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Rewa : Page 12.

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Editorial

The 12 years of publication of the Center for Research Studies' Main Research Journal of Social and Life Sciences have been completed. In these 12 years 24 half-yearly volumes of the English / Hindi edition of this journal have been published in collaboration with you all. It has been decided that for the 13th year, the publication of this journal will be done quarterly instead of half yearly. Now this journal will be published every year as March, June, September, December issue. The first quarterly issue of 13th year is being published as September 2018 as English and Hindi versions as six monthly volumes of this have been published earlier. This achievement can be achieved only with the blessing and support of God,University Grants Commission, NISCARE, central and state universities and higher education institutions, research centers, scholars, teachers, professors and researchers. It is a matter of great pride for us that we have been receiving the opportunity to publish research papers of all the Provinces, Union Territories of the country, for the last 12 years. The research papers related to contemporary flaming topics have always been published in this research journal. In the context of Indian politics, there is a need for research contemplation on many topics. The elections of central and provincial legislatures, Lok Sabha and provincial assemblies will be simultaneously at one time, as is being done in the beginning, this will reduce the expenditure in the election, as well as the working days of the government will be the same. The Election Commission, Indian Parliament, various mass forums should discuss in this issue. Similarly, the legislatures have not been run properly, the role of the Opposition requires discussion and this creates a natural question whether it is time to discuss the political issues at the media and other external places rather than the legislative bodies and if so, in India now the need of a Presidential system in place of the parliamentary system of governance has come. The way in which the accused of serious crimes are elected in the legislative bodies, is it right for Indian democracy? It can be said that a rock should be imposed on it, this task is to be done by the Election Commission, the Parliament and the people, and this requires awareness and consultation. Similarly, governments should follow the judgments and guidelines of the Supreme Court. The recent step taken by the Central Government to make an important decision of the Supreme Court meaningless? This is a questionable question. Before making any such decision, there should be debate between the public and the Parliament and only then a few steps should be taken. The question of reservation also requires discussion, how long will caste reservation? Will religious reservation (as some political parties want) be appropriate? Whether the reservation is also appropriate in the promotion after the appointment? Public service is not a private affair of politicians, how long will it continue to ignore excellence? These questions need serious discussions. Reservation is proper according to

the original spirit of the constitution makers, but now the time has come to reconsider the rules, methods and make appropriate amendments that we have made for the diagnosis of social problems. Hope, in the coming issues, we will get the opportunity to publish research papers on these topics. We will continue to receive your cooperation and guidance as usual.

We assure you that as per guidelines of the Government of India, University Grants Commission, we will continue publication of your research papers in the next issues of the journal.

Professor Akhilesh Shukla
Editor

Professor Braj Gopal
Cheif Editor
Rewa, Gandhi Jayanti, 02
October 2018

CONTENTS

A Study of Social & Political Reforms in Society done by the Bandhawa Naresh Maharaja Gulab Singh (1922-1946)

* Akhilesh Shukla

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Abstract- *The 33rd ruler of Rewa the prime Riyasat of Central India Agency during British era India, Maharaja Gulab Singh apart than being an efficient ruler was also a social reformer and enlighten the torch of the feeling of swadeshi and the Nation's Independence..He was the first rular who declared the "full responsible government" in his state during the british regime on 16th october 1945. He was born on 13th March 1903. His father was the most famous of Baghel Lineage Maharaja Venkatraman Singh and mother was Maharani Shivraj Kumari Devi ,who was the daughter of Maharaja of Dumrao Radhika Prasad Singh Parmar. Later on she became famous by the name Ujjainini Maharani in Rewa State. Maharaja Gulab Singh's mother died on 23rd November 1917, when he was quite young and his father died on 30th October 1918.The extreme sorrow of the death of his parents gave him the courage to bear all the sufferings of life with immense patience and courage.*

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Key Words- Riyasat,British Era, Reformer, Rajyadhikar, Illakydar, Pawaidar, State Council, Praja Parishad, Harwahi, Ashram

Introduction- When Maharaja Venkataraman Singh died on 30th October 1918 ,Yuvraj Gulab Singh was very young, thus the adminitrative management remained in the hands of British Government from 1918 to 1922. Gulab Singh's primary education was in Hindi. He also studied Sanskrit language. He was sent to "Daily College" Indore for education in English. There he had deeply studied in Politics and Economics. His knowledge for Philosphy was tremendous. Maharaja Gulab Singh got "Power of State Governance" (Rajyadhikar) on 31st October 1922. The Administrative Management of Maharaja Gulab Singh, the social and political reform policies adopted by him have special importance in the modern history and it bears testimony to the fact that Maharaja Gulab Singh was not only an efficient ruler but he was the foremost to lit the torch to uplift and oriental development of the untouchables and suppressed classes of the society. We can say that Maharaja Gulab Singh was the follower of Mahatma Gandhi.

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Research Methodology- This study has been done with Historical Methodology and Empirical methods. Historical method comprises the techniques and guidelines by which historians use primary sources and other evidence, including the evidence of archaeology, to research and then to write histories in the form of accounts of the past. I have also collected the facts by taking interview of 50 senior citizens of more than 75 years old, who were alive in the regin period of Maharaja Gulub Singh. They have the opinion that Maharaja Gulab Singh of Baghel Dynasty was the best rural of Rewa State. The facts were collected by taking their interview through a questionnaire schedule and the facts known from them have been analyzed in this research paper. The secondary sources are news paper, researches, published books and journals.

Analysis of the facts- As soon as Maharaja Gulab Singh got the Rajyadhikar (the state power) he visited the whole state and made efforts to make his administration efficient and capable. He curtailed the number of soldiers.,constructed bridges and roads to facilitate transportation. The railway line from Anooppur to Chirmiri was constructed at his time. In 1927 he went on his first trip to Europe.[1] When he came back from Europe, he framed new 'Pawai Rules', those were strictly opposed by the upper class(Samant of the States) In 1930 he again went to Europe and participated in the "Round Table Conference".[2]

Changes in administrative and political system- The opinion of Respondent (50 senior citizens of more than 75 years old) regarding Changes in administrative and political system. The facts are presenting in the following table.

<div align="center">

Table- 01
Changes in administrative and political system

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Respondent	Number of Respondent	Changes in administrative and political system					
		Normal Changes		Drastic Changes		Do not Know	
		No.	%	No.	%	No.	%
Upper Class families	10	02	20	08	80	-	-
Middle Class families	20	05	25	15	75	-	-
Lower Class families	20	12	60	03	15	05	25
Total	50	19	38	26	52	05	10

The following facts can be seen from the above table-

•   20 % Respondents of Upper Class families says that changes were of normal type, but 80 % Respondents says that Maharaja Gulab Singh was the first rural of Rewa State who had made Drastic Changes in the administration

in the State. The all Respondents of this group were highly qualified and they know the history of the state, hence no one said about the unawareness of changes. The facts are being shown in following diagram.
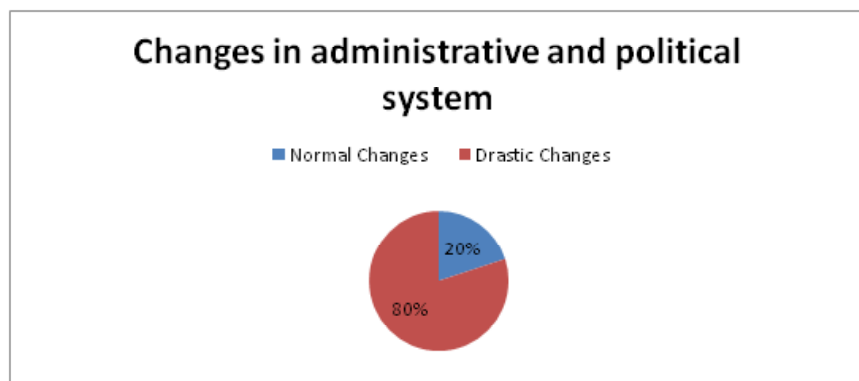
•   25 % Respondents of Middle Class families says that changes were of normal type, but 75 % Respondents says Drastic Changes was done in the administration in the State.

•   60 % Respondents of Lower Class families says that changes were of normal type, but 15 % Respondents says Drastic Changes was done in the administration in the State. 25% Respondents have no memory about Changes in administrative and political system. These Respondents because of low education have a small knowledge of history.

•   In total (of all class) 38% respondents says that the changes were normal, 52% says drastic and 10% says that they do not know about changes beacuse loss of memory and less knowledge of history.

The secondary sources describes that Maharaja Gulab Singh made drastic changes in his administrative and political system after he returned from this trip of Europe. He established new system based on European system, establishing the state works in three organs- Executive, Legislature and Judiciary.

Division of Governance- He formed the 'Ministry' (Cabinet) first time on 21st March 1932 which was named the 'State Council'.[3] The President of this council was Maharaja Gulab Singh, Brijmohan Nath as vice President and members were- Finanace minister, Revenue Minister, Home Minister, Judicial Minister,Minister for Industries, Private secretary of Maharaja and Chief of the General staff. This council was constituted by the Rewa durbar Order No 1 dated 11 February 1932. The members of this council were called Ministers. Maharaja Rewa himself was the President of this council, and its function was to advise the Rewa Durbar in the administrative work. This system resembled to the system of England, where there was a cabinet (council) to advise the Emperor. The basic difference between these two systems was

that on one hand where the Emperor of England was the Constitutional Head of the State, on the other hand Maharaja Gulab Singh was internal sovereign of the State. It is worth noticing that the external sovereignty of the State was in the hands of British Government. This was not fully similar to the Parliamentary System of the Government of England (U.K.) and of in the independent India too where the President of India is the President and Constitutional head of the State and a council (Cabinet) to support and advise him, but here in Rewa State although there was a Cabinet to support and advice Maharaja, who was the Executive Head but it is worth mentioning that Maharaja Gulub Singh was an internal Sovereign of State and he had the power to take decision as per his will. Hw was also the head of this Cabinet. Maharaja Gulab Singh declared in 1933 for the establishment of "Public Council"[4] (Praja Parishad the legislature of Rewa State). The number of the members for this council were decided to be 41. Among 41, 20 members were elected and 21 were nominated by the Government. A slight glimpse of British Parliament is visible in this Rewa state Praja Parishad. This council met twice a year on the occasion of Holi and Dashera. Maharaja Gulab Singh also established an independent Judiciary to form Independent and unbiased judiciary system in the State. He established the Chief Court and Judicial Committee.[5] In this way though Maharaja Gulab Singh divided the governance into three parts- Executive, Legislature and Judicary, still being the Sovereign of the State the ultimate rights of each sphere rested in the hands of the Maharaja. In this way the division of the state work was an outstanding step of Maharaja Gulab Singh in the field of efficient administration. Other remarkable administrative reforms of Maharaja Gulab Singh while taking the interview of the respondents some remarkable Administrative Reforms came in our knowledge. These are narrated under here-

1.   60% respondents have told that recruitment of personals in civil police, force and judicial services where being done by Maharaja himself by taking their interview regularly
2.   70% respondents says that Maharaja Gulab Singh hed appointed eminent persons in key posts like head of the department
3.   60% respondents have the opinion that Maharaja Gulab Singh had appointed some British officer as his advisor/secretary and in some key post.
4.   80% respondents also have the opening that Maharaja Gulab Singh was fully against the corruption and he tried his best to eradicate this Evil
5.   60 % respondents that many laws and courts of British provinces were implemented in Rewa state by Maharaja Gulab Singh

Thus from the above-mentioned opinion of senior citizens of more than 75 years old we can say that Maharaja Gulub Singh had made drastic changes in the administration of the state. He himself was doing appointments

by taking interview in the public service, police and army services and in the judicial services also. He had established various departments in British pattern in the state, appointed eminent persons as heads of departments, appointed British officer Conard Core Field as his advisor and vice president of Rewa State Council, manuals of many departments were prepared during his regime, he was against corruption, he tried to eradicate the corruption and he implemented the British laws, codes, prevalent in British Provinces mostly of Madhya Bharat Province.

Social Reforms- Apart than these administrative reforms, Maharaja Gulab Singh did some memorable social reforms during his short reign period in which we get clear glimpse of the views of Mahatma Gandhi. These reforms had deep impact on the conservative society of this State, out of which some social reforms are analysed here under-

(1)   Established of Anathalaya- First of all, he established an orphanage (Anathalaya) for upbringing and education of orphan childrens.[6] In this orphanage children were also provided with vocational training so that they should be self dependent in their life for survival. At present too this is the only orphanage in Rewa, which is completely overlooked. The orphanage had land,building,a good liberary,but at present there is nothing left. It is strongly required that the Government of Madhya Pradesh should revive this orphanage established in 1923 under the department of Muncipal Corporation, Department of Social Welfare and Panchayat. These departments and municipal corporation of Rewa should re evaluate the land records related to the orphanage and return it to its original form after freeing it from unauthorized encroachment and allotments.

(2)   Child Marriage - Child Marriage was the leading problem of the Society of Rewa State. At present too child marriage exists in almost every community and caste in this region. Maharaja Gulab Singh was the first to impose ban on this evil custom of Society in October 1934. Marriage of all the children under the age of 15 was banned by the act'Bal Vivah Rok Adhiniyam' 1934.[7] Though this act was not much successful, still it can be stated that this was an important step taken by Maharaja Gulab Singh in this region as a mile stone in the field of social reform. In fact the custom of child marriage was deeply established in the Indian society since ages. The step taken by Maharaja Gulab Singh was nevertheless one of the measures taken to abolish this custom, in 20th century, the result of these efforts are visualized gradually with the expansion of education and literacy. Presently, apart than social awareness strong legal system is required to exterminate this evil from the society. In India, the amendments in 'Hindu Marriage Act' 1955 and the amendments done in 1996 are worth praising. Now the marriageable age for boys is 21 and for girls it is 18 according to the Act.

(3)   Untouchability - In Indian Society the problem of Untouchability has been in existence since centuries like a disease. Many efforts and measures

were taken to abolish this system under the leadership of Mahatma Gandhi during National Movement for freedom. In India castes engaged in certain profession are deemed to be untouchables. In 1920 Dr. Ambedkar established 'Akheel Bhartiya Dalit Varg Sangh' and 'Akhil Bhartiya Dalit Varg Federation' to abolish this evil from the Society. In 1932 with the support of Mahatma Gandhi 'Harijan Sewak Sangh was also established. It was the same time period when in the middle part of India, Rewa Maharaja Gulab Singh was indulged in the direction of revolutionary social reforms. He did not established any Association or 'Sangh', but the work done by him in this field is beyond comparison in the history of India. He took practical steps to eradicate untouchibility. In a society where silhouette (chhaya) of the untouchables was not tolerated, to make them able to serve food was undoubtedly a revolutionary step. Maharaja Gulab Singh started 'Sehbhoj' from 1935.[8] In this 'Sehbhoj(eat together) all the communities along with Maharaja Gulab Singh had taken food together and all the arrangements for this Sehbhoj were made by the State. The duty of serving the food items was done by the untouchable castes. This 'Sehbhoj 'was arranged every year at the time of Dashera, when all the Illakeydars and Pawaidars, Senior Officers, Honourable Citizens were invited in the State Capital Rewa, they all participated in this Sehbhoj.

(4)   Admission of Harizan Students - It was Maharaja Gulab Singh who passed in 1935 the order for all the educational institutes to provide admission to the 'Harizan students'.[9] Prior to this no untouchable student was allowed to seek education with general (Savarna) caste students. In the British India where on the one hand these efforts of Maharaja Gulab Singh was supporting the movements of the Congress, on the other hand, it enlightened and spread a new light in the heart of India with the glorious torch lit by him.

(5)   Bonded labor (Harwahi Pratha) - Bonded labor (Harwahi Pratha) was also one of the social evil, that was like a black spot for the society. In Rewa State, this social evil was prevalent from the ancient period. People of some castes worked with family as bonded labour (Harwah) for Illakeydars, Pawaidars and Zamindars, big farmers, Upper Caste People, Middle and General Farmers. Maharaja Gulab Singh passed an ordinance (Durbar Order) to abolish this system in Rewa State with effect from 27th June 1934.[10] In this region upper class people (Savarn Castes) did not plough the fields. It was a common belief that plough is the job of 'untouchables' and ' Adiwasis'(uncultured). To eradicate this social evil Maharaja Gulab Singh took a revolutionary step and ploughed a field in 1936 on the eve of Dashera. He had a clear viewpoint that all the castes and creed are equal in the society.

(6)   Women Welfare - During his reign in Rewa state important measures were adopted in the direction of "Women Welfare". Maharaja Gulab Singh passed an ordinance (Duebar Order) in 1937 in Rewa state regarding "remarriage" of hindu widows.[11] In 1938 he also established an Ashram for widows.[12] The condition of this Widow Ashram is similar to that of orphanage.

In the one part of this Ashram is an Ayurvedic hospital. This Ashram was established near the police station (Kotwali) of Rewa Town. The social welfare and panchayat department of Government of M. P., the commissioner and the collector of Rewa should take strong step to rehabilitate this Ashram. Maharaja Rewa also made arrangements in this Ashram for women education and handicraft training. These arrangements should again be started with the rehabilitation of Vidhwa Ashram at Rewa.

(7)   Opening the door of Mandirs - In 1941 as an advent of social revolution passed an ordinance to open the doors of all the temples for untouchables.[12] After the system of Sehbhoj this step for the revival of 'Harijans' was undoubtedly the depiction of his strong will and courage.

(8)   Declaration of suffixing Singh - Maharaja Gulab Singh also portrayed his revolutionary courage by declaring the forest dwelling Gaud tribe as "Gaud Thakurs" vide Rewa Durbar order no. 51 dated 20.02.1941. , in Hindu cast division.[13] He permitted to suffix 'Singh' after their names. It is worth mentioning that prior to this Durbar order only'Kshtriya' used to add singh after their respective names. In this way Maharaja Gulab Singh leaded the social reforms in the heart place of India, and tried his level best to upgrade the position of the weaker classes of the society.

(9)   Expansion of Education - Maharaja Gulab Singh gave special importance to "Education" during his reign. He established 129 Primary schools, 34 Middle schools, 3 High schools, 01 college, 01 Sanskrit school, 01 Teachers training school[14] one Technical school[15] and many libraries.[16]

(10) Help to Farmers - To upgrade the farming and for guidance to the farmers he also established an "Agriculture farm"[17],where farmers were acknowledged with modern technics of farming and improvised seeds were distributed , and information regarding animal husbandary and uses of fertilizers was shared. During the reign of Maharaja Gulab Singh 'Lilji Dam'[18] was constructed to initiate new irrigation planning.He also surveyed 'Ban Sagar Project', but he could not reinforce the project because unmanageable investment amount for the project.

(11) Publication of News Paper - Maharaja Gulab Singh felt a strong need for an independent newspaper to communicate national and international news and his voice to his people. Prior to his rule there was no news paper prevalent in his state.One hindi weekly news paper "Bharat Bhrata" was published for a short time (1888-1902) by Lal Baldev Singh, Army officer of Rewa state, but this newspaper was closed in 1903 due the pressure of political department of the British government. To overcome this need of the state Maharaja Gulab Singh started a weekly newsletter "Prakash" in 1931-32.

(12) Women Health Care - Apart than this he also started "Jubli Janana Hospital" in Rewa for women health care.

(13) Electricity Power - During his reign electricity power house were constructed and set in Rewa, Satna and Umaria.[20] He tried to enhance the use

of Electricity by the people of the state.

(13) Small Scale Industries - Maharaja Gulab Singh initiated many "Small Scale Industries" during his reign. When a nationwide agitation by congress was going on to boycott foreign made clothes, and 'Khadi' was being widely advertised under the leadership of Mahatma Gandhi, at that time under the leadership of Maharaja Gulab Singh the use of Rewa made 'Gaji'(Local Cloth) and other local made commodities was being advertised.

(14) Declaration of Independence - Maharaja Gulab Singh, in the declining year of his rule, made a great revolutionary pronouncement[21] that will be engraved in golden letters in the history of India. He declared the establishment of 'Full Responsible Government' in Rewa State on 16th October 1945. Maharaja Gulab singh on the eve of most important festival Dashera on 16th October 1945 declared to bestow the government of Rewa State in the hands of the people of Rewa State. He declared (…..Rewa belongs to 'Remho'(Residents of Rewa State) hence rule of Remho, for the Remho, by the Remho….). Welcoming the declaration of Maharaja Gulab Singh Jawahar Lal Nehru said, 'The Dashera pronouncement of Maharaja Rewa is evocative and of farforeseen importance . I welcome it for Rewa….. it is an example for other riyasats.

Conclusion- Maharaja Gulab Singh passed his last four years of rule struggling with with the British Government upto 30th jan 1946 ,as the ruler of Rewa the biggest riyasat of the Central India Agency. On 31st January 1946 his son Yuvraj Martand Singh ascended the throne.[22] The formal coronation was done on 6th febreuary 1946. After that Maharaja Gulab Singh left for Bombay leaving behind the wall painted with his slogans like 'be educated and educate', ' *Remahai Gaji (local khadi) ghar ghar may saji' I*n the last years of his life he always worn clothes woven in Rewa. He wore Safa (turban), Pardani and Chhakaliya. In this way after handing over the Rewa state to Remho he quit this world on 13th April 1950.[72]Maharaja Gulab Singh implemented the programme of Mahatma Gandhi in his Rewa state and became the target in the eyes of Britishers. British Government filed case against him and tried to humiliate him between 1942 to 1946.This was the impact of his strong spiritual strength and feeling of Satyagrah that the British Government failed to prove any allegation against him.

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Question of Social Identity of the Tea Tribes in Sonitpur district

* Ramen Borah

Abstract- Sonitpur district is the second largest with an area of 5,324 sq. km which is next to Karbi Anglong in Assam. Presently, there are sixty three tea gardens in the district of Sonitpur. Sonitpur district represents the existence of different tribal and sub tribes .The Tea Tribes is one of the prominent and well known communities in Assam and sonitpur district in particular. Before independence they were called as Tea Garden Coolie Tribes" but after Independence they are called as outsiders and categorized under the O.B.C. category. Since then they have been depriving of their basic rights and privileges. This research paper is an attempt to find out the identity crisis of the Tea Tribes in Sonitpur district. It is an attempt to examine the different challenges towards the identity of the Tea Tribes in Sonitpur district. The main aim of this paper is to find out the impact of Identity politics on the Tea Tribes in Sonitpur.

Key words: Social Identity, Politics, Identity Politics

Introduction:- Identity Politics has become a prominent field of discussion in social science. Identity politics is the politics of group based movements claiming to represent the interests and identity of a particular group. It is a process of conscious-raising among the members of a specific group based on ethnicity, class, religion or other criteria. When a group feels oppressed, then it seeks either to end that oppression, or to justify their actions in other spheres through the means of identity politics. Even members of majority groups may want to see themselves as oppressed in order to use such justification. Various factors that primarily contribute to the rise of identity politics among the groups are sense of injustice, feeling of deprivation, disregard, oppression and marginalization.

Objectives: The main objectives of the present study are as follows:
(i)   To examine the social identity of the Tea Tribes in Sonitpur District.
(ii)   To find out the challenges towards the identity of the Tea Tribes in Sonitpur district.
(iii) To evaluate   the overall impact of identity politics on the Tea Tribes in Sonitpur district.

Research Questions:
1.   What is the history of the social identity of the Tea Tribes in Sonitpur district?

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2.   What are the various factors that are responsible for the question of identity of the Tea Tribes' in Sonitpur district of Assam?

3.   What are the contemporary issues that are relating with the identity of the Tea Tribes in Sonitpur District?

Methodology: The present study is based on both primary and secondary data. Both Historical and Descriptive methods have been applied to conduct the present study. Data has been collected from both primary and secondary sources. Primary data has been collected through the questionnaire. And Books, Journals, Articles, Magazines have been used to collected the secondary data.

Question of Social Identity of the Tea Tribes in Sonitpur district:-
Discussion and Findings-

Sonitpur district is the second largest with an area of 5,324 sq. km which is next to Karbi Anglong in Assam. Presently, there are sixty three tea gardens in the district of Sonitpur. According to 2011 census total population of Sonitpur is 1925,975 and it is third populous district in Assam after Nagaon and Dhubri. In Sonitpur district also approximate number of population is 25%. As per the record received from Tea Board Regional Office at Tezpur the number of total permanent labour in 63 tea gardens is 55,144 of which total male is 28,046 and female 27,098 Nos. The number of non-permanent labour fluctuates from time to time.

The Tea Tribes of Sonitpur have been playing a significant role in the politics of Assam since the pre-independence period. In course of protest against the colonial power, along with the indigenous community, many have selflessly sacrificed their lives in the hands of ruthless British sepoy. The verbatim report of Omiya Kumar Das brought to light that Moongri alias Malatimen from Lalmati T.E. near Tezpur was the first martyr of the movement who sacrificed her life during the non-cooperation movement in 1921. The Tea Tribe people of Sonbitpur district have been participating in the freedom struggle actively along with the other parts of Assam. Tea tribes from the various parts of the district like Halem, Behali, Biswanath, Dhekiajuli, Rangapara and Tezpur regions played a very significant role throughout the different phases of the freedom struggle.

After independence, the tea tribes have become very effective in the electoral politics after the application of the principle of universal adult franchise. The past statistics show that about 35 and 9 Legislative Assembly Constituencies in the Brahmaputra and Barak valley respectively, Tea Tribe votes played decisive role due to large concentration of tea garden workers. Among them, six Assembly constituencies fall in Sonitpur district under the Tezpur Lok Sabha constituency. These six Assembly constituencies are Gohpur, Behali, Biswanath, Rangapara, Dhekiajuli and Borsola. Considering their importance, the political parties both national and regional try to woo the tribes by nominating candidates from this community in the elections and

affiliation of trade union organizations. But in spite of the existence of trade union originations and their importance in the electoral politics, they are still the victim of under-development and their socio-economic conditions remain almost unchanged. Therefore, their consolidation has been started in order to overcome their problems through assertion of identity.

Along with other demands, their struggle for ST status under the constitution of India has become acute and intensified in the recent years under the leadership of the students bodies like ATTSA and AASAA. These organizations have strong base in Sonitpur and thus it has become an important ground for them to resort to different types of activities to fulfill their demands. Laxmi Orang is an example from Sonitpur district that has become a prominent name in the struggle for her indomitable spirit for the cause of the community after the Beltola incidence of 24 November 2007 which is a glaring instance of identity politics.

Thus, the Tea Tribes of Sonitpur district have been playing a pivotal role in their struggle for ST status and other demands for ending oppression or marginalization, organizing the community in common concern through student bodies or other organizations and representation in the state politics. Therefore, a specific study of the role of the tea tribes of Sonitpur district for the cause of the community bears utmost significance.

To know the Status of the Tea Tribes, one has to keep these cleavages in mind because though they have been in Assam for more than a century, their identity remains as fluid as it used to be in the colonial era. This fact ought to raise several fundamental questions in the work and policy formulation of the churches and other agencies involved with their communities.

The difference in their assertion of community identity is visible also in relation to other tribes in every day actions. For example, development workers state that while communities such as Bodo engaged in farming have a fair amount of self assurance with regard to their identity. Despite severe economic hardships, the same is hard to say about the Adivasi.

The Tea Tribes form 20 percent (70, 00,000) of the total population of Assam.In derogatory terms they are called "coolies". The Assam govt. has strategically leveled them as "Tea garden tribes so that their identity is hidden and they do not get their constitutional right. But the elite group of the community proudly identify themselves as Adivasis. They are known as Adivasis in other parts of India. The Tea Tribes movement came to light because of opposing the proposal of scheduling the Tea Tribes in Assam.

The RGI has stated that they have furnished their comments four times – in the year 1978, 1981, 1995 and 2005 but he did not support the proposal because Assam government sent wrong report. Central govt. was about to give ST status to 9 Adivasi tribes of Assam. But labour minister Barki Prasad Telga and ATTSA leader opposed to and sent a resolution to Assam govt. to oppose the central govt's move.

The Tea Tribes of Assam have been deprived of their constitutional rights of being recognized as ST since independence. This is the prime reason which has left the Adivasis as the most backward and underdeveloped ethnic group in the entire north east India. But unfortunately they have been so neglected by both state and central govt. that their culture and languages are yet to develop like the other tribal's of the region. This neglect of the govt. continues although the Tea Tribes contribute enormously towards the peace, progress, political stability and economic growth.

1.   The Tea Tribes is one of the vulnerable communities in Sonitpur district. Different derogatory terms have been used to denote this community. Identifying a community with despiteful terms like coolie, bangalee etc. is no way can be an advantageous step as it affects their smooth way of progress. Therefore, the identity of the Tea Tribes in Sonitpur district should remain the same as in the other states of the country.

There are three linguistic elements in the tea plantation people or Tea tribes, namely, A . Kolarian speaking like the munda,Ho, Santhal and the Kharia, B. Dravidian speaking groups ,like the oraon, kondh, Gond and the Malpahariya ,C. groups speaking oriya,Bengali and Hindi or dialects of these languages**.**

The term tea tribes consists of different tribes which are –arya mala, asur, ahir-goala, bhokta,   Bauri, Bhuyan(Bhuiya), Bedia, Beldar, Basor, Baijara, Basphor, Beddi, Bhil, Boiga, Bhumij, Binjia, Birhar, Birijia, Bharak, Barhoi, Bhonda, Chamar, Chero, Chik barik, Dandari, Bandasi, Dusad, Dhanowar, Ganda, Ghansi, Goala, Gond, Gaur, Gorait, Gonda, Ghatowar, Ganjoo, Hori, Holara(holar), Keot, kotwa, Khodal, Kohar, Kumar/kumhar/ kumbhakar, Koiri, Kowar, Karmali, Korwa, Kul, Kharia, Kherwar, Koya, Condpan, Kisan, Kurmi, Kalahandi, Lohar/kamar/karmakar, Lodha, Lodhi, Madari, Mirdha, Majwar, Mahli, Malpaharia, Manki, Munda, Mahato, Modi, Nonia, Nagasia, Nagobonshi, Oraons/orang, Pasi, Paidi, , Panika, Pans, Patratanti, Porja, Pradhan, Puran, Rajwar, Rajput, Sawar/sobor/sower, Santhals/sandals, Sawra, Sahu/Schoo, shah, Turi, Teli, Telenga, Tassa, Tantubai and Tanti.

On the analyses of data, Some characteristics of the Tea Tribes are — - (1) the normal character of tea tribes is related to industry, (2) The history of tea tribes is almost 200 years because the term tea tribes are related to tea. Before the discovering the tea there is no identification of tea tribes (3) majority tea tribes are using ostric and Dravidian Aryan languages. (4) On the other hand majority of tea tribes are Hindu and Christian. (5) Tea tribes consist of General, O.B.C. SC and ST categories.

This community is one of the backward communities in Sonitpur district. In different places of India they are known as their original identity whereas in Sonitpur district different terms have been used to denote this community. They represent 20 % of the total population in Assam and 12 % of the total

population in Sonitpur district. But no reservation policy is properly used for the development of this community..

The Tea Tribes has 21 musical instruments which are Kendra, guguchu,, ektara, dholki, dhapla, dhank,damua, Tuli, thecka, soekho, runj, rutu, perend, rabka, nagra, narsiga, ,mandar, murali,karah, bher and banam etc. But in demographic diversity of Assam the Tea Tribes are slowly forgetting their musical instrument one by one.

A number of factors like illiteracy, poverty, language, educational issue, social arrangement and issue related to their nomenclature contributed a lot to develop a sense of low self-esteem among the Tea Tribes in Sonitpur district. It is seen that there is a big hindrances to the identity of the Tea Tribes in Sonitpur is that there is no provision for use of Tea tribes language in lower level schooling. Generally for instance, to bodo people their medium is bodo. Napali as well as bangali community can use their language as a Medium in getting their education. But there are no provisions for Tea tribes students to use their language in education sector.

In the tea garden schools there are different obstacles insides the school campus such as poor infrastructure, lack water supply, unhygienic toilets, and common rooms etc.

It is surprising that there are some important holidays of Tea Tribes are being celebrated by them. Few are recognized by the Assam government as holidays and the remaining important days of this community are not recognized as holiday in Assam. In spite of the negligence of the government, this vulnerable community individually and collectively celebrates the days such as Tusu puja,. Death anniversary of Andriuas marandi, Baha porobh or sarhol, Siddhu- kanhu Divas etc.

In Sonitpur district one of the major obstacles that come in the way of their social as well as cultural assimilation is their social arrangement .It is not so strange to see in Sonitpur district that the Tea Tribes women plucks tea leafs in heavy raining along with their children. On the basis of information collected from both primary and secondary data , it is seen that the major constrains in the economic development of the Tea Tribes in Sonitpur district are — lack of social adjustment of the Tea Tribes with local people, and though the Tea Tribes are the greater part of Assamese society but they are treated as the outsiders in Assam.

Ethnic conflict is a major challenge to their community in sonitpur district which also indicates low social position of them. They said that there is a common perception among the other ethnic groups that they and their community are the outsiders.

In the selected Tea estates of Sonitpur district the most remarkable social difficulty faced by the selected respondents is the problem of alcoholism which has bad impacts in various ways.
The 49.70% of the total respondents suffer from Diarrhoea wheras 25.45%

respondents are suffering from Malaria. With the consultation of the medical officer, it is also seen that 12.73% of the respondents suffer typhoid very badly. And 12.12%of the total respondents suffer the problem of Cholera**.** There are various problems faced by the Tea Tribes in Sonitpur district in their day to day life. There basic problems are— lack of economic justice, sexual exploitation of Adivasi girls, violation of children rights, health problems, alcohol addicted., low standard of living ,low salary, ethnic clash, land alienation, lack of proper hygienic house and sanitation, issue of illiteracy ,rising population , addiction of males to country Beer , etc. low wages in the tea gardens, Issue of witch hunting, Gender issue, Human rights violation, Lack of training and capacity building of elite members, Issues of original identity (Adivasi), Issue of ST status., Human trafficking, Superstitious beliefs, Problem of assimilation with greater Assamese society and Lack of proper planned by the Government of Assam. These are the basic reasons for the socio-economic and political backwardness of the respondents of Sonitpur district.

On the basis of survey it has found that the following reasons are related with the rise of identity politics among the Tea Tribes in Sonitpur district. This are- (1) it is unfortunate that among the dominant Assamese sections there is a common conception in general that the Tea Tribes are the outsider. (2) Different academicians, social activist have used derogatory terms to indicate this community. The Tea Tribes are known as black people, tea garden labour, tea garden worker, tea garden tribes, khauj asomiya, na asomiya, etc. (3) It is well known that the Tea Tribes came to Assam during british period in a large scale.The RGI has rejected this term and said it is an illogical and unconstitutional word. In India the Tea Tribes are enjoying ST status. Due to political gain the then government opposed to scheduling the Tea Tribes of Assam. On the other hand in the other state of India they are recognized as ST status. They are getting all benefits as ST category.

Suggestions:

The leaders of this community should create an open meeting. And decide which term is legally applicable to identify this community. Then their identity can be properly projected in the social and political arena.

Different issues related to development of the Tea Tribes in Sonitpur district should be identified and addressed.

The welfare policies of the Tea Tribes should be properly utilized. Hence, there should be monitoring committee to observe the execution of these welfare policies.

The different tribes and sub –tribes of the Tea Tribes community should be literate to know about the rights and become conscious about their privilege. The management must provide proper infrastructure in the primary schools to create a healthy and motivating learning atmosphere. The tea garden labour unions and associations should play significant role in compelling the

management to augment conditions for education of the children of tea labours The Assam government should take steps to implement the facilities of the Panchayati raj system in the tea garden areas of the Sonitpur district.

Each and every Tea Tribes people should be recognized and constitutionally identified as Scheduled Tribes in Assam. However, the state machinery in Assam should present real ethnographic details of the Tea Tribes in front of the Registrar General of India (RGI).

Conclusion: The Tea Tribes is one of the backward and depressed communities in Assam. At the conclusion, it can be safely said that the Tea Tribes in Sonitpur district is an integral part of greater Assamese society and this community and their effective organizations have been taking effective efforts to come up and to establish themselves in a better position.

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Children and Moral Values

* Trishna Malakar

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Abstract- *Values are the ideal that guide or qualify our personal conduct and interaction with others. They help us to distinguish what is right from what is wrong and inform us on how we can conduct our life in a meaningful way. More values play very important or dominant role in moulding the attitude and approaches of children in their life. Therefore, implanting these values in the minds of children is vital.*

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Key words: Values, Morality,System, Moral habits

One of the most important tasks that parents face is teaching morality to their children. Having a child grow up to be a kind, considerate and honest person is the most rewarding experience in all of parenthood. Therefore, it is very important to start teaching morality to children at a young age. In today's fast paced life, it is very important to have a strong value system so as to be able to go through the entire cycle of life as a good human being. Moral lessons should be taught from the very early age so that the children tend to understand and like them better. It is always imperative for all parents to begin installing the moral habits and lessons in their little ones from day one. In fact there are parents who believe in doing so way before their little ones are born, for the only reason that they should have strong moral values which will make living their life easy and a good experience unlike the rest who end up ruining themselves only due to the fact that their moral background isn't too well developed.

Moral lectures and stories help children to decide the right from wrong. It is the best way to make them understand what their various duties towards their parents, grand parents, school teachers and friends are. Once they know all their duties it will be easy for them to abide by them to be able to lead a life full of principles.

We can begin by telling them short stories that could be mythology related or even the regular ones that will help them understand the right and wrong immediately, and thus help them to lead a life full of principles.

Teaching your child good morals may be one of the greatest challenges of parenthood. Morals are complex and abstract, and are a concept that is often difficult for children to grasp. And because morals can differ across cultures and religions, it can be even more complex to explain to children

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why the morals your family lives by are important and valuable.

Children are often ruled by emotion and by a desire to be liked and fit in, which can lead to poor moral decisions. But children who are taught moral values early and regularly are more likely to develop the sense of conscience needed to make them think twice before they respond. All children will make mistakes and behave poorly at times; the important thing is to use these bad decisions as a learning opportunity.

Remember that although your children will eventually turn to friends, especially in the early years parents are the number one model they turn to for an example of how to behave. We might tell our children how to act in the world and how to behave, but they absorb our behavior like a sponge and usually model it.

Raising a moral child in a difficult world takes some effort, but these simple methods will make it easier:

- Teach your child the morals you would like them to live by from a very young age.
- Use moral missteps as an opportunity for learning and reinforcing values.
- Be a model of moral behavior in everything you do.
- Remember that morals are taught over time, and reinforced throughout a lifetime.

Teaching your child good morals and values is a challenge for every parent, but this fundamental area of everyday life can be passed on from parent to child. Focus on teaching morals early and reinforcing them at every opportunity, and we should never forget to stand as an example ourselves. Some of the most important Moral Values we should teach our children:

1. Respect: Many parents make the mistake of teaching their children only about respect for elders, but that is wrong. Everyone deserves respect, regardless of age or social standing. Respect is an essential moral value that your child must know about at a young age, as it plays an important role in his behaviour around strangers and elders. If a toddler learns to respect his peers and his elders from a young age, there is no doubt that he will benefit from this in the future. Even when the times get tough in the future, your child will be more solicitous of others.

2. Family: A family is an integral part of a kid's life. It shapes him and nurtures him into an adult. It is therefore important to give your child a sense of family and help him understand why a family is important so that he grows up respecting and loving the members of the family through thick and thin.

3. Helping Mentality: Your child must be taught to help others from a young age, even if it may be a complete stranger. You have to teach your child why helping others is so important and how you always get it back when you help someone. To be a functional part of society, it is important that your child is empathetic to others' needs.

4. Adjusting and Compromising: It is important that your child knows

not everything works according to him. Teach him from a young age that when it is absolutely necessary, he may have to try and adjust. Your child must be taught to adjust and compromise only if their own life is not at stake here. Adjusting sounds great in principle, and seems to be something that helps others- but if the child ends up on the losing end because of the compromise, it not only is detrimental but also curbs the identity of the child

5.   Respecting Every Religion: Your child should be brought up not just to respect his own religion, but also to understand that does every person has a right to choose his religion. He has to understand from a young age that all humans are equal, regardless of their religion or the festivals they celebrate.

6.   Justice: A moral compass and a sense of justice are two of the most important values that any child must have from a young age. Your child must always be encouraged to speak up when he perceives a wrongdoing, for his own benefit or for the benefit of the others.

7.   Honesty: From a young age, honesty should be instilled as one of the most important values for kids. Honesty is always the best policy, and your child must be encouraged to tell the truth regardless of whatever mistakes he may have committed.

8.   Never Hurt Anyone: Explain to your child that hurting someone is not just a physical problem- any hurt can have a psychological and emotional effect as well. Remember to teach your child how to apologise, and encourage him to apologise immediately if he ever hurts someone, either physically or verbally.

9.   Theft: Theft is wrong, no matter what the justification behind it may be- this is one of the good values for children. Teach him that theft is a wrong thing not just legally, but also morally as well, as it means that he will be taking something that belongs to someone else.

10.   Cultivate Love for Education: Education is the biggest weapon one can have, and the thing that has the most impact on where you end up in life. A love for education must be cultivated in the child right from preschool, and you should also try to get your child to understand the importance of education in life.

Moral values must be instilled in children right from the beginning, and no age is too early to start. They play a huge role in building the personality of the child and have the biggest say in how your child shapes his life.

When most persons talk about a school curriculum, they think about math, science, social studies, and language courses. Seldom do I hear or read about moral values as being part of the curriculum. The problem is that the neglect of teaching moral values in schools is hurting our students and causing problems in society. If a person has never learned any moral values, how is she or he able to discern the difference between right and wrong? That is basically the essence of moral values education.

As parents and educators, we should all advocate the teaching of moral values

in our schools for the following reasons:

1.   Preparing Our Children For Future Roles In Society: Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our children will need both in preparing themselves to be good parents and citizens in society.

2.   Many Parents Aren't Teaching Moral Values: If all parents were teaching their children moral values in the home, it would not be necessary for the schools to do this work, The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children. In many families, there is only one parent and no other role models for kids to follow.

3.   There is Too Much Violence and Dishonesty in Society: Every day students are exposed to violence, dishonesty, and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs. If moral values were taught in schools, we would have fewer of these problems.

4.   To Counter Bad Influences in Society: Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence, and the condoning of dishonesty in order to succeed.

5.   Moral Values Will Stick With You For Life: It's amazing the amount of math and science knowledge I have forgotten since my school days. I haven't, however, forgotten moral value lessons learned in school. One of these moral lessons was learned while I was a varsity football player. Our team had just lost a tough game because the referee had ruled we were stopped inches away from scoring a touchdown. When our school principal had heard many of my teammates complaining about how the officiating had caused us to lose the game, he came on the team bus after the game and said that in life the referee never beats you.

Schools have a role to play in passing on common morality to the next generation. To do this, they must provide two kinds of moral education. The first is "moral formation" – cultivating in children the intentions, feelings and habits of moral subscription. This involves giving children moral guidance, rewarding them for doing right and punishing them for doing wrong, as well as modelling good conduct and modelling appropriate reactions to the conduct of others.

From the experience of having their behaviour regulated, children learn to self-regulate. And by emulating the moral reactions of others, children learn to react in those ways themselves.

The second kind of moral education is "moral inquiry" – engaging children in

discussion and reflection on the nature and justification of moral values. Teachers must ensure, by explicit intervention or gentle steering, that moral inquiry brings to light the justification for common morality. It is vital that children come to understand what morality is for and why it demands the things it does.

Of course, alongside the task of passing on common morality, schools must also help children to pick their way through the minefields of moral controversy. Many moral standards are fiercely contested and it is not for schools to decide whether or not they are justified. Here moral inquiry should take the form of open-ended exploration, with the aim of equipping children to form their own considered views.

Promoting the moral development of pupils is difficult, but the challenges it poses are not insurmountable. Ensuring children subscribe to common morality, and understand the reasons for it, is a task schools must not shrink from – society depends on it.

Such principles help our children of today to know the meaning of their existence and many other aspects which assist them to rise higher in the way they think and live than the rest like them. It is therefore imperative to have such lessons taught to our little ones so that we end up making them perfect children, citizens and individuals too.

"The greatness of a nation and its moral progress can be judged by the way its animals are treated." **-Mahatma Gandhi**

"Always do what is right. It will gratify half of mankind and astound the other." **-Mark Twain**

Sexual abuses towards Children

* Tridib Bharali

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Abstract- There are 444 million children in India under the age of 18 years. This constitutes 37% of the total population in the country. Children have all the rights as equal to citizens of India, just as any other adult male or female. But, the irony is that there is a huge upsurge of violations of children rights in our society in different forms including rapes in its brutal form, some are traced and some untraced. In order to deal with the problem, the mechanism that is right now in force is the Protection of Children from Sexual Offences Act (POCSO), 2012. The statistics and the observations made by the author through this paper is an attempt to make a little contribution towards highlighting the most contemporary discourse of the hour on the issue that is the sexual abuses towards the children.

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Key words: Sexual abuses, Children, Rights

"Injustice anywhere is a threat to Justice everywhere"
-Martin Luther King Jr.

1.   Introduction: The human beings claims certain special guarantees calling them as "rights" in living a good and sound life, for being a human. As explained by a renowned scholar in the field, Andrew Fagan, the doctrine of human rights provides individuals with a powerful means for morally auditing the legitimacy of those contemporary national and international forms of eco-political authority which confront us and which claim jurisdiction over us. However, the irony opposite to it is that violation of such so called human rights also takes place in different forms. Among all, the sexual abuse towards children forms the core rights violations of our beloved children who actually need special care and protection. Such cases take place every day, including rapes in its brutal form, some are traced and some untraced.

2.   Objectives: The paper attempts to study the violations of children rights in the form of sexual abuses towards the children both in Indian as well as Assam context contributing towards highlighting the most contemporary discourse of the hour.

2.   Methodology: It is based on the empirical study of the problem. The sources of data include secondary sources like government reports, books, magazines, articles, journals, commentaries etc on the subject.

3.   Child Rights and India: There are 444 million children in India under

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the age of 18 years. This constitutes 37% of the total population in the country (Census 2011). The Indian constitution provides the same fundamental rights to the children that are being enjoyed by any citizens of the country. In other words, children have all the rights as equal to citizens of India, just as any other adult male or female. Moreover, the Directive Principles of the State policy also articulates various social and economic rights. In a milestone event, India in 1992 ratified the United Nations Convention on the Rights of the Children (CRC) of 1989. The CRC is the most comprehensive single treaty in the field of children rights. It is important to note here that Article 33 to Article 35 of the CRC deals in protecting children from situations of exploitation. Article 34 specifically focuses on freedom of children from sexual exploitations and sexual abuses.

4.   **Sexual Abuses Towards Children:** Sexual abuse is an umbrella term of unwanted sexual contact, under which rape too falls. **Child sexual abuse** has been defined as the involvement of dependent and immature children in sexual activities they do not fully comprehend, to which they are unable to give informed consent. Frequently, a child confides in a trusted person that she/he has been sexually assaulted. Different signs include difficulty in walking or sitting, torn, strained or bloody underclothes, pregnancy (in early adolescence). The child may appear withdrawn or retarded or may display bizarre or unusual sexual knowledge.

5.   **Statistics And Cases: India** seems to be the home to the largest number of sexually assaulted children in the world. In the year, **2017,** a Government of India's agency report, "National Crime Records Bureau", claimed that in India a child is sexually abused every 15 minutes. The previous year i.e. 2016, another report from Indian Home Ministry declared that in **2016,** 106, 958 cases of crimes against children were recorded, of these 36, 022 cases were sexual abuse cases against child (under POSCO, Act). Again, in **2007,** according to a study conducted by India's Ministry of Women and Child Development (MWCD), 535 of children surveyed had been exposed to some form of sexual abuse. It is estimated that 150 million girls and 73 million boys under the age of 18 have been subjected to forced sexual intercourse or other forms of sexual violence.

        Assam is also not an exception in this regard. A report by the National Crime Records Bureau in **2015**, expressed that crime against children went up by over 104 per cent in 2015 compared to 2014, placing Assam among the top 10 states with maximum number of crimes against kids. The others are Maharashtra (13,921), Madhya Pradesh (12,859), Uttar Pradesh (11,420), Bengal (4,963), Chhattisgarh (4,469), Karnataka (3,961), Rajasthan (3,689), Haryana (3,262) and Gujarat (3,623). Of which includes 1317 cases of trafficking, kidnapping 441 cases, and abduction for marriage 189 cases, child marriage 14 cases, 4 cases of kidnapping for ransom and **sexual offence** 145 cases. In **2016**, another report of the Assam State Commission for the

Protection of Child Rights (ASCPCR) gave a shocking revelation that over 600 children in the state were reported to have been sexually exploited in 2015. It said that as many as 618 cases were recorded in the state under the POSCO, Act. Among the districts, upper Assam's Dibrugarh district topped the list, with as many as 68 cases booked under the Act. Morigaon district registered the second highest number of cases, with some 53 cases. The Guwahati city came third with at least 41 such cases and Kamrup district registered 23 cases under the act. Sonitpur, Sivasagar, Nagaon and Dhubri districts recorded 36, 35, 31 and 30 cases respectively. Hojai and Majuli have the lowest numbers of cases, with one case reported in each district.

These statistics clearly involve a lot of cases both minor and major in extent. Among them, there are few recent incidents which had shocked the whole humanity. For instance, in January, 2018, in Jammu and Kashmir's Kathua, an eight year old girl was repeatedly gang raped and later murdered, a minor of class V died after she was gang raped and set on fire on March 23, 2018 at Lalunggaon, about 125 km from Guwahati, under the Batadraba police station. The sexual assault case of 2017 in school at Dwarka, New Delhi where a four year old girl child is sexually abused by her classmate with his pencil in her private parts. A 13 year old adivasi girl who was sexually assaulted several times by a Professor of Assam Agricultural University who employed the girl at his home at Panjabari, Guwahati, as a maid and was working for two long years till 2017. In the 2015, another case was revealed where sexual abuse of 20 minor girls in an orphanage in Dibrugarh district in Assam was alleged. In the year 2014, a school teacher was arrested over molestation charges of a minor of 8 years old of Maxfort School, at Rohini, Delhi. In another sad incident in 2014 itself, a hearing impaired student studying in a reputed Prabhadevi School for the Deaf and Aphasic, Mumbai was molested by the school principal along with a teacher. The victim had named six other students who had gone through the same horrible ordeal. The principal, under the pretext of giving her chocolates, would behave indecently and touch her inappropriately, while the teacher would show her obscene pictures.

6.   Observations: In order to deal with the problem, the mechanism that is right now in force is the Protection of Children from Sexual Offences Act (POCSO), 2012. It is a comprehensive law to provide protection of children from the offences of sexual assault, sexual harassment and pornography. It also provides for mandatory reporting of sexual offences. The Act defines "a child as any person below eighteen years of age". It defines different forms of sexual abuse, including penetrative and non-penetrative assault. Before the enactment of the act, all such crimes were dealt under Indian Penal Code (IPC). Though the act has been enacted in way back in 2012, but the ground reality is that till date, most of the people are unaware about the mandate of the act. Most of the NGOs, police personnel, child care institutions and etc

are not acquainted with the act. So, in this regard an effective step is required so that every strake holders are enlightened effectively with the law. For this, the act could be included as a subject of study in schools, colleges, and all institutions of higher educations. Moreover, from time to time discussion sessions involving different sections of people regarding the issue of sexual abuse and protection need to be arranged by the government is the need of the hour, but such event must not only follow in the national capital or any central place but also in the peripheries. The child must also be provided with lessons at home as well as school regarding their bodily private parts and make them understand the nature of exploitation of his/her body. In other words, the heinous issue of sexual abuse towards children must be brought under the public discourse.

On the other hand, the POSCO Act has also welcomed some criticisms. It has been alleged that most of the provisions of the act is actually is in paper. Due to lack of awareness and sometimes due to lack of willingness, the school authorities, parents, common people are reluctant to report and register their voices against the practice of such crimes with their near and dear ones. One in 4 families doesn't even come forward to report such cases.

Moreover, dealing with cases of sexual abuse of children is not an easy deal. Extra sensitivity is required on part of police, parents, law courts, psychologist, media and public to prevent further trauma of the victim post an abuse. Beside, creation of special fast track courts, creation of special hospitals, police stations, counselors etc to deal with such cases effectively, confidentially, extra sensitively and above all within a specific time frame and to deliver justice to the victim and their family.

Death penalty for such offences could be introduced all over the country to send a strong message against the practice of the act as it is of utmost importance right now to thwart the disturbing rise in the trend of sexual abuses towards our children in our country.

There are remarkable civil society organizations that have been performing very effectively in addressing such crimes. To note a few, Childline, Milaap, Bachan Bachao Andolan, Prayas, Save the Children and etc are worth mentioning. The government must provide them with all resources and especially financial supports to carry out their activities. In fact, the government and such NGOs must work shoulder to shoulder.

Lastly, making laws is not only the ultimate solution to the problem. The virus would sure to emerge from time to time in one form or other but we much also be able to provide the antidotes. As such, all political parties should come forward rising from party levels, building up a consensus on the issue. At any cost, there must not be any politicization of such issues. The next time any such assault on our beloved children takes place it is to be kept in mind by the so called political personalities that they neither politicized nor communalized any such event rather should follow a zero tolerance attitude

against the crime. Moreover, the media must also not make such issue a TRP item.

7.   Conclusion: "Rape is Rape" and "it is a crime against society", as declared by our Prime Minister of India, Narendra Modi at an international event held at Britain recently, signifies that time has come where the issue of sexual abuses towards children need to be addressed as soon as possible because it is about the most valued jewels of our nation- the children. The existing laws, legal provisions and honest and efficient attitude of all the stakeholders are required so that we could end up the practice of this inhuman act from the source of its origin i.e. the human mind. The statistics and the observations made by the author through this paper is an attempt to make a little contribution towards highlighting the most urgent discourse of the hour on the issue that is the sexual abuses towards the children.

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A Study on Media Peferences of College-Going Students in Khelmati Area of Lakhimpir District

* **Subera Begum**

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Abstract- *The term "Media" referred as a way of communication; it provides many functions as well as facilities at individual and societal level. Today in the world, it has been seen that, the usages of media among the people especially students have significantly increased. Often it has been noticed that, while appearing of electronic media and also advancement occur in electronic media, its' usages are comparatively higher than the print media. Therefore, the investigator felt that, there is a need to carry out a study on "Media preferences of college going students in Khelmati area of Lakhimpur District ". Through the use of interview schedules primary data were collected from 100 respondents ranging in age from 17 to 20 years. The aims of present study are to find out the media preferences of College going students and to know the purposes of use of media. Results of this study revealed that, preferences of electronic media are comparatively higher than print media. Majority of respondents prefer these media for the purpose of entertainment and passing their leisure time. Mobile phone and Television are most preferable electronic media among the respondents; whereas, a few respondents preferred Newspaper and magazines.*

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Key words: Media, Electronic media, Print media, College-going students, media preferences etc.

Introduction:

The word Media comes from the Latin plural of Medium (10), which referred as channel or mode or carrier. It is used to carry or transmit information, news, promotional messages, ideas etc, are promulgates among the people. Media includes every broad casting (television, radio newspapers, internet etc.) and narrow casting (billboards, mail telephone, fax etc.) medium also these are the main means of mass communication (4). However, the term media referred as one of the means or channels of general communication in society (8)

Media divided into two major kinds- Print media and Electronic media. Print media includes anything that is obtainable in printed form. For instance- newspaper, magazines, journals and other weekly editorials etc. . On the other hand, electronic media includes any form that can be access by an electronic device. Electronic media are upgraded form of media which covered- radio,

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television, computer, mobile phone etc. Due to lots of advantages, today it is gaining more popularity among the people especially among the students.

The importance of electronic media has spread rapidly in our daily lives and people quickly migrate towards this media. The new generation embraces this media very quickly (2). According to Tapscott(1998) this generation are called net-generation which are approximately born in the year between 1977-1997 and also they are technology savvy. The major stakeholder of this generation is the college students, all of which belongs to the same age group. According to the National Family Health Survey (NFHS-3, 2005-06) exposed that, in India the use of each type of media among the age group of 15-24 years is higher than the other age group.

At present, technologically advance media are easily capturing students' time and attention than the print media. Therefore, it is most important to create consciousness among the students about knowledge of time management.

Objectives of This Study:
•   To find out the media preferences of College going students.
•   To know the purposes of use of media.

Delimitation of the Study:
•   This study is limited among the girls' students only.
•   The study is limited among the students of educational institutions of Khelmati area in Lakhimpur district.

Methodology:
   The methodology of the study entitled "Media preferences of college going students in Khelmati area of Lakhimpur district" is presented under the following heads-

1.   Selection of area- The area that has been selected for the present study is "Khelmati area" of Lakhimpur district.

2.   Selection of sample- The sample for the present study is randomly selected from the students of different educational institutions in Khelmati area. The size of the sample for the study is 100 college going students.

3.   Construction of tool- A self structured interview schedule was used as a tool for collection of data.

4.   Conduct of the study- The investigator collected the required information or data through face to face contact with college going students during the study.

5.   Statistical analysis- The collected data were coded and tabulated and the results were discussed. The method used for analysing the data were-

$$Percentage = \frac{No. of respondents obtained}{Total\, n\, of respondents} \times 100$$

Findings and Discussion:
  Table-1: Per cent distribution of the respondents according to their

preferences of   media
(N= 100)

Variables	Frequency	Percentage
Types of media		
Electronic media	75	75%
Print media	2	2%
Both	23	23%

As shown in Table- 1, the majority of respondents 75(75%0 stated that they prefer only electronic media in their home as well as they like to prefer this media than print media. On the other hand, only 2(2%) of them exposes that they like to prefer printed medium and only printed medium was used in their home. While, 25 (25%) of them prefer both media in their home.

Thus it is evident from the current study that, preferences of electronic media is comparatively higher than the print media among the college student. According to the respondents, the reasons for that are, ease of handle or maintenance, recreation, time consuming and also it has easy accessibility to reach out information or knowledge all over the world instantly. A study made by Brunner (1997), impact of electronic media spreads rapidly in our daily lives and people quickly migrate towards this media.

Table 2- Per cent distribution of the respondents according to time spent in using media (N= 100)

Variables		Frequency	Percentage
Time spent in media using	1 hour	5	5%
	2 to 3 hours	15	15%
	4 to 5 hours	50	50%
	More than 5 hours	30	30%
Media use in late night	Use it	80	80%
	Don't use it	20S	20%

Table 2 revealed that, majority 50(50%) of respondents spent 4 to 5 hours time of a day , while only 5(5%) of them spent 1 or >1 hour time of a day in using this media (in particular- Mobile phone, Television). As regard of time spent 30 (30%) of respondents spent more than 5 hours time of a day.

Regarding of media use in late night, majority of 80(80%) of them use this till late night. Whereas, only 20(20%) of respondents don't use this till late night.

From above findings it is revealed that, most of respondents spent maximum of their time in using this media (in particular- Mobile phone, Television) . According to them reasons for that are, these mediums are enables them to chatting with friends, surfing internet, playing games, viewing videos etc. Therefore they like to use these till late night at rest period. A study conducted by Loan F.A. (2011) result depicted that, a student spends 31.36 hours on electronic media like watching Television, Listening music, surfing the internet, playing electronic games and watching CDs? DVDs 14.42 hours

on reading per week

Figure 1:- Per cent distribution of the respondents according to purposes of electronic media preference (like-Television, Mobile phone, Desktop or Laptop, Radio etc.)

(N= 98)

Purposes of Electronic media preference
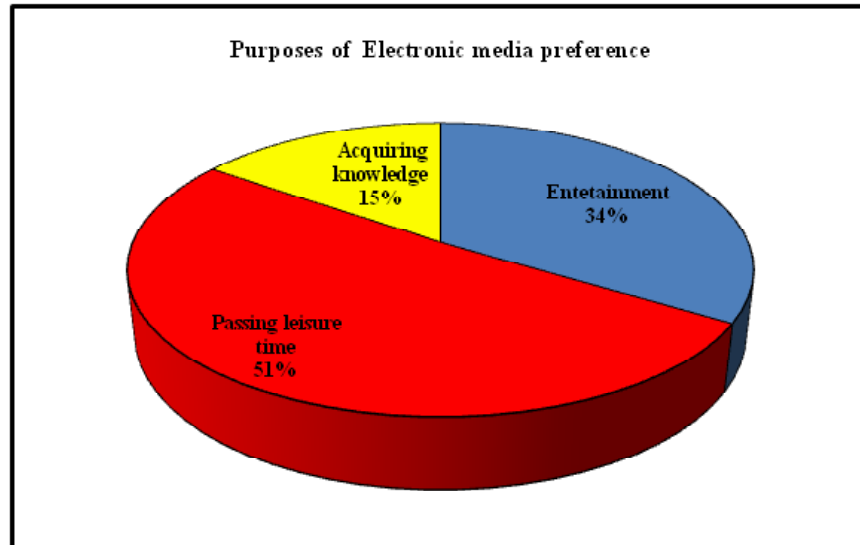
Figure 1 revealed that, the majority 50 (51.02%) of respondents prefer these media or devices (particular in - Television, Mobile phone, Computer) for the purpose of passing their leisure times. Whereas, only 15(15.31%) of them preferred these for the purpose of acquiring knowledge and another 33(33.67%) of them preferred these for purpose of entertainment.

Thus from the above result it has seen that, for the purpose of leisure time passing majority of respondents preferred these media and the few respondents preferred these media for purpose of entertainment. According to the respondents, mobile phone or computer is the best medium for them because it enables them to chatting with friends, surfing internet, playing games viewing movies/videos etc. in leisure time period. They also said that, Television receives most attention for entertainment purpose especially in shows and different programmes. As well as through using different available computer applications it helps the respondents in learning or improving academic level. A study conducted by Schramm et al. (1961) they found that, on the amount of reading the impact of Television is bigger than any other leisure time pursuit. Abdullahi et.al (2013) conducted a study among the college students in Nigeria, who reported that majority (71.47%) of the students who utilized computer in the learning activities had high academic performance.

Figure 2:- Per cent distribution of respondents according to the most preferable Media (both print and electronic) (N= 100)

Television   Mobile phone   Computer   Newspaper   Megazine
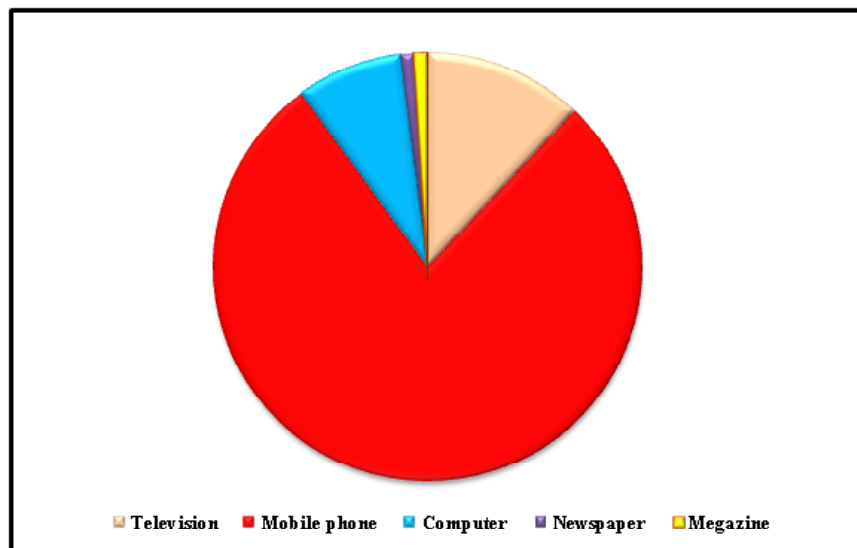
As shown in Figure 2 a significant percent (78%) of respondents preferred Mobile phone, while 15 (15%) of them mostly preferred Television and only 1 (1%) of respondents preferred Newspaper and Magazine mostly.

Thus it is evident from the above result; Mobile phone is highest preferable media among the respondents. According to the respondents it is full of entertainment package. This may due to reasons that, it helps them to chatting with friends, surfing internet, playing games viewing movies/videos etc. They also said that, it enables them to remain updated daily and provide more flexibility in terms of easy to carry; they can use it according to their desire and availability of time. Also it has seen that, only 1% of respondents mostly preferred Newspaper and Magazines. According to their reasons of preference are- only use this medium in their home, it is their daily reading habit, seeing zodiac, to know about various advertisement for educational purpose etc.

Conclusion: It can be concluded that, the current study depict a scene of media preference among the College-going students. The preferences of media are increasing among the students and often they give more importance in electronic media than the print media. Media have both positive and negative impact, but it depends only the way we use it. Sometimes it has noticed that, print media are neglected by most people but also it has superior quality to making a longer effect on the readers' mind with in-depth of knowledge about any subject matter. Therefore, it should not be the good way to neglect one for another; because each form has its own significance. To survive the charm of print media people take some of the successful efforts through the production

of the e-books, e-newspapers and magazines etc.

Recommendation- Based on the findings the investigator made some recommendations as follows-

- A comparative study could be conducted on both boys and girls students of Khelmati area in Lakhimpur district.
- A comparative study could be taken up in other areas of Lakhimpur districts.
- A comparative study could be conducted on other age groups of students.

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Bodo Marriage System

* Samarjit Baro

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Abstract- *Bodos have its own marriage system. Marriage is regarded as responsibility of parents. Though they have various types of marriages but the arranged marriage is widely accepted and recognised. Arrange marriage is gone through different long stages yet the villagers and relatives participate and co-operate very enthusiastically till the end of the marriage. Though there have some changes yet they follow the traditional usages and custom to conduct the marriage till today.*

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Key words:Marriage, Norms, Conventions, Social customs, Tradition

Introduction: Man is social being. They follow some norms, conventions or social customs or tradition to run the society in smooth manner. The marriage system is a part of social system. The Bodos also have marriage system. A couple gets recognition from society through the marriage. The marriage is treated as duty and responsibility and auspicious and sacred act by the Bodos The marriage is called by the Bodos "*Haba*". *Ha* means earth or domestic life or marriage life and *Ba* means take responsibility.[1] (Brahma2003:23). So *Haba* means to take the responsibility of domestic life or marriage life.*Bathou* (chief God of the Bodos) followers follows two methods of marriage-i)*Haba Gwmwn* and ii)*Haba Gwthang*. In his paper an attempt is made to present only the arranged marriage or marriage in proper of the Bodos.

Methodology: Both primary and secondary data's are collected to study the problem. Different related books with marriage and questionnaire and interviews are conducted for collection of data. Investigator attended different wedding ceremony to observe the process and stages of marriage.

Objectives:
i)   To know the identity of the Bodos.
ii)   To know the marriage system of the Bodos.

Study Area: Udalguri and Baksa district of Assam..

Haba Gwmwn or Sangnanoi Lainai Haba **(Marriage in proper)**

It is an arranged marriage. It's like Prajapati marriage of Hindu society and it is most welcomed, dignified and recognized marriage .It has three stages-i) Pre marriage ceremony, ii)Main marriage iii) rites after marriage

i)   Pre marriage ceremony:
Pre marriage ceremony also gone through the different stages It can be

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divided as i)Proposal of the marriage ii) Invitation to the prospective bridegrooms house, iii) Set out of prospective bridegroom to the prospective bride's house iv)Fixation of Date for marriage.

i)   Proposal of marriage- After a lot of enquiry boy's family select a girl for bridegroom and engaged a middleman to make contact with the prospective bride family for marriage. If the family give consent to visit the prospective bridegroom family then the middleman contact with the bridegrooms family. Few people, generally ode numbers including the head man of the village and elder man of the village and relatives of the family formally set out to the prospective bride's family at the morning and reach the destination before forenoon and after arrival of the girl's house they are welcomed and in a discussion formally placed the marriage proposal. The girl offer them refreshment at the time of consultation and family introduced her with them and made few conversation with her and in that time they notice the movement of the girl and study the appearance, physical beauty of the girl and if they satisfied they invite the girl's family to the prospective bridegrooms house.

ii)   Invitation to the prospective bridegrooms house-The family of the prospective bride thinks it positive then the headman of the village and relatives of the family and elder man of the village set out the boy's home for spot study of the condition of family or family background, economic condition etc and if it is found positive then they invite the boy's to the girl's home in a fixed date.

iii)   Set out of prospective bridegroom to the prospective bride's house -The boy with his few selected friends set out to the prospective bride's house and received him enthusiastically. He and his friends entertained with refreshment and launch with pork etc. If the girl likes him then the girl offer *Aronai* as token of respect and acceptance and in response, the boy also offer money etc.

iv)   Areca nut cutting ceremony Fixation of Date of marriage-After completion of these three stages –proposal , goes to the boy's home and goes to the girl's home visit for final settlement of date. The fixation of date for marriage also done in presence of elder man and village headman of two villages and kith and kins of both houses and some elder man of both villages. It is also known as ring ceremony or *goi khaonai* (cutting of areca nut). Dresses, ornaments, body appliances for the bride bring from the end of bridegroom house. The bride is make up with bridal dress, put the ring in her finger and give the vermilion in forehead on behalf of the bridegroom. *Boirathis* distributed the areca nut with betel leaf to the villagers and guest of the bride's end. The bride's family entertained the bridegroom party and guest and invited villagers with pork, fish and rice beer in abundance. After the ceremony few rinds of areca nut are thrown on the roof of the main house and the remaining rind of the areca nut is bring to the bridegrooms house and thrown it on the roof of the kitchen or main house.

Preparation of marriage: After the final settlement of date both houses engage in preparation for smooth running of marriage. Some of the important stages of preparation are-

i)   *Chaimara Khanai-* Bodos believe in white as well as black magic also. Both houses jointly entrusted the responsibility to one magician or *ojah* (a conventional physician, a faith healer) to protect the marriage from the evil minded people who try to disturb or harm the marriage ceremony through incantation or other secret way. So the *ojah* before the day of marriage ceremony in the and the middle of pillar pushed the hymns needle, blade etc and covered the surroundings with *gwhar doi (*holy water, water purified by incantation). That is known as *Chaimara. Besides these, the bridegroom, bride and some other people takes the* incanted rope of thread*,* incanted mustard seed etc.

ii)   **Main marriage:**

*Goi Khaonai (***Cutting areca nut)**- A group of people of bridegroom party arrived at the bride's house with necessary items and *Ban ba biban* (five items) before forenoon and they are welcomed by washing their feet before entering in the bride's house washed their feet and request them to take seat in the yard . The five *boirathis* (girl engaged to bid welcome at the bride's house) and   placed the items like *Dokhona Thouci,*(well decorated dress) ornaments, body appliances one by one in front of the assembled people and offer *Gadoun* (money paid to parents or guardian as compensation because they born brought up the bride)and after that starts the cutting of areca nut by the *Boirathis* and after that others start to cut the areca nut. One *boirathi* distribute the areca nut and betel leaf and another one followed the first to smear lime in betel leaf.

iii)   **Receive of bride-**The day is passed with merry making and rejoice. The bridegroom arrived at night as scheduled earlier. The bride's house becomes very busy to receive the bridegroom. The bridegroom's party comes with very cheerful enthusiasm. Their journey is stopped in front of the main entrance gate and welcomed and received with blessings by sprinkle of flower and rice with shouting the loud blessing-

> *Jwi Hwoa Gwodani ,jwi*
> *Jwi Gwtharjulinito jwi*
> *Jwi Hwoa Lwgwni Jwi*

(Meaning-Triumph of bridegroom, Triumph of happy wedding, Triumph of friends of bridegroom)

After completing all the rites, then escorted the bridegroom's party and take seat in the court yards of decorated temporary hall erected on ceremonial occasion in front of the *Bathou* altar. After following some rites the bride comes out escorted with her friends and asked to seat left side of the bridegroom.

i)   **Role of *Douri*** (priest)-following these, the main priest address the

occasion and formally introduced the bridegroom before the people and keeping the God as witness starts the ceremonial knot.

ii)   ***Khaina Daan*** (hand over the bride)-Father of the bride or in absence of him other elder guardian of her bride taking the oath and witnessing the *Bathou* in presence of the public respectfully hand over the bride in the hands of the bridegroom .

iii)   ***Mala baran*** (Adoring with garland) to bridegroom means which means acknowledge as husband and   the bridegroom also do the same and put the vermilion in the forehead of the bride. The people shouted slogan of blessings.

iv)   ***Oath Taking***- the priest performed the oath taking ceremony. The bridegroom first takes the oath of duty and responsibility to his wife then the bride also takes the same oath and after completion of it both the couple take the oath of same jointly in presence of the villagers and guests.

v)   **Knot in cloth** -After completion of oath taking ceremony sister or brother of bride made a knot jointly combining wearing scarf of bride and bridegroom.

vi)   ***Bathousali gidingnai*** (going round at *Bathou* altar)- They go round five times at the   altar of *Bathou* following   the   two teenage girl who escorted on the way of go around. One of the two unmarried girl bearing a new bamboo sieve on head where lighted five small earthen vessel, (earthen lamp) laid on the top of banana leaf and another girl goes reverse/backward step by step and welcome by winding the light of earthen vessel to their side with two betel leaves. After that, escorted them to the kitchen and opened the knot of clothes there.

vi)   ***Mainao Thisannai*** (Receiving Goddess wealth). After opening the knot of clothes starts the *Mainao Thisannai* ceremony. The bride again escorted to the *Bathou* altar and the bride takes a full of rice bowl on her head and one girl takes a husked rice on her head and both of them go around the *Bathou* altar for five times at stretch and a prayer is sung and some of the women dances with the tempo of *Kham* (Bodo Drum) *Sifung* (Bodo Flute) and after completion this ceremony the bride is again escorted to the kitchen for their refreshment.

Farewell to Bride: The last stage is farewell of the bride from the parent's house. Women of the bridegroom party knock at the door of the bride's room and beg the permission to open the door and they also explain the purpose and after hearing he purpose the bride's party demand present and after getting the present they open the door and the bride with her friends walk out very slowly. The bride by owing obeisance to the parents, elder man of the village and other relatives take farewell from them along with her the bridegroom and his friend also do the same. Women of bride's party sing a song of farewell.

Reception to bride: Just after arrival of the bride and bridegroom party in front of the entrance of the bridegroom house, some of the villagers , relatives in front of the gate warm welcome to the bride and bridegroom party with

dancing, singing and starts the loud blessing-

Jwi Khoina Gwdanni jwi
Jwi Gwthar Julini jwi
Jwi Khoina Gwdanni

(Meaning-Triumph of bride, Triumph of happy wedding, Triumph of Bride)

Entering into the bridegroom house-After warm welcome and reception both bride and bridegroom stand on in a separate *Gambari Khamphlai* (a kind of low stool made of wood without joining) and washed the feet of them by the younger sister of bridegroom. They are escorted with dancing in tune with *Kham , Jotha Sifung* and going round five times around the altar of Bathou and asked the bride to enter in to the bridegroom's room.

Rites after Marriage: they have to follow some rites even after the end of main marriage. They are-i)*Hathasuni* and ii) *Aathimangla*i)

Hathasuni: Next day of the marriage a feast is offered to the villager and relatives and invited guest and after the end of the feast *Mainao thisannai* rite is observed and at night *Hathasuni* feast is observed The bridegroom is asked to enter in the kitchen to cook food for her husband and it is offered in presence of the public and following that their conjugal life start from that night.

b)   *Athimangla:*The bridegroom with bride and his friends visit the house of father-in-law as special guest in the day of eight after the marriage .It is called *Athimangala* They brings areca nut, betel leaf, sugar, manufactured tea leaf , *muri* (a kind of food made by parching rice) etc. *Muris* are distributed to the attended guest and villagers and relatives with tea.. The bride and bridegroom adore parents, attended relatives and elder man of the village and show the formal respect by presents and that day enjoy the feast and same day return from the parent's home of bride. If the marriage is held at the last day of the month then the *athimangla* is observed in the day of marriage and sometime due to constraints of time the *athimangla* is observed at the day of marriage. In that way following the long process the *Haba gwmwn* or marriage in proper or arranged marriage is happily ended.

Conclusion:

Society has a changing nature, adjusted with the changing condition. The Bodo marriage system also has changed to some extent. Earlier, presence of *Baarolampha*[2](Brahma1992:86) (a dancer who amuse the people by meaningful dance) was must but to-day his role is not seen. Other watertight customs and tradition are also relaxed or abandoned. Now most of marriages are arranged with the consent of the boy and girl. But the beauty of the marriage can be seen with traditionalism till today even at the age of globalisation.

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Collective Conscience" Test For the "Rarest of The Rare" Case Findingsand Influenced of The Media

* Nazmakhanam

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Abstract- *In present scenario, the "collective conscience" test for the "rarest of the rare" case findingsused by thejudiciary has creates a smokescreen in capital punishment jurisprudence in India.When the Court imposes death penalty they simply demand that the fact of the case has shocked the "collective conscience" of the society. By using this phrase, the Court try to prove that the "rarest of the rare" casesprinciple is not "judge centric" but "reflection of will of the people". This umbrella justification has been used across all classes of capital offences, most notably in the cases of Afjal Guru and Dhananjoy Chatterjee, in which the Supreme Court relied not upon the lack of mitigating circumstances but "a necessity" to answer the "society's cry for justice". Subsequently, though, in Bariyar's case in 2009, the Court warned against judicial reliance on "collective conscience", stating that the death penalty policy may not be "attuned to public opinion". Despite these warnings, "collective conscience" remains entrenched in judicial imagination and reasoning as evidenced by several judgments pronounced since, including the one in the Delhi gang rape case .The question arises how the "collective conscience" ofthe society to be determined.In practice,the judges are wholly and solely dependingupon the media to determine the "collective conscience" ofthe society.Satyabrata Pal, in one of his articles has pointed out that what a judge takes as collective conscience is only the slant carried by the media .Again, Justice Hugo Black, in the case of Griswold v Connecticut , stated that collective conscience of mankind is just a euphemism for an individual's judgment. Judges are as human as anyone and as likely as others to see the world through their own eyes and find the "collective conscience" remarkably similar to their own. Media is one of the four pillars of India but it is facing a serious credibility crisis.Media is ignoring main events while sensationalize the news and thus manufacture "horrify collective conscience".Thus, a manufactured"horrify collective conscience" becomes the basis for taking lives away.Therefore, judicially trained minds with full knowledge of complete facts, applying settled principles of law should take the decision. Judicial power should be exercised depending on doctrine of judicial conscience so that convicts like Kathua Rape and Murder case should get proper punishment for the horrendous crime, not based on the presumed collective conscience of the society, but as justice demands.*

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Key words: Collective conscience, Rarest of the rarecase principle, Death penalty, Judiciary and Media trail

1.   Introduction:

Public opinion may have some relevance to the enquiry, but in itself, it is no substitute for the duty vested in the Courts to interpret the constitution and to uphold its provisions without fear or favour. If public opinion were to be decisive there would be no need for constitutional adjudication.

—S v. Makwanyane, Constitutional Court of Republic of South Africa (1995)

In present scenario**, the "collective conscience" test for** the "rarest of the rare" case findingsused by the judiciary has creates a smokescreen in death penalty jurisprudence in India. When the Court imposes death penalty they simply demand that the fact of the case has shocked the "collective conscience" of the society. By using this phrase, the Court try to prove that the "rarest of the rare" case principle is not judge centric, subjective and arbitrary but "reflection of will of the people".This umbrella justification has been used across all classes of capital offences, most notably in the cases of Afjal Guru and Dhananjoy Chatterjee*,* in which the Supreme Court relied not upon the lack of mitigating circumstances but "a necessity" to answer the "society's cry for justice". Subsequently, though, in Bariyar's case in 2009, the Court warned against judicial reliance on "collective conscience", stating that the death penalty policy may not be "attuned to public opinion". Despite these warnings, "collective conscience" remains entrenched in judicial imagination and reasoning as evidenced by several judgments pronounced since, including the one in the Delhi gang rape case[4]. The question arise how is the "collective conscience" of the society to be determined. In practice, the judges are wholly and solely depending upon the media to determine the "collective conscience" of the society. Satyabrata Pal, in one of his articles has pointed out that what a judge takes as collective conscience is only the slant carried by the media,because judges lead a life that can be termed solitary i.e. with minimum interaction with the society. The judge's aloofness in society is recognised by the judges itself in 1992, when the Full Bench of the Supreme Court of India adopted the charter of "Restatement of Values of Judicial Life" which states at point six that, "*a judge should practice a degree of aloofness consistent with the dignity of his office.*" So, **the question arises that how safe to depend on media to recognize the conscience of our society.**[5] Again, Justice Hugo Black, in the case of *Griswold v Connecticut*[6], stated that collective conscience of mankind is just a euphemism for an individual's judgment. Judges are as human as anyone and as likely as others to see the world through their own eyes and find the "collective conscience" remarkably similar to their own.

The *Bachan Singh case*[7] judgment did not insist that "collective conscience of the society" should be tested for deciding if a case is "rarest of the rare". In fact, the constitutional Bench held that the 'special reason' required to be given under section 354 (3) of the Code of Criminal Procedure, 1973 while sentencing a convict to death. The *Bachan Singh case*[8] had expressly warned that judges should not take upon themselves the responsibility of becoming oracles or spokesmen of public opinion…. when judges take upon themselves the responsibility of setting down social norms of conduct, there is every danger, despite their effort to make a rational guess of the notions of right and wrong prevailing in the law, sincerely mistaking that changeling for what they perceive to be the community ethic. The perception of 'community' standards or ethics may vary from judge to judge….judges have no divining road to divine accurately the will of the people.[9] However, in the present circumstances, assessing and addressing the 'collective conscience of the society' while sentencing a convict to death has become a habit.

2.   Meaning of The Term "Collective Conscience:

The term "collective conscience" means a set of shared beliefs, ideas and moral attitudes which act as a unifying force in society. This term was introduced by the French sociologist Émile Durkheim in his famous book "Division of Labour in Society" in 1893. He stated that, the totality of beliefs and sentiments common to the average members of a society forms a determinate system with a life of its own. It can be termed the collective or creative consciousness. When we share our ideas, morals, attitudes and beliefs then the society is bound together in a strong force. In jurisprudence, "volksgeist" also belief in the general or common consciousness or the popular spirit of the people. Savigny believed that law is the product of the general consciousness of the people and a manifestation of their spirit. Giving emphasis on collective conscience Jason Michael Ratliff has stated – "the earth is reflective of the collective consciousness, it reacts to the frequencies and energies we submit. We already are determining the planets health but just a small percentage of the population are aware of it, but if we all heighten our consciousness we can make it a healthier planet.

3.   Introduce of "Collective Consciousness"As A "Special Reasons"For Imposition of The Death Penalty:

The Supreme Court of India in*Machhi Singh case*[10] while interpreting the principle of the "rarest of the rare" it had introduced into the vocabulary of India's death penalty jurisprudence, the notion of the "collective conscience" of the community as the touchstone for deciding whether to impose the death penalty or not. In this case, a Bench of three judges of the Supreme Court sentenced three of the accused - Machhi Singh, Kashmir Singh and Jagir Singh to death. By doing so,Machi Singh Bench have disobeyed the Bachan Singh guidelines, which states that judges should not take upon themselves the responsibility of becoming oracles or spokesmen of public opinion….

when judges take upon themselves the responsibility of setting down social norms of conduct, there is every danger, despite their effort to make a rational guess of the notions of right and wrong prevailing in the into the law, sincerely mistaking that changeling for what they perceive to be the community ethic. The perception of 'community' standards or ethics may vary from judge to judge...judges have no divining rod to divine accurately the will of the people.[11]
 In *Machhi Singh case*[12]the Court went on to list the categories of cases where the death penalty was a suitable option. It has mentioned that the "community may entrain such a sentiment when the crime is viewed from the platform of the motive for, or the manner of commission of the crime, or the anti-social or abhorrent nature of the crime." Three categories are- (a) It crystallized the application of the" rarest of the rare"case principle into definite categories. (b)The categories related only to the circumstances of the crime. (c)Outrage of the community was made a ground for imposition of the death penalty.

The Supreme Court of India in *Bachan Singh case[13]* had clearly refrained from categorizing the crimes. It had also pointed out the need to "give due consideration to the circumstances of the criminal." By doing it had warned against the dangers of judges taking "upon themselves the responsibility of becoming oracles or spokesmen of public opinion". It is relevant to again mentioned the portions of the judgment which are in conflict with the principles laid down in Machhi Singh judgment. These are-[14]

(i) Categorization of Cases:

(a) Para-169 ofMachhi Singh judgment: If by "laying down standards", it is meant that 'murder' should be categorisedbeforehand according to the degrees of its culpability and all the aggravating and mitigating circumstances should be exhaustively and rigidly enumerated so as to exclude all free-play of discretion, the argument merits rejection.

(b) Para-170 of Machhi Singhjudgment:As pointed out in Jagmohan such "standardisation" is well-nigh impossible.

(ii) Circumstances of the Criminal:

(a) Para 208 of Machhi Singh judgment: The present legislative policy discernible from section 235(2) read with section 354(3) is that in fixing the degree of punishment or making the choice of sentence for various offences, including one under section 302, Indian Penal Code, the Court should not confine its consideration principally or merely to the circumstances connected with the particular crime, but also give due consideration to the circumstances of the criminal.

(iii) Conscience of Society: Para126 of Machhi Singh judgment: Incidentally, the rejection by the people of the approach adopted by the two learned judges in Furman, furnishes proof of the fact that judicial opinion does not necessarily reflect the moral attitudes of the people. At the same time, it is a reminder that judges should not take upon themselves the responsibility of becoming oracles or spokesmen of public opinion: Not being

representatives of the people, it is often better, as a matter of judicial restraint, to leave the function of assessing public opinion to the chosen representatives of the people in the legislature concerned.

It also mentionable that though in *Machhi Singh's case*[15] the Court used the words 'collective conscience', it was never intended that the judges to use conscience of the society in each case to determine if the crime can be termed 'rarest of the rare'. The Court has held that "*every member of the community owes a debt to the community for this protection. When ingratitude is shown instead of gratitude by 'killing' a member of the community which protects the murderer himself from being killed, or when the community feels that for the sake of self-preservation the killer has to be killed, the community may well withdraw the protection by sanctioning the death penalty. But the community will not do so in every case. It may do so (in rarest of rare cases) when its* **collective conscience** *is so shocked that it will expect the holders of the judicial power Centre to inflict death penalty irrespective of their personal opinion as regards desirability or otherwise of retaining death penalty*" (emphasis mine).[16] But Similar notions like "society's cry for justice"[17] and "public abhorrence of the crime"[18] have also been invoked by the Court in subsequent cases. Ultimately, after *Machhi Singh's case*[19] accepting the 'collective conscience" of the society while sentencing a convict to death has become a habit.

SuhrithParthasaray in one of his article has mentioned that over the past three decades, India's Apex Court has repeatedly cited the "collective conscience" to determine when to confirm death sentences. But what is this collective social conscience, and how does the court determine when it stands shocked and repulsed? Do all cases of rape and murder upset our conscience? Or is our conscience piqued only when the Supreme Court tells us that it ought to be? The history of capital punishment jurisprudence in India shows that the meaning of "collective conscience" is neither clear as a matter of legal thought, nor easily ascertainable as a matter of sociological reasoning. Consequently, in most cases where this phrase has been used, it tends to serve, as Justice Douglas Black of the United States Supreme Court once described it, as "a euphemism for an individual's judgment."[20]

Pamela Philipose also criticise"society's cry for justice" is an uncertain foundation for justice. He also states that, one of the justifications for persisting with the death penalty is, of course, that inchoate, arbitrary, unquantifiable and often irrational concept known as "public opinion". Indian courts, incidentally, have been sensitive to "public opinion". In a judgment, *Dhananjoy Chatterjee v State of West Bengal*[21], that had led in 2004 to the last public hanging India has witnessed so far, the Supreme Court stated: "Imposition of appropriate punishment is the manner in which the courts respond to society's cry for justice against the criminals. Justice demands that courts should impose punishment befitting the crime so that the courts reflect public abhorrence of

the crime…" But "society's cry for justice" is an uncertain foundation for justice as Arthur Chaskalson, who served as Chief Justice of South Africa from 2001 to 2005, reiterated. He put it this way, "Public opinion may have some relevance to the enquiry, but in itself it is no substitute for the duty vested in the Courts to interpret the Constitution and to uphold its provisions without fear or favour. If public opinion were to be decisive there would be no need for constitutional adjudication…"[22]

4.   how Safe To Rely on Media to Discern the Conscience of Our Society : In *State of Maharashtra v. RajendraJawanmal Gandhi,*[23]the Apex Court observed as follows: "A trial by press, electronic media or public agitation is very antithesis of the rule of law. It can well lead to miscarriage of justice". But when a sensational criminal case comes up for investigation before the police or for adjudication in a subsequent trial before the Court, the usual question asked is "Is the media expected to be a silent spectator insensitive to the happenings around and failing to quench the public curiosity aboutthecase?".[24]

Judicial attempts to assess the "society's cry for justice" can be dangerous, owing to underlying prejudice in both public and media outrage. If a crime involves a spectacle of visible physical brutality, if the victim is relatable to a media-consuming and producing populace, if the crime is committed in a metropolitan area, the shrill pitch of "collective conscience" is sure to reach the verdict. The assumption of a monolithic "society" with an objective "cry for justice" creates a differing standard for unrelatable victims and popular culprits. Acutely aware of the dangers of such a path, the South African Constitutional Court, while declaring the death penalty unconstitutional, observed that "public opinion may have some relevance to the enquiry, but in itself, it is no substitute for the duty vested in the Courts to interpret the Constitution and to uphold its provisions without fear or favour...it is only if there is a willingness to protect the worst and the weakest amongst us, that all of us can be secure that our own rights will be protected."**[25]**

5.   In Era of Media Sensationalism, Fair Trial Is Not Possible:
Media is one of the four pillars of a democracy after the Executive, Legislature and Judiciary. It deals with the voice of people. It can be used to transmit information, news and render influence over large sections of society. Media's attention has been particularly intense when the crime was sensational or horrific and involved high-profile personalities accused of having 'connections' in the 'right places'. Whether the media plays a constructive role in respect an individual's right to privacy and a fair trial is a moot question. If used to broadcast inflammatory or negative sentiments, it could act as a medium to instigate violence or worse. Media ignore main events while sensationaliz the news and manufacture "horrify collective conscience". Thus, a manufactured"horrify collective conscience" becomes the basis for taking lives away.

The sensationalised news stories circulated by the media have steadily gnawed at the guarantees of a right to a fair trial and posed a grave threat to the presumption of innocence. What is more, the pervasive influence of the press is increasingly proving to be detrimental to the impartial decision making process of the judiciary. Such news stories cannot easily be defended under the auspices of freedom of expression.[26]

The "Right to Fair Trial", i.e., a trial uninfluenced by extraneous pressures is recognized as a basic tenet of justice in India. Provisions aimed at safeguarding this right are contained under the Contempt of Courts Act, 1971 and under articles 129 & 215 (Contempt Jurisdiction-Power of Supreme Court and High Court to punish for Contempt of itself respectively) of the Constitution of India. Of particular concern to the media are restrictions which are imposed on the discussion or publication of matters relating to the merits of a case pending before a Court. A journalist may thus be liable for contempt of Court if he publishes anything which might prejudice a 'fair trial' or anything which impairs the impartiality of the Court to decide a cause on its merits, whether the proceedings before the Court be a criminal or civil proceeding. When the judges depend upon media **to recognize the "collective conscience" of the society it may raise the following difficulties-**

(a)   Jurisdictional Consciousness: There is a lot of ambiguity regarding what part of society is included in the "community" whose collective conscience is to be considered. For a sessions judge, it might be the local community only. Again, for a Supreme Court judge, the collective conscience of the whole nation has to be taken into account. The inclusion or exclusion of a person in the "community" is completely up to the discretion of the judges. So, leaving the matters of life and death to such unrestricted discretion is injudicious.

(b)   Class Consciousness: According to the Report prepared by the National Law University, Delhi's Centre on the Death Penalty, 74.1% of the prisoners sentenced to death in India are economically vulnerable according to their occupation and landholding.[27] Also, 61.6% of prisoners sentenced to death had not completed their secondary school education.[28]Their economic vulnerability and lack of education prevents them from participating in the legal process and understanding it. On the other hand, the rich and the powerful are capable of influencing the media, which in turn can shape the public opinion in their favour.

In the study "Media and Gender: A Scholarly Agenda for the Global Alliance on Media and Gender"[29] published by UNESCO in 2014, Ms. Ammu Joseph, a journalist and media analyst writes in the context of the Nirbhaya rape case that *"today the media often determine, directly or indirectly, which cases 'outrage the nation' and which sink without a trace in public consciousness. In fact, media coverage of rape (and many other forms of violence against women) generally conforms to a predictable,*

episodicpattern:long spells of routine reports regularly, if randomly, culled from police hand-outs, broken by brief periods of intensive and extensive coverage catalysed by one or more cases that happen to grab the imagination of the media and the public – usually in that order. The rape cases most likely to become causes celebres today are exceptionally violent crimes committed in one of the metropolitan cities (especially Delhi and Mumbai with their high density of nationally influential media establishments), involving victims from the urban middle or upper classes and perpetrators from the socio-economic under classes. As commentators have pointed out time and again, both the media and their target audiences tend to get particularly agitated when crimes, including sexual assault, affect 'people like us', while equally horrific crimes against the poor, the powerless and the distant tend to receive less media and public attention."

(c)   Emotional Consciousness: There is a natural human impulse to punish those committing serious and grave offences severely. Capital punishment has continued to attract a lot of attention from the media. Media reports on heinous crimes tend to evoke deep and often severe emotions in the mind of the general public. Generally, there is a public demand for the culprits of such crimes to be caught immediately and punished stringently. This creates huge pressure on the investigators and makes them anxious to resolve the cases. Sometimes when the police are not able to solve the case and find the offender, they resort to using unscrupulous methods, in some instances even going to the extent of manufacturing evidence. Police officers may also be tempted to use manipulative and coercive methods to obtain confessions in such cases. In such case the police intimidate, torture and torment the persons they find to be suspicious and leave them with no option but to confess (falsely at times) in such circumstances[30].

(d)   Predetermined Notion of Bias Consciousness: The media broadcasts cases which are of grave nature and might attract capital punishments extensively.[31]Those under suspicion are brought into the limelight immediately and often provocative, inflammatory and imprecise things are shown .Even judges get to hear about such cases before it appears in the courts. They repeatedly hear political officials and police officers declaring the accused as actually having committed the crime. All this makes it possible for the judges to have a predetermined notion of the culprits being actually guilty.[32][32] Supra note 27.

This often results in the judges determining cases with a biased view, favouring conviction of the accused. Hence, there is a greater risk of miscarriage of justice in such 'capital punishment cases' because of the increase in the risk of errors committed both in the investigation stage by the police and at the trial stage by the judiciary

6.   From Trial By Media To Sentencing By Media-Some Notable Cases

Graph: Media< collective conscience<Influence on judiciary=Death penalty

The above graph has given the clear interpretation of the term 'trail by media to sentencing by media'. Trial by media describe the impact of television and newspaper and coverage on a person's reputation by creating a widespread perception of guilt or innocence before, or after, a verdict in a court of law. During high-publicity Court cases, the media are often accused of provoking an atmosphere of public hysteria akin to a lynch mob which not only makes a fair trial nearly impossible but means that regardless of the result of the trial the accused will not be able to live the rest of their life without intense public scrutiny.[33]Some cases in which Court depends on the "collective conscience" and give birth of controversy. These are discussed below in shortly-

The Apex Court of India in the case of *Ravji@ Ram Chandra v. State of Rajasthan*[34] has affirmed that the death sentence awarded to the accused by stating that the punishment should "*respond to the society's cry for justice against the criminal*". In this case the Supreme Court has held that it is the nature and gravity of the crime but notthe criminal, which are germane for consideration of appropriate punishment in a criminal trial. Thus, the Apex Court while confirming the death sentence in *Ravji's*[35]case held that the circumstances relating to the criminal are irrelevant and focused exclusively on the circumstances relating to the crime. This idea of the *Ravji's*[36]*case* is in direct conflict with the *Bachan Singh case*[37]decision. Thereafter, the Supreme Court of India in some capital cases invoked *Ravji*'s precedent to limit the focus only to circumstances pertaining to the crime and exclude circumstances pertaining to the criminal. However, the Supreme Court of India in *Santosh Kumar Bariyar case*[38] has identifies six cases where Ravji precedent had been followed. Two of the eleven persons given the death sentence, including Ravji himself, and also were executed. The remaining three were on death row because their mercy petitions had been rejected.

In one of the case in which the influence of media in the decision accepted by the court is visible is *Santosh Singh case*[39]. In this case, the acquittal of the accused led to a massive public outcry and the acquittal was subsequently overturned by the High Court holding the trial daily and deciding the case within forty-two days. The case was decided solely on circumstantial evidence and there were certain doubts over the validity of the DNA reports. However, the intense public conscience and public pressure on the judiciary played a significant role and death penalty was awarded.

The Supreme Court of India in *Gurvail Singh @ Gala &Anr. v. State of Punjab*[40]has made a controversial statement regarding the "*rarest of the rare" cases test* and the two judge bench of the Supreme Court has held that:-"*Even if both the tests (aggravating and mitigating circumstances test) are satisfied as against the accused, even then the Court has to finally apply the Rarest of Rare Cases test (R-R Test), which depends on the perception of the society and not "judge-centric", that is whether the society will approve the awarding of death sentence to certain types of crime or not.*"

In *Sudam @ Rahul KaniramJadhav v. State of Maharashtra* [41] , the accused was convicted for killing a woman and four children. The Court noted that the crime was pre-meditated and held that the facts showed that "the crime has been committed in a beastly, extremely brutal, barbaric and grotesque manner. It has resulted into intense and extreme indignation of the community and shocked the collective conscience of the society. We are of the opinion that the appellant is a menace to the society who cannot be reformed. Lesser punishment in our opinion shall be fraught with danger as it may expose the society to peril once again at the hands of the appellant."

In the *Mohammad Afzal Guru case*[42] the Supreme Court of India has relied not upon the lack of mitigating circumstances but "a necessity" to answer the "society's cry for justice". Afzal Guru was given a death sentence which was upheld by the Supreme Court. The Supreme Court admitted that there was no evidence of him being linked with any militant group and that the whole evidence was circumstantial. But he was awarded the capital punishment because of the gravity of the incident which killed many people and shook the entire nation. It has been said that Afzal was made a scapegoat to satisfy the nation's collective conscience. It appears that the principle of 'innocent until proven guilty' is an unrealistic notion which takes a backseat when the society yearns for the death of an individual as retribution for a brutal crime. Thus, it is established that in case of heinous crimes, righteousness and fair play[43] to the accused is ignored to conform to the demands of the society. Again in the *YakubMemon case[44]*, YakubMemon was sentenced to death for involvement in the Mumbai bomb blasts of 1993, awaits the gallows, people from various walks of life have joined the chorus opposing the verdict. While bollywood star Salman Khan rose to YakubMemon'sdefence a few days back through a series of tweets, a 15-page petition was submitted to the President which claimed there are "substantive and fresh grounds" that can be considered on the merits to give reprieve to Yakub. The signatories numbering around 300, included several eminent people. The Supreme Court rejected the curative mercy plea of YakubMemon, clearing the way for his hanging. At last the execution was took place on in 2015.Memon was awarded the death sentence by a Special Terrorist and Disruptive Activities (TADA) Court in Mumbai on July 27, 2007 for his role in the blasts, including arranging finances for carrying out the 13 serial explosions which left 257 dead and

over 700 injured across the city on March 12, 1993.The hanging of the 1993 Bombay blasts convict YakubMemon has fanned the already raging debate regarding capital punishment in India.[45] In this case, the principle of "rarest of the rare"case was applied yet again, in a quest to satisfy the collective conscience of Indian society.

In DhananjoyChatterje case[46] the Supreme Court of India relied not upon the lack of mitigating circumstances but "a necessity" to answer the "society's cry for justice". In this case the Supreme Court has observed that shockingly large number of criminals go unpunished thereby increasingly, encouraging the criminals and in the ultimate making justice suffer by weakening the system's creditability. The imposition of appropriate punishment is the manner in which the Court responds to the society's cry for justice against the criminal. Justice demands that Courts should impose punishment befitting the crime so that the Courts reflect public abhorrence of the crime. The Court must not only keep in view the rights of the criminal but also the rights of the victim of the crime and the society at large while considering the imposition of appropriate punishment.

In recent verdict in the *Delhi gang-rape case / Nirbhaya rape &murder case*[47] the Supreme Court of India has highlighted 'collective conscience' as one of the main deciding factors to term "crime" which is shown in the facts of the case as 'rarest of the rare' crime. The Apex Court of India has awarded death penalty to the four convicts. Justice DipakMisra, in his 174 pages judgment has stated that the crime "shook the collective conscience of the society" and a lesser punishment would "shake the confidence of the public in the criminal justice system". The Court when examining whether the case is the 'rarest of the rare' category it has stated that when a crime is committed with 'extreme brutality' and the 'collective conscience' of the society is shocked the Courts mustaward death penalty. The decision of the Trial Court in the Delhi gang rape case relies on the *Gurvail Singh's case*[48] decision and has argued that "*the Gurvail Singh's case guides us that the (*'rarest of the rare') *R-R test largely depends on the perception of the society as to if it approve the awarding of death sentence to certain types of crimes.*" Nirbhaya' case has huge support of 'collective conscience' through   rallies of black clad people on the streets holding candles in their hands. People from all hues, classes and strata of the society in one voice condemned the incident. So, both the Trial Court and the High Court found that crime committed by the accused fell into the category of the "rarest of the rare". To arrive at that conclusion, after weighing the aggravating and mitigating circumstances, both the Courts adopted the test of whether the crime had shocked the "collective conscience" of the society.

In Devender Pal Singh Bhullar case[49] for convicting Devender Pal Singh Bhullar, accused of conspiracy for triggering a bomb blast in New Delhi in September 1993 killing nine persons and injuring 25 others, the Supreme

Court stated in 2002, "when the collective conscience of the community is so shocked, that it will expect the holders of the judicial power centre to inflict death penalty irrespective of their personal opinion as regards desirability or otherwise of retaining death penalty." The Supreme Court while dismissing the petition filed by Bhullar seeking commutation of the death sentence to life imprisonment on the ground of the delay in considering his mercy plea by the President of India further held on 12 April 2013 that "long delay may be one of the grounds for commutation of the sentence of death into life imprisonment cannot be invoked in cases where a person is convicted for offence under TADA or similar statutes…. as it is paradoxical that the people who do not show any mercy or compassion for others plead for mercy and project delay in disposal of the petition filed under article 72 or 161 of the Constitution as a ground for commutation of the sentence of death".[50] Fortunately, the Supreme Court in *Shatrughan Chauhan v. Union of India*[51] declared the Devender Pal Singh Bhullar judgment of 12 April 2013 as per incuriam as there is no provision in law which states that terror convicts cannot be given mercy as per law! This exposes judge centric character in awarding death sentence in the name of 'collective conscience'.[52]

Yash S Vijay and PreetiPratishruti in one of their article criticise the judiciary and mentioned that even the judicial vocabulary associated with the "collective conscience" model can create a feedback loop justifying harsher punishment in the public imagination, antithetical to the restrictive death penalty regime and further diluting the court's duty to consider mitigating evidence. In Misra's opinion in the Delhi gang rape case and earlier death penalty judgments, sexual offenders are "monstrous", "beastly", "diabolical", causing a "tsunami of shock to the collective conscience", and "destroying the civilised marrows". In the immediate aftermath of the judgment, TV channels read out Misra'scharacterisations with approval, and called for the death penalty for all "monsters". The circumstances related to the criminal are now a mere footnote to the public agenda. Such judicial posturing about crimes is bound to shape the public's post-December 2012 idea of sexual violence and the death penalty, and increase space for extreme responses.[53]

In recent times there have been numerous instances in which media has conducted the trial of an accused and has passed the verdict even before the court passes its judgment. Some famous criminal cases that would have gone unpunished but for the intervention of media, are PriyadarshiniMattoo case, Jessica Lal case, NitishKatara murder case and Bijal Joshi rape case. The media however drew flak in the reporting of murder of AarushiTalwar, when it preempted the court and reported that her own father Dr. Rajesh Talwar, and possibly her mother NupurTalwar were involved in her murder, the CBI later declared that Rajesh was not the killer.

7.　Kathua Rape and Murder Case, Collective Consciousness and Death Penalty Ordinance:

AsifaBano, an 8-year-old girl, was rape and murder in Rasana village near Kathua in the state of Jammu and Kashmir in January, 2018. Her dead body was discovered by the villagers a kilometer away from the village.The eight-year-old girl Asifa was kidnapped and kept in a "Devi" Sthaan temple where she was given drugs, brutally raped by by a temple caretaker, two policemen, a juvenile nephew and five other cold brutes. we have seen this news everywhere—on social media, across mainstream news channels and on the front page of every leading newspaper. A picture wearing a purple shalwarkameez, her big happy eyes, two messy ponytails, a choppy fringe and a quirky smile have seen on all social media. The media describe the horrific details of the rape, mutilation and murder. ThisHorrifying details about the crime are emerging to shake our consciousness. This rape and murder case has outraged civil society. Poet and songwriter Javed Akhter tweeted "all those who wish justice for women should stand up". "At a loss of words for the 8-year-old [girl]," tweeted cricketer VirendraSehwag. Actor ReiteshDeshmukh said "stand up for justice even if you are alone". Not just bollywood, civil society but common people of India also came forward to express their anger and outrage. Kathua rape and murder case have made Indians take on to the streets to protest and demand justice. The inaction and unwilling attitude of the government to deliver justice made the citizens to hit the street.

President Ram NathKovind has terms this fact as "barbaric". He has also said that it is the collective responsibility of society to ensure such things do not happen to any girl in the country. When he has lecturing in the sixth convocation of the Shri Mata Vaishno Devi University in Katra of Jammu he stated that such an incident happening in our country after 70 years of independence is shameful. We have to decide what kind of a society we are developing into," the President added, calling the incident "heinous" and "barbaric". It is our duty to ensure that such a thing does not happen in future to any of our daughters or sisters. All among us will fulfill the responsibility of securing our girl child.

In reaction to the recent horror in Kathua, the Indian government has acceptedan ordinance that awards the death penalty for rape of girls below 12years.It is the result of a "populist move" for the safety of children likeAsifaBano. Due to the public pressure or collective consciousness of whole nation the government has accept this ordinance. According to the Criminal Law (Amendment) Ordinance 2018, new Fast-Track Courts will be set up to deal with such cases and special forensic kits for rape cases will be given to all police stations and hospitals in the long term. The Ordinance stipulates stringent punishment for perpetrators of rape, particularly of girls below 16 and 12 years. Death sentence has been provided for rapists of girls less than 12 years. The minimum punishment in the case of rape of women has been increased from rigorous imprisonment of seven years to 10 years and

extendable to life imprisonment. In the case of rape of a girl under 16 years, the minimum punishment has been increased from 10 years to 20 years and extendable to imprisonment for rest of life. The punishment for gang rape of a girl below 16 years will invariably be imprisonment for the rest of life of the convict. Stringent punishment for rape of a girl under 12 years has been provided with the minimum jail term being 20 years which may go up to life in prison or death sentence.

The Indian Penal Code, 1860; the Evidence Act, 1872, the Code of Criminal Procedure, and the Protection of Children from Sexual Offences (POCSO) Act, will now stand amended. It also provides for speedy investigation and trial. The time limit for investigation of all cases of rape has been prescribed, which has to be mandatorily completed within two months. The deadline for the completion of trial in all rape cases will be two months. A six-month time limit for the disposal of appeals in rape cases has also been prescribed. There will also be no provision for anticipatory bail for a person accused of rape or gang rape of a girl less than 16 years.

8.   Constitutionality of Media Trail In Capita Cases:

Our Constitution is based on the principle of justice for the most marginalised, disfranchised, oppressed, unknown, unseen and ignored. This spirit demands that law cannot rely on or be influenced by any delusionary sense or mood of the people. Article 19(1) (a) of the Constitution of India has recognized the right to freedom of speech and expression. Even though freedom of press is not a separately guaranteed right in India unlike the United States of America, the Supreme Court of India has recognized freedom of press under the umbrella right of freedom of speech and expression as envisaged under Article 19(1)(a) of the Constitution of India[54].

In *Anukul Chandra Pradhan* **v.** *Union of India*[55], the Supreme Court observed that *"No occasion should arise for an impression that the publicity attached to these matters (the hawala transactions) has tended to dilute the emphasis on the essentials of a fair trial and the basic principles of jurisprudence including the presumption of innocence of the accused unless found guilty at the end of the trial"[56]*. The Supreme Court has stated that trial by press, electronic media or trial by way of a public agitation are instances that can at best be described as the anti-thesis of rule of law as they can lead to miscarriage of justice. In the opinion of the honourable Court, a judge has to guard himself against such pressure[57].

9.   Conclusions:

Since 1983, the Supreme Court of India has been using the "shock to the conscience of the society" as a ground for imposition of the death penalty. It remains unclear as to how judges gauge society's reaction to a crime. Actually, they influenced by reports in the media but it is wrong with the application to the death penalty in India. The Apex Court of India in *Bariyar's case*[58][58] Supra note 38. has warned against judicial reliance on "collective

conscience", stating that the death penalty policy may not be "attuned to public opinion". As a scholar of law, the researcher has always belief the "collective conscience", as support of 'special reason' for the imposition of death penalty. To the researcher,judiciary should harmonise the three elements i.e. the full knowledge of complete facts, settled principles of law and "true collective conscience". Harmonisation of "judicial conscience" and "collective conscience" will give us a correct decision. Judges should not depend on "Media conscience". To evaluate the "collective conscience" of the society, we can consist a committee from the public who are more relevant to the fact of a case. *In principle, general public are more attuned to "the community's moral sensibility," then the judges because they "reflect more accurately the composition and experiences of the community as a whole," However,* convicts of the Kathua rape case should get the befitting punishment (may be even death penalty) for the horrendous crime, not based on the presumed conscience of the society, but as justice demands.

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Influence of Agriculture Information management on Utilization of Soybean Production Technology

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Abstract- *Agriculture information play major role in soybean production. Development of technology directly depends upon agriculture information. Agriculture information is considered to be vital input in terms of seed, fertilizer, chemical and finance. The study was conducted to know the various methods used for information utilization and management behaviour of soybean growers with reference to agricultural practices. Soybean is an important leguminous and oil seed crop. The present study was conducted in Rewa block of Rewa district of Madhya Pradesh. Total 120 respondents were selected from these 10 villages. The data were obtained through pre-tested structured schedule with the help of interview. The finding of the study indicated that as well as all the independent variables were closely related with each other and found positive and highly significant*

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Key words: influence, utilization, technology, soybean, agriculture information

Introduction : Agriculture information play major role in soybean production. Development of technology directly depends upon agriculture information. Agriculture information is considered to be vital input in terms of seed, fertilizer, chemical and finance. Information being crucial input in the field of agronomy, the farmers need it to improve upon their traditional way of farming with special reference to soybean crop cultivation and therefore, the farmers has to be always in pursuit of timely and relevant scientific information. It was therefore opportune to study the information management behavior in terms of made of acquisition of information, its utilization by the farmer in order to boost up the yield of soybean crop.

The present extension system has varied roles in dissemination of agriculture information to the client system. The extension personnel as a source is making information available to the users. Simultaneously,

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information from powerful mass media consisting of news paper, magazines, traditional media radio, TV fixed telephone connection and cellular mobile having low cost effective and efficient support system is also made available effectively to the farming community. But there is need to develop systematic arrangement/ pattern of information on agriculture to be made available to the client system, so that they can understand the better way for maintaining the food production.

India is an agriculture country where majority of our population live in village and depends on agricultural occupation. Soybean crop is one of the popular oil seed crops in India. Soybean is an eco friendly crop in the sense that it not only fixes atmospheric nitrogen at the rate of 65-115 kg/ha/year with symbiosis of *rhizobium japonicum* micro organism but after fulfillment of its own production requirement, its fixes 25-30 kg N2/ha in the soil, which leads to reduce use of chemical fertilizer as source of nitrogen for following crops. This crop is also used for following crops. This crop is also used for the extraction of oil and it is low considered as one of the most important economic crop of the country. Soybean grown in india during kharif season. India rank 5th with respect to soybean acreage and production in the world. Soybean has played a vital role in improving the economy of the state. Thus Madhya Pradesh has popularity as "Soya state" in the country.

The present study was conducted with the following objectives:

A.   To assess the personal, socio-economic and psychological characteristics of soybean growers.

B.   To assess the information management behaviour of soybean grower.

C.   To find out the relationship between the independent variables and dependent variable.

Material and Methods:

The present study was conducted in Rewa block of Rewa district of Madhya Pradesh,. The block was selected purposively on account of large area under soybean corps out of the total 9 blocks in Rewa district. From the selected block, a list of village where maximum soybean producers were growing improved varieties was prepared. After listing the village, 10 villages were selected using simple random sampling procedure. A list of soybean growers was prepared with the help of block officials. Selected using simple random sampling scheme for each selected village. A total 120 respondents were selected from these 10 villages. The data were obtained through pre-tested structured schedule with the help of interview. The collected data were quantified, classified, tabulated and presented on the basis of mean, frequencies and percentages. In order to know the relationship between independent and dependent variable, the correlation measure has been worked out.

Results and discussion:

A.   personal, socio-economic and psychological characteristics of soybean growers.

The data presented in table1 shows that most of the soybean grower were middle age group (54.17 per cent), were high school passed (45.83 per cent), belonged to other backward caste (48.33 per cent), having medium farming experience (54.17 per cent), maximum respondents had medium social participation (46.67 per cent), with medium size of land holding (51.67 per cent) had medium annual income (58.33 per cent). Maximum respondent had medium aspiration level (46.67), medium economic motivation (53.34 per cent), medium risk preference (37.50 per cent), medium innovativeness (51.67 per cent), maximum respondents had low mass media exposure (47.50 percent), low contact with extension agency (56.67 per cent).

Table 1:
Personal socio-economic and psychological characteristics of soybean growers.

S.No.	Variables	Categories	Frequency	%age
1	Age	Young Age (upto 35 years)	35	29.17
		Middle Age (36-50 years)	65	54.17
		Old Age (Above 50 years)	20	16.66
2	Education	Upto primary	45	37.50
		High School	55	45.83
		Higher Secondary	12	10.00
		Graduate and above	8	6.67
3	Caste	General Category	36	30.00
		Other Backward Caste	58	48.33
		Scheduled Cast /Scheduled Tribes	26	21.61
4	Farming experience	Low (up to 13 years)	32	26.67
		Medium (14- 20 years)	65	54.17
		High (21 years and above)	23	19.16
5	Social participation	Low (up to 9 scores)	46	38.33
		Medium (10- 14 scores)	56	46.67
		High (15 scores and above)	18	15.00
6	Size of land holding	Small (up to 5 acres)	34	28.33
		Medium (5.01 to 10.00 acres)	62	51.67
		Large (10.01 acres and above)	24	20.00
7	Annual Income	Low (up to 50,000 Rs.)	30	25.00
		Medium (50,000to 1,00,000 Rs.)	70	58.33
		High (above 1,00,000 Rs.)	20	16.67
8	Aspiration level	Low (up to 16 scores)	38	31.67
		Medium (17 to 24 scores)	56	46.67
		High (above 24 scores)	26	21.66
9	Economic motivation	Low (up to 29 scores)	31	25.83
		Medium (30 to 35 scores)	64	53.34
		High (above 35 scores)	25	20.83
10	Risk preference	Low (up to 26 scores)	35	29.17
		Medium (27 to 32 scores)	45	37.50
		High (above 32 scores)	40	33.33

11	Innovativeness	Low (up to 19 scores)	27	22.50
		Medium (20 to 24 scores)	62	51.67
		High (25 scores and above)	31	25.83
12	Mass media exposure	Low (up to 13 scores)	57	47.50
		Medium (14 to 20 scores)	36	30.00
		High (21 scores and above)	27	22.50
13	Contact with extension agencies	Low (up to 9 scores)	68	56.67
		Medium (10 to 13 scores)	34	28.33
		High (14 scores and above)	18	15.00

B.   Information management behaviour of soybean grower.

Data in table 2 presents the information management behaviour of soybean growers. It shows that the maximum soybean growers belonged to medium level of information management behaviour (60.83 percent) followed by high level of information management behaviour (20.00 per cent), least number of soybean growers belongs to low information management behaviour (19.17 per cent).

Table 2 : Distribution of soybean growers according to their information management behaviour.

S.No.	Information management behaviour	No. of respondents	Percentage
1	Low (<Mean – SD)	23	19.17
2	Medium (Mean ± SD)	73	60.83
3	High (>Mean+ SD)	24	20.00
	Total	120	100.00

C.   Relationship between the independent variables and dependent variable.

To assess the relationship among different independent variables, correlation coefficients ('r' value) were computed. The data presented in the table show the matrix of inter-correlation among 13 independent variables studied for the present study. These variables are personal, socio-economic, communicational, psychological and technological attributes of soybean growers.

The variables were age (x_1), education (x_2), caste (x_3), farming experience (x_4), social participation (x_5), size of land holding (x_6), annual income (x_7), aspiration level (x_8), economic motivation (x_9), risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), contact with extension agency (x_{13}).

The correlation matrix (table 3) shows that age (x_1) has the positive and significant relationship with farming experience (x_4) while it has exhibited negative and significant relationship with education (x_2), caste (x_3), social participation (x_5) at 1 per cent level of probability. However, it has shown significant but negative relationship with mass media exposure (x_{12}) of respondent at 5 per cent probability level.

Education (x_2) revealed a positive and significant relationship with caste (x_3), social participation (x_5), annual income (x_7), aspiration level (x_8), risk preference (x_{10}) at 1 per cent level of probability, and with social participation (x_5), economic motivation (x_9), innovativeness (x_{10}), mass media exposure (x_{12}), contact with extension agency (x_{13}) at 5 per cent probability level. The negative but significant relationship was observed with farming experience (x_4) at 1 per cent level of probability.

The caste (x_3) was found to be positive and significantly correlation with size of land holding (x_6), annual income (x_7), aspiration level (x_8), economic motivation (x_9), risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), contact with extension agency (x_{13}) at 1 per cent level of probability, and with social participation (x_5) at 5 per cent level of probability.

The variable farming experience (x_4) did not exhibit any positive and significant relationship with any independent variable. However it exhibited negative and significant relationship with social participation (x_5) and mass media exposure (x_{12}) at 5 per cent probability level.

Social participation (x_5) of respondent was observed positively and significantly related with aspiration level (x_8) at 5 per cent probability level. The size of land holding (x_6) related positive and significant correlation with annual income (x_7), aspiration level (x_8), economic motivation (x_9), risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), contact with extension agency (x_{13}) at 1 per cent level of probability.

Annual income (x_7) showed positive and significant relationship with aspiration level (x_8), economic motivation (x_9), risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), contact with extension agency (x_{13}) at 1 per cent level of probability.

Aspiration level (x_8) of respondent exhibited positive and significant relationship with the economic motivation (x_9), risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), contact with extension agency (x_{13}) at 1 per cent level of probability.

The variable economic motivation (x_9) exhibited positive and significant relationship with risk preference (x_{10}), innovativeness (x_{11}), mass media exposure (x_{12}), and contact with extension agency (x_{13}) at 1 per cent level of probability.

The variable risk preference (x_{10}) exhibited positive and significant relationship with innovativeness (x_{11}), mass media exposure (x_{12}), and contact with extension agency (x_{13}) at 1 per cent level of probability.

The inter-correlation of innovativeness (x_{11}) revealed positive and significant correlation with mass media exposure (x_{12}) and contact with extension agency (x_{13}) at 1 per cent level of probability.

The variable mass media exposure (x_{12}) exhibited positive and significant relationship with contact with extension agency (x_{13}) at 1 per cent probability level.

Table 3. Correlation matrix among independent variables of the respondents.

	X1	X2	X3	X4	X5	X6	X7	X8	X9	X10	X11	X12	X13
X1	1.00	-	-	0.785*	-	0.077	-0.169	-0.145	-0.122	-0.093	-0.174	-	-0.152
X2		1.000	0.308*	-	0.217*	-0.035	0.266*	0.281*	0.189*	0.810*	0.208*	0.216*	0.217*
X3			1.000	-0.122	0.208*	0.459*	0.700*	0.680*	0.637*	0.651*	0.684*	0.533*	0.578*
X4				1.000	-	0.148	-0.092	-0.083	-0.061	-0.055	-0.114	-	-0.104
X5					1.000	0.018	0.073	0.197*	0.061	0.100	0.160	0.049	0.065
X6						1.000	0.675*	0.578*	0.660*	0.542*	0624*	0.604*	0.675*
X7							1.000	0.855*	0.839*	0.883*	0.901*	0.798*	0.848*
X8								1.000	0.762*	0.782*	0.806*	0.696*	0.733*
X9									1.000	0.781*	0.805*	0.718*	0.715*
X1										1.000	0.820*	0.687*	0.738*
X1											1.000	0.738*	0.772*
X1												1.000	0.726*
X1													1.000

* Significant at 0.05 level of probability

** Significant at 0.01 level of probability

Data in table 4 presents that a positive and highly significant relationship was observed between information management behaviour of soybean growers and their, education, caste, size of land holding, annual income, aspiration level, economic motivation, risk preference, innovativeness, mass media exposure, contact with extension agency. Whereas farming experience and social participation had no relationship with information management behaviour.

Table 4 : Relationship between independent variables and dependent variable:

S.No.	Independent variable	" r " value
1.	X_1 Age	-0.18114 *
2.	X_2 Education	0.25050 **
3.	X_3 Caste	0.75158 **
4.	X_4 Farming experience	-0.11658 NS
5.	X_5 Social participation	0.13340 NS
6.	X_6 Size of land holding	0.62688 **
7.	X_7 Annual income	0.94928 **
8.	X_8 Aspiration level	0.85494 **
9.	X_9 Economic motivation	0.83765 **
10.	X_{10} Risk preference	0.87098 **
11.	X_{11} Innovativeness	0.89503 **
12.	X_{12} Mass media exposure	0.74586 **
13.	X_{13} Contact with extension agency	0.81204 **

* Significant at 0.05 probability level

** Significant at 0.01 probability level

NS – Non significant

Conclusion: The finding of the study indicated that a positive and highly significant relationship between information management behavior of farmers with their age, education, caste, size of land holding, annual income, aspiration level, economic motivation, risk preference, innovativeness, mass media exposure, contact with extension agency. The finding revealed that education

of the farmers had highly significant relationship with the information management behavior, because of this farmers who were educated had an opportunity to get exposed to print media on the subject and were more likely to be receptive to new ideas and have trained their mental fitness to remember better. Further, it is also likely that they have frequent contacts with the extension agency, there by acquiring more information.

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Evolution of Planning Commission to NITI Aayog

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Abstract- Planning Commission, from the inception in Indian polity, had a centralised approachof working with a socialistic disposition. Over the period as the role and scope of Planning Commission kept increasing, it also kept on increasing its power as well as kept synchronizing with though process and objectives of political parties ruling at centre. Indirectly it became a political tool of central government to arm-twist the state government. The Political parties played with their plans by influencing the Planning Commission to draw plans as per their convenience. The commission rarely looked beyond the purview of political parties and every new plan bowed to the new government in power rather than completing the unfinished work of previous plans. It is from these perspectives that the present government with an intention to promote co-operative federalism, financial decentralisation and strengthen democracy had abolished Planning commission and a new institution, NITI Aayog, has taken birth in its place. NITI Aayog is working on decentralised planning process with states as the major stake holders, strategic long term planning and allocating non-financial resources accordingly. NITI Aayog in coordination with Finance Commission can promote democratic decentralisation and development in a true sense where technology and capital will be augmented by skilled labor which should eventually result in improvement of Human Development Indicators of our country.

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Key words: Evolution, Planning Commission, Aayog

After a long independence struggle, India broke the shackles of Slavery and colonialization on 15th August 1947. And India finally got a government of the Indians by Indians for the Indians. However, there were umpteen challenges ahead. People after long period of oppression were expecting the government to be their government, working for the people and alleviating all of their problems. The government of the day comprised mainly freedom fighters and was of socialistic conscience largely. Initially the approach of the government was on the principle of need based work. But planned approach was the demand of the hour to bring India onto structural growth trajectory.

Taking cognisance of the above situation and soon after our Constitution got adopted, India's Finance Minister John Mathai, on February 28, 1950,while presenting the budget for the fiscal year 1950-51, announced that the

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Government of India had decided to set up a Planning Commission. In his speech, Mathai said:

"It is necessary to undertake in view of our existing programme of development and our existing schemes of production. The geographical and economic facts on which the present programmes are based no longer hold good, the estimate of financial resources on which the existing programme is based is no longer valid, and public opinion rightly demands a different kind of approach to the whole problem of development."

And in the next month, the Planning Commission was set up by a resolution of the Government of India.[1] TheCommission started its journey under the dynamic leadership of our 1st Prime Minister, PanditJawahar Lal Nehru. Due to impact of Pandit Jawahar Lal Nehru and faith of people in him, the Planning Commission unknowingly and inadvertently attained a centralised nature. Prolonged oppression of Indians by the British brought the socialistic mind-setat the centre stage in planning process in India.[2] This led to discouragement of the association of private companies in development process in fear of rich businessmen taking over the nation and poor remaining deprived as before independence. This meant that Planning Commission in its earlier days was more influenced by socialism and attained a financially centralised framework and many a times the centre encroached upon areas of social and economic planning which as per the Seventh Schedule of Constitution fell under the state's domain. And this eventually led to financial centralisation and states gradual disenchantment with the Planning Commission.

It should be noted that Planning Commission was only a staff agency – an advisory body and had no executive responsibility. It was not responsible for taking and implementing decisions. This responsibility rested with the Central and state government.[3] But the presence of Prime minister as the Chairman of Planning Commission, Finance minister as ex-officio member and appointment of some Central Minister as members, the Planning Commission started acting as 'Super Cabinet'. And its advisory nature turned into 'Virtual Obligatory Orders'.[4] Probably that's why, John Mathai resigned as India's first finance minister, terming the commission as the "super cabinet".[5]

During initial years, the ideology of conception of Plans at the Planning Commission was concurrent with the political and social condition of India. Due to this, the Nehruvian era of Planning (1951 – 1966) saw initial success but later plunged into Balance of Payment and Food crisis and India had to resort to importing food grain from United States. Though we can argue that the Planning commission was new and outcome of every approach could not be established before using that approach. But the matter is about keeping the basics right – ignoring agriculture where majority population is based on agriculture was a blunder and resulted into food crisis.

Post Nehruvian era of Planning, government focused on only immediate needs in the wake of miserable failure of 3rd Five Year Plan and Food crisis and for this they trusted on Annual plans for 3 consecutive years (1966-1969).[6] After getting little stability by 1969, governmentagain resorted to Five year plans and 4th Five year plan was unveiled. 4th and 5[th]Five year plans were hit by India-Pakistan war and Emergency respectively. In 1978 Janta Dal government came to power and abandoned the 5th Five year plan and resorted to Rolling Plans from 1978 to 1980.Congress again came back to power and scrapped the rolling plan of the Janta Party Government and rolled out 6th Five year plan. 6th and 7th Five year plans witnessed very good growth rate and achieved more than targeted growth rate. From the sixth five year plan onwards, there was massive investment in the Social Services. *These social services included Education, Health and Family Planning, Housing & Urban Development and other services*. From the 6th Plan onwards, the role& scope of the Planning Commission also increased. The plan objectives were poverty alleviation and higher economic growth.[7] Special attention was paid to removal of poverty through the rural development schemes such as Integrated Rural Development Programme (IRDP), National Rural Employment Programme (NREP), and Rural Landless Employment Guarantee Programme (RLEGP) etc [8]

India adopted Outward-orientation policy at the end of 7th Five year plan. But the adoption was too late. The unsustainable fiscal deficit of the 1980s along with the excessive external borrowing accumulated and culminated in the crisis of 1991. The Foreign exchange reserves were left with only a billion US Dollars in January 1991, which was insufficient to finance even one month imports. The country was on brink of default on its external obligations. The immediate response of the caretaker government under the then PM Mr.Chandrasekhar was to secure an emergency loan of US2.2 billion dollars from the International Monetary Fund by pledging 67 tonnes of India's gold reserves as collateral.[9] This triggered wave of the national sentiments against the rulers of the country and also raised critical questions on formulation and implementation of the 5 year plans by the Planning Commission. In this scenario government again went back to Annual plans for 2 years.

In 1991, India opened up its economy by way of Liberalisation, Privatization and Globalisation (LPG) reforms and Indian economy went open to world. After this event, though there was political instability in Indian polity from 1996 to 1999, all Five year plans from 8th Five year plan to 12th Five year plans completed their period and fetched good growth rate.

The plan period of planning in India was kept as 5 year concurrent with the government tenure at centre. But this alignment made the planning process as the adopted child of political parties in power at centre. Clearly governments at helm, switched to Annual plan when they were in difficult situation and badly needed it and again switched back to Five year plans as per there

convenience. In 1978, the JantaParty introduced Rolling plans which consisted of three kinds of plans that were proposed. The First Plan was for the present year which comprises the annual budget and Second was a plan for a fixed number of years, which may be 3, 4 or 5 years. Plan number two kept changing as per the requirements of the Indian economy. The Third Plan was a perspective plan which was for long terms i.e. for 10, 15 or 20 years.[10] First time in Indian Planning History a long term and short term planning was taken into account and the talk was about country development rather than party achievement. But again in 1980 Congress government came in power and switched back to Five year plans.

Also due to politicisation of planning in India and 5 year nature of planning, manyshort but critical plans, schemes, and agendas of strategic nature were dropped. It was not because of failure of plan, scheme or any agenda but because they were the brain child of previous government and every other party coming into power found a method to show the incompetence of the previous government by highlighting the failures of Planning Commission in delivering the growth, development and policy for which it was envisaged.[11]

Also the centralised nature of planning was strengthened by Finance commissions division of money to states on the basis of planned expenditure and non-planned expenditure. The Planned expenditure had lately become a big tool of central government to arm-twist state governments. Moreover, the state governments had very minimal participation in planning in India and that also only through the National Development council and that too after formulation of plans for approval. Whereas in present times we need to strengthen our country and democracy by promoting co-operative federalism and allowing states to have a say in planning process during formulation stage. In incorporating all the reforms the present government has already done away with planned and non-planned expenditure in division of money to states by Finance commission and arguably but based on the reasons mentioned in this article, abolished the Planning commission.A new institution has taken birth in India in the form of NITI Aayog which talks about strategic long term planning, development of country, promotion of co-operative federalism by introducing states at the central stage of planning. NITI Aayog appears to be a more focused body concentrating on issues like energy, water, demographics, land and technologies which have long-term perspective and like the way planning in China is done, it should also allocate resources for the long-term plan.[12] The implementation of strategic plans conceived by NITI Aayog needs to be evaluated and the results be disseminated for public discourse and perusal so that the common man who doesn't understand economic theories and principles is able to participate and appreciate how democracy can facilitate development of country. This will ensure NITI Aayog truly becomes a democratic institution with focus on economic development based on

democratic principles.

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Recognising and Recollecting the Major Contribution of Gopal Krishna Gokhale in the Development of Early Economic Ideas in India

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**Papari Deka

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Abstract- *The article covers the major economic ideas of Gopal Krishna Gokhale. Through this article an attempt has been made to recollect, assessing and recognising his contribution in the field of Economics. The article adopts the descriptive and analytical methods and builds on the observations and documentary evidences.*

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Key words: Indian poverty, Colonial exploitation, population growth

The Indian poverty and colonial exploitation during the British rule led by eminent thinkers and socio-religious reformers like Dadabhai Naoroji, M.G. Ranade, R.C Dutt, Gopal Krishna Gokhale, Mahatma Gandhi and others to address themselves to the causes of India's deteriorating economic condition and also to suggest remedies for this. Gopal Krishna Gokhale (1866-1915) took a position not with an extreme view towards colonial exploitation as in case of Dadabhai Naoroji, R.C. Dutt and other but came out as a real social thinker with handful of suggestion to remedy the core points already created by the imperial exploitation in the country. The major contribution of Gokhale in the development of early economic ideas in India may be briefly enumerated as below:

Approach to Indian poverty: Though poverty was the general feature of the country's economy, the question was in which direction it was moving with a dynamic view, Gokhale was not very much concerned whether the per capita income was low or high, his main concern was whether it was moving progressively or regressively. To him, the population growth, per capita consumption of salt, trend of agriculture output, area under remunerative crops, volumes of export and import are the indicators of movement of the economy. Judging from these indicators of growth, Gokhale came to the conclusion that Indian poverty was deep and was deepening further.

Theory of Drain: Unlike Dadabhai Noaroji and R.C Dutt, Gokhale did not possess the same opinion that all resources were being drained out without any return. He did not consider all home charges as a drain of India's wealth.

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These payments were made for certain developmental services such as development of railways, tea and other industries. However, as he maintained the British policy in India was politically motivated and economically exploitative. He spoke of political drain and industrial drain and regarded increasing home military charges as a political drain. He pointed out that the foreign capital and foreign enterprises inhabited the development of Indian capital and Indian enterprise.

Expenditure policy of the government: Gokhale examined the governmental finance in a comprehensive way and led a severe attack on the expenditure policy of the govt. He maintained that the revenue collected from the poverty stricken Indian masses was largely spent on the military purposes for use against the Indian people. He suggested that the public expenditure should be maintaining the spirit of economy and not merely the spirit of expenditure. He also suggested substance reduction in military expenditure, larger employment of Indians in public services and provisions for independent audit.

Policy on taxation: The taxation policy of the government, as maintained by Gokhale was repressive and regressive. The tax revenues were not spent on the welfare of people. Even for the creation of economic overheads such as railway and a substantial part of incomes and profits went to the foreign enterprises. Gokhale found that the revenue collected through taxation were not utilised either for capital formulation or for welfare activities. The taxation became a means of draining wealth from India to England. The tax resources collected from poverty stricken Indians did not moisture Indian soil but fertilized the foreign country's soil.

Federal distribution of resources: Gokhale was critical about the operation of the local bodies as they did not have adequate financial means to carry out welfare services to people. As he observed, the central govt. retained 80% of revenues and only a small amount was dispersed to local administration. He suggested that, the local bodies should have their own resources instead of depending upon the periodic grants from the imperial government.

Industrial development: Gokhale was not happy about the industrial scenario of the country. He was worried about India's arrested industrial development. He suggested the improvement of skill, enterprise and capital for development of industries by Indian enterprises. Citing the industrial growth in Japan, he suggested strong nationalism, adoption of western methods of production, a sense of national discipline and effort to modernise the ways of life. All these factors were essential if India were to become a stronger industrialized nation.

Case for protection: As free trade was not favourable for the development of India's industries and enterprises, Gokhale suggested the policy of protection to safeguard India's economic interest. He distinguished between right kind of protection and wrong kind of protection. The right kind of protection is that under which the growing industries of a country received the necessary stimulus and encouragement and support that they require. The wrong kind

of protection, on the other hand is that under which a few industries and powerful influences and interest receive assistances. Like Ranade, Gokhale also built up the case for protection of India's indigenous industries.

Welfare services: Gokhale considered economic development in the perspective of improving the well being of the poorer sections of the society. He was concerned to raise the living standards of the rural masses and depressed working population. According to him, the poorer classes contribute much to the state revenues and as such the government should look after their wellbeing. He noted that there were three evils connected with the people in the bottom level. They were poverty, ignorance and insanitary surrounding. In order to improve the well being of the general masses he made the following suggestions: (1) reduction of land revenues of farmers, (2) writing off of the lead of debt, (3) encouragement of thrift among the farmers and provision of borrowing at low rate of interest,(4) measures for scientific agriculture and irrigational facilities, (5) remedial of ignorance among the people though mass education, (6) provision of technical and industrial education, (7) arrangement of proper sanitation, water supply drainage, (8) eradication of drinking of alcohol, (9) provision of education of child workers and (10) rural self govt. though Village Panchayats.

The position of Gokhale in the development of India's economic ideas can be assessed from his keen interest and concern about economic development, especially the improvement of the living conditions of the poor masses. But it must be noted that Gokhale's approach to economic ideas was more political than economic, he appeared much of a social thinker than of an economic theoretician. His close observation about the mass poverty, agriculture backwardness and low industrial development reminds the present condition of the Indian economy as these problems still inhibit the country's economic progress. In philosophy, Gokhale was the follower of Ranade, but he also became the. "Political Guru" of Mahatma Gandhi. In his "Gokhale-My Political Guru" Mahatma Gandhi observed, "It was a case of love at first sight, and it stood the severest strain in 1913. He seemed to me all I wanted as a political worker - pure as a crystal, gentle to me that he may not have been any of those things. It was enough for me that I could discover no fault in him to cavil at. He was and remains for me the most perfect man on the political field."

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Globalization and Global Justice: An Amartya Sen's Perspective

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Abstract- *Globalization has become a very common phenomenon, in fact a movement, a process which generates multiplicity of linkages and interconnections, transcending the states and societies. Amartya Sen one of the foremost thinkers to highlight this issue of globalization in a number of his writings and public addresses, argues that injustice anywhere is a threat to justice everywhere. Sen further emphasises that although globalization has spread knowledge and raised average living standards, it has needlessly harmed the world's poorest. As the task of global justice is a shared responsibility, therefore the global policies and global institutional arrangements need to be re-examined in order to equally distribute the benefits in the global economy. This paper thus attempts to analyse the possibilities and praxis of global justice in this changing era of globalization, keeping in view Sen's perspective.*

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Key words: Globalization, Global Justice, Injustice.

Introduction: The idea of justice has too often been associated with an excessively benevolent perception of human nature and a naively optimistic belief in the capacity of good ideas and institutions to transform the world into a secure and agreeable place. It has signalled the inscrutable philosophers and logicians argumentations about *nyaya* (logic, principle, justice, equity, fairness, and so on) or as in the West, from Plato to Rawls and beyond, a discourse of order and management of inequalities and stations in life. By the mid twentieth century the concept of Global Justice became central to the ideologies and programmes of virtually all the leftist and centrist political parties around the world, gaining a very prominent place in every state constitutional doctrine. Since globalization, the structural adjustments made in the economy have accentuated inequalities between different sectors of the economy and also across different social formations, viz., castes and ethnic groups. As injustice anywhere is a threat to justice everywhere, so the state as well as the non state actors needs to come up with certain welfare policies, in order to built a platform for global justice. Amartya Sen believes that in order to achieve the expansion of basic freedoms of the individual, which is a constitutive part of development, we need the power and protection of many different institutions provided by democratic practice, civil and human rights,

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a free and open media, facilities for basic education and healthcare etc. However Sen thinks that the fruits of globalization (market economy) depends on economic, social and political institutions that operate nationally and globally. Hence there is need to re examine the inadequacy of institutional arrangements in order to make globalization a fairer arrangement to perpetuate global justice.

Objective of the study:

• With the onslaught of globalization especially when understood as economic liberalization and integration on a global scale, a blind eye has been given on the question of 'justice'. Hence the paper is a modest attempt to analyse the inadequacy of institutional arrangements in order to make globalization a fairer arrangement. As the task of global justice is a shared responsibility, therefore the global policies and global institutional arrangements need to be re-examined in order to equally distribute the benefits in the global economy.

• Amartya Sen thinks that the fruits of globalization (market economy) depend on economic, social and political institutions that operate nationally and globally. Keeping in view Sen's notion of justice, the paper tries to analyse the possibilities and praxis of global justice in this changing era of globalization.

Methodology:

This study has applied qualitative method and so it mostly relies on thick analysis and systematic understanding of the phenomenon in order to explore the desired objective. Moreover understanding the notion of global justice, both the historical and analytical methods are employed for reaching out the conclusive findings of the study. As the sources of this paper is basically secondary, hence all the necessary and relevant materials which form a part of this study is collected from a range of related books, articles, journals, newspapers and reports of various seminars, symposia and conferences that fall within the domain of the study area. All the gathered information has been studied analytically in order to deal with the issue. Besides various websites are also searched and consulted for gathering relevant information in this regard. The present study is theoretical one and as such no field study is conducted.

Discussion:

Amartya Sen's Notion of Justice:

Sen in his book, *The Idea of Justice* has emphasized (also being an advocator of Social Choice theory), that we cannot attain justice by making an equal distribution of primary goods or benefiting the least advantage sections by giving them some special privileges, we have to go beyond it as justice cannot be indifferent to the lives that people can actually live. In an article written way back in 1990, entitled, *Justice: Means versus Freedoms,* Sen articulated a freedom based idea of justice. Making 'capabilities' as the most appropriate method for assessing wellbeing rather than the utility space or

Rawls's primary goods, Sen in his 1979, *Tanner Lectures*, and more expansively in his *Dewey Lectures*, argued that capability can provide more appropriate informational basis for justice. Sen agrees that an index of primary goods signifies a vector, which is why it comprises more than income or wealth, but cannot act as a useful tool as it is still directed to serve the general purpose, rather than analysing the individual differentiation. Sen alleges that this is incorrect because what really reckons is the way in which different people convert income or primary goods into good living, as poverty is dependent upon the different characteristics of people and of the environment in which they actually live. In fact the applicability of Sen's capability approach can be seen in the form of evolution of the 'much-awaited' Human Development Report, which is published annually by the United Nations Development Programme (UNDP), since 1990, to consider development problems in both poor and affluent countries.

Sen provides a detailed critique of universal accounts of justice and advances the idea of value pluralism within the design of social justice. He promotes the notion that people should have their own perspectives and accounts of justice; thus socially, just outcomes will not be universal across all cultures and societies. It should also be mentioned that Sen calls into question the fundamentally deontological approach to justice that we find in Rawls and hence puts forward more of an apparent consequentialist approach (though he himself does not refer to it as a strict consequentialist idea of the classical utilitarian era) in order to remove manifest injustices from the world. However, Sen was also conscious of the fact that, in diversified and multicultural society citizens will definitely have different voices and interests and will have different choices; hence citizens will apparently differ as to which conception of political justice they think most reasonable. Sen while assessing the notion of justice builds its own concept at this time, when he adopted the comparative method (comparing the values and priorities of the people and ranking them after proper scrutiny and public reasoning) in order to make the demands of justice much more possible to achieve. It means that a theory of justice has to be based on partial orderings (through ranking the alternatives based on the connection or commonality of distinct rankings portraying different reasonable positions of justice), that all can endure the scrutiny of public reason seen in any democratic structure. Though Sen also argues that by taking the comparative route while dealing with the cases of justice people will agree on a particular pair wise rankings on how to enhance justice, despite the comparative assessments on the values and priorities of the people involved through discussions and scrutiny remains incomplete.

Amartya Sen on Globalization:

In common understanding, the term globalization means interconnectedness and free transfer of capital, goods and services across national boundaries, to speed up trade and communication in order to have a

better network worldwide, integrating economy, finance and services from local and national to international and independent world. Amartya Sen in his article, '*Global Inequality and Human Security',* has argued that globalization is not a new phenomenon. It has past offered opportunities and from which the whole world could benefit, and it continues to do so. However, Sen also believes that the distribution of resources and rewards are not thoroughly fair. So under such circumstance, the market economy itself would generate different prices, terms of trades, income distributions and more generally diverse overall outcomes. Therefore, Sen believes that the market structure can be modified in order to remove inequality and poverty and accordingly other public arrangements for social security can also be adjusted and can vice versa influence the market outcomes. However, it is seen that the market economy is controlled by big private enterprises with the sole motive of making profits. Therefore, if we leave in the hands of market economy (as Sen has argued) to generate different prices, terms of trade and distributional patterns, to what extent it would be beneficial for the poor and providing social security to the commons, will remain a question. According to Sen, 'Global economic relations can flourish with appropriate domestic policies, for example, through the expansion of basic education, health care, land reforms and facilities for credit including micro-credit.' However, Sen fails to take into account how the private firms influence the framing of the domestic policies.

Sen in his article, *'How to Judge Globalism'*, argues that the most important challenge that the world is facing in this era of globalization, relates to inequality in both international and intra-national levels. However, Sen thinks that the fruits of globalization (market economy) depends on economic, social and political institutions that operate nationally and globally. Hence there is an urgent need to re examine and strengthen the global institutions in order to make globalization a fairer agreement. Sen has mentioned that the five permanent (also known as P5) members of the Security Council of the UNO were together responsible for 81% of world arms export during 1996-2006. Though Sen has argued that agreements need to be generated internationally, in order to tackle urgent issues related to education, health, curbing arms trade, drugs trafficking etc., but has failed to recognize how it can be practically solved. It is seen that the institutional arrangements like the IMF (International Monetary Fund), World Bank etc., that deals with the distributional aspects internationally, has been under the influence and support of big industrially developed nations which have made the fruits of globalization unfair, even dictating the national policies of many developing and poor countries.

Globalization and Global Justice:

Globalization has become a catchphrase in the major financial and commercial centres of the world; its implications for India can be seen in the recent years. The fact is that the main goal of this process of globalization is

to facilitate the Transnational Corporations (TNCs) to capture the domestic markets of the developing countries and to systematically erase the small and medium indigenous business centre through methods like collaborations, mergers and takeover. These borderless entities, which mostly belong to the rich countries of Europe and America, function through this TNCs and MNCs, mostly in the areas like oil , tyre, chemical, foodstuffs, electrical engineering, and electronic industry and so on. In September 2000, the *Millennium Declaration* was adopted by 189 countries, with the objective of eradication of extreme poverty and hunger by 2015, through global partnership, but in practise has till now not being achieved. According to John Mandle, despite the widespread poverty and malnutrition visible in various parts of the world, there is hardly any doubt that economic development, encouraged by the policy of neo-liberalization, has succeeded in removing poverty to a degree unprecedented in human history.

Sen's emphasis on understanding and uplifting the lives of the people and focusing on the fairness of global arrangements, (rejecting the questions like whether poor are getting poorer or rich are getting richer) fails to address a simple question- how to strengthen democratic process at the global level to perpetuate global justice. As Joseph E. Stiglitz has rightly argued that, the international organizations like IMF, WTO, that controls the global trade and economy of the states are not transparent. He further argues that as the institutions are not democratic besides, provides no freedom of information act, so the pace of globalization should be controlled in order to give societies time to adopt.

Conclusion:

If we are indeed to move towards a world of shared responsibilities and shared benefits of a 'fair globalization', and to an ethics of 'global justice', than this can only be accomplished by actually serving the interests of all of the world's people and those of its poorest and most disenfranchised as the highest priority. Global justice represented the essence and the raison d'être of the social democrat doctrine. The recent phenomena of globalization has not only largely affected the third world countries but has also made the state weak for implementing principles of global justice. In India the role and importance of Public Sector Undertakings (PSUs) and the attention they need in governance reform, somehow, appears to have lost, besides the agricultural sector, in the absence of the substantial growth, has made millions jobless, forcing them to end their lives in the most tragic way. Constitutionally, it is testing time for the people of India who, long back, solemnly resolved to constitute India as a sovereign socialist state- a state premised on the pillars of social and economic justice to all. Let the constitutional cry of social justice be heard by the so called champions of the globalization through the good constitutional governance. Moreover we all have to live up to our obligations as citizens rather than simply depending on the small moments of justice we

get. As systematic injustice requires much more than a change of heart, it requires the change and broadening of the perspective of the state.

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Role of women in Solid waste management (SWM) services

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Abstract- With the massive rise in population around the globe, generation of waste involving degradable and bio-degradable, have become a growing concern. Along with generation, disposal of waste becomes an important area that is to be heeded to as disposal is more common than recycle. Waste is an unavoidable consequences of satisfying man's needs for food, water, air, space, shelter and mobility (Swarup et al,1992). As the population of India is increasing usage of public and private amenities have increased manifold, resulting in huge generation and accumulation of waste. The generation of municipal solid waste in India in the year 2047 as been projected to exceed 260 million tonnes (Singhal and Pandey,2001)In Assam the various municipal boards have been in operation for the disposal of solid waste in their respective zones. Solid waste management (SWM) services effectiveness can be increased through a deeper understanding of gender differences and inequalities. The role of women in solid waste management is hardly talked about and they are often sidelined in many management operations. However, as women are more concerned about family health and hygiene, their willingness to pay for SWM services are more which can ensure its adequate effectiveness. SWM services can also become a thrive towards women empowerment by offering them opportunities involving increased employment and a stable salary. The paper tries to highlight the role of women in the SWM services in Assam and the problems faced by them. The paper also suggests some viable measures through which their increased participation can ensure sustainable waste management on one hand and promulgate women empowerment on the other.

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Key words: Disposal, Gender differences, sustainable waste management, Women empowerment.

Introduction: As the global population is witnessing a predictable upsurge, the usages of public and private amenities have increased manifold resulting in huge generation and accumulation of waste. Moreover changing lifestyles and increasing purchasing power of citizens have fuelled increasing waste in urban cities which is also the consequences of unplanned planning. Swarup et al (1992) had viewed that waste is an unavoidable consequences of satisfying

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man's needs for food, work, air, space, shelter and mobility. The term municipal waste refers to the solid waste from domestic sources, commercial establishments, hotels, restaurants, markets, schools, institutions etc which is very often responsibility of municipal and Govt authorities (Gogoi 2013).

Of late, the average Indian generates half a kilo of solid waste per day of which 40% is non-biodegradable. Central Pollution Control Board(CPCB) had viewed that the generation of solid waste in Indian cities has been estimated to grow at 1.3% annually and this growth is expected to increase to 45% from the present 28%.The generation of municipal solid waste in India in the year 2047 has been projected to exceed 260 million tonnes (Singhal and Pandey, 2001). Considering these facts the demand for Solid Waste Management(SWM) Services in India is high. The 10th Five year plan has also emphasized on waste segregation. The process of solid waste management consist of generation, storage, collection, transportation and final disposal stages of waste in such a way to bring about good environment sanitation(Davier and Kudzai,2016). In India, many municipal boards have been constituted to look after waste disposal and management. In Guwahati, the Guwahati Municipal Corporation (GMC) has been entrusted with the responsibility of waste management. However, these municipal boards are often found to be inefficient due to lack of adequate funds and management. Because of such inadequate resources of the municipal boards, "Willingness to pay" of public is often questioned. The current SWM services are inefficient and incur heavy expenditure. Improper SWM detetoriates public health, causes environment pollution, accelerates natural resources degradation, causes climate change and greatly impacts the quality of life and citizens as put forward by Annepu (2012).

The effectiveness of waste disposal initiatives can be improved through the incorporation of an understanding of gender differences and inequalities. When gender inequalities are reduced societies become healthier. In many societies, women play a crucial role in waste management. The failure to take cognizance of the crucial role of women in the management of modern society results in a serious loss of efficiency and society as observed by the United Nation (2012).

Objectives: The paper adopts two objectives-
• To highlight the role of women in Solid Waste Management services.
• To provide some ideas on how to mainstream women in waste management and increase their participation.

Methodology: The paper is based on an extensive study literature review on women participation in waste management services from various sources.

Understanding the Role of women in Solid Waste Management:

In most developing countries, woman is mostly responsible for cooking, clearing and other household activities and has multi-faceted roles as mothers, house makers, and educators carrying out domestic work. Though women

work for longer hours than man, their work is often unrecognized and non-remunerated. However, their role as mothers, house makers, educators and producers place a heavy demand on them particularly in non-elite ones (UNDFW, 1998). The role of women is at times very complex in various economies. What is women's work in one society, maybe men's exclusive work in another.

Role of men and women are not only different from one society to another but also from one section of the society to another. Waste management services requires a vivid understanding of the gender roles assigned in the society as what men may think to be waste, women may perceive it to be bio-compost and use it for further purposes. Though they are the largest group of waste management services client, the waste collection services are seldom sensitive to their needs (GWA). A/C to UN statistics, women perform $2/3^{rd}$ of the world's work, earn $1/10^{th}$ of world's income, are $2/3^{rd}$ of world's illiterate and own less than $1/100^{th \ of}$ the world's property . This statistics shows the deplorable statistics women's economic condition in the society.

Under such conditions, greater involvement of women in SWM services will go a greater way in empowering them economically and socially as well as better implementation of SWM services in the economy. Addressing social, economic and environmental issues require an in-depth review of the existing situation and thorough planning in order to develop performance management plans and this can be achieved by involving affected communities especially women which is vital for understanding priority areas(DCD,1999).

Mahapatra (1996)) highlighted four women's activities that were related to solid waste management-

I.   Women are identified as managers of traditional environment.
II.   They are rehabilitators' of the domestic environment.
III.   Women are the innovator in the use of a new more appropriate technology in the creation of clean and healthy domestic environments.
IV.   Women are protectors and caretakers of domestic environment.

All these reason makes it even more necessary to address the impact and role of women in waste services in households in a study conducted by Asi et al(2013), the researchers had concluded that women are good drivers of environmental ideas and that bottom-up approach is vital to sustainable waste management in third world countries. In another study conducted by GWA viewed women empowerment in waste in different terms.

I.   Socio-cultural empowerment which would mean that waste management services should be done at all levels and not be type casted to the lower levels of hierarchy the poor women.
II.   Economic empowerment which implied that women should not be used merely as volunteer and be given equal pay as men for doing same work.
III.   Political empowerment which implied that women shall have a say in

decision making and not simply take part in distrust work in waste management.

IV.   Physical aspects of empowerment refer to the right to safety and security during waste collection and management.

Projects on SWM services can also go a long way in promoting women empowerment and a stable salary. This comes in the fare of the fact that unless explicit measures are taken to ensure women's participation, their priorities, responsibilities and needs will not be heard despite the fact that they are the biggest portion of "waste handlers" in the society. Moreover consultation processes and particularly planning mechanisms require an explicit consideration of both men and women's ability to participate as put forward by Wornowick and Schalkvy (1998). Above all women are more concerned about the health of their family. Thus their "willingness to pay" for SWM services will be more than men under such circumstances. Proper training of women in SWM services would enhance their knowledge in waste management and would result in behavior which is very environment friendly. Thus, women play a very crucial role in SWM services as put forward by various researchers. Increasing their engagement and participation would definitely increase the efficiency of such services.

Enhancing participation of woman in Solid Waste Management:

This section deals with practical examples from different countries across the world whereby active participation of women in SWM services has led to better implementation of the same.

1.   A study conducted by Davier and Kudzai(2016) of DzivaresKwa concluded that women were highly experienced in managing natural resources, bringing valuable knowledge that should be harnessed through bottom-up process. Evidence from the study further revealed that solid waste management where men and women were included achieved higher success than those where services were done by one gender.

2.   In another research conducted by DCD(1999) on role of women in solid waste management the following conclusions were drawn-

•   In Buea, women had the capacity and resources to tackle waste crises and could not be deterred by customary practices.

•   In Karachi, the women forged forward and became a vital part of waste management services through dominant Muslim religion dictated all its followers to avoid all contact with waste they took initiatives to arrange for a private garbage collection service in their area.

•   In Senegal, women saw SWM services as an advantage in providing income and creating jobs and thereby devised a path to maximize its multiple aspects.

3.   In India, the Self Employed Women's Association (SEWA) an NGO in Ahmadabad has helped women rag pickers in setting up their own godowns where collected waste paper is sold to mills directly whereby increasing their

income by eliminating the menace of middlemen.

Despite such encouraging examples, GWA had viewed that women are often caught up in a vicious circle which has negative effect on their self-confidence and self-esteem. They viewed that waste management is basically viewed as dirty work which means low status, low status implies being under paid, being under paid means less capable and less valued as compared to men.

All the more the positive examples of successful involvement of women in SWM services are definitely encouraging. If the action plans of such cases are followed, women can be made an integral part of SWM services, especially in Assam, where their involvement is often negligible and often unrecognized. Some suggested measures to increase involvement of women in SWM that can be practised in Assam are-

I.   Recognizing the role of waste handler's women in the society.
II.   Enhancing their economic status by creating more employment opportunities of women in the different municipal boards of Assam with the assurance of a stable salary.
III.   Creating equal pay for men and women employed under such boards.
IV.   Proper and adequate provision for social and health insurance so that they become less vulnerable to diseases while getting involved in dirtiest world.
V.   Creating proper training programs for women so as to acquaint them with the operation and execution of SWM services in Assam.

Involving women in SWM will not only make them economically empowered but will also will create a larger manpower in the services which is one of the vital reasons of the inefficiency of SWM services. The full integration of women is vital for sustainable waste management.

Conclusion:

A society can become progressive only by shedding its age old thinking and customs. Keeping out women from solid waste management services would imply keeping that part of the population out of the decision making process who are the handlers of waste in every household across the world have recognized the fact that women involvement can lead to a more proactive perspective to waste management. Drawing lesson from the various successful involvement of women in SWM, Assam can make way for a pro-women SWM services. This would not only empower the local women in formal and informal sector of waste management but may also end up playing a vital role in reviving the municipal boards in the coming years.

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Effect of Home Environment on Children's Academic Anxiety

* **Mona Tabassum**
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Abstract- *Children are facing the prior demand of academic success, so they are always countered with academic anxiety. Academic anxiety is a type of state anxiety and it cannot be ignored if they want to succeed in academics. The involvement and focus of parents in the studies of their children has grown up intensively in many ways. The psychological atmosphere of a home has the greatest influence on the development and perpetuation of the individual's behaviour, existence and performance. The behavior of parent have an important role, they are mirror for their children. The purpose behind the present study was to know some environmental factors in the occurrence of academic anxiety among the children. In this context the present study is conducted to see the relationship between children's home environment and academic anxiety. For the purpose of the study 100 sample were randomly selected. Home Environment Inventory by Karuna Shankar Misra and Academic anxiety scale by A. K. Singh & A. Sen Gupta were used. Findings of the Pearson Product moment Coefficient of correlation (r-test) revealed that children's home environment and academic anxiety correlated significantly. It is important for parents to create a healthy home environment where children can freely discuss their problems, emotions and feel relax.*

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Keywords: academic anxiety, children, home environment.

Introduction: Anxiety is a complex blend of unpleasant emotions and cognitions that is more oriented to the future and it is much more diffuse than fear (Barlow,2002). Most children experience fears and worries as part of the normal development. It is normal human response to stress. Anxiety is a mental feeling of uneasiness or distress in reaction to a situation that is perceived negatively.

Academic anxiety is a kind of state anxiety which relates to the environments of the academic institution including teacher, test, certain subjects like Mathematics, English, etc. Since the advent of independence the whole set of Indian society has undergone a change. The desire for excellence in academics has become the key factor for children's personal growth. A home is a place where children live with their parents or guardian and it is the place

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where they are groomed. Home environment is very important to shape their personality. Home environment can adversely affect children's mental health. Parental expectations, their demand, their sacrifices and relationships between both parents one the most important component of home environment. The family is a social unit in any society and it is the source of early stimulation and experiences in children (Collins, 2007).

Parent's behavior is the important factor in creating the home environment. Now a day's success in education becomes prior demand of parents from their children. The environment created at home accelerates or retards the development of the child and influences the achievement and aspiration of the child. In context of these views the research is conducted by Kumar (2013) to find out the relationship between academic anxiety and home environment on a sample of 120 subjects 60 from urban area and 60 from rural area, the result revealed that the Academic Anxiety and Home Environment scores of adolescents correlated significantly, there is no difference in the academic anxiety level of the adolescents on the basis of gender and location (urban and rural). The home environment affects the level of academic anxiety of the adolescents. Causes of test anxiety among students as outlined by Salend (2012) include fear of failure, procrastination for test preparation, previous poor test performance, low self-confidence as well as characteristics of test environment such as nature of the task, level of difficulty of the task, atmosphere, time constraints, examiner characteristics, mode of test administration and physical setting.

Studies show that high parental involvement leads to high achievement and low parental involvement leads to low achievement (Ahuja and Goyal 2005). It has been shown that most of children who are successful and well adjusted come from families where wholesome relationships exist between children and their parents. Parental acceptance and encouragement are positively related with academic school success and competence (Lakshmi and Arora 2006). Yunus & Baba (2014) found that family environment has no effect on Academic performance of the student; also there is no gender difference in school adjustment and academic performance of the participants. However, in contrast, family environment has effect on school adjustment.

Bandhana & Sharma (2012) studied the impact of home environment and academic achievement on mental health of higher secondary school students it was found that mental health of girls is more in comparison to boys. Attri & Neelam (2013) studied on 200 secondary school students of Mandi district of Himachal Pradesh with a view to find out the academic anxiety and academic achievement of secondary school students. They found significant differences in academic anxiety and academic achievement of male and female secondary school students. Girls found to be more academically anxious and had better academic achievement than boys. Sushma (2015) studied that creativity blossoms where the child feels free to take chances,

risk, and unusual ideas where he can be playful. Both the school and home environment are considerable while fostering creativity.

Siddiqui & Rehman (2014) conducted a study to find out the levels of academic anxiety with respect to school type, gender, socio-economic status of secondary school students. The study has revealed that low socio economic status school students and female students suffer more from academic anxiety, Interactional effects doesn't have significant difference on academic anxiety except socio-economic status. Deb, Chatterjee & Walsh (2010) studied anxiety among high school students of India and found that anxiety was more prevalent in the sample with 20.1% of boys and 17.9% of girls found to be suffering more from high anxiety. Adolescents belonging to the middle class (socio-economic group). Matto & Nabi (2012) found that now a day most of school children they have high levels of academic anxiety.

Purpose and Hypothesis:

Purpose: The purpose behind the present study was to know some environmental factors in the occurrence of academic anxiety among the children.

Hypothesis: There will be significant relationship between children's home environment and academic anxiety.

Method:

Sample: For the purpose of study incidental cum purposive sampling method was used. 100 samples were selected from 8th to 10th class students.

Tools: Home Environment Inventory (HEI) by Karuna Shankar Misra was used. HEI contains 100 items related to ten dimensions of home environment. According to author this Scale can be used to measure children's perception of parental child rearing behaviour i.e. home environment. This Home Environment Inventory has been standardized on students of intermediate classes and has been successfully used for students of VIII to X classes.

Academic anxiety scale for children by A.K.Singh & A. Sen Gupta was used. The test is score as +1 or 0. High score on the test indicates high academic anxiety and low score on the test indicates low academic anxiety. The reliability of this scale is .65 and validity is .57.

Procedure: Before distribution of the test booklet general information were explained to the children. Then test were administered and data were collected. The analysis of data was done according to the manual.

Result and Discussion: For the analysis and treatment of obtained data 'r' test (product moment correlation) was employed. Using 'r' test correlation between independent variables namely ten dimensions of Home Environment, in relation with dependent variable academic anxiety has been examined.

Table- Relationship between Home Environment and Academic Anxiety Coefficient of Correlation between Home Environment and Academic Anxiety among children (N=100, df=98)

Home Environment Dimension	r-value	P
A-(Control)	0.359	<.01
B-(Protectiveness)	0.320	<.01
C-(Punishment)	0.353	<.01
D-(Conformity)	0.430	<.01
E-(Social Isolation)	0.524	<.01
F-(Reward)	-0.426	<.01
G- (Deprivation of Privileges)	0.45	<.01
H-(Nurturance)	-0.337	<.01
I-(Rejection)	0.503	<.01
J-(Permissiveness)	-0.478	<.01

The findings displayed in above table shows that dimensions namely control, protectiveness, punishment, conformity, social isolation, reward, deprivation of privileges, nurturance, rejection and permissiveness are significantly correlated with academic anxiety of the children. This correlation shows that with increase or decrease in the dimensions of home environment, there will be impact on the children's Academic Anxiety. The result showed that as far as control, protectiveness, punishment, conformity, social isolation, deprivation of privileges and rejection increases academic anxiety also increases and as far as reward, nurturance and permissiveness increases academic anxiety decreases.

The result of the present study are to be seen in the light of related research evidence, Kumar (2013) concluded that the some dimensions of home environment have impact on the academic anxiety, dimensions namely control, Protectiveness, punishment, reward, nurturance, rejection and permissiveness of home environment are significantly correlated with academic anxiety of adolescent students. This correlation shows that with increase or decrease in these dimensions of home environment, there will be impact on the Academic Anxiety of adolescents and vice-versa. But Conformity, Social Isolation and Deprivation of Privileges are some dimensions which are not significantly correlated with the academic anxiety of the adolescent students.

These findings indicate some important factors behind this, such as the climate prevailing in one's home can varies from culture to culture, society to society and ' family to family depending upon various factors and also depends upon the specific personality of the children.

Academic Anxiety is a common phenomenon prevalent among all the students studying at different levels of education. Moderate level of Anxiety is essential for success in academics. However, severe academic anxiety proves to be destructive for students, because it is negatively correlated with academic

performance (Siddiqui & Rehman ,2014). Nisa, et; al (2012) discussed in their study that male adolescents significantly scored higher on control, punishment, conformity and social isolation, as compared to female. In spite of scoring higher on these dimensions of home environment, t-test showed that male also scored significantly higher on abilities, health and sex appropriateness, worthiness, self-confidence and belief and conviction as compared to female adolescents. Thus in terms of self-concept even having negative home experiences male have more feelings of worthiness, self-confidence, abilities and strong beliefs and convictions. It may be due to the fact that male adolescents spend most of their time outside the home getting several types of experiences which help them to compensate their negative home experiences into positive self-concept development. However, females scored significantly higher than their counterpart on home environment protectiveness as well as on self-concept dimension feelings of shame and guilt.

Conclusion:

It can be concluded that the home environment affects the children's academic anxiety. There are various researches related to home environment or Academic anxiety attracted the attention. It has been studied in relation to number of factors like personal, gender, familial, social and educational as proved by review of related literature.

The researcher is fully aware of the limitation of her research work relating to the size and distribution of samples and the statistical techniques applied for the analysis and the treatment of the data. The sample used in the present study was not substantially large (N=100) and the subject comprising of the sample belong to the limited areas. It would have been more desirable to use a bit larger sample and researcher should have gone to more remote areas of the population in order to make the sample more representative to its population.

The findings of the present study have wide implication in educational and clinical fields and all other bodies related to home setting, parents, teachers, counsellors, policy makers. More over these findings will serve as guidelines for those who are inclined to undertake their research work in the area of children's home environment, education, family climate as well as children's mental health.

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Concept of Self In The Philosophy of Radhakrishnan

* Nabanita Barua

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Abstract- *The human phenomenological experience of the universe consist fundamentally of the self or subject encountering a world of objects. There are various standpoints from which the concept of self has been discussed and they are material, spiritual, phenomenological, existential, analytic, religious and so on. Radhakrishnan has propounded spiritualism and dynamic idealism. Idea of the spirit is the root concept of his philosophy. But unlike many Hegelians and Indian idealists, he conceives the spirit not as a substance but as a life. The spirit in man is also the reality underlying all existence. Radhakrishnan considers spirituality as the very nature of man. It is the inner light, the ultimate ground of our being. The human self is conceived by Radhakrishnan not as a substance. Like matter, life and other impressions of the spirit, it is an organized whole. It is the latest and highest product of the creative process of emergent evolution and as such it is much more integrated and organised than matter, life and the animal mind. Regarding the concept of self Radhakrishnan's view differs from that of Advaita Vedanta of Sankara. Unlike Sankara he does not consider the empirical self as illusion or appearance of Brahman. For Sankara jiva is super-imposition. As a Neo -Vedantin philosopher, Radhakrishnan reconstructed the view of Vedanta. According to Radhakrishnan personality is transcended by the self by including and fulfilling it. But for Sankara, the universal self underlies the jiva which negates the objectivity or the empirical self. The fundamental point of difference between Advaita Vedanta and Radhakrishnan is that while for Radhakrishnan the universal self includes the truth of concreteness and objectivity, the Advaita concept of universal self negates it. Radhakrishnan thus in claiming the ideal, universal self reconstructs it by including the truth of objectivity or in other words, the essentials of personal being.*

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Key words: Self, Spirituality, Empirical Self, Transcendental Self

The human phenomenological experience of the universe consist fundamentally of the self or subject encountering a world of objects. The problem of the self has occupied a very important position in the philosophical discussion. There are various standpoints from which the concept of self has been discussed and they are material, spiritual, phenomenological, existential, analytic, religious and so on. The core of philosophy that is in metaphysics, the self is conceived as a unity underlying subjective experiences which is

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substantive by nature. From the ethical standpoint the self is regarded as an assertive being that asserts his existence through freedom of choice and thereby tries to realize his authentic existence. The search for the self is one of the main issues of discussion in Indian philosophy. The concept of self has been systematically discussed since the Upanishadic period and it continues up to present century. The contemporary Indian thinkers are also concerned with the problems relating to the real situations of human life. They believe in the all round development of human being which can be made through the awakening of human spirit or self. Among the contemporary Indian philosophers the concept of self occupies a very important position in Radhakrishnan's philosophy.

Sarvepalli Radhakrishnan is one of India's best and most influential twentieth century scholars of comparative religion and philosophy. Radhakrishnan has propounded spiritualism and dynamic idealism. Idea of the spirit is the root concept of his philosophy. But unlike many Hegelians and Indian idealists, he conceives the spirit not as a substance but as a life. The spirit in man is also the reality underlying all existence. According to Radhakrishnan, "Spirit is life, not thing, energy not immobility, something real in itself and by itself, and cannot be compared to any substance subjective or objective".[1]Radhakrishnan considers spirituality as the very nature of man. It is the inner light, the ultimate ground of our being. He wrote, "Spirit is the basis and background of our being, the universality that cannot reduced to this or that formula."[2]For him humanity and reason should be explained in the light of spirit.

Radhakrishnan emphasises on the immense potentialities of human being. He wrote, "Man is always more than he is able to comprehend of itself."[4]. The self becomes aware of his potentialities by being aware of his limitations. According to Radhakrishnan the self is potential since the fullness of divinities is present in us. He wrote, "Every human individual is potentially a divine being."[5]The voice of divine spirit is always present in the very core of human being. But the human self is not satisfied with his empirical surroundings. He is very much conscious of his dependence and finitude. He aspires for something better. This aspiration for something higher is mark of his spirituality. According to Radhakrishnan, "It is because the universal spirit which is higher than the self-conscious individual is present and operative in self – conscious mind that the latter is dissatisfied with any finite form it may assume."[6]

The awareness of the potentialities creates an urge in the human mind to transcend himself to the level of infinite being. This urge is rooted at the core of human being. The human self is always trying to transcend his finite self and it continues till the end of life. However self- transcendence does not mean to live in another world. It is the movement of the self from downward to upward. This is possible by the realisation of one's true being. Radhakrishnan

says, "When he looks upon himself as an object, he is the subject which transcends and knows itself."[8]For him man is forever transcending. Human self is the highest and the latest product in the cosmic process, yet he could grow to the spiritual level. Man exists for a higher cause. Radhakrishnan declares, "Man exists for something more than earthly existence. There is a higher purpose. His life is not to be regarded as a repetition of the mechanical round of animal existence- being born, growing up, mating, producing offspring, passing out."[9]Self transcendence is an outcome of man's conscious effort.

Radhakrishnan emphasises that the two principal characteristics of self are uniqueness and universality. They grow together until the universal or the most unique is attained. According to him, "The two elements of selfhood, uniqueness (each-ness) and universality (all-ness) grow together until at least the most unique becomes the most universal."[10]Radhakrishnan realises that in the self of man uniqueness is more prominent than the class character, because the class character does not holistically reveal the peculiarities of human self. The quality of uniqueness expresses the individuality of the soul. In spite of some common characters the organising capability is not equally present in each self. Radhakrishnan says, "No individual is quite like his fellow; no life repeats another and yet a single pattern runs through them all."[11]The nature and behaviour of each self is peculiar and unique which can be shared with other beings of the universe, but cannot be altered or exchanged with others. 'I' belong to 'me' and 'you' belong to 'you'. The unique character of the human self is described by Radhakrishnan in the following lines, "The individual carries his uniqueness even his thumb prints as criminals know to their cost."[12]

The self as subject is different from organised self. Metaphysics is concerned with the subject self, where as psychology is concerned with the organised self. The subject self is the universal self and it is higher than empirical self. It is beyond spatio-temporal order, beyond all changes and movements. The subject is the onlooker and witness of existence. All knowledge and recognition are made possible by its persistence. According to Radhakrishnan, "It is the persistent substratum which makes all knowledge, recognition and retention possible."[13] It is that spirit which underlies the entire existence of human life.

The true subject or the self is not an object which we can find in knowledge because it is the very condition of knowledge. It is different from all objects, the body, the senses and the mind. It is the underlying unity which sustains them all. It cannot be reduced to any object. Radhakrishnan says, "True subject is the simple, self-subsistent, universal spirit which cannot be directly presented as the object."[14]The subject is the true self and it is real, calm, ever-luminous and ever joyous. Radhakrishnan says, "When Plato says that the mind in man is the offspring of the eternal world-mind, when Aristotle

speaks of an 'active reason', at the apex of the soul, which is divine and creative, when Kant distinguishes the synthetic principle from the merely empirical self, they are referring to the self as subject."[15]

Radhakrishnan is against the views of those philosophers who try to reduce the self to object. Hume reduces the subject to the object and recognises the self as a bundle of conscious happenings. Radhakrishnan declares that it is wrong to find the 'I' in the mental states. William James also looks upon the passing thoughts as the subject of experience. According to Radhakrishnan, "The subject of experience is said to be distinct from every moment of the experience."[16]The subject of experience and the experience itself cannot be separated, but can be distinguished. For Radhakrishnan if they were independent of each other then no knowledge would be possible. The subject self is prior to all experiences, the existence of which is unconditionally accepted. Radhakrishnan argues that there is no explanation as to why the rapidly passing experiences hang together as the experiences of one and the same individual. Kant explains it by the law of association. But Radhakrishnan going against Kant's view says, "It is alone not sufficient to account for a self which more than a mere haphazard bundle of experiences."[17]

For Radhakrishnan empirical and transcendental selves are the two different levels of the same reality. While the empirical self provides the unity to the human organism, the transcendental self constitutes the very meaning of man's existence. There is no fundamental difference between them. One cannot be separated from the other. Radhakrishnan criticises Kant's dualism and abstract notion of selfhood and says that the source of individuality is found only in the subjectivity of human being. The abstract transcendental self cannot provide the source of true individuality. According to Radhakrishnan, "The real self is not an abstract from selfhood, for it is that which manifests itself in the organisation of empirical self."[18]

Radhakrishnan emphasises that an integrated self manifests that spirit which is indivisible and unique. He can face, master and overcome all the limitations and obstructions of life and thereby enjoys peace and joy. According to Radhakrishnan, "Integrated lives are the saved ones. They possess the joy unspeakable, the peace that passeth understanding. Our earthly joys would look pale before that spiritual bliss like electric lamps before the morning sun."[19]Integrated self does not possess a split personality.

It is very difficult to distinguish between the self and man. But Radhakrishnan says that within man is the spirit that is the centre of everything and this indicates that the self is somehow different from that of man. Radhakrishnan wrote, "There is nothing final or eternal about states and notions which wax and wane. But the humblest individual has the spark of spirit in him which the mightiest empire cannot crush."[20]Radhakrishnan identifies the human self with that spirit which is within man. It seems to appear in Radhakrishnan's philosophy that the self is identified with man. He holds that

man is the spirit of multi-dimensional complex. He wrote, "Man is a complex, multi-dimensional being, including within him different elements of matter, life, consciousness, intelligence and the 'Divine Spark'"[21]Therefore man is a complex being of all the emergent of the cosmic evolution and at the same time he is possessing of Divine Spark. The Divine Spark is rooted in the self; it is the centre of divine qualities. In this sense the concept of self can be distinguished from the concept of man but actually they cannot be separated from each other. They have no existential meaning if they were separated. Radhakrishnan opines that in defining the nature of man, we cannot exclude a reference to the spirit in him. The self is within man and man is with the self. Radhakrishnan believes that the supremely organised self is a fully developed man.

The feeling of oneness or communion with the Supreme Spirit is the highest goal of the self and according to Radhakrishnan self- realisation is nothing but the achievement of that goal. Divinity is the essence of the self. Self- realisation is also regarded as the realisation of one's divine qualities that is within him. It is the highest and the fullest expression of the unique nature of the self. In this state the self becomes free from all the hankerings of egoism. Radhakrishnan maintains that no one can achieve self –realisation in a single life. It needs many births. To realise the self means to know the self and as such to know the root of all things. It is a state of self- discovery, or a state of liberation. Radhakrishnan realises that salvation is self-discovery, release from distraction.

Radhakrishnan prescribes us to follow religious principles in true sense as a way to self- discovery. For him religion is an opportunity for the realisation of the self. Different methods for the realisation of Supreme have been prescribed in Hinduism. They are jnana marga, bhakti marga and karma marga. Radhakrishnan asserts that all these ways ultimately lead to 'inner experience' that is to inner discipline. He feels that 'religious experience' can help us in the attainment of spirituality. Radhakrishnan recommends various self-developing and disciplinary ways such as devotion, worship and ethical principles as the preparatory step for self- realisation. Discipline of human nature is essential for the attainment of the goal. This step prepares the soul for the final step into the realisation of oneness with the Supreme. As the final step towards self- realisation Radhakrishnan prescribes meditation, contemplation, and love. He gave special emphasis upon silent meditation in the process of self –realisation. Regarding the immense power of meditation Radhakrishnan asserts that to get in to the depths we must practise silent meditation. In that solitude we perceive the power which gives confidence in spite of the presence of negativities of existence. Thus Radhakrishnan highlighted the power of silent meditation as a method to realise the essential nature of the self.

Regarding the concept of self Radhakrishnan's view differs from

that of Advaita Vedanta of Sankara. Unlike Sankara he does not consider the empirical self as illusion or appearance of Brahman. For Sankara jiva is super-imposition. As a Neo –Vedantin philosopher, Radhakrishnan reconstructed the view of Vedanta. He says, "The manifest personality or empirical self although not 'a self-contained individual, far from being an illusion is the expression or focusing of something beyond itself."[22]Even at the moment of transcendence the empirical self is not refuted rather it fulfils it. But the Advaita Vedanta of Sankara denies the reality of individual self at the moment of identity or transcendence. For Radhakrishnan universal self or true self is nothing but the complete and perfect organization of individual being. The complete individuality denotes universality. The source of subjectivity is nothing but the universal self itself that has no separate existence from the particular individual being. According to Radhakrishnan personality is transcended by the self by including and fulfilling it. It is an immanent and transcendent. But for Sankara, the universal self underlies the jiva which negates the objectivity or the empirical self. The fundamental point of difference between Advaita Vedanta and Radhakrishnan is that while for Radhakrishnan the universal self includes the truth of concreteness and objectivity, the Advaita concept of universal self negates it. Radhakrishnan thus in claiming the ideal, universal self reconstructs it by including the truth of objectivity or in other words, the essentials of personal being.

Thus Radhakrishnan as a Neo- Vedantin maintains the reality of the individual self which attains excellence in a state of complete realisation. The uniqueness of Radhakrishnan lies in the fact that unlike Sankara he does not negate the individual self as a product of Maya or illusion but retains its identity in a state of divinity.

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Universal Religion as Perceived by Swami Vivekananda

* **Soma Dey**

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Abstract- *Vivekananda's speech in the World Parliament of Religion was impressive and resounding. It was he who initiated and inspired the attempt to universalize the message of Hinduism and established its relevance and meaning beyond the confines of India. The root notion of his philosophy is derived from the Hindu scriptures, specially, from the Upanishad and the Vedanta. His only preceptor Sri Sri Ramkrishna Paramhansa Deb further influenced his thoughts which led him to remodel his ideas. He thought of the divinity of soul and non-duality of the God. At the apex, he could perceive the universality of all the religions and harmony of all the religions.*

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Key words: Universal Religion, Philosophy , Spirit Theory

Origin of Religion: Regarding the origin of religion Vivekananda feels that there are mainly two theories that have gained acceptance among the scholars. One of them is the Spirit Theory which believes that the ancestor worship is the beginning of religion and the other is rooted in the fear of supernatural power and it began with the Nature Worship. Vivekananda finds common elements in both the type of religions and he describes them as "The struggle to transcend the limitations of the senses".

Religion according to Vivekananda: According to Vivekananda, religion is a development from within and it is inherent in the very natural condition of man. So the nature of a religion can be known by analyzing the religious sense. Vivekananda describes this religious sense more or less in the manner of a psychologist. Firstly, he says that the religion is universally present in every man and secondly, it has all the three elements in it i.e. the cognitive, affective and conative elements. A true religious consciousness harmonizes all the aspects by organizing them into a whole.

Characteristics of Religion: The most important feature of religion according to Vivekananda is that it has a supernatural content that gives it uniqueness and distinguishes it from all other form of intellectual disciplines. So naturally question comes, what is nature of supernatural content? It may be anything like the absolute, a personal God or a supernatural law or anything like this. Religious facts are not like concrete facts discovered by the sciences. They are more or less abstraction and are given different names like "the moral

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law", "the ideal unity", "the ideal of humanity" and so on.

According to Vivekananda, Objection arises against religion because people identify religion with institutions and sects where as institutions are unnecessary limit to religion. To Vivekananda, true religion is always above such separating and disrupting tendencies. True love must be universal and this according to Vivekananda represents the essence true religion.

It is a fact that the conflict of religion arises on account of the fact that different religion has different philosophy, myth and rituals. It is a historical fact that there exist various religious organizations with their distinct religious code and belief. But the peculiarity is that in spite of open and bitter conflicts most of the religious sects continue living centering round their religion. These facts are significant to Vivekananda. These conflicts are external in nature and these do not effect their inner vitality or the essence of religion.

Universal Religion According to Vivekananda:

Universal religion according to Vivekananda does not mean a religion that has one independent philosophy. One watch word of universal religion according to him is acceptance. He recommends positive acceptance. That is why he says that he can enter offer his prayer anywhere – in temple, in church or in a mosque or in any other place and he can worship in any form with any individual or sect. This belief in universal religion requires broad mindedness and open mindedness. Such an attitude enables Vivekananda to discover at least one such common element in every religion and that common element is God and this 'God 'is the essence of universal religion and synonymous to Truth. Different religion tries to analyze the same Truth from different standpoint and this Truth, according to Vivekananda, is God. The word God is perceived in its most comprehensive sense. It may be Personal Omnipotent or it may be described as Universal Existence or as the Ultimate Unity of the universe. Every religion consciously or unconsciously is struggling towards the realization of this Unity of God and this central idea represents the Ideal of Universal Religion.

A true universal religion must rise above these petty differences and must seek the universal basic content of religion. But then a question still persists. "How can all these varieties be true?" A question like this would depend upon the facts of 'A Universal Religion'. First, it must open its gate to every individual. Second, a universal religion must give satisfaction to every religious sect. Therefore, a universal religion must be broad and wide enough in its scope to accommodate all the psychological satisfaction.

Now the question arises about the existence of such universal religion. Does a religion of this kind exist? Vivekananda believes that such a religion is already there. Firstly, he says that a simple insight into the nature of different religion will show that they are not really contradictory to each other. Secondly, Vivekananda likes to make it clear that there may be contradictory viewpoint about any social fact or institution due to the difference in individual or

collective perception about the fact or institution. For example, if we take photograph of the same object from different angle, no two photographs will not be alike but they are photograph of the same object. Likewise, we view the truth in our own ways and perceive them from our own point of view, understand and grasp them according to our own individualized ways of understanding and grasping. This makes the difference between perception from man to man.

Another characteristic of universal religion is that it is acceptable to all human being. Vivekananda states that the ideal religion must harmoniously balance all the aspects of religion namely philosophy, emotion, work and mysticism. In India religion is attained by what we call "Yoga –Union". Vivekananda says; "religion is realization and neither talk, nor doctrine, nor theories… it is being and becoming, neither hearing nor acknowledging it in the whole soul becoming change into what it believes" – 1.

Universal religion, for Vivekananda seems synonymous with the absence of exclusiveness and fanaticism. In religion 'commitment' is fundamental factor but this commitment without openness will lead to fanaticism and on the other hand openness without commitment will lead to relativism. In religious experience always something that cannot be reduced to socio-culturally conditioned matter. It is always an experience of something 'higher'. The religious experience when expressed in language are always coloured by socio-cultural conditions. It is indeed to the every people with various degree of intellectual capacity in apprehending the same non-dual reality and describes it in different way.

Vivekananda sees all religions, from the lowest fetishism to the highest absolutism as reflecting various attempts to grasp the infinite. For him, climax and goal of every religious quest in the appreciation of the non-dual underlying reality which unites the entire universe and all lives. This knowledge, in his view, is attainable through different religious path. Vivekananda however distinguishes the path and the goal. Each one is entitled to choose his path but the path is not goal. This is the clue to his often voiced concept of unity in diversity and this was first expressed in the World Parliament of Religion.
Vivekananda traces three evolutionary stages in the development of every religion. These are:-
First Stage: In the first stage God is omnipotent and omniscient and extra-cosmic. God is called extra-cosmic because setting in cosmic is called "Karanajanya" but God is beyond all causation.
Second stage: Second stage is the development of idea of Omnipresence. God is not only in heaven but also pervades in earth.
Third Stage: In the final stage of religious evaluation, according to Vivekananda, the human person discovers unity and identity with all-pervasive non-dual reality of the universe.
According to Vivekananda all the three phases of development are reflected

in the process of development and cumulatively reaches towards the discovery of higher phases. In this sense the religions of the world are not essentially contradictory or antagonistic rather they are all indicative of same goal. A number of examples are repeated in Vivekananda's lecture and writing to illustrate this concept. The example of river struggling through different terrain to reach the sea which is the common to all.

Conclusion:

In conclusion we may say that according to Vivekananda all religions of the world are same though these are realized by different people in different ways. But ultimately these have same goal and same God which inspire all of us. It is the same light coming through the glasses of different colours. Vivekananda extends his own solution to the problem of religious conflict and dissention in his proposal of the idea of UNIVERSAL RELIGION. Finally, it can be said that Universal Religion is the panacea to dissolve the religious conflict. It is a concept to intimate all the religions of the world. It is the plea for developing "National Integrity"at the first place.

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Some observation on the burial Pottery of Malari in Uttarakhand

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** P.M. Saklani

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Abstract- *The archaeological investigation of Uttarakhand reveals a variety of early Human activities in the Central Himalayan region. The different ceramic type of sufficient evidence to study the past human occupation in the area. Therefore, the present paper is based on a study of pottery found from excavated and explored cave burial site of Malari in the Nitti Valley of Uttarakhand. The findings of cave Burial site in Malari 3300m MSL clearly indicates that people inhabited the high Himalayan region since ancient time. We have recovered different type of pots of different size, shape and fabric from the above-mentioned sites. As ceramics are one of the most important and commonly available relics in the Burials, The typological study of pottery of Malari helped in understanding the development of ceramic technology adopted by the ancient settlers of Higher Himalayan region of Uttarakhand.*

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Keywords: Archaeological, Human activities, Ceramic, Malari, Fabric

Introduction: Uttarakhand Himalayas occupies the northern most part of the country. The region falling within this Himalayan state lies between the longitudes of 77º 45' 81" E and the latitudes 29º51'31"N and encompassing an area of 51,125 sq km. The boundaries on all directions except the south are well marked and are more or less natural. While the rivers Tones and the Yamuna roughly from the boundary in the north-west between Uttarakhand and Himachal Pradesh, it is separated from Nepal in the east by river Kali. To the north of the main Himalayan ranges, however the natural water parting constitutes the boundary between Uttarakhand and China.

Study Area: The Malari (30º 41'N,79 º55'E) is a small tribal village located at an altitude of 3300m MSL in the border district of Chamoli, 65 km northeast of Joshimath in Uttarakhand state on Indio-Tibetan borderland (Fig.-1). The region is fed by two major rivers of Dhauliganga rises from the Niti Pass at about 5,070m. The valley lies between the Kamet groups of peak in the west

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and Nandadevi group in the east (Kharkwal 1993).

The Dhauli takes a northern course at Malari and confluences with river Alaknanda at Vishnuprayag. Based on early finding of burial site in Malari, the valley was explored to understand the spread and distribution of burial sites in Nitti valley. Dabral (1968) was the first historian, who had found a human skeleton along with red ware pottery during a road building operation. However in spite of these important finds the archaeological significance of these remains remained unnoticed for almost two decades till the region was explored by Bhatt who discovered some cave burials at Malari (Bhatt and Nautiyal 1987-88). Subsequently the Nitti valley and particularly the area around Malari village has been a centre of investigations by the Department of History and Archaeology of H.N.B. Garhwal University keeping in view of its archaeological significance (Bhatt and Nautiyal 1987, Nautiyal *et. al.*1990, Bhatt and Khanduri 2002, Bhatt *et. al.* 2014). at Malari. The first exploration in 1987-88 at Malari revealed two cave openings; the first one was partially damaged cave opening which was blocked with a heavy boulders on the road side. While the, another cave was excavated which was rather intact and revealed that it was an oval shaped cave, about 1.16 meter deep and 3 meter wide from inside with an entrance on the western face of the hill while the opening of the pit was blocked by heavy boulders (Bhatt and Nautiyal 1987). On further cleaning, the cave burial yielded a complete skeleton of an animal laid in east west direction associated with funerary material which included spouted vessels, handled Red ware and black ware. The cave burial which yielded the full skeleton of an animal was identified as

of a horse (Bhatt and Nautiyal 1987-88)*,* but later on it was identified as *zoba*, a cross between yak (*Bos grunniens*) and the cattle (*Bos Taurus*) called *Jhuppu* or *Zoba* in local dialect and called *tso* in Tibetan language (Bhatt *et. al.* 2009). These animals must have been used as load carriers in ancient time during their movements in the higher Himalayan region. It was the first time that archaeologist found a burial site in Nitti valley on the Indio- Tibetan borderland, which gave a new insight into the archaeology of high altitude region of Garhwal Himalaya (Nautiyal and Bhatt 2009). Another cave burial explored at Malari in 2001 revealed new evidences, which was dug out by high altitude dwellers directly on the slop of the mountain. The roof or the top of the cave was partially damaged and filled with debris. The cave was almost circular with an opening of 1.57m and a depth of 2.05m and then closed with stones (Nautiyal and Bhatt 2009) also yielded a large number of funerary artefacts including pottery of different types and shapes with different designs. Beside this a large number of corroded metal fragment, ore fragments, finished tools like iron arrow heads, chisel, ring and chunks of iron, other impotant finds are copper bowl and a gold mask (Bhatt and Khanduri 2002, Nautiyal and Bhatt 2009, Bhatt *et. al* 2009).

The high altitude Himalaya, particularly the Trance- Himalayan region running almost paralled to the high Himalayan region from west to east direction has always been considered as an important corridor for trade and migration of people to this part of Himalaya from Gandhar region (Nautiyal and Khanduri 1986) and even Central Asia and Tibetan Plateau since most ancient times as recoded in the ancient text (Dani and Durrani 1964, Agrawal 1982, Gnoli 1997, Dani 2001, Ali *et. al.*2005, Aldenderfer 2006, Ali *et. al.*2009), in early travelogues, (Francke 1914, Sankrityayan 1953, Bellezza 2001, 2002) in published works, (Agrawal and Kharkwal 1998, Aldenderfer 2004, Bahadur 2010), and many more studies have even shown that the Himalayan region was occupied by various tribes since ancient times (Saklani 1997, 1998).

The associated culture material discovered from Malari cave burials in 1986 included number of potsherds and a few complete pots like dishes, spouted pots and jars of red and black polished wares invariably decorated with incised linear and geometrical design filled with white pigment (Bhatt *et. al* 2009). The archaeology of Garhwal Himalaya mainly rest on the ceramic tradition which developed during different cultural phases since the beginning of first millennium BCE as recorded from different excavated sites in Garhwal (Nautiyal and Khanduri1979, 1991, Bhatt 1991, Nautiyal *et. al.* 1991, 1992). The burial pottery from Malari remains is the only available evidence to determine and reconstruct the typology. It is observed that the burial pottery vessels might have meant for offering various types of food for the dead. As highlighted above the site of Malari abounds with the cave burials sites which were dated a solitary TL dates to 100 BCE to 200 CE (Bhatt *et. al.* 2009), but

no associated habitational sites have been reported or found near the burials. Although all the funerary material found from the cave burials are important, which have been recorded from different caves. One of the most common and impotent craft activities malari burial culture was pottery. The most interesting is the different types and shapes with hand made and in few cases wheel made wares. These are good quality, lavigated clay, well fired, of fine to coarse fabric. Invariably decorated with incised linear, appliqué designs and geometric designs. The vessels found in red, black slipped and greyish ware.

General features:

Double handled vase:

The hand made doubled handled miniatures vase are found in different shapes and sizes. It is of fine fabric, levigated clay, well fired and treated with red wash. The handled portion suggested that it was used for grapping the vase with fingers. Some of the pottery is described below:

Fig.2

A double handled miniature vases of red ware with flaring sharpened featureless rim, elongated neck, decorated with geometrical lines grooved on the profile and vertical wavy designs in between horizontal band on neck in black and dull red pigment and latch on the upper end of the handle is noticeable. It has a globular profile and flat base.

Spouted vessels:

These are of various shapes and sizes. Of medium to course in fabric, serving of liquids is also possible like milk, oil, water and liqur. The spouts are quite long in proportion to the size of the pot and the opining of the spout has been cut sharply for the smooth flew of the liquid and the upper part of the spout has been given a support. A handle has been provided to hold the vessels. All these spouts are hand made and have been luted with vessels. After the spouts are luted, a hole has been punched at the joint in order to pour liquid from the vessels.

a   b
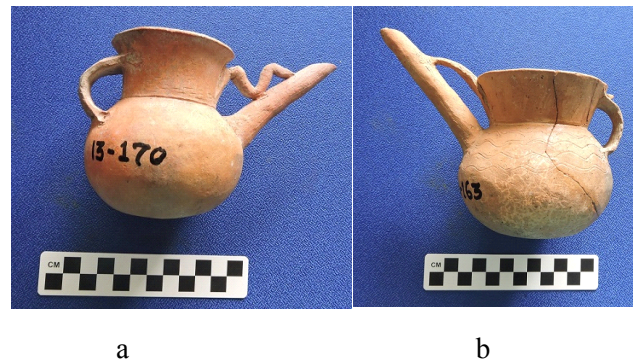
Fig.3a & b

A spotted vessel of red ware having flaring sharpened rim, elongated neck, globular profile and flat base, medium in fabric. Spout long tubular in shape with slight tapering at the end and extending up to rim and supporting arch of the tubular spout is in zigzag design.

A variant of above differs from the above in having a bridge arch of the spout, decorated with incised flowing wavy designs on profile.

Pedestal vessel :

Fig.4

This an unique example of the assemblage which pedestal vessel having oute curve sharpened rim, tall vertical neck and rusticated bulging profile. The junction of the neck and the body has been decorated with appliqué consisting of three concentric circles with a central dot and a vertical appliqué band on tall neck bearing a chevrons pattern on exterior, cord impressions on profile and truncated cone shaped long pedestal showing six triangular notches. The upper part of handle provided latch so as the balance the pot by thumb while poring the liquid. The special decorations and features suggest that this vessel might have been used specially for surviving special drinks for a special occasional.

Vases:

Vases occur in various shapes and sizes with medium to thick coarse fabric. The descriptions of vases are as follows.

a   b

Fig.5a & 5b

A wash of red ware flaring mouthed slightly thick rim, high neck and restricted globular body. A thick handle has been provided on the side while the other side show a kind of thick strip with circle design running vertically on the neck and Incised wavy design on profile.

A vase of dull red ware has flaring mouthed thickened rim, tapering neck with handle, globular profile and flat base. Decorated with Incised wavy design on profile, medium in fabric.

The shape of these pots (Fig.5a&b) is almost similar to the pots use in the measurement of grain *shera/sher* ¼ of *Patha* about 2 kg, which was in vogue in village till recent past.

Fig.6   Fig.7

A lota shape vase of red ware has slightly thiknd rim, cancave neck, globular profile, round base and course fabric.

A different type of greyish lota shape vase has horizontal rim, concave neck, globular profile and round base. Medium in fabric on wheel turned.

Fig.8

A channelled vase of red ware has restricted globular profile with handle, flat base, medium in fabric and cord impressions on profile.

Dish-cum-Bowl

Fig.9

A dish-cum-bowl of greyish ware has horizontally splayed-out rim, convex profile and round base, of medium in fabric and made on wheel thrown. Examples of hand made bowls are not known. (This type of Dish-cum---bowl made on bronze used by the area of Malari people in present day, locally known as *Badka / Kharpu* only female use this utensils and *kanci* used by both male and female).

The pottery from Malari is quite rich and diverse in shape and size suggesting that the ceramic technology was equally developed by the ancient settlers in the high altitude region of Himalaya. The whole pottery of Malari burials is hand made with few examples of on the wheel turned. The absence of wheel marks on the pot and uneven surface indicates that it was hand made. The pots have been made in parts and later luted together. It appears that the rounded base of the pots slightly pressed by thumb. This is especially on some hand formed vessels. The purpose of providing thumb pressed on the base of pots; it may be easily hold on the floor. As suggested by the nomenclature, the most characteristic features of cord marks over the body of the vessels. This treatment was carried out primarily on the outer surface of the vessels. A variety of cord impressions have been noticed, the cord impressions in general were vertical, but slanting marks have been also noticed. The wheel turned vessels represented by of fine fabric made of well levigated clay.

There are definite indications that at some stage of history, say around the second-first millennium B.C., there was effective and homogenous culture diffusion in Uttarakhand, Himachal Pradesh and to some extent, in some trans-Himalayan region such as Nepal and even partially Tibet (Nautiyal and Khanduri 1986). The whole Trans- Himalayan region was connected with trade and culture from ancient time to present. All the views given by the entire Himalaya and the whole Trans-Himalayan region was a unique cultural zone but which need to be investigated extensively for understanding the development of early cultures in the region. The ceramics types from the

Malari are a clear indication of different potters engaged in the manufacture of burial pottery. Because handmade and wheel turned pottery has been found. The ethnic communities who had settled in the higher Himalayan region adjoining to the Tibetan borders in the past must have been sharing common practices, beliefs, material cultural and trade, etc. Therefore, as result of this cross-cultural contact, the region has witnessed the movements and settlements of the different tribal hordes across the Himalaya and Tibet (Bhatt and Nautiyal 1987-88).

Although the remains of kilns or other pottery production centre has not been found in Nitti valley, particularly at Malari, yet the findings of these diverse pottery types convincingly prove without doubt that the tradition of pottery making was highly developed at Malari. However it is difficult to say whether or not some community of potters emerged in this region to make the funerary pots along with the utilitarian pots or the people who dug these burials made these funerary pots for ritualistic purpose besides the utilitarian pottery on a large scale in the area. However looking at the range, style and quality of these funerary pots and also other artefacts also clearly indicates that the people or some community of potters must have also attained the higher level of craftsmanship in producing diverse ceramic types in Trans-Himalayan region of Garhwal around the beginning of $c.100$ BCE which is comparable to the pottery types of protohistoric and early historic period and megalithic pottery of south India as well in terms of typological range, technology and artistic and aesthetic value also.

Conclusion:

All the burial cultures of the Indian subcontinent have some regional variations that might be due to different ecological and geographical features. These variations appear to have influenced not only the technique of manufacturing pots, but also their shapes and sizes. It may be mentioned that the pottery making tradition of this high altitude region provided a base for the ceramic crafts of the succeeding periods. Intrusion of high technological knowhow in the form of a culture wave penetrated Malari and Trance Himalaya region around 100 BCE, which further gave a special impetus to ceramic technology. These advanced technologies were so embraced that these got deep rooted in the ceramic craft of the time and prevailed undisrupted for the few centuries. It may be mentioned that the highest level reached in the potting technology was during the Malari cave burial culture of high altitude region.

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Contribution of Rev. Sidney Endle
In the Bodo language, Culture and Literature

* Rita Baro

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Abstract- *The Bodos who belong to the Tibeto-Barman race have been living in Assam Arunachal, Nagaland, Mizoram, Nepal, North-Bengal Tripura, Bangladesh etc from time immemorial. The Bodos are the majority amongst the plan tribal of Assam. They are the original settlers of Assam. But before the birth of Jesus Christ and after the birth of Jesus Christ the Bodos were known by different names in different parts of India. They were also known as Danavas, Asuras, Mleshes, Rakshyas, as Kiratas Kacharis and Scheduled tribes in different ages and in different regions. Most probably they were given those names either to distinguish themselves from the Anyone or to dishonour them.*

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Key words:Danavas, Asuras, Mleshes, Rakshyas, as Kiratas Kacharis

Though they were known by different names in different regions they all belong to the Mongolaid stock. It was B.H. Hodgson Who in 1886 first used the word Bodo in one of his articles. According to Rajmohan Nath those who migrated to North-East India from the place Bodo or Bodod of China and Tibet were Called Bodo or Bodosa. The Bodos brought with them their language and Culture. They also professed Bathou religion in the time of from migration.

The Bodo had their customs and identities the Bathou religion. After snacking into Assam the Boros established kingdoms by different names in different regions. The first king of Kamrupa was Mahiranga Danova. Hatak Asura, Sambar Asura and Ratnasura ruled over kamrupa respectively.

Thus in the whole of Kamrupa of Assam the small kings or tribal lords were ruled over different regions. They were in sixes and seven Assam till the advent of the Britishers. After the coming of the Britishers some of the Boros became Hindus and embraced Hindu Culture. But most the Boros had sticked to their root of culture and literature.--

The aims and objectives and study:

It must be admitted that the contribution of the Christian Missionaries in Bodo and literature is immence. If scholars like J.D. Anderson, Rev. Sidney Endle would not have collected the folktales of the Bodos and studied the Bodo culture and literature from the last decade of the 19th Century, the folk Tales and other contents of Bodo literature would not have survived. But the

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*   Assam

contribution of the Christian Missionaries in Bodo language, culture and literature is yet to be studied indepth. Therefore, an effort has been made to study the contribution of Rev. Sidney Endle in the Bodo culture and literature systematically.

Method of Study: The method of proposed of topic is descriptive cum analytical. In care of collective of data regarding this topic the experienced person of Udalguri District have been approached and the relevant books have been gone through.

Discussion: In the middle part of the 19th Century the preacher of Christian religion who tried to preach Christian religion in the Sub-Division of Udalguri of undivided Darrang District tried to develop the Bodo language and literature simultaneously. It was Sedney Endle who tried to learn Bodo and preached Christian religion through Bodo medium. When Sedney Endle arrived at Tezpur at that time the Bodo language, culture and literature were on the point of extinction. At that time the Bodo language was called Dowan. This great man was born on 27 January, 1841 in Totnes Devan near British island Beripamaroi in a Well-to-day peasant family. His father's name was Tomash Endle and mother's name was Mary. He started his education under James pawney in a Grammar school. Though he came of a cultivator's family, many members of his family became the head priests in the church. Therefore, he had devotion to and attraction towards the Christian religion from his childhood. When he was studying in a Grammar school he the experience preaching religion. When he was studying in saint Agustin college he applied to the S.P.G authority for the post of Chaplain. Afterwards in 1863 he was appointed to preach Christian religion in Assam where the tea garden Managers and other European Sahibs were working. While preaching religion in Assam and out Udalguri and its adjacent areas he got opportunity to study Bodo language and culture. In shoot it was a blessing to the Boro people because he wanted to developed Boro language and preach religion through Bodo medium.

Contribution in Bodo language: Bodo is a branch of Tibeto Barman linguistic group. This language is known by different name and different states. For example, it is known as Machi Language in Nepal, Machi or Bodo language in Westbengal, Bodo in Assam, Dimasa in North Kachar and Kok Borok in Tripura. It is also known as kachari language in Nagaland and Rangpur and Bodo in Maimonsing District. It may be mentioned here that G.A. Griarson and other linguists have studied the Bodo language indepth gave its review. When Sidney Endle and others came to Darrang District at that time the Bodo language who called 'Dowan' because there was no own script of this language. Therefore, the Bodo people had to learn Assamese or Bengoli it was due to the influence of Assamese language the Boro language was not in existence. Even educated Boros were ashamed to speak Bodo. At this critical time Sidney Endle came to Udalguri from Tezpur as an Assistant Chaplain and did his best to revive and develop the Bodo language. He went

from house to house in the village and talked with the villagers to learn Bodo. He was so sequinted with the Boros of the village teat the village people called him 'Gamini Bwrai' (Old man of the village). Thus the Sidney Endle could learn Bodo within a very short time and established a Primary School of Bodo medium at Bengbari in 1865. As there was no script of the Bodo language, Roman script was Chosen as the script of Bodo language. In short, Endle made the Boro people educated in Bodo medium. So that the Bodos could read the holi speeches of Jesus christ. Endle translated the Holi speeches of Jesus Christ in Bodo and succeeded to some extent in preaching the Christian religion among the Bodos in Bengbari of Darrang District.

Endle was the first preacher from the Missionaries to contribute much in developing the Bodo language. It was due to his untiring labour and efforts. "Outline Grammar of Kacharis (Bodo) language as spoken in the District of Darrang" was written as the Grammar Book of the Bodo language. This Grammar book written in Roman script was published in 1884 from shilling secretariat printing press.

The publication of this Grammar Book proved that the Bodo language was not a 'Dowan'. Thus a dead language was revived by Endle and for his immence contribution in the development of the Bodo language he was conferred the title 'Fellow' by his Saint Angustin college in 1891.

Contribution in Culture: In under to preach Christian religion Endle had to go from village to village of Darrang District. He was attracted by the culture of the Boros. He took photos of the Handlooms with the weaver and published in the research paper by the Asiatic society of Bengal. The proofs of this have been found in his book entitled 'Kacharis' also. Sidney Endle himself was enthralled with the tune of siphung of the Boros. In short he was very much attracted by the cultural, historical and social customs and tradition of the Bodos. As he was well acquainted with the Boros and kept close relationship with them, he could author a book like The kacharis (Bodo) very beautifully and this book helps the Boros in Layer foundation Stone of separate state.

Contribution in literature: The Bodo scholars regard the period from publishing the 'Bibar' Megazine in 1924 till the formation of the Bodo Sahitya Sabha (1952) as the 'Bibar Alongbar' age. Again, from 1952 onwards is regarded as the modern age of the Bodo literature.

Besides, Bodo Scholar Bihu Ram Boro and some other Bodo scholars regard the period between 1864 and 1911 as the Endle period. During this period another Missionary scholar JD Anderson helped him much in writing out the book, 'The Kacharis'. Anderson himself authored the book "kachari Folk Tales and Rhymes" collecting tales from the villagers of Udalguri Darrang. In short, starting from the year 1864 preaching Christian religion among the Boros of Darrang and its adjacent areas till the publication of the book, 'The Kacharis' is known as the literature of Endle age.

The Kacharis : The book entitled, 'The Kacharis authored by Rev. Sidney

Endle is a valuable book for the Bodos. This book introduces the Boros to the people of India and abroad. It may be mentioned here that there was a time when the Boros were called Mlechlas, Asuras, Rakshyasas and Danavas by the Aryan that Scar has been removed by the book, 'The Kacharis'.

Sidney Endle has authored the book which Consist of five Chapters. The book establishes the Boros as a highly cultured community of Assam and through this Book one learns about their history social systesm, religion and folk Tales of the Boros. Besides history and Grammar he composed some devotional hymn in order to get rid of the diseases the Boros wanted to appease different Godo and goddesses but it proved nothing Therefore, Sidney Endle advised the Bodos to give up this superstition and surrender to one God Jesus Christ. For example-

Jesuni khatiyao fai de agwifwr
Jesuni khatiyao fai fai
Oh hai biyao da tha biyou da tha
Be Buhumao Jesukhwo mwnabla
Songsaray santi gwiya agwifwr
Oh hai biyao da tha, Oh hai biyao da tha
Songsarao Jwgfwrnw sukhu thaonikhwo mwnnw haya

Modaikhwo nwgswr gar gar dwi agwifwr
Modaikhwo nwgswr gar gar gar
Oh hai bi hama Oh hai bi hama
Modaiya jwgfwfwrnw sukhu thaonikhwo hwnw haya
…………………………………………..
…………………………………………..
Binikhai modaikhwo nwgswr gar gar dwi agwifwr
Binikhai modaikhwo nwgswr gar gar
Oh hai bikhwo da khulum, Oh hai bekhwo da khulum
Swrgw raijwni afa iswrkhwo khulum nagwo[1]

These devotional hurt some orthodox Hindus or Bathous of the Boro community and therefore Endle faced some unpleasant experiences in preaching Christian religion. The Boros were hurt because their ancient customs and religions, Social system cannot be discarded overmight. The Boro literature consists of these things because the literature is the mirror of the community.

Conclusion:- In ancient time the Boros were a powerful and cultured community. It was due to the influence of the Assamese language the Boro language was on the point of extinction. There was no script of the Bodo language. Therefore, the language was not developed.

In 1864 Sidney Endle came Darrang as a preacher of Christian religion. First of all, he leaned Bodo and then he preached Christian religion amongst the Bodo people. While preaching religion he developed the language and

literature of the Boro people. Therefore, 'The Kacharis' is regarded as the first milestone of Bodo literature.

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Civilization and Progress in Rabindranath Tagore

* Kabita Payeng

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Abstract- *The European word "Civilization" means the expression of some guiding moral force which we have evolved in our society for attaining perfection. It stands not only for progress in wealth and knowledge and power but for a philosophy of life and the art of living. Civilization cannot merely be a growing totality of happenings. For Rabindranath, the word 'Civilization' is synonymous with dharma. The specific meaning of dharma is that principle which holds us firm together and leads us to our best welfare. It is the best expression of what he is in truth. For Rabindranath, if a person rejects dharma, he may gain material power but the life of that person will be worse than death. In this paper an attempt is made to discuss Rabindranath Tagore's view on Civilization and Progress.*

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Key words: Civilization, Society, Perfection, Progress

Rabindranath Tagore is one of world's philosophers who teach us the lesson of humanity. He teach us the way of life and the future of human race. Though he is an Indian yet he does not only think for India, but also for the whole world. He is very much aware that there are so many movements of nation which are still going on like war, greediness, selfishness etc. So he wants us to civilised by a Proper conduct, by following values amidst the growing technologies. For Tagore, Civilization does not only mean progress in wealth and knowledge and power, but it is a philosophy of life and the art of living. It is synonymous with dharma which means that principle which holds us together and leads us to our best welfare. Without dharma, a man may gain material power but his life will be worse than death. On the otherhand, through adharma a man may prosper but perishes finally. Progress for Tagore is the free expression of human personality in harmony with life. This progress should be a moral progress. In fact, he opposes modern civilization due to its lack of wholeness and its attraction for the material rather than the moral progress of mankind. For him the real crisis of civilization is due to the conflict between man and the idea of life as a whole. According to him, the problem of man lies in his inability to relate to the ideal of wholeness. He lays more stress on the upliftment of human life. For him, there is no inherent contradiction between human and the divine, beauty and truth, social responsibility and individual rights. All these can be reconciled not by force,

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but by finding a true harmony. Tagore's civilization is spiritual. For him civilization must be based on inner ideal. It is the way of identifying and ordering value in the world. Moreover it becomes the means of marking the self from the other. Tagore criticized western civilization in a clear and unmistakable manner, but yet he did not consider it as basically bad. For example, Europe is supremely good in its beneficence where it gives importance to all humanity and it is evil in its maleficent aspect where it gives importance only on own interest, using power of greatness. For Tagore, civilization is the perfect manifestations of man in himself. A person with a money making attitude cannot carry this perfect manifestation. Tagore says that though the west has made wonderful progress in the field of machinery, yet such enormous progress has made man diminutive. Man thinks that by producing things and by getting powers they can express themselves. But the mechanical perfection hide from him the fact that the man in him has been smothered. Moreover, Tagore told about his childhood, where one of his friend was given an expensive toy, that child become proud and feels himself as superior to others. But one thing he failed to realize that this attraction obscured something a great deal more perfect than his toy in the manifestation of the perfect child. The toy merely expressed his wealth but not the child's creative spirit. That means one must manifest himself through his creative spirit. Moreover, Tagore said that those people who deals in making machinery for destructive purpose like bomb, for them civilization means perfect effectiveness of their instruments. But they do not realize the value of these things which harm their own people. Their science makes their progress so cheap on the material side that they do not care to count the cost which their spirit has to bear. On the other hand, the people who protects at least one enemy, showed the utmost carefulness in proving the human truth through which they could express their personality. Thus the aim of civilization is to set for us the right standard of valuation. It may not be called progress but it is certainly civilization. In fact for Tagore the actual meaning of civilization lies in welfare of people. By helping the needy without expecting any reward leads to the path of spiritual perfection and that perfection leads to civilization. We have heard from the scientist that an atom consists of a nucleus drawing its companions round it in a rhythm of dance and thus forms a perfect unit. Likewise a civilization remains healthy and strong as long as contain in its centre some creative ideal that binds its members in a rhythm of relationship which is beautiful and not utilitarian. This kind of relationship can be obtained by controlling the egoistic instincts of man and by giving him a philosophy of his fundamental unity.

Rabindranath speaks about the stiffening of life and hardening of heart caused by power and production that the hard and the strong are the companions of death. On the other hand the tender and the delicate are the companions of life. The strong and the great stay below. The tender and the

delicate stay above. Tagore extends his vision of civilization beyond the bounds of mere particularism. By doing this he placed the ideal of a world as of supreme value. For him, the whole world should be viewed as a single family where different nations are its members, each contributing to the welfare of the whole world where there is no question of power and production and also of selfish interest. Tagore wants to establish such a civilization where no one is bound by political or economic ties but by mental recognition of diverse expression of human spirit. For him, human civilization has crossed the boundaries of racial and national segregation. We are today to build the future of man on an honest understanding of our varied racial personality which gives richness to life.

In the above discussion we have come to know that progress is an external ideal which is related to an attraction and which seems to satisfy our endless claims. But civilization which is an inner ideal gives us power and joy to fulfill our obligation. For Tagore, progress in wealth does not bring civilization, rather it brings within itself the seed of death. For him, the person who is strong in his arms will not conquer. On the other hand the tender and the delicate stay above. Moreover through civilization Rabindranath Tagore wants us to teach that with the growth of nationalism man has become the greatest menace to man. It trains people for narrow ideal which leads them to moral degeneracy and intellectual blindness. At present day it becomes a new instrument of suffering. So we can say that civilization is a medium through which the sufferings like nationalism can be removed. Because civilization appeals to a higher transcendent source of value and authority, capable of encompassing others. His idea of civilization can give us an insight about our future life by suggesting every people to live their life in an original way to face the fast developing technology and industrialism. People should realize the actual meaning of civilization that is to do the proper conduct like to avoid greediness. Because in this world it is the main cause of war. So to live a peaceful life one must avoid this evil of greediness.

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Cross-currents in Foreign Language Acquisition: Lingua Franca in India

* Binita Kumari

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Abstract- *This paper is a very perspectiveobservation on the growing English multilingual speakers amongst the India's diverse population.Undeniably,this is a very important point of discussion where early intent of Indian leaders was to make India a truly monolingual state with Hindi supplanting the other language. Today, English is a very much more productive paradigm for language use has emerged. English becomes the most popular learned foreign language in the twenty- first century India.*

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Key words: Monolingual state, Elitism, Value

In recent years, India has seen increasing popularity of the role of English among the Learners of Foreign Language that engages our attention. 'English' has become the symbol of 'elitism 'playing a domination part in our educational as well as national set up. It is a value remainder that language is not static, no more so than societies are. C.L Well defines" Language is the expression of human personality in words whether written or spoken".Learning a Foreign Language is important these day's to accelerate our learning. This acceleration is door opening to new-ventures and approach. According to Srivastava (1986) "Capacity of switching codes provides an individual with remarkable capacity and skill to adjust different conditions she is exposed to. It makes her attitudes flexible, which leads to an awareness of the presence of the diversity in and around her environment, and not only that, she has skills to deal with such situations. In words of F.G French, "By accidents of history and by the rapid spread of industrial development, science ,technology, international trade, and by something like an explosion in the speed and ease of travel and byall the factors which have broken down frontiers and forced nations into closer inter-interdependence,English has become a world language. It is the means of international communications; there is no other."

Language is the system of communication, by the use of sound or conventional symbols to represent the spoken language. Language shapes our thoughts. Frequently asked questions to any language speaker: Can you speak more than one language? If so, where and when did you learn another language? Do you speak one language at work place? If you speak just one language, would you like to learn another? As such, human as a subjective

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being with the capacity to use language to different fields of human activity like literary creativity, learning behaviour, teaching activity psychological factors involved gives better insight to the bilingual and multi-cultural context and so on. Learning a Foreign Language is a diverge from the bestowed monopoly of an outrageous gift, slightly different in business that operates in a competitive market. There is no 'atomistic' conditions of learning few language.it rejects Democritus theory of 'atomistic'..."in which all matter is composed of tiny discrete finite indivisible indestructible particles". It is holistic perspective of learning new language and deeper insight into the relations prevailing to the learning a foreign language. The revolution of language in Indian Society is indivisible and furthest extension of human consciousness. Language learning is on transit. Today, world has opened up gaining access to multiple languages , otherwise could have never reached. This is an extremely interesting discourse that went from zero to polyglot. It is believed that multilingual speakers outnumber monolingual speakers in India's current population. Hymesstates that 'No normalperson, and no normal community is limited in repertoire to a single variety of code…', and Gumperz believes, 'In many multilingual societies the choice of one language over another has the same signification as the selection among lexical alternate in linguistically homogeneous societies'.

As Plato, Weber and Ho say, "The use of English has spread beyond those nations which were once part of the British empire or were American possessions like the Philippines. English has become the most important international language and is the most commonly taught second or foreign language in the world". India is one such nation where one can discover multiple language speakers ranging from widely spoken one such Hindi and English, to those at threat of extinction ,such as those of the great Andamanese family. In Indian context, English is treated as ESL (English as a Second Language) and ESOL (English for Speakers in Other Language). Fairly obvious, knowing how to speak English can open up doors across the globe. Fluent grip over the English language can advance career prospects and can be used as a tool to massive influence over world affairs.

In India, English has become the language of the 'Elite'. Because of the 'English Stereotype' that is embedded inside us. This reason makes the 'elite class' 'grasps' the English language-while the rest of the Indians have 'to try' and 'to follow it'. Huge numbers of regional speakers keep struggling to master the English language. But, the growing percentage of English learners might replace Hindi in next fifteen years. David Graddol (2012) has made a very interesting observation on the role of English as the language of prestige and power. He maintains, "Throughout India, there is an extraordinary belief amongst all castes and classes, in both rural and urban areas, in transformative power of English. English is seen not just as a useful skill, but as a symbol of better life, a pathway out of poverty and oppression. Aspiration of such

magnetite is a heavy burden for any language and for those who have responsibility for teaching it, to bear. The challenges of providing universal access to English are significant,and many are bound to feel frustrated at the speed of progress. But we cannot ignore the way that the English language has emerged as a powerful agent for change in India". English is still synonymous with opportunity and a better quality of life indicates the remarkable success of English as the 'Lingua Franca' of business, travel and international relations. In this view, language learners, hereafter referred to as 'actors', need to become socialized into the values and practices of a target community by participating in its activities and interacting with its members.

The role of Foreign Language in Indian Curriculum is at its peak. No matter what the subject area ,learners assimilate a new concept largely through language that is when they listen to and talk , read and write about what they are learning and relate this to what they already know. The eight modes of human activities involved in learning a new language- Listening: comprehending oral input/intake, Speaking: constructing meaningful utterances, Reading: understanding written texts, Writing: producing written texts/discourse, Viewing: attending to visual signs/information, Shaping: using visual means of expression , Watching :attending to the movements, Moving : using the whole body/person. It requires competency. Competency is the consistent application of knowledge and skill to the standard of performance required in the workplace. It embodies the ability to transfer and apply skills and knowledge to new situations and environments. The fact that while government- run schools impart education through local vernaculars, private schools prefer English, and the general tendency of the people is to get their children admitted into English-medium schools. English continues to influence people's behaviour and aspirations. As noted in the article'Why Bilinguals Are Smarter' by Yudhijit Bhattacharjee of The New York Times, the author states, "The collective evidence from a number of such studies suggests that bilinguals experience improves the brain's so called executive function- a command system that directs the attention processes that we use for planning, solving problems and performing various other mentally demanding tasks." Learning a Foreign language is grounded in perception and action. There is no single criterion for how much knowledge is sufficient to be counted as a Second- Language Speaker. Fail at language learning is not because they don't have the right genes to learn the new or other such causes. It is system of learning the new target language and tackling that system depends directly or indirectly on tools and tricks for faster learning. It is the proliferation of approaches, methods and theories so as to search for more efficient and effective ways of teaching and learning languages.

English language has enriched the Indian language and culture and has broadened our out- look on life. Jawaharlal Nehru rightly remarked: "If you push out English, does Hindi fully take its place? I hope it will, I am sure it

will. But I wish to avoid the danger of one unifying factor being pushed out without another unifying factor fully taking its place. In that event there will be a gap, a hiatus. The creation of any such hiatus or gap must be avoided at all costs. It is very vital to do so in the interest of the country . It is this that leads me to the conclusion that English is likely to have an important place in the foreseeable future."

In India, Pidginization is one form of language spread. It is a restricted language which arises for the purposes of communication between two social groups of which one is in a more dominant position than the other. New English learners learns English because of their tendency to imitate the upper class speaker's habits , the need to sound/appear like the majority speakers of the community, the need to be accepted by the majority and counted as one of them and finally the need to assert one's identity and resist the majority tendencies due to particular psychological factors, i.e. dislike, bias, against, etc. Pidgins are fine examples of how language spreads and is used in a completely changed form. Edward Sapir in Volume one embodied the following extract 'Humans beings donot live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society... The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the groups. No two languages are ever sufficiently similar to be considered as representing the same social realty. The words in which different societies live are distinct words, not merely the same words with different labels attached.'

Therefore, English Language occupies a highly important position in the Indian context. Learning a Foreign Language with the ever evolving demands for the competitive world to attain communicative competence. English never deteriorated from the position instead a target community's discursive practices recognized by legitimate speakers of the language. English is used as lingua franca in India, as different languages are spoken in different regions. The ability to communicate in multiple languages is becoming more and more important in the increasingly integrated global business community.

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A study of choice of cources and need achievement among male and female

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Abstract- *This study aims to explain why boys and girls achievement in higher education affect by educational choice. Students who selected professional course would differ significant from those who selected non- professional course as the choice of study in terms of educational achievement. Two hundred students were selected from different colleges in respect of choice of education as professional - non professional. Result shows the difference between achievement and choice of education among boys and girls. Respondents of professional course excelled those respondents who choose non professional course in terms of need achievement. Respondents of both Arts and Science group have no differences in terms of need achievement. There was no difference found in male and female need achievement in terns of professional course.*

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Key words:Achievement, Higher Education, Professional Course, Educational Achievement

Introduction: It is realized that education is the most significant factor in changing women's role and status in the society. Recently, the education system has been changed to the extent that it can provide equal opportunity for both the sexes. Increase of educational facilities and opportunities, removal of traditional barriers on entry of women to particular branches, and levels of education is supported by women's emancipation. Education for women was regarded as a means to improve their social status. The problems faced by educating women in carrying out their multiple roles as citizens, housewives, mother, contributors of the family income and builders of new society. Most people probably agree that men and women are different. Its how these differences are perceived that becomes a source of controversy.

Not only do girls frequently out perform boys in male-dominated areas, but when assessed purely on ability, there should be more boys in feminine tracks and more girls in masculine tracks. To explain boys' and girls' different educational choices over and above differences in ability, researchers began to focus on how gender expectations affect educational choices (Alon and DiPrete 2015; Correll 2004; Davis and Pearce 2007; Hyde and Mertz 2009). The most changes in the family today are the result of more women entering into jobs. Yet, when wives enter into the occupation to supplement their family

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income, men often feel the deterioration of the prestige of the family in society. Most women quit their job after their marriage; they have to play both the roles- house wife and career women, which ultimately leads to conflict. In spite of their barriers they have choice of education for the getting of jobs and professional works.

Objective:

This study aims to explain why boys and girls achievement in higher education affect by educational choice.

Hypothesis:

1. Students who selected professional course would differ significant from those who selected non- professional course as the choice of study in terms of educational achievement.
2. Students who selected Arts would differ significant from those who selected Science as the choice of study in terms of educational achievement.
3. There would be significant difference between male and female respondents in terms of need achievement.

Methodology:

Sample: Two hundred students were selected from different colleges in respect of gender, choice of education as professional courses and formal course.

Research Tools:

1. Personal data sheet (PDS) by researcher
2. Achievement scale by Mukharji

Result and Interpretation:

Using t test both groups who select the professional course and non professional were compared in respect of need achievement. Obtained results were displayed in table 1 given below.

Table No.1

Variable	Group	N	M	SD	SE	t	df	P
Need achievement	Professional course	100	45.77	7.33	.73	3.10	98	.01
	Non professional course	100	42.65	7.24	.72			

Result shows the respondents of professional course were superior to those who choose the non professional course in respect of need achievement. The first hypothesis was confirmed. Finding might be interpreted in terms of better educational involvement and motive to do better perform in their professional field.

It was hypothesized that students who selected Arts would differ significant from those who selected Science as the choice of study in terms of educational achievement. Using t test on both Arts and Science group as educational choice were compared in respect of need achievement. Obtained results were displayed in table no 2 given below.

Table No 2

Variable	Group	N	M	SD	SE	t	df	P
Need achievement	Arts	100	41.4	6.86	.68	1.48	98	NS
	Science	100	42.8	6.74	.67			

The second hypothesis was not confirmed. Finding might be interpreted in tern of low motivation regarding formal education.

Using t test both male and female who select the professional course were compared in respect of need achievement. Obtained results were displayed in table 1 given below.

Table No 3

Variable	Group	N	M	SD	SE	t	df	P
Need achievement	Male	100	44.92	8.53	.85	1.90	98	NS
	Female	100	47.15	8.14	.81			

Result shows that there is no difference between male and female need achievement in terms of professional courses. The third hypothesis also rejected.

Conclusion:
1. Respondents of professional course excelled those respondents who choose non professional course in terms of need achievement.
2. Respondents of both Arts and Science group have no differences in terms of need achievement.
3. There was no difference found in male and female need achievement in terns of professional course.

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A study on different teaching methods on high school digital Students

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Abstract- *Teaching is always said to be a noble profession. And to function such a noble profession a person who makes all types of other profession is the only and one person is the TEACHER. A Teacher is a guide, friend and philosopher. A person who can shape, module and make the living better for every living individual. They uses different teaching methods to make teaching-learning to be very interesting, creative and innovative. The term teaching methods refers to the general principles, pedagogy and management strategies used in the classroom. Ones choice of teaching method depends on what fits a person: which includes one's own educational philosophy, classroom demographic, subject area(s) and school mission statement.*

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Key words: Students, Qualities, Learning, Assessment, Facilitator

Introduction: As students grow and develop very fast. Teaching methods should be use seeing ones age, subject as well as the according to the qualities of a student. With this every time different teaching methods should be used according to the needs and requirement of a student. Their growth, development , potentialities, curiosity ,intelligence, needs, requirement ,and thirst for knowledge keep on changing with the changing demands of the society. Every teacher has her or his own style of teaching. And as traditional teaching styles evolve with the advent of differentiated instruction, more and more teachers are adjusting their approach depending on their students' learning needs.Teaching theories or methods can be organized into four categories based on two major parameters: a teacher-centered approach versus a student-centered approach, and high-tech material use versus low-tech material use.

1.   Teacher-Centered Approach to Learning or The Authority, or lecture style:

Teachers are the main authority figure in a teacher-centered instruction model. Students are viewed as "empty vessels external link " who passively receive knowledge from their teachers through lectures and direct instruction, with an end goal of positive results from testing and assessment. In this style, teaching and assessment are viewed as two separate entities; student learning is measured through objectively scored tests and assessments. It entails lengthy

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lecture sessions or one-way presentations. Students are expected to take notes or absorb information is the core of this method.

Pros: This style is acceptable for certain higher-education disciplines and auditorium settings with large groups of students. The pure lecture style is most suitable for subjects like history, which necessitate memorization of key facts, dates, names, etc.

Cons: It's a questionable model for teaching children because there is little or no interaction with the teacher. Plus it can get a little snooze-y. That's why it's a better approach for older, more mature students.

2.   Student-Centered Approach to Learning or the Demonstrator, or coach style

While teachers are still an authority figure in a student-centered teaching model, teachers and students play an equally active role in the learning process. The demonstrator retains the formal authority role by showing students what they need to know. The demonstrator is a lot like the lecturer, but their lessons include multimedia presentations, activities, and demonstrations.

The teacher's primary role is to coach and facilitate student learning and overall comprehension of material, and to measure student learning through both formal and informal forms of assessment, like group projects, student portfolios, and class participation. In the student-centered classroom, teaching and assessment are connected because student learning is continuously measured during teacher instruction.

Pros: This style gives teachers opportunities to incorporate a variety of formats including lectures and multimedia presentations.

Cons: Although it's well-suited for teaching mathematics, music, physical education, or arts and crafts, it is difficult to accommodate students' individual needs in larger classrooms

3.   The Facilitator, or activity style:

Facilitators promote self-learning and help students develop critical thinking skills and retain knowledge that leads to self-actualization.

Pros: This style trains students to ask questions and helps develop skills to find answers and solutions through exploration; it is ideal for teaching science and similar subjects.

Cons: Challenges teacher to interact with students and prompt them toward discovery rather than lecturing facts and testing knowledge through memorization. So it's a bit harder to measure success in tangible terms.

4.   The Delegator, or group style

The delegator style is best suited for curricula that require lab activities, such as chemistry and biology, or subjects that warrant peer feedback, like debate and creative writing.

Pros: Guided discovery and inquiry-based learning place the teacher in an observer role that inspires students by working in tandem toward common goals.

Cons: Considered a modern style of teaching, it is sometimes criticized as eroding teacher authority. As a delegator, the teacher acts more as a consultant rather than the traditional authority figure.

5.   The Hybrid, or blended style:

Hybrid, or blended style, follows an integrated approach to teaching that blends the teacher's personality and interests with students' needs and curriculum-appropriate methods.

Pros: Inclusive! And it enables teachers to tailor their styles to student needs and appropriate subject matter.

Cons: Hybrid style runs the risk of trying to be too many things to all students, prompting teachers to spread themselves too thin and dilute learning.

Because teachers have styles that reflect their distinct personalities and curriculum—from math and science to English and history—it's crucial that they remain focused on their teaching objectives and avoid trying to be all things to all students.

6.   High Tech Approach to Learning:

Advancements in technology have propelled the education sector in the last few decades. As the name suggests, the high tech approach to learning utilizes different technology to aid students in their classroom learning. Many educators use computers and tablets in the classroom, and others may use the internet to assign homework. The internet is also beneficial in a classroom setting as it provides unlimited resources. Teachers may also use the internet in order to connect their students with people from around the world.

7.   Low Tech Approach to Learning:

While technology undoubtedly has changed education, many educators opt to use a more traditional, low tech approach to learning. Some learning styles require a physical presence and interaction between the educator and the student. Additionally, some research has shown that low-tech classrooms may boost learning. For example, students who take handwritten notes have better recall than students who take typed notes external link . Another downside of technology in the classroom may be that students exposed to spell check and autocorrect features at an earlier age may be weaker in spelling and writing skills External link . Ultimately, tailoring the learning experience to different types of learners is incredibly important, and sometimes students work better with a low-tech approach.

Here are some examples of low technology usage in different teaching methodologies:

•   Kinesthetic learners have a need for movement when learning. Teachers should allow students to move around, speak with hands and gestures.

•   Expeditionary learning involves "learning by doing" and participating in a hands-on experience. Students may participate in fieldwork, learning expeditions, projects or case studies External link to be able to apply knowledge learned in the classroom to the real world, rather than learning

through the virtual world.

• Many types of vocational or practical training cannot be learned virtually, whether it be a laboratory experiment or woodworking.

8.   Flipped Classrooms (High Tech)

The idea of the flipped classroom began in 2007 when two teachers began using software that would let them record their live lectures External link. By the next school year, they were implementing pre-recorded lectures and sharing the idea of what became known as the flipped classroom.

Broadly, the flipped classroom label describes the teaching structure that has students watching pre-recorded lessons at home and completing in-class assignments, as opposed to hearing lectures in class and doing homework at home. Teachers who implement the flipped classroom model often film their own instructional videos, but many also use pre-made videos from online sources.

A key benefit of the flipped classroom model is that it allows for students to work at their own pace if that is how the teacher chooses to implement it. In some cases, teachers may assign the same videos to all students, while in others, teachers may choose to allow students to watch new videos as they master topics (taking on a more"differentiated" approach).

But despite this potential for more student-centeredness, flipped classroom models are still mostly based on a teacher's idea of how learning should happen and what information students need, making it chiefly teacher-centered. From a technology perspective, the system hinges on pre recorded lessons and online activities, meaning both students and teachers need a good internet connection and devices that can access it.

9.   Kinesthetic Learning :

Sometimes known as *tactile learning* or *hands-on learning,* kinesthetic learning is based on the idea of multiple intelligences external link, requiring students to do, make, or create. In a kinesthetic learning environment, students perform physical activities rather than listen to lectures or watch demonstrations. Hands-on experiences, drawing, role-play, building, and the use of drama and sports are all examples of kinesthetic classroom activities. Though a great way to keep students engaged and, at times, simply awake, very few classrooms employ kinesthetic learning activities exclusively. One reason is that, despite the popularity of learning style theories, there is a lack of researched-based evidence that shows that teaching to certain learning styles produces better academic results external link .

One upside is that kinesthetic learning is rarely based on technology, as the method values movement and creativity over technological skills. That means it's cheap and fairly low-barrier to adopt, as well as a welcome break from students' existing screen time. Kinesthetic learning can be more student-centered than teacher-centered when students are given the choice of how to use movement to learn new information or experience new skills, so it's also

adaptable to a teacher's particular classroom preferences.

These are some of the methods which were used yesterday and even today as well. But to handle our curious, extraordinary, questioning children we really need to equipped and use an extensive teaching aids to fulfill their oddball queries. There are

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Gunotsav at Elementary Level of Education in Assam and its effect

* **Ranjit Kr. Das.**

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Abstract- *Education has always been accorded an honoured place in the life and culture. Education is regarded as a potential instrument of social change and national development. Elementary education occupies significance in the reconstruction of a developing country. It is at this stage that the child starts going to a formal education. The education which he receives there, provides the foundation of his physical, mental, emotional, intellectual and social development. Elementary education is the foundation of all education. Quality is the thrust area for elementary education. So its quality is to be determined from various descriptors. Gunotsav is the celebration of quality. Its quality is evaluated by the External Evaluator, observing material conditions of teachings and others. Through this paper the author highlighted the quality and its effect to elementary level of education.*

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Key words: Gunotsav, Elementary Education, quality.

Introduction: Education is a process of human enlightenment and empowerment for the achievement of a better and higher quality of life. A sound and effective system of education results in the enfoldment of learners potentialities, enlargement of their competencies and transformation of their interest attitudes and values. Education is an important instrument of socio-cultural change. It enhances the knowledge and skills of individuals and thereby contributes to the socio-economic and cultural development of the nation. It provides opportunity to develop inborn potentials and talents of the individuals and modify their behaviour for future development. Elementary educational constitute a very vital part in the entire structure of educational programme. It is often considered to be the first stage of the entire super structure of educational set up in Assam. It starts at the age of 6 yrs and continues till 14 yrs. Elementary education plays the most significant role in laying the foundation. It helps in removing mass illiteracy, thus making the most significant contribution to the efficient functioning of democratic institutions.

The RTE Act 2009 provides the Constitutional Right to Education to every child aged between 6 to 14 years thereby guaranteeing the Right to Elementary Education. Section 29 of the Right to Education Act, 2009 mandates that every child in India aged 6 to 14 years has the constitutional

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right to receive quality, inclusive and child friendly education. Drawing from the mandate of the Act, increased focus is being laid on quality education at elementary level which is the foundation of learning among children. The issues of access, retention, equitable participation by various social groups, infrastructure etc. have been addressed to a great extent after launching of Sarva Shiksha Abhiyan Mission. The RTE Act provides a ripe platform to reach the unreached, with specific provisions for disadvantaged groups, such as child laborers, migrant children, children with special needs, or those who have a "disadvantage owing to social, cultural, economic, geographical, linguistic, gender or such other factor." The Goal – IV of Sustainable Development Goal (SDG) has also emphasized on ensuring that all girls and boys complete free, equitable and quality primary and secondary education loading to relevant and effective learning outcomes by 2030. Therefore, quality is the thrust area for Education Department which requires concerted effort from all.

The State Government of Gujarat under the strong and dynamic leadership of the then Hon'ble Chief Minister and present Prime Minister Shri Narendra Modi launched a programme called 'Gunotsav' or 'Celebrating Quality' in the year 2009. Gunotsav is an accountability framework for improving quality of primary education which includes learning outcomes of children along with co-scholastic activities and use of resources including community participation. In Gunotsav Hon'ble Chief Minister, Education Minister, Ministers of other Departments, IAS, IPS, IFS and other Grade-I & II officers visit the schools to assess the performance of students as well as other indicators of the school. Their observation and views/comments are taken consideration while framing polices/strategies in respect of elementary education. The exercise is still continuing in Gujarat as it has brought about the following qualitative changes in elementary education:

- Tracking of continuation of education upto elementary level and learning level upto class VIII of each
- Holistic diagnosis of school for better performance.
- Greater participation of stakeholder for achieving quality outcomes.
- Awareness has been generated amongst functionaries of all departments on importance of quality education at elementary level.
- Dropout rate has decreased.
- Teachers' accountability has increased.

Seeing the positive change in the field of elementary education, the model has been adopted by states like Madhya Pradesh, Rajasthan, Bihar, Odisha and Hariyana. Gunotsav has also been considered as one of the best practices of India in the 12th Five Year Plan Document.

Gunotsav in Assam: The State Government of Assam seriously concerned about ensuring quality elementary education to all children and to improve the state position in the national ranking. From the learning experience of

Gunotsav of Gujarat, State Govt. has taken the decision to initiate similar kind of assessment exercise in the state from academic year, 2017. Hon'ble Minister of Education has already announced the implementation of the programme in his budget speech.

Quality of education is one of the priorities of the State Government. To improve the quality of education being imparted to the children and thereby to re-instate faith of the Government educational system amongst the public, the State Government has stated implementation of "Gunotsav-Celebrating Quality", a programme to objectively promote "Quality" at elementary level through identification of leaning gaps and designing effective / fruitful strategies for remedial education. The 1st phase of the programme was successfully conducted in 8 districts namely Kamrup (Metro), Dibrugarh, Morigoan, Lakhimpur, Barpeta, Chirang, Hailakandi and West Karbi Anglong of the State 4th to 7th April, 2017 with full cooperation from all concerned. The programme has been welcomed and appreciated by parents/guardians, teachers, community members, Educational Administrators, External Evaluators who are from various Department of the State Government and Academicians of the State. Positive change in the mindset of all concerned also has been witnessed, which will go a long way towards improving the quality of education in the State. Taking upon the feedback and considering importance of the programme, it has been planned to cover the remaining 25 districts in two phases i.e. Phase-II in October 10-13, 2017 [Kamrup (Rural), Dima Hasao, Bongaigaon, Cachar, Charaideo, Jorhat, Karbi Anglong, Kokrajhar, Nagoan, Sivsagar, Tinsukia and Udalguri] and Phase-III on 3rd to 6th January, 2018 [Majuli, Dhubri, Baksa, Darrng, Dhemaji, Biswanath, Goalpara, Golaghat, Hojai, Karimganj, Nalbari, Sonitpur and South Salmara Mankachar].

Goal: Ensuring quality elementary education with improved learning outcome.

Objectives: The programme was undertaken with the following objectives:

1. To assess each child as mandated under CCE to identify learning gaps.
2. To indicate learning gaps and to design effective strategies to meet up these gaps.
3. To ensure learning enhancement and achievement of learning outcomes by all Children at elementary level.
4. To assess the performance of schools on areas viz. scholastic, co-scholastic, availability and utilization of infrastructure, community participation, etc.
5. To ensure greater participation of all stakeholder starting from teachers, students, administrators, communities and enhance accountability among them for quality education.
6. To support the school and education system to improve the quality of education.

Rationale: Though issues of access and retention have been addressed to a

great extent, several challenges continue to affect student learning outcomes in the state including poor attendance of teachers, lack of on-site academic support for teachers and headmasters and poor performance management. Moreover factors contributing girls' exclusion from education include: social and parochial attitude girls' education and inescapable poverty keeping girls at home. These factors have affected the quality of education in the state. This programme aims to address these issues and ensure improvement in Quality in Education in Elementary sector.

Training to the officers: For the smooth conducting of the Gunotsav various types of officers like External Evaluator, CRCC and others were appointed and they were oriented through different types of programme in several places. All classes of people were engaged and they were requested to perform their duty as per their pre-fixed duty. They were responsible for their school / educational institution. Their attendance in the educational institution was compulsory at the time of evaluation.

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Coverage of Schools was as follows:
Phase-II Districts

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Sl. No.	Districts	Number of Schools
1.	Bongaigaon	1073
2.	Cachar	2476
3.	Charaideo	844
4.	Dima Hasao	936
5.	Jorhat	1583
6.	Kamrup(Rural)	2391
7.	Karbi Anglong	1377
8.	Kokrajhar	1819
9.	Nagaon	2351
10.	Sibsagar	1557
11.	Tinsukia	1468
12.	Udalguri	1424
Total		**19299**

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Phase-III Districts

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Sl. No.	Districts	Number of Schools
1.	Baksa	1887
2.	Biswanath	1138
3.	Darrang	1311
4.	Dhemaji	1558
5.	Dhubri	2257
6.	Goalpara	1814
7.	Golaghat	1675
8.	Hojai	1006
9.	Karimganj	1978
10.	Majuli	611
11.	Nalbari	1301
12.	Sonitpur	1216
13.	South Salmara Mankachar	445
Total		**19299**

Tools for Assessment (Scholastic Assessment): Tools was developed for

child assessment on scholastic areas for schools co-scholastic areas; availability and utilization of school infrastructure and other facilities and community participation. Tools for assessment were developed through workshop mode involving SCERT, DIETs, PRATHAM and UNICEF with the resource support from team of Gujarat. Draft tools were placed before SCERT, the State Academic Authority and Assam for final approval. Assessment tools were developed based on the principals of NCF, 2005 and CCE in major mediums. Three separate sets of tools were developed for assessment for the three days to ensure neutrality and impartiality.

Software Development: Special software was developed for data entry, data analysis and report generation. State was explored possibility of engaging agency having expertise and experience of in this field. The following technology was used for Gunotsav:

* Setup of **special web portal**
* Web based **online data entry**
* Scientific analysis using **modern tools/software**
* **Online report cards** for schools & teachers.

School Grading: The grading of schools (only scholastic areas) were done as per following:

Grade	Scores (in %)
A+	87 and above
A	74 to 86
B	61 to 73
C	48 to 60
D	Below 48

The evaluation was done as per the objectives of the Gunotsav and different descriptor was there, marks provided as to the activities and following result was found in the 1st phase of which was held in 8 districts of Assam.

Result of 1st Phase, Gunotsav (4 to 7 April, 2017)

Sl. No	Name of District	Number of School	Grade Wise Number of Schools				
			A+	A	B	C	D
1.	Kamrup (Metro)	708	68	197	210	175	58
2.	Dibrugarh	1891	173	410	493	501	314
3.	Morigoan	1509	110	328	431	406	234
4.	Lakhimpur	2449	164	526	625	632	502
5.	Barpeta	2498	165	526	669	641	497
6.	Chirang	972	41	110	234	327	260
7.	Hailakandi	1518	51	185	339	450	493
8.	West Karbi Anglong	741	5	41	105	170	420
Total		**12286**	**777**	**2323**	**3106**	**3302**	**2778**

The result of 2nd Phase, Gunotsav (10 to 13 October, 2017)

Grade	No. of Schools
A+	1672

A	**5480**
A	**5480**
B	**6047**
C	**3638**
D	**1974**

1st position was Sibsagar and 2nd position was Tinsukia and 3rd position was Kamrup (Rural). The result of 2nd phase was good as compare to 1st phase result.

Result of 3rd phase Gunotsav (3 to 6 January, 2018)

Sl. No.	District	No. of school evaluated	Grade wise schools				
			A+	A	B	C	D
1.	Baksa	1894	190	722	620	257	75
2.	Biswanath	1101	158	324	360	169	90
3.	Darrang	1280	420	513	259	73	15
4.	Dhemaji	1528	212	520	506	218	72
5.	Dhubri	2242	379	993	639	195	36
6.	Goalpara	1769	526	737	385	104	17
7.	Golaghat	1635	261	662	470	205	37
8.	Hojai	989	139	410	319	103	18
9.	Karimganj	1961	347	762	571	216	65
10.	Majuli	598	230	239	97	27	5
11.	Nalbari	1278	442	529	225	64	18
12	Sonitpur	1183	180	444	348	146	65
13	South Salmara Mankachar	441	91	208	104	31	7
	Total	**17869**	**3573**	**7061**	**4902**	**1804**	**519**

Its effect to elementary education in Assam:

Gunotsav has effect to elementary education in Assam in matters of quality. After the Gunotsav several issues and problems came to light in elementary education. They are as follows-

1.   **Need for classroom:** Availability of classroom increases the attention and motivation of the students and improves their academic performance. Actually classrooms are called as the acquiring of knowledge. A good classroom may attract the children to go to school. It has a positive bearing in education. If the classroom is good and attractive, the teaching learning atmosphere also becomes fruitful to form good habit among students. From the Gunotsav it was found that 9102 schools need good classroom. Newly provincialised schools have no good classroom in Assam. It is needed for the good quality classroom in elementary sections of education.

2.   **Lack of classroom:** Classroom has a direct bearing in enrolment and retention. Classroom makes the teaching learning enjoyable. The students gets more facility in a well decorated classroom. Moreover, the classroom creates good condition for learning. From the Gunotsav, it is seen that 8905 schools have no sufficient classroom. The students face a lot of problems in their study. Lack of classroom is also one of the burning problems of primary education in Assam. Although several central initiative was taken by the Government but this problem has not yet solved.

3.   Lack of partition in schools: Elementary school needs partition in the classroom. Basically, the students of primary schools children are like to play with their peer group. They talks in the classroom with others. It creates problem to the other students of the school. Sometimes, they creates noisy atmosphere in the classroom, thereby the teachers of others classes felt boring and it hampers the classes. The mind of the students convert their attention to other classes. The Gunotsav results show that 8178 schools have no partition in the classroom. It has bear a bad impression to our primary education in Assam. Lack of partition is one of the major problems of our primary education.

4.   Single teacher school: Single teacher school is not a new concept. Before the Independence many states had a large number of single teacher schools. In our Assam also we had notice a large number of single teacher schools. Before the New Education Policy-1986 huge number of primary schools were continuing with single teacher. If any circumstances the teacher could not go to school, for that day school is closed. It is a great injustice to the students. From the Gunotsav it is found that 652 schools are running with single teacher in Assam. It is a sorrowful for the students of primary schools. Yet the govt. has not been able to solve it.

5.   Need of rationalization: There is need of rationalization in elementary schools. As per norms of SSA pupil teacher ratio is 30:1. But in some schools more teachers are appointed with the political interfere, they are not transferred. The teachers engaged as per their own wish. They do not like to go other schools. Gunotsav has given us the information that 443 teachers are engaging as additional teachers. These teachers are to be rationalize to other schools, then the problem will solved.

6.   Need for infrastructure: Infrastructure is a key area concern of primary education. Good infrastructure actually creates good educational environment in the school. It also attracts the pupil to come to school and learned to create a better attitude in their mind and have a definite bearing on the quality of education provided in schools. Physical facilities are pre-requisite resource of education. Availability of physical facilities and other plans in terms of school building, availability of classrooms, furniture facility, toilet facility, hostel facility, library, uniform, mid-day meal, playground, physical training facilities contribute a lot to good academic performance of the students as it enhances effective teaching learning activities.

7.   Lack of electricity: There are some elementary schools where there is no electricity for the students. They suffer a lot during the summer time. Moreover, they do not get light and other facilities due to lack of electricity. This cause affects them in their studies and sometimes, they bored for hot.

8.   Affected by flood: Some schools of *char* areas are badly affected by flood. The schools are closed for the flood in the month of August and September of the year. The students are unable to go to schools for rain and flood. In some districts of Assam, the students face more trouble during the

rainy season.

9.　　Identification of fake students:　It is found from the Gunotsav that in some schools of Assam more students is shown in register for mid-day meal but in reality they are not the students. The school is continuing this unfair for a long time and after the Gunotsav it was detected that originally they are the fake students.

The Govt. of Assam has taken some initiative to develop elementary schools after detected the problems. After result of Gunotsav, it was found that the elementary schools which were provincialized newly these were running without any building. With the establishment of various types of English medium schools, Jatiya Vidyalaya and Sankardeva Vidyalaya the numbers of students is decreasing. In some school many teachers are engaging even shortage of students again where there is large numbers of students are there is shortage of teacher as proportion.

Conclusion:　From the above discussion, we may come to the conclusion that Gunotsav brought a drastic change in elementary education. Some important issues were detected from the schools which were not mentioned earlier. The enrolment was increased latter on in the new session. The teachers could understand the reality of elementary education. With the involvement of different types of people of the society, the importance of primary education was realized. Many issues like, infrastructure, mid-day meal, playground, safe and pure drinking water, toilet, boundary wall, library, pupil teacher ratio etc. were evaluated. Gunotsav has given clear picture of elementary schools of Assam.

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A Study on Occupational Aspiration and Academic Achievement of Higher Secondary Students

* Pallabi Saikia

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Abstract- *Aspiration is a strong desire to do something. The present study is an attempt to examine the occupational aspiration and academic achievement of higher secondary students. The paper is also expected to study the relationship between occupational aspiration and academic achievement of higher secondary students. The sample consists of 200 class-XII students of Lakhimpur district of Assam. With the help of simple random sampling method sample were selected. Occupational Aspiration Scale were used to collect the data. The study shows that maximum students have the average level of occupational aspiration. The study also revealed that there is a significant relationship between occupational aspiration and academic achievement of students.*

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Key words: Occupational Aspiration, Academic Achievement.

Introduction: Education is considered as a potent instrument through which processes modernization and social change come to existence. Education is considered as the best strategy of initiating, achieving and sustaining progress and development. Only education can lifts a nation to the heights of progress and greatness. It is said that a child is the future of a nation. So it is very important to guide him in the right way which is provided by education. Education provides awareness and enables men to harmonize himself with his environment leading to constructing and moulding a peaceful society.

"Aspire" means to direct ones hopes and efforts to some important aims. It means the goal that individual set for him and in which his ego is involved. Occupational Aspiration refers the level of aspiration of a person to achieve a particular job or profession. (Oxford English Dictionary, Volume 7th Edition). Academic achievement is defined as the level of actual accomplishment or proficiency one has achieved in an academic area. It is the level of performance in school subjects as exhibited by an individual. Test scores or marks assigned by teachers are indicators of this achievement.

Literature Review:

Das A. and Bhagwati N.(2016) conducted a study on occupational aspiration of higher secondary girls students. The study revealed that maximum percentage of girls from XI and XII classes have moderate level of occupational aspiration. It has been also observed that no significant difference

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found in occupational aspirations of girls from rural and urban areas.

Nishad P. and Fatima S.(2017) carried a study on effect of occupational aspiration level on academic achievement of adolescents. The study showed that occupational aspiration of adolescents is mostly of higher level across three socio-economic group. There is no gender disparities in occupational aspirations levels and there is a significant relationship between occupational aspiration and academic achievement of adolescents.

Objectives of the Study: The following objectives are considered for the study-
1. To study the Occupational Aspiration of Higher Secondary Students.
2. To study the Academic Achievement of Higher Secondary Students.
3. To study the relationship between Occupational Aspiration and Academic Achievement of the Higher Secondary Students.

Hypothesis of the Study: The hypothesis of the study is formulated as follows-

$H_{o1.}$ There is no significant relationship between Occupational Aspiration and Academic Achievement of Higher Secondary Students.

Method and Sampling Design:

The study was conducted under the normative survey method. The population of the study is all the provincialized higher secondary students of Lakhimpur District of Assam. 500 students were selected as the sample with the help of simple random sampling method for the study.

Tool for Data Collection:

The investigator used the following tool

To collect the data for occupational aspiration of students the investigator used **"Occupational Aspiration Scale"** developed by J.S.Greweal.

In the present study , the academic achievement of the students in class-XII final examination are categorized into three levels as High, Average and Low according to their obtained average mark in the final examination. The students who have obtained first division are considered as high level of academic achievement. Those students who have obtained second division are considered as average level of academic achievement and those students who have obtained third division are considered as low level of academic achievement.

Results and Discussion: In order to study the occupational aspiration of students the investigator

Table - 1
Levels of Occupational Aspiration of the Students.

Levels of Occupational Aspiration	No. of Students	Percentage
High	155	31
Average	312	62.4
Low	33	6.6
Total	500	100

It is observed that 31 percent of the students have the high level of

occupational aspiration, 62.4 have the average level and 6.6 percent of the students have the low level of occupational aspiration.

The mean score of occupational aspiration is 46.31 and standard deviation is 12.78.

To study the academic achievement of the students the investigator analyzed the data in percentage and the table is shown below.

Table-2

Distribution of Students on the basis of Levels of Academic Achievement

Levels of Academic Achievement	No. of students	Percentage (%)
Low	267	53.5
Average	170	34
High	63	12.5
Total	500	100

It is observed that 53.5 percent of the students have the low level of academic achievement, 34 percent have the average level and 12.5 percent have achieved the high level of academic achievement.

The mean mark for the students is 44.38 and standard deviation is 10.45.

Table- 3

Relationship between Occupational Aspiration and Academic Achievement.

Variables	No. of Students	r	Significance Level
Occupational Aspiration	500		
Academic Achievement	500	.642**	.01

It is observed that the coefficient of correlation between occupational aspiration and academic achievement of the students is .642**, which is positive and also significant at .01 level. It indicates that there is a significant relationship between occupational aspiration and academic achievement.

Findings:

1.   It is found from the study that maximum students have the average level of occupational aspiration.
2.   It is observed that highest number of students have the low level of academic achievement.
3.   It indicates that there is a significant relationship between occupational aspiration and academic achievement of the students.

Conclusion:

Academic achievement occupies a very important place in education process. It is the level of performance in school subjects as exhibited by an individual. Occupational aspiration are expressed career- related goals that provide important motivational momentum for career related behaviours and future educational and career success. The present study's findings have great

implications for the teachers, guidance personal, parents and guardians on the process of identification and proper understanding of the students' aspiration for vocation.

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Administrative Behaviour of College Principal of Rural and Urban College of Assam

* Karabi Kakati

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Abstract- *Higher education is an integral part of national development. The principal of the college is in the centre of college administration. Principal's administrative behaviour has been explained as a behaviour that has an effect on the behaviour of other people. Administrative Behaviour also implies a sense of responsibility and relationship towards the outside world and the institutions in which one serves. The present study was conducted to study the administrative behaviour of college principal of rural and urban college. Administrative Behaviour Scale has been used to conduct the present study. The result has been analysed by using 't' test. The result indicated that administrative behaviour of college principal is not different among the principals of urban and rural college.*

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Key words: Administrative Behaviour, College Principal

Introduction: Higher education is an important part of national development. In Assam, higher education is expanding and growing rapidly. Although the number of colleges and enrolment in these colleges are increasing but the quality and access in collegiate education of Assam is not satisfactory. But due to lack of quality higher education, Assam is facing challenges. So, administration is an important part for improving the quality of higher education. The principal of the college is the hub of college administration. The entire climate of the college largely depends upon the administrative behaviour of the principal. Administrative behaviour creates inspiring and stimulating climate for workers so that they can enjoy acquiring new ideas and thoughts. Singh, S. K. (2013) maintained in his study that reputation of academic institution depends upon the type of leadership and the principal's intelligence which the principal is possessing. **Kumari,N. (1999)** conducted a comparative study on Principals behaviour in relation to Teachers' job satisfaction and pupil achievement. The study reveals that effective leadership is the prime concern of an administrator.

There are four dimensions of administrative behaviour of college principals .These are **Planning, Organization, Communication, and Decision Making.**

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Objective of the study:
1.   To find out the administrative behaviour of principals of urban and rural colleges of Assam.
2.   To study the administrative behaviour of principals of urban and rural colleges on the following dimensions
      a) Planning   b) Organisation
      c) Communication   d) Decision making

Hypotheses of the Study:
H_{01}: There is no significant difference in administrative behaviour of principals of urban and rural colleges of Assam
H_{02}: There is no significant difference in administrative behaviour of principals of urban and rural colleges on the following dimensions
      a) Planning   b) Organisation
      c) Communication   d) Decision Making

Method: The investigator adopted descriptive survey as a method for the present study.

Population and sample:
      The population of the present study consisted of all the provincialised general degree colleges affiliated to Gauhati University and Dibrugarh University of Assam.

      The investigator adopted stratified random sampling method. 50 privincialized general degree colleges were taken as a sample of the study. Out of these 50 colleges 26 colleges were taken from rural area and another 24 colleges were taken from urban area.

Tools used in the present study:
      For the fulfilment of the purpose of the study, the researcher used the Administrative Behaviour Scale. This scale was developed by Dr. Haseen Taj. The investigator used 't' test as a statistical technique.

Analysis and Interpretation of Data:

Objective no. 1
To find out the administrative behaviour of principals of urban and rural colleges of Assam

Hypothesis:
Ho1: There is no significant difference in administrative behaviour of principals of urban and rural colleges of Assam

      For studying the objective, the investigator classified the colleges as "Rural" and "Urban" category based on the locality of the colleges. In order to study the administrative behaviour of urban and rural college principal, the investigator used "t" test. It is shown in the table 1.1

Table 1.1
't' value of Administrative Behaviour of Urban and Rural College Principals

Locality	N	Mean	df	t-value	Status
Urban	24	285.5	40	1.95	*NS
Rural	26	250.4			

Note:*NS indicates not significant at .05 level of confidence interval

The table1.1 shows that there is no significant difference in administrative behaviour of urban and rural college principal. The calculated 't' value of administrative behaviour of urban and rural college principal are found 1.95which is not significant at .05 level of confidence .So, Ho1 stating, **"There is no significant difference in administrative behaviour of principals of urban and rural colleges"** is accepted.

From the above discussion, it can be said that administrative behaviour of college principal are same among the principal working in the rural and urban category. Locality is not a factor of administrative behaviour of college principals.

Objective no. 2

To study the administrative behaviour of principals of urban and rural colleges on the following dimensions

a) Planning   b) Organisation
c) Communication   d) Decision making

Hypothesis:

H_{02}: There is no significant difference in administrative behaviour of principals of urban and rural colleges on the following dimensions

a) Planning   b) Organisation
c) Communication   d) Decision Making

To analysis dimension wise significance of mean difference of administrative behaviour scores between rural and urban college principal, the investigator applied "t" test. It is shown in the table 1.2

Table 1.2
t' value of Administrative Behaviour of College principals in Relation to Dimensions

Dimensions	Locality	N	Mean	df	t	status
Planning	Urban	24	2.01			
	Rural	26	2.08	50	0.05	*NS
Organization	Urban	24	2.02			
	Rural	26	1.95	50	0.25	*NS
Communication	Urban	24	2.33			
	Rural	26	2.20	50	0.33	*NS
Decision making	Urban	24	1.67			
	Rural	26	1.55	50	0.10	*NS

Note: *NS means not significant at .05 level of confident interval

From the above table, it can be said that there is no significant difference in administrative behaviour of urban and rural college principal in relation to planning, organization, communication and decision making. The calculating "t" values of administrative behaviour of college principal in relation to four dimensions are found 0.05, 0.25, 0.33 and 0.10 respectively. The computed values of "t" are .05, .25, .33 and .10 are quite smaller than critical value 2.01 and 2.68.

Hence, significance difference doesn't exist between administrative behaviour of urban and rural colleges' principals in relation to the dimension i.e. planning, organization, communication and decision making. So, null hypothesis is fully accepted. So, it can be said that locality is not a matter of administrative behaviour of college principal.

Findings of the study:

1. The study reveals that administrative behaviour of college principal is same among the principal who are working in the urban area and who are working in the rural area.

2. Locality is not a factor of administrative behaviour of college principal in different colleges of Assam.

3. From the study, it has been cleared that administrative behaviour of urban and rural college principals in relation to planning, organization,communication and decision making dimensions are not different.

Conclusion: The principal of the college is a dynamo which charges the college battery to make onward and upward. The principal is a teacher and a leader of the leader. In the competitive world, in order to develop the competitive sprite he can developed a desirable learning environment in the college.

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Effect of Resistance Exercise Training Programme and Yogic Activity Programme on Motor Fitness Variables of Professional Trainees

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Abstract- *The purpose of this study was to know the comparative effect of Resistance Exercise Training Programme and Yogic Activity Programme on selected motor fitness variables such as Explosive strength, Strength Endurance, Speed Endurance, Speed, Agility and Flexibility. Ninety professional trainees, age ranging between 20 to 23 years acted as subjects and assigned to three groups (two experimental and one control group) with 30 students each. The two experimental groups were Resistance Exercise Training Programme group and Yogic Activity Programme group. Selected Motor Fitness variables were measured before and after training. All the experimental Groups (Resistance Exercise Training Programme group and Yogic Activity Programme group) were administered with the selected exercises, thrice in a week for duration of 12 weeks under direct supervision of the investigators. The analysis of data revealed that the two experimental groups, showed significant gains in performance on selected motor fitness variables after administration of training for duration of 12 weeks. The control group did not show any significant increase in the performance.*

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Keywords:Resistance Exercise Training Programme, Yogic Activity Programme, Explosive strength, Strength Endurance, Speed Endurance, Speed, Agility Flexibility and professional trainees.

Introduction: Resistance Exercise Training increases muscles strength by making muscles work against a weight or force and cannot be equated to Yogic activities. Both these activities include physical movements. Training aims at the improvement of performance. It is formulated in such a way that the sportsman is able to win or at least successfully participate in a competition. Motor fitness refers to the efficiency of basic movements in additional to the physical fitness. Motor fitness is a term that describes an athlete's ability to

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perform effectively during sports or other physical activity. An athlete's motor fitness is a combination of five different components, each of which is essential for high levels of performance. Improving fitness involves a training regimen in all five.

The purpose of this study was to determine the effect of a Resistance Exercise Training Programme in comparison with a Yogic Activity Programme on motor fitness variables of physical education professional trainees.

Methodology: A total of 90 (Ninety) physical education professional male students were taken as subjects for the study. Their ages ranged from 21 to 23 years. The total subjects were divided in to three groups (2 experimental groups and one control group) and were named as A, B, and C. Groups A, B and C underwent the pre-test on all the parameters, pertinent to the study. Then groups A and B underwent the Resistance Exercise Training and Yogic Activity Programme respectively for a period of 12 weeks, 3 days in a week and one hour in morning as designed under careful supervision of the investigators. The group C served as control and was not allowed to undergo the exercises. After the end of twelve weeks training programme, the three groups underwent post test on all the variables on which pre test was made. To obtain the data pertinent to the purpose of study, the following motor fitness variables were selected. 1. Explosive strength (Vertical jump), 2. Strength Endurance (Sit-ups), 3. Speed Endurance (1500m run), 4. Speed (30m. flying start), 5. Agility (Shuttles run 6 X 10 mts), 6. Flexibility (Forward bend and reach Test)

Resistance Exercise Training: Exercises using classic strength training tools such as dumbbells, barbells, medicine balls, squats, push-ups and chin-ups. A schedule of exercises was being followed using the above tools and exercises.

Yogic Activity Programme : A specific set of Yogic exercises was prescribed beginning with Suryanamaskar (dynamic stretching of the muscles of abdomen, back, neck, hands and legs), Shavasana (muscle relaxation), Tadasan (leg muscles stretching), Konasana (twisting stretch of spine), Pawanmuktasana (hip and back muscles stretching), Naukasana (abdominal muscles stretch), Bhujangasana (exercises low back muscles), Sarpasana (exercises low back muscles with opposite twist), Dhanurasana (exercises whole back and muscles), Ardhamastyendrasana (twisting spine), Paschimottanasana (hamstring stretch), Yogamudra (pressure on lower abdomen & back stretch), Brahmamudra (neck muscles stretch), Anulom-Vilom (breathing exercises).

Findings: The statistical analysis of data on Motor Fitness of the subjects belonging to two experimental groups and one control group, each comprising of thirty subjects, is presented below.

Table– 1(Significance of Difference between Pre-Test and Post-Test Means of the two Experimental Groups and the Control Group in Vertical Jump)

Groups	Pre-test mean±SE	Post-test mean±SE	Difference between mean	SE	't' ratio
Yogic Activity Programme	56.833±0.969	66.467±0.252	9.634	1.040	9.263*
Resistance Exercise Training Programme	56.367±0.882	66.267±0.307	9.900	0.877	11.292*
Control	56.233±1.003	57.800±0.840	1.567	0.436	1.288

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (29) = 2.045. Table 1 clearly reveals that the

Yogic Activity Programme and **Resistance Exercise Training** Programme groups improved significantly yielding 't' value 9.263 and 11.292, respectively, where as the control group did not show any significant improvement in vertical jump performance of subjects indicating 't' values of 1.288. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

Table– 2 (Analysis Of Variance and Covariance of the Means of Two Experimental Groups and the Control Group in Vertical Jump)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	56.833	56.367	56.233	B 141.956 W 2368.500	2 87	70.978 27.224	2.607
Post-test means	66.467	66.267	57.800	B 1468.356 W 752.133	2 87	734.178 8.645	84.923*
Adjusted post-test means	66.650	66.582	57.301	B 1639.660 W 561.017	2 86	819.830 6.523	125.674*

* Significant at 0.05 level of confidence, N = 90, B = Between group variance, W = Within group variance.

The analysis of covariance for vertical jump showed that the resultant 'F' ratio of 2.607 was not significant in case of pre-test means. The post test means yielded 'F' ratio of 84.923, which was found to be significant. The adjusted final means yielded the 'F' ratio of 125.674 and was found significant. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Table– 3 (Significance of Difference between Pre-Test and Post-Test Means of the two Experimental Groups and the Control Group in Sit Ups)

Groups	Pre-test mean±SE	Post-test mean±SE	Difference between mean	SE	't' Ratio
Yogic Activity Programme	25.267±0.386	27.800±0.147	2.533	0.409	6.195*
Resistance Exercise Training Programme	25.133±0.431	26.767±0.345	2.667	0.222	7.350*
Control	25.367±0.403	25.167±0.458	0.200	0.111	1.795

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (19) = 2.045. Table 7 clearly

shows that both Yogic Activity Programme group and **Resistance Exercise Training** Programme group improved significantly yielding 't' value of 6.195 and 7.350, respectively, whereas, control group did not show any significant improvement in sit ups performance of subjects indicating 't' values of 1.795. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

Table – 4 (Analysis of Variance and Covariance of the Means of two Experimental Groups and the Control Group in Sit Ups)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	25.267	25.133	25.367	B 0. 822 W 432.300	2 87	0.411 4.969	0.083
Post-test means	27.800	26.767	25.167	B 105.622 W 304.333	2 87	52.811 3.498	15.097*
Adjusted post-test means	27.793	26.843	25.098	B 112.072 W 137.329	2 86	56.036 1.597	35.094*

* Significant at 0.05 level of confidence, N = 90, B = Between group variance, W = Within group variance. The analysis of covariance for sit ups showed the resultant 'F' ratio of 0.083, which was not significant in case of pre test means. The post test means and adjusted final means yielded the 'F' ratio of 15.097 and 35.094 and were found significant. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Table – 5 (Significance of Difference between Pre-Test and Post-Test Means of the two Experimental Groups and the Control Group in 1500m Run)

Groups	Pre-test mean±SE	Post-test mean±SE	Difference between mean	SE	't' Ratio
Yogic Activity Programme	51.600±0.247	50.100±0.399	1.500	0.409	3.668*
Resistance Exercise Training Programme	51.600±0.261	41.867±0.261	9.733	0.359	27.144*
Control	52.000±0.209	51.933±0.230	0.067	0.143	0.465

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (29) = 2.045. Table 13 clearly reveals that Yogic Activity Programme group and **Resistance Exercise Training** Programme group improved significantly yielding 't' value of 3.668 and 27.144, respectively, whereas, control group did not show any significant improvement in 1500m run performance of subjects indicating 't' values of 0.465. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

Table – 6 (Analysis of Variance and Covariance of the Means of two Experimental Groups and the Control Group in 1500m Run)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	51.600	51.600	52.000	B 3.200 W 150.400	2 87	1.600 1.729	0.926
Post-test means	50.100	41.867	51.933	B 1724.867 W 244.033	2 87	862.433 2.805	307.465*
Adjusted post-test means	49.958	41.871	51.872	B 36.869 W 42.913	2 86	18.435 0.449	36.943*

* Significant at 0.05 level of confidence, N = 90, B = Between group variance, W = Within group variance. The analysis of covariance for 1500m run showed that the resultant 'F' ratio of 0.926 was not significant in case of pre-test means. The post test and adjusted final means yielded the 'F' ratio of 307.465 and 36.943, respectively and were found to be significant. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Table – 7 (Significance Of Difference Between Pre-Test And Post-Test Means Of The Two Experimental Groups And The Control Group In 30m Flying Start)

Groups	Pre-test mean±SE	Post-test mean±SE	Difference between mean	SE	't' Ratio
Yogic Activity Programme	3.897±o.378	3.131±0.127	0.766	3.512	21.810*
Resistance Exercise Training Programme	3.918±0.445	3.919±0.445	0.001	0.033	1.000
Control	3.901±0.337	3.910±0.373	0.009	0.679	1.276

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (29) = 2.045. Table 16 clearly reveals that Yogic Activity Programme group improved significantly yielding 't' value 21.810, whereas, **Resistance Exercise Training** Programme group and control group did not show any significant improvement in 30m flying start performance of subjects indicating 't' values of 1.0 and 1.276, respectively. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

Table – 8 (Analysis of Variance and Covariance of the Means of two Experimental Groups and the Control Group in 30m Flying Start)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	3.897	3.918	3.901	B 0.771 W 396.478	2 87	0.386 4.548	0.085
Post-test means	3.131	3.919	3.910	B 1226.821 W 307.701	2 87	613.410 3.536	173.437*
Adjusted post-test means	3.138	3.909	3.913	B 1196.258 W 86.231	2 86	598.129 1.003	596.527*

* Significant at 0.05 level of confidence, N = 90, B = Between group variance, W = Within group variance. The analysis of covariance for 30m flying start showed that the resultant 'F' ratio of 0.085 in case of pre-test means, which was not significant. The post test means were found to be significantly different

with regard to 30m flying start having estimate of 'F' ratio as 173.437. The adjusted final means also yielded the 'F' ratio of 596.527 and was found to be significantly different from each other. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Table – 9 (Significance Of Difference Between Pre-Test And Post-Test Means Of The Two Experimental Groups and the Control Group in Shuttle Run)

Groups	Pre-test mean ±SE	Post-test mean ±SE	Difference between means	SE	't' Ratio
Yogic Activity Programme	17.300±0.153	15.767±0.133	1.533	0.208	7.389*
Resistance Exercise Training Programme	17.267±0.143	16.867±0.124	0.400	0.149	2.693*
Control	17.267±0.172	17.267±0.166	0.000	0.107	0.008

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (29) = 2.045. Table 19 clearly reveals that Yogic Activity Programme group and **Resistance Exercise Training** Programme group improved significantly yielding 't' value of 7.389 and 2.693, respectively, whereas, control group did not show any significant improvement in shuttle run performance of subjects indicating 't' values of 0.008. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

Table – 10 (Analysis of Variance and Covariance of the Means of Two Experimental Groups and the Control Group in Shuttle Run)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	17.300	17.267	17.267	B 0.022 W 64.033	2 87	0.011 0.736	0.015
Post-test means	15.767	16.867	17.267	B 36.200 W 52.700	2 87	18.100 0.606	29.880*
Adjusted post-test means	15.758	16.871	17.271	B 36.869 W 42.913	2 86	18.435 0.499	36.943*

* Significant at 0.05 level of confidence , N = 90, B = Between group variance, W = Within group variance. The analysis of covariance for shuttle run showed that the resultant 'F' ratio of 0.015 was not significant in case of pre test means. The post test and adjusted final means yielded the 'F' ratio of 29.880 and 36.943, respectively and differences among means were found significant. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Table – 11 (Significance of Difference Between Pre-Test And Post-Test Means Of The Two Experimental Groups And The Control Group In Forward Bend And Reach Test)

Groups	Pre-test mean ±SE	Post-test mean ±SE	Difference between mean	SE	't' Ratio
Yogic Activity Programme	21.733±0.230	24.100±0.130	2.367	0.212	11.183*
Resistance Exercise Training Programme	21.700±0.240	20.567±0.114	1.133	0.202	5.613*
Control	21.700±0.120	21.600±0.243	0.100	0.130	0.769

* Significant at 0.05 level of confidence, 't' $_{0.05}$ (29) = 2.045. Table 22 clearly

reveals that both the Yogic Activity Programme group and **Resistance Exercise Training** Programme group improved significantly yielding 't' value of 11.183 and 5.613, respectively, whereas, control group did not show any significant improvement in forward bend and reach performance of subjects indicating 't' values of 0.769. The needed 't' value for significance at 0.05 level of confidence with 29 degrees of freedom was 2.045

TABLE – 12(Analysis of Variance and Covariance of the Means of Two Experimental Groups and the Control Group in Forward Bend and Reach Test)

	Yogic Activity Programme	Resistance Exercise Training Programme	Control group	Sum of squares	df	Mean square	F ratio
Pre-test means	21.733	21.700	21.700	B 0.022 W 130.467	2 87	0.011 1.500	0.007
Post-test means	24.100	20.567	21.600	B 198.022 W 77.267	2 87	99.011 0.888	111.484*
Adjusted post-test means	24.090	20.572	21.605	B 196.168 W 50.313	2 86	98.084 0.585	167.653*

* Significant at 0.05 level of confidence, N = 90, B = Between group variance, W = Within group variance. The analysis of covariance for forward bend and reach test showed that the resultant 'F' ratio of 0.007 was not significant in case of pre test means. The post test and adjusted final means yielded the 'F' ratio of 111.484 and 167.653 and were found to be significant. The 'F' ratio, needed for significance at 0.05 level of confidence (df 2, 87) was 3.07.

Discussion on Findings

The analysis of data revealed that the two experimental groups, administered with **Resistance Exercise Training** Programme and Yogic Activity Programme showed significant gains in performance of motor fitness components after administration of training for a duration of 12 weeks. The control group did not show any significant increase in the performance of any component under study. The **Resistance Exercise Training** Programme group did not show any significant difference 30 mts flying start. The Yogic Activity Programme group *showed* significant gain in performance of subjects in, 30 mt flying start, shuttle run, forward bend and reach test. **Resistance Exercise Training** Programme group could enhance the performance in and 1500 mt run where as both **Resistance Exercise Training** Programme and Yogic Activity Programme showed significant increase in performance in sit-up, push-up and vertical jump ability. The results of the study coincided with the general conception that Yogic Activity Programme improves speed and agility and **Resistance Exercise Training** Programme helps to improve strength and endurance of the players in a progressive manner.

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Limnological Characteristics of Riveryamuna in Agra Stretch

* Ashok Kumar Sharma

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Abstract- *To investigate the limnology of fresh water of River Yamuna in Taj city, Agra (U.P.). Samples of water collected from 2 different stations as KailashGhat (A), TajGhat(B) at each month from March 2016 to February 2017. Some of the limnological parameters were estimated and analyzed systematically. Water temperature, Turbidity, Light penetration (Transparency), pH values varied from 12 to 33° C, 82 to 262 cm, 20 to 30.8 cm.,6.5 to 8.5 respectively. A value of D.O. was 4.0 to 7.8 mg/l, B.O.D. was 20-47 mg/l and 25-85 mg/l, C.O.D. was recorded. CO_2 and alkalinity were limited from 28.0 to 39.5 mg/l and 145.8 to 360.0 mg/l respectively. Studied stretch almost revealed significant pollution at hypotheticalStation viz. A and B. As well no significant variations were observedamong various parameters under study. Author made correlation analysis among parameters. At a glance present research work showed that two stations of river had lower levels of D.O., slightly acidic to alkaline pH, moderate alkalinity, higher turbidity, average transparency which signing of deteriorated water quality that is non-potable and diminished biotic flora and fauna including fish yield.*

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Key words: limnology, pollutometric, Yamuna, correlation analysis.

Introduction: In India greater regional differences are found in the topography, ecology, climate etc. As a result of these differences the limnological resources (river , lake, pond & reservoirs) and their morphometries are very unevenly distributed. However any efforts towards developing water supplying resource for many and vary purposes for mankind, the fish resources require intimate knowledge of physical, chemical and biological properties of the aquatic environment. Natural processes in the rivers turning water quality are on one hand weathering of soil and rock, erosion, forest fires and volcanic eruptions whereas anthropogenic and artificial actions like urbanisation and expansion of civilisation, industrial effluents, mining and refining, agricultural drainage,discharge and domestic discharges on the other hand**(Zhao *et al*., 2014; Basuand Lokesh,2013)**.

Physico- chemical or limnological state of any water body depends on natural contents of physical factors & nutrients. Physico- chemical equilibrium is must between components of water body dissolved in it for betterment of

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water quality. The worsening and deterioration in the water quality inindian rivers scare us not only for scarcity of water and fullfiling needs of supplying to inhabitants but aggravates ecological decay. **(Mulk*et al*., 2015).**

River Yamuna is the largest tributary of Ganga. It serves as the lifeline to millions of people living on its banks. It provides drinking water and is also used for irrigating vast agricultural lands. The cities and towns on the bank extract large quantities of water for industrial use and discharge a variety of pollutants (Industrial effluents) in the river making Yamuna as one of the most polluted rivers in the country. Total length of the River Yamuna from its origin near Yamunotri to its confluence with Ganga River (Sangam) at Allahabad is 1376 kilometer. The total basin area of the river is 366223 km² which covers part of geographical area in the states of Uttaranchal, Uttar Pradesh, Himachal Pradesh, Haryana, Rajasthan, Madhya Pradesh & NCT – Delhi.**(Vishwakant, 2014)**

Therefore any seasonal, periodic (natural) and anthropogenic, environmental (artificial) alteration to more extent in Yamuna, s water characteristics like temperature, light, wind current, turbidity, D.O., pH, alkalinity, total hardness, other chemicals nutrients and soil texture & composition, diversity and food chain of aquatic ecosystems which lead to even deterioration of water resources. This is an exercise in identifying limnological conditions of river Yamuna ... Present limnological investigations of river strech are undertaken to record monthly fluctuations in abiotic parameters (temperature, light penetration, depth, turbidity, hydrogen ion concentration, dissolved oxygen, free carbon dioxide, alkalinity, BOD,COD etc), for a period of one year only.

Geographical Study of Yamuna River in Agra:

The river Yamuna at Agra lies between 27p 112 2.593 N latitude and 78p 12 47.583 E longitude at an average altitude of 170 meters above the sea level in Gangetic plains of India.The Agracity is famous for its leather industry along with other industries all over the world that is however releasing untreated wastewater into the river Yamuna, the ultimate source of water for many surviving activities for Agraites

Material and Methods:

Water samples were collected help of labor in the second week of each month from March 2016 to February 2017. Three replicates each of 2 lit. Samples were collected in sampling bottles in the morning hours from three 'A' & 'B' sampling stations and brought to the laboratory for analysis. Standard methods for the examination of water and waste water **(APHA 1996)** were used for the analysis. At the time of water sampling (at spots) temperature, depth and light penetration were recorded. Temperature was recorded with the help of mercury Thermometer. For the measurement of D.O., water samples were fixed with the help of a manganoussulphate and alkali iodide azide solution at the sites and analyzed in the laboratory using Winkler's iodo

metric method. Turbidity was measured by digital nephelometer, B.O.D. and C.O.D. were analyzed by B.O.D. incubator and potassium- dichromate methods respectively. pH (using a pH meter), CO, (using Sodium carbonate titration), alkalinity (titration method by H, SO,, and NaOH using phenolphthalein and methyl orange indicator).

Table No. 1. Limnological parameters of Yamuna River at 'A' and 'B' Experimental stations (March 2016 to Feb. 2017)

Parameter/ Month Station	Water temperature		Electric conductance		Turbidity		Transparency		pH		D.O.		B.O.D.		C.O.D.		CO₂		Alkalinity	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B
March	18.5	17.9	1200	1285	130	145	30.2	25.8	7.9	8.1	6.9	7.2	26.7	27.3	28.8	27.1	27.7	22.1	305	270
April	23.9	24.3	1210	1150	135	150	24.0	26.5	8.0	8.1	7.0	6.0	33.4	29.3	**85.0**	70.1	29.3	27.5	310	250
May	24.8	27.3	1250	1120	195	165	25.0	24.5	6.9	7.2	5.0	4.9	27.8	23.1	70.3	77.2	24.5	30.3	**360**	330
June	30.8	30.5	1230	1210	**262**	200	23.5	28.5	7.1	8.0	**4.0**	4.5	36.2	31.3	55.5	67.3	27.7	25.1	320	270
July	**33.0**	31.5	1220	1150	240	205	**20.0**	22.7	**6.5**	7.2	4.7	5.2	42.2	39.2	42.2	72.5	33.8	31.7	240	210
Aug.	30.5	32.3	1310	1270	190	240	23.7	20.9	7.8	7.0	6.3	7.0	**47.0**	42.0	29.9	45.5	36.5	**39.5**	210	188
Sep.	31.2	29.8	1150	1100	170	190	27.8	25.5	8.0	**8.5**	7.2	**7.8**	43.5	39.8	35.5	42.5	37.0	33.3	170	190
Oct.	26.2	2.35	1250	**1350**	125	135	26.5	30.5	7.1	7.4	7.8	6.9	33.4	30.8	30.2	40.5	39.0	36.9	**145**	170
Nov.	22.3	22.0	1240	1320	100	90	29.0	27.5	7.4	7.9	6.8	7.2	27.7	24.5	37.2	30.1	31.1	30.0	168	155
Dec.	18.2	17.5	**1070**	1310	**82**	105	28.5	**30.8**	7.1	7.5	7.8	7.3	**20.0**	20.8	32.1	39.1	26.6	25.5	189	185
Jan.	13.2	**12.5**	1210	1340	145	165	27.5	30.0	7.4	8.1	7.1	**7.8**	21.2	22.1	38.7	28.9	**22.0**	23.5	235	210
Feb.	17.2	16.9	1280	1350	160	165	23.2	27.5	7.0	6.9	7.3	7.5	24.4	24.8	**25.0**	29.1	22.8	22.1	275	235

All average values are expressed in mg/lit., except Temp. (^{0}C), pH, Turbidity(NTU) and light penetration (cm) .

Table No. 2. Correlation coefficient calculated among the various parameters of River Yamuna in Agra stretch at given experimental site

Parameter	Water temp.	Tur.	Light pen.	pH	DO	BOD	COD	CO₂	Alk.
Water temp.	-	.112	.-10	.18	-.93	.82	.71	.75	.18
Tur.	-	-	-.56	-.33	-.22	.67	.44	.59	-.86
Light pen.	-	-	-	.23	.41	-.56	-.39	.88	.33
pH					.56	.09	-.022	-.19	.55
DO						-.57	-.43	-.85	.18
BOD							.77	.81	-.012
COD								.89	-.19
CO₂									-.45
Alk.									

Correlation analysis: A positive and significant correlation was found out betweenwater temperature, BOD, COD, CO₂. A negative and significant correlation has been recorded between temperature and D.O..Turbidity exhibited negative relation with light penetration, pH and D.O. while positive correlation with most of parameters. pH showed positive correlation with alkalinity and D.O. and negative correlation with rest of the parameters. D.O. positively correlated with light penetration and pH. BOD and COD had negative correlation with light penetration and D.O. while other parameter more or less positively correlated with both ones. CO₂ negatively significant correlated with D.O. and alkalinity in short strength. While positively correlated with most of the parameters.

Results and discussion: All the observations and results are shown in table no.1 and2 .

Water temperature: The water temperature governs species richness and

diversity (Thirumala*et al.,* 2006) distribution and their rates of activity besides water mixing, turbulence and production of currents (Ruttner, 1963; Cole, 1983).At station 'A', maximum 33.0^0C recorded in July 2016, while minimum 13.2^0C in Jan. 2017. At station 'B' max. (32.5^0C)in June 2016 & min. (12.5^0C) in Jan 2017.

Variation in water temperature in present work as directly and indirectly affactedbiotoc potential of flora and fauna. Seasonal changing was found due to heat gain from solar radiation from the air and transfer by conduction in water body. At different water level temperature was observed uniform, so no thermal stratification was noted, which made lake productive. Temperature limit 33^0C (max.),itself has not considerable mortality of biotic fauna observed in such river. A positive correlation between bright sunlight, its longevity and water temperature was observed by Ahmad & Singh, 1990; Vishwakant, 2007.

Turbidity: Turbidity makes the water bodies unfit for direct or indirect consumption by human for various uses. Excess value of turbidity hinders the biological proliferation by reducing other factors like light penetration, pH, D.O., ammonia, chlorides etc. (Vishwakant, 2007). At station 'A' maximum 262 recorded in June 2016, while minimum 82 in Dec. 2016. At station 'B' max.240in Aug. 2016 & min. 90 in Nov. 2016.Present results shows based on turbidity that water is unsuitable for drinking.Turbidity is the Pollute metric factor. It was observed in high proportion at station 'A' (262 NTU in June 2016 followed by 240 NTU in July 2016) because Domestic discharge, dirt other impurities coming from nearby area also anthropogenic and zoogenic activities, inflow of silt, surface run off during summer- raining season raised turbidity. In present work higher turbidity during monsoon due to suspended particles might observe nutrient concentration (phosphate & nitrate) making them unavailable for plankton production. While minimum turbidity was noted in winter. Turbidity was found as inversely related with light penetration, pH, and D.O.

Light penetration (Transparency): At station 'A' maximum 30.2. recorded in March 2017, while minimum 20.0 in July. 2016. At station 'B' max. 30.8in Dec. 2016 & min.20.9 in August 2016. Maximum transparency was recorded in spring season; moderate in winter as well. High transparency could be attributed to les decomposition of organic matter due to less temperature and less input of solids & wastes. Low transparency and high turbidity reduce photosynthesis of plankton & plants which in turn lessen the growth & density of fish.

pH: The pH an indicative of hydrogen ion concentration. The hydrogen ion concentration of natural waters is very essential environmental factor, the variations of which, among other causes are linked with species composition and life processes of animal and plants communities inhabitating them **(jhingran,1988).** pH is often used as an index for water condition. At station

'A' maximum 8.0 recorded in April and sept.2016, while minimum 6.5 in July 2016. At station 'B' max. 8.5 in Sept. 2016 & min.6.9 in Feb. 2017. The lower values of pH during rainy season for july and august in present study got support by the works of kaushik*et al*.,1991; Saxena 1994. Moderate value of pH in riverinewater found in spring and reached max. in summer might be due to higher photosynthesis, algal blooms, reach population of submerged macrophytes as reported by Saxena 1994.

At both stations in present work pH values did not undergo any sharp variation during whole of the year. Low records of pH during post raining season was observed due to lower transparency, higher turbidity, and more depth, higher CO_2 lower D.O., reduced photosynthesis, which ultimately reduced fish production in such season. Moderate value of pH was observed in certain months which remarked as better water quality.

Dissolved oxygen (D.O.): At station 'A' maximum 7.8 recorded in Oct. 2016, while minimum 4.0 in June 2016. At station 'B' max. 7.8 in Jan.2017 & min.4.5 in June 2016.D.O. directly affects survival, development, density and distribution of biota in an ecosystem. (Vijayakumar*et al.,* 1999). In fact, at any time the concentration of D.O. is the balance between oxygen produced by photosynthesis during day and oxygen lost to respiring flora and fauna day and night. Higher values were recorded in winter and spring seasons due to less microbial decomposition of dead organic matter, its high solubility at low temperature (Kant and Raina, 1990; Sulthara*,* 2005), holding capacity of water, moderate photosynthesis and raised growth of submerged macrophytes,(Vishwakant*et al*., 2007) which led to good density of fauna , while lower values of D.O. were observed in summer & rainy season due to higher free CO_2 lower photosynthesis, high Turbidity, higher respiration of biota, higher microbial activity, organic pollutants, which were responsible for lower fish yield in summer & rainy season.

B.O.D: At station 'A' maximum 47.0 recorded in August 2016, while minimum 20.0 in Decem. 2016.At station 'B' max.42.0 in August.2016 & min.20.8 in Decem. 2016.

C.O.D.: At station 'A' maximum 85.0 recorded in April 2016, while minimum 25.0 in Feb. 2017. At station 'B' max. 77.2 in May. 2016 & min.27.1 in March. 2017.

CO_2 The presence and absence of CO_2 is determined by its consumption by algae and plants during photosynthesis and also through its diffusion from air. At station 'A' maximum 39.0 recorded in October 2016, while minimum 22.0 in Jan 2017. At station 'B' max.39.5 in Aug. 2016 & min.22.1 in Feb. and March 2017. It was found that CO_2 inversely correlated with D.O. in different seasons. Higher values in summer-rainy season were observed due to higher decomposition of dead organic matter & submerged macrophytes, lower photosynthesis, cloudy weather and increased suspended matter etc. led to lower fish production. While in winter spring season lower CO_2 were

observed at both stations, which led tomoderate presence of biota.

Alkalinity: The label of alkalinity is a measure of productivity of water. (Ghosh and George, 1989; Sharma and Kaushal, 2004). At station 'A' maximum 360.0 recorded in May 2016, while minimum 145.0 in Oct. 2016. At station 'B' max. 330.0 in May 2016 & min.155.0 in Novem. 2016.

Alkalinity in natural water is caused by salts of carbonates, bicarbonate, hydroxide etc. of course carbonate and bi carbonate forms and index of total alkalinity have a direct wearing and liner relationship with pH.**(Vishwakant,2010).**In all stations alkalinity had excellent values resulting their productive nature especially coupled with high production of phytoplankton (although known plankton analysis not involved in given parameters). This is important factor to promote fish productivity but not fit for potability for mankind.

Conclusion:

It could be concluded that limnological parameters under study like lower levels of D.O., slightly alkaline pH, moderate alkalinity, higher turbidity and at par transparency etc. ruled out the feasible water quality of Yamuna River in Agra stretch , which tells the story of abasement of such sacred river. Thus no question of such water for drinking however as it is water can be used for other purposes. Several methods and technologies have been adopted yet to provide safe water to Agraites, even now same are pityful to consume to safe water.

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Otitis Media (Middle Ear Infection): Review

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Abstract- *Otitis media is a disease characterized by the presence of inflammation of infectious or non- infectious origin facilitated by dysfunction of the Eustachian tube, it occurs mostly in children due to their anatomical characteristics. Acute otitis media (AOM) is one of the most common diseases in early infancy, childhood and sometimes it is also seen in the elderly. Antibiotic use for AOM varies from 56% in the Netherlands to 95% in the USA, Canada and Australia.Otitis media with effusion (OME) is characterized by an accumulation of ?uid in the middle ear behind an intact tympanic membrane, without the symptoms or signs of acute infection. Since most cases of OME will resolve spontaneously, only children with persistent middleeareffusionand associated hearinglosspotentiallyrequiretreatment.*

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Keywords: Otitis Media, Acute otitis media, Otitis media with effusion and Eustachian tube.

Introduction: Otitis media (OM) has a wide spectrum of diseases that include acute otitis media (AOM), recurrent otitis media (rOM), and otitis media with effusion (OME), chronic otitis media with effution and Chronic otitis media (Ma'in Al Shawabkeh et al).An ear infection is a bacterial or viral infection of the middle ear. This infection causes inflammation and the buildup of fluid within the internal spaces of the ear., occurs when a virus or bacteria cause the area behind the eardrum to become inflamed. The condition is most common in children. According to the Lucile Packard Children's Hospital at Stanford, middle ear infections occur in 80 percent of children by the time they reach age 3.

Most middle ear infections occur during the winter and early spring. Often, middle ear infections go away without any medication. However, you should seek medical treatment if pain persists or you have a fever.

Causes a middle ear infection: The middle ear is connected to the throat by a small tube called the eustachian tube**.** It's protected from the outside by a thin shield called the *tympanic membrane*, or eardrum. Viruses and bacteria that normally live in the throat can sometimes cross into the middle ear through the eustachian tube, causing an infection.

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When the tube that connects the middle ear to the pharynx (eustachian tube) is blocked, fluid will collect behind the eardrum. Bacteria will often grow in the fluid, causing pain and infection

In here I discuss about two types of middle ear infection

A.   Acute otitis media (AOM)

B**.**   Otitis media with effusion (OME).

A-   Acute otitis media:

This type of ear infection comes on quickly and is accompanied by swelling and redness in the ear behind and around the ear drum. Fever, ear pain, and hearing impairment often occur as a result of trapped fluid and/or mucous in the middle ear.

Risk Factors:

Various factors have been stated to influence the development of acute otitis media. The most important risk factors are: breastfeeding absence, pacifier usage, daycare assistance, smoke exposition, craniofacial (GaldinoEliasib Hernández-Vaquero et.al.).

Diagnosis:

Clinical signs play an important role in diagnosis AOM as this disease occurs mainly in non-verbal children. In fact, AOM diagnosis cannot be made without clinical signs of middle ear effusion.

Diagnostic criteria:

Acute otitis media (AOM) is defined as the combination of middle ear effusion (MEE), signs of inflammation such as:Purulenceii. Erythemaiii.Or a bulging tympanic membrane, and symptoms of fever, otalgia, or irritability in young children.

Diagnostic techniques:

Basic question facing a clinician evaluating a patient's ears is whether or not MEE is present. If the presence or absence of MEE is less than clear, all available techniques should be used, including otoscopy, pneumatic otoscopy, and tympanometry.

Otoscopy:

The most valuable technique for demonstrating the presence or absence of middle ear disease is the adequatevisualization of normal landmarks. When the diagnosis of AOM is being considered, obstructing cerumen should be removed. The presence or absence of a light reflex is probably not a useful sign, and the tympanic membrane of a febrile or screaming child will sometimes appear reddened, even in the absence of middle ear disease.

Pneumatic otoscopy:

Pneumatic otoscopyis an important tool .it has 90 % sensitivity and 80 % specificity . The position of the TM is the most important sign to distinguish between AOM and OME. Pneumatic otoscopy in general needs skills, good illumination and cerumen removal in order to accurately diagnose the case.

Tympanometry:

Tympanometry is a tool that can be utilized in diagnosis especially in uncooperative children but it is not a replacement for physical examination. It has a 90% predictive value it helps in detecting middle ear fluid, its use in primary care has lead to Decrease the over diagnosis of AOM by 3o%.(Ma'in Al Shawabkeh, et.al.)Vaccination are other preventive measures.Xylitol is a natural sugar in fruits and found in gums, and found to prevent OM; it works by lowering cpsB (pneumococcal capsular locus) gene expression which causes ultrastructuralchanges of pneumococcal capsule. There is conflicting evidence in the role of probiotics in preventing (Levi JR et al).

In patients allergic to penicillin the use of e erythromycin or clindamycin plus a sulfonamide is advised (GaldinoEliasib Hernández-Vaquero et.al.).

B -   Otitis media with effusion:

Otitis media with effusion (OME) is a collection of non-infected fluid in the middle ear space. It is also called serous or secretory otitis media (SOM). This fluid may accumulate in the middle ear as a result of a cold, sore throat or upper respiratory infection.OME is usually self-limited, which means, the fluid usually resolves on its own within 4 to 6 weeks.

After an infection goes away, sometimes mucous and fluid will continue to build up in the middle ear. This can cause the feeling of the ear being "full" and affect ability to hear clearly (Karen Gill et.al).

Risk factors :

Many risk factors have been associated with this disease: young age lack of breast feeding low mother education, low socioeconomic status, day care attendance, parental smoking, upper respiratory tract infections, allergy and snoring(Al-Humaid I. Humaid et al).

Diagnostic Criteria :

Middle ear effusion can be detected with the combined use of otoscopy, pneumatic otoscopy, and tympanometry and Different signs play an important role in Otitis media with Effusion (Kathryn M. Harmes et al).

• Air bubbles on the eardrum's surface.
• An eardrum that appears dull instead of smooth and shinyvisible fluid behind the eardrum.
• An eardrum that doesn't move when a small amount of air is blown into it.

More sophisticated testing methods are available. One example is tympanometry. For this test, a doctor inserts a probe into the ear. The probe determines how much fluid is behind the eardrum and how thick it is.An acoustic otoscope can also detect fluid in the middle ear (Karen Gill).

Prevention :

Ear infections are extremely common, especially among children. This is due to an immature immune system and differences in the anatomyof the ear. There is no guaranteed way to prevent infection, but there are a number of recommendations that will reduce the risk:

- Wash hands, This prevents potentially spreading of bacteria and can help prevent catching colds and flu.
- Avoid exposing a child to second-hand smoke. Infants who spend time around people who are smoking more likely to get ear infections.
- Breastfeed infants where possible. This helps enhance their immunityDaniel Murrell.

Treatment:

Otitis Media is viral and Bacterial Infection so different antibiotics and herbal medicines are available for treatments of otitis media. Antibiotics like Azithromycin ,Cefetamet,Cefuroxime axetil,Clarithromycin.

These antibiotic prescribed for susceptible infections and used for various bacterial infections such as infections of the middle ear, throat, bronchus, sinuses and soft tissue,tonsillitis, , laryngitis, bronchitis, pneumonia, and skin infections.

Herbal Medicines like **Apple cider vinegar,Tea tree oil, Olive oil ,Garlic,Basil,Basil,Onion are also used for treating the otitis media** these are More affordable than conventional medicine. Promote natural healing, Strength in immune system,Easier to obtain than prescription medicine. Stabilizes hormones and metabolism, Fewer side effects and It is cost effective.

Conclusion :

After reading otitis media it shows that it is viral and bacterial infection in the middle ear. This is mostly a disease in children but sometimes it is also seen in the elderly. This can occur in one or both ears.the first reason is frequent cold,Allergic problem,Runny nose,Viral infection and smoking etc.these are responsible for otitis media and the symptoms of this disease Anorexia,Occasional deafness, Weird sound in ear,fever,Occasionally burning water etc.But this is not a terrible disease.Many Antibiotics and Herbal medicines are available for this so that the disease can be completely eliminated.

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A Study on Sanitary Condition And Hygiene Practices of Mishing Tribe In Lakhimpur District of Assam

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Abstract- *Sanitation plays a vital role to maintain quality of life. Assam is a state of rainbow for their mind-blowing combination of various culture and religions; but often it was noticed that people from the tribal community were not conscious about the importance of sanitation and hygiene practices in their daily life. Therefore, this study made an attempt to analyse sanitary condition such as housing condition, toilet, drainage, and drinking water system and hygiene practices of Mishing tribe in Lakhimpur district. Hundred samples were selected randomly from five Mishing villages. Data were gathered by using interview method. It was found that most of the study population were not aware about sanitation, does not have good sanitary condition and does not follow hygiene practices in their daily life. This was mainly due to illiteracy and poor economic condition. It is high time for government and NGOs should come forward to initiate different programmes for this unprivileged community.*

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Key words: Sanitation, Sanitary condition, Hygiene practices, Mishing tribe

Introduction: Sanitation, hygiene practices and cleanliness are the standard marks of every human being. These are the vein of healthy development of both environmental and human life and are most precious thing for both individual and family growth and development. Sanitary condition implies the provision of safe drinking water, proper waste disposal system and toilet and drainage system, provision of piggeries, adequate lighting and ventilation which are the key feature of healthy living. Hygiene practices refers to maintain habits of cleanliness about inside and outside of the house, personal hygiene, treatment of water storage utensils so as to preserve good health of individual or a family or a community. According to WHO "Sanitation generally refers to the provision of facilities and services for the safe disposal of human urine and faeces". Deposition of faeces near house, infected or unhygienic source of drinking water, dumping of refuse and sweeping into the gutters, defecating and disposing of faeces by the corners of street and waterways and all unhygienic practices are the cause of development of diseases

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(Rajkhowa,B.,1994). Thus keeping in view the importance of sanitation in the present context and due to dearth of researches in the Mishing communities of Assam, the investigator felt the need to carry out a study on Sanitation and hygiene practices among Mishing tribe of Assam.

Objectives of the Study:
i.   To find out the existing sanitary condition of Mishing households.
ii.   To find out the hygiene practices among the respondents of Mishing households.

Delimitation of study: This study was limited only to five villages and 100 households of Lakhimpur district.

Methodolgy: The study was carried out in five Mishing villages namely-Ayengia borgaon, Balipara Lahuwal gaon, Salmora gaon, Charapbhati gaon and Lesera gaon of Lakhimpur district of Assam. The sample comprised of hundred households .Out of these, twenty households were selected randomly from each village. Total 'one hundred housewives were selected as key persons of the households. The data were gathered through house to house survey by using a self drafted questionnaire. After data collection; the data were coded, tabulated and analyzed by using frequency and percentages to find out the sanitary condition and hygiene practices of the study population.

Findings And Discussion: Sanitary Condition of Mishing Households

Table 1: Percent distribution of households according to their housing condition. (n= 100)

Aspects	Frequency	Percentage (%)
1. House type		
i. Kutcha	**60**	**60**
ii. Pacca	4	4
iii. Semi-pacca	36	36
2. Roof		
i. Tin	**64**	**64**
ii. Straw	30	30
iii. Both Tin & straw	6	6
3. Floor		
i. Bamboo	**60**	**60**
ii. Wood	13	13
iii. Mud	20	20
iv. Bamboo+ mud	6	6
v. Concrete	1	1
4. Number of rooms		
i. One hall	**63**	**63**
ii. Two	25	25
iii. More than two	12	12
5. Ventilation		
i. Adequate	20	20
ii. Inadequate	**80**	**80**
6. Lighting		
i. Adequate	8	8
ii. Inadequate	**92**	**92**
7.Location of the piggeries		
i. Under the floor of stilt house	**65**	**65**
ii. Near the house	30	30
iii. Away from the house	5	5

Housing condition: Generally, the Mishing tribes lived in Stilt house, which is known as *"Chang ghar"*. This observation revealed that majority of the houses were kutcha (60%) and had tin roof(64%), bamboo floor (60%) and one hall(63%) without adequate ventilation (80%) and lighting (92%). Moreover it was found that the piggeries and poultries were kept on the basement of the stilt house (65%) which is not at all hygienic. Similar study made by Dutta S.,Sarmah D.M. and Kar N (2015) stated that around 90% of the Mishing people lived in their traditional stilt house having flattened bamboo floor and only 10% of the houses had tin roof and 76% of the houses were kutcha.

Figure 1: Toilet facilities.
Respondents   (n=100)
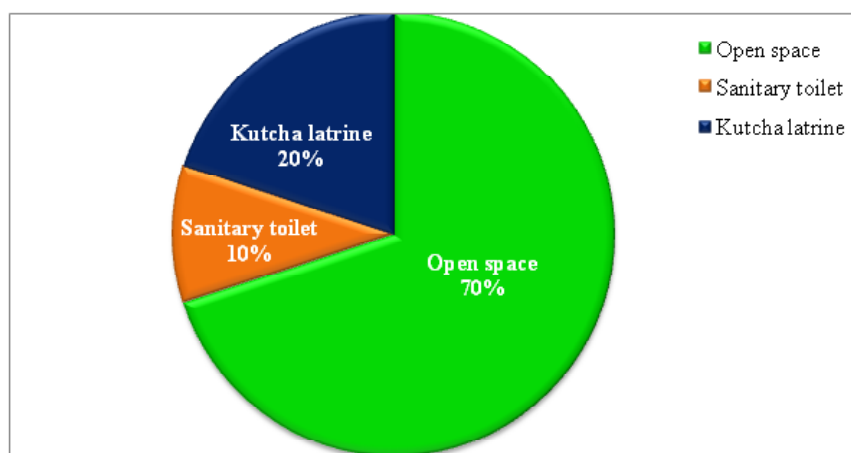
Toilet facility: This study revealed that the toilet facilities were rare in these areas (30%). They practice open defecation in their paddy fields which is known as *"Kathiyatali"* or a plot of bamboo or wooden plantations which is known as *"Baayahni"* and *"Kathani"* in Assamese language (70%). It is also notable that most the households which had sanitary toilet had no bathroom facilities. They used nearby space of hand pump and well for bathing. The reasons for these were mainly due to lack of awareness regarding proper hygiene or sanitation, poor economy and not well informed about their government affiliated facilities.

Pradhan S.K (2013) stated that 96.62% of the households don't have bath room and latrine facilities and they go for open defecations.

Table no 2: Percent distribution of households according to their available facilities regarding drainage system and garbage disposal system. (n = 100)

Aspect	Frequency	Percentage (%)
1. Drainage facility		
i. Yes	-	-
ii. No	100	100
2. Garbage disposing place		
i. Outside of the house	100	100
ii. Dustbin	-	-
iii. Any other	-	-
3. Disposing method		
i. Burning	80	80
ii. Composting pit	-	-
iii. Any other	20	20

Drainage and garbage disposal system: Proper drainage system is an essential disposal method for liquid waste, but it has been noticed that the households had not yet any drainage facility(100%). So, the liquid waste directly spilled on the basement of their stilt houses creating a small pool. This is mainly due to the reason that they felt that drainage system is not suitable for their areas because these areas are flood prone. Other reasons may be absence of knowledge regarding sanitation and waste water management. Also it is seen that all of the respondents disposed their garbage outside the house by using burning method.

A contradictory study executed by Shukla M., *et al* (2016) among slums of Lucknow capital of Uttar Pradesh found that 99.2 % of the households had drainage system and only 0.8 % of the household did not had drainage system.

**Figure no 2: Form of drinking water
Respondents (n= 100)**
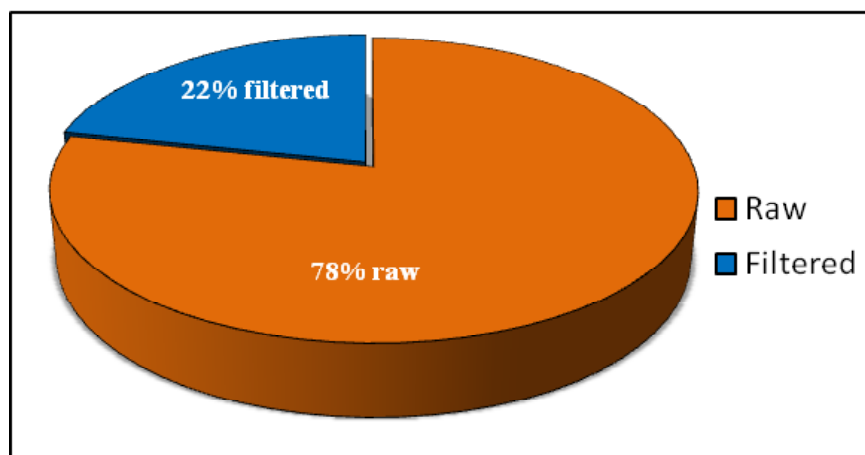
Form of Water: Figure 2 revealed that majority (78%) of the households use raw water for drinking purpose and only few households use filtered

water. It was strange that not a single household use boiled water for drinking and they ignored the treatment of drinking water. Non purified water is the cause of many water borne diseases like diarrhoea, dysentery, typhoid, fever etc. But the population of the study were not well aware about it. Most of the study population thought that their drinking water is safe because the water is free from iron and looks clean. The main reason behind this is for poor literacy level and awareness programme has not yet reached these areas.

Hygiene Practices of Mishing Households:

Table no 3: Percent distribution of respondents according to their hygiene practices. (n=100)

Practices	Always		Sometime		Never	
	F	%	F	%	F	%
1. Cleaning the house (inside space)	100	100	-	-	-	-
1. Cleaning the house (outside space)	100	100	-	-	-	-
2. Toilet cleaning	5	5	25	25	70	70
3. Taking bath	100	100	-	-	-	-
4. Use soap to wash hands after using toilet	40	40	20	20	40	40
5. Use soap for bathing	25	25	65	65	10	10
7. Use soap to wash hands before preparing meal	-	-	5	5	95	95
8. Use soap to wash hands before & after meal	-	-	10	10	90	90
9. Clean the water stored utensils	-	-	100	100	-	-
10. Use to cover the water stored utensils	81	81	19	19	-	-
11. Use of insecticide (commercial product) to repel housefly & mosquito	-	-	-	-	100	100

Hygiene practice: It has been revealed that all the respondents daily clean their inside and outside the house and takes bath, cleaned their water stored utensils sometimes at an interval of 2-3 days of a week and 81% always used covered utensils for storing water. And also found that 40% of respondents used both soap as well as mud for washing hands after using toilet. Around 95% did not have the habit of washing their hands with soap before preparing meal instead they wash their hands with plain water before and after taking meals. None of the households used commercial products to repel mosquitoes and houseflies instead they prefer traditional method that is, using smoke which is known as *"Jaagdia"* in Assamese language.

Conclusion :

Mishing tribes are inseparable part of our society, without this tribe Assamese cultural rainbow is incomplete. But due to lack of education and ignorance sanitation and hygiene practices are most disregarded sector in Mishing community. Without the improvement of their educational status, sanitation and hygiene practices, the overall status of the whole society will be vulnerable. Moreover it is the duty of the government to improve their situation. The current situation with regards to water, sanitation and hygiene practices required a much more practicable working strategy for improving

the quality of life of the Mishing tribes but amongst all the foremost concern should be to eradicate the problem of illiteracy.

Recommendation:

1. Raising awareness about sanitation, hygiene practices, healthy living through extension programme.

2. Assam government and NGO's should be taken special awareness programme for tribal communities.

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Effect of Bactospiene on post embryonic development of Diacrisia obliqua

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Abstract- *Diacrisia obliqua Walker (Lepidoptera: Arctiidae) is a well known Pest of various economically important crops. It causes a huge loss to farmers. In order to control this pest , bactospiene (a bacterial preparation) was administered and tested by Leaf Dip Method (LDM) and Topical Method (TM). It was found that bactospiene increases the larval and pupal periods thus reduces pupation and emergence from lowest concentration (0.05%) to highest concentration (1.0%). It was also noticed that bactospiene gives better results under LDM.*

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Key words: Diacrisia, Bactospiene, Leaf Dip Method, Topical Method, Pupation, Pest

Introduction: *Diacrisia obliqua* is a harmful polyphagous pest causing remarkable damage to several crops. Farmers have been using chemical pesticides to control Diacrisia. But Chemical pesticides are injurious to human & pet animals. They also cause development of resistance. They cause environmental pollution. So microorganisms like bacteria , virus & fungi are being used as biopesticides & have been tested against various pests**.(Gupta L[1],2016)**

    Bacillus thuringiensis (*B.t.)* is a gram positive bacteria. It has been reported to be pathogenic to over 500 insect species. It secretes a number of toxins during spore formation. d endotoxin is one of the most important toxins. It is proteinaceous in nature. **(Bulla et. al.[2,]1977**). It works on the cells of midgut epithelium upon ingestion.

Material & Method: Male & female moths were captured to carry out the experiment.They were kept carefully. These insects ensured the regular availability of insects by reproduction. Adults were kept in glass chimneys but the larva were kept in large petridishes. When the larvae were full grown, they were transferred to pneumatic trough. 10-15 cm thick soil was kept in troughs on their bottom, for larvae to pupate.

    Larvae for the experiment were obtained from eggs of females already treated with bactospiene.The number of larvae pupated, their developmental duration and survival were recorded.

Bactospiene is a commercial preparation of *B.t.* .It is a wettable powder. It

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contains 1×10^8 viable spores of *B.t.* per gram of final product.

To increase the stickyness of bactospiene, we added 2% skimmed milk powder to it and we used two methods to test the effect of bactospiene on insects .

1.   Leaf Dip method (LDM) - In this method, leaves that were to be given to larvae to feed on were treated with different concentration of bactospiene.

2.   Topical Method (TM) - In this method, a thin film of residue of bactospiene was prepared and the adults were exposed to it.

Various statistical analysis have been applied to study the nature and relationship between variables, to know the reliability and precision in the results obtained, to test the significant difference between observed and expected values. These statistical methods include- Standard Error, Test of Significance (Chi square Test) and Regression Equation.

Observation: The results obtained in different experiments are presented in following table-

Table – 1

Effect of different concentrations of "Bactospiene" under different modes of treatment on post embryonic development in *D. obliqua*.

(Values are mean ± S.E.)

Mode of treatment	Concentration(%)	Pupation (%)	Larval period (days)	Emergence(%)	Pupal period (days)
L.D.M.	0.05	72.76	20.86±0.12	71.82	14.75±0.12
	0.10	59.72	22.24±0.14	67.35	15.76±0.22
	0.50	48.46	26.18±0.44	54.36	18.52±0.24
	0.75	38.57	30.74±0.28	40.21	23.22±0.46
	1.00	25.16	33.35±0.79	22.28	27.12±0.22
T.M.	0.05	76.25	19.08±0.64	75.72	15.25±0.20
	0.10	60.72	22.02±1.14	70.25	16.60±0.24
	0.50	49.48	24.25±2.12	60.35	18.72±0.46
	0.75	38.84	28.42±0.12	42.11	22.15±0.48
	1.00	26.52	32.42±0.14	23.82	26.26±0.68
	Control	89.43	16.35±0.42	100.00	12.76±0.32

Result & Discussion: Under LDM larval period increased from 20.86 days to 33.35 days as compared to 16.35 days of control experiment with the increasing concentration of bacterial preparation. Pupation was reduced from72.76% to 25.16% as compared to 89.43% of control experiment. Similarly there was a clear cut increase in pupal period and decline in emergence of imago with the increasing concentration of bacterial preparation. $(P<0.05)$.

Under TM larval period increased from 19.08 days to 32.42 days as compared to 16.35 days of control experiment with the increasing concentration of bacterial preparation. Pupation was reduced from76.25% to 26.52% as compared to 89.43% of control experiment.There was a clear

increase in pupal period from15.25 days to 26.26 days and decline in emergence of imago from 75.72% to23.82% with the increasing concentration of bacterial preparation. (P<0.05)

The results show that Bactospiene has potential to reduce the post embryonic developmental process of insect even at a very low concentration (0.05), when administered by LDM or TM. However LDM is more effective than TM.

Schmidth[3](1979), Cantwell[4] *et. al.* **(1986) and Chandra[5]** *et. al.***(1999)** reported the prolongation of larval period by 3 to 4 weeks**. Matter and Zohdy [6](1981)** also found the same trend of larval development in *H. armigera*. The present findings are in correlation with the results of earlier workers.

Author noticed the prolongation of pupal period and poor emergence of imago from treated stock. Similar results were recorded by **Yang[7] et. al. (1985)** in *S.litura.*

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Alienation

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Abstract- The corrosive effects of loneliness be it individual or a group rotated from the so called classicism. Most protagonism is born out of it. According to Christ, women experience emptiness in their own lives, in self- hatred, in self-negation and in being a victim; in relationships and in the values that have shaped their lives. Experiencing nothingness, reject conventional solutions and question the meaning of their lives, thus opening themselves to the revelation of deeper sources of power and value." It is this loneliness which gives a kind of awareness, the heroines proceed to make the symbolic descent into themselves, wrestle with the archetypes that confront them and reach a stage of individuation. This individuated state gradually leads towards spiritual survival.

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Key words: Existentialism, Paranoia, Affirmation, Social Neurosis, Manawaka.

*ALIENATION- Is disaffection; separation resulting from hostility………..
"The eternal quest of the individual human being is to shatter his loneliness……*

"Norman Cousins"

One can understand about it ….. Only when one lives in it….. Bristol Post.

Alienation can be defined as 'I may not know who I am, but I know where I am from. I can say to myself that a good part of my private and social character , the kinds of scenery and weather and people and humor I respond to, the prejudices I wear like dishonorable scars , the affections that sometimes waken me from…sleep with a rush…. The virtues I respect and the weaknesses I condemn, the code I try to live by, the special ways I fail at and the shame, color, shape that evoke my feeling , the desires , the responsibility… scored into me.

Canadian Manawaka inhabit the heroines Marian, Stacey, Rachel and Rennie who spend a lot of time and energy trying to maintain their social masks. Marian struggles to appear sensible, mature, and helpful. Stacey does all she can to live up to her society's image of a perfect wife, mother, daughter, friend and neighbor. Rachel desperately clings to her image and Rennie tries to act 'decent' and well bred. The influence of their respective womb-towns on them is best brought out.

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Atwood forces us to become aware of the dark, awkward , rejected and repressed shadow – one side of ourselves by insisting that all of us get our 'emotional vitamins' from feeding on others and that social sophistication , are transparent pretenses behind which man is naked.

It was Freud who first spoke of social or collective neurosis. According to him, social neurosis is a lot more difficult to remedy their individual neurosis….speaking of women psychologists and anthropologists …act and react in specified ways, she does not even know what her real needs are and in far from the liberated, unconventional woman she thinks herself to be …. If alienation is a fundamental fact of human life, so is affirmation. In fact affirmation can be described as the other side of the same coin. If it is the process of alienation with the help of which the important problematic identity or identity crisis is analyzed, elucidated and contextualized … it is the process of affirmation that characterizes the resolution of dilemmas and predicaments of human condition. Trying to define alienation in concrete terms , an eminent psychologist frank Johnson has observed : "In its use as a general concept, alienation has acquired a semantic richness in contemporary parlance elaborating it further with reference to the confounding situation of the modern man overwhelmed and overawed by the impact of science, technology and the fast process of urbanization … as the influence of the latest theories of existentialism and the spectre of a nuclear holocaust always haunting the psyche … by alienation is meant a mode of experience in which a person experiences himself as an alien …. Out of touch with himself and any other person … consequently in the modern times of confounding complexity … a person acts and feels like an automaton, whose artificial smile has replaced genuine laughter … usual consequences of being 'alienated' are the developing of tendencies of fear- psychosis, paranoia, disillusionment, desperation , frustration , suspicion , inferiority , dystopia and restlessness , … slowly it results in emergence of emotions of self-hate, self-depreciation, self-persecution, isolation , loneliness, disjointed from the socio-cultural world around .

At the juncture psychologists and social thinkers argue that human values of sympathy, love, affection and compassion help a great deal in redeeming the situation … as rightly said 'every dark cloud has a silver lining and hope springs eternal in the human breast ' …. Shelley had reminded us long ago —— 'If winter comes can spring be far behind?' thus it is hope that sustains man in the worst crisis and provides sufficient meaning to the business of living.

Hence Margaret Laurence explains though the process of self-actualization and self-realization of the protagonists that the significance and relevance of the life affirming values and forces are vital for progress and development at all levels … so that the world becomes a better place to live. She concludes— Convocation address with the following statement reflecting

her double perspective. "You, my generation'sinheritors, inherit a deeply troubled world. We are certainly not passing on a secure heritage … but I hope …. Even in the midst of a terrifying world, some sense of hope, that there lifelong struggles are worthwhile …. Given to each of us for a short time…… to protect, to honor, and to celebrate …..

Margaret Laurence's first novel of the Manawaka tetralogy, is what really sustains her during this long and combatative and dialectical journey of life. No easy or tailor made answer can be given to this baffling question that is , in fact, connected with the mystery at the bottom of all fundamentals and basics of life and addresses itself to the whole business of life called "being" by Sartre.

Speaking on this Laurence says….. Has been my own attempt to come to terms with the past. I see this process as the gradual one of freeing oneself from the stultifying aspect of the past, while at the same time beginning to see its true value —— which, in the case of my own people … was a determination to survive... To find within oneself an ability to survive … not just to go on living, but to change and move on to new areas of life … with some hope.

'Alienation' from other though largely are of one's own making, is also due to the fact that all those around one is caught up in parallel captivities engaged in different flights. In the female eunuch, Germaine Greer says that in modern times we live in a state "of conformism without community, of proximity without communication.

But...Drowning is not so pitiful, as the attempt to rise- Emily Dickinson.

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