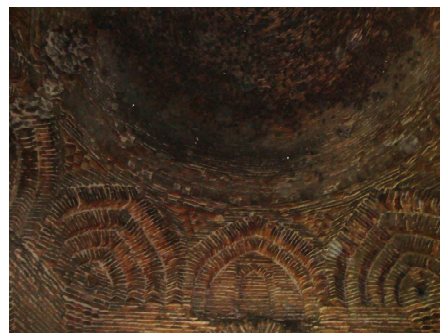


Plate9. A Closer View of the phase of Transition, Tomb of Fateh Khan.



Plate8. A Corner View of the phase of Transition, Tomb of Fateh Khan.

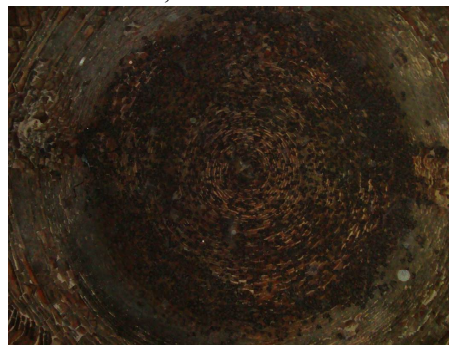


Plate10. A View of the Ceiling of the Dome, Tomb of Fateh Khan.

Marketing Channel for Food Processing Industry in Bihar

* Pancham Kumar

Abstract- *This article shows that marketing channel theory, which has been extensively applied in developing state like bihar can also be of great value for the developing our country. Notably, the channel approach makes it possible to explain the number of trade levels observed in food marketing systems. Marketing channel increases when the market center has more inhabitants, when the center's rural hinterland is more densely populated, and when the transport to the center takes more time. A marketing channel operates as a team, sharing resources and risks to move products and resources from their point of origin to their point of final consumption.*

Keywords: Supply chain management marketing strategies, food processing, marketing, sales.

Introduction: Food Processing Industry is of enormous significance for India's development because of the vital linkages and synergies that it promotes between the two pillars of the economy, namely Industry and Agriculture. India is world's second largest producer of food and has the potential to become number one in due course of time with sustained efforts. The growth potential of this sector is enormous and it is expected that the food production will double in the next 10 years and the consumption of value added food products will grow at a fast pace. This growth of the Food Processing Industry will bring immense benefits to the economy, raising agricultural yields, meeting productivity, creating employment and raising the standard of very large number of people through out the country, specially, in the rural areas. Economic liberalization and rising consumer prosperity is opening up new opportunities for diversification in Food Processing Sector. Liberalization of world trade will open up new vistas for growth. The Food Processing Industry has been identified as a thrust area for development. This industry is included in the priority lending sector. Most of the Food processing Industries have been exempted from the provisions of industrial licensing under Industries (Development and Regulation) Act, 1951 with the exception of beer and alcoholic drinks and items reserved for Small Scale Sector, like vinegar, bread, bakery, . As far as foreign investment is concerned automatic approval for

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even 100% equity is available for majority of the processed food items. On many counts, Indian agriculture is as much a success story as it is about missed opportunities and messy policy initiatives. The economic potential of this labour intensive activity, which can ensure growth with equity for nearly two-thirds of the population, has remained largely untapped. Agriculture continues to play a significant role in the economic development of India. Despite the fact that share of agriculture in the GDP has been progressively declining, it still employs two-thirds of its population. Long-term projections on food availability do not leave room for complacency, particularly in a scenario where population growth rate is exceeding the food grains production growth rate. Rate of growth of food grains production⁴ has declined from 2.09 per cent in the 1990s — from 149.7 million MT in 1990 to 178.2 million MT in 1999—to registering a negative growth rate of -0.18 per cent during 2000-05 — from 183.6 million MT in 2000 to 173.6 million MT in 2005. This is lower than the growth rate of 2.14 per cent in population in the last decade and 1.6 per cent during the current decade. If the rate of growth in food grains production is not increased soon, the country may face shortage of food grains in the near future. Though the green revolution helped the country achieve self-sufficiency, the fact remains that the impact of green revolution was confined to a few irrigated pockets with production technologies relying heavily on chemical fertilizers and pesticides and High Yielding Variety (HYV) seeds. This led to flattening of yield curve besides scores of issues relating to land degradation among others. Lopsided development of agriculture skewed towards production without adequate attention to post-harvest management, processing and marketing. These made agriculture unattractive leading to a decline in investment and making agriculture a non-remunerative proposition. In the current liberalised economy, unless agriculture achieves global competitiveness, its sustenance will become a major issue. To make it competitive, it has to move up in the value chain.

Marketing Channels: A distribution channels can be defined as a sequence of markets or discrete exchanges which a given product passes through under the supervision and control of middlemen from the production location to the final consumer. Four major channels of distribution were identified in reference to developed economies • From producer to consumer • From producer to one middleman³⁶ • From producer to wholesaler to retail to consumer (This is the traditional marketing channel of distribution for consumer goods). The shorter a marketing channel, the more the efficient is the marketing [profit maximization, a producer or trader selects that channel of distribution which promise to yield the highest possible net profit on his sales (Anthonio, 1988). As output increases along the distance between the producer and the final consumer, more level will usually be added to the system (of distribution) as additional intermediaries become choice is to select the distribution path most likely to ensure the availability of product at the purchase point utilized by

farmer's price determination under perfect market at wholesale level by reference to general level of prices in the market; and through the market forces of demand and supply. At retail level, bargaining is the most popular social principle in setting market price. Under imperfect market competition pricing decision by firms are based on cost orientation pricing, demand oriented and competition oriented pricing (Chaston 2000) Fish marketing does not usually involve the fishermen and consumers only but there are other players in the fish distribution channels especially middlemen (Lawal and Idega, 2004). Consequently, prices of fish change as it passes through these middlemen such that by the time it reaches consumers, it becomes expensive. Bryceson, (1993) who reported that the middlemen performing the role of marketing are being accused of earning higher profits in the marketing system. As the fishermen approach their landing sites, fish marketers come around to purchase the fish, though the number of intermediaries or middle men may range from one to three. Marketing and distribution channels are important characteristics in the process of getting produce from source to consumers. Olukosi and Isitor (1990) categorized marketing channels into centralized and decentralized channels. Centralized channels deals with agents who serve as 37 middlemen between producers and consumers while decentralized is a kind of channel where both consumers and agents can buy directly from the producers. Fish distribution channel is common to must developing countries with series of middlemen between producers and consumers (Moses, 1992). There are more than 7,000 rural markets and haats in addition to erstwhile 95 APMC mandis and 32 principal markets yards. Out of these 7,000 only about 855 rural haats have their own buildings and premises for providing rudimentary grading and sorting facilities. The principal market yards are complete structures with adequate provision for grading, sorting, storage including cold stores, etc. However, the Government of Bihar estimates only 70 grading and sorting facilities in the state. There exists a large chain of intermediaries in the marketing system of cereals, fruits and vegetables from the farm gate to the end user. High proportions of vegetables are sold in the rural / periodical markets (haats) or through village sales. This is much higher in case of small and marginal farmers.

Source: IL&FS Government of Bihar:

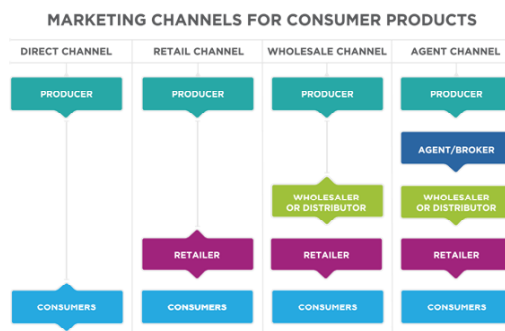


Fig. 1

Methodology : The present paper has been prepared by using secondary data collected from books, journals, newspapers, reports, working papers and websites. Also information has been referred from source of annual report.

Supply Chain Management: The feedback from the industry regarding the limited success of the food parks elsewhere indicates lack of reliable raw material supply as a major constraint. While supply chain management is important for all industries, it is of paramount importance as far as the food processing industry is concerned. Production is relatively unorganised and this calls for appropriate backward linkages to be established simultaneously with processing facilities. Bulk of production of fruits and vegetables occurs in small and marginal holdings. In such a situation, it is extremely essential to have aggregation of the produce at the village level itself before being transported to the park, which is centrally located. Appropriate institutional development at grassroots level, with involvement of small and marginal farmers is essential. The concept of Self-Help Groups (SHGs) or Neighborhood Groups (NGs) has been found effective in the food/vegetable production system. Each group may comprise of 10–20 farmers. These groups can be the first point of aggregation of the produce and can also act as an agency for transfer of technology for adoption of best practices that will help improve productivity



and quality to meet the market needs. These organisations will be stakeholders in the food park. The model has already been tried in the plantation sector with a fair degree of success. In the model for supply chain management, the fruit/vegetable Producers' Society/Association is the next suggested level. Fruit/vegetable Producers' society/association would be a cluster of 20–30 SHGs, which would also provide these groups with basic minimum facilities for handling the fruits and vegetables produced by their members. Around 10–20 such clusters are to be organised in the service area of food parks to ensure regular supply of raw materials to the parks. The same concept can hold good for poultry and dairy sectors. The mega food park/integrated food zones will, therefore, have three tiers in the supply chain (backward linkage) viz: Producers' groups comprise 20–30 SHGs (each SHG 10–20 farmers) Collection centres/primary processing centres (product-specific clusters) for each Producers'

Group with pre-cooling facilities. Depending on the need, sorting, grading & packing facilities will be provided at these centre. These centers will have facilities for transfer of technology as well as information kiosks, supply of inputs etc . About 20 such clusters will feed the food park.

Conclusion: It is not easy to distribute and sell food products. A food product can take many paths to reach the retail customer, and these paths often include many hurdles. It takes a great deal of work, money, help, and luck to successfully market food products to end consumers. Understanding the work of brokers, distributors, and retailers will greatly improve your chances of successfully distributing your product. Also, knowing early on whether to do your own marketing and distribution or to use brokers and distributors will save you time and possibly money. Doing your research and understanding pricing is critical. And, never forget that, in the end, consumers determine which products will succeed. Marketing channels must be flexible systems in order to be successful. Wroe Alderson, a prominent marketing theorist of the twentieth century, described marketing channels as ecological systems. Alderson offered this description because of the unique, ecological-like connections that exist among the participants within a marketing channel. As Alderson put it, the organisations and persons involved in channel flows must be ‘sufficiently connected to permit the system to operate as a whole, but the bond they share must be loose enough to allow for components to be replaced or added’.⁶ Whether you prefer cold beer or hot coffee, you probably don’t consider how the barley or beans arrive in a consumable form at your favourite watering hole or coffee house. Your lack of concern is exactly what this team is striving to create: a seamless flow from farm to mug.

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History of Motor Transport and Its Impact on Economic Development of Garhwal Region (with special reference to the G.M.O.U.Ltd Kotdwar)

* Om Prakash Manori

** Shantan Singh Negi

Abstract- Garhwal Himalayan region of Uttarakhand has typical geographical condition where animal and human were beast of burden from time immemorial. In this region people were self dependent to fulfill their daily needs, only few things like salt, jaggery, cotton clothes, tobacco was imported from plains which was transported by animals and human which was a very difficult task, as this region did not have good road and means of transport. But this pity situation came to an end when foothills of this region was connected with railway line in early twentieth century and further in 1930's motor road was constructed from Kotdwar to Pauri via Ghumkhal. for fulfillment of government administrative needs (Transport of defence, Government officials and Transportation of natural resources) but it didn't fulfill the need of local people as there was lack of public transport so, Reverend Ramsharan Maheshwari and few other people took initiative to fulfill the need of public transport and established an organization named Garhwal Motor Owners limited at Kotdwar to start motor service in this region so with this effort economic development got accelerated in Garwal. G.M.O.U.Ltd. is not only important for economical development but also contributes in social, educational, and political development of Garhwal Himalayan region. In this research paper contribution of G.M.O.U.Ltd in economic development of Garhwal, its various services and study of their impact on society has been done.

Keywords: Dhakar, Janshakti Marg

Transportation means to carry or to drag things from one place to another by any means.¹In early times human used to go here and there in search of food and shelter so in this practice he discovered new routes and knowledge to carry his food from one place to another. In this process of learning, discovery of wheel in 3000 B.C. was a revolutionary event² and it became the key to development. In Indian context frequent use of wheel is seen from Harrapan Civilization, they used two wheeled cart (Bullock cart) and ships for inter and intra continental trade.³ which led this civilization to flourish not only in India

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but it also had trade relations with Sumerians, Persian etc. Then afterwards in Vedic age bullock carts, chariots, elephants, horses, human etc. played an important role in transportation. Later in Mauryan dynasty transportation system had many changes in it with the flourishing trade at that time emperors constructed new trade routes with various facilities in it such as plantation, dug well, constructed rest houses for travelers on sides of roads.⁴ Kautilya describes Uttarapath and Dakshinapath in Arthashastra which had important role in trade and commerce at that time. Same means of transportation system carried up to post Gupta period with minor changes in it.

In medieval period with all previously used means of transport water transport became major means. It was used by all such as ruler, officials, army, traders, tourists, and common people, even today water transport in Ganges River is very popular for inland transport in northern India as it is longest river in India.⁵ Grand trunk road constructed by Sher Shah is one of best example of transportation in medieval age.⁶

In modern period credit of development of transport goes to the colonial power in India. As we know that India is known for its rich natural resources so to fulfill their colonial exploitation requirements they developed every means of transportation in India such as railways, road transport, air transport, and water transport etc. to transport valuable natural resources from every corner of Indian subcontinent to the seaports and further to Britain and one of another motive to develop transport system in Indian subcontinent was for quick movement of army from one place to another in very short time in case of war, riot or emergency.

Where in nineteenth century AD, plains area was experiencing mode of modern means of transport such as motor and railways but in hilly region of Garhwal Himalaya from the early time to nineteenth century the means of Transportation were animal and human himself, in this region no one could dream about air, rail or wheeled transport at that time because of its tough geographical condition, In the nineteenth century A.D railways emerged in India and became major means of transportation in plains, in the same way road transport played an important role in hilly areas twentieth century onward. Before motor transport in Garhwal region human and animals like horse, mule, ass, sheep, goat, yak, etc were beasts of burden.⁷

From ancient time Garhwal region is known for its self dependent nature because bounties of nature has given him enough resources to survive in such tough conditions, he didn't had much needs as standard of living was very low. There were only few things which were imported from plains such as jaggery (Gur), sugar candy, salt, cotton cloths, tobacco, etc.⁸ People used to buy these items from markets of Tarai-Bhabar area like Ramnagar, Kotdwar, Haridwar etc⁹ which were directly connected to the plains area and with railways also in the last decade of nineteenth century. Kotdwar was connected with railway line in 1897 A.D¹⁰ so it developed as a big market and became main

shopping center of Garhwal Region. But trade is impossible in the absence of good roads and communication system, roads makes transportation easy and good communication system is responsible for improving standard of life and living, but Garhwal region did not have good roads or communication system from early time to late nineteenth century so in the last decade of nineteenth century 11 miles bullock road was constructed between Kotdwar to Fatehpur and it was then extended up to Lansdowne by District Board.¹¹ This road became milestone to the motor transport in Garhwal. Here onward road transport emerged as important means of transportation in this region. Firstly in 1935-36 c.A.D Mr. Nathoram Panwari started motor service between Kotdwar and Dugadda with an eight seater vehicle (with wooden spoke tyres).¹² Later on when road was linked up to Lansdowne, Shankar Dayal run sixteen seater buses for postal service and to carry passenger.¹³ Local people preferred walking instead of traveling by bus because of high fare and bad condition of roads.¹⁴ but by the time bus transport got accelerated from 1937-38 A.D onwards when some motor owners like Bhawani Dutt, Rajaram Chaudhari, Nanhe Mistri and Bhagwati Prasad started motor service between Kotdwar to Lansdowne¹⁵ as it was only motor route then so there was tough competition between them. There were no rules or any organization to run motor transport in this area. Afterwards with the constructions of new roads slowly this tough competition converted into healthy competition. So in this way newly constructed roads became more fruitful to motor owners but because of less number of buses these motor owners had full sovereignty over this business which increased their monopoly on it, so they started earning willful profit by collecting high fare from passengers without paying any heed on facilities given by them, neither these buses were regular nor they have time table of arrival and departure.¹⁶

Development of Motor Roads in British Garhwal

	Road	Year of construction
1.	Rishikesh – Narendra Nagar (Narendra Shah)	1893 -1921 A.D.
2.	Kotdwar – Dugadda	1936 A.D.
3.	Fatehpur - Lansdowne	1937 A.D.
4.	Rishikesh- Devprayag	1937-1938 A.D.
5.	Tehri- Dharasu	1937-1940 A.D.
6.	Dugadda- Satpuli	1939-1941 A.D.
7.	Satpuli - Pauri Srinagar	1943 A.D.
8.	Srinagar – Karanprayag	1943 A.D.
9.	Karanprayag- Chamoli	1943 A.D.

Source; (Agarwal, Vinod Prakash; 1988, “Garhwal Motor Owners Union Limited ka Vanijyik Evam Aarthik Adhyayan” unpublished thesis, Department of Commerce HNBGU Srinagar, Garhwal, pg. 80,85)

In 1939 A.D, by the efforts of Pt. Govind Ballabh Pant, Kumaun Motor Owners Union was established in Ramnagar to regulate motor transport in

Kumaun Division.¹⁷ As its result, in the same way District Magistrate of Garhwal Division threaten D.I.R. to put pressure on motor owners of Garhwal to organize a motor union as it was organized in Kumaun. So the motor transport in could be easily facilitated in the regular and convenient way in the Garhwal region too.¹⁸ So, this threat to DIR show effect and motor owners of Garhwal region organized under the union established in 11 August, 1943 A.D, named as Garhwal Motor Owners Union Limited.¹⁹

The foremost founders of G.M.O.U. Ltd. were Reverend Ramsaran Maheshwari, Raja Ram Chaudhary, Makhan Lal, G.H. Samuel, E.F. Samuel, Prayag Dutt Dhasmana and Pt. Chhaju Ram.²⁰ These members have special contribution to organize this union. Besides it retired Tehsildaar Pt. Uma Nand Barthwal had been a great inspiration to organize this union and he gave his full cooperation to set it up.²¹ He was also appointed as first General Manager of G.M.O.U. Ltd.²² This union started running buses from Kotdwar to the various parts of Garhwal, Kotdwar was made headquarter of the G.M.O.U. Ltd.. this union was registered in Kanpur office and its registration number is 1201.²³ Later on when this motor fleet and its area of service expended, this union set up many regional booking counters cum regional offices in Pauri, Rudrapraya, Karanprayag, Gopeshwar, Rishikesh, Haridwar etc. for the facility of passengers.²⁴ The main aim of this union is to organize well working fleet of buses and to put all efforts to make travelling more easy and cozy so that human and goods transportation could be easily conducted in this division.²⁵ The fleet of G.M.O.U. Ltd. was started with eighteen buses in 1943 A.D.²⁶ This union was conducted with commission collected by the regulation of the bus service. After one and a half year deputy commissioner (British Garhwal) Mr. Bernardy agreed to give undertaking private permit for thirty buses for the union on the stipulation that one more private motor company will be setup.²⁷ So, in 1944-45 A.D many of the G.M.O.U. Ltd. members united and established Garhwal Motor Transport Company. But it could not be run soundly so it was dissolved in G.M.O.U. Ltd. in 1947 A.D.²⁸ With this reorganization of this union, number of its member increased to 63 and number of buses went up from 22 to 110.²⁹ The fleet of G.M.O.U. Ltd. contained Chevrolet, Bed Ford, T.M.B, Ford, G.M.C, Dodge, Fargo and Diamond make buses.³⁰ In late fifties TATA company had a business tie up with Mercedes (a German company) to manufacture buses in India. So, later on Tata Motors became the only model ran in G.M.O.U. Ltd. fleet.³¹ Today this fleet has more than 650 buses which contained 2*1, 2*2, 2*3 push back/ non pushback 13 to 41 seat models and all are of Tata make.³²

Number of Buses in G.M.O.U. Ltd. Fleet in Various Intervals

S.No.	Year	No. of Bus	No. of Truck
1	1943 A.D	18	-
2	1947-1948 A.D	110	-
3	1951-1952 A.D	104	6

4	1965-1966 A.D	115	43
5	1980-1981 A.D	172	26
6	1985-1986 A.D	281	01
7	1990-1991 A.D	443	-
8	1995-1996 A.D	559	-
9	2000-2001 A.D	595	-
10	2005-2006 A.D	485	
11	2010-2011 A.D	443	-

Source (Annual reports, Head Office G.M.O.U. Ltd., Kotdwar) and gmou.in

[A] Services Provided by G.M.O.U. Ltd.

Bus Service: Main source of income of G.M.O.U. Ltd. is bus transport. As we know Uttarakhand is well known for its eco and religious tourism and GMO makes it run smoothly with its huge bus fleet consisting more than 600 buses. It provides direct bus service to the tourist places like Chardham (Badrinath, Gangotri, Yamnotri, Kedarnath), Gaurikund, Valley of Flowers, Hemkund Saheb, Lokpal etc.³³ in the same time it is boon for local transportation too. It is giving bus services to all the interior parts of Garhwal.

Truck services: G.M.O.U. Ltd. had also provided Truck transport service in Garhwal till 1985-86 A.D.³⁴ which included transportation of edible things, wood, electricity items, construction materials, furnishers both official and non officials etc.³⁵ But G.M.O.U. Ltd. had to stop this service in 1985-86 A.D because numbers of truck decreased in fleet continuously which led the company into financial loss.

Filling stations: G.M.O.U. LTD. is also running five petrol pumps in Garhwal division, two in Kotdwar, one in Srinagar, one in Karanprayag and one in Badrinath. Which get fuel supply from Hindustan Petroleum Corporation Limited and Indian Oil Corporation.³⁶ These fuel station are very useful in this region not only G.M.O buses gets fuel by them but also small industries, private and public vehicles also gets fuel by them.

Postal services: Postal service has been an important means of communication in this area as most of people work outside of the state. As people of Uttarakhand are habitual to survive in tough geographical condition so nature makes them physically tough too, and this makes them perfect to join Army. Garhwalis are giving service in Army since British period (from 1887 A.D) in good number.³⁷ besides army men, people are also working in various other fields outside the state. As result economy of Garhwal had been depending on money order system³⁸ even today in the interior parts of Garhwal, postal service is a very essential part of communication. So postal service plays very crucial role in it. G.M.O.U. Ltd. has a biggest role in delivering postal service. Today G.M.O.U. Ltd. is providing direct postal service from Kotdwar to Mana (Badrinath), Rishikesh, Beronkhal, Gwaldum and Thalishain

(via Satpuli, Ekeshwar).³⁹ Before 90's buses for postal service were chosen by lottery system. Postal weight was measured as 30kg equals to one seat, in this way calculating the weight every day G.M.O.U. Ltd. was paid by Postal Department in every six month.⁴⁰ but now a day G.M.O.U. Ltd. is paid annually for this service and postal weight is calculated as one passenger to the destination.⁴¹

Railway outlet service: G.M.O.U. Ltd. started railway outlet service in 1968-69 A.D to deliver parcels from hilly areas to railway heads. Collection counters for this service were setup in Satpuli, Pauri, Rudraprayag, Guptakashi, Karanprayag, Chamoli and Joshimath. But this service did not succeed so company had to stop this service in 1977 A.D.⁴²

Tourist rest house: G.M.O.U. Ltd. is also running two tourist rest house one in Rishikesh and other in Badrinath to provide accommodation facility for tourists.⁴³

Buses for election duty: Government under take buses from this union for transportation through election duty. G.M.O.U. Ltd. not only gives bus service on election in Uttarakhand but also gives election duty service in U.P. and Himanchal when required.⁴⁴

Importance of G.M.O.U. Ltd. in the Economic Development of Garhwal:

It's true that development of any area depends upon its transport and communication system. Easy access from one place to another is not only important for economic development of any region, it is also very important in exchanging social, cultural and political ideas and values too, as we know that Garhwal division is a tough hilly region so road transport plays an essential role in come and go because train and air transport is very difficult in such tough geographical condition.

Road transport is used by all, rich or poor. So, in this sense G.M.O.U. Ltd. has been playing very important role in making transport system easy and accessible to all and it has improved standard of living in this area. Every person depends on this system directly or indirectly. It is similarly important as nerves to the body. We can say that G.M.O.U. Ltd. can be said back bone of development in this area.

As, it is discussed earlier that Garhwalis used to cover long distance to buy some edible and essential things like jaggery, salt, cotton clothes etc. for that they have to travel hundreds of miles for many days by foot to Tarai-Bhabar markets,⁴⁵ this journey was very difficult and time consuming. It was called 'Dhakar jana, or Mal jana'⁴⁶ which was usually done in winter season⁴⁷ as this season has very little agricultural work, and cool climate which help travelers to cover long distance in short time. These Bhabar markets developed rapidly after they got linked with railway line, Ramnagar in 1904 A.D, Dehradun in 1907 A.D and Kotdwar was linked with railway line in 1897 A.D⁴⁸ these were famous markets of that time as they were attached to plains area with railways, so goods was cheaper there in comparison to the very few markets

in Garhwal like Srinagar, Pauri, Rudraprayag etc.⁴⁹ In late 1930's and 1940's A.D British government started constructing motor road in this area. With the construction of roads, motor started running in this tough hilly region and people were now able to reach big markets easily. As we know that G.M.O.U. Ltd. is first transport organization in Garhwal. So, through motor transport new bus stop came in existence which further converted into markets so, people got easy access on markets and were able to get cheaper goods on their door step. On other hand exhausting journey for essential daily need "Dhakar" came to an end, it was a big relief to the people and roads started playing important role in changing economic condition of this region.

Main occupation of Uttarakhand is agriculture and animal husbandry, which makes this area self dependent in such tough geographical condition. Motor transport especially after organization of G.M.O.U. Ltd. improved the agricultural condition of this area. Transport improved communication which results migration of people both inwardly and outwardly. Outward migration was larger in number instead of inward. According to Ibbotson report monthly income of Garhwalis was 15 to 20 annas in 1931 A.D which was really very low to meet his daily expenditure. So people started migrating towards big cities in search of job. Migration gave people new and various ideas about many aspects of life.

They also got new ideas of agriculture and people started buying advanced equipment, hybrid seeds and new breeds of animals for farming. People started growing cabbage, cauliflower, capsicum etc. which was usually not grown then in hilly area of Garhwal. Local cultivator got easy access on markets. Products like potatoes, apple, orange, pulses like rajma etc. got market for selling. Before that these products were used to get destroyed because of lack of transportation and storage. On other hand new breed of animals also got introduced in this region.

U.P govt. started Pradeshik Cooperative Dairy Federation in 1962 A.D⁵⁰ and collected milk from villages and sell it in markets under brand name 'Parag'. After separation of UP and Uttarakhand, Uttarakhand organized new dairy federation under Uttarakhand Co-operative Dairy Federation Limited named 'Anchal' under registration no.555 on 12/3/2001 which collects milk from village daily with its 500 collection centers and sell it in whole Uttarakhand.⁵¹ As we can see that transportation makes import and export very easy and time saving as those things which gets destroyed in very short time like some medicines, egg, vegetables, fruits and various other edible things can be transported within a day or week to any interior part of Uttarakhand. Most of shopkeepers in Garhwal region are not so rich that they could hire truck, mini truck or van so in this condition buses play very important role as they carry upto approx. 50 to 100 kg of their goods in very cheap rates.

Before Independence (1930-45 A.D) very few motor road were constructed in this region by British Government. But after independence

government did not pay any heed to construct road in this region and neither maintained them until Indo-China War - 1962 A.D.⁵² This apathy of government towards this region created public wrath as result many villages took it as challenge and started constructing road by themselves without any government help. In such situation G.M.O.U. Ltd. came forward to help people and gave financial support to construct two roads which are Patisain (Kanmothliya) - Santudhar to Chaundkot (1951-1954 A.D) and second one from Jaiharikhal to Gumkhal. These roads are known as 'Janashakti Marg'.⁵³ besides these roads Marchulla-Kanskhet to Ghumkhal-Silogy, Dugadda to Laxmanjhulla, Dhumakot to Nainidanda were also constructed by public.⁵⁴

G.M.O.U. Ltd. also performed many works in public welfare. It helps army by giving transport service, donations and edible things during the time of war. It also delivers vegetable to Joshimath army camp daily. Company donated Rs.16000 in 1962 A.D war fund.⁵⁴ and in 1971 A.D it donated food for flood victims in Belakuchi Chamoli⁵⁵ also donated Rs.5001 to land slide victims in Kontha village, Chamoli.⁵⁶ Rs.1000 were donated in Prime Minister Relief fund for flood victims.⁵⁷ Recently Rs.51000 was donated to Govt. relief fund during Kedarnath calamity in 2013 A.D.⁵⁸ along with this social work it gives free bus service through any disaster in this region to carry wounded and affected people.

Beside this G.M.O.U. Ltd. is also providing employment to approx. 5000 people directly in its offices, booking widows, branch offices, petrol pumps, tourist lodge, workshops, driver, conductors and helpers. It is also providing indirect employment to the thousands of people engaged in hotels, motor workshops, local merchants and shopkeepers, organizer of adventure games and people attached to religious tourism and eco-tourism. Along with this it is also a biggest tax paying motor fleet in Uttarakhand.

Conclusion: It could be said that G.M.O.U. Ltd. is a foremost company in Garhwal to generate employment which is helping people getting self dependent through providing the transport for various activities, people are getting easy access to go from one place to another like hospitals, for education, to attend fair and festival and in search of job etc. People are getting new concept of agriculture, animal husbandry and horticulture. It is also playing a beneficial role in somehow stopping outward migration and also helping people to improve lifestyle and standard of life in this region.

So, finally it can be said that G.M.O.U. Ltd. has very important and crucial role in dynamic economical, cultural, social and political development in Garhwal region.

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A Study on Consumer Awareness and Consumer Protecting Rights with special reference to Jorhat City

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Abstract- *The present era is the era of consumers. No companies can disregard the interest of the consumers. However, the consumer must also be aware of their rights bestowed upon them. There are different acts and statutes enacted under different government or granted by the Indian constitution. The present paper analyses the awareness level of the consumers towards various consumer protection legislations. The research is a descriptive research conducted in the district of Jorhat which is on the verge of becoming a developed city very soon. 300 consumers are sampled adopting the convenient sampling. The data collected is primary data and is analysed using percentage method.*

Keywords: consumers, consumer rights, consumer awareness, consumer protecting rights.

Introduction: Generally the words consumer and customers are used interchangeably. However it is not the case. Customer can be any person who buys as well as consumes it. Normally, it is the consumption or use of the goods or services that makes the person to be called as a “consumer”. But in the eye of law both the person who buys any goods or hires any service for consideration and the one who actually uses such goods or avails such service with the approval of the buyer are termed as consumers.

With the rapid pace of industrial development there has been a sea change in the sophistication of goods and services. The simple goods which catered to the needs of the consumers have now been replaced by complex and complicated goods. The technological development in the goods have not only satisfied the various needs of the customers at an instant but have also demanded them to be more aware with the usage, quality, safety of the goods. Such situation demands for consumer awareness and protection. However consumer movement in India is as old as trade and commerce. In Kautilya's 'Arthashastra' there are references to the concept of consumer protection against exploitation by trade and industry, under weightment and measures, adulteration and punishment of these offences. However there was no organised system or movement which actually safeguarded the interest of the consumers. Consumer protection actually means protecting the consumers from unethical malpractices

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and solving and resolving the redressing their grievances.

Consumer awareness: When consumers are not aware of their rights it becomes easier for the seller to cheat them. The concept of consumers' protection emerges when there is lack of consumer awareness in the world of sellers. The following facts impose the need of making consumers aware:

- For achieving maximum satisfaction with their limited income.
- For protecting themselves against any exploitation in the form of underweight, charging of higher prices than the market price, duplicate goods, sub-standard goods etc.
- Knowing where to and how to redress their grievances, if any.
- Creating a healthy society where every member of the society is a consumer.

Consumer rights: John F Kennedy, the former President of USA had bestowed six rights to consumers which were also adopted by the Consumers Protection Act, 1986 in India when it was enacted. These rights are:

- Right to safety – this protects the consumers from goods and services which are hazardous to health or life. For example buying defective vehicles or electrical appliances with sub standard material.
- Right to be informed- this advises that the consumers must be provided with every necessary and adequate information about the product.
- Right to choose- where the consumers must be made assured to select goods and services from a huge variety at competitive prices.
- Right to be heard-where the consumers should be given a platform to be heard and place their opinion.
- Right to seek redressal- where the consumers have been given the right of redressal of their grievances.
- Right to consumer education-where the consumers should be imparted knowledge on various laws relating to protection of consumers, prevention of unfair trade practices and all relevant laws.

Laws and legislations for protection of consumer rights: A number of laws have been enacted in India to safeguard the interest of consumers and protect them from unscrupulous and unethical practices of the businessmen. Some of the following acts are preventive in nature however most of them are mainly punitive. These laws are:

- Indian Contracts Act, 1872
- Sale of Goods Act, 1930
- Agricultural Product Act, 1937
- Drug and Cosmetic Act, 1940
- Prevention of Food Adulteration Act, 1954
- Essential Commodities Act, 1955
- Protection Of Civil Rights Act, 1955
- Fruits Product Order, 1955
- Standard of Weights And Measure Act, 1956 and 1976

- Consumer Protection Act, 1986
- Bureau of Indian Standards
- Trade and Merchandise Act, 1958
- Competition Act, 2002
- Prevention of Black Marketing Act, 1980
- Environment Protection Act, 1986
- SEBI Act, 1992.

Review of Literature:

- Sahoo, Sheetal and Chatterjee, Aman highlighted that no country can knowingly or unknowingly disregard the interest of the customers. The consumer protection law making accelerated in developed countries like China, Taiwan, Malaysia and India is no exception.
- Channa, Savi made an empirical study on the strategies for consumer awareness in India. A study was made on the Consumers Protection Act, 1986.
- Taneja conducted a study to find out the awareness level and attitude of educated consumers of Ludhiana city in Punjab towards CPA and other related acts. Awareness regarding the acts was reported to be poor.
- Uppal and Rani critically examined the extent of awareness in rural and urban area. The study revealed the awareness among the consumers regarding their rights is lacking. The rural consumers are the worst sufferers.
- Surekha exposed the weakness in the consumer protection movement due to the lack of awareness. The study revealed that the majority of the consumers felt that the appointment of the retired judges in the district forum was a problem as it resulted in non delivery of justice.

Objective of the Study:

Consumer awareness is the need of the present day. The present study is done with the objective to study on the awareness level of the consumers towards their rights and protection.

Methodology:

The research design is descriptive. A simple questionnaire with close ended questions is distributed among 300 consumers from rural, semi urban and urban areas of Jorhat city. The sampling technique is convenient sampling. However, secondary data have also been used in the study which comprises of some books, research journals and the websites.

Findings:

In the age of globalization the main objective of each and every producer is profit maximization. They always try to sell more of their products. There are numerous ways through which a consumer can be cheated-overcharging, underweighing, selling of poor quality goods, misleading the consumers through false advertisements. It is possible when consumers are least aware of their rights.

The present research done in the Jorhat city reveals the following—

- The sample collected is aware of consumer rights and consumer protection laws and legislation. 94% of the sample is aware. These 94% is mainly constituted of urban sample with rural sample constituting the least.
- The awareness level is found to be moderate. The consumers have asserted that the awareness came only after the advertisement broadcasted in the electronic media.
- The sample collected is not much aware of all the existing consumer protection laws and regulations. It has been observed that Consumer Protection Act, 1986 has been rated as the most aware followed by Drug and Cosmetic Act, 1940. Fruits Product order, 1955 is marked as least aware. Only 18% of the sample has heard of all the 16 legislations mentioned earlier. However they are least bothered about knowing all the legislations.
- The consumers know about a very few consumer rights. They are mostly aware of right to seek redressal and right to be informed.
- Only 10% of the sample is aware of their responsibilities. The consumers mostly check for quality certification mark while purchasing goods and collection of proof of transaction. Other responsibilities which comprised of awareness against misleading advertisement, responsibility to inspect the goods, awareness of their rights, making complaints for their grievances.
- The consumers know very little of redressing their grievances. They are not aware of the ways and means of consumer protection followed in India. None of the sample has ever filed any complaint against any grievance.
- However, all the samples agreed to go for redressal of their grievances if proper information and training programmes are arranged to make them aware of all existing consumer protection laws and the procedure of redressal is not so cumbersome.

Conclusion and Suggestions:

The present study dealt with the awareness level of consumer in respect of their rights and consumer protection laws and legislations. Less than $\frac{1}{4}$ of the sample are aware of all the 16 legislations available. In general the consumers are ignorant about their rights. The combined efforts of the government and NGOs should come forefront to make sufficient attempt to make the consumers aware. Court procedure for redressal of grievances should be made as simple as possible. Targeted consumer education and campaign programmes should be adopted. Thus the concept of consumer awareness and practice of consumer protection, the rights and responsibilities of consumers, legal provisions and mechanism for settlement of consumer grievances has become much talked about topic and a matter of great importance.

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Marketing Strategies of the Restaurants: A study of fast food stores in India

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Abstract- *The fast food industry is highly competitive and dominated by large companies. Highly competitive businesses must be savvy in developing marketing strategies that drive consumer traffic. This entails staying in constant touch with customers. One of the best ways for biggest fast food companies to stay in touch with their companies is through marketing research. Fast Food Company must know what key customers want and will buy before developing marketing and advertising strategies. Fast food companies often use market segmentation as a marketing tool. Fast food companies can drive traffic through collectibles, particularly those that kids enjoy. Select a movie or popular animated film Market segmentation is the process of identifying key buying groups that patronize your restaurant. This information is largely obtained through market research surveys, asking people demographic information such as age, income and household size. Frequency card programs are a popular type of loyalty program for fast food restaurants. Create a display and sign-up forms to promote your frequency card program. The emerging marketing strategies of fast food will raise the GDP by giving importance to an Indian industry. Indian economy will gain if Indian fast food and food sectors follow the emerging marketing strategies mentioned above.*

Key words: marketing, strategies, fast food, market segmentation, packed food.

Introduction: Fast Food is the term given to food that can be prepared and served very quickly. While any meal with low preparation time can be considered to be fast food, typically the term refers to food sold in a restaurant or store with low quality preparation and served to the customer in a form for take – out / take – away. A big part of fast food success is marketing strategy. Ever wondered why fast food chains have branches practically everywhere? Because, this is part of their marketing strategy. High Visibility and global recognition is the ultimate theme of fast food chains. According to a New York Times article, there are about three new Mc Donald's Opening very day. The main goal is not to have any person more than four minutes away from a branch. Easily, there can be more than one branch in a town. Just as Mc Donald's embarks on this marketing Strategy, so does other fast food chains. To be able

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to complete with the biggest name in the industry, the competitor must be able to keep up, therefore, just as a new Mc Donald's opens nearby, a competitor is also opening in the same area. Fast food began after the Second World War. It has come a long way and has achieved unmatched success and popularity. The success of the fast food chains rest on its marketing strategy and selling Point. With their large signs, billboards and advertisements illuminating the city, the fast food chains are definitely here to stay (LawrenceScholor) According to Hussain (1991) Conducted a research on recent marketing strategies in food industry, Hussain research that promotions were what made Mc Donald's and Jollibee successful. Hussain discovered that the most frequently used promotions by these two enterprises were window dressing, free delivery, radio, TV and flyer advertising played a major role in expanding product market shares. According to Miranda Brookins (2015) fast food restaurant franchisees and owners use many advertising techniques to reach customers of all ages. Brand awareness, budgets and target market play a major role in the techniques a brand decides to use. By combining online, radio, television and print strategies, they reach customers through several types of media. According to Melanie Hammond (2015) most people will visit a fast- food restaurant at least once in their lives. However, other than opening our pocketbooks to pay, do we ever stop to think about the price of the items on the menu? What determines how much we pay for a burger and fries? Fast food restaurants utilize many different pricing tactics, but the most common strategies include value pricing, penetration pricing, customary pricing and bundle pricing.

Objectives:

1. To study the growth of fast food industry in India.
2. To analyse the fast food market store and market share in India
3. To analyse the emerging marketing strategies in fast food industry in India

Methodology : The present paper has been prepared by using secondary data collected from journals, newspapers, reports, working papers and websites. Also information has been referred from source of annual report.

Growth of the fast food Industry in India:

India that is particular about its food is significantly fond of home cooked and fresh food. This trend is showing the globalization of India and increase of new markets not witnessed in India before. With increasing number of people eating out, the industry offers major opportunities to the players to capture a larger consumer base. In 1996 the international food players like Pizza Hut, McDonalds, Dominos and KFC entered Indian market and are investing huge amount of money to grab a share of this highly profitable market in India. CRISIL reported that traditionally, the Indian consumers have been eating road side foods Dhabas and stalls which still occupy a major share of the unorganized sector; where fast food has been eaten traditionally. However, with the changes

in the economy and help of modern employment, in 2001 domestic players like Jumboking, Kaati zone, Fasso's are growing quickly. Jumboking is one of the biggest, fastest growing food chain in indigenous fast food in India. This industry currently more than 75 stores across 12 regions within the country. The analysis foresee that in 2020 their stores will increase into 200. Indian fast food market is growing at the rate of 40% per annually. (CRISIL). India's QSR business will double in just three years from Rs34bn in the 2012-13 to around Rs70bn in 2015-16. The analyst fore see that in 2017 their QSR business will increased into Rs172bn in tier-1, tier-11 cities in India.

The present situation in India:

Fast food market store in india:

Table -1 Market store in India

Year	Dominos India	McDonald's India	KFC India
2006	128	105	21
2010	362	210	106
2014	772	350	307
2015	989	500	372

Source: Euromonitor

The table-1 depicts that in 2006 Dominos had 128 stores to market their products in India. In 2010 it increased to 362 stores and in 2014 it further increased to 772 stores in India. In comparison with previous year number of store of dominos has increased in ten years. Similarly McDonald's market store has increased to 500 in 2015. Likewise KFC India's market store has increased considerably 372 in 2015. Therefore from the table it is clear that Dominos remains the leading fast food market store in India.

Fast food market share in India:

Table -2. Market share in India

Year	Dominos India	McDonald's India	KFC India
2001	4.5	14.2	0.3
2005	5.2	14.4	1.4
2009	9.3	15.9	5.8
2013	16.2	14.2	12.5

Source: Euromonitor

The above table -2 shows that in 2001 Dominos had market share of 4.5% in India. In 2005 it was 5.2%, 2009 it was 9.3% of market share. In 2013 comparison of market share of dominos has increased in twelve years. Similarly Mc Donald's market share is constant from 2001 to 2013. Like wise KFC India's market share has increased considerably 12.2%. Therefore from the table it is clear that Dominos remains the leading fast food chain in India.

Marketing strategies in fast food industry:

Indian embrace fast food because it fits well with the busy pace of everyday life, and because it looks and tastes good. But the \$2billion a year fast food industry also uses a battery of marketing strategies to keep its foothold

in the front line of modern culture. Marketing is continually evolving, but there are some emerging strategies the industry uses to sell fast food.

Scope of the fast food:

Consumers don't have to hunt for fast food, it's everywhere. Fast food restaurants often appear in clusters, but individual chains also open multiple restaurants within short distances. Although it might seem like over-saturation, it's a basic element of fast food marketing. A continual trail of highly visible brand names and logos has become part of the landscape where people live, work and play. The uninterrupted access to fast food reinforces brand recognition and underscores the ease and convenience that are hallmarks of the industry.

Marketing Strategies for fast food lovers:

The Center for Science in the Public Interest estimates the fast food industry spends about \$10 billion annually on marketing products directly to kids. Ads for kids' meals feature cartoon characters and film stars who tout free toys inspired by popular movies and television shows. Websites offers kids' clubs with stories, games and contests that engage children while exposing them to brand names and logos. The fast food industry targets young teens with product placement in music videos, movies and video games. Mobile marketing campaigns send out text messages with coupons for free products, and Webbased rewards programs offer free merchandise and meals. According to Eric Schlosser, author of "Fast Food Nation," the goal is to initiate and develop a customer relationship with kids and teens that will last through adulthood.

Conclusion:

Fast food industry is one of the biggest emerging markets in India. Fast food industry owes its strong success of managing certain emerging marketing strategies in India. When something is unique and stands apart from other things that will be noticed and checked. The emerging marketing strategies of fast food will raise the GDP by giving importance to an Indian industry. Indian economy will gain if Indian fast food and food sectors follow the emerging marketing strategies mentioned above. Emerging marketing strategies of fast food industry provide best products of quality and best features as per the preference and demand of the target market. Fast food contains several ingredients that are very harmful to health of the consumers. Therefore, as a long term business strategy, fast food companies have to utilize their research and development to make their recipes more healthy and filled with nutritional values. This would ensure not only the growth of fast food businesses but also safeguard its consumers from health hazards and lifestyle diseases.

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Quantifying Periodic Market of Peripheral Blocks of Ranchi (Jharkhand)

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Abstract- Periodic markets are invaluable socio-economic components of the rural space. A periodic market is an authorized public gathering of buyers and sellers of commodities, meeting in the appointed place at a regular interval. In the present investigation an attempt has been made to study the influence of peripheral rural markets. To delimit the areas of influence secondary data has been used which is followed by detailed field work. The paper examines each of these dimensions of rural markets of periphery of Ranchi city and assesses how they can be better incorporated into market analysis. The study will enable us to find a suitable tool for demarcating the influence areas of the rural markets of an urban fringe.

Keywords: Influence, Rural Market, Population, Periphery, Tribal

Introduction: A market is a place where traders either wait for buyers everyday in shops or stalls or proceed on specific days at more or less frequent regular intervals at a place to do business under certain rules and regulations, in certain kinds of goods. Hill (1966), Good (1970) and Meillassoux (1971). As specialization in production and trade grew it became necessary for buyers and sellers to meet together and thus markets became the nuclei around which towns developed.

A market is authorized public gathering of buyers and sellers. Velayudhan (2008) studied that *Haats* are a feature of the Indian rural markets. These are weekly markets where villagers from not only that village but also the surrounding villages assemble to buy and sell goods. The products traded in these markets include crop produce, vegetable, milk and other perishable. In addition to these locally manufactured non-durable products and some durables like utensils and furniture, toys etc. are sold. Unbranded and branded consumer non-durable and durables of low value are also sold in these markets. These *haats* are developed over a long period of time as there were many villages that did not have fixed location of retail shops. The villagers came to the *haats* to not only shopping outside the village not only sell produce and buy goods and services but also for recreations and as a place for gathering and socializing.

Perry (2000) argues that markets are not spatially distinct but dispersed

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in nature. Market day emerges as a temporal 'hub' in which local activities are conducted at a radically accelerated pace and everyday household routine is for saken for new economic activities, new extra- local links and new mode of pleasure.

The villagers came to the *haats* not only to do shopping outside the village or to sell produce and buy goods and services but also for recreations. The *haats* serves as the place for gathering and socializing for the villagers (Velayudhan, 2008).

Wanmali (1981) has point out that still the weekly markets can be accepted as central places, as they are 'fixed' in space but not fixed' in time. Mulimani (2014) has attempted to study the role of periodic markets in rural development. According to him the spatial distribution of periodic markets and their functions are responsible for spatial interaction.

In recent years, rural markets have acquired significance in Ranchi city as the overall growth of the economy has resulted into substantial increase in the purchasing power of the rural communities.

Study Area:

The origin, location and existence of rural markets are significantly influenced by the infrastructural facilities available in the area in which they are located. It is pertinent to give a brief account of Ranchi in which rural markets are located. As the geographical setting, topography, climatic conditions etc. have either a direct or an indirect impact on the organization and functioning of the rural markets, the study may not be complete without touching the geographic features of the periphery. In the present study, the periphery has been delimited on the basis of the administrative boundaries. Administration (administrative boundaries) assumes paramount importance (Dubey, 1970). The entire district of Ranchi is divided into 14 blocks of which 5 peripheral blocks covering total area of 1436.95 sq km has been taken into consideration for study. The five C.D. blocks in the periphery of Ranchi city are –

- Angara
- Kanke
- Ormanjhi
- Namkum
- Ratu

In recent years, Ranchi has become a magnetic or nodal center of the state. Therefore, it is necessary to study the peripheral rural markets of the Ranchi city.

Objectives of the study: The study aims at analysing the following-

1. To study the spatial distribution of rural markets
2. To study the frequency of rural markets in the periphery of Ranchi city.
3. To analyse the area of influence of peripheral rural markets of Ranchi city.
4. To examine the market cycle/circuits of rural markets in the periphery of

Ranchi city.

Data base and Methodology:

The study is mainly based on the collection of primary data, which were gathered through visiting rural markets. The reference year for the secondary data is 2011, which have been obtained particularly from census publications and occasional papers published by the office of the Registrar General and Census Commissioner, India, New Delhi. Some relevant data meant for the purpose have also been obtained from previous years publications of the Census of India. Administrative boundaries were taken into consideration for delimiting the periphery of Ranchi city.

The average area of influence is calculated by dividing the geographical area of the respective block with its total number of *haats*.

Similarly, the average population served by *haats* in each peripheral block which are found out dividing the respective block level figures with its number of *haats*. Based on observations the cartographic work has been done.

Result and Discussion:

Spatial Distribution of Rural Markets: There are 77 *haats* functioning regularly throughout the periphery of Ranchi city. Table 1 illustrates the blockwise number of *haats* functioning in the periphery.

Table 1: Blockwise Number of *Haats* functioning in the periphery of Ranchi city

S. No.	Name of Peripheral Block	Number of <i>Haats</i>
1.	Angara	12
2.	Kanke	20
3.	Namkum	15
4.	Ormanjhi	13
5.	Ratu	17
Total		77

Source: Field Study

It has been observed that the Kanke peripheral block has more number of *haats* that is 20, one reason traced is the close location of it from Ranchi city. The least number of *haats* were seen in Angara block that is 12, mainly due to its longer distance from Ranchi city.

Table 2
Blockwise Location of *Haats* and their day of sitting

Name of Peripheral Block	Mon	Tue	Wed	Thu	Fri	Sat	Sun
Angara	Getalsud Paika Barwadag	Ambajhariya Johna	Angara Heastu	Id Getalsud Berwari Kankata Nawagarh	--	Ambajhariya Heastu Sursu Johna	Berwari
Kanke	Kumhariya Neuri Sukurhuttu Mesra	Katamkuli Bukru Jhiri Pandara Patraru	Manatu Simliya Garu	Pithouriya Ichapiri Neuri Dubhiya Mesra	Sirango Murum Garu Sukurhuttu	Uruguttu Hundur Manatu Hombai	Pithouriya Ichapiri

Namkum	--	Tati Hardag Kharsidag	Koeinribera Sarwal	Barganwan Khijri Ubriya	Tati Ulatu Ganrke Rampur Lali	Nachaldag	Barganwan Khijri Dundigarha Jareya
Ormanjhi	Piska Chuttupalu	Ormanjhi	Karma	Kamta Kuchu Dhakjiban Baridihi	Ormanjhi	--	Parsatoli Sadma Irba Karma Ichadag Kute
Ratu	Makhmandro Lohna Belangi Bajppur Saparom	Nagri Naro Bhonra	Jari Daladilli	Hurhuri Makhmandro Lohna Belangi Bajppur Saparom Harser	Hochar Tigra Nagri Naro	--	Ratu Daladilli Harser Baridih Chete
Total	14	14	10	24	14	9	18

From Table 2 the field study of the frequency of the rural markets in the peripheral blocks of Ranchi city, the following analysis has been made-

Table 3: Day-wise Distribution of Rural Markets

Block	Total	Week Days						
		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Angara	12	3	2	2	5	-	4	1
Kanke	20	4	5	3	5	4	4	2
Namkum	15	-	3	2	3	5	1	4
Ormanjhi	13	2	1	1	4	1	-	6
Ratu	17	5	3	2	7	4	-	5
Total	77	14	14	10	24	14	9	18

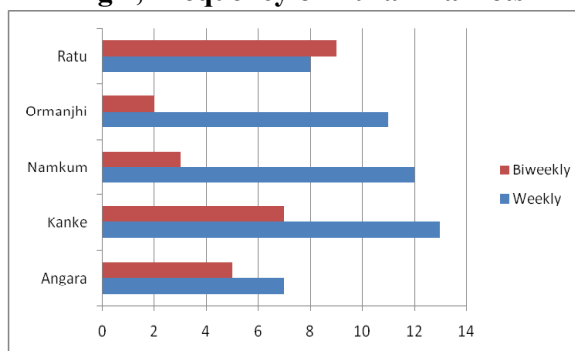
Source: Computed from Table 2

Table 4: Market Periodicity: Rural Markets

Block	Total	Weekly	Biweekly
Angara	12	07	05
Kanke	20	13	07
Namkum	15	12	03
Ormanjhi	13	11	02
Ratu	17	08	09
Total	77	51	26

Source: Computed from Table 2

Fig 1, Frequency of Rural Markets



No. of Rural Markets

It is inferred from Table 4 that out of 77 Rural Markets 51 markets are functioning in the study area once in a week and 26 Markets held twice in a week. It has observed that, there is no tri-weekly or monthly market in the study area. The periodic markets are identified by their nature and status of periodicity as well as the name of market site. The status of market is determined by the market day at a particular place on a particular time periods - week, months, quarters and so on. Highest number of bi-weekly market has found in Ratu block. It is evident from the Table 3 and Fig 1 that Thursday is the most important market day in the periphery which holds 24 *haats* followed by Sunday which holds 18 *haats*. The least marketing days are Wednesday and Saturday holding 9 and 10 *haats* respectively. The reason for holding maximum number of *haats* on Thursday and Sunday is found to be the weekly payment day for most of the wage earners. The reasons for holding more *haats* on Monday, Tuesday, Friday and less *haats* on Wednesday and Friday, however, could not be traced out.

In practice most of periodic markets meet once or twice in a week (Smith 1972, Tinkler 1973 and Symanski, 1974). It is the result of processes of a long period of time of different economic and political system; from the era of dependence to independence, from exchanging goods in barter system to modern monetary system. These market places have their intimate association with the informal and traditional sector of society. Trade routes stimulated, fostered and promoted the birth of periodic market place along them or in their immediate proximity (Tamaskar 1985).

Area of Influence of *Haats*:

The area of influence of a *haat* depends upon its individual importance and the prosperity of its hinterland; it can be possible to estimate the average area of influence of *haats* of the periphery of Ranchi city. An attempt is made in Table 5

Table 5
Blockwise Area of Influence of *Haats* of periphery of Ranchi city with Average population served by them

S. No.	Name of Peripheral Block	Average area of influence of a <i>haat</i> (in sq km)	Average population served by a <i>haat</i>
1.	Angara	37.07	8596
2.	Kanke	26.20	51324
3.	Namkum	27.70	7626
4.	Ormanjhi	17.54	5858
5.	Ratu	13.19	7433

(The figures above are approximated to the nearest whole number)

It can be observed from the Table 5 that the *haats* of the district have different areas of influence beginning from 13 sq km in Ratu block to 37.07 sq km in Angara block. Similarly, the number of population served by the *haats* in different blocks differs, ranging from about 5858 people in Ormanjhi block

to 51324 people in Kanke block.

Market Circles:

Traders attending weekly markets visit different fixed *haats* each week. They do not have any permanent business establishments, and so have to move to different weekly markets to expand their business. Their weekly movement pattern can be called as Market Circle. Market circle is possible only when there is space-time relationship which is termed as 'spatio-temporal synchronisation' by Geographers for holding of markets in different locations on different days within an approachable distance so, that the users of these markets can benefit out of them. In periphery of Ranchi city such synchronization also exists among the *haats* which help the traders to maintain their market circles. (Table 2 and Table 3) Of course, these cycles may be complete or incomplete. A complete market circle means that marketing opportunity is available on all days of the week within the reach of the seller. In an incomplete market cycle, marketing activity is not available throughout the week. There may be one or more non-haat days when the sellers remains idle or is engaged in some other occupations.

In the study area, the sparsely located *haats*, hilly terrains, distance, non-availability of good transport network, cost of travel etc. put a resistance on the length of market cycle. In a week excepting a few most of the traders have market cycles of three to six days. Table 4 illustrates some common market cycles of urban based traders of Ranchi city from their home base.

The urban based traders usually visit *haats* by Auto. Fixed vehicles are engaged to take the traders and their goods to the *haats* and bring them back to their home town. They charge fares from them corresponding to their volume of merchandise, number of person travelling and the distance.

Conclusion:

Market places are sites with social, economic, cultural interaction and other references where there are a number of buyers and sellers and where prices offered and paid by each other in movement of goods, people, money, ideas and so on between places, Hagget (1965) feels that the market can't be developed in the lack of spatial interaction. Rural markets play a significant role in the lives of the rural people as it brings business and trade from the town to the peripheral rural regions. Thus, enriching their cultural and socio-economic conditions. This study was done to draw the global attention towards the development of rural markets which is the life line of the rural people. The upliftment of the rural markets will enable the tribal people predominately inhabiting the peripheral rural areas to connect themselves with the mainstream society.

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The Role of SHG- Bank Linkage Programme in Poverty Alleviation in India: An Overview

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Abstract- *The adequate and timely availability of credit, the pillar of economy, decide the growth of the development. For the developmental processes of a country adequate credit is needed to all income group. The participation of financially poor sections in developmental processes has been reported to be difficult due to limited formal financial support. To overcome this problem, the concept of Self Help Groups (SHGs) came into existence. It is based on a belief that poor can help themselves by their own saving, contribution and trust in each other. The success and positive feedback of SHGs motivated RBI to make its expansion as SHG-Bank Linkage Programme (SBLP). SBLP has started with 500 SHGs only, now it is around 85 lakh SHGs financed by banks under this programme. Ten crore household have been benefited under SBLP, among these approximately 90% are women household. However, at the national level it is not distributed equally. As Southern, Eastern and Western region cover 80 percent of the programme, while central, northern and north-eastern region are limited to only 20%. In agency-wise distribution of SBLP, commercial Banks are playing a lead role as well as other agencies have shown their supportive role. The present study implies that SBLP should be made more effective in regions other than southern, to meet the credit requirement of financially deprived sections.*

Introduction: A growing economy always needs financial support to sustain its development processes. Also over the transitions of Indian economy it has been observed that, the availability of adequate credit has become a basic requirement. Despite the vast expansion of formal credit system, (as it had been out of reach of poor), it was felt that dependency on informal credit system is getting importance. It creates a need to evolve innovative financial intermediation. Such an innovative idea of micro-finance has received considerable attention around the world. Micro-finance has been considered as a powerful instrument for “Financial Inclusion” of Poor and helps themselves to reduce their economic vulnerability.

From the belief that the poor have productive potential and they can use finance to their wellbeing, the SHG concept has come into existence in the context of micro-finance. Self Help Groups (SHGs) are informal group of persons joining together to share a common objective. These groups are formed

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voluntarily and managed democratically.

Objective and Methodology:

The Present study is an effort to analyse the SHG-Bank Linkage Programme (SBLP) at the national and regional levels as well as to examine its implications on credit availability to financially deprived sections of India. The assessment of SBLP in terms of its growth and outreach was performed using the data already published in secondary resources. In this study, the impact of SBLP on poverty of its members was analysed on the basis of total and average loan disbursed to SHGs, recorded from the various reports.

History of SHG in India:

With the success of **Bangladesh Grameen Bank**, the concept of **SHGs** and **Micro-Finance** has gained momentum in India. There has been no definite date for the actual conception and propagation of SHGs, the practice of forming small group as saving and credit organization has a history. SHGs in India first emerged in MYRADA (Mysore Resettlement and Development Agency) in 1985. It was the simplicity of SHGs that made it to spread its movement across the country. In 1986-87 MYRADA's Project had around 300 SHG. Over the duration from the first SHG emerged in 1985 to the inclusion of SHG strategy in annual plan (2000-01), many important steps have been taken by NABARD, RBI, Lending NGOs and other multilateral agencies. In present scenario SHG strategy is an important instrument of government to mitigate poverty and has been included in every annual plan since 2000. The period of 30 years can be divided broadly into two phases:

Phase I: From 1986 to 1992:

During the period of 1986 to 1992, NABARD focused on supporting NGOs to promote SHGs and analysed their potential and performance. In response to a proposal from MYRADA in 1986, NABARD first put funds in SHG/SAG movement in 1987, a grant of one million rupees to enable it to invest resources to identify affinity groups, build their capacity to match their saving after a period of 3-6 months. After the initiation of this pilot project, later on similar grants were provided to other NGOs in 1989. Also, in 1990 a TamilNadu Women's Empowerment Project, an IFAD supported project, implemented through TamilNadu women's development corporation was the first project in the country to incorporate the SHG strategy into a state sponsored project. Good results of post implementations analysis of these projects motivated RBI to accept the SHG strategy as an alternative credit model. In 1992 NABARD issued guidelines to provide the framework for a strategy that would allow banks to lend directly to SHGs. Based on the initial experience NABARD shaped the policy on Micro-Finance Models, which resulted in the launching of the SHG-Bank Linkage Programme through a Pilot Project in 1992.

Phase II: From 1992, onwards (SHG - Bank Linkage Programme):

The Programme began in 1992 with a two-year pilot Project to link 500

SHGs. Initially the SBLP was slow however got speed along since 1999. It has received full support of RBI, the central government, the state government (especially Tamilnadu, Andhra Pradesh, Maharashtra and Karnataka), NGOs as well as multilateral Agencies. It has emerged as one of the largest micro finance system in the world today.

Launched in 1992 in India, early results achieved by SHGs promoted by NGOs such as MYRADA, prompted NABARD to offer refinance to banks for collateral free loans to groups, progressively up to four times the level of the group's savings deposits. SHGs thus "linked" became micro-banks able to access funds from the formal banking system. The linkage permitted the reduction of transaction costs of banks through the externalization of costs of servicing individual loans and ensuring their repayment through the peer pressure mechanism. The programme encompasses three broad models of linkage:

Model I: Bank - SHG – Members

In this model the bank itself promotes and nurtures the self-help groups until they reach up to the state of maturity.

Model II: Bank - Facilitating Agency - SHG – Members

Here groups are formed and supported by NGOs or government agencies.

Model III: Bank - NGO-MFI - SHG - Members

In this model NGOs act as both facilitators and MF intermediaries, and often federate SHGs into apex organizations to facilitate inter-group lending and larger access to funds.

More than 85 lakh SHGs covering 10 crores per household have been linked with the banking system with saving bank account. More than 73 lakhs of such groups are exclusively women groups. The committee on financial inclusion headed by Prof. C. Rangarajan has observed that the SBLP has emerged to be a major beam of the strategy delivering financial services to the poor in a sustainable manner. During 2016-17 nearly 85.77 lakh SHGs were provided bank loan to the tune of nearly ₹ 16114.23 crore. Refinance by NABARD to bank was of the order of ₹ 38781.16 crore in 2016-17. Despite the demonetization the total outstanding bank loan to SHGs also increased by 7.81% and stood at ₹ 61581.30 crore against ₹ 57119 crores as on 31st march 2016.

The SHG- Bank Linkage Programme has rapidly grown during the last two decades and emerged as a most prominent strategy of micro finance in India. Region wise it has been highly concentrated in southern region, but now it has started picking up pace in other states too. Many agencies like Commercial Banks, Regional Rural Banks (RRBs), NGOs and Cooperative Banks have contributed significantly in its growth over the country. SHG-BLP has given an opportunity to vulnerable section towards: 1) poverty alleviation through employment and income generating activity, 2) reducing dependency on informal credit system, 3) enabling poor to achieve better health and better

education, 4) women empowerment.

Progress of SHG- Bank Linkage Programme:

The SHG Bank Linkage Programme as a dominating strategy of Micro Finance has gain a rapid growth in term of SHGs financed by Banks, bank loan outstanding and Refinance Assistance. It can be described at both National and regional level.

At National Level: Beginning with only 500 SHGs financed by Banks in 1992 SBLP experienced tremendous growth of 149050 in 2001 to 1832323 SHGs in 2016. Out of which 90% are of women SHG. Table 1 present its expansion at national Level from 1992 to 2017. Table 1 shows that during 1992 to 1999 SHG-BLP financed 32995 SHGs. It was showing progress in the number of SHGs financed by banks with 1586822 SHGs in 2010 as compared to 81780 SHGs financed by banks in 2000. After the year 2010, it seems a declining trend in the number of SHGs financed by banks, but still it is showing a positive growth. There were 1196134 SHGs in 2011 and 1147878 SHGs in 2012 financed by different banks. No doubt, it was less than the number of SHGs found in the year 2010, but still it has been proved a powerful weapon to tackle poverty. In following years SBLP again gave a growing trend in the number of SHGs financed by banks as 1366421 and 1898120 SHGs were in 2014 and 2017 respectively. Under the SBL programme during 2016-17 bank loan disbursed of the amount ' 38781.16 crore and refinance assistance to existing SHGs was of ' 5659.51 crore for the same year. While, during year 2000-01 it was ' 135.91 crore and ' 98.04 crore respectively. During the period of 2009-12, when a decline in no. of SHGs was registered the reduced amount of refinance assistance was also found.

Table – 1
Progress of SBLP at National Level

End of March	Financed by Banks (No. of SHGs)		Bank Loan (In Crore)		Refinance Assistance (In Crore)	
	During the Year	Cumulative	During the Year	Cumulative	During the Year	Cumulative
1992-99	--	32995	--	57.1	--	52.1
1999-00	81780	114775	135.91	193.0	98.04	150.13
2000-01	149050	263825	287.9	480.9	250.61	400.74
2001-02	197653	461478	545.4	1026.3	395.76	796.50
2002-03	255882	717360	1022.4	2048.7	622.3	1418.8
2003-04	361731	1079091	1855.5	3904.2	705.4	2124.2
2004-05	539365	1618456	2994.2	6898.5	967.8	3092.0
2005-06	620109	2238565	4499.0	13397.46	1067.7	4159.7
2006-07	1105749	3344314	6570.0	19967.5	1292.86	5452.56
2007-08	1227770	4512084	8849.26	28816.7	1615.50	7068.06
2008-09	1609586	6181670	12253.51	41070.20	2620.03	9688.09
2009-10	1586822	7768492	14453.30	55523.50	3173.56	12861.65
2010-11	1196134	-	14547.73	-	2545.36	15407.00
2011-12	1147878	-	16534.77	-	3072.60	18479.60
2012-13	1219821	-	20585.36	-	3916.64	22396.24
2013-14	1366421	-	24017.36	-	3745.84	26142.08
2014-15	1626238	-	27582.31	-	4493.67	30635.75
2015-16	1832323	-	37286.90	-	6906.03	37541.78
2016-17	1898120	-	38781.16	-	5659.51	43293.60

Source: Compiled from NABARD Annual Reports and NABARD publications, 'Progress of SHG-Bank Linkage in India' (2004-05) and 'Status of Microfinance in India' from 2001 to 2017.

There was no reduction in the amount of bank loan disbursement to

SHGs, but the rate of growth in bank loan was slow during 2009 - 12 period. During 2009-10 bank loan amount was ₹ 14453.30 crore that became ₹ 14547.73 crore in 2010-11 and ₹ 16534.77 crore in 2011-12. Thus, a growth of just 0.65 % in 2010-11 and 13% in 2011-12 was registered in disbursed loan. After this period bank loan and refinance assistance both followed a growing pattern.

Region-wise Progress of SHG-Bank Linkage Programme:

The progress of SBLP in the states of India has not been symmetrical. On the one hand southern region has been enriched in this field whereas northern and north-eastern region have been very slow in the race. The region wise details of SBLP are given in table 2. Table 2 shows that during the year 2009-10 southern region have a contribution of around 60% to the overall national status and also after eight years of period up to 2016-17 still it was found on first position. The expending coverage of SBLP has been lowest in north-eastern region. North-eastern region shows a decrease in no. of SHGs for fresh loan issued by banks. During year 2009-10 there were 49307 SHGs, which came down to the number of 28961 in year 2016-17. But the Bank Loan Disbursement increased from 58241 to 98134 during the same period. Northern region is not so much different from North-eastern region in the expansion of SBLP. In 2016-17 the total 46567 SHGs have financed by Bank with an average loan of ₹ 123294. Central Region is better than the northern and north-eastern region. During 2014-15 the total 109231 SHGs finance by banks with an average of ₹ 101536. In 2016-17 it comes down to 82012 with an average loan of ₹ 82864. Western Region is also showing the same pattern. In 2009-10 total 149130 SHGs financed by banks with average loan of ₹ 43383 and it becomes 106825 SHGs with bank loan of ₹ 139311 per SHG. Eastern Region is in much better position in the excess of SBLP. Here 277446 SHGs were financed for fresh loan during 2009-10 and average financing was ₹ 55513 with total disbursed bank loan of ₹ 1540.19 crore. Recently during 2016-17 number of SHGs, total disbursed loan and average loan becomes approximately double 497063, ₹ 4731.72 crore and ₹ 95194 respectively. Southern region has sustained its leading position since 1992 with the launching of SBLP till the date. During 2009-10 total SHGs financed by banks were 995718 which has been more than the total SHGs of all other region at that time. Total bank loan disbursed was ₹ 11040.54 crore with an average financing of ₹ 110880 during the same period. During 2016-17 total 1136692 SHGs financed for fresh loan in south, which contribute for 65% of the all over India, with an average of ₹ 272926. The total bank loan disbursement is ₹ 31023.32 crore for the same period in south, which is more than 4 times of the total of rest of the nation. During the period of 2009-2012, number of SHGs has fell down at the national level, the southern region also registered a downfall in the number of SHGs during the same period however still it was higher than the no. of SHGs registered in the rest of the region of the nation. Also, in the section of bank loan outstanding North-Eastern region is in bottom in ranking. In the year

2009 total loan outstanding is ¹ 673.48 crore of 133785 SHGs, it becomes ¹ 831.60 crores of

Table-2
Region wise Progress of SBLP

Region	Year	Bank Loan Disbursement			Bank Loan Outstanding		
		No. of SHGs	Total loan Disbursed	Average Loan Disbursed	No. of SHGs	Total loan Outstanding	Average Loan outstanding
North Eastern	2009-10	49307	287.17	58241	133785	673.48	50340
	2010-11	39307	320.96	81655	150021	695.25	46344
	2011-12	51003	451.29	88483	159416	993.27	62307
	2012-13	25168	180.22	71606	143660	796.76	55461
	2013-14	16201	128.19	79125	124569	753.80	60513
	2014-15	18791	157.95	84056	176904	1539.70	87036
	2015-16	26037	219.69	84375	150860	884.73	58646
	2016-17	28961	284.21	98134	143222	831.60	58064
Northern	2009-10	37375	306.33	81962	152491	815.13	53455
	2010-11	42493	377.52	88843	149108	903.14	60570
	2011-12	30751	335.43	109080	212041	1178.28	55568
	2012-13	31285	342.30	109413	213955	1160.68	54249
	2013-14	23918	280.48	117269	182939	1100.64	59840
	2014-15	43848	428.73	97777	123041	722.09	58687
	2015-16	38106	482.98	126746	154724	1159.07	74912
	2016-17	46567	574.14	123294	143905	911.67	63352
Central	2009-10	77846	632.10	81199	497922	2462.40	49453
	2010-11	48734	607.55	124666	358872	2365.40	65912
	2011-12	58460	709.37	121343	352452	2780.29	78884
	2012-13	64180	698.89	108895	362521	2776.85	76598
	2013-14	66393	618.07	93092	419834	2696.66	64232
	2014-15	109231	1109.09	101536	438216	2486.14	56733
	2015-16	84282	1190.67	141272	434797	2895.90	66604
	2016-17	82012	679.58	82864	398411	2213.68	55563
Western	2009-10	149130	646.98	43383	457476	1369.49	29936
	2010-11	91954	625.91	68068	316821	1246.23	39335
	2011-12	101044	752.86	74508	289472	1363.78	47113
	2012-13	70429	709.94	100803	295451	1467.52	49670
	2013-14	87846	864.44	98404	269008	1640.46	60982
	2014-15	97341	1170.80	120279	270718	1987.39	73412
	2015-16	112525	1886.32	167636	258119	2034.62	78825
	2016-17	106825	1488.19	139311	278097	2089.07	75120
Eastern	2009-10	277446	1540.19	55513	1027570	3694.91	35958
	2010-11	247624	1619.51	65402	1105533	4202.55	38014
	2011-12	201201	1624.06	80718	985329	4629.80	46987
	2012-13	182823	1290.19	70570	1020656	5538.13	54261
	2013-14	297478	1510.67	50783	978960	4944.63	50509
	2014-15	351800	3296.02	93690	1069329	6170.46	57704
	2015-16	412576	3494.89	84709	1130902	7037.67	62231
	2016-17	497063	4731.72	95194	1343296	8885.61	66148
Southern	2009-10	995718	11040.54	110880	2582112	19022.88	73672
	2010-11	726022	10996.29	151459	2706408	21808.59	80581
	2011-12	705419	12661.76	179493	2355732	25394.59	107799
	2012-13	845936	17363.83	205262	2415191	27635.36	114423
	2013-14	874585	20615.51	235718	2221038	31791.33	143137
	2014-15	1005227	21419.72	213083	2389972	38639.69	161674
	2015-16	1158797	30012.35	258996	2543219	43107.25	169499
	2016-17	1136692	31023.32	272926	2541356	46649.64	183562

Source: various reports of "Status of Micro Finance In India" 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017

143222 SHGs in 2016-17. While it was showing sometimes higher number of SHGs, still lowest in ranking. Northern region stands on second position from bottom with total loan outstanding of ¹ 815.13 crore of 152491 SHGs, which becomes ¹ 911.67 crore of 143905 SHGs during 2016-17. Central Region and Western Region are close in bank loan outstanding. Central Region have total outstanding of ¹ 2462.40 crore of 497922 SHGs and western region

Agency-Wise Distribution:

Table-3

Agency	Year	Total Loans Disbursed by Banks to SHGs during the year			Total Bank Loan Outstanding against SHGs as of 31 st March of the Year		
		No. of SHGs	Amount of Loan (in Crore)	Per SHG Disbursed (₹)	No. of SHGs	Amount of Loan (in Crore)	Per SHG Disbursed (₹)
Commercial Banks	2009-10	977521 (61.6)	9780.18 (67.7)	100050	3237263 (66.7)	20164.71 (71.9)	62289
	2014-15	855724 (53)	17334.13 (63)	202567	2602484 (58.25)	34407.01 (66.75)	132208
	2016-17	1116442 (58.8)	2429702 (62.7)	217629	267030 (55.1)	38668.47 (62.8)	144809
Regional Rural Banks (RRBs)	2009-10	376797 (23.7)	3333.20 (23.1)	88461	1103980 (22.8)	6144.58 (21.9)	55658
	2014-15	522139 (32)	7725.22 (28)	147953	1272274 (28.47)	13824.54 (26.82)	108660
	2016-17	557540 (29.4)	1161300 (29.9)	208290	161184 (33.2)	19119.91 (31.0)	118622
Cooperative Banks	2009-10	232504 (14.7)	1339.92 (9.3)	57629	510113 (10.5)	1728.99 (6.2)	33894
	2014-15	248375 (15)	2522.96 (9)	101579	593422 (13.28)	3314 (6.43)	55844
	2016-17	224138 (11.8)	287113 (7.4)	128097	566141 (11.7)	3792.92 (6.2)	66966

Source: various issues of "Status of Micro Finance in India" by NABARD 2009, 2010, 2014, 2015, 2017
Note: the share percentage to total is showing in the brackets

Source: various issues of “Status of Micro Finance in India” by NABARD 2009, 2010, 2014, 2015, 2017

Note: the share percentage to total is showing in the brackets

For loan outstanding too, commercial bank has a large portion. During 2016-17 commercial bank's total loan outstanding was ¹ 38668.47 crore which was 62.8% of the total loan outstanding against 55.1% SHG with an average of ¹ 144809. For RRB it was ¹ 19119.91 crore (31%) against 33.2% SHG with an average of ¹ 118622. For cooperative Bank, loan outstanding was ¹ 3792.92 crore (6.2%) against 11.7 % SHGs with an average of ¹ 66966 for the same period.

Conclusion:

From the above analysis we can conclude that SBLP is showing a great success with involving a large number of SHGs. Around the Nation its expansion and growth are neither equal nor symmetrical. In southern and eastern region SBLP doing a good job, but there is a need of its expansion in other region of the country too. North eastern, northern and central region also recognising its importance and made an expansion in this area but it is not enough. There is a way to go far long. Agency-wise too, there is not an equal participation of banks. Commercial banks playing a leading role in this regard, but other agencies like RRB and Cooperatives are not showing enough. In this way there is a heavy pressure on the commercial banks to meet the needs of the large sections. From the above data analysis, it can be concluded that SHG-Bank Linkage Programme (SBLP) has benefited the poor to a great extent to mitigate their poverty.

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Consumer Behavior study of Shopping format

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Abstract- *The study has been conducted in the sub-urban area of Haryana with the aim to understand the shopping behavior of the new age shoppers. The authors have attempted to check that if it is possible to identify the segment based on demographics that are distinguishing the shopping formats. The sample collected in the study was 347. The analysis presented with the results that there are very few grounds on which the segmentations based on age, qualification and earnings are varying. This stops us to further analyse it for cluster analysis.*

Keywords- Retail, customer switching, cross-shopping, Online Shopping, India

Introduction: The reality of empowered customers for retailers and producers is the new reality. The seller now needs to understand the competition among them in the market is empowering the consumer beyond their repair. The price led didactic on the name of competition is destroying many industries. The airline industry has been affected and then cellular service providers and now the gun is pointing at retailers (Prasad 2010a). The price-led war among the brick and mortar wasn't enough, now the new online rival giants is joining and are growing in comparison.

This all didactic war is happening in front of the consumers and they understand that it is for them. The consumer is adapting to utilization of this war to its advantage to the maximum. The consumer is now escalating the cross-shopping behavioral attitude for mounting its buying utility to the maximum it can (Price Waterhouse Cooper, 2015).

This behavior seems to be mostly escalates in gen Y segment of shoppers. The traits of these shoppers are that they are more tech savvy, impatient, utility seeker and understand the meaning of service. It is hard to please the consumer of this era. They can't only be pleased with a good product. They need services and buying utility to be maximum or at par with other buyers. This is where great marketing is required. The consumer is needed to be assured of the fact

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the fact that buying from one particular retailer is getting him the best deal that he can get. There was the time when the consumer use to buy from unorganized sector and grey market and use to be satisfied with personal interactions and verbal assurance as a guarantee. Now the scenario has changed, they are professional and they assume that so should be the seller. The difference of exposure has caused this change to happen (Atroley and Wahi. 2014, KPMG). In such a scenario both the seller and the buyer are developing their role to reach an optimum retailing mode.

Due to this tussle between the competitors of this millennium the brick and mortar sector is suffering as their traditional approach of selling and dealing still hasn't enhanced to the level. The demand of the consumer is changing and the understanding needs to be there. They need to ask the question why online and why not us. They need to inculcate those factors in their selling approach. The consumer is also confused about the buying approach. They also don't like the tussle of comparing for higher utility. Before proceeding further there is a need of understanding the meaning of consumer utility here. Utility not necessarily means that the consumer is trying to buy the maximum products in minimum price. It means that that utility is subjective term which is different for everyone. Utility is measured in terms of money, time and convenience (Goswami and Mishra, 2009).

Consumers are looking for a format where they can get the desired amount of utility to the maximum. This study is focusing on studying the factors that matters to the consumer while they shop online. Why the consumer is switching from physical store to the online format. What are those factor on which the consumer is differentiating and preferring either of the format of shopping.

Research Problem:

The problem on which this study is trying to shed light on is that, what are the factors on the basis of which the customer prefers to shop online. The shoppers have the tendency to explore more and buy from the place where they can derive the maximum utility. What are the reasons for which they find the utility on the online format is higher than the physical store. The variables that are studied in the research paper are compared on the opinions of the shoppers for both the formats. The major problem which the earlier studies have failed to do is the comparison on the basis of similar variable for both formats. In this study the researchers have focused their efforts towards the factor of finding the comparative analysis (Reuters and teller, 2009). The need has been accentuated for the retailers to understand the Cross-Shopping format.

Literature Review:

Retailing in India is on the budding phase at present. The retailing opportunity in is highest in the entire continent. This accentuates the need for research. That is one of the reasons that in the past decade a lot of research has been conducted by many researchers on the shopping behavior towards retail. Research phenomena have tried to analyse the tendency of the shopper to use

multi-channels to increase the utility for a single purchase. Present day the scholars are referring to this multi-channel habit of purchase as 'Showrooming'. The research that a customer conducts on its own for the utility maximization has been taken in to glance. In this study the effort has been made towards where none of the researches has have focused prior. This study along with the comparison of two different modes at the same time will also match it with psychographics. There are a set of psychographics that has been suggested by Gupta, Kim and Sharma, 2011 in order to explain the buying behavior to favor the online mode. The so called showrooming phenomena that have been found to increase in the shoppers can be reduced as well. The research paper is trying to focus on those factors that are making the shopper raise it. The exact opposite of those factors can be utilized for raising the 'webrooming' phenomena, which is the exact opposite of showrooming.

Research Methodology and Hypothesis:

The study is trying to check the impact of respondent's demographics on the choice of mode of shopping. The demographics that the researchers found suitable to be impactful on the study were gender, income and qualification. It has observed in the previous studies as well that these three demographics have shown the required result (Jacobs et al. 2010; Ganesh, Reynold and Luckett. 2007). But before moving to that it is important to understand the contribution variable in to factors for studying it further. The extracted factors from variables have been done by using EFA. The factors were then further analysed for a bivariate objective of cross analyzing these with demographic variable.

The study has been conducted in the area of Kurukshetra which is Sub-Urban area in Haryana. The specific reason to target this region was to know the situation of online shopping in the sub-urban areas of India. This sub-urban area has a lot of young population due to the presence of two Universities and many Colleges. This is a descriptive research and the sampling has been done on the basis of judgment sampling. The sample size is 347. In this study the researchers have assumed the hypothesis to be null hypothesis as they did not found any study that compared these variables and factors made through it on similar demographics.

H₀1 - There is no significant difference in the attitude of customer on the basis of Gender towards the factors of online shopping.

H₀2 - There is no significant difference in the attitude of customer on the basis of Gender towards the factors of offline shopping.

H₀3 There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of online shopping.

H₀4 There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of offline shopping.

H₀5 There is no significant difference in the attitude of customer on the basis of Income group towards the factors of online shopping.

H₀₆ There is no significant difference in the attitude of customer on the basis of Income group towards the factors of offline shopping.

In order to conclude these hypothesis the first two hypothesis that are based on gender will be tested with the help of t-test and the next four will be studies with one way ANOVA. These techniques are known to be mean comparison techniques that will guide us a one step further in knowing whether these variables impact the comparative study or not.

Analysis and interpretation:

The set of factors that came from the 25 variables were 6 in case of online shopping and were:

(Refer to Annexure 1)

- a) Convenience: Time Convenience, Search Convenience, Purchase Convenience, Assortment, Service and Variety.
- b) Shopping Pleasures: Loyalty, Urgency, Free Riding/Window Shopping, and Genuineness of product.
- c) Reliance: Risk, Accessibility, after sale service and Channel experience.
- d) Store factor: Physical evaluation of the product, Personal guidance and Social experience.
- e) Customer service: Ease of return, Customization, Innovativeness and Delivery.
- f) Dependence: Trustworthy, Privacy and Security, Price consciousness and Quality.

and 8 in case of brick and mortar or offline shopping, which are as follows:

(refer to Annexure 2)

- a) Reliability of Store: Trustworthy, Physical evaluation, Quality and Privacy and security.
- b) Customer oriented: Ease of return, Delivery, Customization and Personal guidance.
- c) Convenience: Purchase, Search and Service.
- d) Customer evaluation attitude: Assortment, Price searching, Channel experience and loyalty.
- e) Channel Factors: Interesting deals, Urgency and Genuineness of product.
- f) Saving attitude: Time saving and Price consciousness.
- g) Store Benefits: Variety and Enjoyment.
- h) Reliance: Risk, Accessibility and after sale service. (Konus, Verhoi and Neslin, 2008)

These factors have been further studied in the paper with the help of ANOVA and t-test. The results have been as follows:

There is no significant difference in the attitude of customer on the basis of Gender towards the factors of online shopping.

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
F online customer service	Equal variances assumed	.265	.607	1.981	345	.048	.23310567	.11768182
	Equal variances not assumed			1.985	186.996	.049	.23310567	.11743937

Interpretation: The above table shows that out of all the factors only the **online customer service** factor (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted. **Reason:** There is no significant difference in the attitude of customer on the basis of gender towards the factors of online shopping as both have equal knowledge and comfort in using internet.

There is no significant difference in the attitude of customer on the basis of Gender towards the factors of offline shopping.

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
F offline customer oriented	Equal variances assumed	.216	.642	-2.51	345	.012	-.29539974	.11727566
	Equal variances not assumed			-2.55	191.794	.011	-.29539974	.11569057

Interpretation: The above table shows that out of all the factors only the **offline customer oriented** factor (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted.

Reason: There is no significant difference in the attitude of customer on the basis of Gender towards the factors of offline shopping as delivery time of the product during emergency matters to both.

There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of online shopping.

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
F online store factors	Between Groups	5.955	2	2.977	3.012	.050
	Within Groups	340.045	344	.989		
	Total	346.000	346			
F online dependence	Between Groups	7.651	2	3.826	3.890	.021
	Within Groups	338.349	344	.984		
	Total	346.000	346			

Interpretation: The above table shows that out of all the factors only the **online store** factor and **online dependence** factor (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted.

Reason: There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of online shopping as most of the students today have smartphones along with working internet services.

There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of offline shopping.

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
F offline store reliability	Between Groups	6.324	2	3.162	3.202	.042
	Within Groups	339.676	344	.987		
	Total	346.000	346			
F offline saving attitude	Between Groups	8.501	2	4.250	4.332	.014
	Within Groups	337.499	344	.981		
	Total	346.000	346			
F offline store benefits	Between Groups	7.107	2	3.554	3.607	.028
	Within Groups	338.893	344	.985		
	Total	346.000	346			

Interpretation: The above table shows that out of all the factors only the **offline store reliability**, **saving attitude** and **store benefits** factors (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted.

Reason: There is no significant difference in the attitude of customer on the basis of Educational qualification towards the factors of offline shopping as this concept is based on more practical life rather than theoretical proficiency.

There is no significant difference in the attitude of customer on the basis of Income group towards the factors of online shopping.

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
F online customer service	Total	346.000	346			
	Between Groups	12.239	3	4.080	4.193	.006
	Within Groups	333.761	343	.973		
		Total	346.000	346		

Interpretation: The above table shows that out of all the factors only the **online customer service** factor (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted. **Reason:** There is no significant difference in the attitude of customer on the basis of Income group towards the factors of online shopping as showrooming is performed by people belonging to every class of individuals.

There is no significant difference in the attitude of customer on the basis of Income group towards the factors of offline shopping.

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
F offline customer oriented	Between Groups	7.829	3	2.610	2.647	.049
	Within Groups	338.171	343	.986		
	Total	346.000	346			

Interpretation: The above table shows that out of all the factors only the

offline customer oriented factor (Sig. value <0.05) shows significant difference, hence **null hypothesis** is accepted.

Reason: There is no significant difference in the attitude of customer on the basis of Income group towards the factors of offline shopping as people pay more emphasis on physical evaluation of the product.

Conclusion:

As mentioned earlier the hypothesis and core objective of this study was to check whether based on demographics can it be recognized that who are the consumers that differentiates. This means to recognize a segment that needs to be targeted as they are the one who are cross-shopping. The study though failed to establish any grounds for the same (Deloitte, 2010; Pathak and Tripathi, 2009). The study has not been able to point out in particular towards a particular set of demographics as the difference in opinion was found to be none comparatively.

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Annexure – 1

Rotated Component Matrix

	Component					
	1	2	3	4	5	6
Online Time Convenience	.786					
Online Search Convenience	.774					
Online Purchase Convenience	.759					
Online Assortment	.653					
Online Service	.563					
Online Variety	.515					
Online Loyalty		.731				
Online Urgency		.706				
Online Free Ride/ Window Shopping		.657				
Online Genuineness of Product		.587				
Online Risk			.744			
Online Accessibility			.693			
Online After Sale Service			.606			
Online Channel Experience			.503			
Online Physical Evaluation of the Product				.767		
Online Personal Guidance				.663		
Online Social Experience				.606		
Online Ease of Return					.674	
Online Customization					.652	
Online Innovativeness					.606	
Online Delivery					.604	
Online Trustworthy						.765
Online Privacy and Security						.623
Online Price Consciousness						.581
Online Quality						.569

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.
 a. Rotation converged in 8 iterations.

nexure – 2**ated Component Matrix**

	Component							
	1	2	3	4	5	6	7	8
line Trustworthy	.753							
linePhysical Evaluation of the	.736							
duct								
lineQuality	.664							
linePrivacy and Security	.547							
lineEase of Return		.771						
lineDelivery		.736						
lineCustomization		.693						
linePersonal Guidance		.528						
linePurchase Convenience			.793					
lineSearch Convenience			.681					
lineAssortment			.572					
lineService			.510					
linePrice Searching				.802				
lineChannel Experience				.766				
lineLoyalty				.598				
lineInteresting Deals					.786			
lineUrgency					.689			
lineGenuineness of Product					.672			
lineTime Saving						.809		
linePrice Consciousness						.764		
lineVariety							.775	
lineEnjoyment							.708	
lineRisk								.750
lineAccessibility								.614
lineAfter Sale Service								.566

raction Method: Principal Component Analysis.

tation Method: Varimax with Kaiser Normalization.

otation converged in 8 iterations.

Initiative towards solving Drinking Water problem through water supply project and rainwater harvesting : Special reference to Nagar Panchayat Depalpur

*** Sadik Mohammad Khan**

Abstract- Depalpur geographically lies at 23°05'N Latitude & 75°03'E Longitude. The town is situated 40 Km from the District headquarter of Indore. The average annual rainfall of the town is 738.00mm. The average of maximum monthly temperature of the town is 22°C & average of minimum monthly temperature is 17.90°C. The present population of city as per last census is 17,474. The total municipal area is approximately 2.70 s.q. Kms & the town is 540 m above mean sea level. The three major commodities imported in Depalpur area Sugar, Kerosene and Kirana. The three major commodities exported from Depalpur are Milk, Fish and Bricks.

In the recent years the town has grown rapidly in terms of area & population. But the increased population & town limits has been not supported by the development in infrastructure facilities. One can easily notice that the availability and distribution system of potable water in town is not as per the present requirement. The Nagar Parishad is formed in the year 2005. Presently the town is divided in 15 wards for the civic administration. As water supply is the responsibility of urban local body, the water project is being prepared for fulfilling the water supply demand of Depalpur for the next 30 years.

There was no perennial source of water for the town, and the town has been dependent on ground water through tube wells since 1981. due to continuous extraction, the ground water table declined to 100-150 feet and even up to 50 feet in some places by 1995. the water supply deteriorated during 1995-2014. this resulted in supply of drinking water being available only once in 5 to 10 days. subsequently, water supply was discontinued and water was supplied through the water tankers and the town was divided into tankers zone. this causes severe dissatisfaction among the citizens and one of the consequences of the poor water supply was that the percentage of below poverty line population went upto 72% and outmigration also increased.

Against this backdrop, the newly elected council in november 2014, under the leadership of the president, resolved to address the water supply

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problem by implementing a sustainable water supply system utilizing traditional knowledge and material at a low cost with community participation. the objective was to develop a sustainable source through ground water recharging by harvesting rain water.

Objective of the Initiative -

The objective of the initiative are :

- To solve the drinking water problem
- To quench the thirst of the people and work-planned and managed way to achieve this.
- To recharge water resources so as to improve the underground water level of the whole town.
- To develop the proper water supply channel in whole town

The council first took up the task of developing a good ground water source. for this purpose, the council held discussions with the elderly people of the town who had knowledge about the town and its ground water . their view was that the region was a water course at some point and possibly the river chambal had flown through the area and changed its course over the years. they advised the council to go for dug wells in that region. based on these suggestions, the council dug two wells and found good quality water at a depth of 50-70 feet. the water from these wells was adequate for the entire town.

The council discussed the issue of maintaining the water table in the wells with the community. the community members felt that the only way to maintain the ground water table was to recharge the ground water by rain water harvesting. for this purpose, they unanimously agreed to recharge all the existing sources such as ponds , lakes, nallas, etc., with rain water so that they would be full of water throughout the year.

It was decided to construct a pond near the wells so that the water collected in the pond would percolate to the wells and be used for drinking purposes.

Special Features:

Depalpur is growing town. The population as per last census in 2011 is 17,474. From the population forecasting calculations given in the subsequent paragraphs, the population in 2047 A.D. is likely to be 29,000.

At present 0.60 MLD water is available from tube wells to feed population of town, with the present population of 17,474 the average supply in the town is only 35 liters per capita per day (after 30% losses) in comparison to 135 lpcd (minimum) as per national standards. In the years to come, the population will increase and the present rate of water supply shall further reduce thereby creating water scarcity to the citizens of the Depalpur.

While the quantity of potable water available is low, the distribution system & storage facility of water in the city is also inadequate. Due to less water quantity the pressure in the distribution lines are very low thereby creating problems at the consumer end. Furthermore, there are many complaints

regarding leakage & wastage of water due to poor distribution network. Due to non-availability of water, new connections cannot be given by the Nagar Parishad. Thus people in this town are put to a great inconvenience as far as potable water supply is concerned.

An adequate, efficient and safe water supply system is the need of hour for Depalpur. The Municipality is unable to supply adequate water for drinking to the people throughout the year. Furthermore Nagar Parishad is not in a position to supply water for fire fighting, development of parks etc.

Supplying safe and potable water of the citizens is one of the primary responsibility of any civic body. This is one of the most essential services, without this there will be an ever present health hazard to the citizens of the town, because without an urban water supply system, the town cannot think of having a sewerage system for collection & treatment of sewage.

The present inadequate system of water supply cannot go on for an indefinite period. In the years to come, the present unsatisfactory position will get worse with the increase in population.

The Nagar Parishad, Depalpur is facing three problems on account of water supply :

- Non reliability of source of water.
- Poor water distribution system in terms of in-sufficient storage & coverage of the town.
- Low Revenue collection out of the water supply against high operation & maintenance cost resulting in revenue loss which further result in poor financial health of the ULB. Due to this Nagar Parishad is not able to focus on the other development program within town.

Conclusion:

The innovative initiative has led to the substantial improvement in the water supply. Firstly, the ground water table has improved across the town including the drinking water source wells. Water is available throughout the year for distribution hence the town does not have to depend on water tankers. This has resulted in considerable cost savings for the Nagar Panchayat.

The cost of water supply operation has also come down as now the Nagar Panchayat does not have to operate various tubewells in the city for supply of water thus bringing down the electricity expenditure significantly. Now, the town's income from water supply exceeds its expenditure. In March 2001, the Nagar Panchayat's expenditure per household connection was Rs. 218 which has come down to Rs. 43. With extension of network the number of individual connections has also gone up from 9872 to 1465 during 2001 to 2010. Total revenue generation has increased by 50%. The per capita availability of water has gone up from 30 lpcd to 105 lpcd. Citizens' confidence has also increased greatly. People are highly satisfied with the present water supply and claim that it is probably the best in the entire region. This has brought down unrest among the citizens and they even contributed to the capital cost of the

scheme. the down has become a model for the other town which have adopted similar practices for recharging the ground water. As there is an increase in agricultural activity due to increase ground water table, it is expected that the percentage of bpl population will also come down.

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The Role of Vocational Education in India to Make Skill Development Programme a Success

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Abstract- India is one of the largest growing economies among developing nations, but still facing so many problems across the country. Every year, a large percentage of youths are graduated from the universities, without any professional or skill based training. This is creating problem of employment which is quite challenging at present. This problem can be rectified by proper training of the unemployed youths during their academic journey. However, the impact of vocational training in India is far from expected. Even though, a new Ministry has been set-up in 2014 to give boost to the skill India agenda and help create an appropriate environment that facilitates imparting employable skills to its growing workforce. In this paper, an attempt is made to discuss the present status of vocational education, its new framework and its impact on the growing success of skill development initiative in India.

Keywords: Vocational Education, Knowledge, Skills, Employment, Training

Introduction: In the current scenario, providing skill based education to youth is the greatest challenge for the Indian education system. The lack of highly skilled labour and non-employability of large percentage of the conventionally educated youth with little or no job skill is a complex issue at present. As India moves progressively towards becoming a global knowledge economy, it must meet the rising aspirations of its youth. This objective can be achieved through focus on enhancement of skills that are relevant to the emerging economic and industrial environments.

Vocational Education in India: Present scenario and new trends: There is enough statistical data available to prove that there is a gap between education and employment. India needs to strengthen its vocational education (VE) system to bridge this gap. So many initiatives have been taken by the government over the years but its success is more fantasy than reality. Under VE, various

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Courses are taught which enables individuals to acquire skills which are traditionally non-academic and are related to a specific trade, occupation or vocation. These courses are also known as Technical Education, Career and Technical Education or Vocational Education and Training. These courses help an individual to develop expertise in a specific group of techniques or technology through skill based practical activities. Nowadays, with huge demand of skilled manpower these courses become popular among youth. But there is a mismatch between the skills taught under the courses at vocational education Institutions and the skills that are expected to possess by the industry. However to meet the Demands of the economy new and relevant courses are being introduced by many vocational education providers.

The revised scheme of “Vocationalisation of Secondary Higher Secondary Education” was approved by the Cabinet Committee on Skill Development in February 2014. This scheme is designed to start different demand based modular vocational courses to increase the chances of employment and learning by filling the gap between educated and employable youths. This objective can also be achieved by reducing the dropout rate at the secondary level and by decreasing the pressure on institutes providing higher education.

34 Vocational courses in 107 subjects are running in 500 government and government aided CBSE schools in India. National Institute of Open Schooling also offers 82 vocational education courses through its accredited vocational Institutes which include Government Institutes, Non-government organizations and Registered Societies. Training is also provided in 1063 Vocational Institutes upto pre-degree level.

The job of developing the competency based curriculum and courseware for the job roles in all the industry sectors has been assigned to Pandit Sunderlal Sharma Central Institute of Vocational Education (PSSCIVE) and Central Board of Secondary Education (CBSE) in consultation with industry/Sector Skill Councils (SSCs).

Key Bodies	Enablers	Implementing Bodies	Beneficiaries
<ul style="list-style-type: none"> Ministry of Skill Development & Entrepreneurship MHRD Ministry of Rural Development (MoRD) Other Central Ministries 	<ul style="list-style-type: none"> State Skill Development Mission (SSDM) NSDC NSDA SSCs NCVT SCVT Labour Laws Minimum Wages Act Financial Institutions Apprenticeships Act 	<ul style="list-style-type: none"> ITIs Training Providers Captive Training by Employers Schools Universities Assessment Companies 	<ul style="list-style-type: none"> Marginalized societies Unemployed youth Low income Group School & College Students

Fig.1. Skill development Eco-system in India
(Source: FICCI-KPMG report)

Schemes of the Ministry of Human Resource Development:

The Ministry of Human Resource and Development (MHRD) governs the polytechnic institutions offering diploma courses under various engineering branches, pharmacy, architecture, applied arts and crafts and hotel management. MHRD is also involved in conducting various Apprenticeship/Training programs across the country. MHRD has also set vocational education from class IX onwards, and provides funding for engaging with industry/SSCs for assessment, certification and training etc.

Table 1- Schemes of Ministry of Human Resource Development

Schemes/programs	Duration	Target group	Details
Vocationalisation of secondary education	2 years	10 th pass out students	9619 schools with around 1 million students
			Target is to cover 20,000 schools with 2.5 million students
Polytechnics+ diploma in pharmacy+hotel management, architecture	3 years	10 th pass out students	Diploma courses in different branch of engineering, medical lab technology, hospital engineering architectural work etc
Jan shiksha sansthan vocational training centres run by NGOs	1-4 weeks courses based on need	Disadvantageous group of adults-SC/ST, women/girls, migrants, slum dwellers, working children etc	Organize district level training and skill development programs
NPTEL	To design course material and time based projects	UG/PG level faculty members of engineering and physical science	Developed Web based courses (100), curriculum based videos (115) at seven IITs
NIOS-distance vocational educational programmes	6 months to 2 years	5-8 th , 10 th passout students	Network of 11 regional centres in 2067 study centres, 1063 accredited vocational institutes in India
NPEEE for earthquake engineering education	For faculty development	Engineering colleges/polytechnics and school of architecture etc	To train faculty members of Engineering colleges/polytechnics and school of architecture etc
Apprenticeship programmes	1 year	10+2 with vocational education stream	Different vocational courses covered under apprenticeship act 1961

Source: FICCI-Ernst & Young: Knowledge Paper-September 2011

Framework for Vocational education:

National vocational education qualification framework (NVEQF) is a descriptive framework that organizes qualifications according to a series of levels of knowledge along with skills. These levels can be identified in terms of the competencies acquired by the learners using formal and non-formal education and training. Qualifications are made up of occupational standards for specific areas of learning units. This framework can provide multiple opportunities both within vocational education and between general and vocational education by integration of education and skill based competency.

It will also help to develop linking mechanism between different levels of learning in the education and skill system etc.

The main features of the NVEQF are as follows–

- (a) National principles for providing Vocational Education (VE) leading to international equivalency.
- (b) Multiple entry and exit between VE, general education and job markets.
- (c) Its progression within VE.
- (d) Transfer between VE and general education, and
- (e) Partnership with industry/employers.

Skill Development Initiative:

In order to bridge the existing skill gap several initiatives have been undertaken by government of India. Skill development was one of the most important initiatives in the 12th five-year plan. As part of its National Policy on Skill Development, India has established the National Skill Development Corporation (NSDC) to support for-profit training institutes. Sector Skill Councils have been established to involve industry in certifying trainers and developing training curricula, occupational standards and qualification level competencies. India has also launched the National Skill Qualification Framework (NSQF) to provide mobility and has initiated the National Employability Enhancement Mission to promote the apprenticeship model of learning. The Skill India program has been launched to provide scholarships and low interest loans, to recognize prior learning, to give skill cards and certificates and to develop an apprenticeship portal. India has also collaborated with the European Union with the objective to improve quality and increase the number of skilled workers in various sectors.

Around 500 million skilled workforce would be available in India by 2022 as per the present enrollment of youths in training institutes. The following sectors would play a significant role in employment and to boost the Indian economy in the future as given in Table 2.

**Table 2-
Incremental human resource requirement across sectors by 2022**

S No	Sector	Employment in 2013	Projected employment by 2022 (million)	Incremental requirement from 2013-2022 (million)
1	Auto and auto components	10.98	14.88	3.9
2	Beauty and wellness	4.21	14.27	10.06
3	Food processing	6.98	11.38	4.4
4	Media and entertainment	0.4	1.3	0.9
5	Handlooms and handicrafts	11.65	17.79	6.14
6	Leather and leather goods	3.09	6.81	3.72
7	Domestic help	6	10.88	4.88
8	Gems & Jewellery	4.64	8.23	3.59
9	Telecommunication	2.08	4.16	2.08
10	Tourism, hospitality and travel	6.96	13.44	6.48
11	Furniture and furnishing	4.11	11.29	7.18

12	Building, construction and real-estate	45.42	76.55	31.13
13	IT and ITES	2.96	5.12	2.16
14	Construction material and building hardware	8.3	11	2.7
15	Textile and clothing	15.23	21.54	6.31
16	Healthcare	3.59	7.39	3.8
17	Security	7	11.83	4.83
18	Agriculture	240.04	215.6	(24.8)
19	Education/skill development	13.02	17.31	4.29
20	Transportation and logistics	16.74	28.4	11.66
21	Electronic and IT hardware	4.33	8.94	4.61
22	Pharma and life sciences	1.86	3.58	1.72
23	BFSI	2.55	4.25	1.7
24	Retail	38.6	55.95	17.35
	Total	461.1	581.89	120.79
	Removal of duplicate in retail sector	(10.37)	(21.43)	(11.06)
	Total requirement	450.73	560.46	109.73

Source: Ministry of Skill Development and Entrepreneurship

The following is the structure of the Education and Skill Development system in India.

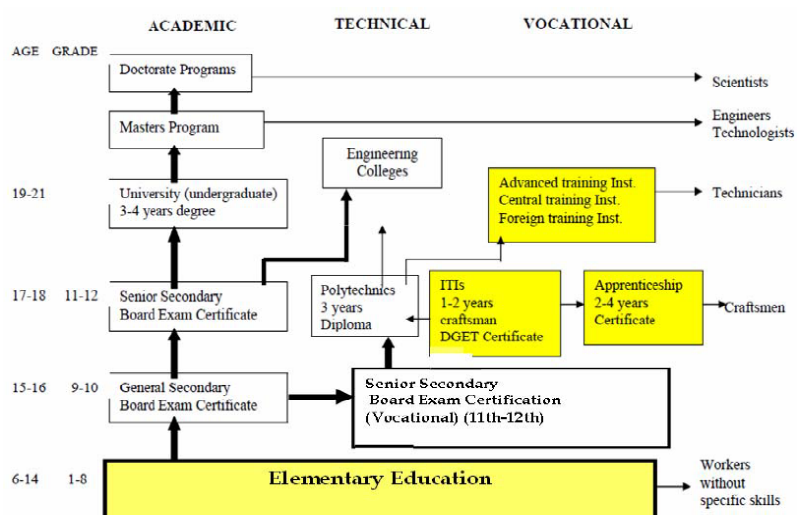


Fig.2. Source: Symbiosis survey report (2010-2011)

The major Skill Development Initiatives of the Government of India are as follows:

1. 1,500 new ITIs have been established through the Director General of employment & training (DGET).
2. 50,000 Skill Development Centres have been established through the DGET.
3. PM National Council on Skill Development has been set-up along with the National Skill Development Coordination Board. These boards are

currently operational and working for employment & training etc. Skill development initiative can give a fresh start to the vocational educational system of India. It can help and motivate aspiring youth to enroll in these courses. To make this programme a success it is needed to introduce such vocational courses which can fulfill the workforce demand for above identified sectors.

Role of Government in skill development:

The government of India has listed skill development as one of its priorities and aims to enhance participation of youth, seek greater inclusion of women, disabled and other disadvantaged sections into the workforce, and improve the capability of the present system, making it flexible to adapt to technological changes and demands emanating from the labour market. The private sector participation has been on a rise lately, but the sector continues to be dominated by the public sector are conducting several schemes under skill development mission to impart training to youths as shown in the Table 3.

Table 3- Government Programmes for Skill Development

Ministry/Department	Vocational education and training programs
Agriculture	Training in agriculture extension at 21 centres
	Training in use of agriculture's equipments
	Soil conservation training centre
	Cooperative education and training at state agriculture universities
Food processing	Training at 300 food processing training centres
	Entrepreneurship development programmes
Information technology	DOEACC
	CEDTI in the field of electronics and telecommunication etc
MSME	Entrepreneurship development programmes
	Skill development programmes
Textiles	Integrated skill development schemes for textile and apparel sector
	Decentralized training program with 24 weaver service centres, 13 power loom centres etc
Urban development and poverty alleviation	Urban self employment programmes under SJSRY
Women and child development	Training and employment programmes for women
	Women empowerment programme with IGNOU
Health and family welfare	Training to female health assistant in 42 training centres
	478 multi-purpose health worker training schools for women
	28 health and family welfare training centres
Social justice and empowerment	National institute of mentally handicapped
	National institute of orthopaedically handicapped
	Institute for physically handicapped
	National institute for the hearing handicapped
Tourism	15 food craft institutes

Source: FICCI-Ernst & Young: Knowledge paper- September 2011

Private sector initiatives:

Ground reality is known by the industry and is working to find out solutions to these challenges. Non-government organizations are also involved

in providing skill training to enhance employability among the weaker section of society. Some companies as listed below (Table 4) have adopted various training programmes at ITIs and in schools under public private partnership (PPP) model to make their students according to the industry requirements.

Table 4- Programmes by Private Sector Manufacturing sector

Manufacturing sector		
Sector	Company name	Training programme
Construction	L&T	Establishment of construction skill training institutes in various states
Automotive	Maruti Suzuki India Ltd	It has tied up with 17 ITIs and has placed 400 students
Electronic goods	Godrej	It offers training in R&AC and washing machine etc
Textile	Vardhman	It develops training centre to enhance employee skills
Service sector		
Retail	ITC	It tied up NIS Sparta to provide training
Aviation	Pawan hans helicopters ltd	It provides training in Aircraft maintenance engineering
Finance	ICICI bank	Established ICICI manipal academy to train new recruited managers
Information technology	Infosys	Established global training centre in mysore

Source: FICCI-Ernst & Young: Knowledge paper- September 2011

Implementation areas of skill development:

The focus of Government of India is by optimally utilizing its infrastructure and proper implementation of the training programmes to improve the employability level and standard of livelihood of large deprived population across the country. Work is going on in the following areas-

1. Empowering women through skills:

Women play a crucial role in the growth of the economy. Over the years, Indian women have made a substantial impact and achieved success across sectors, both within the country and overseas. Today, India boasts nearly 1.4 million women panchayat leaders – a number that is an indicator of the leadership roles women are increasingly taking up. For more women to be a part of the workforce, it is essential to promote skill development. The government has started ‘National Scheme of Incentive to Girls for Secondary Education’ (NSIGSE) to reduce the dropout rate of girl children and to increase their enrolment in secondary schools. The main focus is kept on SC/STs girl children in this scheme. The “Beti Bachao, Beti Padhao”, scheme has also started for strengthening girls’ education in 100 specified districts on the basis of Child Sex Ratio, under which the School Management Committee would be awarded for 100% transitioning of girls studying in class X to class XI in same/neighbourhood higher secondary schools in educationally backward districts.

2. Skilling the people with disability:

Persons with disability in India face many challenges when looking to

develop employable skills and in gaining meaningful employment. According to census 2011, there are 2.68 Crore Persons with Disabilities (PwDs) in India (1.50 crore male and 1.18 crore female PwDs). But, they are still in lack of employment opportunities despite of their large population in India.

Following Skill based Training programmes are running currently for PwDs to enhance their chances of employment and standard of livelihood:

- Vocational training courses offered by National Institutes of Department of Empowerment of Persons with Disabilities and its affiliate organizations like Scheme of Financial Assistance for Skill Training of PwD
- National Handicapped Finance and Development Corporation (NHFD), National Trust etc.
- Ministry of Labour and Employment supervising more than 20 Vocational Rehabilitation Centres for Handicapped, and more than 1000 Employment Exchanges.
- Vocational training / livelihood programs of other Central Govt. Ministries and State Governments.

3. Establishment of Skill development centres:

The skill ecosystem today is struggling to make skill aspirational as vocational education carries a negative perception vis-a-vis formal education. To make skill aspirational, the Ministry of Skill Development and Entrepreneurship initiated Pradhan Mantri Kaushal Kendras in select districts in 2016. The Budget 2017-18 proposal to extend this programme to more than 600 districts across the country would act as a catalyst in transforming India as the skill capital of the world through focus on competency based training, quality and sustainability.

4. International collaborations and Internship programmes:

India is seeking assistance from many countries to enhance the quality of its skill development programme. Countries like U.K, Germany, Australia and New Zealand are actively helping India to find its way to success to produce skilled workforce in the country. The India International Skills Centres will serve as a medium for youth seeking global mobility including those from the demographically advantageous states of Bihar, UP, Jharkhand, Rajasthan etc. Recently, Singapore has signed a MoU with India to open its first skill development centre in Assam to impart vocational training to youth in the north-east region.

India has also signed a MoU with Japan to train 3-5 lakhs Indian youths under Technical intern training programme (TITP). After completion of the training, 50 thousand youths would be employed in Japan. Apart from this, Ministry of skill development has launched two new schemes named Sankalp and Strive. In these schemes, they would invest a huge amount of Rs 6655 crores funded by world bank to strengthen the current skill development programmes in India. The availability of skill infrastructure plays a critical

role in making available market relevant quality skill programme, enhancing institutional mechanisms for skill development and providing an increased access to quality training to the prospective workforce.

Challenges and Suggestions

Indian vocational education system is facing many problems. There are many factors which are highly responsible for the failure. Some factors are as follows:

- 1) Lack of new courses: In India, vocational courses are of conventional type, Old and non-lucrative courses are run by the institutes, which are unable to fulfill the demands of present time. Government should stop wasting money on these courses and should introduce new courses which are relevant to the modern society.
- 2) Poor enrolment: Vocational courses failed to attract students because of its traditional course structure. It needs to get restructured according to the demands of the economic sectors.
- 3) Less percentage of formally skilled workforce: Unfortunately, the current size of India's formally skilled workforce is very small. As per the latest survey by the Labour Bureau for 2013-14, only 6.8 percent of persons aged 15 years and above have received or were receiving vocational training, of which only 2.8 percent was through formal channels while 4 percent was through the informal system. In contrast, skilled workforce in other countries is much higher – Korea (96%), Germany (75%), Japan (80%) and United Kingdom (68%).

Figure 3: Share of population (15 yrs & above) receiving vocational training (in %)

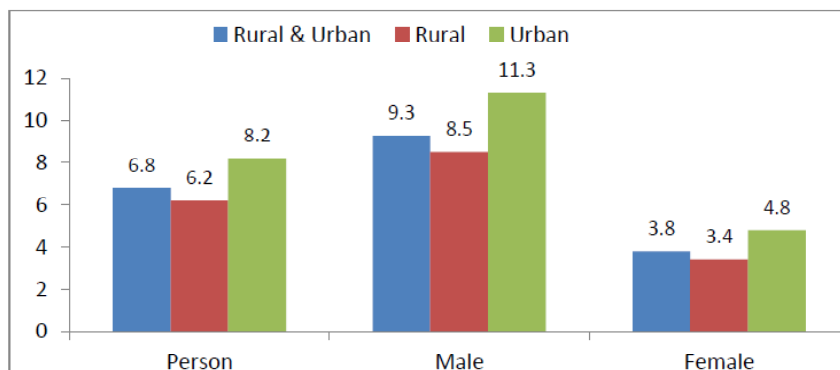


Fig.3. Source: Labour Bureau, Ministry of Labour and Employment

- 4) Lack of training experts: There is a lack of trained teachers and trainees at vocational education institutions in India. Non-Experienced and poor trainers are hired by the institutes without any proper recruitment criteria set by the government. Hiring of the trainees should be regularized and proper criteria should be set by the authorities.
- 5) Lack of Industrial/private Participation: There is a lack of industrial and

private participation in the field of vocational education, which results in, under quality of apprenticeship training. This participation should be encouraged so that students can get real time experiences.

6) Lack of vertical mobility: There is a lack of continuous skill upgradation in present vocational education system. Students should get opportunities to enhance and upgrade their skills, to do so courses should be designed in such a way.

7) High dropout rate at secondary level: As per the twelfth plan document 55 percent of workforce has education only up to primary level. School dropout rate is also high, with 19.8% dropping out after class V, additional 16.5% dropping out after class VIII and further 11.1% dropping out after class X.

Table 5. School dropout rate in India

Class	Dropout rate
I-V	19.8
I-VIII	36.3
I-X	47.4

Source: MHRD

8) Lower capacity of Vocational education institutes: The current capacity of government and private vocational education institutions is quiet low, it should be increased.

9) Educationally backward blocks: India has a total of 6701 blocks of which 3453 are educationally backward blocks (EBBs) which covers 51.5 percent of the total blocks across the country. 74% of these EBBs are situated in eight states such as Uttar Pradesh, Bihar, Jharkhand, Andhra Pradesh, Chhattisgarh, Madhya Pradesh, Rajasthan and Odisha. There is need to set up infrastructure of schools in EBBs to provide quality education to the Unreached backed by a strong monitoring mechanism etc.

10) No clear provision of issuing certificates and awarding degrees.

11) Outdated Infrastructure

12) Lack of resources: Skill development efforts are also affected by lack of available funds. Most of the vocational education institutions are run by the government. Funds should be raised and other sources of funding should get involved in the process.

Conclusions:

The current system of vocational education is not efficient to train the labor force for the factories of future. Various steps are being taken to make India a skilled nation, such as, the formulation of the National Skills Development Policy, delivery of Modular Employable Schemes, upgradation of existing institutions through World Bank and Government of India funding, as well as upgradation of training institutes under Public Private Partnership mode, setting up of the National Skill Development Corporation, and the plan to establish 50,000 Skill Development Centres. Apart from these, several ministries/departments and state governments are engaged in skill development

initiatives. Despite of so many initiatives taken to boost up vocational education system of India it is still in a struggling phase.

There is a need of an assessment body, which can assess the curricula, course content and infrastructure facilities provided by the vocational education institutions. It will also track the progression and monitor the outcomes of the courses. There is also a need to raise the funds for vocational education. For this, public-private partnership can also be encouraged. Vocational education should be promoted and efforts should be made to make it popular among youth. They should make aware of the future benefits of these courses. Vocational education can lay a foundation for India to be a skilled nation. An integrated approach is required across the country among different schemes of RMSA, NSIGSE etc. This will lead to develop an environment to retain the youth specially girl children and enable their transition to higher education from primary education. It is essential to develop the pool of teachers/ trainers, both in terms of numbers and in terms of knowledge to improve quality of education, particularly vocational education.

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A Study of self concept among Socially Deprived and Socially Advantaged Children of Saran District

*** Kumari Supriya**

Abstract- *In this study two variables are selected for empirical verification. 200 samples selected from different school of saran in respect of social deprivation and social advantage equally. One hypothesis was formulated and relevant scale administered. Hypothesis retained in terms of social deprivation.*

Introduction: Social deprivation is a broad and somewhat poorly defined umbrella term that refers to the combination of factors that prevent a person from having easy and frequent access to the many different aspects of their culture and society.

Social deprivation is the reduction or prevention of culturally normal interaction between an individual and the rest of society. This social deprivation is included in a broad network of correlated factors that contribute to social exclusion; these factors include mental illness, poverty, poor education, and low socioeconomic status. The term “social deprivation” is slightly ambiguous and lacks a concrete definition. The term social disadvantages covers a large number of factors including low socio-economic status, low educational and small life span (Bernstein, 1986). Thus socially disadvantaged children are those whose parents are generally uneducated, home facility are generally poor, economically insecure and generally victim of poor health. On the other hand socially advantaged children are those whose parents are educated and have better home facilities and avail good health. Thus socially advantaged children are economically secured from over crowding and are subject to moderate discipline in their home as well as outside. There are several important aspects that are consistently found within research on the subject. With social deprivation one may have limited access to the social world due to factors such as low socioeconomic status or poor education. The socially deprived may experience “a deprivation of basic capabilities due to a lack of freedom, rather than merely low income.” This lack of freedoms may include reduced opportunity, political voice, or dignity. Part of the confusion in defining social deprivation seems to stem from its apparent similarity to social exclusion. Social deprivation may be correlated with or contribute to social exclusion, which is when a member in a particular society is ostracized by other members of the society. The

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excluded member is denied access to the resources that allow for healthy social, economic, and political interaction.

The term self-concept is a general term used to refer to how someone thinks about or perceives themselves. The self concept is how we think about and evaluate ourselves. To be aware of oneself is to have a concept of oneself. Self-concept is an important concept of any child's development. As children develop a sense of individuality and interact with society and gain experience in the world, their self-concept is affected. The importance of self-concept within educational settings has been discussed by several scholars and has led to the performance of studies examining the role of self-concept in school performance (Oliva 1999). The term self-concept refers to the ordered set of attitudes and perceptions that an individual holds about self. Self-concept is defined as the value that an individual places on his or her own characteristics, qualities, abilities, and actions (Woolfolk 2001).

The root of self-concept lies in family experiences. A favorable home environment constitutes of good parent child relationship. As Kuppaswamy (1954) says, the self-concept is not a finished product at birth, but is something which develops and how it develops. Its constituent attitudes depends upon the family in which the individual is brought up with the social norms of the group to which the family belongs and the education and experiences of each individual. Baumeister (1999) provides the following *self concept* definition: "the individual's belief about himself or herself, including the person's attributes and who and what the self is".

Objective of the Study:

The main objective of the present research is to examine the effect of social deprivation on self concept of children of saran district.

The study intends to ascertain empirically if socially advantaged children differ significantly from their socially disadvantaged counterparts to a significant extent in term of self concept.) Investigated multiple domains of self-concept in Arab American adolescents in relation to their school experiences, including discrimination, self-perceived teacher and classmate social support, and actual teacher perceptions. Results indicated that half of the sample experienced some form of discrimination, either personal or someone the subjects knew. Experiences of discrimination were significantly related to students scholastic competence and physical appearance. Self-perceived classmate support was significantly related to all domains of self-concept. Teacher related variables, however, deemed less significant, except for behavioral aspects of self-concept.

Hypothesis: Following hypothesis was formulated for empirical study.

1. Socially advantaged group of the respondents will be found superior to socially disadvantaged group in terms of self concept.

Methodology: In this section, methodological procedures of this study are presented. The main topics are the over all design of the study, the participants of the study, the instruments, the procedure, the data analysis and the limitations

of the study.

The over all design of the study- The present study is about self concept and social deprivation of children. In order to obtain theories and past researches related with the present study topic, journals, books and internet resources will be searched.

Sample:

The sample of the study included 100 socially deprived and 100 socially advantaged children from different schools of saran district.

Tools:

In this study the self concept inventory constructed by Moshin (1976) was used to collect data for self concept.

Social deprivation scale developed by Day and Singh was used to asses deprivation of the respondents.

Result:

Social deprivation and self concept:

It was hypothesized that the socially advantaged group of the respondents will be found superior to socially disadvantaged group in terms of self concept. Keeping in view the second hypothesis of the present study attempt was made to examine significance of social deprivation on self concept of children. It was attempted to compare the children of socially advantaged and disadvantaged in terms of their self concept.

It was attempted to compare the children socially advantaged group and disadvantaged group in terms of their self concept.

Mohsin's self concept inventory was employed for measuring the self concept of the respondents and serve were separately collected. Then Mean, SD and SE of the scores relating to self concept were collected separately for each group of the respondents.

There after t-test was employed to examine the significance between the means and the results thus obtained were recorded in table-1 given below.

Table-1

Variable	Group	N	M	SD	SE	t	df	P
Social deprivation	Advantaged	100	32.15	7.17	.71	5.81	198	.01
	Disadvantaged	100	26.57	6.67	.66			

In the light of the results displayed in above table the socially advantaged children showed superiority on those children who reared in disadvantage condition in respect of self concept.($t = 5.81$ df 198 p .01). The finding might be interpreted in terms of better environmental condition, proper care healthy recreation, and better exposure, proper care lack of insecurity of the children, parent education and supporting attitude of parents.

Conclusion:

The socially advantaged children showed superiority on those children who reared in disadvantage condition in respect of self concept.($t =$) The

hypothesis is retained in respect of have self concept as well.

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Need of Physical Education as a Subject at all the level of Education in Gujarat

*** Minaxi Mansukhbhai Patel**

Abstract- *Educational systems all over the Gujarat have incorporated Physical Education as a subject in the curriculum. This can be alternatively called physical training or sports class, but in fact physical training and sports is one of the little parts of physical education. It is not a name of subject. Physical education should be a very important part of the curriculum as a subject, but it is our hard luck, in our state physical education is not accepted as a subject in educational institute. Regular physical activity is not only essential for healthy growth and development - it can actually boost students' academic achievement. Younger students can burn off some of their energy, increasing their ability to settle in and focus on their academic work. In adolescents, regular physical activity not only helps to maintain a healthy body weight, but has also been shown to lower levels of anxiety and depression. Physical, emotional and mental health is key predictors of future quality of life for today's students. The health and physical education curriculum includes lessons on healthy eating, social and emotional health and sexual health. The HPE program provides students with the information and skills they need to develop a lifelong commitment to an active, healthy lifestyle.*

Introduction: Physical education is an integral part of the total education process of everyone in primary education to higher education. Physical education focuses on both learning about and learning through physical activity. Physical Education helps students to develop approaches to learning skills across the curriculum. Quality physical education programs are needed to increase the physical competence, health-related fitness, self-responsibility and enjoyment of physical activity for all students so that they can be physically active for a lifetime. Physical education programs can only provide these benefits if they are well-planned and well-implemented.

Need of physical education as a subject at all the level of Education in Gujarat:

Improved Physical Fitness: Physical fitness is a general state of health and well-being and, more specifically, the ability to perform aspects of sports, occupations and daily activities. Physical fitness is generally achieved through

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proper nutrition, moderate-vigorous physical exercise, physical activity, and sufficient rest. Through physical education we can improve children's muscular strength, flexibility, muscular endurance, body composition and cardiovascular endurance.

Motor Skill Development:

Through physical education motor skills develop, which allow for safe, successful and satisfying participation in physical activities. Taking part in regular physical activity leads to a healthier lifestyle. Lack of motor skills contributes to a decrease in physical activity. For example, if a toddler has trouble kicking a ball, he is less likely to play games that involve the motion. A deficiency in physical activity can lead to childhood obesity or other health problems. Additionally, many group tasks require movement, so development of motor skills help children advance their social skills. Physical exertion has also shown to be effective in releasing energy and regulating emotions. Through the late elementary and teenage years, physical activity is an ideal way to help improve symptoms of depression or anxiety that often comes about during this time. Playing sports helps teenagers move with better precision and strength.

Integration:

Physical activity has long been viewed as a positive way to release the pent-up energy generated from strong emotions. For example, vigorous physical activity such as running outdoors is generally considered an acceptable way to get rid of angry feelings. Such activities are far more positive than aggressive interactions with other students.

Self Discipline:

One of the main skills learned through physical education is self-discipline. Students learn to set goals, work toward improvement and observe tangible results in their lives. In a physical education setting, it becomes easy for students to see the benefits of regular effort and commitment. In PE classes, students learn the value of discipline and hard work. Regular, committed effort improves health and self-esteem. Physical training teaches students the positive impact that hard work and discipline can have in their lives.

Improved Judgment:

Quality physical education can influence moral development. Students have the opportunity to assume leadership, cooperate with others; question actions and regulations and accept responsibility for their own behaviour.

Stress Reduction:

Physical activity becomes an outlet for releasing tension and anxiety, and facilitates emotional stability and resilience. Physical education promotes emotional stability through exercise, which helps to combat depression and aid in attentiveness and calmness, important traits in the classroom. Physical release and mental discipline directly translate to students' abilities to function in the classroom.

Strengthened Peer Relationships:

Physical education can be a major force in helping children socialize with others successfully and provide opportunities to learn positive people skills. Especially during late childhood and adolescence, being able to participate in dances, games and sports is an important part of peer culture. Physical education is also foster positive social interaction and collaboration between students. Teamwork is a fundamental principle of most physical education courses and students learn about the benefits of collaboration as opposed to isolation and self-sufficiency. Students learn to solve problems and work together toward a common purpose, to respect differences and to subordinate their egos to the needs of the group. The unique spatial possibilities of a PE setting allow for unconventional exercises and lessons that might not be available in a traditional classroom setting. Trust, friendship and communication can all be developed through PE classes in a way that enhances classroom collaboration.

Improved Self-confidence and Self-esteem:

Physical education instils a stronger sense of self-worth in children based on their mastery of skills and concepts in physical activity. They can become more confident, assertive, independent and self-controlled.

Experience Setting Goals:

Physical education provides children the opportunity to set and strive for personal, achievable goals.

Quality Physical Education:

Every student in educational institute should have the opportunity to participate in quality physical education. Why is quality physical education important? Quality physical education programs help all students develop health-related fitness, physical competence, cognitive understanding, and positive attitudes about physical activity, so that they can adopt healthy and physically active lifestyles. Quality physical education programs provide learning experiences that improve mental alertness, academic performance, and readiness and enthusiasm for learning in our nations' youth.

Conclusion:

In physical education classes, children learn about exercise, fitness and healthy lifestyles and are given time to acquire the basic tools to maintain physical health. While academics are vital to a well-rounded educational system, children receive a plethora of positive benefits from effective and engaging physical education. The clearest benefit of physical education is the physical well-being of participating students. The risk for conditions like obesity, stroke, heart disease, high blood pressure and diabetes increases in students who do not get regular physical activity. Increased exercise through PE courses not only makes children healthier, but it also reduces the risk of developing chronic diseases. Students in PE courses gain an awareness and appreciation for overall health and well-being, increasing the motivation and ability to live a healthy lifestyle beyond the years of formal physical education. Through physical

education we can prepare better citizens.

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Importance of Physical Education in Educational Institute

* Punit Vajubhai Teraiya

Abstract- *The value of physical fitness can never be overstated. It's only in physical educational classrooms that students learn the value of taking care of themselves thru proper grooming, healthy eating and regular exercise. High quality physical education can encourage young people to develop knowledge, understanding and skills across a range of physical education, sport and health - enhancing experiences. More than that, it can develop in them the desire and commitment to continue to enjoy, improve and achieve in line with their own personal capacities throughout their lifetime. Key to physical education's contribution to developing responsible citizens is the promotion of respect for the involvement of others ... Through participation in physical education and other physical activities, pupils can be encouraged to take more of a part in the social, cultural and sporting life of the school. The purpose of physical education is to instil in students, at an early age, the value of self preservation and choosing a lifestyle that is good for both the mind and body. Physical activity has been established as an important determinant of quality of life, particularly among older adults. Previous research has suggested that physical activity's influence on quality of life perceptions is mediated by changes in self-efficacy and health status. his domain is unique in having the potential to impact on the physical, social, emotional and mental health of students. It promotes the potential for lifelong participation in physical activity through the development of motor skills and movement competence, health-related physical fitness and sport education. Engaging in physical activity, games, sport and outdoor recreation contributes to a sense of community and social connectedness. These are vital components of improved wellbeing. Students develop an understanding of the right to be safe and explore the concepts of challenge, risk and safety. They identify the harms associated with particular situations and behaviours and how to take action to minimise these harms. Through physical and health education, students can learn to appreciate and respect the ideas of others, and develop effective collaboration and communication skills.*

Introduction: Physical activity is necessary to a person's well-being. Because children are continuously developing physically and emotionally, they are especially affected by the benefits of activity – and inversely, the negative

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effects of inactivity. Educators can control the amount of exercise a child gets at home no more than they can control his eating habits or his family situation, and according to numerous studies, many children are neither active at home nor at school. Consequently, it is vital that schools provide physical education programs to ensure that each child stays active.

Importance of Physical Education in Educational Institute:

Physical education programs in educational institute directly benefit students' health. Without regular physical activity, the body slowly loses its strength, stamina and ability to function well. Physical education also contributes to build up the better civilians.

Physical Health:

Physical activity or exercise can improve your health and reduce the risk of developing several diseases like type 2 diabetes, cancer and cardiovascular disease. Physical activity and exercise can have immediate and long-term health benefits. Most importantly, regular activity can improve your quality of life. A minimum of 30 minutes a day can allow you to enjoy many physical health related benefits.

Mental Health:

Regular physical activity can help keep your thinking, learning, and judgment skills sharp as you age. It can also reduce your risk of depression and may help you sleep better. There are many views as to how exercise helps people with depression. Exercise may block negative thoughts or distract people from daily worries. Exercising with others provides an opportunity for increased social contact. Increased fitness may lift your mood and improve sleep patterns. Exercise may also change levels of chemicals in your brain, such as serotonin, endorphins and stress hormones. Regular physical activity can relieve tension, anxiety, depression and anger. You may notice a "feel good sensation" immediately following your physical activity, and most people also note an improvement in general well-being over time as physical activity becomes a part of their routine.

Social Health:

Activities in PE help children develop healthful social interactions. From a young age, children learn cooperation through group activities and form a positive sense of identity as part of a team. Such group activities are continually important as children grow older. The International Platform on Sport and Development states that "sport has been used as a practical tool to engage young people in their communities through volunteering, resulting in higher levels of leadership, community engagement and altruism among young people. Most physical education programs are holistic. The program allows student to interact together to a common goal and that is to win and excel physically. It brings out the competitive sides of students working both body and mind but also promotes sportsmanship.

Spiritual Health:

Some of the ways that exercise can benefit those of us walking a spiritual path in particular are centred around our energy field, while other positive aspects are more grounded in this reality. Exercise helps build an energy bridge between body, mind and spirit. We can look at this in terms of newly formed synapses in the brain or to better development and function of glands such as the pineal gland involved in the awakening of higher consciousness. Of course, our minds are far clearer, insights and ideas often arrive through activity and we feel more connected within.

Academic Performance:

Physical health allows students to function even better in classrooms. A good cardiovascular system developed from regular exercise promotes excellent blood and oxygen circulation. This means more nutrients circulate throughout the body which includes the brain. This circulation produces longer attention span during classes allowing longer concentration and absorption.

Conclusion:

There are many other positive benefits of exercise these are just a few listed here that I can say I notice on a daily basis. You must be in your body to walk this path, it is the only place where it all happens and the only space you can occupy. The Health and Physical Education domain provides students with knowledge, skills and behaviours to enable them to achieve a degree of autonomy in developing and maintaining their physical, mental, social and emotional health. This domain focuses on the importance of a healthy lifestyle and physical activity in the lives of individuals and groups in our society. Physical education inculcates in children the importance of maintaining a healthy body and teaches them the importance of regular fitness activity in daily routine, which in turn keeps them happy and energized. This helps the children to maintain their fitness, develop their muscular strength and increase their stamina.

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A Comparative Study on Cardio-Respiratory Fitness of Players and Non-Players

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** M.G.Patel

Abstract- *Cardio respiratory fitness is most important for all of us. It can reduce the risk of many diseases. Cardio respiratory fitness helps improve lung and heart condition, and increases feelings of wellbeing. Through sports only the dynamic factors like strength, speed, modesty, endurance, co-ordination, and flexibility can be progressed, developed. The researcher has tried to study what would be the differences in cardio-respiratory fitness of players and non players. To fulfill the purpose of this study, 30 male players of Kho-Kho game and 30 male non-players were selected from banaskatha district by randomly sampling method. The subjects were selected from high school only. It was hypothesized that, "There would be no significant difference in cardio-respiratory fitness of players group and non-players group. In the present study Survey research method was used. For measurement of cardio-respiratory fitness Haward step test was used as research tool. The t-value to determine the significance between the mean scores was 7.85, which was significant at 0.01 level. There was seen, in cardio-respiratory fitness subjects of players group had high level compare with the subjects of non-players group. There were many differences between both the groups in cardio-respiratory fitness.*

Key words: Cardio-respiratory fitness, Players, Non-players

Introduction: We all know sports is a part of life. It is an integral part of our life. Researchers are working in the field of physical education, that is why the researcher has tried to know what would be the differences in cardio-respiratory fitness of male players and male non players.

Statement of the Problem: A Comparative Study on Cardio-Respiratory Fitness of Players and Non Players

Objects of the Study:

1. To measure the cardio-respiratory fitness of subjects.
2. To compare the cardio-respiratory fitness score of players and non-players.

Hypothesis: It was hypothesized that, "There would be no significant difference in cardio-respiratory fitness of players group and non-players group."

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Selection of Subject:

To fulfill the purpose of this study, 30 male players of Kho-Kho game and 30 male non-players were selected from banaskatha district by randomly sampling method. The subjects were selected from high school only.

Variables of Study:

1. Independent Variable
(Players, Non-players)
2. Dependent Variable
(Score of cardio-respiratory fitness)
3. Control Variable
(Gender: Male)

Research Tool:

For measurement of cardio-respiratory fitness Haward step test was used as research tool.

Research Methodology:

In the present study Survey research method was used. There were two groups; players group and non-players group. Both the groups had similarly 30 subjects in them.

Data Collection:

To test the concept of study, cardio-respiratory fitness was tested through Harvard step test. The test was taken on ground and after taken test whether the data get was noted by researcher.

Results and Discussion:**Harward Step Test**

Group	N	Average	S.D	"t"	Level Of Sign
Players	30	109.55	10.09	7.85	Sign at 0.01 level
Non Players	30	81.76	7.58		

Result favors the player group. There were significant differences between both the groups.

Conclusion:

There was seen, in cardio-respiratory fitness subjects of players group had high level compare with the subjects of non-players group. There were many differences between both the groups in cardio-respiratory fitness.

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A Comparative Study on Health related Physical Fitness of School Students

*** Reena Walia**

Abstract- *Health related fitness is all about psychology, personal health and how physical activity influences us as a person. This is important for anyone who wants to live a physically active lifestyle to support a higher quality of life. The purpose of the study was to see the difference in Health Related Physical Fitness of student's of CBSE board and M.P. board schools. For this purpose 120 male students aged 16.3 ± 2.4 from various CBSE schools and M.P. Board schoolsof Gwalior district of Madhya Pradesh were selected randomly as the subjects for the study. All the five variables of HRPF i.e. Cardio-Vascular endurance, Flexibility, Muscular strength, Muscular endurance, and Body composition were selected. Student's t test was applied to see the significant difference in HRPF of school students of selected board of education. Level of significance was set at 0.05. It was concluded from the findings that there was a significant difference in HRPF of school students of CBSE board and M.P. Board. It was found that the student's of CBSE board schools were better in comparison of M.P. board schools in HRPF.*

Keywords: Key words: HRPF, CBSE, M.P. Board

Introduction: The average person needs regular physical activity simply because the human body was designed to move. To keep it healthy, you need to move. Health related fitness means that you choose a variety of activities to benefit your body and your mind. Physical fitness is the ability to do the daily task with vigor and alertness, with undue fatigue, and with ample energy to engage in leisure pursuit and to meet emergency situations. - H. Harrison Clarke. Physical fitness is a general state of health and well-being or specifically the ability to perform aspects of sports or occupations. Before the industrial revolution, fitness was the capacity to carry out the day's activities without undue fatigue. However with automation and changes in lifestyles physical fitness is now considered a measure of the body's ability to function efficiently and effectively in work and leisure activities, to be healthy, to resist hypo kinetic, and to meet emergency situations.

Health related fitness is all about psychology, personal health and how physical activity influences us as a person. This is important for anyone who

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wants to live a physically active lifestyle to support a higher quality of life. Health-related physical fitness is defined as fitness related to some aspect of health. This type of physical fitness is primarily influenced by an individual's exercise habits; thus, it is a dynamic state and may change. Physical characteristics that constitute health-related physical fitness include strength and endurance of skeletal muscles, joint flexibility, body composition, and cardio-respiratory endurance. All these attributes change in response to appropriate physical conditioning programs, and all are related to health (Haskell, 1985). The purpose of the study was to see the difference in Health Related Physical Fitness of student's of CBSE board and M.P. board schools.

Methodology:

Selection of Subjects:

A total of 120 male students aged 16.3 ± 2.4 from various CBSE schools and U.P. Board schools (60 each) of Gwalior district of Madhya Pradesh were selected randomly as the subjects for the study.

Selection of Variables:

All the five variables of Health Related Physical Fitness i.e. Cardio-Vascular endurance, Flexibility, Muscular strength, Muscular endurance, and Body composition were selected.

Criterion Measures:

Cardio-respiratory endurance was measured by Cooper's 9 min run/walk test. Flexibility was measured by Sit and Reach test. Muscular strength was measured by Dynamometer. Muscular endurance was measured with the help of Pull ups and Body composition was measured by the assessment of BMI.

Results: To compare the Health Related Physical Fitness of selected board of education, Student's t test was applied and the level of significance was set at 0.05.

Table 1.
Descriptive statistics & test of significance of all variables of HRPF

HRPF	Board	N	Mean	SD	df	t	P value
Cardio-resp. endurance	MP	60	1191.66	101.12	118	6.646*	.000
	CBSE	60	1305.00	84.97			
Flexibility	MP	60	26.53	2.91	118	9.965*	.000
	CBSE	60	32.13	3.22			
Muscular Strength	MP	60	95.46	6.60	118	7.378*	.000
	CBSE	60	103.40	5.07			
Muscular Endurance	MP	60	17.53	4.09	118	7.060*	.000
	CBSE	60	23.20	4.67			
Body composition	MP	60	21.10	2.20	118	2.217*	.029
	CBSE	60	21.86	1.52			

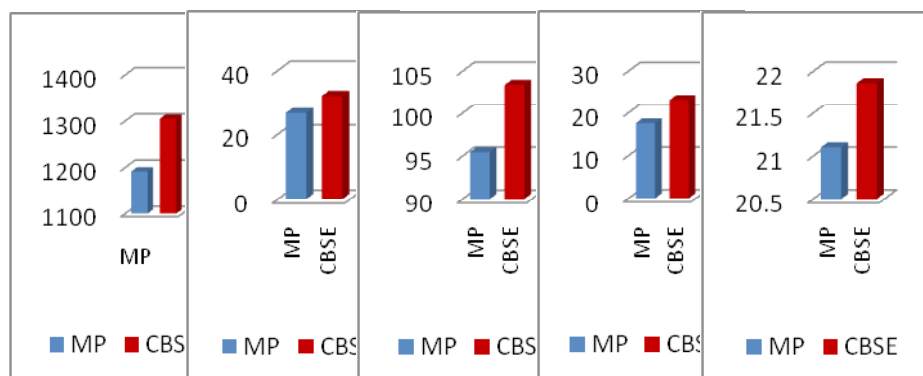
*Significant at 0.05 level

Table 1 revealed that the all the variables found significant as the $P < 0.05$ with 118 degree of freedom at 0.05 level of significance. As the value of

it was significant, it was concluded that there was a significant difference in HRPF of students of selected board of education.

Figure 1:

Comparison of means of Cardio-resp. endurance, Flexibility, Muscular Strength, Muscular Endurance, and Body composition



Discussion: The student's of CBSE board schools were better in comparison of M.P. board schools in HRPF. This difference may be reflected due to the curriculum of selected board. As Physical Education is a compulsory subject in CBSE board but not in M.P. board. Students of CBSE School participated in various physical activities, intramural and various competitions whereas student of M.P. board did not participated in such type of activities. Regular physical activity leads to dominance of the parasympathetic nervous system which slows heart rate and helps the heart work efficiently; strengthens heart muscles; helps the heart rate return to normal faster after emotional, mental or physical stress (Kansal, 2012). Blair (1993) had also discussed that, In order for physical fitness to benefit the health of an individual, an unknown response in the person called a stimulus will be triggered by the exertion. When exercise is performed with the correct amount of intensity, duration and frequency, a significant amount of improvement can occur. The person will overall feel better but the physical effects on the human body take weeks, months, or even years to be noticed or fully developed.

The U.S. Centers for Disease Control and Prevention encourages the adult public to engage each week in at least one and a quarter hours of vigorous-intensity aerobic activity or two and a half hours of moderate-intensity aerobic activity; that time can be met in any increments. So that it can be said that there is a necessity of involving physical education subject in the curriculum of M.P. board for maintain the fitness of the students.

Conclusion: It was concluded from above findings that there was a significant difference in Health Related Physical Fitness of school students of CBSE board and M.P. Board. It was found that the student's of CBSE board schools were better in comparison of M.P. board schools in HRPF.

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Effect of Pranayama and Meditation on Mental toughness of Boxing Players

* Nibu. R. Krishna

Abstract- *Mental state plays a large role in your physical performance. When competing one should be able to push through fatigue, pain, and self doubt, which will be possible by developing mental toughness. In view of this an attempt was made to find out the effect of eight weeks suryabhedan pranayama and meditation training on various factors of mental toughness in boxing players that involves Loher's Performance psychological inventory, 1986 (PPI). The sample for study were thirteen male players respectively of age group ranging between 19-24 years with mean and SD of 20.67+2.11 from SAI, Kollam, (Kerala), India. The subjects were selected from the Boxing trainees of SAI, Kollam who all have participated in All India University & National level. Prior to the administration of training the data was collected through the selected questionnaire and it was used three times in training phase for collecting data i.e. pre, during, and post. The statistical technique used was analysis of variance (ANOVA) and the level of significance was set at 0.05 level for testing the hypothesis. The result revealed that there was significant difference between pre-test and post test as well as between during and post test after eight weeks of training in the factors of mental toughness.*

Key words: mental toughness; training of suryabhedan pranayama and transcendental meditation.

Introduction: Sport Psychology is concerned with the psychological factors that influence participation in sport and exercise and with the psychological effects derived from participation (Williams, 1993). Boxing has primary skills with which athletes feel most comfortable, but truly elite boxers are often able to incorporate auxiliary styles when presented with a particular challenge. For example, an out-fighter will sometimes plant his feet and counter punch, or a slugger may have the stamina to pressure fight with his power punches. Boxing has a point scoring system that measures the number of clean blows landed rather than physical damage. State of mind plays a large role in your physical performance. When competing you have to be able to push through fatigue, pain, and self doubt, developing mental toughness will allow you to do this. Yoga is the art of living. Integrating the many aspects of ourselves and putting

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us in control of our mind (Krisie, 2011). So yoga is the one which can maintain the balance between physical conditioning and mental conditioning to reach the final performance and in which mental toughness is the one of the state of mind which helps to improve the performance of a player. Mental toughness is a collection of values, attitudes, behaviours and emotions, which enable an individual to persevere and overcome any obstacle, adversity or pressure experienced (Gucciardi & Gordon, 2008).

The purpose of the study was to find out the effect of suryabhedan pranayama and meditation training on mental toughness of Boxing players. It was hypothesised that there would be significance effect of eight weeks pranayama practice and meditation training on mental toughness of Boxing players and there would be no difference in the factors of mental toughness of Boxing players after the time period of eight-week.

Methodology: Thirteen male students of Sports Authority of India (SAI South Centre), Kollam, Kerala, were selected as samples of the study with their age ranging from 19-24 years with a mean and S.D. of 20.67 ± 2.11 . All the subjects in the present study were tested on the factors of mental toughness, Loher's Psychological Performance Inventory (PPI) consist of 34-items including 7-factors that is Self confidence, Negative energy control, Attention control, Visual imagery, Motivational level, Positive energy control, Attitude control was administered three times in training programme i.e., pre, during and post conditions. Training programme was total of eight weeks, four days a week for 40-45 minutes, consisting of two type of training i.e., Surya Bhedan Pranayama and Transcendental Meditation.

Results: To examine the hypothesis of the study, descriptive and univariate analysis of variance was employed for the present data. Table 1, 2 & 3 represents the descriptive statistics, f-value and multiple comparisons in mental toughness in pre, during & post test conditions.

Table 1.
Descriptive Statistics in Mental Toughness in Pre, During & Post Test Conditions

Conditions	SC	NE	AC	VIC	ML	PEC	AC
Pre	22.77 \pm 2.77	18.77 \pm 3.63	17.23 \pm 3.27	23.46 \pm 3.91	22.61 \pm 4.10	21.92 \pm 3.01	23.22 \pm 2.80
During	22.38 \pm 3.01	19.38 \pm 2.63	16.08 \pm 3.20	24.70 \pm 3.42	24.61 \pm 2.33	23.00 \pm 2.86	21.69 \pm 2.78
Post	24.85 \pm 4.74	23.54 \pm 3.91	20.08 \pm 3.59	22.70 \pm 5.38	24.23 \pm 4.02	23.62 \pm 4.82	23.31 \pm 5.34
Total	23.33 \pm 3.69	20.56 \pm 3.97	17.79 \pm 3.69	23.61 \pm 4.28	23.82 \pm 3.59	22.85 \pm 3.65	22.74 \pm 3.81

SC-Self-confident, NE-negative energy control, AC-attention control, VIC-visual imagery control, ML-motivation level, PEC-positive energy control, AC-attention control

Descriptive statistics of mental toughness on table 1 shows that the total mean score and SD of the sub factors i.e., self confidence, negative energy control, attention control, visual imagery control motivational level, positive energy control and attitude control is 23.33 ± 3.69 , 20.56 ± 3.97 & $17.79 \pm$

3.69, 23.61 ± 4.28 , 23.82 ± 3.59 , 22.85 ± 3.65 , 22.74 ± 3.81 respectively. In pre, during and post test, the mean and SD of self-confidence is 22.77 ± 2.77 , 22.39 ± 3.01 & 24.85 ± 1 ; negative energy control is 18.77 ± 3.63 , 19.39 ± 2.63 , 23.54 ± 3.90 and attention control is 17.23 ± 3.27 , 19.39 ± 2.63 , 23.54 ± 3.90 , visual imagery control is 23.46 ± 3.91 , 24.70 ± 3.42 & 22.70 ± 5.38 ; motivational level is 22.61 ± 4.10 , 24.61 ± 2.33 & 24.23 ± 4.02 ; positive energy control is 21.92 ± 3.01 , 23.00 ± 2.86 & 23.62 ± 4.82 ; attitude control is 23.23 ± 2.80 , 21.69 ± 2.78 , 23.31 ± 5.34 respectively.

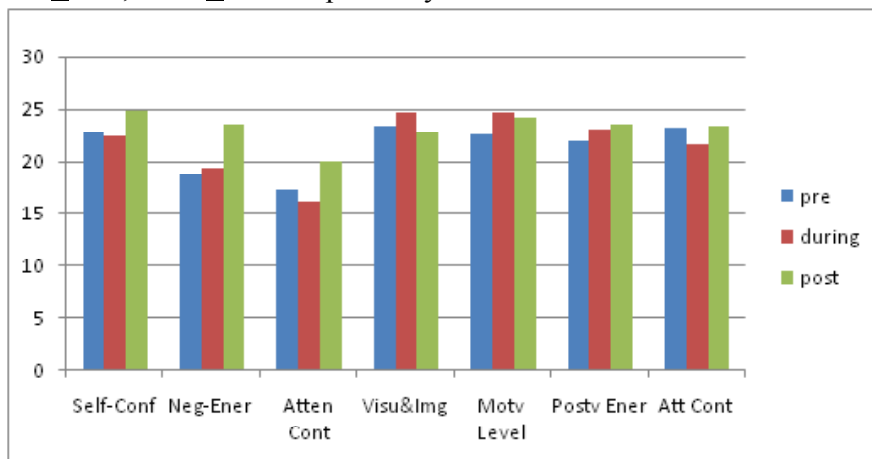


Figure.1

Mean Scores of Sub-Factors of Mental Toughness

Table 2.

ANOVA for Suryabhedan Pranayama and Meditation Training on Mental Toughness Factors

Factors	Variance	df	F	Sig.
Self-Confidence	Between Groups	2	1.742	.190
	Within Groups	36		
Negative Energy Control	Between Groups	2	7.417	.002
	Within Groups	36		
Attention Control	Between Groups	2	4.884	.013
	Within Groups	36		
Visual Imagery Control	Between Groups	2	.710	.498
	Within Groups	36		
Motivational Level	Between Groups	2	1.145	.330
	Within Groups	36		
Positive Energy Control	Between Groups	2	.707	.500
	Within Groups	36		
Attitude Control	Between Groups	2	.733	.487
	Within Groups	36		

Table 2 shows the calculated 'f' ratio of negative energy control 7.41 and attention control 4.88, which was greater than the tabulated 'f' value 3.25 at 2, 36 df. It was evident that there was significant difference among pre, during and post in negative energy control and attention control. Whereas the calculated 'f' ratio of self-confidence 1.74, visual imagery control 0.710,

motivational level 1.14, positive energy control 0.707, and attitude control 0.733, which was lesser than the tabulated 'f' value 3.25 at 2, 36 df. It was evident that there was no significant difference among pre, during and post in negative energy control and attention control.

To find out the paired mean difference where f ratio is significant, the post hoc test (LSD) was used, which is presented in table-3.

Table-3
Multiple Comparisons of Negative Energy Control and

Dependent Variable	(I) Various Conditions	(J) Various Conditions	Mean Difference (I-J)	Sig.
Negative Energy Control	Pre-test	During- test	-0.61	.651
		Post- test	-4.76*	.001
	During-test	Pre- test	0.61	.651
		Post- test	-4.15*	.004
	Post-test	Pre- test	4.76*	.001
		During- test	4.15*	.004
Attention Control	Pre- test	During- test	1.15	.387
		Post- test	-2.84*	.037
	During- test	Pre- test	-1.15	.387
		Post- test	-4.00*	.004
	Post- test	Pre- test	2.84*	.037
		During- test	4.00*	.004

The results revealed that the post hoc test (LSD) shows significant differences between pre and post test as well as between during and post test in negative energy control and attention control. There is no significant difference between during and post test in negative energy control and attention control.

Conclusion: No significant differences among pre, during and post test was found in self-confidence, visual imagery control, motivational level, positive energy control, and attitude control. It may be attributed to paucity of time in training. The time duration in which the training was imparted to the subject by researcher was insufficient to bring about significant differences among the boxers. It was also found that there was significant difference between pre and post test as well as between during and post test in negative energy control and attention control. It may be attributed due to the training, which has increased the energy level and concentration ability during initial part of the training but as the training continues the development of both the variables reduces in the boxing players. Because it develops in very early part of the training as the subjects involve in training gets enthusiastic and becomes sincere and energetic but as training continues they reduces their interest and becomes bore and thus does not maintain same amount of energy level and attention level and nature of the game also may be reason.

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Psychological Stress of Women in the Novels of Anita Desai

* Neetu Yadav

Abstract- *This research paper focuses on the theme of Psychological stress of women in the novels of Anita Desai. The female protagonists of her novels feel stressed, confused, derangement and distressed in this modern world. Their basic traits are the humiliating experiences and sudden unexpected death of some loved one like the death of Toto in Cry, the Peacock. This causes a vacuum in their lives resulting in confusion, mental instability, depression detachment and sometimes even death. Nearly all the female protagonists of her novels remains in their own world of imagination, thwarted by male practices or by social norms and practices. It is for this reason they feel a sense of alienation and are unable to adjust with their surroundings. Suffering under psychological stress in this male dominated society, they undergo trauma which is both inward, as well as outward. The female characters fight their own battle, and live in a world of disillusionment. Most of Desai's novels revolve around the theme of psychological stress, neurosis, fantasy and loneliness. Fuller remarks_ "man suffers not only from war, persecution, famine and ruin, but also from inner problems....a conviction of isolation, randomness, meaninglessness in his way of existence". This remark of Fuller is best suited for the conditions of the protagonists in Desai's novels.*

Key words: Neurosis, Feminine psyche, Psychological stress, Alienation, Detachment.

Introduction: The 20th Century, especially the post war period, has witnessed great spiritual stress and strain. Therefore it has been rightly regarded as "the age of stress and pain". In this age, man is brought face to face with confusion, frustration, disintegration and the meaninglessness of life. Women writer of all ages have had a natural preference for writing about women psyche and Anita Desai is no exception. In all her major novels she has examined the theme of psychological stress in details. All her protagonists suffer from the trauma, isolation, loneliness, detachment and rootedlessness. This has resulted from of continuous feeling of emotional insecurity or loss of identity. This is evident in "Cry, the Peacock", (1963), "Voices in the City" (1965) and "Where shall we go this Summer"?(1975).

About the Author: Anita Desai is one of the world famous and of India's best

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novelist in English. She is an Indian novelist, short story writer, screen writer. She influenced generations of writers. She uses ordinary, everyday activities to portray something greater and universal.

Desai's novels constitute together the documentation, through fiction, of radical female resistance against a patriarchal defined concept of normality. She finds the links between female duality, myth and psychosis intriguing; each heroine or protagonists is seen searching for, finding and absorbing or annihilating the double who represents the socially impermissible aspects of her femininity.

Neurosis defined:

The word neurosis reminds us of the fact that there is a seamy side of our civilization. Society compels every individual to repress instinctual urges and the desire for the free exercise of will, all in the name of upholding its ideals and expectations which are very often oppressive and anti-human. Neurosis is thus invested with profound psychological and social significance. The Indian women novelist in English has fictionally treated the neurotic suffering of susceptible characters. Freud in his examination of human psyche has stated that repression of emotions and feelings are the chief cause of neurosis. Distinguishing neurosis from psychosis Freud is of the opinion that in neurosis the ego suppresses part of the id out of allegiance to reality, whereas in psychosis it lets itself be carried away by id and detached part of reality. In Anita Desai's novels the female characters are shown as grappling on the one hand with the changed realities of life and the trauma they entail, while on the other hand with the psychic conflicts of personal origin. Thus we see that the hyper sensitive and deeply affectionate Maya in *Cry, the Peacock* nose-dives into the dark abysmal depths of psychological stress as she is unable to balance the inner and outer realities of life, thereby leading to trauma and death.

Feminine psyche defined:

The word 'feminine' as used in this paper is not meant to denote "an essence of femaleness" but it is a mode of characterizing the innermost recess of female psyche under stress and duress. The novels of Anita Desai revolve around the women protagonists who are victims of mental coercion and psychological stress. They reflect the persisting grip of culturally imposed 'feminine conditions', of not being able to express their inner selves leading to repression of these feelings and emotions in their conscious and unconsciousness selves. Thus it is implied that the author's understanding of what constitutes 'Femininity' in behavior and thoughts is intermingled with the creation of female characters, who define themselves according to the socially prescribed norms of a woman.

Psychological Stress/Trauma defined:

Trauma in everyday usage means a highly stressful event. It refers to extreme stress that overwhelms a person's ability to cope with the social surroundings as well as within the familial setup. Psychological trauma is the

unique individual experience in which an individual experiences subjective threat to life and integrity, leading to isolation, fear and helplessness.

The women characters in Anita Desai's novels undergo a strain psychic experience and suffer from failures and frustrations. They undergo psychological trauma due to their hypersensitive nature and their insensitive husbands. Most of the female characters of Desai are either women with affluent background or are merely housewives. Their restricted surroundings make them suffer intensively, due to which they react silently or violently.

Psychological stress of the protagonists in *Maya in Cry, the Peacock*:

In the novel *Cry, the Peacock*, Maya the young heroine, is a vivacious, pampered, and lovely girl but she is hypersensitiveness. Her father's excessive care and concern makes her behave abnormally in her later life. Maya sorrow begins with her marriage to Gautama who is rational, middle aged, practical man of the world. He is insensitive to the desires of his young wife. He does not relish Maya's eccentricity and indulgence, which leads her to feel lonely, isolated, alienated, neglected and frustrated. The vast difference in their ages creates a wide chasm between them. Maya expects more attention from Gautama, like the one that is given to her by her father. Gautama chides her. Life is a fairy tales to you still. What have you learnt of the realities? The realities of common human existence, no love and romance, but living and dying and working, all that constitutes life for the ordinary man. You won't find it in your picture books and that was all you were shown picture books. Maya has been a father's "pet" since childhood and when she grow up, she develop a dream like quality in her nature, unable and unwilling to face the harsh reality of married life., But soon everything changes in her life with one incident occurring after another. The death of Toto also starts a chain of reactions within Maya and her fears lying in the unconscious come to the fore. Being childless, Toto's death creates an emotional upheaval in her life and she becomes inconsolable. Gautama's indifference towards death of Toto makes Maya neurotic which further worsens her condition. When Gautama does not pay heed to her feelings, his indifference upsets her terribly and she becomes highly reactive. His coldness and incessant talk of cups of tea and philosophy intensifies her mental instability. Both of them suffer from the temperamental differences that cause alienation between them. Because of this feeling Maya becomes more stressed. This novel depicts the incompatibility between the husband and wife as relationship between them never attain maturity. Maya suffers from hypersensitive fantasy and is unable to lead a normal life. She has nothing to keep herself busy and to fill her lonely hours. Gautama too does not give a second thought to either to her soft, willing body or the lonely, wanting mind that waited near his bed. All these situations bring rise to frustration, loneliness, stress, and she becomes psychic. Temperamental incompatibility makes Maya unhappy, depressed, unfulfilled, lonely, disappointed and alienated from her husband. Her life becomes stressful and mind becomes psychic. Maya is

governed by strange obsessions and becomes hypersensitive. It is Maya's desire to live and the fear of death haunts her that makes her to push Gautama down the parapet. Like Lady Macbeth, she becomes a victim of hallucination which speeds up the process of disintegration of her consciousness.

Conclusion:

In all her novels Anita Desai has conveyed her views about the complexity of human relationships and the inevitable crisis that follows due incompatibility of such relationships. Being a contemporary writer her focus is on issues like psychological stress and trauma and her forte lies in being able to tackle them in brilliant manner. But at the same time she remains rooted to her tradition. She explores the anguish of individuals living in modern society and unravels the tortuous involutions of sensibility with subtlety and finesse and ably evokes the changing aspects of human nature.

Thus it may be concluded that in her novel *Cry, the Peacock* Desai has portrayed different facets of human feminine psyche as well as the severe psychological stress that human beings undergo under mental pain and sufferings.

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'Shakespeare's Sister' in 'A Room of Her Own'

*** Sonal Singhvi Choudhary**

Abstract- *As women boldly march into the 21st century their very natural demand is to breathe freely in an egalitarian world. But due to the lack of an enabling ethos which provides equal opportunities in every walk of life, they are made to feel at every step that they are located on the margins of the cultural fabric. Being psychologically liberated is not enough; women also need to be economically independent in order to move from the margins to the mainstream of literature. It is only then that they will be able to write from their own perspective without bothering about the pressures of the male canon.*

Keywords: Women's writing, identity, marginal, patriarchy, socio-economic, psychological, liberation.

The past few years have been revolutionary as far as women's writing is concerned. Women's Writing, till recent had no place in the literary canon. Critics had been conditioned to receive women's literary output as that written by the 'other.' Such have been the power structures that they have very cleverly placed women outside culture and outside history by the strategy of exclusion. By excluding them from the process of learning, they have been denied the ability to widen their mental horizons, a privilege which makes human beings superior to animals. The access to knowledge and learning has been an exclusively male prerogative, with most cultures denying women the right to education.

Women were treated as subaltern not just in theory but in all realms of society. Entrapped in the psychological, sociological and economic webs of the society, women did not get an opportunity to bring out the creative aspects of her personality. In *A Room of One's Own*, Virginia Woolf puts forward her argument that women have not historically been granted an enabling ethos for their individual enterprise and creativity to flourish. The narrator visits *Oxbridge* (a fictional University meant to suggest Oxford and Cambridge), and when she desires to go to the college library she is denied the permission to enter it: . . . But here I was actually at the door which leads into the library itself. I must have opened it, for instantly there issued a silvery, kindly gentleman, who

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regretted in a low voice as he waved me back that ladies are only admitted to the library if accompanied by a Fellow of the College or furnished with a letter of introduction. (Woolf 6)

Through these obstacles that the narrator faces in getting space in the College, Woolf is trying to symbolize the effects of an educational culture that hinders the intellectual exposure of women. This has inevitably resulted in women being considered as less rational and intellectual than the male of the species. No wonder women's writing had till recent no place in the literary canon.

It was Virginia Woolf who was the first woman critic to include a sociological dimension in her analysis of women's writing. Virginia Woolf, in her essay titled "Professions for Women", talks about the impediments in the path of a professional woman writer. In this essay she gives a very interesting reference to a narrative poem, *The Angel in the House*, by Coventry Patmore. The poem was an idealized account of his courtship of his wife Emily, whom he believed to be the perfect woman. Following the publication of Patmore's poem, the term 'angel in the house' came to depict the ideal of femininity. Woolf held a less positive view of the 'Angel' as she became a phantom for her, impeding her individuality and autonomy as a writer. Woolf describes her like this: She (the perfect woman) was intensely sympathetic. She was immensely charming. She was utterly unselfish. She excelled in the difficult arts of family life. She sacrificed daily. If there was a chicken, she took the leg; if there was a draught she sat in it...in short she was so constituted that she never had a mind or a wish of her own, but preferred to sympathize always with the minds and wishes of others...In those days, the last of Queen Victoria, every house had its Angel. And when I came to write I encountered her with the very first words. The shadow of her wings fell on my page.

(Professions of a Woman, p168)

It repeatedly tried to convince her that women should not deal freely and openly with questions of human relations, morality, or sex. Woolf says that she had to kill the 'Angel in the House' in order to assert her individuality and autonomy as a writer:

Had I not killed her she would have killed me. She would have plucked the heart out of my writing. For, as I found, directly I put pen to paper, you cannot review even a novel without having a mind of your own, without expressing what you think to be the truth about human relations, morality, sex. And all these questions, according to the Angel of the House, cannot be dealt with freely and openly by women; they must charm, they must conciliate, they must...to put it bluntly...tell lies if they are to succeed.(170)

In her *Sexual Politics* (1969), Kate Millett presents a pioneering analysis of patriarchy, which ranges over biology, history, sociology, psychoanalysis, and literature. Millett says that the cause of women's oppression is ideological indoctrination and economic inequality. Men as well as women perpetuate

stereotypical attitudes indoctrinated by patriarchy. The acting out of these sex roles, which are the result of a culturally acquired sexual identity, in a relationship of domination and subordination is what Millett calls 'sexual politics'. She talks about the social order which is the birthright priority whereby males rule females. "Through this system," she says "a most ingenious form of interior colonization has been achieved" (*Sexual Politics* 25). Millett identifies patriarchy as a socially conditioned belief system and demonstrates how it has penetrated literature, which she considers a record of male dominance. Literary values and conventions have been shaped by men and have therefore played a crucial role in the social construction of femininity. She looks especially at the time honoured classics of D.H. Lawrence, Henry Miller, and Norman Mailer, the male authors of the western canon, and alleges pervasive sexism in their works which degrades and undermines women.

In his *The Origin of the Family, Private Property, and the State*, Engels developed a historical materialist analysis which claims the existence of pre-class egalitarian societies, where women enjoyed relative equality with men. Since women in these societies were central to production, systematic equality between the sexes was non-existent. As a result they enjoyed political power within the society. But with the discovery of copper, tin, bronze and iron, with the appearance of the plough, and with the development of tools and techniques the onset of advanced agricultural societies took place. Due to this the first accumulation of surplus, or wealth took place leading to the idea of private property. This development of private property was according to Engels, a turning point in the status of women in human society. He says that this was 'the great historical defeat of the feminine sex'. As man became the proprietor of the earth, he consequently acquired the proprietary over women too. The old division of labour was upset by the invention of new tools and techniques. As they involved more physical labour, production shifted away from the household and now women became the reproducers of society, cut off from production. Women turned largely into 'a mere instrument for breeding children'. "The overthrow of the mother right was the world historical defeat of the female sex. The man took command in the home also; the woman was degraded and reduced to servitude; she became the slave of his lust and a mere instrument for the production of children" (65).

These theories based on historical materialism claim that emancipation of women will come about only when they play an important part in the processes of production. This seems to be an apt theory and explains a lot but at the same time relying wholly on it would be reducing human beings to economic abstractions? Human beings are not economic abstractions, and therefore the reason behind the hierarchy of sexes cannot be attributed just to the beginning of private property, or the bronze tools or the plough. The hierarchy of sexes was established because of man's need for transcendence and expansion. If this was not true the division of labour between the sexes

could have meant a friendly association. De Beauvoir explains it like this, “But no, this phenomenon is a result of the imperialism of the human consciousness, seeking always to exercise its sovereignty in objective fashion. If the human consciousness had not included the original category of the *Other* and an original aspiration to dominate the Other, the invention of the bronze tool could not have caused the oppression of woman” (The Second Sex 88-89). Thus, without rejecting the contribution of biology, and historical materialism, she makes a review of the data of prehistoric research and ethnography, and explains the reason behind the hierarchy of sexes in the primitive hordes from an existentialist perspective.

In the late 1960s various attempts were made by “materialist feminists” to synthesize feminist politics with the doctrines of Karl Marx. It incorporated into itself the Marxist criticism of Capitalism, which explains that the ‘superstructure’ of social, political and ideological realities is built on the base of economics. In Marxist terminology, the material circumstances (economic conditions) generate the historical situation (social, political and ideological atmosphere). All human activities could be understood in terms of the distribution and dynamics of economic power. ‘Culture’ is not an independent reality, but a result of the socioeconomic systems that structure human societies. Marx left the realm of gender politics untouched. However, as mentioned earlier, Engels presented his analysis of gender oppression in *The Origin of the Family, Private Property and the State*. Following this line of thought, the Materialist Feminists tried to open up the complex relations between gender and economy. The main reason behind gender inequality, they analyzed is due to the capitalist mode of production. Seeing gender relationship as class oppression, the relationship between man and woman is found in many ways similar to that of the proletariat and the bourgeoisie. Women’s subordination is deliberately maintained because it serves the interests of patriarchy which is here the ruling class. Juliet Mitchell’s *Women- “The Longest Revolution”* (1966) was a pioneering attempt which examined women’s oppression in the light of socialist theory. Michele Barrett in *Women’s Oppression Today: Problems in Marxist Feminist Analysis* (1980), also presents a Marxist feminist theory of gender politics.

In 1929, Virginia Woolf proposed in *A Room of One’s Own* that “a woman must have money and a room of her own if she is to write fiction”. Woolf laments the basic material and social conditions that women have been living in, or rather that have been culturally designed for them. She announces her focus in no uncertain terms when she talks about the poverty of the female sex which has become a deterrent in their mental, intellectual and aesthetic achievement:

At the thought of all those women working year after year and finding it hard to get two thousand pounds together, and as much as they could do to get thirty thousand pounds, we burst out in scorn at the reprehensible poverty of

our sex. What had our mothers been doing then that they had no wealth to leave us? Powdering their noses? Looking in at shop windows? Flaunting in the sun at Monte Carlo?

(Virginia Woolf, *A Room of Ones Own* 18).

She talks about the dynamics of economic power and suggests that things would have been very different if women had worked hard for their own economic liberation. She continues:

If only Mrs Seton and her mother and her mother before her had learnt the great art of making money and had left their money, like their fathers and their grandfathers before them, to found fellowships and lectureships and prizes and scholarships appropriated to the use of their own sex... we might have looked forward without undue confidence to a pleasant and honourable lifetime spent in the shelter of one of the liberally endowed professions. We might have been exploring or writing; mooning about the venerable places of the earth; sitting contemplative on the steps of the Parthenon, or going at ten to an office and coming home comfortably at half-past four to write a little poetry.

(Virginia Woolf, *A Room of Ones Own* 18).

In the same work she also speculates about the female poet, 'Shakespeare's sister' who symbolizes women's writing of notable poetry. Her birth would be 'impossible', says Woolf, without our prior 'preparation', 'effort' and 'determination' to cultivate in ourselves 'the habit of freedom and the courage to write exactly what we think'.

Having attained the economic, as well as psychological liberation, women writers are now taking smart and confident strides in the literary fields. They have shown that they are fully capable of matching the pace of the world. In doing so, they have not only moved from the margin to the centre thereby successfully establishing women's writing in mainstream culture, they have also made a place for themselves in the global literary firmament. The struggle in on, and will continue.

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Chetan Bhagat and his challenges to the present education system (with special reference to five point someone)

*** Kiran Dubey**

Abstract- Chetan Bhagat has been honored as one of the bestselling authors of the popular literature. He takes upon the burning issues, which concerns to the society in his novels and articles, ranging from the deplorable condition of the present educational system to social and political issues. He has started a crusade against eradicating evils of the educational system by his satirical novel "five point" someone. What not to do at IIT, which is one of the highest selling English novels published in India. The novel starts in a unique way where the author starts in a filmy style of flashback and shares opinion that this book is not a guide on how to get in to IIT, but gives examples of how screwed up our college years can get, if we don't think straight. Although treated in a mild and comical way, he attacks the present technical education system, which has become a lifeless system and needs a reconsideration. He conveys this serious message, that it is a wakeup call for the technical institutes to replace the traditional style of teaching with an approach that develops students own abilities to collect select filter and assimilate information. The emphasis should be placed on learning methods (instead of knowledge accumulations) which can turn their knowledge into innovative ability. The paper attempts to throw some light on the traditional process of teaching which is challenged by the innovative students, whose abilities are measured only with the help of CGPA, and also remedial measures to sort a way out.

Keywords: CGPA and innovation

Introduction: Chetan Bhagat is the author of many blockbuster novels, and his creation increased novel readership in Indian is on an all time high in the present times. The circulation of novels is gradually increasing, and major credit of this remarkable inclination towards English language novels can be prominence of cult of campus novels. Although the popularity of campus novels dates back to pre Independence era, but the modern readership of novels starts from **Anurag mathurs. "Inscrutable Americans"** **Chetan Bhagat** debut novel "five point someone is credited with revival of popular readership in India. His success paved way for an era of popular English literature dominated

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by campus based novels. Soon afterward many campuses of some of the most renowned universities and colleges of India like IIMs IITs Delhi university and JNU were featured in the pages of upcoming novels **“Something of a mock tale by some Das” “Amitabh Bagchis” “Above Average and” “Fund of mixology” by mainak Dhar** are the works which targeted youth and college goers, and came up with fresh Subjects that revolved around the campus and college life, students politics, ragging, love affairs, educational pressures, joys and sorrows of friendship, examination phobias, drug addiction, placement dreams, vice chancellors dilemma, professors ego, monotony of class room studies and likewise.

Chetan Bhagat is novelist columnist and motivational speaker. His Bestselling novels are **“five point someone” “one night” @ the call center (2005) the states (2009) Revolution 2020. Love corruption. Ambition (2011) Half girlfriend (2014) and One Indian girl.** All his novels were bestsellers and inspired bollywood films. The New York Times called **“The biggest selling English language novelist in Indian history”**. He is seen as youth icon than just an author. This IIT- Delhi/ IIM Ahmadabad student is making India read, like never before. His columns for leading English and Hind newspapers focusing on youth and national development based issues He also presents before us a world which is full of optimism with humorous treatment Chetan Bhagat an investment banker turned prolific writer also addresses the Indian educational political and Indian educational political and social system directly without any sugar coat. His **“Five point someone”** managed to create a strong foot hold among youngsters, who had almost lost interest in novels and books. Along with burning issues, his style of writing also attracts the contemporary young generation, he links difficult words and avoided technical jargons, but has a clear concept and thinking.

The novel is set in the Indian Institute of technology Delhi in the period of 1991 to 1995. It is about the adventures of three mechanical engineering student. And Hari kumar (the narroter) Ryan oberoi and Alok Gupta, who Fail to cope with the grading system of IIT. They screw up the first class quiz and tried to amend, think only get worse. It takes them time to realize, If you try and screw with the IIT system, It comes back to double screw you. Before they know it, they are at the lowest echelons of IIT society, gap out of 10 ranking near the bottom of the class. Bhagat has dealt with so many problems and also sorted out solutions, such as ragging, education, classes, and exams. Education has been playing a prominent role in human life since historical ages, Gurukulas were educational centers **V D mahajan in “ancient India” “Great emphasis” was put on the practical aspects of the subjects”** Chetan Bhagat in this novel touches an important chord the helplessness of the professors to handle the brilliant students who can pose challenging question based on their common sense.

Prof – Dubey Mechanical Engineering Department, mentions

The definition of machine is simple It is anything that reduces human effort, anything so see the world around you and it is full of machines”

A student Ryan asks: Sir what about a gym machine, like a bench press or something effort in fact it increases it.

Here is an alarming bell for the professors to equip themselves to handle the innovative students of the institution, and encourage them beyond the textbook. Students of modern age are coming in contact with the problems which never existed before; hence innovative Ideas are natural to come in their minds for solutions. But on the contrary professors suppress the students innovative Ideas as,

Dubey Said” Watch it son in my class just watch it”

This approach of professor is totally wrong, open communication leads to the liberty of thoughts, which boosts up the mental growth of the students and adds to the efficiency level of the education system. Such are the innovative and reformative steps which the writer inspires in the youth for the renovation of social, educational and political system.

Grading system is an another obstacles in the field of innovation

Proof Cherian’s words are worthy to mention,

“The work load is by design to keep you on toes, and respect the grading system you get bad grades and I assure you get no job no school any no future.

Professors words seem somewhat illogical, that the work load is designed for the students to work hard. Working capacity differs from person to person; Also grades depend upon mental grasping and expression capacity of the students, mugging cramming and writing it blankly on the paper to get an IIT degree is a useless process in the eyes of Bhagat.

Hari, Alok and Ryan the three underperformers view it as a jail **Ryan’s Statement**

“I think this is jail it really is Damn Jail” you know guys this whole IIT system is sick”

The Students feel like imprisonment and are not satisfied with the system, because IITs have a frame work of rules and regulation under which students are caught, and feel like getting trapped inside the system. They cannot think beyond the limited parameter, hence do not feel mentally or physically well to excel in the educational system, hence they consider it as ill And think of rejuvenation and correction in the existing system. Indian Institute of technology were set up for achievement of excellent technocrats, but they were unable to achieve the desired excellence due to lack of innovations. Being the best institutes IITs had never invented or provided technical contribution except giving a large amount of employees to work for multinationals.

According to university ranking survey report 2014-15

“In the world university ranking survey of among 200 best universities

none of the Indian University got a place, our universities are lacking those infrastructure and facilities which are available at the world level educational system. MITS in America have budget of millions of dollars, while our country lags behind. America spends 2-7% of GDP annually in the higher education; on the contrary India spends only 0.6% of its GDP. Indian expenditure on higher education is 3-4 lakh on each IIT student, while American countries invest a large part of their income in research and development, secondly Indian students get research projects on the basis of their CGPA's. Thus creativity, innovation, internship and thinking process are nullified by the professors. On the other hand **Prof Veera** is opposed to the tradition of grading system. He doesn't discriminate students on CGPA basis, and likes original thinking and creativity. He likes the students who can put the principles taught in the class into practice. His age and education from abroad, and intimacy to new generation, enables him to understand the thinking process of this generation. Students can think beyond syllabus. For inventing something, they must be left free hand in laboratories to search out something new. **Prof Veera and Ryan** are symbol of revolutionary change in the typical and traditional system of education, from which brilliant students are trying to cross the limits.

Conclusion:

Thus the paper intends to convey a social message that only CGPA's are not the ultimate factor to decide student's potentialities and creativity. Each and every student has been bestowed unique quality by god and CGPA (cumulative grade point average) should not be the criteria to decide their future prospect. A five pointer in college can reach the pinnacle of his career, and set an example. Hence only CGPA's should not be the essential criteria for innovations. Along with this. Increase in Budget for research and development, change in educational policies and rejuvenation of the existing system are essential to get the desired results.

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Conscious of Freedom - Self respect and Self confidence

* Nitin Tiwari

Abstract- *To any students of American literature while reading Thoreau the image of Gandhi automatically comes to the mind. What Thoreau said in the 18th century Gandhi echoes today. Their methods might differ as their problems differ as their problems differed but the essence of their social and individual philosophy is the same. It is in Gandhi that use since the practical application of Thoreau's political assumptions. Gandhi was immense influenced by Thoreau as he confessed in an open letter to the American people in 1942; you have vinen me a teacher in Thoreau who dense scientific confirmation of what I was doing. Gandhi and Thoreau were two great non-conformist. It is one of the paradoxes and equally redeeming of paradoxes hax. Tory and evolution that - the more grows the conformist nature of society. The more accounted is the nonconformity of what ancient Hindus called the "astain" the individual soul.*

Introduction: Thoreau was born and bred in a country where the constition great people majority the right resists arbitrary power. For Thoreau any person whoever he was, to whatsoever religion he belonged has the right whoever he was to whatsoever religion he belonged had the right to disobey accordance with distance of this own conscience. Thoreau believed that.

From the tax of an address delivered by B.K. Nehru at University of New York in 1962 any man more right than his neighbors constitutes the majority of one already. He further says: 'A minority is powerless while it conforms to the majority' it is not even minority but it is perpetual reminder, the most vivid reminder our history affords us that it is toughness, the intransigence of the spiritual unit which alone gives edge to democracy.¹ He on the individual conscience and sound rest see the respect for right and not law is essential. He the only obligation which I have a right to assume is to do at any time what I think right. He criticized democracy not because, us as strong but because it was weak. For him to disobey or resist what he thought was unjust became a moral duty. We find that Gandhi believed such as attitude required great courage and a loft conception of freedom. For his non violence or Satyagraha, as he called it is the soul force. It was not something negative which him but something positive and dynamic. It we recognize the supremacy

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of the moral law, we must be able to overcome evil through the moral power Gandhi says. "My creed of non-violence is an active force. It has no room". My creed of non-violence is an active force. It has no room for weakness. He further Satyagraha is self-dependent. It does not require the assent of our opponent power must strongly against and opponent who offers resistance.....a Satyagrahi does not know opponent who offers resistance... For truth without losing any of its strength. "He emphasizes his belief in the power of Truth which for him is reality not so with Thoreau for him Truth was something relative a matter of individual taste, the reason being his strong individualism."²

Thoreau's conception of freedom is best stated in his own words when after his refusal to pay poll-taxes he was put in prison. "If there was a wall of stone between me and my towns a man there was a still more difficult one to climb or break through before they could be as free as I was." Gandhi did something similar when he refused to pay salt-taxes, and revolted against the government by marching to village Dhamdi and picking up salt from the sea-shore.

Both Thoreau and Gandhi wanted people to live not as the other dictated but according to their inner voice. Thoreau declared that there could never be a free and enlightened, unless it treated the individual as a higher and could be no development of individual Gandhi was national as well as bend every knee to one throw the alien government. He made the people conscious of the spiritual and moral force within them, when he declared. "It is not so much, the responsible for our-for our subjection as our voluntary co-operation and that" nation, like individual could only he was a unique achievement for Gandhi non-co-operation with the government the violence.

Freedom as for Gandhi was not a mere political fact but a social reality. Gandhi was not mere political fact a valuable contribution he made basically a reformer. The most valuable contribution he made in order to restore the dignity of the individual was to resolve the attitude of the Indian people towards the untouchable. Thoreau being a transcendentalist toward the untouchables. Thoreau being Slavery since it degraded man and prevented him from living as life of liberty and self-respect.

He tells us in Walden that once helped a slave to escape. Speaking in favour of Slavery he says. "If on Honest man in this state of Manchester. Ceasing to hold slaves were actually to withdraw. From this co-partnership and we locked up in the country goal therefore it would abolition of Slavery in America.

Thoreau believed that person should attempt to live according to his inner voice, cannot try to discover his entity and integrity in his own way. He writes in Walden. I desire but I would work each one be very carefully. Find out and pursue not only for himself but for all mankind other find sought slave love for the common man that made him also, the dishonorable legislation meant for the India, oppressed for centuries he organized an unnamed result.

He gave them a new consciousness of freedom self-respect and self-confidence.

Thoreau unlike Gandhi did not like to stay amidst people. He liked the company of only his few friends. He preferred to be alone with his books on in the company of nature rather than waste time in useless conversation. Gandhi on the other hand was very fond of people.

He moved amidst people he worked with them and shared their sufferings in the unceasing struggle against poverty. He always meeting people and Gandhi was totally different from one another.

“The simplicity of life, by whose gauge Thoreau measured men and economies aims at the most complete realization of perfection innate in every persons”. Thoreau was pained to see as B.K.Nehru puts its inherent increasingly to subordinate to the individual to the machine. He himself say in Walden. “Men have become fools of fools, “The laboring man striving to maintain the market value of his hands and had no time to be anything but a machine”. He wanted the individual to strive for self-culture. He favored handicrafts, which are meant not for trade but for consumption, purpose in order to bring a harmony between the mind and the hand³.

Thoreau viewed the development of railroad and telegraphs as instruments which led to the breaking down of primitive. The substances forming and making it commercial. This led to the growth of materialism at the cost of values of life. Thoreau believed that “the object of life was something else than acquiring property.” Today his words are more relevant than they.

He wanted his countrymen against too much dependence on machines, and today Americans have been instanced by machines. This has created numerous emotional problems. Gandhi too warned his people against the over-pressure of machines. For Gandhi in a poor country food cloths in India. The problems Gandhi left that the coming which had led to seasonal unemployment in India Village industry which in India a grain economy. He believed the countrymen were instanced and ensnared by machines. And were forced to sell their souls for a mess of pottage. Dr. Radha Krishnan writes we have taken a wrong twist has disposed improvement embittered our agriculture population corrupted coarsened and blinded and our workers and given us millions children with black face dead eyes and drooping mouths.

Gandhi was not altogether against machinery. He favored cottage industries in village and worked decentralized industrialization in order to reduce village. He wanted minded class of work but self-supporting self confident and responsible agrarian population. For this end he stressed the revival of handicraft, spinning, weaving. He was in favor of retaining the group of urbanisation. Even Thoreau did not like city. He weaver enthusiastically praised the efforts of those few, who tried to live in the out of way corners of town. He performed life close to nature for he was more of a poet and a transcendentalist.

Thoreau and Gandhi for he was more poet and a Gandhi both advocated simplicity of life. As against, what J.S.Hoyland Calls advocated simplicity of

against what J.S. Hoyland Calls selfishness hot-bottle luxury and profit hunting spirit. Gandhi led simple life with much cleansing of the spirit. For he divested him self of possessions and knew like Thoreau, the joy of possessing all and owning nothing. Thoreau revolted against materialistic out look was self defeating. He was a constant reminder that reminder that external less, what is invaluable is, in the last resort, the individual.

Gandhi was a religious man at heart. He himself says. I am a seeker after truth....To find truth completely is to realise one self and know one destiny in other work become perfect "the pervensities did not shake his faith in the essential goodness of life. It was religion which pulled him into politics. He himself says. I do not know any religions apart from human activity. It was religious which pulled him into politics. He himself says..."I do not know any religion apart from human activity. My devotion to truth has draw me into the field of politics and I can say. Yet with call humility that those who's say that religions had nothing to do with politics do not know religion means.⁴

He believed in the immerse power of prayer also kept fasts for self purification. Both Thoreau and Gandhi believed in non-violence. Thoreau was against the Maxican war and also civil disobedience. It was the core of Gandhi philosophy. He should Gandhi philosophy he should the words that was possible to overcome violence, through purely self-inflicted, suffering-non-violence and love for one opponents-non violence for him was another name for truth. He was a vegetarian since he believe in ahinsa Thoreau too became a vegetarian. Since he believed in ahinsa Thoreau. He, said that meat smelt like carrion and was the symbol of evil and sensuality. It was from purely esthetic paint of view that he abstained from eating meat.

Thoreau did at line justify the use of violence what mattered he said, was the spirit in which it was used he justified violence in order to rescue slaves "I shall not be forward to think him mistake in his method who quickest succeeds to liberate the slave.⁵ Gandhi also at times did favor the use of violence when he said enemy with non-violence we least be able to defined ourselves by force. But on the whole he advocated non-violence for he believed there a resister does not have depend upon wishes of his opponent but upon the will God, which makes him indomitable.

Gandhi was foremost a humaniterain and he encouraged people to line together. He opened as ashram at Sabarmati where all could line in close co-operation guided by the principle to truth love and non-violence. Thoreau was too much of an individualist to because member of any society. He years, Thoreau worked here with his own hands for like Gandhi, he believed in the dignity of labour. In the words of Earnest Barker Gandhi by his own example, taught the people to work with their hand not merely with brain, for building of a full life which fully engaged the faulties. Thus we find that to great man born in different times had so much in common to give to their countrymen. This similarity of their thought brings the two countries closer, and very correctly

Thoreau has been called the New England Yogi.

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Folk Medicine and Health Care

* Arun Kumar

Abstract- *Traditional knowledge often restores the cultural heritage and establishes the identity of a group in a particular society. Folk medicine or traditional medicine is one of the popular terms of traditional knowledge in our society. Communities have devised systems to alleviate the tiresome condition arising out of illnesses using their own techniques, which vary from one community to another. It is based on folk education system, philosophical thought and cultural origin of the society which explain the cause of disease and also community's health care seeking approach. Archaeological and existing genetic facts state that human population voyaged to the Indian subcontinent and their familiarity with herbs and other naturally accessible material is as old as human civilization. Folk medicine includes healing practices and ideas on health care which are limited to a particular group in a culture. Himalayan Region, folk healers have a remarkable knowledge of herbs, accumulated through generations and they have developing the health care conditions through experiment. Traditional belief is a key factor of use of folk medicine. The current review focus on traditional use of different medicines in India. This paper also discuss the benefits of health care with the use of folk medicines and how to develop its knowledge by the sustainable use.*

Keywords : Folk medicine, Traditional knowledge, Ayurveda, Atharvaveda, Hakims, Vaidyas.

Introduction: The traditional health care practice of folk people have is known as folk medicine. Folk people have devised systems to mitigate the wearisome conditions arising out of diseases using their own method, which vary from one community to another. According to World Health Organization (WHO), the traditional medicine is defined in the following way – “the sum total of the knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness.”¹. Generally the knowledge of folk medicines is transmitted from one generation to another through oral communication or oral traditional culture and it is the outcome of bold experimentation through trial and error method over hundreds of years.

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Tribal concept of disease and treatment, life and death is as varied as their culture. Traditional system of medicine has evolved as a result of time-tested experience of people who have been eagerly monitoring the behaviour-pattern of animals and plants through the ages. And most of the time, folk medicine is based on remedies found in nature. In tribal communities, magic has also played a great role in the emergence of system of medicine. Folk medicine has a deep rooted background and its patrons are dawn from ancient communities. Thus, folk medicine is said to have a long and honourable history; much longer than present-day western medicine, whose roots go into hoary antiquity.

Every culture has set attitude regarding the causation of disease which are rooted in their belief systems i.e., naturalistic, Ayurvedic, biomedical, etc. Constant changes in economy, therapy, technology and insurance influences the way communities view and respond to medical care. The sociology of wellbeing and infirmity takes into account the interface between society and health. At the same time, it also looks at health and illness in context of social institutions such as the family, work school and religion. Social scientists look at how social life governs morbidity and mortality rates and vice versa. There are apparent differences in patterns of health and illness across societies. Patterns of global change in health care systems make it very important than ever to investigate and understand the sociology of health and illness. Community's health care perceptions have a deep bearing on the choice of medicine care. It can show down the precautionary actions, hinder or obscure medical care².

Archaeological and contemporary genetic facts state that human populations migrated to the Indian subcontinent and their acquaintance with herbs and other naturally available curative matter and their use as old as human civilization. The therapeutic wisdom that has evolved over the years is the outcome of trial and error and exchange of information among communities. The process of exchange and integration still continues, and the scientific community and public is becoming conscious regarding the value of folk medicine, which has brought *Ayurveda*, *Unani* and *siddha* into the mainstream. The challenge nowadays is to combine the best of different healing traditions to meet healthcare requirements of modern society³.

Archaeological explorations carried out at different sites imply that therapeutic intercessions such as dentistry and trepanation were carried out as early as 7000 BCE in the Indian subcontinent. The importance that people of the Indus Valley civilization gave to herbs and the stress on cleanliness suggest a highly developed health management system. Trade routes linked the civilization to other parts of the world and it is probable that botanical and medicinal commodities together with the knowledge were among valued things of barter. The hymns of the Vedic periods provide insights into diseases and their remedial measures. Most ailments, both physical and mental, were

attributed to malicious spirits and treatment consisted of ritualistic performances, charms and incantations, medicines and surgical procedures. During the post Vedic period, when diverse cultures intermingled, there was growing understanding on health and well-being and many movements supported the free spirit of query, particularly in the field medicine. The *Buddhist* and *Jaina* texts written in *Pali* have enumerated the use of medicines, surgical trials, etc. essential for the health and well-being. The spirit of scientific enquiry influenced the intellectual world and in such a cultural milieu there emerged the formal scientific culture of healing, i.e. *Ayurveda*. Later, as a result of trade and exchange of herbs and knowledge, there was amalgamation of ideas and the Ayurvedic texts were translated into other language. *Unani*, *Rasa - shastra*, *Siddha*, and *Sowa-Rigpa* were the other formal systems of medicine that were practiced in the subcontinent. *Unani* system of medicine originated in Arabian countries incorporated the elements of *Ayurveda*, *Rasa - shastra*, *Yoga* and *Tantra*. However, even before the codification of medical knowledge into treatise, there was rich treasure of medical expertise in the subcontinent.^{4,5}

Classical *Ayurveda* has been augmented over the years through such communications and exchange with folk practices. Tribal Healing traditions of tribal people who had traditionally relied on forest for healthcare have made valuable contributions to the *materia medica* of conventional medicine. From 8th century onwards, texts called *Nighantus* dealing exclusively with the *materia medica* of *Ayurveda* were composed. During the pre-colonial period, early Portuguese and Dutch settlers relied on the blooming healthcare system they noticed in India. In the early period of the British East India Company, Indian Health care knowledge and “native healers” were main resources for colonial organization. Latter, after the settling of East India Company, many physicians assumed scholarly roles and Western medicine was looked upon as the leading system of medicine. After Independence, the government made efforts to recognize *Ayurveda*, *Siddha* and *Unani* at par with contemporary allopathic biomedicine. However, in the recent years, there has been increasing awareness in alternate therapies. Biomedical and Ayurvedic scientist are making attempts to integrate the two so as to have a holistic view of nature of disease in terms of modern biomedical notion (Perinchery 2013).

Folk Medicine : The lesser Known Traditions:

Folk medicine incorporates healing practices and ideas on health care which are confined to a particular group in a culture, and are usually transmitted orally or word of mouth. It may also be known as Traditional, Alternative, Indigenous or Complementary medicine. These terms are often comparable however, only Indigenous and Traditional medicine are well harmonizing with folk medicine, while other can be considered in contemporary context. History of folk medicine can be traced back as early as primeval Egypt in 3000 BC, despite the fact that much of contemporary medicine originated in Greece. The Greek manuscripts were afterward translated to Arabic and then undergone

further investigations in the Islamic world. *Ayurvedic*, *Unani*, Traditional Chinese Medicine and medical herbalism have inherited a rich legacy from medicine. It integrates crude medicinal herbs, syrups, decoctions and infusions and is practiced by a few vendors, *Hakims* and *Vaidyas* in the inaccessible areas. People in a number of developing countries, still relies on folk practitioners, including traditional birth attendants, herbalists and bonesetter who make use of locally available herbs to meet their primary health care requirements. A few folk preparations are of incredibly high therapeutic value.^{6,7}

Traditional medicine has maintained its reputation in a number of Asian countries, such as China, India, Japan and Pakistan. In the last few years, there has also been a growing interest in traditional and alternative systems of medicine in many developed countries. Medicinal herbs are the oldest known health-care products and their value is increasing, though its percentage varies depending on the ethnological, medicinal and historical background of a nation. The history of the relationship between plants and healing medications takes us back to the evolution of medicine itself. Evidences from ancient scriptures-the *Atharvaveda* from India, the Petrie collection from *Kahun* in Egypt, and the *Avesta* from Persia demonstrates that early medicine was not only based on religion and supernatural world but also narrates the use of herbal, animal and mineral products. Traditional Chinese Medicine (TCM) has been using conventional practice and most of the information on early Chinese medicine has been gleaned from the Yellow Emperor's *Nei Ching*. Artemisinin, a potent anti-malarial drug was derived from *Artemisia annua*, a plant used in China for the treatment of malaria.^{8,9}

The traditional medicine men/women specialize in their particular localities because they use some common plants these are founded in their residential area. They use different parts of medicinal plants in reducing common health problems. Among the different plant parts the leaves were most frequently used for the treatment of diseases followed by whole plant parts such as root, stem, root bark, flower, seed and latex.^{10,11}

Method:

In this article both primary and secondary data collection methods are used. With the help of the group of folk medicine man/woman of Himalaya region and interaction with the local experience persons who involve folk treatment.¹²

Result and Discussion:

- **Contribution of Folk medicine to health care:**

In rural areas folk medicines is the source of health care. At first they try their traditional knowledge to cure problems in their home background. When sometime they do not get positive result regarding this health problem then they go to "Ojha".

- **Specialized fields of traditional practice**

- **Kobiraj or Bidya (Herbalist)** - They have traditional botanical and

pharmacological knowledge about plants and fauna.

□ **Gunin or Munshi (Diagnosis specialist)** – They involve communication with spirits, the supernatural and the physical entities that assist in the diagnosis. They identify the ailments, remedies or ceremonies that are required to restore good spiritual, emotional, and physical health, and well-being.

□ **Medicine men/women** – They usually engage in ritual, ceremonial activity and prayer. They are also conducts of community ceremonies. It is normative for these individuals to sacrifice their daily lives to ritual, prayer and healing.

□ **Ojha (Healer)** – They have deep connection with healing culture. They are known as the god gifted individuals of our folk society who may heal snake bites as well as common disease in a different ways, like touch and stroke method. Naturally they use ritualistic approach. They have a great power to use a variety of therapies to heal snake bite infection.

□ **Peer (Spiritualist)** – This type of practice mainly focuses on the spiritual health of an individual. Generally Spiritualist applies different kinds of benevolent spirits that have good ends. They solve various health problems with the help of supernatural force. They are totally different from sorcery. They belong to Muslim community.

□ **Shaman (Witch doctor)** – Shamanistic medicine is a spiritual form of medicine where a person's illness is believed to be caused by the spirit possession. They use sacred songs or charms to cure the diseases. It is good exercised of supernatural power.

Conclusion :

Folk medicine play a vital role against various common diseases. Folk medicine builds close relationship with the rural society and socio-economical environment. Our review results shows that the folk medicine mentioned in Table 1 could prevent from common diseases like diabetes, headache, fever, eczema, high blood pressure, ulcer, eye disorder, etc. in this review study, we concluded that the folk medicines and treatments have important social values in our folk society and rural region of our country.

Acknowledgement :

The author is thankful to the herbalist of Haridwar (Uttaranchal) of their moral support for this review article.

Table 1: Plant and Traditional Knowledge of Their Efficacy

Sr. No.	Local Name	Scientific Name	Part Used	Disease	Traditional Use
1.	Neem	<i>Azadirachta indica</i>	Leaf & Stem bark	Fever and eczema	Leaf and stem bark is best antiseptic agent. It is used to cure in boils, ulcer, eczema and skin diseases.
2.	Bel	<i>Aegle marmelos</i>	Fruit	Gastritis	Fruit is digestive agent. It is used in constipation and dysentery problems.

3.	Aam	<i>Mangifera indica</i>	Leaf	Diabetes	Leaf extract is used as anti-diabetic agent.
4.	Gajar	<i>Daucus carota</i>	Root	Eye diseases	Reducing eye diseases, piles.
5.	Arhar Dal	<i>Cajanus cajan</i>	Leaf	Liver disease	Leaf extract is used in liver disease.
6.	Aamla	<i>Emblica officinalis</i>	Fruit	Ulcer	Fruit extract is used as anti-ulcer agent.
7.	Sarpagandha	<i>Raulwolfia serpentina</i>	Root	High Blood Pressure and Neurotic disease	Used as treatment for hypertension and anxiety.
8.	Ashwagondha	<i>Withania somniferum</i>	Roots	Headache and neurotic disease	Used in reducing headache, insomnia problem.
9.	Brahmi	<i>Bacopa monniera</i>	Leaf	Neurotic and cardiac disease	Leaf extract is popular brain and cardiac tonic. It is also used as blood purifier.
10.	Adarak	<i>Zingiber officinale</i>	Stem	Gastric and throat problems	Used in dyspepsia, vomiting, loss of voice, cough & throat problem.
11.	Mulahati	<i>Glycyrrhiza glabra</i>	Stem	Cough, Asthama	Used in blood disorder, Bronchitis, Cough, Asthama, Night fall
12.	Guduchi	<i>Tinospora cordifolia</i>	Stem	Jaundice	Extract used in chronic Fever, Jaundice, milk elevation .
13.	Sankhpusphi	<i>Convolvulus pluricaulis</i>	Leaves	Chronic cough	Extract used in chronic cough, Haematemesis and seminal debility.
14.	Gurmar	<i>Gymnema sylvestre</i>	Leaves	Diabetes	Extract used as antidiabetic agent.
15.	Satavar	<i>Asparagus racemosus</i>	Root	Intrinsic haemorrhage	Extract used in treatment of intrinsic haemorrhage, night blindness, appetizer.

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The Promoting Effect of Blue Green Algae as Biofertilizers on Height of Paddy Plants

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Abstract- Biofertilizers are extremely advantageous in enriching soil fertility and fulfilling plant nutrient requirement through micro organism. Hence biofertilizers do not contain any such chemical which is harmful to living soil. Biofertilizers such as rhizobium, Azotobacter, and blue green algae have been in use since long time. The blue green algae are one of the major components of the nitrogen fixing biomass in crop plant and provides a potential source of nitrogen fixation. The Paddy (*Oryza sativa*, L.var. SAKET) plants were taken in experiment. These plants were raised in soil-pot culture conditions. The different Supply levels of blue green algae, nil (control), 50, 100, 150, 200 and 250g bga/kg soil were applied to plants. The Height of tops of both 30 days old paddy plants increased with the increase in bga supply level upto 250g bga/kg soil level. The increase in height, over control, was found to be highly significant ($P=0.01$) in tops of both 30 and 90 days old plants at each level of bga supply.

Keywords -Sunflower, bga ,BNF,controlled condition,,fresh matter yield,,dry matter yield

Introduction: The human civilization started agriculture practices in an organized manner around 8000 B.C. Very soon, they learned that the same land cannot support the growth of plants endlessly and this led them to think about ways to improve the fertility of soil. The earliest records indicate that Romans and Aryans had many manuals for farmers to improve the cultivation of crops. For instance, Columella's treatise *Husbandry* written about 60 A.D. Contains descriptions of several agricultural practices which were in use in the Roman Empire for many generations. In 18th century farming practices such as those of 'Jethro Tull' and the Norfolk 'four- course' system developed in Holland by years of experience based on crop rotations. The nitrogen's chemical fixation was known only several years after our understanding of the implications of biological nitrogen fixation. Fritz Haber, a German chemist, successfully synthesized nitrogen and hydrogen into ammonia during the early years of the World War I. No discovery leading to soil fertility has ever equalled that of Haber. Infact, the Haber-Bosch Process of ammonia synthesis requiring temperature up to 800°F, a catalyst, and high pressure above atmospheric

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pressure has remained, till today, the sole method for the production of nitrogenous fertilizers in the world. Strangely, this very combination of nitrogen and hydrogen could also be accomplished by nitrogen- fixing microorganisms in soil and within the nodular tissues of certain plants at ordinary pressures and temperature mediated by an enzyme 'nitrogenase'.

The human population, food production and fertilizer consumption have increased gradually. To guarantee enough food for all, either the population growth has to be stemmed or more fertilizer has to be found to meet the ever increasing demand for protein. The demand for chemically fixed nitrogen is bound to be on the increase and the nitrogen gap is widening up. Such a gap would be difficult to bridge in the wake of the energy crisis. Furthermore, in the area of chemical fixation, no major break-through is yet visible to minimize the energy requirements of the conventional Haber –Bosch process for the production of ammonia.

The use of latest innovations in agriculture arena has resulted in significant increase in productivity. There is a however, a growing concern about the adverse effects of indiscriminate use of chemical fertilizers on soil productivity and environmental quality. Blue green algae offer an economically attractive and ecologically sound alternative to chemical fertilizer for realizing the ultimate goal of increased productivity, especially in rice cultivation.

The blue green algae have inhabited much of the surface of the earth for billions of years and today they are responsible for a significant amount of biological nitrogen fixation (BNF). The tropic independence of blue green algae made them suitable for use as biofertilizers. Blue green algae are widely distributed organisms all over the world and can be found in extreme habitats, from hot springs to arctic regions. Among the ecosystems in which they can be found, wet soils provide an ideal environment for blue green algae to grow. Blue green algae represent a small taxonomic group of photosynthetic prokaryotes which some of them are able to nitrogen fixation and also possess a tremendous potential for producing a wide range of secondary metabolites. Blue green algae have drawn much attention as prospective and rich sources of biologically active constituents and have been identified as one of the most promising groups of organisms capable of producing bioactive compounds (fish & codd 1994, schlegel et al...1999). De (1939) attributed the natural fertility of flooded rice field soil and its maintenance to the process of biological nitrogen fixation by blue green algae.

The biofertilizers contains beneficial microorganisms Which improve plant growth and protect plants from pests and diseases (El-yazeid et al, 2007). The role of soil microorganisms in sustainable development of agriculture has been reviewed (Lee and Pankhurst, 1992, Wani et.al.1995). Biofertilizers are important components of integrated nutrients management. These potential biological fertilizers would play key role in productivity and sustainability of soil and also protect the environment as eco-friendly and cost effective inputs

for the farmers. They are cost effective, eco-friendly and renewable source of plant nutrients to supplement chemical fertilizers in sustainable agricultural system.

In developing countries like India where there is immediate need to rely increasingly organic fertilization of soil these bio-fertilizer play a role in minimising dependence on inorganic nitrogenous fertilizers. The bio-fertilizers, otherwise called microbial inoculants are preparations containing live or latent cells of efficient strains of nitrogen fixing micro-organisms used for seed or soil application. The main objective of applying inoculants is to increase the number of such microorganisms in soils or rhizosphere and consequently improve the extent of micro-biologically fixed nitrogen to plant growth. Application of bio-fertilizers in combination with organic nitrogenous fertilizers has a key role to play in the economic management of nitrogen needs of crops.

In India, considerable progress has been made in the development of blue green algae based bio-fertilizer technology. It has also been demonstrated that this technology can be a powerful means of enriching the soil fertility and improving rice crop yields.

Material and Method: Experimental plants were raised in soil culture under pot culture conditions in the laboratory. Plants were raised in 8" clay flower pots with a central drainage hole. The inner surface of the pots along with top 3" of outer rim was lined with acid washed polythene provided with a central hole superimposed on the drainage hole of the pot. Normal water was used during culture work. All the plants were raised in the soil, 1.5 cm deep holes were made with glass rod of 3mm diameter and seeds were put in these holes, carefully, covered loosely with soil of the same pot. After the seeds emergence, plants were thinned to a uniform number in each pot. Subsequent thinning was done whenever needed.

For the experiment, there were six pots. The pots were arranged in 3 blocks A, B and C. In each block there were two pots, one pot was meant for control treatment and other one with BGA treatment. In each block the treatments were completely randomized. The experimental pots were arranged in north- south direction and were kept raised from the ground at a height of one feet avoiding any surface contact of the drainage holes with the ground to eliminate any contamination.

For studies, the Paddy (*Oryza sativa*, L.var. SAKET) plants were raised in soil pot culture. Soil samples were collected in a clean polythene bags after surface scrapping and brought to the laboratory. Calculated amounts of normal water were applied daily to pots to provide as for as possible uniform soil moisture conditions. Sampling was generally started at 8:30A.M. and completed in an hour. All samples were drawn at the same time and placed in the shade. The 3 blocks a, b and c was sampled at the same time.

Soil was separately mixed with required amount of blue green algae. There after it was air dried thoroughly grounded and mixed. For through mixing

required amount of BGA were mixed with small amounts of soil, divided and mixed again and again. Then these amended soils were mixed with bigger amounts of soil similarly, and finally these soils were mixed with bigger lots of calculated soils required for experiments. Soil mixing was done on separate clean chart to avoid any contaminations. Mixed soils were filled in pots.

For analysis, washed, finally chopped and mixed plant material was used. The plant samples were finally weighed for fresh matter yield.

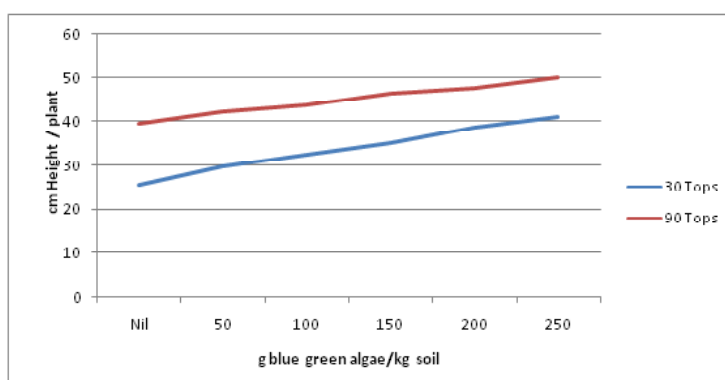
Result: Highly significant ($P=0.01$) increase in height was observed in tops of both 30 and 90 days old plants at 250g bga /kg soil over 200g bga/kg soil, 200g bga/kg soil over 150g bga/kg soil, 150g bga/Kg soil over 100g bga/Kg soil and 100g bga/Kg soil over 50g bga/Kg soil supply.

Maximum height was found at 250g bga/kg soil supply level, in tops of both 30 and 90 days old paddy plants.

Effect of the blue green algae as biofertilizers on height of the Paddy (*Oryza sativa*, L. var. SAKET) plants

Plant		g blue green algae/kg soil					
Age (days)	Part	Nil	50	100	150	200	250
cm. height / plant							
30	Tops	25.5	29.7	32.5	35.1	38.8	41.1
90	Tops	39.5	42.3	43.6	46.4	47.7	50.1

Effect of BGAAS Biofertilizers on on height of the Paddy (*Oryza sativa*, L. var. SAHKET) plants



Discussion: Nineteen seventies was the decade that witnessed the escalating petroleum crisis, thereby enormously increasing the organic fertilizer prices. To mitigate the problem, biologist came out with biological substitutes to organic fertilizers – the so called ‘BIOFERTILIZERS’

In 1977 Verghese stated that the demand for chemically fixed nitrogen is bound to be on increase and the nitrogen gap is likely to double in India by 1984, which would be difficult to bridge in the wake of the energy crisis.

Blue green algae dominate a wide range of diverse environments characterized by extremes of temperature, desiccation, p^H salinity, light intensity and nutrients (Whitton, 2000). Many blue algae tolerate high levels of ultraviolet irradiation (Sinha et al, 1999), permitting them to survive at the soil surface.

In conformity with the results of the present study, Rai et. al., (2000) reported that blue green algae are good colonizers of the nitrogen poor soils, and that through their nitrogen input into the environment they may help to create habitats suitable for other species. Many blue green algae have the capacity to manufacture nitrogenase. Because the enzyme complex is anaerobic, significant fixation by unicellular, colonial and some filamentous species occurs only in the absence of air. Therefore, only heterocystous species are valuable as biofertilizers. Blue green algae i.e. biofertilizers have several advantages over chemical fertilizers. They are non- polluting, inexpensive, utilize renewable resources. In addition to their ability of using free available solar energy, atmospheric nitrogen and water. Besides supplying N_2 to crops, they also supply other nutrients such as vitamins and growth substances (Wagner, 1997). *Anabaena* and *Nostoc* have been recorded among the common nitrogen fixing blue green algae in rice fields.

The use of blue green algae as nitrogen based biofertilizers is reported in many rice growing countries of the world. This was because of the increased cost of chemical fertilizers, that cause soil and water pollution, changes soil structure and produce microflora. In comparison, blue green algae is a cheap source of N, which does not cause pollution. It improves the organic matter status and water holding capacity. Venkataraman (1981) reported that open air soil culture is simple, less expensive and easily adaptable by farmers. As mentioned earlier, blue green algae had minimum growth requirements of sunlight, simple inorganic nutrients and moisture.

In agreement with the present results were the findings of Jacq and Roger (1977), Roger and Kulasoorya (1980) and Omar (2001) who reported blue green algal cultures or extracts enhanced germination, promoted growth of roots and shoots and increased protein content of the grain. The effect of nitrogen fixing blue green algae that were isolated from saline soils on growth and yield of rice grown in the green house and field were studied by Anonda et al. (1990). Under green house conditions, the N_2 content in straw, grain yield and protein content of rice were significantly increased.

The current study was preformed to assess the effect of nitrogen fixing blue green algae to improve the natural poor sandy soil. The data presented revealed the beneficial use of blue green algae in comparison with the controlled (untreated soil) without any consideration to other treatments employed in this study. The aim of the present study was to design a soil system supported with microalgae and other soil conditioners that change the physical and chemical properties of that system in order to improve the surrounding environment of crop plants. It is evident from the present results that the

inoculation of the different microalgal species to the investigated soil caused a significant enhancement of both physical and chemical properties of soil. The adaptation of organic manure as compared to nitrogen fertilizer would be very less expensive, besides being quite safer as compared to the chemical fertilizers.

To conclude, blue green algae as bio-fertilizers may prove efficient tool for boosting green revolution and to overcome food shortage all over the world.

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Role of Antinutrients on Glycaemic response of different parts of Coriander (Coriandrum sativum)

*** D. Pushplata**

Abstract- *Antinutrients are food components which, in large amount reduce the bioavailability of nutrients in foods, and impair growth in experimental animals. They are present in many foods. The glycaemic index of foods is closely related to their contents of lectins, phytates and polyphenols which are antinutrients. The glucose lowering effects have been seen with certain antinutrients. It was reported that phytates could affect the starch digestibility and glycaemic response through the combination with proteins which are structurally closely associated with starch or with starch hydrolysing enzyme. Coriander is one such herb, which is considered as a traditional anti diabetic plant. The hypoglycaemic effect of various unconventional foods could be due to the presence of anti nutrients like phytates, polyphenols, lectins, enzyme inhibitors etc. Hypoglycaemic effects of coriander have been investigated in experimental animals. Therefore an attempt was made to study the role of antinutrients on glycaemic response of different parts of coriander. To find out antinutrients present in coriander, ground sample of different parts of coriander was used and by using standard experimental methods they were estimated. Amongst all the three samples. Whole seed contained minimum content of Oxalic acid, Phytic acid and saponins. The leaves showed higher amount of tannins. The leaves stem and husk showed & higher levels of polyphenols. Coriander husk showed a significantly lower glycaemic response when compared to whole seed and leaf which could be due to high content of polyphenols. Further investigations are required to identify the interrelationship between antinutrients and glycaemic response of different parts of coriander.*

Keywords: antinutrients, glycaemic, polyphenols, antidiabetic

Introduction: Antinutrients are food components which, in large amount reduce the bioavailability of nutrients in foods, and impair growth in experimental animals. They are present in many foods. The glycaemic index of foods is closely related to their contents of lectins, phytates and polyphenols which are antinutrients. Various conventional and unconventional foods with hypoglycaemic effects have been identified viz cereals like wheat, finger millet,

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pearl millet, Italian millet, oats, legumes like black gram, Bengal gram, rajma, lentil, vegetables like knoll-kohl, ginger bitter gourd etc. The unconventional foods like Neem (Murthi et al., 1978)¹ bark of banyan tree (Shukla et al., 1984)², fenugreek (Madar et al., 1998)³, coriander (Alison et al., 1998)⁴ etc have been found to be effective in reducing blood glucose levels.

The glucose lowering effects have been seen with certain antinutrients like phytates, polyphenols, lectins, enzyme inhibitors etc., Phytates could affect the starch digestibility and glycemic response through the combination with proteins which are structurally closely associated with starch or with starch hydrolyzing enzyme (Afonsky, 1966).⁵

Coriander (*Corindrum sativum*) a herb is extensively cultivated in India. Its seeds are used as a condiment and leaves as flavouring agent in various food preparations. The medicinal use of coriander has been known for a long time. Coriander is considered as a traditional diabetic plant (Gray et al., 1999)⁶. The hypoglycaemic action of coriander has been investigated in experimental animals. Eskander et al. (1995)⁷ reported the hypoglycaemic effects of a herbal formulation of coriander in alloxan-induced diabetic rats. Gray et al. (1998)⁸ found a significant reduction in fasting glucose levels when incorporated into the diet.

The present study reports the antinutritional profile of different parts of coriander. The present study has been undertaken with the main objective to evaluate the role of antinutrients on glycaemic response of different parts of coriander.

Review of Literature: The literature pertaining to the present study is reviewed under the following subheads:

Antinutritional Profile of Foods: Legumes are an abundant sources of antinutrients like enzyme inhibitors, lectins, Saponins, phytates and tannins. The inhibitors reduce the rate of starch digestion and glycemic response (Linear, 1962).⁹

The glucose lowering effects have been seen with certain antinutrients like phytates, polyphenols, lectins, enzyme inhibitors etc., Phytates could affect the starch digestibility and glycemic response through the combination with proteins which are structurally closely associated with starch or with starch hydrolyzing enzyme.

Antinutrients and glycemic response: The glycemic index of foods is closely related to their content of antinutrients. Several leguminous and non leguminous carbohydrate foods were analyzed for lectins, phytic acid, polyphenols (tannins), and amylase and trypsin inhibitors and tested for in-vitro rate of starch digestion and glycemic response in normal and diabetic individuals (Yoon et al., 1983; Rea et al 1985; Thompson et al., 1984)¹⁰. It was found that phytic acid (0.07 – 1.93%), lectin (< 1.3 – 360 hem agglutinin units / mg), and polyphenol (0.17-1.91 mg/g) concentration and or intake related negatively with the 'invitro' rate of starch digestion and glycemic response in both diabetic and non diabetic

subjects. Significant relationship was also observed with the other food components such as protein and fibre.

A strong negative relationship has been observed between polyphenol intake and blood glucose response of normal and diabetic individuals (Thompson et al., 1984)¹⁰

The rate of wheat starch digestibility in the presence or absence of polyphenols and / or phytic acid at concentration found in legumes was determined in an 'invitro' dialysis system. Addition of tannic acid and phytic acid reduced the starch digestibility by 13 and 60 per cent, respectively. Combined tannic acid and phytic acid reduced the digestibility at a level of 63 per cent which did not differ significantly from that with only phytic acid. On starch Inhibition of digestive enzymes such as trypsin and α -amylase by tannins has been reported (Griffith et al., 1980)¹¹

Recently, the effect of phytic and addition and removal on starch digestibility and blood glucose in humans has been demonstrated (Yoon et al., 1983; Thompson and Yoon. 1984; Thompson, 1986; Thompson et al., 1987)¹²

Material & Methods: The present study was undertaken to investigate the role of antinutrients on glycemic response of different parts of coriander.

Procurement of sample: The seeds were procured in one lot from the local market. The leaves and stem were separated and washed thoroughly under running water. Seeds were homogenized in the mixer. The husk and kernel were ground to a fine powder (60 mesh) in a mixer, the leaves and stems were dried in an oven maintained at 65 C for 8h and then powdered. All the powdered samples were stored in air tight boxes till analysed.

Chemical analysis

Oxalates - Oxalic Acid was estimated by the method given by Raghuramulu et al., (1983)¹³

Phytates - Phytic Acid in the samples was determined by the method of Devies and Reid (1979)¹⁴

Saponins - Saponin was extracted and determined by modified method of Gestetner et al (1966)¹⁵

Total Polyphenols- Polyphenolic substances were estimated in the sample by Folin Denis method (AOAC, 1984)¹⁶

Tannins - Tannins was estimated by the method given by Price et al., 1978.¹⁷

Polyphenols - Polyphenolic substances were estimated in the sample by Prussian blue method (Price and Butler 1977)¹⁷

Assessment of Glycemic response: The comparative effect of different parts of Coriander on Postprandial Glucose in non insulin dependant Diabetic subjects was studied. A total of 18 non Insulin dependent Diabetic patients within the age range between 35 to 55 years and the weight range between 65 to 85 kg were selected from the surrounding colonies viz., Shardanagar, State Bank Colony and Vijayanagar. Baseline characteristics pertaining to the diet history and medical history were collected through an oral enquiry. The criterion

for selection of Diabetes was based on WHO (1972). The subjects were divided into 3 groups having 6 subjects in each group.

Experimental Design: Oral glucose tolerance test was conducted involving the measurement of increase in fasting blood glucose level over period of 3 hours after the administration of 10 g sample along with 50 g of Glucose. The feeding was started at 6:30 a.m. after an overnight fast. The samples were mixed along with glucose. The samples were consumed by the subjects within 10 minutes. The capillary blood samples were collected at periodic intervals viz at 0,30,60,90,120,150 and 180 minutes in heparinised capillary tubes. The samples were centrifuged in micro centrifuge to separate the plasma. The analysis of glucose in plasma was carried out in auto analyzer using the method of glucose oxidase peroxides.

The area under the blood glucose response curve was calculated using the following formula

$$\text{Area} = (A/2) + At + (A-B) t/2 + (C-D) t/2 \text{---etc.}$$

Where A,B,C and D represent the blood glucose concentration at fasting and at times t,2t,3t,4t—after the start of the mean –‘t’ represents different time intervals between the blood samples.

The glycemic index is determined by the method given by Jenkins, et al., (1981)²⁰.

Incremental area under the blood glucose response curve for food (Coriander)

$$\text{G.I} = \frac{\text{Incremental area under the blood glucose response curve for standard (glucose)}}{\text{Incremental area under the blood glucose response curve for food (Coriander)}} \times 100$$

Incremental area under the blood glucose response curve for standard (glucose)

Statistical Analysis: To investigate the significant differences amongst the average values of treatments, one way and two way ANOVA was applied. To find out the significant differences between the samples, critical difference test was applied. This test was used when ANOVA test was significant.

Results & Discussion: Therapeutic properties of Coriander seeds have been demonstrated in experimental animals. Earlier work revealed the insulin – releasing, activity of the Coriander seed due to the presence of ant nutrients. However there are few studies reporting its glycemic effects in the human subjects. The present study, therefore, we undertook to assess the role of anti nutrients on glycemic response of different parts of Coriander.

The antinutrient content of different parts of Coriander is shown in the table-1. The samples were analyzed for four antinutrients, namely oxalates, phytates, saponins, tannins and polyphenols. The oxalate content (mg percent) was found to be maximum in whole seed (419) followed by kernel (409), leaf (321), husk (153) and stem (131). The phytic acid content (mg) percent was found to be very high in the coriander samples than the oxalates, saponins and tannins. The levels ranged from 118 in stem to 1212 mg percent in kernel. The phytic acid content (mg percent) was found to be maximum in kernel (1212)

followed by whole seed (1143), husk (862), leaf (731) and stem (118). The Saponin content in Coriander samples was found to range from 10 to 20 per cent. The maximum saponin content was found in coriander whole seed(19.73) followed by stem(16) and leaf(15).Coriander husk and kernel showed similar Saponin contents of 11 and 10 Per cent,respectively.The levels showed higher tannin content followed by stem and whole seed. The contents in Coriander kernel and husk could not be detected.

Table-1
Antinutrient components of coriander

Components	Oxalates (mg/100g)	Phytates (mg/100g)	Saponins (g/100g)	Tannins (g/100g)
Leaf	321.95	731.25	15.46	1.48
Stem	131.62	118.00	16.66	0.27
Whole seed	419.17	1143.70	19.73	0.17
Kernel	409.00	122.50	10.13	0
Husk	153.9	862.50	11.06	0

Total Polyphenol contents of different parts of coriander are shown in table 2.Total polyphenols were estimated using Prussian blue and Folin-Denis method. The two different methods showed variation in absolute content of polyphenols within the components. Overall the leaves stem and husk showed higher levels of polyphenols in comparison to whole seed and kernel.

Table-2
Polyphenol composition (g/100g) of coriander

Components	Folin denis	Prussian blue
Leaf	1.47	2.63
Stem	1.44	1.63
Whole seed	1.73	0.69
Kernel	0.79	0.49
Husk	1.58	1.00

Table-3
Plasma glucose levels(mg/100g) in diabetic Patients fed with coriander
Time (min)

Components	0	30	60	90	120	150	180
Glucose	138.50	185.30	232.50	202.30	182.00	151.00	137.50
Whole seed	114.00	178.30	214.60	162.80	115.00	145.00	137.00
Leaf	137.83	176.50	201.80	177.10	152.30	157.00	133.50
Husk	140.60	170.00	200.00	177.00	160.00	144.17	126.67

The area under the plasma glucose curve with different parts of Coriander is presented in table4.The incremental area under the glucose response curve (AUC) for subjects consuming test samples were found to be lower than the AUC for subjects consuming glucose alone. Comparing the different AUC obtained with different test samples, it was seen that Coriander husk produced lower AUC than the other samples namely Whole seed and leaves.

Table-4
Area under blood glucose response curve of diabetic subjects fed with Coriander

Components	Area at 120 min	Area at 150 min	Area at 180 min
Glucose	416.35	369.75	379.67
Whole seed	266.36	295.22	305.82
Leaf	209.20	270.72	325.86
Husk	208.80	217.35	2161.19

Table 5 depicts the glycemic indices of Coriander. The glycemic index calculated at three different time periods revealed non significant differences in the values at 120 and 150 minutes. However, the values are more striking at 150 minutes; mean index of husk(58.77) was found to be lower than the leaf(73.19) and whole seed(79.82). At 180 minutes, glycemic index of husk(59.90) was found to be lower than the whole seed(80.92) and leaf(85.74). Thus the results clearly indicates the hypoglycaemic potency of Coriander in non insulin dependent diabetic subjects. Among the different samples tested, husk appears to be more hypoglycaemic than the leaf and whole seed.

Table-5
Glycemic indices of coriander

Components	GI at 120 min	GI at 150 min	GI at 180 min
Whole seed	66.63	79.82	80.92
Leaf	51.10	73.19	85.74
Husk	52.32	58.77	56.90

Earlier studies have also revealed the hypoglycaemic action of Coriander, which was fed in the form of decoction prepared from the whole seed. The observed hypoglycaemic potency of Coriander especially husk, whole seed and leaf could be due to the high levels of anti nutrients and dietary fiber. Further efforts are needed to investigate the hypoglycaemic principles and mechanism in detail about the glycemic response of Coriander.

Summery & Conclusions: The antinutrient content of different parts of coriander showed a higher phytates content in kernel and lower in stem. The higher oxalate content and saponin content was seen in whole seed when compared to the other parts. The tannin content was found to be higher in leaf and lower in kernel. The polyphenol content was found to be higher in the whole seeds and lower in kernel.

Amongst all the three samples, Coriander husk showed a lower Glycemic response when compared to whole seed and leaf. The Probable components responsible for the hypoglycaemic action of husk may be the high content of gel forming fibre, antinutrients. The antinutrients bind to the enzyme or Protein and decrease the uptake of Glucose in the small intestine, thereby flattening the glucose curve. Further investigations are required to identify hypoglycaemic principle present in Coriander and role of antinutrients on glycemic response

of different parts of Coriander

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Anatomical Studies of Ashwagandha (L.) Dunal- an Indian Ginseng

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Abstract- *Withania somnifera* (L.) Dunal is an important medicinal plant belonging to the family of solanaceae. It is known classically for its rejuvenating properties, and hence called "Indian Ginseng". The present paper is aimed to study the anatomical feature of root and stem. Anatomical details of *Withania somnifera* (L.) Dunal are almost lacking. A short communication on this plant is published¹. However certain other plants of the family, to which *W. somnifera* belongs are studied by Thiel (1931), Cochran (1937) and Van Hanstein (1864) etc. The later first reported the presence of internal phloem in Solanaceae. *Withania ashwagandha* (Solanaceae) is an annual plant species of immense medicinal importance. It is a repository of a large number of pharmacologically active secondary metabolites known as withanolides. Evidence for the delimitation of the species from *W.somnifera* has been provided by using multidisciplinary approaches.

Keywords: *Withania- Ashwagandha*; Withanolides; Anatomy, Xylem, Phloem

Introduction: *Withania somnifera*, Dunal (Ashwagandha) belongs to family Solanaceae, is a small woody shrub or herb that grows usually 30 to 50 cm height(max. about 150 cm.). it is erect growing dicotyledonous plant with fleshy long tap roots. The stems and branches are covered minute star shaped hairs. Leaves are simple upto 10 cm. long, pedicillate and alternate. Plant bears small, about 1 cm. long, greenish or yellow flowers borne together in short axillary clusters. The fruits (Berry) are smooth, spherical, red-pink colour about 5-6 mm in diameter enclosed in an inflated and membranous calyx. The fruit has small kidney shaped yellow coloured seed (Nigam and Kandalkar, 1995). The Herbal plants are as one of the most important sources of medicines since the scope of civilization. According to one estimate of botanical survey of India, about 7,500 herbs are used for medicinal purposes out of 15,000 plants of our country (Pushpagandhan,1995), and according to World Health Organization(WHO) over 21,000 plant species are useful in preparation of medicines. Among the various medicinal plants, Ashwagandha is an important

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medicinal plant and it is used in Ayurvedic, Siddha, Tibetan and Unani extends back over 3000 to 4000 years (B.C.) (Atal and Schwarting, 1961). About 75% of herbal requirement is met through wild collections, currently (Anonymous, 2001). While the demand for medicinal plants is increasing. Due to the growing awareness about side effects and complications of chemical and synthetic medicines, cosmetics and health supplements, uses of herbal products has gained importance both in the Western and Eastern worlds. The global market of herbal medicines is about 82 billion US Dollar per annum and India's share is only about 0.2 %. We hope that the market for India will grow up to about 15% in near future. Planning commission of Government of India In Shri Bhav Prakash it is medicinally characterised as –

गंधान्ता वाजिनामादिरवगंधी हया हया । वराहकर्णी वरदा बलदा कुष्ठगंधिनी

अश्वगंधाऽनिलेष्माश्चित्रशोथक्षया पहा । बल्या रसायनी तिलाकषायोष्णाऽतिशुक्रला ।।

i.e. It is horse smelled, bitter, power producing, sperm increasing, leprosy and T.B. curing.

Therefore, there is a need for conservation and sustainable use of medicinal plants. Cultivation of medicinal plants would add a lot to the present practice of collection of medicinal plants from wild. Unlike economic crops medicinal plants with few exceptions to be cultivated in the same way as they were grown thousands years ago. Very little has been done with respect to promote cultivation.

Methodology used in anatomy: Hand sections of Root and Stem of all three varieties were taken in seedling and adult stages. The sections were double stained with Fast green and safranin followed by glycerine mount; thus the temporary slides were made for observation purpose. Selected sections were photographed.

Anatomical Study of Aswagandha: It was amazing that primary anatomy of all varieties showed the following features :

A. Root –

- a) Epidermis – One layered thick with unicellular hairs.
- b) Cortex – Parenchymatous, homogenous.
- c) Endodermis – One cell thick. Cells barrel shaped with passage cells opposite to protoxylems.
- d) Pericycle- One cell thick, parenchymatous.
- e) Vascular bundles–Radial bundles with diarch xylem. Two phloem arches on both sides.

B. Stem –

- a. Epidermis – One cell Thick with multicellular hairs.
- b. Cortex (i) Outer cortex consist of Collenchymatous hypodermis.
(ii) Inner cortex parenchymatous.
- c. Endodermis – One layered with starch but lacking the passage cells.

d. Vascular Bundles – are conjoint, Collateral endarch and open. Presence of internal phloem confuses with their bicollateral nature.

e. Pith and medullary rays are parenchymatous.

“Summary and Recommendations” – Primary and secondary anatomy of root and stem in all three varieties of *Withania somnifera* were similar and typical dicot type. Roots showed diarch radial bundles, which may have correlation with herbaceous nature. Internal phloem in stem seems to be general feature of Solanaceae. In TLS of the wood uniseriate vascular rays were seen which indicate the primitive nature of the family.

Studies in the seedling anatomy of Solanaceae are suggested to establish relationship between diarchy and herbaceous nature.

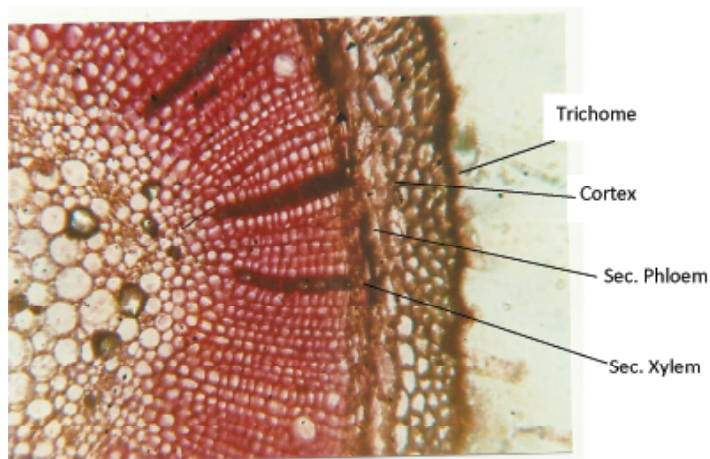


Fig. (Ga) T.S. Stem after Sec. growth

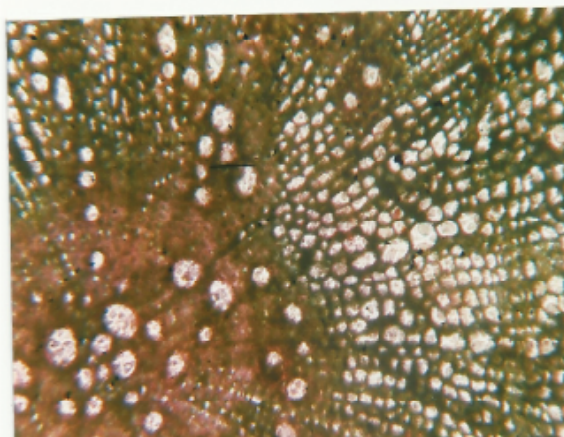


Fig. (Gb) T.S. Root after Sec. growth

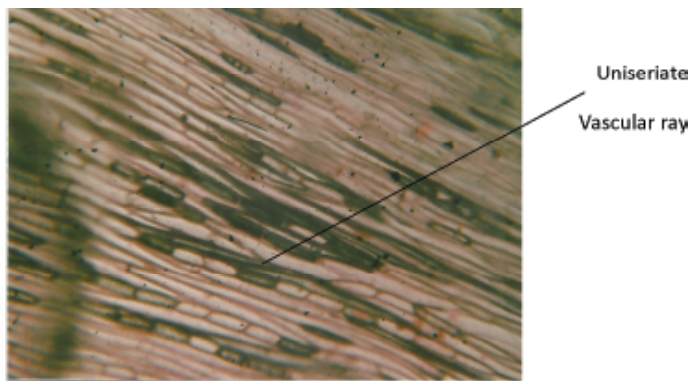


Fig. (Gc) T.L.S. of Wood (Ashwagandha)



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Human activity and Marine Water Pollution

* Riteshkumar P. Patel

Abstract- *The harmful effects of various substances on the marine environment were reviewed by collecting and studying the relevant literature. Various sources for the pollution of marine environment were identified and the causes for the same are understood. Many of the pollutants that are let into the sea are directly or indirectly by human activities. Some of these substances are biodegradable, while some are not. Several laws and policies have been taken in preventing marine pollution at the national and international levels. Simulation of oil spills has been done by developing models in some parts of the world. The pollution off the shore is increasing at an alarming rate and to address this problem of pollution in the oceans is a difficult task, and a variety of approaches are urgently required. In this paper, the definition of coastal pollution, causes of coastal pollution, its impacts and preventive measures are discussed.*

Keywords: Water, Pollution, Living things, Marine and Quality

Introduction: Good, clean, safe and adequate freshwater is vital to the survival of all living organisms and the smooth functioning of ecosystems, communities and economies. Declining water quality has become a global issue of concern as human populations grow, industrial and agricultural activities expand, and climate change threatens to cause major alterations to the hydrological cycle. Water quality issues are complex and diverse, and are deserving of urgent global attention and action. Water naturally contains dissolved substances, non – dissolved particulate matter and living organisms; indeed, such materials and organisms are necessary components of good quality water, as they help maintain vital biogeochemical cycles. There are few exceptions where naturally occurring substances trigger water quality challenges detrimental to human health

- **Industry:**

Since most contaminants enter the sea by flows from the surrounding land, in particular via rivers, the highest concentrations are often found in estuaries and coastal areas and thus maximal effects of contaminants on the ecosystem could be expected to occur here. This general picture can be influenced by additional inputs from sources at sea - ships, off-shore platforms - and by inputs via the atmosphere. After entering the sea, contaminants are

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usually diluted and widely dispersed. However, the adsorption of contaminants to suspended solid material in the sea leads to the occurrence of elevated concentrations in the seabed in areas where this material settles. Areas, which are also close to direct sources of input, are doubly at risk for example estuaries and lagoons. Water quality is affected by toxic substances that are persistent in the marine environment. These substances are of varying origin and composition, but they are together classed as stable or persistent, and have decisive properties in common. They are not readily degradable, or not at all degradable, toxic to living organisms, and bio-available. The persistence of certain groups of contaminants, recognized as “toxic” in the marine environment, varies. Some of the factors that have an influence include their chemical reactivity, which describes the probability for reactions with other substances, e.g. photochemical reactivity which deals with the probability of reactions initiated by light. Their biological reactivity is dependent upon the probability for different biological systems to modify or metabolized a chemical compound.

- **Oil and gas and offshore installations:**

Oil is at the heart of the modern economy in providing a cheap source of energy and as a raw material for making plastics, etc. It is a mixture of hydrocarbons and up to 25% non-hydrocarbons such as sulphur, vanadium, and metals. Environmental impacts occur at all stages of oil and gas production and use. They result from prospecting activities (including seismic techniques), physical impact due to the installation of rigs, operational discharges when production starts, accidental and routine spills, and finally combustion. Nihoul & Ducrotoy (1994) have estimated the input of oil to the North Sea, due to the offshore industry, at 29% of the total input of oil. Offshore installations may disturb the environment through the placement of structures on the seabed, which disturb benthic organisms, acoustic disturbances and light emission. An increasing number of installations are currently reaching the end of their productive life and will need to be dismantled or removed throughout the world's seas. Overall, coastal ecosystems remain largely affected by direct discharges of oil from offshore activities and illegal discharges from ships. Operational discharges consist of production water and drilling cuttings. Although the amount of oil discharged via production water is increasing as platforms are getting older, cuttings still account for 75% of the oil entering the sea as a result of normal operations. The effects on the marine environment have been extensively studied by national authorities as well as by the industry. Even if accidental spills represent a relatively small source of oil, they directly affect birds and mammals and have devastating effects on local vulnerable economies. Shipping is a main source of oil slicks showing no downward trend. Combustion of oil is the ultimate stage in the chain of production-use. Polycyclic aromatic hydrocarbons (PAHs) originate from various sources such as flaring or engines, including on land. Nevertheless, their major sources are not

the rivers but sources in the sea itself from platforms and ships. PAHs are volatile material which travels well airborne, showing the importance of the atmospheric pathway in the distribution of contaminants. Airborne pollutants are dissolved by rain and some are carried to the coast as dust particles or in solution from the atmosphere. The current knowledge about the dependence of the deposition velocity upon the particle size and about the processes controlling wet deposition fluxes, and the quality and completeness of the emission data are still inadequate for describing the environmental cycle and impact of such pollutants.

- **Radioactive substances:**

Present day levels of radioactive substances found in coastal waters are the result of natural, and possibly released radioactivity due to human activities such as oil exploration and combustion, phosphate production and use, land-based mining, managed discharges from nuclear power and reprocessing facilities, fallout from atmospheric nuclear weapons testing and accidents, medical diagnosis and therapy, and food conservation. The world's oceans have been a sink for radioactive waste from the production of nuclear weapons and electric power since 1944. Radioactive waste enters the ocean from nuclear weapon testing and the resulting atmospheric fallout, the releasing or dumping of wastes from nuclear fuel cycle systems, and nuclear accidents (for example Chernobyl in 1985). Dumping of high-level radioactive waste is no longer permitted in the ocean, but dumping of low-level wastes is still permitted. Low-level waste contains fewer radioactivities per gram than high-level waste. High-level wastes usually have longer half-lives. For example, one common high-level waste that is produced by spent nuclear fuel has a half-life of 24,100 years.

- **Organic synthetic substances:**

More than 7,000,000 compounds are known as Persistent Organic Compounds (POCs) and there are almost infinite possibilities to combine new substances. Serious environmental damage is caused by some of these POCs in the sea. Effects take place at metabolic and physiological levels, both in marine vertebrates and invertebrates. The great number of organic substances is due to the numerous possible substituent's and substitution patterns. In fact, there are only few dangerous chemicals, and in the marine environment, the acute toxicity of compounds is only relevant after accidental spills. The only important exception to this rule is the bird casualties due to operational spills from ships of lipophilic floating substances and surfactants. The more important effects to focus on from a scientific point of view are caused by chronic exposure to relatively low concentrations and affect reproduction, immunology and carcinogenicity.

- **Metals:**

Heavy metals are naturally occurring and do not degrade. They are not particularly toxic as the condensed free elements (except Mercury (Hg) vapour)

but they are dangerous to living organisms in the form of actions and when bonded to short chains of atom carbon. In particular actions have a strong affinity for sculpture. For example, sulfhydryl groups in enzymes attach themselves to actions or molecules and so the enzyme is blocked. They are a problem in the marine environment because they bioaccumulation in marine organisms and despite measures taken to combat pollution, they are still concentrating year after year. Pollution above background levels in the environment can cause serious effects. For instance, copper is a useful ollo element bit in excess it affects tropic levels. As a free element, mercury has hundreds of applications, for example in electrical switches. Despite emissions of vapour from the industry have been curtailed, there are still releases from unregulated burning of fuel or wastes. This human source of pollutant is added and its atmospheric inputs rival volcanoes. The ultimate sink for metals and many organic compounds is the sediment.

- **Bio-concentration:**

Bioaccumulation of contaminants in the tissues of organisms is essential to understand. Bioaccumulation describes the ratio of a compound in the organism and the concentration in the surrounding medium. This factor is a function of the stability of the chemical but also how it will accumulate in the fat of the body, i.e. its lipophilicity. Accumulation presents a risk to consumer organisms, including the human species. Biomagnifications describes a higher concentration in an organism than in its diet. It is related to the biological availability of contaminants to organisms and to their metabolism and excretion rate. Therefore, identical levels of specific contaminant can have different effects due to the fact that they can be present in different forms with different availability for uptake.

Conclusion:

The effects of contaminants on coastal ecosystems are very difficult to assess. In the estimation of possible effects, the actual concentrations are compared with the levels that can cause effects. Results of laboratory experiments give only limited information in relation to the field situation, due to the complexity of natural systems and (in general) the co-occurrence of a multitude of contaminants in the field. Amongst the result of prolonged stress is the suppression of the immune system, thus increasing sensitivity towards the impact of infectious agents and parasites. Natural factors such as temperature extremes and fluctuations of salinity or anthropogenic activities, such as fisheries, can aggravate these reactions. A suite of biochemical reactions in marine organisms may occur as a response increasing sensitivity towards the impact of infectious agents and parasites.

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Role of Flanking Forest of Madan Kamdev Temple in Neighbouring Villagers Livelihood

* Tirthankar Sarma

Abstract- Forest is a living resource. A huge number of people depend on forest resources. The rural livelihood in the study area mostly depends on agricultural production and collection of forest products. Neighbouring villagers of Madan Kamdev Temple gain their livelihood in a variety of ways. The central intension of the study is to explore the role of Madan Kamdev Temple flanking forest in neighbouring villagers livelihood. The study is based on an intensive field work. Flanking forest of Madan Kamdev Temple plays an important role in neighbouring villagers livelihood, with this rational in mind the present study has been undertaken for investigation.

Keywords: flanking forest, Madan Kamdev Temple, neighbouring villagers, livelihood

Introduction: Forest is a living resource which is the source of various herbs, food, shelter, fodder for cattle etc. Forests are association of plants, predominantly trees. They constitute one of the major forms of natural landscape. Originally forests covered about 40 per cent of the total land area of the earth. But man has been exploiting the forest resources at such a high rate that they now cover only about 17 per cent. The livelihood focuses on individual day-to-day lives and the activities that they engage in as part of making a living. A livelihood comprises the capabilities, assets including both material and social resources and activities required for a means of living (Camey, 1998). The people in the rural area living in or near by forest area gain their livelihood in a variety of ways, this range of income earning activities is often combined with, or linked to, agricultural production and the material extracted from the forest for reliance for example firewood and other collection from forest (Sarma, 2016). The rural livelihood in the study area mostly depends on two activities agriculture and collection of forest products. At present, the mentioned activities can't meet their requirement of the family as before, so household had to go for number of activities for their living.

Livelihood comprises the capabilities, material and social resources and activities required for a means of living. Non- Timber Forest Products (NTFP) are some of materials derived from forests including forest vegetable like roots,

Madan kamdev forest is open forest which is situated in Devanagiri hill or Madan Kamdev hill. Gopeswar village is situated in this hill. There are near about 20 household to be found above this hill. Apart from hills, the study region has also plain area. The plain area of the study region is about 6.96 square kilometers. The slope of the plain area is low from the east to the west. The plain area has average elevation of about 51 meters from the mean sea level. Mudunkuri channel flows from north-eastern part to south-west direction in this plain area. This river is 5.21 km long from Alipub village to Bhitarkhola village. The study region has many low lying areas like natural pond, water logging etc. The elevation of this zone ranges from 60 meters to 120 meters.

Objectives: Based on the background outlined above, the main objectives of the study are-

- i. to study the geographical background of the study area.
- ii. to identify the major uses of the flanking forest of Madan Kamdev Temple by the neighbouring villagers.

Methodology:

Flanking forest of Madan Kamdev Temple and its neighbouring villages have been selected for this study in order to investigate the role of forest in neighboring livelihood. The present study is based on both primary as well as secondary data. The livelihood of neighbouring villagers, their socio-economic condition and role of forest in neighbourhood villagers have been studied on the basis of direct field experiences and surveys through well-designed schedule. Neighbouring villages which are located 2km. buffer zone from the Madan Kamdev Temple are Bhitarkhola N.C. village, Barmola village, Gopeswar village, Katnipara village, Alipub village and Bhitarkhola village. Required base materials for the study are collected and complied from source like Survey of India's toposheets with scale 1:50,000, satellite images, atlases, etc. Required literatures were reviewed to expand essential conceptual structure and appropriate methodology to carry out the work from accurate perspectives. The secondary data have been collected from books, journals etc. Meaningful quantitative, cartographic and computer techniques and software (like Arc GIS 10.2.1, MS Excel, SPSS etc.) are applied in processing and representing the data in the form of tables, maps and diagrams.

Result and Discussion:

Flanking forest of Madan Kamdev Temple is rich in different type of floral resources. Physiography and soil of the region have provided favorable conditions for growth of floral resources. Some of the economically very important trees found in this forest are Agaru, Sal, neem and champa. Some trees are indigenous to the study region while some other trees are planted by the people. On the basis of regional and local ecological conditions various types of floral resources are found in village environment. Wood and fuel wood trees are found in Devanagiri hill. The common species of the region are Sal (*Shorea robusta*), Teak (*Tectona grandis*), Gamari (*Gmelin arborea*), Simul

(*Bombax malabaricum*), Jack fruit (*Artocarpus integrifolia*), Kadam, Siris, Silikha, etc. Economically most important products of the region are sal and Gamari. These two species of plants supply hard wood for construction of buildings and bridges. Fruit and nut-bearing trees are mainly seen in the home gardens of the villages. Mango, blackberry, litchi, etc are grown in the villages.

The study region also prosperous in faunal resources. A variety of wild lives is scattered in different types of hills (Madankamdev hill and Katnipara hill). Various types of carnivores and herbivores can be found in the hills of the study region. Deer, tiger, wild pig etc are some of the important animal of the flanking forest of Madan Kamdev Temple.

Population of the study area:

There has always been positive growth rate of population in the study area since 1991. However, Barmula village is an exception where the growth was negative because people migrated from this village to other village. In the study area the percentage decadal growth of population in 1991-2001 varied from a low of -17.25 in Barmula village to a very high 53.69 in Gopeswar village. During 2001-2011 Bhitarkhola village has recorded the height growth rate of population (41.48) followed by Gopeswar village, Bhitarkhola N.C. village, Alipub village and Katanipara village (Table 1).

Table 1: Population of neighbouring villages of Madan Kamdev Temple (1991-2011)

Village	Population			Decadal Growth	
	1991	2001	2011	1991-2001	2001-2011
				Per cent	Per cent
Bhitarkhola N.C.	60	69	84	15	21.73
Barmola	176	165	153	-17.25	-7.27
Gopeswar	149	229	324	53.69	41.48
Katanipara	614	778	920	26.71	18.25
Bhitarkhola	671	938	1,487	39.79	58.52
Alipub	1,035	1,409	1,730	36.13	18.55

Source: Calculated on the basis of data from Primary Census Abstract, Census of India 199, 2001 and 2011.

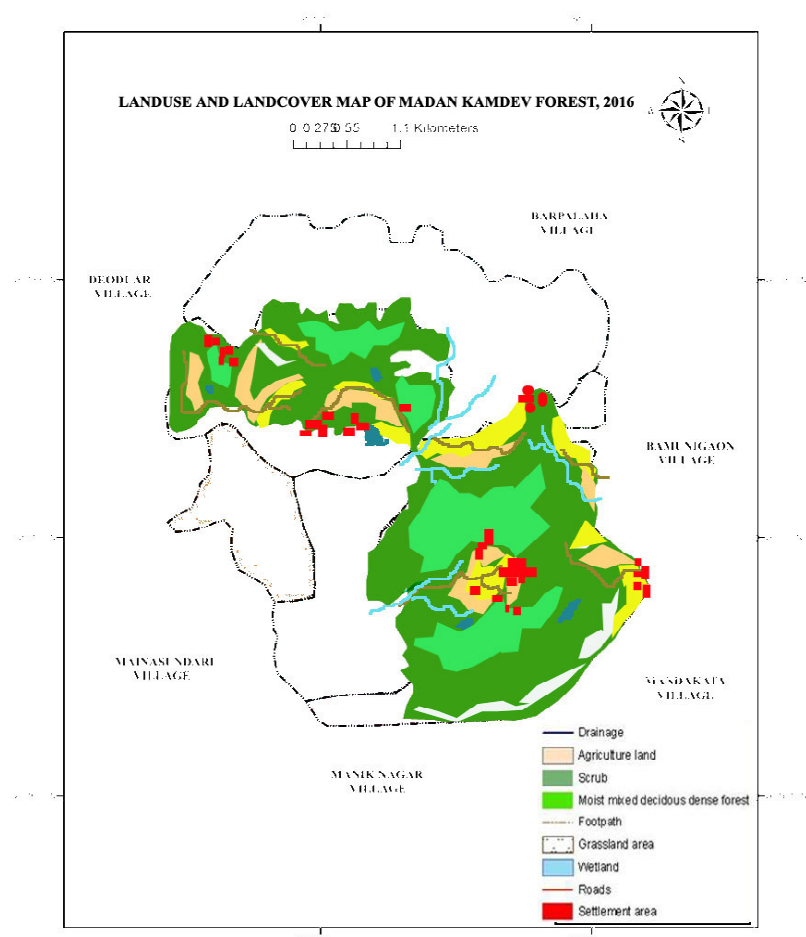
Land use and land cover of flanking forest of Madan Kamdev Temple

Flanking forest of Madan Kamdev Temple is open forest. It occupies an area of 12.34 sq km .Agricultural land covers an area of 2.8 sq km, Scrub land covers an area of 2.3 sq km, mix moist deciduous dense forest covers 5.7sq km, Grassland covers an area of .21 km wetland covers .13 sq km while settlement area covers an area of 1.2 sq km. Following table will show the land use and land cover area of the flanking forest of Madan Kamdev Temple.

Table2: Land use land cover, 2016

Land use and land cover	Area in sq km
Agricultural land	2.8
Scrub	2.3
Moist mix deciduous forest	5.7
Grassland	.2
Wetland	.1
Settlements	1.2

Source: Google Earth image, 2016

**Fig4: Land use Land cover of Madan Kamdev forest, 2016**

Use of forest resources:

According to field survey out of total 200 neighbouring households from different neighbouring villages of Madan Kamdev Temple majority of the households use the forest resources. Following table will show the type of use of the forest resources.

Table3: Use of forest resource

Type of use	No. of household involved	Purpose	
		Domestic use	Selling
Firewood	185 (92.5)	65 (32.5)	120 (60)
Forest vegetables	75 (37.5)	63 (31.5)	12 (6)
Aquatic life	180 (90)	46 (23)	134 (67)
Fooder	63 (31.5)	63 (31.5)	0
Bambo	70 (35)	70 (35)	0
Thats	55 (27.5)	52 (26)	3 (1.5)

Source: Field survey, 2016. Figures in the parenthesis indicate the percentage to the total household.

Most of the households collect their firewood from the forest. Out of the total 92.5 per centage households 32.5 per cent use it for domestic purpose and other 60 percent use it for selling in market and earn income. Forest vegetables are generally use for domestic purpose. 90 per cent people collect aquatic life such as fish from the forest and they sell it in the market. Fooder and bamboo is used only for domestic purpose and that's are collected for both domestic and put on the market in the study region.

People from neighbouring villages visited the Madan Kamdev forest. Some people visited the forest daily while some other people from different villages visited monthly and yearly.

Table4: Frequency of visitors to Madan Kamdev forest from neighbouring villages

Village	Daily visitors	Weekly visitors	Monthly visitors	Yearly visitors
Bhitarkhola N.C.	0	6 (33.33)	12 (66.67)	0
Barmula	2 (6.25)	12 (37.5)	18 (56.25)	0
Gopeswar	14 (19.44)	50 (69.44)	2 (2.78)	6(8.34)
Katanipara	23 (11.67)	110 (55.00)	63 (31.67)	4 (1.66)
Bhitarkhola	47 (13.72)	180 52.94)	100 (29.41)	13 (3.93)
Alipub	53 (14.55)	200 (54.55)	100 (3.63)	14 3.67)

Source: Field survey, 2016. Figures in the parenthesis indicate the percentage to the total household.

Most of the neighbouring villagers visited the forest daily and collect forest resources. As the villagers of the study area are pore so they collect forest sources mainly fire wood and they sale it in the market. Forest provides livelihood for neighbouring people.

Conclusion:

The contribution of forest sources for neighbouring people found to be significance. This can be viewed that forest resource is the only alternative to substantiate the essential deficit from agriculture. Selling of forest product is an essential source of income for the villagers. Mostly they sold edible vegetable, fruits, hand craft made from bamboo etc. Besides earning from forest sources the support provided by forest for example energy from firewood, consumption

of aquatic life is irreplaceable. It is observed that apart from shifting cultivation, forest product collection for household consumption seems to be sustainable since the way of collection is not destructive. The role of forest products in the livelihood of rural household is irreplaceable. The neighbouring households tend to rely more on agriculture and forest resources.

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PTG among spouse of gall bladder Cancer Patient: A gender based study

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Abstract- Cancer is perhaps the most dreaded of all the chronic illness. This fatal disease is an abnormal growth of cell in any part of body. Gallbladder cancer is a rare cancer of the digestive system. Gallbladder is a small pouch that stores bile (a fluid which helps in digestion process). Post traumatic growth or PTG is positive psychological change experienced as a result of adversity and other challenges in order to rise up to a higher level of functioning. Cancer diagnosis is a life threatening traumatic event deeply affecting the psychological well being of patients as well as their primary informal caregiver (the spouse). The present study tries to explore the level of PTG among male and female caregiver spouse of gall bladder cancer patients. A sample of 100 (50 male and 50 female spouse) was chosen from Kanpur city. The tool for PTG developed by (tedeschi and Calhoun) was administered and t test was used as the statistical analysis. The results obtained, displayed that PTG was found higher among female spouse as compared to the male gender.

Keys words: PTG. Cancer Spouse.

Introduction: Cancer may be diagnosed as a group of disease involving abnormal cell growth with potential to invade or spread to other parts of body. Cancer, the most serious and dreaded life threatening illness is such traumatic event which deeply effect the individual's psychological well being consequently leading to symptom of depression, anxiety, distress, hopelessness and many more. (Gallagher et al, 2002). Being diagnosed with cancer is almost like hearing a death sentence which often forces the medical practitioners to conceal the diagnosis from the patient. But the situation of doubt does not last long as the diagnosis leading to various therapeutic treatments (sometimes rather painful ones such as chemotherapist etc) and their relapse completely upset the individual leaving him/her helpless and hopeless. Moreover, cancer is not a state which the patient alone experiences, but it somehow involves the whole family. Specially the caregivers shatter physically and emotionally and undergo multiple stressors along with the patient. Amongst the caregivers, the spouse

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is generally the primary and informal caregiver for cancer patients. As cancer is diagnosed, both patients and caregiver spouse try to implement old and new strategies to cope together through the disease progression (Manne et al, 2004, Kimehal 2005, Lec et al, 2013).

Gall bladder cancer is a rare type of cancer relating to gall stone building up and leading to calcification of gallbladder.

PTG is an important factor of study in the field of oncology.

Caregivers of the patients report PTG in response to the diagnosis of their loved ones. (Mame, Ostroff et al, 2004, Weiss, 2004, Cadell, 2007, Kim, Schulz et al 2007).

PTG or post traumatic growth or benefit finding may be defined as a positive and significant psychological change experienced as a result of adversity and to encounter challenges in order to rise to higher level of functioning.

PTG helps individual to contribute to meaningful personal changes and thinks and relates with the world in a more positive and unbiased way.

PTG makes individual experience growth beyond the previous level of functioning and awareness.

Significant changes are broadly seen at three levels:

1. Relation with others: One starts valuing relations with others and learns the importance of family friends and interpersonal relations.

2. Perception of self: At the time of crisis the individual goes through the process of introspection, discovers and rediscovers one's skills and adopts various strategies to cope with adversities. This discovery brings about inner strength and positive symptoms which the individual himself may have been unaware of such as courage, strength, resilience confidence and ability to ask for genuine help.

Some studies have observed growth and positive change in partners (Manne et al; 2004, Weiss, 2004).

3. Renewed appreciation of now things: It may be seen that one undergoes deep personal / spiritual growth. Existing priorities are altered in favour of spiritual aspects. This however helps the individual to overcome the prevailing depression, anxiety negative mood of the traumatic situation and deals with the trauma with heightened positivity and emotional intelligence. The present study is an effort to find out whether the primary caregivers (ie. Spouse) of Gall bladder cancer patients tend to cope up with the multiple stressors of dreaded disease such as cancer and growth above negativities of trauma.

Objectives:

- i) To assess the level of PTG between the male and female spouse of gall bladder cancer patients.
- ii) To study the level of Dimension I 'Relating to others' between the groups.
- iii) To study the level of Dimension II 'New possibilities' between the groups.

- iv) To study the level of Dimension III 'Personal strength' between the groups.
- v) To study the level of Dimension IV 'Spiritual change' between the groups.
- vi) To study the level of Dimension V 'Appreciation of life' between the groups.

Hypotheses:

- i) There will be significant difference in the level of PTG between male & female spouse of gall bladder cancer patients.
- ii) There will be significant difference in dimension I 'Relating to others' between the groups.
- iii) There will be significant difference in dimension II 'New possibilities' between the groups.
- iv) There will be significant difference in dimension III 'Personal strength' between the groups.
- v) There will be significant difference in dimension IV 'Spiritual change' between the groups.
- vi) There will be significant difference in dimension V 'Appreciation of life' between the groups.

Variables:**Independent Variable:**

- 1) Female spouse of gall bladder cancer patients.
- 2) Male spouse of gall bladder cancer patients.

Dependent Variable:

- 1) Post traumatic growth (PTG)

Control Variable:

- 1) Age (30 To 50 Years)

Sample selection:

The sample of the present study comprises of 50 female spouse and 50 male spouse of gall bladder cancer patients, Sample is selected from J.K. Cancer Hospital and Sanjeevni Cancer Hospital in Kanpur City. Purposive type of sampling has been used in this study.

Tools:

Post traumatic growth inventory constructed by Tedeschi and Calhoun, consists 21 items measures the respondents level of PTG.

Research design:

Within group design has been used in this study.

Analytical Strategy:

The obtained data were analyzed by using mean, standard deviation and t-test.

Result and interpretation:

Keeping in view the present study, the obtained data was analyzed using t-test. Values obtained on PTG scale for both the groups have been displayed on table 1 and 2.

Table-1

Table showing t-test scores on PTG variable of male and female spouse of gall bladder cancer patients.

Sample		N	M	SD	T
1.	Female spouse of gall bladder cancer patients	50	74.44	2.54	3.32**
2.	Male spouse of gall bladder cancer patients	50	62.12	3.40	

** Significant at 0.01 level ($P < .01$).

Table-2

Table showing t-test score on five dimension of PTG variable of female and male spouse of gall bladder cancer patients.

Dimensions		Sample	N	M	SD	t
1.	Relating to others	Female	50	29.14	1.87	5.52**
		Male	50	18.08	2.64	
2.	New Possibilities	Female	50	12.08	2.50	9.66**
		Male	50	18.92	2.24	
3.	Personal Strength	Female	50	16.88	2.39	3.88**
		Male	50	10.08	1.30	
4.	Spiritual Change	Female	50	09.08	1.89	4.66*
		Male	50	04.88	0.59	
5.	Appreciation of Life	Female	50	06.60	0.80	1.87
		Male	50	10.16	0.54	

** Significant at 0.01 level ($P < .01$).

In the light of above findings, when we compare both growth on PTG level, the mean score of female and male spouse of gall bladder cancer patients are 74.44 and 62.12 respectively and the SD for the same are 2.54 and 3.40 respectively. The t-value is 3.32 which is found significant at 0.01 level ($P < 0.01$).

It clearly shows that female spouse of gall bladder cancer patients experience more post traumatic growth than their opposite gender. The reason of this may be that they accept the hazards and challenges of their life and deal positively with it, establishes their new path of life, put more effort into their relationship which provides new energy to cope up with traumatic situation. The most powerful aspect of a women is that they develop a strong belief on religion which plays a vital role in overcoming odd situations by developing spiritual aspects. Therefore, the hypothesis formed in this regard has been accepted PTG studies in counterparts females is higher then that of males (Manne et al, 2004).

On the basis of finding related to five dimensions of PTG, it can be advocated that there is significant difference between the groups on the dimension (i) relating to others, (ii) new possibilities, (iii) personal strength

and (iv) spiritual change ($P < 0.01$). There is no significant difference found on dimension, (v) appreciation of life. ($P > 0.05$). The study revealed that PTG in survivor and partner is significantly correlated. (Zwahlen D. Et al 2010). Moore et al 2011, Thornton and Perez 2006).

If we compare both growth on different dimensions, it may be stated that mean score on dimension I 'Relating to others' is found more in females (29.14) than male (18.08). It may be because females find themselves too involved with their near and dear ones both emotionally and to some extent financially too. Females also accept and do not hesitate in asking others for help when needed and a little support helps them to a large extent to overcome the crises of life.

In the context of mean of values obtained on the dimension II 'New Possibilities' is found more in male (18.92) than female (12.08). The probable reason could be that male by nature, are more practical and suggestible by the people surrounded by them (friends and relatives). They move on in life and let go the past, they are more generosity considered best aspirants and are suggested to remarry, to find new job, change place, to free themselves from past traumatic memories etc. This support enhances the feeling in men to abandon the past, seek for new possibilities in life even after trauma.

Mean score on the dimension III 'Personal Strength' found more in female (16.88) than male (10.08). This may be that a woman appears weak in physical strength because she cries out her emotions at times of trouble. But it has been proved since times immemorial that females process personal strength and emotional control as compared to their opposite sex. They more strongly combat stress and overcome grief, better acquaint with their inner strength in adversities and are more self-reliant. Their faith and self-confidence helps them more on along the hardship of life.

Female spouse of gall bladder cancer patients score high (09.08) on the dimension IV spiritual change as compared to male spouse (04.88). It may be because of the religious and spiritual belief of females. They perform mostly every rituals for the well-being of their partner, children family and dear ones. This strong religious faith helps them to develop a sense of intellectualization and overcome grief when adversity occurs. This belief that whatever happened to them whether good or bad was destined or was the consequence of their sins of the previous birth helps them to overcome feeling of guilt, depression and trauma to a large extent.

On the dimension V 'Appreciation of life'; the mean score of male spouse of gall bladder cancer patients found high (10.16). The probable reason could be that men appreciate new openings in life and accept new change in their life. As it is accepted that men are more practical than female. They believe in abandoning the past and instead clinging to painful memories. They choose to move on and adopt skills for better options in life.

It can safely be concluded that female spouse of gall bladder cancer

patients show more positive psychological change to encounter challenges of life as compared to male. Females spend their time in religious activities to overcome adversities and to divert themselves from present painful situations. They do not hesitate in asking others for help. They have the personal strengths to face the crises. In this way females maintain PTG in their life. Although, men are more tend to appreciate the future prospects of life and are ready for new possibilities yet they should accept religiosity for healing emotional score, improve their personal strength and extend their close relations to overcome the adversities. PTG is related to quality of life. If present it has a protective role. When low it has negative impact on mood. (Tormich & Helgeson, 2004).

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Registered under M.P. Society Registration Act,
1973, Reg. No. 1802, Year-1997
www.researchjournal.in