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**Impact of Race, Caste, Class and Religion on
Indian and International Society**



Prof. Virag S. Gawande
Chief Editor
Director
Aadhar Social
Research & Development
Training Institute Amravati

Dr Nitin A. Mathankar
Executive-Editor
Principal,
Late Vasant Rao Kolhatkar
Arts College, Rohana

Dr. Deoman S. Umbarkar
Editor
Organizing Secretary
,Department of Sociology
Late Vasant Rao Kolhatkar
Arts College, Rohana

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MESSAGE

I am indeed glad to know that our college Late Vasanttrao Kolhatkar Arts College, Rohana is organizing One Day Interdisciplinary International Conference on Impact of Race, Caste, Class and Religion on Indian and International Society on Friday, 23rd July 2021.

I welcome the initiative of the college in organizing the International Conference and the delegates and wish the conference a grand success.



Adv. Nitin V. Kolhatkar

President

Swami Vivekanand Bahuddeshiya

Vikas Shikshan Sanstha, Rohana.



From the Principal Desk

I am very pleased for the full throng response in the form of articles from the scholars and academicians who have shown eagerness for the research. The International Conference will be useful for the researchers to exchange and share their views on the relevant topics and the research experiences about the various aspects of Impact of Race, Caste, Class and Religion on Indian and International Society. The publication of the research journal is online.

The deliberations of the conference will play a pivotal role in disseminating the information in various areas of society regarding the Race, Caste, Class and Religion. I acknowledge my gratitude to all authors of research papers and participants.

I extend my best wishes for successful organization of the conference.



Dr. Nitin A. Mathankar
Principal
Late. Vasant Rao Kolhatkar Arts
College, Rohana



संपादकीय मनोगत

स्वामी विवेकानंद बहुउद्देशीय विकास शिक्षण संस्था द्वारा संचालित, स्व. वसंतराव कोल्हटकर कला महाविद्यालय रोहणा हे नागपूर विद्यापीठाशी कायम संलग्नीत आहे. महाविद्यालयाची स्थापना १९९९ मध्ये झाली असून आर्वी तालुका व रोहणा परिसरातील ग्रामीण तसेच आर्थिक, औद्योगिकदृष्ट्या अविकसित भागातील विद्यार्थ्यांना जीवनाभिमुख, दर्जेदार शिक्षण देण्याचे ध्येय उराशी बाळगून ज्ञानदानाचे कार्य करीत आहे. महाविद्यालयाचे नॅक बंगलोरकडून मुल्यांकन झाले असून त्यामध्ये महाविद्यालयाने 'ब' दर्जा प्राप्त केला आहे.

महाविद्यालय दरवर्षी आंतरमहाविद्यालयीन चर्चासत्र, परिसंवाद तसेच प्रश्नमंजूषा स्पर्धा, वादविवाद व वक्तृत्व स्पर्धा, पर्यावरण, विद्यार्थी व्यक्तिमत्व विकास कार्यशाळा, मुलींसाठी कायदेशीर जाणीव जागृती कार्यक्रम, हेल्थ क्लब, युमेन सेल, करिअर गाईडेन्स, स्पर्धा परीक्षा मार्गदर्शन, दत्तक पालक योजना, शैक्षणिक साहित्य सहाय्यता योजना, व्हॅल्यु अँडेड कोर्सेस, अँड ऑन कोर्सेस, सर्टिफिकेट कोर्सेस, बेटा बचाओ बेटा पढाओ, स्वच्छता अभियान, वृक्ष लागवड अभियान, रस्ता सुरक्षा सप्ताह, खेळांच्या स्पर्धा, राष्ट्रीय सेवा योजना तसेच वार्षिक स्नेहसंमेलनाचे आयोजन करीत असते. महिला सबलीकरणाच्या अनुषंगाने चर्चासत्र, रॅली, स्वयं सुरक्षा प्रशिक्षण वर्ग, महिला बचत गट मार्गदर्शन, महिला साक्षरता, योगा प्रशिक्षण वर्ग आयोजित करण्यात येतात. शिवाय विद्यार्थिनींमध्ये आरोग्य, कायदा समुपदेशन, स्पर्धा परीक्षा या विषयी जागृती यावी यासाठी संबंधित क्षेत्रातील तज्ञ व्यक्तींची मार्गदर्शने, व्याख्याने आयोजित करण्यात येतात. समाजशास्त्र विभागद्वारे आयोजित या आंतरराष्ट्रीय परिषदेत वंश, जात, वर्ग व धर्माचा भारतीय व आंतरराष्ट्रीय समाजावर पडलेला प्रभाव या विषयावर चिंतन व्हावे हा हेतू डोळ्यासमोर ठेऊन प्राध्यापक, संशोधक व विचारवंतांचे संशोधन लेख मागविण्यात येऊन मान्यवरांचे मार्गदर्शन लाभणार आहे. वंश, जात, वर्ग व धर्म यामध्ये संपूर्ण समाज विभागला गेला आहे. यांचा समाजावर काय प्रभाव पडला याची जाणीव व्हावी म्हणून अभ्यासकांनी, संशोधकांनी यावर विचारमंथन करावे, लेख लिहून त्यांच्या जागृती प्रक्रियेचे ते साक्षीदार व्हावेत म्हणून आम्ही आयोजित केलेल्या या परिषदेला चांगला प्रतिसाद मिळाला याचा मनस्वी आनंद वाटतो.

मागील वर्षी महाविद्यालयाने घरगुती हिंसाचाराचा भारतीय समाजावर झालेला परिणाम या विषयावर राष्ट्रीय परिषदेचे आयोजन १४ मार्च २०२० ला करण्यात आले होते परंतु कोरोनाच्या मुळे २८ एप्रिल २०२० ला

ऑनलाईन कॉन्फरन्स घेण्यात आली.समाजशास्त्र ,राज्यशास्त्र व अर्थशास्त्र या विषयांच्या संयुक्त विद्यमाने घेण्यात आली.सदर परिषदेमध्ये ३५४ पेपर पब्लिश करण्यात आले.एप्रिल २०२१ मध्ये २ अंक प्रकाशित करण्यातआले. यावर्षी महाविद्यालयाने २३जुलै २०२१ ला जात,वंश,वर्ग आणि धर्माचा भारतीय व आंतरराष्ट्रीय स्तरावर झालेला परिणाम या विषयावर आंतरराष्ट्रीय परिषदेचे आयोजन केले आहे भारतातील विविध भागातून सुमारे ३५५ पेपर प्राप्त झालेले आहेत.त्यामुळे खर्चा अर्थाने ही आंतरराष्ट्रीय परिषद आहे.हे आपल्याला नाकारता येत नाही. सदर परिषदेमध्ये ११ महाविद्यालयांनी सहकार्य केले त्याबद्दल त्यांचे व सहभागी झालेल्या आपल्या सर्वांचे आभार व्यक्त करतो..

आंतरराष्ट्रीय परिषदेच्या यशस्वी आयोजनासाठी संस्था अध्यक्ष अॅड.नितीन कोल्हटकर,संस्था सचिव श्री.प्रकाशदादा टाकळे,महाविद्यालयाचे प्राचार्य ,डॉ.नितीन माथनकर,विद्यापीठाचे प्रकुलगुरू उद्धाटक,डॉ.संजय दुधे, इंडियन सोसिओलोजिकल सोसायटी मॅबर व कार्यक्रमाचे प्रमुख डॉ.संजय तिवारी,कार्यक्रमाचे अध्यक्ष,समाजशास्त्र विभाग ,सेंट.पीटर्सबर्ग विद्यापीठ,रशिया,टेक्नीकल सेशन च्या मार्गदर्शक डॉ.सुलक्षणा चव्हाण,सांगली, टेक्नीकल सेशनच्या प्रमुख आझरा आबिदी जामिया मिलिया इस्लामिया सेन्ट्रल युनिवर्सिटी नवी दिल्ली यांचे अनमोल मार्गदर्शन व महाविद्यालयातील प्राध्यापक व शिक्षकेतर कर्मचारी यांचे सहकार्याबद्दल आभार व्यक्त करणे हे मी माझे कर्तव्य समजतो.आधार इंटरनॅशनल पब्लिकेशन ई-ऑनलाईन पब्लिकेशनची जबाबदारी श्री.विराग गावंडे यांनी स्वीकारली याबद्दल त्यांचे मी ऋण व्यक्त करतो व अपेक्षा करतो की या आंतरराष्ट्रीय परीषदेतील शोधनिबंध संकलन रसिक-वाचक-अभ्यासक ,संशोधक व अखिल मानवजातीला उपयोगी व फायदेशीर ठरले म्हणून त्यांनाच विन्नमरणे समर्पित करतो.

धन्यवाद..!



डॉ.देवमन श्रीकृष्ण उंबरकर

आयोजक व सचिव

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- **Executive Editor**

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Role Of Communication Skills In The Development Of Tourism Industry

Dr. Vijay Madhukar Khadse

Head of Dept. of English, Arts, commerce and Science college Arvi,
Dist.- Wardha

Oxford dictionary defines tourism as the business activity connected with providing accommodation, services and entertainment for people who are visiting a place for pleasure. Tourism is an industry that sells intangible experiences. Tourism in India is the largest service industry, with a contribution of 6.23% to the national GDP and 8.78% of the total employment in India. Kerala, Tamil Nadu, Delhi, Uttar Pradesh and Rajasthan are the top five states to receive inbound tourists. Andhra Pradesh, Uttar Pradesh, Tamil Nadu and Maharashtra receive the big share of these visitors. Ministry of Tourism is the nodal agency to formulate national policies and programs for the development and promotion of tourism.

India is a multi lingual country. Various languages are spoken in various states of India. These states have numbers of sights and places which attract the attention of numbers of visitors from India as well as from abroad. Therefore English remains the only medium for the communication with these visitors. Now a days India badly needs to increase the contribution of tourism industry in national GDP. Ministry of Tourism has taken certain measures for the development and promotion of tourism. But the communication skills required for this industry has acquired tremendous importance. Tourism is an industry that sells intangible experiences. Communication is vital to the success of tourism businesses since it is only through the effective use of communication that tourism marketers can offer to customers tangible cues about those intangible experiences. Also, while communication is an essential component in the conduct of any service business, it has got an overarching role in tourism. Tourists are individuals who want to escape from the routines of the mundane world. They want to experience 'the other' aspect of their selves not allowed to be expressed in the ordinary life settings. Such a conceptualization of the tourism phenomenon gives us clues about the type of communication that will be appreciated by tourists. So, the key to success in communication with tourists is to exhibit by means of verbal and non-verbal means a relaxed attitude while ensuring that the same is not misconstrued as carelessness, recklessness, or unruliness.

Business communication at its most fundamental basic levels includes the following elements:

- 1) **The sender:** - The sender is someone who wants to send a message to someone else. The message could be sent verbally or nonverbally.
- 2) **The receiver:** - The receiver is someone who will be receiving a message from someone else.
- 3) **The message:** - In one form or another message is information.
- 4) **Feedback:** - Receivers and senders are both constantly sending feedback to nonverbal and verbal messages. Feedback is always a message, but by definition it is more specifically a response to another message.

Business communication specially communication in tourism requires the following skills

- 1) **Understanding other people:** - Understanding means the message as the receiver understands it. Understanding other people is something that is possible on many levels. We can understand the basic differences in how men and women think. We can understand the basic personality types and how they think and communicate. Learning about the elements of powerful communication is synonymous with creating an open and safe environment for honest understanding.
- 2) **Importance of listening:** - For service oriented businesses like tourism, the old adage 'customer is the king' is particularly true. In tourism business about 80 percent of a manager's time is spent in



interpersonal interactions. Interpersonal interactions require listening skills to properly identify the message being sent so that a person can respond appropriately. Listening skills in a business setting play a vital role in customer satisfaction, employee retention and business to business relations. Ineffective listening can lead to misunderstandings, confusion and a break in a business relationship., Good listening gives you a way to get feedback on what percentage of the information that you sent has been rightly received by them; it gives you a means to receive their complaints and complements, **To know the costumer:** A tourist expects that he will acquire most of the information when he visits particular place or sight. For that we require effective communication so that we can quench the thirst of costumer for knowledge. Tourists go through various stages, each with different communication needs. A potential tourist is an information seeker. That means, they expect communication to be full of relevant information. Most tourists are busy individuals in their routine lives and do not have the time or resources to swim through an ocean of information. Given the international nature of the industry, especially if you are dealing with international tourists, it is imperative that you employ foreign languages for communication. However, mechanically translating words and phrases into a foreign language has its own dangers: such translations often turn out to be offensive and culturally unacceptable.

3) **Impotence of communication etiquettes:** In tourism communication etiquette is very important if you deal with people from different countries on a regular basis. No matter what country you are from there is a proper way to present yourself to others. Presenting yourself in a positive light to individuals that are from different areas of the world is also very important. Establishing and maintaining relationships with your international clients can be done by becoming well versed in different types of communication. Learning effective communication does require some work, as different cultures have different ways of communicating. It is very important that you learn how to effectively communicate with different types of people in the world of tourism. In general, there is a business etiquette that you must adopt. This business etiquette takes into consideration that people of different cultures do have different ways of looking at business transactions, but that everyone can find a way to do so without disrespecting anyone.

Conclusion: India is a developing country. Tourism industry is enjoying its heydays now in India. Communication in English in tourism industry has large scope in India in comparison with other countries as India is a multi lingual country. There is large scope for India in this industry if Indian government lays much emphasis on its communicative aspect.

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The impact of Depression on Women's Health
Dr.Trushna S. Kalambe / Asst. Prof. Swapnil M. Bhagat
S. Chandra Mahila Mahavidyalaya, Amgaon
miles2goswapnil@gmail.com

Depression is widely seen in women in all age groups especially in a giant country like India where women population lives substantially. In the current scenario of underdiagnosed, untreated cases of females affected by depression, the hurdles faced by Indian women include inadequate number of psychological state professionals, lack of awareness, stigma, disadvantaged position of girls, multiple roles, increased levels of stress, and violence. The literature search included an on-line database, published materials, and standard textbooks.

Keywords: Depression, female, stigma, domestic violence.

INTRODUCTION

It has been observed that the word depression has become the most commonly used word in our day-to-day life but at the same time it is considered as a serious mood disorder. The symptoms of depression can badly affect your ability to sleep, eat, work, study etc. There are many researchers who have been striving hard to find the exact causes of depression. Although the current studies suggest that the depression is caused of genetic, biological, environmental and psychological factors. It has also been seen that the women with depression need proper care and treatment to come out of it. This is indeed an alarming sign for all of us. We can see the symptoms of depression vividly among all age groups. This is mostly because all of us live in a world of uncertainty, chaos and ambiguity. The constant pressure from our parents, relatives, friends, well-wishers and peers and growing cut throat competition to prove that you are the best among all and in everything, result in depression.

Depression can be seen as a serious condition which will impact every area of women's life. It affects social life, family relationships, career, and one's sense of self-worth and purpose. There are several factors that contribute to the unique picture of depression in women from reproductive hormones to social pressures to the feminine response to worry.

We can see Major depressive disorder (MDD) as the commonest psychiatric disorder. Unipolar clinical depression is that the fourth commonest explanation for disability in females, altogether ages as per the worldwide Burden of Disease, 2000. The lifetime prevalence of MDD is 10–25% for ladies, and 5–12% for men, consistent with the planet Health Organization (WHO), it's also the foremost important precursor of suicide and can be the second explanation for Global Disease Burden by the year 2020, according to the WHO, burden of depression is 50% higher for females than males and Indians are reported to be among the world's most depressed. The prevalence of depression is 9%, of major depressive episode is 36%, and therefore the average age of onset of depression is 31.9 years, in India.

The higher rates of depression are reported within the rural compared to the urban population. Up to twenty of these attending primary health care in developing countries suffer from the usually linked disorders of hysteria and depression, but the symptoms of those conditions are often not recognized. The preponderance of female cases of clinical depression is consistent finding from India. Women have the best risk for developing depressive disorders during their child-bearing years. Psychosocial events like role stress, victimization, sex-specific socialization, internalization, coping style, disadvantaged social station, and perceived stigma of mental disease, more in females have all been considered to contribute to the increased vulnerability of girls to depression.

In addition, depression is a crucial consequence of violence, which affects between one-quarter and over one-half of girls at some point in their lives. Routine screening of all female patients



visiting general hospital settings for violence should be made mandatory so on prevent detrimental physical and psychological state consequences. Recently, there has been a growing trend in India of shifting the age-old status of women from homemakers to the labour, which offers them independence, and financial stability. within the study, released by the Associated Chambers of Commerce and Industry, working women within the age group of 21–52 years were surveyed. Sixty-eight percent of the ladies were afflicted with lifestyle ailments like obesity, depression, chronic backache, diabetes, and hypertension.

At the work places where women have been forced to work for long hours under strict deadlines, they suffer from depression or general mental disturbances. Work pressure and deadlines have led 53% of the respondents to skip meals and choose fast-food like Vada Pav or Burger. Women employed in sectors that demand longer working hours like media, knowledge process outsourcing, and touring jobs are unable to give leaves to women when they are unwell and many a times, they have to force themselves to quit their jobs, especially, during the present financial meltdown. Industrial pollutants and environmental toxins, poor quality of sleep, lack of exercise, sunlight exposure, poor nutrition, excessive intake of alcohol, and mental and physical abuse also cause depression.

Although Depression is considered so common these days but at the same time it's a serious illness, and most that have it need treatment to urge better. Depression affects both men and ladies, but more women than men are likely to be diagnosed with depression in any given year. Efforts to elucidate this difference are ongoing, as researchers explore certain factors (biological, social, etc.) that are unique to women. many ladies with a depressive illness never seek treatment. But the overwhelming majority, even those with the foremost severe depression, can recover with treatment. The depression is marked by recurrent episodes of depressive symptoms followed by periods of remission, and therefore the course of depression tends to be more chronic in late life than in younger adults. For some, an initial episode of major depression will evolve over time (with remissions and recurrences) into unipolar major depression, whereby each new episode confers new and more severe risks of chronicity, disability, and suicide. Major depression is related to considerable impairment in functioning, like and sometimes worse than that experienced by patients affected by a spread of chronic medical conditions. One study reported that depressed outpatient's function at lower levels than outpatients with the other illness except cardiac illness.

There are many different forms of depression like major clinical depression , dysthymic disorder, depressive disorder , postpartum depression, and seasonal disorders, they are characterized by persistent sadness, anxiousness, hopelessness, guilt, worthlessness, irritability, restlessness, loss of interest in activities or hobbies, fatigue, difficulty in concentrating, impaired memory and weak decision making, insomnia or hypersomnia, overeating or appetite loss, suicidal ideation or attempts, or persistent aches or pains, headaches, cramps, or digestive problems that don't ease with treatment. Symptoms interfere with normal functioning in lifestyle, and persist for a matter of months to years.

A past depressive history is a major risk factor for a future depressive episode. Women with a history of depression are nearly five times more likely to possess a future episode of major clinical depression, with the danger of recurrence. Treatment of depression most frequently includes pharmacologic agents in conjunction with cognitive-behavioural therapy or interpersonal therapy, the mixture proving important for full recovery and preventing relapses. However, a good more aggressive and comprehensive program that has dietary and lifestyle changes including regular exercise and sleep, a diet high in w-3 fatty acids, tryptophan, vitamin Bc , vitamin D, and B-complex vitamin complex, exposure to bright light, spiritual “therapy,” and complementary and alternative medicines like acupuncture, may cause even more thorough and long-lasting recovery.

Indian women suffer more than men because of Depression, anxiety, psychological distress, sexual violence, etc. Women face gender discrimination as well as other factors like poverty, hunger,



malnutrition, overwork, violence and sexual abuse; these all factors lead to women's poor psychological state. Severe life events that cause a way of loss, inferiority, humiliation or entrapment can predict depression.

Unfortunately, it has been found out that there is no proper communication taking place between doctors and ladies patients in many countries, that makes women unable to disclose their psychological and emotional distress. Sometimes women dare to disclose their problems, but doctors become gender biased that results in over-treatment or under-treatment of the women.

A woman plays multiple roles in her life like a mother, wife, employee, friend, healer, caregiver, and the list goes on. The complexity of all of those roles can cause ups and downs throughout her life. Many a times these roles can also lead to change in mood for example getting into an argument with a friend or sometimes hormonal changes during pregnancy, menstrual cycle, generally, after a couple of days, your emotions tend to level out and you don't feel down within the dumps anymore. But, if you're affected by depression, your "downs" don't get away after a couple of days and should interfere together with your lifestyle activities and relationships. This will be a debilitating cycle and may occur thanks to variety of causes. Symptoms can last weeks, months, or years and may be intermittent or a one-time occurrence.

Signs and Symptoms

Signs and symptoms of depression may vary from one woman to another. Some common signs and symptoms are listed below:

- Hopelessness, despair, and sadness
- Irritability, anxiousness, and guilt
- Feelings of exhaustion, severe tiredness
- Inability to concentrate or remember details
- Insomnia
- Changes in appetite – eating an excessive amount of or insufficient
- Physical ailments – aches and pains, cramps, headaches, digestive issues, breast tenderness, bloating
- Lack of energy
- Feeling out of control
- Mood swings and feelings of tearfulness
- Panic attacks
- Feelings of tension
- Disinterest in daily activities and relationships are the best risk factor for a future depressive episode may be a past depressive history.

Causes of depression in women

It's a fertile topic for research to explore potential causes and contributing factors to women's increased risk for depression. It's likely that genetic, biological, chemical, hormonal, environmental, psychological, and social factors all intersect to contribute to depression.

According to a study by Winokur et al., "depression spectrum disease" has been characterized relative to "pure depressive disorder" as follows: Relatively, early age of the onset of depression (typically under 40), greater incidence of familial major affective disorder, significantly more female than male first-degree relatives with major affective disorder, significantly greater familial alcoholism, and antisocial personality.

A depressive episode is caused because of trauma, loss of a beloved, a difficult relationship, or any stressful situation often triggers. Additional work and residential responsibilities, caring for youngsters and aging parents, abuse, and poverty also may trigger a depressive episode in women. Evidence suggests that ladies respond differently than men to those events, making them more susceptible to depression.

**CONCLUSION**

Depression is not uncommon in women in India across all age groups. They do play multiple roles and that contribute to worry, thereby making them vulnerable to depression, which is usually under-reported thanks to stigma. The influence of female hormones during the reproductive years contributes to the premenstrual dysphoric syndrome, depression during pregnancy, postpartum depression. Emphasis should get on early detection at the first care level, and routine screening of intimate partner/domestic violence should be made mandatory. The mainstay of treatment is that the use of antidepressants which should be made available freed from cost in the least medical care levels. Adequate dose, sufficient duration of medication, alongside consistent contact with psychological state professionals brings good results. Creating an awareness among women is must to help them overcome their depression.

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Women in Tourism and Hospitality Sector of Indian Economy: Experiences of Women Workers of Cruise Ships

Ms.Sonal R Pusalkar

Ph.D Scholar, Tata Institute of Social Sciences, Mumbai.

Email: srpusalkar@gmail.com Mobile: +919867944723

Abstract:-

The purpose of this research is to explore the working lives of the Indian women hospitality workers of international cruise ships. This is a field of research which is relatively under researched, particularly from a feminist and sociological standpoint (P., 2008) . Specifically, the important and under researched issue is that about the lived experiences of cruise ship women workers and how they make sense of their work and life on-board. Most of the people who go to work, they usually come back the same day and spend time with their family or friends. Whereas cruise ship work not only get involves with one's working life, but also with one's social life. Ultimately, working on cruise ships, is in a sense to dedicate one's life temporarily to an occupation and the people attached to that work. So, it becomes crucial to study their lives from their standpoint.

Keywords:-

Feminization of labour, cultural class system, Labour flexibilisation, Emotional Labour, gender discrimination, ethnicity, nationality.

Introduction:-

General employment of women in India: -

Women form major part of the Indian workforce. According to employment review, Government of India, Ministry of Labour and Employment, women are working in almost all sectors of economy in India. The sectors are primary sector (farming, hunting, forestry and fishing, mining and quarrying), secondary sector (manufacturing, electricity and gas, construction), and tertiary sector (wholesale and retail trade, restaurant and hotel, transport, storage and communication, financing, insurance, business services and real estates, community and social and personal services). Women in India are also working in the other informal work like for e.g. rag pickers, domestic workers, coolies, hawkers, beauticians, construction workers, garment textile workers etc. Along with this woman with the higher education working in academic field, as lawyers, in administrative service etc.

Due to liberalization, Textile, IT, BPOs, service industry, health care industry has grown enormously and offered greater opportunity to women. Saraswati Raju in her article "women in India's new generational jobs" have mentioned AmartyaSen, "AmartyaSen in Development as Freedom provides an account of various kinds of freedom – one of them being women's freedom to participate in paid work outside their homes and its interconnectedness with other forms of freedom. The augmented access to employment opportunities, financial independence and progressive educational attainments seen in India should presumably enable women to exercise "their reasoned agency" (Sen 1999)".

Overview of Cruise Ship Employment: -

The cruise industry finds itself straddling a unique segment of the hospitality and tourism sector. In its entirety a cruise ship is a floating hospitality, leisure, and tourism hub, demonstrating a multitude of industries intertwined within one entity. The ship itself is a social container, encroaching physical and symbolic boundaries, a controller of social action and interaction. In this sense, cruise ships have often been regarded as floating 'cities' or 'hotels' and could arguably be further categorized as their own floating society.



Estimations for 2015 concerning the net revenue of the total worldwide cruise industry are \$39.6 billion, an increase of 6.9% over 2014. The largest cruise company with its ten brands is Carnival Corporation with a total share of 48.1% of the expected 22.2 million annual passengers in 2015. Royal Caribbean Cruise Limited is expected to accommodate 23.1% of the total annualized passengers with its five brands. The third largest cruise line is Norwegian Cruise Line with 10.4% of the total annualised passengers, followed by MSC Cruises with 5.2%. The four largest cruise corporations share nearly 87% of the worldwide passengers (Ahola, 2016)

Methodology:-

This research primarily gathers data from secondary literature to analyze the impact of this kind of employment on the lives of the women. The research involves deductive reasoning where multiple case studies have been analyzed. Literature research methodology is to read, analyze literatures in order to identify the essential attribute of materials. Its significant difference from other methodologies is that it does not directly deal with the object under study, but to indirectly access to information from a variety of literatures.

Observations:-**Cruise Ship Career Under Hospitality Sector and Labour Flexibilisation**

It is estimated that there are over 120,000 seafarer's worldwide working on cruise ships: 70 per cent in the hotel division, 20 per cent in the marine division, and 10 per cent in concessionary work such as spas, fitness centers and nightclubs. The majority of seafarers in the hotel division come from countries of the Global South, and they are employed on short term contracts with no job security and few benefits (C., 2002)

Cruise line employment of men and women contract seafarers from all over the world since the late twentieth century has produced what is called multinational crew on board of large modern cruise ships. This phenomenon is encouraged by open ship registries that legally sanction and affirm the flexibilization of labour at sea. Labour flexibilization processes, however, are not characterized solely by the demand and supply of low wage seafarers. Rather, they are mediated by perceived traits ascribed to seafarer's passport, citizenship, appearance, and biological sex. Men seafarers from countries of the Global North and South, respectively, and overwhelmingly dominate the shipboard positions of senior officers and lower level support staff. Women's positioning in this uniquely stratified workforce depends perceptively as well on the association of nationality, race/ethnicity, and gender, with that of shipboard work. Thus, although cruise ship crew diversity appears to signify a globalized multicultural workforce and site at sea, seafarer recruitment and shipboard placement according to specific intersections of identity modalities disclose a troubling trend of constructing and affirming the kind of hierarchical identities reminiscent of land based practices in the past centuries (B.N.CHIN, 2008).

The nexus of nationality, race or ethnicity, gender, and class characterizes cruise ship employment today. The occupational hierarchy is so embedded in the cruise ship industry that they practice it in every position they have on board. Within the hotel divisions of large cruise ships, for example, North American and Western European men most often hold the positions of hotel manager, cruise director and head of security (B.N.CHIN, 2008).

Seafarers, especially those in the hotel divisions of cruise ships, have inordinately long workdays with some workers performing tasks that fall beyond the scope of those delineated by employment contracts, and at considerably lower wages with fewer benefits. While cruise lines recruit directly for what are considered skilled workers (e.g. captains, chefs, engineers, hotel managers and so forth), lower skilled positions (e.g. dining, bar and cabin stewards) are outsourced and off shored to crewing agencies in different countries of the world. Seafarers in the latter group then become temporary workers without the guarantee of automatic renewal upon contract expiration.

**Emotional Labour at workplace; Much Needed Component Expected in Industry: -**

Emotional Labour is such an invisible trait that is expected from employees especially from women employees who are part of service industry. It is presumed that this trait is already present in women as they are considered as born care givers and so they have this trait in them by birth. This trait of an employee has deep psychological impact on them which they do not even realize.

Drawing on theories of theatre acting techniques, Hochschild proposes that emotions may be controlled or self-induced or suppressed as part of the labour process, hence her identification of two forms of emotional labour: 'surface acting' and 'deep acting'. The former involves pretending 'to feel what do not ... we deceive others about we really feel, but we do not deceive ourselves.' 'Surface acting' is therefore used when workers change how they appear to others by adapting their body language. The workers are aware that their behaviour lacks sincerity. The latter, 'deep acting' means 'deceiving oneself as much as deceiving others. When 'deep acting', workers induce feelings in themselves by drawing on emotive memories. In this case, the emotions are felt by the worker. The ultimate outcome of deep acting is that these feelings become internalized and the worker is estranged from their 'real feelings' (Zhao, 2002)

Smile is a vital component of the product or service cruise lines promise to deliver to meet their customers' demand for leisure. Seafarers' smiling faces, of men and women and of various colours, are displayed on travel agents' shelves and permeate cruise lines brochures, advertisements in newspapers, travel shop series on television and so on. These smiling faces are presented to convey a message or to leave an impression: on cruise ships seafarers enjoy their work as much as passengers enjoy their fun and leisure. The reality behind this smile is not fun and no comfort but something else. In fact, shipboard labour is extremely hard for seafarers on cruise ships. This is probably the only point agreed by both trade unions and ship owners. Either in trade unions' publication or in crewing agencies' pamphlets or in shipping companies' brochure, seafaring labour in hotels and catering departments are described as 'involving work for 12 hours a day and 7 days a week', and 'the work is conducted in a confined space, far away from your family and friends for most part of the year (Vladimir & Dickinson, 2007)

Cruise ship employment...A Gendered Field: -

Gender-based occupational segregation sees women seafarers in roles such as hotel and catering personnel. Further to this, women employees face skepticism over abilities and competences to perform physically demanding tasks. Gender segmentation is also a feature of cruise ship employment. Eighty per cent of the workforce is male. Indeed, there is a perception that working on a cruise ship is seen as "man-work", hard and physically demanding, and thus more suitable for males. Females are represented in service-oriented positions. This is not solely an outcome of cruise line employment policy to hire male-workers for certain jobs but is also the perception of the would-be recruit about the nature of the job. Hence segmentation can occur before application, with males applying for "men's jobs" and women applying for roles that were either seen as "women's jobs" or gender neutral (Lashley, 2015). Gender discrimination intersects radicalized/ethicized discriminative practices. Women employees presence on cruise ships gained prominence during the 1980s when the industry experienced difficulties in meeting demands for seafaring labour. Like their earlier seafaring predecessors on passenger ships in service industries, women seafarers are concentrated in the hotel division of cruise ships performing the 'frontline' work of interacting with passengers and/or the 'backstage' work of cleaning cabins. At the beginning of the twentieth century, when married, single and widowed women began travelling for pleasure on ocean liners, shipping companies were compelled to employ women seafarers to serve women passengers and their children. Brochures advertised women crew members as 'discriminating, feminine, courteous, efficient ... possess the valuable quality of human understanding' (Coons and Varias 2003: 112). In the contemporary era, women's shipboard placement also is dependent in part on the criteria of physical 'attractiveness'



especially for a variety of non-officer positions such as that of the receptionist, cabin and restaurant steward, masseuse, and hairstylist (ILO et al. 2003: 32).

Hence, it can be said that women's work on cruise ships reflects and affirms the gendered perception that they must be 'pleasing to the eye', so to speak, and that they are born to perform domestic work premised on the perceived innate ability to care, to serve, to pay attention to detail, and/or to entertain others. Nevertheless, there exists a crucial difference among women seafarers. Southeast Asian and Eastern European women seek employment on cruise ships mainly out of financial need, whereas women from North America and Western Europe are known to approach cruise ship employment not only as a way to earn tax-free income for a few years but also as a form of tourism. As 'migrant tourist workers' (Bianchi 2000), the latter group effectively blurs the distinction between leisure and work. It is ascertained that 32 per cent of women from countries of the Global North joined cruise ships to 'see the world', while 69 per cent of their counterparts from the Global South joined cruise ships to earn income that would allow them to care for their families (ILO et al. 2003: 44).

On domestic front and Social Isolation: -

With work becoming a central part of most people's lives who are working on cruise ships, it becomes imperative to study on see how they are coping with the fact that they must stay away from their families. It is well documented within previous cruise literature how a cruise worker's family is an important variable within the work of the industry (J.Brownell, 2008). Being isolated away from family members for months at a time can be difficult for individuals, especially where children and partners are concerned. In fact, the separation from ones family has been identified as being one of the biggest causes of 'stress' amongst seafarers and in turn influenced one's psychological decision to stay within the industry (J.Brownell, 2008)

While a worker's family is something which cannot be ignored, this separation is a key element for all individuals within the industry and an element which all members are aware of, despite how they may deal with this. It would be logistically impossible for all workers to have their immediate family along on their working contracts, so other than improving communication technology for seafarers, being away from family members is a part of every workers occupational profile (J.Brownell, 2008)

Discussion:-

The above mentioned observations reveal the significant implications of many factors on the lives of the women who are working with the cruise ship industry. It has been found that cruise ship industry provides great opportunity to the women in hospitality industry. But if we look at the nuances of their experiences then we come across many different aspects of the work culture that is leaving these women in vulnerable position. The nexus of nationality, race or ethnicity, gender, and class characterizes cruise ship employment today.

The cruise line employment employs workers in hotel division are mainly from global south. They hold lower positions and are employed on short term contracts. These contracts have no fixed renewal period, fewer benefit and workers have no job security. Occupational segregation is major part of the industry as the employee from global south holds the lower positions like stewards, laundry person, housekeeping staff, etc. Employees from global north are employed as hotel manager, security main persons, captain of the ship, etc. Among the female staff there is hierarchy where women from North America and Europe forms the staff of front desk and women from Asia or Global south forms the staff of the housekeeping department. The occupational hierarchy and cultural class system is so embedded in the cruise ship industry that they practice it in every position they have on board within the hotel divisions of large cruise ships.

Emotional labour is the most important trait in the hospitality and it is expected that women should always wear smile and care giving attitude towards the guests. It is considered that women are



born caregivers and it has to be part of their job on board. Emotional labour is something which has negative impact on the lives of the employees, due to which employees have no sensation of their real feelings which is impacting their psychological health. Reason behind this kind of emotional labour is that these employees mostly women employees need to show that they are enjoying their work despite of the fact that they are confined to the workspace till their contract gets over.

Gender discrimination is also faced by these women employees as a part of their daily work. They are considered as physically weak and so they are hired only for the service related positions. For women employees it is the pink collar job and they are assigned for such work for example front desk work, hostess, spa person, etc. even if they are eligible for higher positions they are kept away from those positions and assigned jobs which needs physical attractiveness. Sexual harassment at workplace is another hassle that women face on board. In this male dominated industry in order to stay on jobs most of the time they avoid lodging complaints against such behaviour of their colleagues or seniors. Unlike global north these women who are coming from global south look at this job opportunity as an opportunity to earn good amount to look after their families. So leaving such lucrative jobs (lucrative pay package) is not always preferred by this women employees.

On domestic fronts also they face issues as this employment demands to stay on board till their contract gets over. Staying away from families has become the reason for stressful life among the women employees on board. It is one of the prominent reasons why there is less number of women employed in cruise sector from country like India and even if they get employed then their retention is less.

In social sciences research we always talk about informal economy and vulnerable position of the workers but we fail to look at the industries which are part of formal sector of economy. Cruise industry falls under the formal economy where there are set rules and regulations but still it is evident from the above observations that the regulations on papers are not enough but implementations of the regulations is the key element in order to keep women employees safe in work environment.

Conclusion:-

The women employees from cruise ship industry are vulnerable with respect to the class, gender, ethnicity, nationality. Cruise ship industry falls under the formal economy where it is considered that employees under this sector have better condition than workers from informal economy. But the poor implementation of the rules and regulations the conditions of the workers especially women employees is still vulnerable in many aspects. There is need to follow the set guidelines nationally as well as internationally to protect women employees around the world. In this 21st century neoliberal era 'women empowerment' is a worldwide accepted phenomenon but in reality we need to prepare the ground so that this phenomenon will grow as expected.

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Scheduled Castes ,Panchayat Raj Reservation in Women Empowerment

Prof.Rupesh Kuchewar

Assistant Professor,Aniket College of Social Work, Wardha

According to Constitution of India, "Scheduled Castes" means such castes, races or parts of or groups within such castes, races as are deemed under article 341 to be Scheduled Castes for the purposes of the Constitution; The Scheduled Castes (SCs) is official designations given to various groups of historically disadvantaged people in India. The terms are recognized in the Constitution of India and the various groups are designated in one or other of the categories. During the period of British rule in the Indian sub-continent, they were known as the Backward Classes.

Scheduled Castes :

The situation of Scheduled Castes women in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Scheduled Castes women are discriminated against three times over they are poor, they are women, and they are backward classes:. Scheduled Castes women constitute half of the ca. 200 million backward classes population, and 16.3 of the total Indian female population. The traditional taboos are the same for Scheduled Castes men and Scheduled Castes women. However, Scheduled Castes women have to deal with them more often. Scheduled Castes women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in backward classes communities. Scheduled Castes women also have less power within the backward classes movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men.

Human Rights of Scheduled Castes Women:

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Government has an extra obligation to make sure that women can realise their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. The Government of India has an obligation to take all 6 measures, including policy and budgetary measures, to make sure that women can fulfil their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfil its obligations

India is also a Party to the International Covenant on Economic, Social and Cultural Rights (ICESCR). This treaty not only identifies a range of economic, social and cultural rights, but it also requires that all people have these rights, without discrimination. The treaty also discusses the ways in which states must work to realize the rights. The rights outlined in the ICESCR include the right to work and to just and favourable conditions of work, and to form trade unions, the right to social security, protection of the family, the right to an adequate standard of living, including food, housing and clothing, and the right to health. Scheduled Castes women hardly enjoy any of these human rights.

Women in Reservation :

The Government of India, noting the low participation of women in politics; acknowledging the recommendations of the committee for Status of Women Report, 1974; and drawing from the pioneering experience of Karnataka which provided reservation for women in its three tiers Panchayati Raj System (institutions of local self-governance) in the year 1983; adopting an affirmative action for providing reservation for women in these institutions in the year 1992.⁶⁷ When



the congress party came back to power after the elections of 1991, a new amendment bill was introduced in the Parliament which finally became the 73rd amendment to the constitution.

The Constitutional 73rd Amendment has laid down in Article 243-D (3) that not less than one-third of the total number of seats to be filled by direct election in every Panchayat raj be reserved for women and that such seat may be allotted by rotation and to different constituencies in a Panchayat.⁶⁹ While article 243-D (4) provides that the offices of the chairpersons in the Panchayat raj at the village or any other level shall also be reserved for women and such reservation shall not be less than one third of their total number of offices of the chairperson in the Panchayat raj each level.

The 73rd Amendment Act constitutes a watershed in the gender relations of rural India for it offers a legitimate opportunity for women to share powers and influence the process of decision-making in their own right. In a backward, traditional and patriarchal society like ours this measure merits serious attention and deep appreciation.

In the immediate present it awakens the women towards new opportunity for political power. Right now there may not be any striking impact on the structure of men-women power relations. But it certainly acts as a signpost, beckoning the long journey which Indian women have to undertake along the road to future freedom and equality. The journey is not easy and smooth. It is beset with problems, tensions and violence.⁷² In the Context of women's representation at the grassroot organisations, one must mention the National Policy for Empowerment of Women (1996). It has suggested elaborate strategies and action plans to actualise the prescribed goals. It has an action plans to be initiated at the village, district/sub-district state and national levels. It also suggests that all the central and state ministers would have the gender component in their action plans. It suggests elaborate action for the executive and legislature in all the areas related to physical, social, cultural and economic and livelihood security of women.

The status of women in India has been undergoing a sea-change. Supported by constitutional guarantee to ensure dignity and equal opportunity, their active participation in all walks of life including education, politics, support, etc., has been growing. Taking note of women's role in the nation building activities, the Government had declared 2001 as the year of 'Women's Empowerment' by adopting a national policy to offer to women. The National Policy on Women 2001, which informed the 10th five-year plan, articulated a series of goals towards women's empowerment. The main objective of this policy is equal access to participation and decision-making of women in social, political and economic life of the nation and the de-jure and de-facto enjoyment of all human rights and fundamental freedoms by women

on equal basis with men in all-spheres-political, economic, social, cultural and civil.⁷⁴ Having provided for women's reservation in Panchayat raj and municipalities, it was felt that reservation for women on the same lines should be provided in the House of the People and in the Legislative Assemblies of the states by amending the constitution.

Objectives of the Study -

- 1) To find out the socio-economic and political background of the elected Scheduled Caste Women representatives in Panchayati Raj Institutions.
- 2) To analyse the extent of participation of Scheduled Caste women in panchayats.
- 3) To understand the problems and hurdles faced by Scheduled Caste women while performing their duties.
- 4) To analyse whether reservation for women in Panchayat Raj has empowered these Scheduled Caste women .

Sample Size -

In the present study, there are only 574 Scheduled Caste women representatives at all the three levels of Panchayats in all the eight talukas of Wardha division using from non-feasibility



sample selection but only 400 Scheduled Caste women representatives have been selected for the present study.

Table. No 01

Participation of women representatives of Scheduled Castes in various social programs

Sr.no.	social programs	Frequency	Percentage
1	Plantation	103	25.75
2	Health	56	10.5
3	Campaign Sanitary	29	7.25
4	Legislation	82	20.5
5	All of the above	130	32.6
	Total	400	100

From the above table it is indicated that the number of respondents who say that SC women representatives go to social tree planting program is 103 out of 25.75 percent. At the same time, the number of respondents who say that women representatives of Scheduled Castes go to the health campaign program is 56 and their percentage is 10.5. There are 82 respondents who say that they are called for the Legislation program and their percentage is 20.5. The number of respondents who say that SC women representatives are called for All of the above program is 130 and their percentage is 32.6.

From the above table, it can be concluded that the percentage of respondents who say that SC women representatives are called for All of the above program is 130 and their percentage is 32.6.

Suggestions and recommendations -

- 1) Stress affects the mental life of women representatives of Scheduled Castes, so the government should provide free medicine and treatment.
- 2) The government should implement a scheme to improve the financial status of the family members of women representatives of Scheduled Castes.
- 3) To improve the educational status of women representatives of Scheduled Castes, the government should implement ProdhShikshaAbhiyanYojana.
- 4) Social workers should be appointed to solve the problems of women representatives of Scheduled Castes.
- 5) The government should consider the provident fund of women representatives of Scheduled Castes.
- 6) The government should implement training programs for women representatives of Scheduled Castes.

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**Cross – Culture Communication Across Borders – A Study Of Literature****Dr. T. Rachel Shalini**

Assistant Professor – MBA Department ,Loyola Academy – Old Alwal

9849575213,rachelshalini@gmail.com

Abstract

Challenges are immense with people in the constantly changing business environment especially cross cultural communications. In today's changing business scenario increasing number of firms extends their business abroad in cross-culturally reflected international markets. There are cultural factors that act as invisible barriers in cross cultural business communications. Hence, understanding cultural differences is one of the most significant skills for firms to develop in order to have a competitive advantage in international business. An organization that focuses on eliminating the cross cultural communication barriers and that which is mindful of the cultural diversity is the one that will succeed in the challenging business environment. This not only presents comprehensive harmony and affluence but may also present unpleasant consequences if not well managed. This paper is a collection of few literature analyses to find out the importance of communication in the national culture's influence on the work place and behaviors of people with different identity. The study concludes with an understanding of the effect of cross cultural communication barriers on international business.

Key words: Cross culture, Business, Communication, Global communication**INTRODUCTION:**

Cross-cultural business communication has been the focus area for Globalization phenomenon that brought upon growth and internationalization of businesses, which consequently resulted in necessity and practicality of studying cross-cultural communication. With the increase in number of business opportunities beyond national borders, many firms choose to expand their operations abroad often without acknowledging that the potential financial prosperity may turn into disastrous situation due to the implications of cross-cultural communication with business partners outside of their own culture. Cross-cultural business communication is the discipline and methodology of communication between the people who belong to different cultures. A common misconception among the managers of small firms is that business communication is believed to be universal and not affected by cultural differences. However, it is evident that individuals brought up in different cultures think and behave inversely, even in business context. Harris and Moran (2007), authors of "Managing Cultural Differences", state that 'at the root of the issue, we are likely to find communication failures and cultural misunderstandings'. Unfortunately, some firms still do not place enough importance on the issue of effective cross-cultural communication for more efficient business operation. In particular, small and medium firms that choose to go international for growth or/and expansion of business, often fall prey to cross-cultural communication barriers with international suppliers, retailers, customers, distributors and partners which, sequentially, leads to serious communication mishaps and conflicts which may sometime result in termination of business relations. As businesses strive to achieve competitive advantage both domestically and globally, equipping managers with the critical communication skills seems to be on the top of the list to enhance performance and improve the quality of their relationships in organizations. This Paper is an exploration of few articles and research papers that connect to the topic of cross cultural business communication.



REVIEW OF LITERATURE

1. CULTURAL PERSPECTIVE OF BUSINESS COMMUNICATION

Susanne Neimeier , Charles P. Cambell (1988) mention in their article “**the cultural context of business communication**” that cultural differences play vital role in business communications and there are many ways in which inter cultural diplomat face problems. Culture and inter culturality in connection with business communication styles is seen at all levels within the national borders that donot spontaneously coincide with cultural borders. However, this article aims at offering various analytical and practical approaches to the topic of intercultural business communication. Cambell suggests bridging the gap between the two types of cultures national and international by resorting to what he calls “Rhetorical Ethos”, which means to accommodate other cultural patterns of the world. The Rhetorical principle specified in this article states that ‘people from two cultures tend to inadvertently offend or at least perplex their business partners because they tacitly assume to share their cultural values’. The second part of the article focuses on intercultural communication where the business personnel actively participate in negotiation with international business partners.

2. INTERCULTURAL COMPETENCE OF BUSINESS COMMUNICATION

Sven Eisenhauer (2007) in his book “**Cross cultural business communication as a universal culture**” states that transfer of business activities across nations is growing at a rapid rate along with the other things not only to increased global trade, international, multinational and transnational business, but also to an increased demand for international workforce since firms have a need to employ those who possess international business skills in order to remain competitive in the global marketplace. It also mentions the fact that communication is a major cultural attribute on which cultural differences are recognized. The article written a decade ago does hold good to illustrate today’s working global environment with a culture diverse, workforce and its accompanied culture bias, difficulties and influences. Cultural dimensions are provided as instruments in order to understand that every state has a different culture. The findings in this article stated that there are always variations within each national model. Even with culture within each nationality, the distinction by countries as political, social and cultural entities seems adequate for cross national comparative research. On the other part the findings stated that communication is the first cultural attribute in which cultural differences are recognized. It had been identified that differences in communication patterns are more obvious whether they are communicated verbally by using different language or non-verbally by using different facial expressions, gestures or postures. It also stated that classification of formal cultures can be linked to instrumental and to in-direct and high context cultures. Likewise classification of informal culture can be linked to expressive and to some extent of direct and low context cultures. A diversified workforce will create cross-cultural differences leading to cross-cultural communication

3. HURDLES OF CROSS CULTURAL COMMUNICATION

Ibi Noraini , Zurina , Imran Maizura & Syahida kamil (2014) “**A study on barriers of cross cultural communication in electronic based industry**”. As we read this article the authors are of the opinion that rapid growth in economic development and trade in the globalization scenario demand firms to expand & extend their businesses abroad and hire their employees from overseas, thereby creating a diversity of workforce. Although this research aims to analyze the barriers of cross-cultural communication in electronic-based companies, the study can be applied to other verticals of global business. The purpose of this research seems to analyze the relationships between dimensions of national cultures, high and low context communications, multinational firm communication, language and communication system that affect cross-cultural communication in an organization. A global workplace typically has diverse religion, gender, belief, perspective, behavior and attitude, thus giving rise to problems and conflicts in cross-cultural communication. Based on Hofstede’s cultural dimensions theory, this research explores the effects of a society’s culture on the member’s



valuesystem and its relation to behavior. The five dimensions of cultural differences in the model such as the Power Distance;Uncertainty Avoidance;Individualism versus Collectivism;Masculinity versus Femininity and the Long versus Short-Term Orientation, helps the researcher to understand the differences of having the high and low context communication, multinational firm communication, language and communication system between different cultures and therefore barriers of cross-cultural communication in the internationalized company were detected. There are countless challenges to develop a managerial implication of cross-cultural management in companies having varied workforce diversity. Understanding the barriers creates awareness within an organization which can be interpreted that cultural differences result in highly potential conflicts by virtue of having the cultural differences are miscommunication, misunderstanding and misinterpretation thereby affecting the effectiveness of communication in their management. With different social background, they would not be aware and fully understand each other's cultures and this is one of the key issues / barriers for business communication.

4.SOCIOLOGICAL AND PSYCHOLOGICAL PERSPECTIVE OF CROSS CULTURAL BUSINESS COMMUNICATION

Radmila Jankovic (2017) in his article“**Cross cultural business communication – Sociological and Psychological aspects**”, positions a global economy that sets new standards for corporate interdependence from the sociological and psychological side; corporate analysts argued that the key to global business success depends on effective cross-cultural etiquette and global workforce diversity management.Psychological studies define Cross cultural aspect as "the scientific study of human behavior and its transmission, taking into account the ways in which behaviors are shaped and influenced by social and cultural forces". Many researchers have proposed that the goals of cross-cultural psychology are to identify the human behavior in the cultural contexts, to discover psychological phenomena and to integrate psychological knowledge across the borders.In the study,the Berry model, a bi-dimensional model constructed in a 2x2 matrix classifies attitudes of individuals and ethnic relationseventually leading to conflict and stress. The sociological aspect suggests that societies are sub culturally determined and cross-cultural differences between countries and their ethnicities are predominant. Researchers found six main factors that determine intercultural competence: Empathy, Respect, Interestin Local Culture, Flexibility, Tolerance, and Technical skill. Apart from these, there are four other factors that were identified among people who are successful in an intercultural world: Open-Mindedness, Sociability, Positive Self-Image, and Initiative. The cross cultural schemes determine that sensitivity and willingness to modify their behavior is an indication of respect for the people of other cultures. DiMaggio developed „cultural schemes“ that focus on the interaction of shared cognitive structures and factors such as material culture, media messages and conversation that activate shared structures Intercultural competences and communications are very valued in international business. The review on the above article clearly mentions that the sociological and psychological factors in cross- cultural communication are interrelated and helps people to develop skills to work within different cultures, to explore and understand how and why differences exist and to promote understanding,for harmonious intercultural relations.

major barriers for intercultural communication.

5. KEY ISSUES IN CROSS CULTURAL BUSINESS COMMUNICATIONS:

Hongning & Sun Liu (2012) “**Cross-cultural Communication: With a focus on Swedish andChinese employees**”this research study was taken to understand and evaluate howdifferent cultures influences the communication between employees in the working environment. The study begins with a background introduction which explains the growing business cooperation between China and Sweden and the need for efficient communication among individuals. It stated that Multinational organizations do business with different cultures. If organizations cannot effectively manage cultural differences, it would cause cultural conflict and cultural confusion. Cross-cultural



conflict affects the relationship between multinational managers and local employees in the multinational organization environment. One of the reasons why cultural differences make way is the individual experiences with conflicts in daily operation in some of the multinational organizations. These cultural differences are one of the main factors that lead to the cross-cultural communication failure. The study found that, at work Swedish people tend to avoid aggressive communication, instead try to understand and support each other. Swedish management style is emphasized in two elements, empowering and coaching. It is interesting that the structure of Swedish organizations claim to be ambiguous. The key attributes of individuals are self-respect, skillfulness, self-control and flexible commitment. And when it comes to Chinese culture- Confucianism is generally considered as the foundation of Chinese culture and tradition. To develop a harmonious society by moderated communication process. "The Confucius values encompass moral cultivation, family and interpersonal relationships, respect for age and hierarchy, harmony and face". In this thesis, most common mentioned communication barrier among Chinese people is language. Language misunderstandings in the society caused cultural differences. Another difference identified was that Swedish culture is known to lack hierarchy and provides an open and free communication between managers and subordinates for they regard the value of everyone is equal. While on the other hand, Chinese culture values hierarchical management. Finally the study concludes that the communication language is a major barrier among employees at work; Cultural differences caused different interpretation of the same words and also the way of handling conflicting opinion with managers is different between culturally different employees.

CONCLUSION:

A good reading on the cross cultural business communications facilitates to know the discipline and methodology of communication patterns between the people who belong to different cultures. Various dimensions of culture on business and the ways in which individuals and organization prepare for cross cultural interaction tend to impact organization to a great extent. Cross cultural communication is about dealing with people from other cultures in a way to minimize misunderstandings and create strong cross cultural relationships among employees from various backgrounds. Therefore, it has been recognized that cross culture communication involves conversing, negotiating and exchange of information verbally or non-verbally with people of different cultures across borders in the global arena of Business Environment.

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Content Of Uric Acid In Hepatopancreas And Foot Of The Slug, *Semperula maculata* On Acclimation

Bidwai. P. A.

Assistant Professor,
Department of Zoology,
Narayanrao Kale Smruti Model College
(Arts, Commerce and Science), Karanja (Gh.)
Dist Wardha-442203 Dist Wardha-442203
9766304067 /7588800029
pushpanjalib75@gmail.com

Wankhade L.N.

Assistant Professor,
Department of Zoology
Narayanrao Kale Smruti Model College
(Arts, Commerce and Science), Karanja (Gh.)
Dist Wardha-442203 Dist Wardha-442203
9890401081
lokesh.wankhade@gmail.com

Abstract

The study in respect to content of uric acid in hepatopancreas and foot of the slug, *Semperula maculata* to acclimatize in changing natural environment at laboratory condition. The content of uric acid in hepatopancreas and foot of the slug, *Semperula maculata* on cold acclimation (15°C and 10°C) decreases while on warm acclimation (32°C and 36°C) increases. During warm acclimation, the catabolism of protein must be at higher degree than the cold acclimation. Hence the content of uric acid increased in warm acclimation than cold acclimation. This probably indicates the higher metabolic activity of the slug in warm acclimation than cold acclimation.

Introduction

The organism has to face a variety of environmental factors like water, organic food, oxygen, carbon dioxide, light, pressure, radiation, and temperature (Buckland, 1994; Diaz et al, 1998). Temperature is considered as a critical environmental factor in the ecology of most of the organism (Prechet et al, 1973). The terrestrial slugs and snails are in constant confrontation against exogenous factors for its survival. Biochemical contents, enzymatic reaction rates alter as temperature, oxygen and foodstuff changes.

In mollusca, hepatopancreas is an important digestive gland and storage depot which plays a very important role in physiological process. Certain metabolic reactions are also found in the foot. Hence these organs were taken for biochemical study. Study of living organisms would not be completed without probing their relationship with environmental entities. *Semperula maculata* is common slug found in vidarbha region and it is abundantly available in the field and garden.

Comparatively scant attention has been given to nitrogen excretion of terrestrial pulmonates (Bayne and Friedl, 1968). It was thought that a study of a physiology of excretion in the slug, *Semperula maculata* would yield interesting data. This work has been done on the role of temperature on the accumulation of uric acid in the hepatopancreas and foot of the slug.

Hence the present study deals with the uric acid accumulation in different tissues of *Semperula maculata* at different acclimated temperature. Considering the impact of the temperature on metabolism on terrestrial animals the present work is undertaken.

Material and Methods

Adult fully matured slugs, *Semperula maculata* were collected from city garden Paratwada and around Paratwada city, Maharashtra, India from July to September. The temperature of the soil at the time of collection varied generally from 26°C to 28°C. Slugs were brought to the laboratory and were maintained in the glass trough containing sufficient moist soil. They were fed once in a day with plant vegetation. Slugs were acclimated at room temperature (26°C to 28°C) for 3 to 4 days. For acclimation slugs were kept inside the BOD incubator at temperature 32°C + 0.5°C and 36°C + 0.5°C for warm acclimation and at temperature 15°C + 0.5°C and 10°C + 0.5°C for cold acclimation



for 10 days. The slugs were gradually warmed or cooled until the desired acclimatized temperature was reached. Every after 2 days the soil in jar was replaced with moist soil already brought up to appropriate acclimation temperature. Concomitantly control slug were maintained similarly by keeping animals at a temperature (26°C to 28°C). Hepatopancreas and foot were dissected out from the slug and uric acid content of control and experimental tissue were estimated by the method of Caraway (1955).

Result and discussion

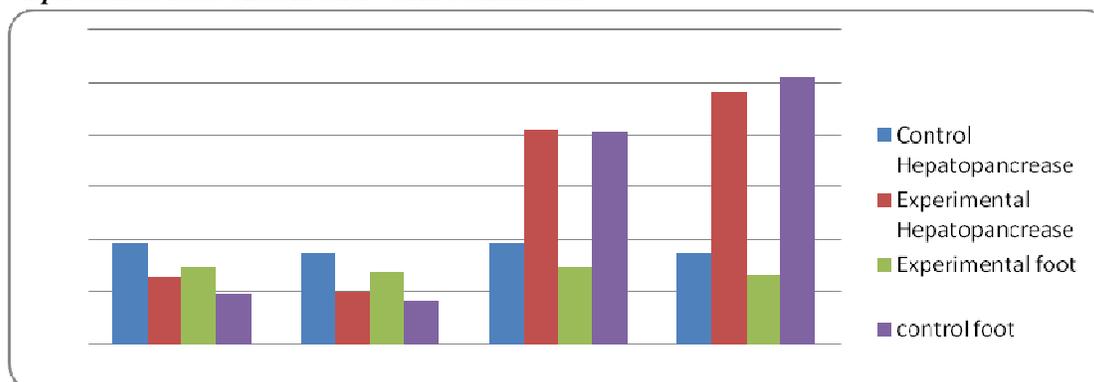
The total lipid content in hepatopancreas and foot on cold and warm acclimation of the slug, *Semperula maculata* are given in the following table and figure.

Table 1 - Changes in the content of uric acid in hepatopancreas and foot of the slug, *Semperulamaculata* on cold and warm acclimation (mg/gm wet wt. tissue)

Tissue		Cold acclimation		Warm acclimation	
		15°C	10°C	32°C	36°C
Hepatopancreas	C	3.90+1.05	3.50+1.20	3.90+1.05	3.50+1.20
	E	2.60+1.70**	2.00+0.9**	8.2+1.55*	9.6+1.05*
	% change	(-33.33)	(-42.85)	(110.25)	(174.28)
Foot	C	2.95 +0.8	2.75+1.00	2.95+0.8	2.75+1.00
	E	1.96+1.25**	1.70+2.00**	8.10+1.5 *	10.2 + 1.4*
	% change	(-33.55)	(-38.18)	(174.57)	(270.98)

C=Control, E=Experimental, *p<0.05, **p<0.01, Values in parenthesis are percent change over control. Values are means + SE of 5 individual observations.

Fig 1: Changes in the uric acid content of hepatopancreas and foot of the slug, *Semperulamaculata* on cold and warm acclimation



The uric acid content in cold acclimated tissue like hepatopancrease and foot was found to be decreased. In warm acclimation, the uric acid content in hepatopancreas and foot was found to be increased. Table 1 and Fig.1 indicates that as cold acclimation temperature falls to 10°C their uric acid content in hepatopancreas and foot was decreased than acclimated at 15°C. Likewise when animal acclimated to 32°C the uric acid content in both the tissues was observed to be increased. But their rise uric acid content was less as compared to acclimation of slug at 36°C.



During present study, uric acid content was found to be increased in warm acclimated slug, *Semperula maculata* in both the tissue that are hepatopancreas and foot. At warm acclimation, the catabolism of protein must be at higher degree. Hence the content of uric acid increased in warm acclimation. This probably indicates the higher metabolic activity of the slug in warm acclimation. Whereas uric acid content was found to be decreased in cold acclimated slug, *Semperula maculata* in both the tissue that are hepatopancreas and foot. At cold acclimation, the catabolism of protein must be lowered. Hence the content of uric acid decreased in cold acclimation which indicates the lower metabolic activity of the slug in cold acclimation. This study correlates with protein content in hepatopancreas and foot of the slug, *semperula maculata* studied by Bidwai, 2006.

Present investigation results are similar to biochemical correlation occurs with acclimated temperature (Das, 1967). The slugs are the most successful stylommatophoran pulmonates as far as their adaptability is concerned (Kulkarni, 1970). The physiological and biochemical changes in the unfavorable conditions have been studied by Florkin and Scheer (1972). Temperature is considered as a critical environmental factor in the ecology of most of the organism (Magnuson et al; 1979).

The environment is neither homogeneous nor unchanging. A living organism is both structural and functionally adjusted to the environment in which it is living. It must respond to external stresses in such a way that its internal environment is maintained in the optimum condition for the continuation of its metabolic reaction (Peters and Lovejoy, 1992; Baur et al., 1993). Acclimation refers usually to the compensatory change in an organism under maintained deviation of a single environmental factor (usually in the laboratory). The nature of physiological adaptation of poikilotherms to constant temperature has been investigated to some extent by Bullode, 1955; Prosser, 1955, 1958; Fry, 1958).

Conclusion

On warm acclimation, contents of uric acid was increased where as on cold acclimation there was decreased in the content. This might be because of more catabolic activity of nitrogen compounds during warm acclimation and less catabolic activity during cold acclimation. The fall and rise content of uric acid showed similar trend in both tissues. Since thermal acclimation triggers the significant elevation digestion in the different biochemical parameters of the slug, *Semperula maculata*. The findings of increase or decrease in uric acid from 10°C to 36°C suggests that the slug, *Semperula maculata* is capable of adapting changes in environmental temperature by modifying contents.

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**Decent Work in the Informal Service Industry:
A study of the Automobile Garage Workers in India.**

Mr. Yatin Dhaktode

Ph.D Scholar, Tata Institute of Social Sciences, Mumbai.

Email: yatindhaktode@gmail.com, Mobile: +91 9930517504

Abstract

Transport and logistics are fundamental for any active economy to function. India, after the introduction of Liberalisation, Privatisation and Globalisation has witnessed a boom in the automobile industry. Manufacturing of automobiles has added to the Gross Domestic Product (GDP) of the nation. Foreign Direct Investments (FDI) in the automobile sector has led to the creating of many jobs thereby creating a new consumer base who wants to own a vehicle. The spokes of this massive automobile industry run upon the shoulders of the automobile service industry that takes care of the wear-tear and repair component of the vehicles. Some part of this service industry is in the formal sector which is regulated by government policies and laws. The labour in the formal sector has legally enforceable rights as a part of their contract. However, a large part of the automobile service industry in India functions under the informal economy. Services within the informal economy function out of government regulations. They are neither taxed nor registered. Absence of regulations or contracts renders the labour without legally enforceable rights. The labour in the informal service industry is subjected to serious human right violations and labour law infringements. The labour involved in garage industry is found to be exposed to various hazardous chemicals and substances that result in serious breach of labour laws that render the workers vulnerable. Existing research on the health conditions of the garage workers in India unravel lot of facts regarding the working conditions and labour law compliances. This paper aims to analyse the status of the garage workers in India in the light of "Decent Work" and Labour law compliances.

Keywords

Automobile garage workers, Decent work, Labour, Informal economy, Unorganised sector, Labour codes, Labour rights.

Introduction

Since the onset of globalisation, the garage industry in India has been extremely crucial for the functioning of the automobile sector. The automobile service industry facilitates transport, trade, commerce and manufacturing. It is an important link in the logistic chain that accounts for 13 per cent of India's annual GDP (Malhotra G. 2019). The garage industry falls in the Micro, Small and Medium Enterprises (MSME) category provisioned by the government. The NCEUS report in 2007 demonstrates that the labour involved in such unorganised service sector is engaged in survivalist activities or "disguised wage work". Studies by the International Labour Organisation (ILO) demonstrate the violation of labour laws at all levels. Labour laws like Hours of work, Mode of Wage payment, Employee Composition, Business registration, Business inspection, Employment Register, Presence of trade unions, Employees Provident Fund, Gratuity and Retrenchment Payment have found to be unimplemented in the unorganised sector. This makes the lives of the labour working in this sector precarious and vulnerable.

The unorganised sector is also known as the informal economy, shadow economy or grey market that is neither taxed nor monitored by any form of government. Lack of regulation fosters unlawful and unscrupulous activities to thrive. Labour employed in such unreported employment lacks job security, work security and social security. The labour employed in the informal economy is



extremely vulnerable to human rights violations and labour law violations. More than 90 per cent of the workforce and about 50 per cent of the national product are accounted for by the informal economy. A high proportion of socially and economically underprivileged sections of society are concentrated in informal economic activities.

The Constitution of India provides both regulation and protection of labour. However, under its federal system, the subject of labour is in the Concurrent List thereby enabling both central as well as the state governments to enact legislation. By recent estimates, there are 52 central labour laws in addition to several state labour laws (Kannan 2014). The government had thus enacted five labour codes which comprises of all the various labour laws. These codes are enacted to maintain decent working standards for the employees.

The International Labour Organization (ILO) defines 'Decent Work' as the work which involves opportunities for work which is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives. Decent work is essential to ensure that the person employed is treated with dignity and respect in the workplace. The four main components of Decent Work are Employment and Work, Rights at Work, Social Protection, and Social Dialogue. All of these four components are essential for the workers to be able to do decent work. Decent Work according to (Ghai 2002) is the route to economic and social development where employment, income, and social protection can be achieved without compromising workers' rights and social standards.

The existing literature on the informal economy focuses on the most visible types of labour such as hawkers, rickshaw drivers, domestic helpers, construction workers, etc. The garage workers in the shadow economy are not directly visible participants as they live and work within closed premises under the authority of a garage owner. Various studies have been conducted to explore health implications on garage workers resulting out of occupational hazards. These studies show that the continuous exposure of the garage workers to hazardous chemicals have resulted in detrimental effects on the health of garage workers.

Methodology

This research primarily employs secondary data through existing literature to analyse the occupational health implications on the garage workers in the unorganised sector. The research employs deductive reasoning where multiple cases/findings are analysed with reference to the standard acceptable labour norms to arrive at conclusions.

Observations

Automobile garages are small-scale manufacturing units composed of skilful workers, such as mechanics, painters, panel beaters, welders, battery recyclers, and radiator and air-conditioner repairers. They are located along roadsides and in interiors of informal settlements to service motor vehicles that break down on the roads. A distinctive attribute of garages is that workers deal with dirt, dust, oil as part of their routine work. Because of the interaction between garage workers and the cars and two wheeler motors that they service, repair, and maintain, garage work is considered "dirty". Garage workers are open to the elements to a wide range of chemicals, including heavy metals, contained in brake fluids, degreasers, detergents, lubricants, solvents, and asbestos (from brake repair), as well as welding fumes and car exhausts. Studies show significantly increased levels of lead, cadmium, chromium, zinc, and copper in mechanics, spray-painters and battery recyclers with unexposed controls (Patil 2020).

A study of the lead exposure on the systolic and diastolic blood pressure of a sample of 30 automobile workers in Northern Karnataka demonstrate significantly increased levels of lead in the blood samples. The automobile workers involved mainly in spraypainting, radiator and battery repairs were selected for this study. Most of the automobile workers had major complaints of muscle pains,



itchy feeling, mild fatigue, aggressiveness, irritability, lethargy, poor concentration, abdominal discomfort, etc. Lead interferes with heme biosynthesis by altering the activity of three enzymes: δ-aminolevulinic acid synthetase (δ-ALAS), δ-aminolevulinic acid dehydratase (δ-ALAD) and ferrochelatase. Also lead affects the haematological system. The anaemia induced by lead is microcytic and hypochromic and results primarily from both inhibition of heme and globin synthesis and shortening of the erythrocyte lifespan. It was thus established that the increased lead concentration in the blood of the garage workers was a major cause of hypertension, strokes and kidney diseases (Nilima Dongre 2011). A study in Ethiopia demonstrates similar findings that analysed the biochemical levels among the garage workers against the non-exposed study sample. It was found that the toxic chemicals in the garage environment have long term detrimental effects on the biochemicals in human body such as protein, glucose, total cholesterol, triglycerides etc. (Zerihun Ataro 2019).

Another study in Kolkata that analysed the waste water in the garages revealed high concentrations of Lead, Cadmium and Selenium in the collected samples. It was found that the heavy metals get attached to the skin and penetrate into the skin. Automobile processes produce many hazardous chemicals such as metal dusts, toxic fumes, silica, Polycyclic Aromatic Hydrocarbons (PAH) and metals that are released into the workplace and may have damaging effects on the health of the workers. PAHs are produced from the incomplete combustion of organic materials and have been considered as a possible cause of lung cancer among garage workers. (Ramalagam. and Sellappa. 2013) Previous studies have demonstrated that PAH are associated with single and double stranded DNA break. PAHs induced significant DNA damage in blood cells of automobile emission inspectors has also been reported (Eunha 2006 in Rajlaxmi Basu 2015).

A study in Ethiopia demonstrates how automobile garages are one of the major causes of environmental pollution. The hazardous chemicals from these garages directly contaminate the soil with heavy metals. Individuals in direct contact with this soil have higher chances of diseases caused by exposure to heavy metals (Demie 2015).

The study of demographic data of a sample of 320 garage workers in Vijayapur city provides greater insights with respect to their actual health status. The data demonstrates that 39.06% of the sample were suffering from pre-hypertension stage whereas 17.81% were on hypertension stage one and 1.56% had hypertension stage two. 100% were found to be suffering from some eye related problem, some skin related issue, some sort of respiratory problem, gastro intestinal problem, neurological disorder, psychological disorder, ear problems and musculo skeletal problems (Patil 2020).

Discussion

The above mentioned observations demonstrate significant implications of heavy metals on the health of the garage workers in the unorganised sector. The garage workers are exposed to these occupational hazards due to the inappropriate infrastructure at the garages and lack of regulation as per strict labour standards. The garage workers are forced to work in precarious conditions in the absence of safety gears. Some workers are not aware about the precautionary measures to be taken at work with respect to the chemical exposure involved in garage work. Whereas, some garage workers are aware about its hazardous consequences. However, they do not have proper infrastructure and spaces to observe such kind of precaution. Most of the garage workers being migrants, sleep and stay in the garages. The Covid-19 related lockdown scenarios have further confined these workers into the chemically contaminated spaces within the garages. The working conditions of the garage workers in the unorganised sector are in direct violation of the provisions laid down under the Labour code: Occupational Safety, Health and Working conditions Code, 2020 enacted by the Government of India (Ministry of Law and Justice 2020). Likewise, the working standards also violate the international labour standards of "Decent Work" which provisions for security at work place.



As introduced, the garage workers in the unorganised sector are a less visible lot amongst the various occupations within the informal sector. In order to bring about reformative changes in the working conditions of the garage workers in the unorganised sector, it is most crucial to first recognise its existence, importance and understand the risks involved in such occupation. As only then the benefits of the labour policies formulated for the unorganised sector can percolate to such occupations. Taking into account the 90 per cent of labour involved in the informal sector and their comprehensive social security needs, the Government of India had introduced schemes like the Atal Pension Yojana, PradhanMantriJeevanJyotiBeemaYojana, PradhanMantriSurakshaBimaYojana and PradhanMantri-Jan ArogyaYojana.

However, along with the government there are opportunities for the private sector as well to participate in the welfare measures towards the informal economy. The Automobile sector in this case is an extremely lucrative business. Section 135 of the Companies Act, 2013 mandates the companies with stipulated annual profits to spend 2 per cent of their net profits towards Corporate Social Responsibility. The companies are free to choose the areas and the causes where they want to spend their CSR fund. A study in 2016 demonstrates the various areas in which five top automobile companies had spent their CSR funds. The social spending was mostly in the areas of Education, Community development, Employment, Health and Environment (Arjun BS 2016). However, since the garage industry in the unorganised sector acts as a backbone of the logistics chain by taking care of the general wear and tear of the automobile products, there is a great scope for the automobile companies to invest their CSR on providing decent infrastructure to the workers in the unorganised garage industry. They can also ensure better training courses, awareness of the various hazards involved, measures to tackle emergency situations and by providing health care support to the workers at the grass root level of the automobile sector.

Conclusion

The automobile garage workers employed in the unorganised sector in India are extremely vulnerable with respect to the occupational hazards at workplace. Relevant research on the health status of these garage workers demonstrate high exposure to industrial chemicals and heavy metals. These hazardous substances are found to have detrimental effects on their health leading to multiple health disorders. The government has enacted laws and regulatory labour standards to implement occupational safety and to comply with the international standards of Decent Work. The government has also provisioned for social security schemes for labour employed in the informal economy. There is need for the private sector to participate in providing welfare schemes in the informal sector. Especially the automobile sector must look up to its social spending of 2% CSR towards providing better infrastructure and eliminating serious issues within this sector. These measures are only possible when such neglected labour is identified and the risks involved in their occupation are understood.

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Effect of Covid-19 on Students' Education

Asst. Prof. Vaishali T. Lone

S.S.S. Pawar College, Purna(Jn.)Dist.Parbhani

vaishaliloneranveer@gmail.com

Abstract

Hit by a pandemic, children had to deal with internet disruptions since early June 2020. Nationwide lockdown induced by covid-19 in March prompted schools and colleges to move to the virtual world for teaching and learning activities. But a weak internet penetration has turned e - education into a distant dream for many children in the rural areas. According to official statistics there are over 35 crore students in the country. It is very important that if children are dependent upon the internet for their education than it needs to be ensured that they get barrier free internet facility. The children are facing problems in undertaking their online educational activities in absence /description of internet connectivity in view of prevailing situation of Covid 19,the possibility of any child becoming the victim of taking undue pressure or stress concerning their education

Keywords –Online Classes ,Students' Education ,Internet .

Introduction –

Since the last week of march , due to the deadly pandemic ,a lot of students have suffered from the loss of education .The students across the country have suffered the loss of education . However seeing the way corona virus cases are increasing rapidly in the country.

The Covid-19 Pandemic has affected educational systems worldwide leading to the near closures of Schools, universities and colleges.

Colleges ,School closures impact not only students , teachers and families school closure in response to the pandemic have shed light on various social and economic issues including students debt, digital learning , food insecurity and homelessness .The impact was more severe for disadvantaged children and their families causing interrupted learning, compromised nutrition, childcare problems and consequent economic cost to families who could not work.

Slowly taking online class after sometime in the lock down period onwards. Initially online classes feel better .Finally came to know that this virus is not a blessing to students but a foreshadow of the students Further life to adjust the online mode of education.

Online Classes-

The adoption rate is around 50-60% whereas in the classroom the adoption was around 80-90% .online classes affect the eyes of the students due to long hours in front of the blue screen small Childrenlikeplayschoolandprimarygradesmustnothavethesetypeof classbecausetheyhavelowconcentrationpowerandthesesmallkidsdo nothavetheabilitytositforlongtimeinfrontoftheblue screen.

Lots of poor students do not have access to laptops and computers all these students are naïve ,thinkthereshouldnotbethese type of disparate education.

Surely there are lots of disadvantageous factors like there are Exam pattern changed , Students are being given marks by the internals this may impact their career in the feature .these factors are going to be a foreshadow to the child further life .Many parents and educators thus share a common worry When the Pandemic subsides ,kids will return to school with lower achievement ,there are also concerns that the gap between high and low achieving students will become larger. Current school closures have added to the time that most students already spend at home



during the summer months without explicit face to face instructions from teachers. Teacher's are scrambling to adapt content for an online platform and parents are juggling work responsibilities with caring for and educating their children. Student themselves are faced with isolation, anxiety about a deadly virus and a uncertainty about the future. The theoretical material will be imparted on time to students, but the overall development of a students will be missing here it will not be possible to in calculate the habit of discipline and decorum among students these are the times that will never come back and as there is no other alternative available students are devoided of the actual work environment of a school or college. Numerous Social and cultured cultural activities will be missed because of Covid 19lockdown.

Things are fine for families who can afford a laptop or a smart phone along with the monthly expenses of internet plus other variables so their children can attend the online classes at various platforms. However there is a large section of children who go to government school, colleges and their parents are not in a position to buy them such things so they can't attend online classes. The life and the future of these students are left in old drums and there are no indications as to when things will return to normal.

It is a big challenge for every students and also for education institutions to impart and continue with the studies at this time when touching someone is catching a life – threatening disease. Students will have to show discipline towards their life and their studies as there is no one to check on them, only then they can think of getting the best from this troubled time. The crux of matter is we need to stay motivated at all times and keep making efforts in the right direction, while maintaining almost precaution at all time. First is the good health and second comes good education.

Need of the study-

The current educators, teachers will also need to find ways to assess students early, either formally or informally to understand exactly where students are academically. Educators need to consider way to further differentiate instructions or provide opportunities for individualized learning.

Review of Literature –

S Marelli, A Castelnova, A Somma V. Castronovo Journal of Neurology (1-8,2020) found an increase in bed time hour, sleep latency and wake up time between before and during covid-19 emergency and worsening of sleep quality and of insomnia symptoms. In particular during the lockdown the impact of the delay in bed time and in wake up was more pronounced in students. The impact of students than in workers and in female than in males than in males. Concerning the psycho emotional aspects about one third of their sample showed depressive or anxious symptoms the result of study may provide support for the implement of some interventions for well being in pandemic condition.

Tamanna July 28(2020) "Covid-19 impact on students, problems faced by students in virtual education. Education Dream fades for million in digitally divided India" Covid-19 based on the current situation schools, colleges and universities reopened undoubtedly, this a critical time for the education sector, as several university entrance exams and competitive examination are held during this period. The digital divide has so far extended across India, further separating underprivileged and tech savvy from the tech-poor, with millions of children struggling to meet the challenge of online classes.

Objectives- To study the online education situation in students.

Methodology:

Secondary data was used in this study.

**Discussion:**

There are many opinions on how to evaluate children in online exams. There are a number of issues that need to be considered, such as how to evaluate, what method to use, how to use, short multiple choice questions, how to use long awaited questions. In addition, it is difficult for the teacher to guess exactly what the children have learnt from the screen, with the exception of the children of upper middle class and upper class, parents it is difficult for most children to get a smartphone. We have to look at this type of hands on learning that has to be done using the frequent disconnection of internet. On the one hand, for those who have Access to mobiles how to learn from home, but on the other and the majority of other children have to go through a situation all difficult education. Unfortunately, even in the case of exams, the preparation of these two group will be remarkably different. Children in the first group of high quality laptop, smartphones, fast internet will overcome all the difficulties.

The children in the second group are not deprived all the basic facilities to take the exam online, their preparation will be severely limited. The college students in the first group and the children in the next group will be ready to pass any exam. With the help of their friends, WhatsApp and other groups. Where will this ingenuity come from these children. No matter how many sophisticated techniques are used to prevent malformations the test, the children in the first group are ready to thwart those attempt therefore, only goal for today's children is to learn the tricks to pass these exams. Are you aware of some of the topics in questions. There are few exceptions to this. There is no questions of exams as schools never been announced to promote the next class. it's all kind of numbering and boring at a time when kids who really want to get something out of education are in dire straits.

What students can do---

- 1) children need to prepare for online exams according to what their teachers tell them, but also to find out what can be done to learn more about the subject as they are at a disadvantage due to the difficulty of online media. Students should also try to find out what can be done to learn more about the related subjects. Misfortune is that the best course videos for this are all available again in internet.
- 2) just multiple choice questions i.e. MCQ. after passing the exam and not getting their answers, exam is going on, everyone is discussing on WhatsApp etc. solving the questions collectively and not thinking about who will be better off by writing the answer that everyone has the same option.
- 3) every child should ask themselves this question, study honestly and decide exactly what you want to get out of online education and online exams.

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The Changing pattern of Caste Modernity and its Impact on Caste Politics in India: An Assessment

Dr.Tuhin Kumar Das

Assistant Professor of Political Science Jogamaya Devi College,
Kolkata-700026.

Ph. No- 9674434744 ,E- mail-hellotiash2012@gmail.com

Abstract-

Caste is a distinctive element in Indian social and political system. It is the most ancient feature of Indian society, which emerged from traditional Hindu Varna system. After the independence impact of modernization, social mobility and democratic process has changed the caste system of India. Now India is the world's largest democracy, among many negative sides in this democratic system, casteism or caste factor is one of the most common evil of Indian democracy since Independence. In India caste and politics go hand in hand. So many caste based groups, political parties, pressure groups are playing important role in various elections. This present paper has used secondary sources of data and analytical research methods to show how changing pattern of Caste modernization has impacted Indian politics from time to time. This paper has proposed how to neutralise the role of caste in future Indian politics.

Key Words- Varna, modernization, parties, election.

Introduction-

To get to grips with 'caste' we need to remind ourselves that the single word refers to at least three different things- varna, jati and jati- cluster. Hence, whenever we speak of caste, we automatically refer to the caste system of India. The caste system is a special feature of Indian society. In India caste system constitute the traditional Hindu society's four varnas(colors). These are Brahmins, Kshatriya, Vaishyas and Sudras. This division is basically occupational, which indicate a 'structural system'. In India 'varna' and 'caste' are not the same thing.Varna comprises an all India model of social orders. On the other hand Castes or Nafis are locally circumscribed communities. The varna system originated as hierarchical distinction between the fair- skinned Aryavarna and the dark-skinned Dasavarna at the time of the Rig- Veda(Ghosh: 168). The study of the caste is one of the most controversial fields of Indian studies- not only among anthropologists, but also historians, sociologists and political scientists(Jeffrelot:107). One leading Indian political scientist rightly pointed out ' if there was one social institution that, to the colonial mind, centrally and essentially characterized Indian society as radically different from western sociey, it was the institution of caste(Chatterjee:173). French sociologist Louis Dumont(1970) consider that caste as a system is unique to India. Another french sociologist Andre Beteille pointed out caste is a hierarchically rank groups or categories based on hereditary membership which maintain their social identity by strict rules of endogamy (Beteille: 49).

Objective of the Study-

1. To examine the relationship between caste and politics.
2. To study the changing caste system and its impact of Indian politics.
3. To provide valuable suggestions of future casteless politics.

The analysis the relationship between caste and politics, in two ways a. understand the nature of the distribution of power in the wider political system and b. how caste enters in the political process. The implementation of land reforms and universal adult franchise and the finally 73rd and 74th amendments (1992) has significant change in relations between caste and politics. Power shift from



one dominant caste to another or from upper castes to lower castes. The political process during the last 73 years has made tremendous impact on the caste system. The adaption of the democratic political order has led to increasing participation in the political process, from the local to national level. It is the structural aspects of caste that has made politics more important to caste, and caste more important to politics than ever before (Jones:64). There are several ways in which caste enters into politics, Firstly, appeals may be to caste loyalties and caste has provided strong basis of political support of their own caste who can 'delivered goods'. Secondly, caste associations and its transformed to caste based political parties for examples the Republican Party and Bahujana Samajbadi Party etc. Rudolph and Rudolph were among the first to study the role of caste associations in democratic India. They argued that caste association was "...no longer an ascriptive association in the sense which caste taken as the jati and is. It has taken on features of the voluntary association membership in caste associations is not purely ascriptive; birth in the caste is the necessary but not a sufficient condition for membership" (Rudolph & Rudolph:33)

The Changing Caste System and its impact of Indian Politics-

In India caste system is not a static is more and more dynamic one. The changing pattern of caste system which is started in British colonial rule. The Jamindari System and the rise of anti caste movements in 1930s of Southern provinces of India, first attack to hierarchy structure. These movement generated a new kind of collective sentiment "the felling of caste solidarity" (Ghurye:192). Another Indian sociologist M.N.Srinivas in his late 1950s writing specially focus on how modern technology and representative politics help the process of modernization of caste system in India. Impact of modern technology on caste, he wrote 'the coming of printing, vernacular news papers, regular postal service, books, western education has vertical moved to "Sanskritization" (Srinivas: 74-77). In 1960s US Scholars and their studies in Indian caste system, they pointed out that caste is a medium of political mobilization and an instrument of political education (Rudolph & Rudolph). French sociologist Andre Beteille argue that modernization process changes the Indian social stratification, now caste is being replaced by social circles, political faction, pressure groups and even socio-economic classes. In this situation he describe "... transformation from close status groups based on caste to more open ones which accommodate others components as well (Beteille:70).

Rajani Kothari and some political scientist argue that the multiple pluralistic nature of caste system in India prevents sharp and polarized cleavages and open-up moment of cooperation and bargaining position in the political structure. According to Kothari the reservation of jobs, educational opening, the legislative seats of backward castes, abolition of untouchability, abolish of Hindu Code Bill, together have long way in neutralization areas of tensions and hostility in caste line (Kothari: 3-4). Thus the relationship between caste and Politics is basically a relationship for the specific purpose of organizational public activity. In these sense, factionalism and caste cleavages, pattern of alignment and realignment among the various strata, and a continuous striving for social mobility have always been prominent features of the caste system. According to Kothari, this is the secular dimensions of caste (Kothari: 8-9).

In the election campaigns, votes are demanded in the names of caste. Caste groups are tapped for committed support to Caste considerations are given great weight in the selection of candidates and in the appeals to voters during election campaigns. In elections, caste is the most important political party. The Candidates asked for votes in the name of caste and they raise the caste-based slogan like "jatki beti jatko, jatki vote jatko". Such slogans do have an effect on voters and they cast their vote in favour of the candidate belonging to their caste. The importance of caste as a determining factor in voting behaviour has also been highlighted in post emergency 1977 and 1980s parliamentary elections. U.P, Bihar, Karnataka, Gujrat, M.P in 1980s and 1990s both state and parliamentary elections caste and caste alliances as an important factor of voting behaviour. Caste politics which



was confined from state boundaries however enter the national arena when Prime Minister V.P.Singh of Janata Dal implemented the Mandal Commission Report(1990), which was flawed in several respects. Caste once again become a burning issues in 2006 over the issue of reservation for other backward castes(OBCs) . In what was dubbed by section of the media as Mandal-2 and students took to the streets to protest(27 percent, OBCs) to reservation in higher education.

Conclusion:Dr. B.R. Ambedkar in a long day ago pointed out ' you can not build anything on the foundation of caste. You cannot build up a nation; you cannot build up a morality. The caste system can not be eliminated without changing the mindset of the people. The problem has persisted largely because of the illiteracy and ignorance of the people. There is a close relationship between caste and politics in India and both influence each other. Caste is an important component of the social system in India has made its special place in the Indian political system at various levels. Casteism is the biggest challenge for Indian democracy. The following points need to be looked for neutralizing the role of caste in Politics:

1. Economic status not caste, should be the basis of reservation.
2. Media should play a neutral role to spread awareness of casteless politics.
3. Caste-based violence must be eliminated through well-organized government efforts.
4. The recognition of caste-based political parties and elections campaign on that line should be banned.
5. The political leaders should not use 'caste' for political mileage.
6. Implement all the legal and constitutional provisions regarding caste.
7. The evil of caste discrimination should be included in the primary years of education. In this way we can dream of a casteless future politics and society.

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Physical Growth ,Nutritional Status And Mental Development Of School Going Children

Dr. Surekha R.Gaikwad

Associate professor and Head Department of Home Science Swatantrya Sainik
Suryabhanji Pawar college purna Dist. Parbhani, Maharashtra
E-mail surekhabhosleab @gmail.com

Abstract:

The present study was conducted in Nanded City of Marathwada region. A total of 500 school going children belonging to 5 to 15 years of age (261 girls and 239 boys) were randomly selected for study. School going children from different socio-economic groups were assessed with the help of anthropometric measurements and age suitable I. Q. Tests. Results indicate that anthropometric measurements of school going children were below NCHS Standards mental development of school going children was influenced by nutritional status. Majority of School going children were mildly malnourished.

Key words: Nutritional Status, Mental development, Anthropometry, I. Q. Test.

Introduction:

The school years in human life span starts from six years i.e from late childhood (6 to 12 years) and it proceeds to through puberty and preadolescent stages (13 to 15 years). Thus school going covers three stages of human life (Elizabeth, 2000).The school going period is denoted as dynamic period of growth and development that involves Physical, Mental, Emotional and social changes. Children's below 15 years are the most crucial segments of our population because during these formative years' foundations are laid in terms of nutritional as well as psychological development for their future life. Therefore, maintenance of good health during these growing years is very essential.

Several Studies have reported low intakes of essential nutrients by the Indian Childrens. Studies have also proved that low intakes of nutrients resulted in poor Physical and mental growth of young children. (Ballosen and Web, 1990); Granthem and Greger, 1995, Theodore, 1995) Nutrient intake of the child is not only dependent on the quantity of food results in satisfactory growth and development.The changes that are not in view of common eye but can be felt by every human being that takes in every school child include, improved intelligence, better school performance, development of confidence etc. All this early mentioned changes are due to direct or indirect contribution of mental development and growth. However mental development can reach to its maximum potential with good living environment and nutrition (Bradly and Caldwell, 1976, Wach's 1978, Elizabeth, 2003, Julia et. Al, 2004).

Cognitive development involves on orderly changes that takes place in the way children understand the world and solve problems. Children are constantly exploring, manipulative and try to make sense out of the environment. Many researches have shown that development of brain, it's function is a process that is primarily dependent upon proper nutrition (Rammurthy, 1981; Ramkrishnanand and Reddy, 1981, David and Barbara; 1995). Poor nutrition and unfavorable environment lead to subnormal brain function (Theodore and Wachs, 1995)

Many studies have been conducted all over the world on different aspects of children but very few Indian researchers have attempted to emphasize on relation between nutrition, mental development and different environmental factors. The present study is taken up with the following **Objectives** :To assess the physical growth of the selected school going children.

To evaluate the nutritional status of the school going children's.



To determine the influence of nutritional status on mental development of school going children's.

Methodology :A sample of 500 hundred school going children of both gender belonging to 5 to 15 years and from different socio economic groups were selected during home visit. After a preliminary survey all the 500 hundred school going children were assessed with the help of anthropometry and age suitable IQ tests. Body height, head circumference, chest circumference, and mid arm circumference were the five anthropometric measurements recorded for all the sample children by using standard procedures given by Jelliffe. Further Gomez classification weight for age was used for the categorization as per nutritional of selected sample children as per nutritional grades. NCHS standards were used. Assessment of mental development of all the sample children were carried out by using minimum two age suitable, valid, reliable IQ test, among them one was verbal test and another was performance test. Categorization of sample children as per grades of intelligence was also carried out.

The results are statistically analyzed with 't' test analysis of variance (ANOVA), frequency percentage and correlations. Before statistical analysis preliminary calculations regarding IQ test scoring and interpretation of results as per standard norms was carried out.

Background information

Maximum school going children were from small families and having 2 or 3 children. Majority of school going children's socio economic status was upper middle class. Regarding father's literacy level 36 percent of fathers are educated up to graduate level and 27 percent mothers were educated up to secondary school.

Result and Discussion

Table 40- Distribution of sample as per grades of intelligence

Sr. No.	Grades of intelligence	Girls % N=261	No. of Cases	Boys % N=239	No. of Cases	Total N=500
1	Normal/Average (IQ 85-115)	89.27	233	89.53	214	447
2	Above average (IQ 116-130)	8.42	22	7.94	19	41
3	Superior (IQ 131-145)	2.29	6	2.51	6	12

Table 1 (Table 1 and table no 40 from thesis)

Distribution of sample as per grades of intelligence is illustrated in table 1. Maximum school going girls (89.27 %) and boys (89.53%) were having average intelligence. Above average girls were 8.42 percent and boys were 7.94 percent. Very few percentage of girls (2.29 %) and boys (2.51%) were superior.

Mean mental ages of school going children at varying ages is presented in table 2 (i.e. table 41 from thesis) mean mental ages of 6 + boys were noted 7.06 years as DHT (Draw a Human test) and as per DST (Developmental screening test) test it was 7.26 years. The girls in the same age group had 6.86 years of mean mental age as per DHT and 7.11 as per DST test. The mean mental age of 7+ Boys as DHT is 8.30 years and 8,54 years as per DST test, in the same age group mean mental ages of girls as per DHT and DST were 8.40 years and 8,69 years respectively. There was consistent pattern of increase in mental ages of 6 through 15 years of age. It was also seen that mental ages as per DST test were little greater than DHT test. This difference might be the result of performance test and verbal test, all the age groups irrespective of gender showed mean mental ages greater than their chronological



ages.

Table 41- Mean mental ages of school going children at varying ages

Sr. No.	Age group	No. of Children N=500		Mean mental age			
				Draw a Human Test Mean ± SD		DST Test Mean ± SD	
		Boys	Girls	Boys	Girls	Boys	Girls
1	6	26	22	7.06 ± 0.77	6.86 ± 0.88	7.26 ± 0.73	7.11 ± 0.98
2	7	23	18	8.30 ± 0.68	8.40 ± 0.74	8.54 ± 0.67	8.69 ± 0.70
3	8	15	26	9.42 ± 0.95	9.28 ± 0.83	9.65 ± 1.01	9.50 ± 0.76
4	9	22	9	10.75 ± 0.78	10.30 ± 0.80	10.82 ± 0.711	10.49 ± 0.77
5	10	27	30	11.24 ± 0.80	11.62 ± 1.32	11.45 ± 0.83	11.94 ± 1.41
6	11	32	37	11.99 ± 0.52	12.06 ± 0.75	12.12 ± 0.54	12.42 ± 0.53
7	12	28	27	12.85 ± 0.53	12.90 ± 0.61	13.06 ± 0.51	13.20 ± 0.77
8	13	19	25	13.98 ± 0.62	11.68 ± 0.39	14.18 ± 0.72	11.80 ± 0.43
9	14	24	37	14.95 ± 0.47	14.86 ± 0.37	15.37 ± 0.83	14.97 ± 0.68
10	15	23	29	15.68 ± 0.59	15.40 ± 0.96	16.05 ± 0.72	15.82 ± 0.61

Table 2 (table no 41 from thesis)

Mean mental quotients of selected school going childrens at varing age is presented in table 3 and figure 1.



Table 42- Mean mental quotients of school going children at varying ages

Sr. No.	Age group	No. of Children N=500		Mean mental quotients				Average IQ	
				Draw a Human Test Mean ± SD		D S T Test Mean ± SD		Boys	Girls
		Boys	Girls	Boys	Girls	Boys	Girls		
1	6+	26	22	110.38 ± 10.38	109.95 ± 8.74	113.64 ± 10.16	113.99 ± 9.47	112.01 ± 10.19	111.97 ± 8.91
2	7+	49	18	110.57 ± 8.72	110.64 ± 7.61	113.83 ± 8.83	114.47 ± 7.69	112.20 ± 8.66	112.56 ± 7.48
3	8+	15	26	110.76 ± 11.46	109.98 ± 9.98	113.54 ± 12.04	112.62 ± 8.19	112.15 ± 11.66	111.30 ± 8.55
4	9+	22	9	112.33 ± 9.72	107.36 ± 6.36	113.02 ± 8.55	109.40 ± 6.04	112.67 ± 8.94	108.38 ± 6.18
5	10+	27	30	107.85 ± 7.62	110.05 ± 11.67	109.92 ± 8.16	113.27 ± 12.54	108.88 ± 7.83	111.66 ± 11.84
6	11+	32	37	104.44 ± 3.33	104.94 ± 7.06	105.55 ± 3.78	106.02 ± 5.47	105.00 ± 3.46	105.48 ± 6.26
7	12+	28	27	102.71 ± 3.22	104.63 ± 4.67	104.42 ± 10.88	107.08 ± 6.05	103.56 ± 3.22	105.85 ± 5.15
8	13+	19	25	103.38 ± 4.29	104.31 ± 3.51	104.83 ± 5.17	105.42 ± 3.99	104.11 ± 4.59	104.87 ± 3.67
9	14+	24	37	103.12 ± 2.98	102.32 ± 1.98	106.02 ± 5.47	103.11 ± 4.27	104.57 ± 4.02	102.71 ± 3.22
10	15+	23	29	101.52 ± 2.72	99.63 ± 5.50	103.87 ± 3.75	102.40 ± 3.32	102.69 ± 2.96	101.40 ± 3.32

Table 3

(Table 42 from thesis)

The mean mental quotations of both girls and boys as per DHT test DST test were varying slightly. Highest mean mental quotations (112.33+9.72) of boys were observed at 9 + age group as per DHT test. As per DST test it was seen at 7 + age group (113.83+ 8.83).

Highest mean mental quotients of girls were observed at 7 + age group as per DHT test, while in case of DST test highest mental quotations (114.47 + 7.69) was observed in 7 + age group. The least mean mental quotients of boys recorded were 101.52 +2.72 at 15 + age group. Similarly, the least mean mental quotients of girls observed were 99.63 + 5.50 as per DST test.

It was also clear that here also mean mental quotients of DST test were little greater than DHT test, this difference was consistent from 6 through 15 years' age groups.

Influence of nutritional status on mental development of selected school going girls and boys is presented in table 4 and figure 1 (i.e. **Table 43 and figure 16 from thesis**) mean mental quotients of well-nourished girls was 109.89 whereas for boys it was 108.58. Mildly malnourished girls had mean mental quotients of 106.83 and boys 108.94. The least (104.27 and 103.38) mean mental quotients were recorded in the severely malnourished group of girls and boys respectively.

Mean mental quotients of both boys and girls were progressed as the nutritional status improved. However, the mean mental quotients were 104.27, 104.92, 106.93 and 109.89 in severely malnourished, moderate malnourished, mild malnourished and well-nourished girls respectively. This trend of progress was same for boys also. Statistically significance difference at 1 present level was noted in girls, whereas the mean mental quotients of boys were significant at 5 present level. When



correlation was calculated it was seen that there was significant difference between nutritional status and mental development of girls ($P < 0.1$) and boys ($P < 0.1$).

The data also revealed that maximum School going girls and boys belonged to the category of mild malnourished, well-nourished and children of severely malnourished

Table 43- Influence of nutritional status on mental development of selected school going girls and boys

Sr. No.	Nutritional status	Mean mental quotients			
		Girls N=261	No. of cases	Boys N=239	No. of cases
1	Well nourished	109.89	67	108.58	52
2	Mildly malnourished	106.83	108	108.94	93
3	Moderately malnourished	104.92	71	105.88	83
4	Severely malnourished	104.27	15	103.38	11
	F Value	5.330		3.690	
	CD	1.377		1.402	

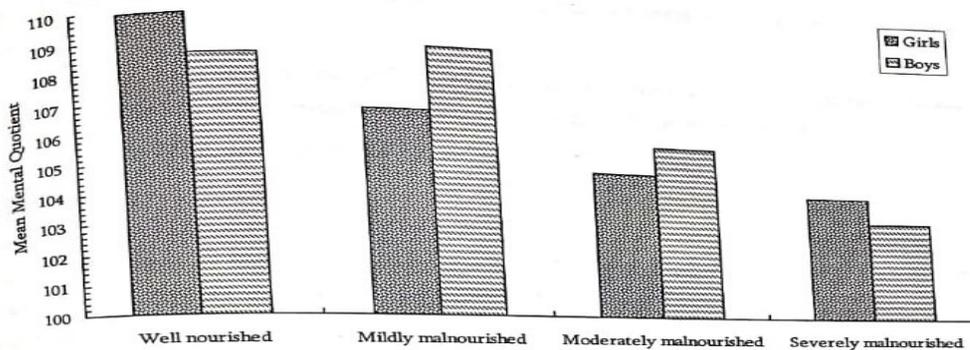


Fig. 16- Influence of nutritional status on mental development of selected school going girls and boy

Table 43 and figure 16 from thesis

Table 5- Anthropometric profiles of selected school going children at varying ages

Sr. No.	Age groups	Anthropometric measurements											
		Height (cm)		Weight (kg)		No. of cases		Head circumference (cm)		Chest circumference (cm)		Mid arm circumference (cm)	
		Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys
1	6+	106.70 ± 5.60	109.85 ± 7.12	16.25 ± 2.83	16.85 ± 7.99	22	26	48.99 ± 1.25	49.25 ± 1.38	52.49 ± 3.86	53.57 ± 3.14	15.340 ± 1.79	14.940 ± 1.15
2	7+	119.45 ± 7.69	120.54 ± 5.11	20.61 ± 3.34	20.81 ± 2.54	18	23	49.54 ± 1.21	50.60 ± 1.31	55.24 ± 3.57	57.31 ± 4.36	16.36 ± 2.15	16.37 ± 1.57
3	8+	122.91 ± 6.11	123.69 ± 7.91	22.01 ± 3.34	22.90 ± 5.42	26	15	50.30 ± 1.93	50.81 ± 1.07	57.73 ± 4.87	58.54 ± 4.82	16.46 ± 1.77	16.79 ± 1.66
4	9+	128.93 ± 4.63	128.92 ± 6.65	23.38 ± 3.16	24.03 ± 2.95	9	22	49.29 ± 4.75	50.91 ± 1.41	57.79 ± 3.82	59.89 ± 3.24	16.73 ± 1.59	16.78 ± 1.47
5	10+	135.85 ± 9.86	132.79 ± 8.37	27.93 ± 6.04	25.64 ± 5.56	30	27	50.95 ± 1.41	50.99 ± 1.43	62.20 ± 6.67	61.66 ± 8.77	17.90 ± 1.99	17.07 ± 1.44
6	11+	135.23 ± 11.21	135.52 ± 11.98	28.63 ± 7.06	28.54 ± 5.16	37	32	51.18 ± 2.07	50.72 ± 1.19	64.13 ± 6.09	62.62 ± 4.38	17.83 ± 1.73	17.99 ± 1.59
7	12+	142.55 ± 9.85	140.60 ± 7.13	32.12 ± 5.68	28.83 ± 5.49	27	28	52.98 ± 3.26	51.69 ± 1.21	66.92 ± 7.07	63.59 ± 4.62	18.37 ± 1.38	18.22 ± 1.54
8	13+	146.82 ± 10.42	146.31 ± 10.68	36.49 ± 7.02	35.26 ± 11.58	26	19	51.87 ± 1.70	52.84 ± 2.05	70.77 ± 7.44	68.17 ± 8.87	19.21 ± 2.11	19.55 ± 3.04
9	14+	150.09 ± 9.05	154.31 ± 6.27	39.54 ± 6.53	40.18 ± 7.14	37	24	52.61 ± 1.89	52.64 ± 1.62	73.26 ± 6.88	71.26 ± 5.30	19.85 ± 1.93	20.19 ± 2.21
10	15+	148.72 ± 13.34	160.74 ± 7.14	42.06 ± 8.53	46.71 ± 7.04	29	23	52.94 ± 1.62	54.00 ± 4.55	74.44 ± 4.59	76.14 ± 6.68	20.68 ± 2.91	21.13 ± 2.64



The anthropometric measurement of school going children aged six through fifteen years are given in 5. There was a consistent pattern of increase in height and weight of six through fifteen years of age. This trend was same for head circumference, chest circumferences and mid arm circumferences also. Gender variations for all anthropometric measurements were noted. The girls were shorter and lighter than the boys. However, in some cases this was not found which could be due to sampling variations. Head circumferences of both boys and girls increased slightly with increase in age. Chest circumference of both girls and boys were different at varying ages. Girls above 10 years were found with greater chest circumference than boys. This might be due to pubertal changes occurred in girls. Mid arm circumferences of both girls and boys were found same at varying ages.

Highest value for body height in girls was recorded by 14 years old (150.09 ± 6.06 cm) and in boys was recorded by 15-year-old (160.74 ± 7.14 cm) whereas the highest body weight of girls was recorded by 15 years (42.06 ± 8.53 cm) for boys it was recorded at the same age (46.71 ± 7.04). Highest value of head circumference of girls was (52.94 ± 1.62 cm) that was seen in 15-year-old, and for boys it was recorded by 15 years. (54 ± 4.55 cm) observations of chest circumference showed that 15-year-old girls and boys recorded maximum chest circumferences 74.44 ± 4.59 cm and 76.14 ± 6.68 cm respectively mid arm circumference of both boys and girls of 15-year-old was recorded 21.13 ± 2.64 cm and 20.68 ± 2.91 cm respectively. The six-year-old girls and boys recorded least values for all anthropometric measurements. All the age groups of both girls and boys exhibited significant differences in all anthropometric measurements.

Conclusion : From this paper it can be concluded that physical growth of school going children was observed below NCHS standards, majority of school going children fell into category of mildly malnourished. Mental development of school going children revealed that majority of girls and boys had average intelligence. Mean mental quotients of the sample children as per DST (Developmental Screening test) test was little higher than DHT (Draw a man test) test. All sample children's mental ages were more than their chronological ages.

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Depiction Of Modern Society Issues In Chetan Bhagat's Revolution-2020

1. Mr. Sujay S. Ikhar

Research Scholar, Sant Gadge Baba Amravati University, Amravati

Mob. No: 9673110003, Email: sujaysikhar1981@gmail.com

2. Dr. Jayant Karmore

Research Supervisor, Late Madangopal Mundhada Arts, Commerce and Science College, Chandur Railway, Dist.-Amravati.

Chetan Bhagat is one of the most read fiction writers of Indian English literature. He has introduced some unique trends in the Indian English literature. His fictions are romantic in nature, postmodern subjects like youth aspirations, love, sex, marriage, urban middle class sensibilities, and issues related to corruption, politics, education and their impact on the contemporary Indian society are recurrently reflected as thematic concerns in his novels.

KEY WORDS: unique trends, issues, aspirations, sensibilities, issues.

Introduction: Chetan Bhagat is known for his rationalization of reality in the contemporary society. He is one of the most successful authors and his novels awarded as bestselling novels. According to Chetan Bhagat, "*novels are the tool of entertainment*", through which he expresses his views and opinions about the society and the national development. Since, the time India opted to go global, sweeping, social, economic, political, the technological changes have molded the face of India.

Chetan Bhagat is an Indian author, columnist, and screenwriter. He is an active and alert writer who keeps a note of very minute things taking place in the surroundings. His novels are replete with fictitious stories followed by some of the relevant and burning issues of our society. He has tried his level best to raise many issues in his writings so that the attention of the readers may be drawn to let them know that they are living with these problems. He has always been very careful and aware with most of the issues related to the society. He directly hits at issues like corporate life style, modern education system, misunderstanding, corruption, exploitation, patriarchal setup, and globalization in his novels.

Depiction of modern society issues in Chetan Bhagat's Revolution- 2020 is explained by the researcher in this paper.

Brief outline of the Novel:

India's youth icon, Chetan Bhagat portrays many problems that Indians have been facing and are making the Indian youth wary and aware of some of the biggest problems that curse our society. His "Revolution 2020" is a fascinating and a fast-paced story of love, betrayal, and corruption.

'Revolution 2020' is the story of two friends separated by their ambitions and passions yet connected by their love for the same girl. The story is about Gopal's consistent failures to crack an entrance exam which would help him a clean entry in an IIT. He loves a girl Aarti, who considers him just as a best friend and is in love with Gopal's childhood friend Raghav. Gopal tries to propose Aarti on many occasions but every time Aarti forbids him to do so. Raghav is a great success to crack the entrance exam and then to be popular among his college students. Gopal- a loser, an utter failure in life, chooses unfair means to become rich, powerful and big man. Raghav is a boy from a well-off family, even after having taken admission to one of the renowned universities of our country, is much interested in journalism and desires to create a *revolution* in India by fighting corruption.

**Depiction of modern society issues in “Revolution 2020”:**

Revolution 2020: Love, Corruption, Ambition is overloaded with the raising social issues. It sheds light on social evils and unfair practices. As far as this novel is concern from the tag line of this novel—every reader labels this story as a narration of the current situation in India. The word revolution comes from the Latin word ‘*revolvere*’. It means a change in the way a country is governed, usually by a different political system and often using violence and war. Revolution-2020 happens in three stages in Chetan Bhagat’s novel and is listed as love, ambition and corruption in the novel of *Revolution-2020*. All these three stages are played by Gopal, Aarti and Raghav -characters in the novel.

As is Chetan Bhagat’s basic nature of raising some social issues in his writings, he touches all aspects of life. He says:

I think by now my readers know that no matter how serious the issue is, I make my stories light and entertaining. The issues with the education system and the levels of corruption in the country are obviously grave concerns, but as a storyteller I have to balance it with the need to make a gripping, entertaining story. (—Revolution 2020- Chetan Bhagat’s New Book).

At the beginning of the novel, the writer has raised the issue of *hardship of Parents and hope*, he has shown through Gopal and his father, how parents project their dreams on their children, do a hard labour for the sake of the settlement of their wards, even take loans on very high interests just for the sake of the betterment of their kids and the moment they come to know that their hard earned money has been wasted by their worthless children, how they lose hopes and many of them may die consequently as did Gopal’s father.

Sometimes parents pushes too hard for a career- through Gopal’s character, Chetan Bhagat has tried to show how some dedicated children try to come up to the expectations of their parents but due to just one flaw in their personality, how they are very much prone to go off the right track and face failure and hence to become the reason for their parents’ embarrassment or at times...death.

The corruption and education, also the major issue of this novel - the corruption in the field of education by showing the business of opening private colleges or by showing the scene of a trade-fair by various private engineering colleges, where the losers like Gopal or other students who could not prove their worth by cracking the entrance exam of JEE or AIEEE, can easily get an admission and that too at a good bargain with the deans or directors of those colleges, has been very well shown.

Degradation of moral and ethical values in society is one more issue of the novel. In *What Young India Wants* Chetan Bhagat retorts that the young generation is indulged in drinking, smoking and illicit affairs. Gopal’s heavy drinking and being admitted in the hospital, Aarti’s involvement in drinking and sex and MLA Shuklaji’s unfair practices show the degradation of moral and ethical values in our society, on the basis of their social position and power get the things done in an objectionable manner have been shown.

Love Triangle and Mental Trauma-The theme of love with different shades and attitudes, while reading about the relationship between Gopal and Aarti, the readers feel that they are good companion. However, due to his academic failure Aarti leaves him and goes with Raghav, a brilliant IIT student. So in the beginning, the author shows the love triangle. In the course of time, Aarti comes to know that Raghav is an overambitious and has no time to spare with her. Being desperate, she comes back to Gopal, her school day friend and has a sex with him. However, Gopal feels very bad and decides to help Raghav in his mission. He also understands that Aarti is the best companion for Raghav only. Therefore, he plays a drama of having prostitutes to show his infidelities to Aarti. Finally, Aarti goes back to Raghav. It is here the author presented *the theme of platonic love*

The issue of disturbed interpersonal relationships-The first example is the father-son relationship between Gopal, the chief protagonist and his father. Gopal’s father is a retrenched teacher before retirement. The family income is almost nothing. They live in all kinds of financial crisis. He lives in



constant illness of asthma. They do not have money for medication. In spite of it, Gopal's father wants him to become an engineer, get a good job and remove their poverty.

The second example of interpersonal relationship in the present novel is the spoiled relationship between two the brothers i.e. Gopal's father and his elder brother Ghanshayam. They do not talk to each other for many years because of their land dispute. In the present fiction, the writer has depicted some glimpses of disturbed interpersonal relationships which is caused by parental anxiety in the first case and money in the second case.

A deep analysis of the present novel brings to the surface one more serious issues of contemporary India that is, *fixing of news or paid news in press media*. Press is one of the strongest pillars of democracy. Both the paper media and the electronics media have a very strong hold on the contemporary Indian society. Both the media have all the power expose all the evils prevalent in society. If only the media works honestly and efficiently, there will be considerable fall in corruption and crime rates in the contemporary society. This is because the media has reached almost every nook and corner of the country in the present time. Raghav, the young reporter in the novel, exposes all the major crimes of the local MLA Shukla and many others of his city through his news articles and editorial notes.

Ambitions or an aspiration of the youth is another important theme that the author has handled in the novel. Today, young generation has quite high hopes and aspirations. Young people may indulge themselves in certain kinds of mistakes which is shown in *Revolution 2020*, just to be rich overnight. When they realize, what has happened it is too late for them to regret back and to talk about their problems.

Chetan Bhagat depicts the social evils, corruption and problems of young generation through his novel. Truly his novels deal with different society issues and harsh realities of life and modern culture of young generation and a problem faced by the young generation in his works and truly capture the spirit of different culture. *2020: Love, Corruption, Ambition* (2011) is over-burden with the topic of social authenticity. It reveals insight into social shades of malice and unjustifiable practices. He has demonstrated social stratification through the focal characters.

Chetan Bhagat is a social critic who presents the dark areas of the society in a light- hearted manner in his novels. He has pointed out the dark and grim reality of Indian society and brought various issues to the limelight. *Revolution 2020*, forces the reader to shine a light at the evil tentacles of corruption that is destroying the nation's conscience. When this is coupled with unbridled ambition, all boundaries are being crossed. He does not justify it, but raises this very pertinent question.

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Management lessons from Bhagavad Gita

Dr. (Ms.) Subhashree Panda

Assistant Professor (Management), Parala Maharaja Engg. College,
Berhampur.

ABSTRACT

The Bhagavad Gita is one of the greatest scriptures and spiritual guidance for the individual. It describes the essence of the Upanishads and is considered as the holy book of the Indian spiritual thought. It has been used as a handbook for leaders, managers and every individuals for effective management of the problems. Management is an academic discipline. Bhagavad Gita encourages us to manifest total excellence in all that we do, and in all our relationships by discovering the latent divinity within us. Taking perspectives from the Bhagavad Gita, an ancient Hindu epic, this paper presents a management grid to link the profit-orientated approach as well as purpose-orientated approach in running a business and achieve the goal. Different aspects of aptitude, attitude and motivation towards competition and business sustainability are discussed with specific extracts from this holy and sacred Indian classic.

Keywords: Management, Organisations, Bhagavad-Gita.

Introduction

Today, organizations are witnessing a change and uncertainty in an increasingly dynamic and competitive marketplace. The aim of business organization is to achieve sustainable competitive advantage and long-term success over competitors. In order to be competitive in this ever-changing and volatile business environment, organizations have to be competitive and abreast with the latest updates in technology and innovation. The two terms such as creativity and innovation, play a very significant role for every business enterprise today. Peter Drucker has rightly said that, these are the new management mantras for the growth in a competitive environment without which companies no longer exist. This is the reality of today's dynamic business environment. Peter Senge, management thinker who coined the term "Learning Organisation" has quoted the Gita in two of his books "Fifth Discipline" and "Presence".

The Bhagavad-Gita

Bhagavad Gita is one of the oldest languages in the world and the original version is in Sanskrit language. According to Dharmaratnam (1987), the Bhagavad-Gita is a sermon given by Sri Krishna to Arjuna regarding the correct technique of life. The first English language version of the Bhagavad Gita was translated by Charles Wilkins in 1785 (Muniapan, 2005). Besides English, the Bhagavad Gita has also been translated into more than 500 world languages. The Bhagavad Gita has been written by many scholars in India and around the world in more than 1000 English language versions and commentaries. It has exercised an enormous influence, is considered to be practical. According to Hee (2007), the Bhagavad Gita, contains eighteen chapters and it has been divided into three parts: karma yoga (selfless action), jnana yoga (self-knowledge), and bhakti yoga (ways of loving).

The background for the Bhagavad-Gita is the epic Mahabharata. Sri Vyasa Muni (son of Parasara Muni) composed it. The original version of the Bhagavad Gita was written in Sanskrit language by Sri Ganesha more than 5000 years ago. It has been considered as the 5th Veda. Mahabharata is an encyclopedia of life. The central theme is dharma meaning occupational duty, righteousness and virtues. It deals not only with dharma but also artha, which is the acquisition of wealth, kama which is the enjoyment of pleasures and moksha which is the liberation. Bhagavad-Gita has 110,000 verses (Rosen, 2002). It appears in 700 verses (of which 575 are uttered by Sri Krishna)



in BhishmaParva of the Mahabharata and consists of 18 chapters. It is believed that the oral version of the manuscript have been composed around 3100B.C.E. (Hee 2007).

The Mahabharata narrates the war between two cousins; the five Pandavas and hundred Kauravas in order to claim the kingdom of Hastinapura. Sri Krishna, the champion of dharma offered to go on a peace-making mission on behalf of the Pandavas (This is a lesson to the world that peace and harmony is preferred at all costs). However the Kauravas refused to make peace and hence war became a certainty. Sri Krishna humbled himself into becoming the charioteer of Arjuna, the Pandava prince. In fact, Arjuna could choose unarmed Sri Krishna who would not engage in battle or Sri Krishna's army consisting of great warriors. Arjuna (Pandava) decided to choose Sri Krishna unarmed, while Duryodhana (Kaurava) was happy to get the large army from Sri Krishna. He (Duryodhana) felt that, without the army, and without weapons, Sri Krishna not could be of much help to the Pandavas (Subramaniam, 2001).

The entire armies (7 Pandava divisions and 11 Kaurava divisions) of both sides were assembled at the battlefield of Kurukshetra. Thus the stage was set for the Bhagavad-Gita. The sermon was given on the battlefield before the commencement of the war. The battlefield also represent our body where an unending battle is raging between the forces of good and evil – the evil always outnumbering the good (5 Pandavas against the 100 Kauravas; or 7 Pandava divisions of soldiers against 11 Kaurava divisions). On a spiritual level, the focus is on the battle between the higher self and the lower self, the war between man's spiritual calling and the dictates of the body, mind and senses for material pleasures.

Bhagavad-Gita : Management Guidelines

There is an important distinction between effectiveness and efficiency in managing.

- Effectiveness - doing the right things.
- Efficiency - doing things right.

The general principles of management is applied in every organization, but the difference lies in application. The Manager's primary function is planning, organizing, staffing, directing, coordinating and controlling. Specifically, the functions can be summed up as:

- Formation of a vision
- Planning the strategy
- Develop leadership.
- Establishing organizational/ institutional excellence.
- Establishing a creative and innovative organisation.
- Training and development of human resources.
- Team building and accomplished the task through teamwork.
- Delegation, motivation, and communication.
- Reviewing the performance of the employee and taking corrective steps when required.

Thus, management is a process of aligning people goal with the organizational goals. Employee has been motivated to be committed to work for the maximum social benefit. The managers' are always in a dilemma how to be effective and effectively accomplished the assigned task. Bhagavad Gita elaborates that "you must try to manage yourself."

Work Commitment

A popular verse of the Gita advises "During the time of one's duty, one should be detached from the fruits or results of actions performed in the course of doing the task. Being dedicated work has to mean "working for the sake of work, generating excellence for its own sake." The managerial implications of it is that, calculating the date of promotion or the rate of commission/profit before putting in our efforts, then such work is not detached. It is not "generating excellence for its own sake" but working only for the extrinsic reward (promotion, profit, good book of the boss) that may (or may not) result.



Working only with an eye to the anticipated benefits, means that the quality of performance of the current job or duty suffers - through mental agitation of anxiety for the future. In fact, in most of the cases we do not get the results the way we are expecting. So, the Gita prescribes we should not mortgage present commitment for the outcome in uncertain future.

Some people may argue that not seeking the business result of work and actions, makes one unaccountable. In fact, the Bhagavad Gita is full of advice on the theory of cause and effect, making the doer responsible for the consequences of his deeds. While advising detachment from the avarice of selfish gains and greediness in discharging one's accepted duty, the Gita does not absolve anybody of the consequences arising from discharge of his or her responsibilities.

Thus the best means of effective performance management is the work itself. Attaining this state of mind (called "nishkama karma") is the right attitude to work. It prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses.

Self-Motivation and Self- Transcendence

According to Maslow's Need hierarchy theory of motivation, lower order needs of workers such as - adequate food, clothing and shelter, etc. should be satisfied first. These are the key factors in motivation. In the workplace, the job of the clerk and of the Director is identical. But only difference lies in their scales (salary) and composition (Structure). It is true that once the lower-order needs are satisfied, the Director will be optimizing his contribution to the organisation and society. But it does not happen like that. ("The eagle soars high but keeps its eyes firmly fixed on the dead animal below.") On the contrary, a low paid schoolteacher, may well demonstrate higher levels of satisfaction as well as self-actualisation despite little satisfaction of his/her lower-order needs (food, shelter and clothing).

This situation is explained by the theory of self-transcendence propounded in the Gita. Self-transcendence involves renouncing egoism, putting others before oneself, emphasising team work, dignity, co-operation, harmony, respect and trust - and, indeed potentially sacrificing lower needs for higher goals, the opposite of Maslow's theory of motivation.

"Work must be done with detachment." It is the ego that spoils work and the ego is the central aspects of most theories of motivation.

Rabindranath Tagore, the great Indian poet, says working for love is freedom in action. A concept has been described in the Gita as "disinterested work". In this context, Sri Krishna says, "He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins. On the contrary those who earn wealth only for themselves, eat sins that lead to frustration, misery and failure."

Mental equanimity or Nirdwanda can be achieved with detachment with the work. This attitude of the individual leads to presence of the supreme intelligence which is guiding the embodiment of individual intelligence. This de-personified intelligence can be achieved only when one works selflessly, and sincerely to achieve the organizational goals.

Work Culture

Sri Krishna describes on two types of work culture - a) Daivisampator divine work culture and b) Asurisampat or demonic work culture.

- Daivi work culture - involves fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, restraint from fault-finding, Lack of greed, gentleness, modesty, absence of envy and pride.
- Asuri work culture - involves egoism, personal desires, improper performance, work not oriented towards service.

Work ethic should be conditioned with ethics in work. In this context, "yogahkarmasukausalam" should be understood. "Kausalam" means skill or technique of work. It is an indispensable component of a work ethic. According to Bhagbad Gita "Yogah" is defined as



“samatvamyogahuchyate” meaning an unchanging equipoise of mind (detachment.) . Equable mind or equipoise is the bed-rock of all actions, and the emphasis has been laid upon how to attain this equipoise. Gita evolved the goal of unification of work ethic with ethics in work. The ethical process can enable one to attain an equipoise. The guru, AdiSankara (born circa 800 AD), says that how to maintain calmness of the mind in success and failure. The calm mind in case of failure in life lead to deeper introspection and what necessary steps one has to undertake to avoid such failure in future.

The equanimity can be attained by detached with the results of the work done. This leads to one need not have to expect the incentive from the work done. To the contrary, concentration on the task for its own sake leads to the achievement of excellence – and indeed to the true mental happiness of the worker. Thus, while organizational theories of motivation may be said to lead us to the bondage or extrinsic rewards(Power, status, promotion etc), the Gita’s principle leads us to the intrinsic rewards of mental, and indeed moral, satisfaction. The Gita further explains the theory of “detachment” from the extrinsic rewards of work in saying:

- If the result of sincere effort is a success, the entire credit should not be appropriated by the doer alone.
- If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The former attitude modifies arrogance and conceit while the latter prevents excessive despondency, de-motivation and self-pity. Thus both these dispositions safeguard the doer against psychological vulnerability, the cause of the modern managers' companions of diabetes, high blood pressure and ulcers.

Assimilation of the ideas of the Gita leads us to the wider spectrum of “lokasamgraha” (general welfare) but there is also another dimension to the work ethic - if the “karmayoga” (service) is blended with “bhaktiyoga” (devotion), then the work itself becomes worship, a “sevayoga” (service for its own sake.)

Manager's Mental Health

Sound mental health is the very goal of any human activity. It is the state of mind which can maintain a calm, positive ,poise, or regain it when unsettled, in the midst of all the external turbulence of work life. Internal happiness and peace are the pre-requisites for a healthy stress-free mind.

Some of the impediments for sound mental health are:

- Greed - for power, status, position, promotion, prestige and money.
- Envy - regarding others' achievements, success, rewards.
- Egotism - about one's own achievement and accomplishments.
- Suspicion, anger , Depression, Failure and frustration.
- Anguish through comparisons.

In Mahabharata, a king named asYayatiwho, in order to revel in the endless enjoyment of flesh . He exchanged his old age with the youth of his o youngest son for a thousand years. However, at last, he found all the sensual enjoyments ultimately not fulfilling his desire for the youth.He came back to his son , and requesting him to take back his youth. This “yayati syndrome” shows the conflict between extrinsic motivation and intrinsic motivation.

The driving forces in today's businesses are speed ,competition andsuccess. As a result,these drivingforces cause erosion of the morality in order to achieve the goal.One permits oneself immoral means such as tax evasion, illegitimate acquisition of wealth and financial holdings, deliberate oversight in the audit, too-clever financial reporting and so on. This phenomenon may be called as “yayati syndrome”.

Management –Practicing what they preaching

Sri Krishna in the Gita says“Whatever the excellent and best ones do, the commoners follow”. The visionary leader must have vision and mission,dynamic,foersightedness and courage. As a result he can translate dreams into reality. This dynamism and self belief of a true leader flows from



an inspired and spontaneous motivation to help others. "I am the strength of those who are devoid of personal desire and attachment. O Arjuna, I am the legitimate desire in those, who are not opposed to righteousness," says Sri Krishna (10th Chapter - Gita).

Bhagavad Gita's New Mantra for US Businesses

Big businesses of the United States are embracing Indian philosophy. Top business schools have introduced "self-mastery" classes that use Indian methods to help managers boost their leadership skills and find inner peace in lives dominated by work. India-born management guru and strategists also are helping transform corporations. Academics and consultants such as C.K. Prahalad, Ram Charan, and Vijay Govindrajana are among the world's hottest business gurus.

Tulsi Gabbard, is an Indian-origin American politician and member of the Democratic Party who has, also gifted her own copy of the Hindu Holy Book "Bhagavad Gita" (same copy that she used to take the Oath of Office) to Narendra Modi when he was on a visit to New York on September 28, 2014. Another is the belief that companies should take a more holistic approach to business, it takes into account the needs of shareholders, employees, customers, society and the environment as a whole. Organisations can simultaneously create value and social justice. "The concepts such as "emotional intelligence" and "servant leadership" are in vogue. Corporate philanthropy can be viewed as a competitive advantage for attracting and retaining top talent.

Conclusion

Modern managers can derive a lot from *Bhagavad Gita* as it holds the key to holistic success. We are living in an era of ambiguous, uncertainty, competition, and turbulent environment. There is rapid shift from industrial society to knowledge society. This transition brings together some important implications to management that the primary source of wealth is human capital. Innovative organizations whether radically or incrementally, adopt their own strategy to be ahead from their competitors. For achieving high levels of innovativeness, companies must first convert their culture into more participative one. So, HR professionals play a strategic role as they are the driver for the change in the organizations. The HR manager have to come up with right solutions, right tools, as well as with right systems in order to utilize the human capital to its fullest extent, to its highest use. So, that the impact of employee decisions has visibility for overall business results. *Gita*, as a sacred and revered spiritual scripture has a unique value proposition, applicable and implications for the business and business manager, in order to gain triumph at both physical and mental levels.

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**Dietary Intake And Anthropometric Measurements In Preschool Children****Prof. Sonal Tuljaram Kame^{*}, Dr. Savita Sanghwan^{**}, Dr. Yogita Sanap^{***}**^{*} Ph.D scholar Shri JJTU University, Rajasthan, ^{**} Ph.D Guide Shri JJTU

University, Rajasthan,

^{***}Ph.D Co- guide Shri JJTU University, Rajasthan**Abstract**

Nutritional status is the level of nutrients, micronutrients and elements in the body. For good health and its maintenance nutritional supply needs to be appropriate and regular. Weight is considered as a determinant of nutrients intake hence the work pattern and diet requirement have direct relation. However the diet varies with the age. The present study focuses on the dietary intake of 4 to 6 years children in preschools (anganwadis). It stresses on consumption of cereals, pulses, vegetables, fruits, roots and tubers, milk and milk products oil and jaggery. Nutritional requirement is the main part for child overall development as the weight and growth are totally dependent on dietary intake. Anthropometric measurements including height, weight and BMI are the determinants of physical health and nutritional status. The present study is based on dietary intake recorded by 7 days recall method to work the actual intake of the children under study. Data on 400 children has been recorded and analysed. From the data recorded calories, proteins, fats, carbohydrates, vitamin A, calcium, iron, and vitamin C, intake was taken and compared with recommended dietary allowance. Consumption of protein, fats was above recommended level while the calories, carbohydrate, vitamin A, calcium, iron and vitamin C intake was below the recommended level. The comparison between the anthropometric measurements with WHO 2006 values concluded that the overall BMI of male and female irrespective of age in children was higher among anganwadi children.

Keywords: Dietary intake, anthropometric measurements, preschool children**INTRODUCTION:**

The effect of diet on health is measured in the form of nutritional status. Nutritional assessment is defined as the interpretation of information obtained from anthropometric, dietary, biochemical and clinical studies.

1. Dietary method of assessing the food intake for nutritional assessment as body composition. It includes method of measuring subcutaneous fat and total body weight.
2. Method of measuring somatic protein.

This can be determined from the record recall of all foods consumed over a specified period of time. This method is widely and commonly used in field survey. Another method used is group method which is based on food balance sheet. Food availability, food balance sheet for entire household is prepared and mean amount per person is obtained by the number of persons in family. This method gives view of total food supply, adequacy or inadequacy of food availability and helps in program planning in day to day rationing and emergency rationing. It also helps in inferring food habits.

The individual dietary intake data is collected to obtain more precise measurement of average nutrients intake and to determine adequacy if any. The food intake of individual is based on qualitative and quantitative nature. This method is most accurate and referred as precise method. If all the members are adult then the total food consumed can be divided by number of persons in family but when children and adults are in combination this method cannot be used, therefore food items consumed by per children per day are calculated on the individual basis.

Food is the first and most important requisites for growth while it is very important throughout period of childhood. It is found to be more crucial during first 5 years of human life. The



rapid growth occurs during first 3 years and child is dependent on mother for food. Insufficient food will not only under nourish but also it will hamper child growth, hence the every mother and family members should have awareness on the calorie intake, protein intake, fats intake, iron intake, calcium intake, iodine intake, and vitamins intake. The atmosphere of family of preschool children in age group of four to six years in rural and urban areas is totally different and the researcher did not find much focus on preschool children and Anganwadis is in the past research. Researcher being nutritionist she felt to analyze the dietary chart of Anganwadi children and if possible modify it with local available cheap nutrients which will help in encouraging local persons and cheap and fresh nutritional supplement to preschool children.

In view of it the objectives of study have been formulated and planned

Objectives of the study:--

1. To study dietary intake of preschool children.
2. To assess the anthropometric of preschool children using WHO 2006 standards. **Hypothesis of the study:**

H_0 Anthropometric measurements are as per WHO standards.

H_0 Dietary intake is in tune with RDA given by NIN.

H_1 Anthropometric measurements are not as per WHO standards.

H_1 Dietary intake is not in tune with RDA given by NIN.

Review of literature:

Bandopadyay et al. (1988) conducted nutritional survey of school children to know about wasting, stunting, underweight. The occurrence of underweight amongst the children was 42.3%, wasting 17% and stunting 16.8%. The reasons of under nutrition occurrence were the unawareness, family size, illiteracy of mothers towards nutritional knowledge and improper diet.

P. Yashoda Devi and P. Geervani (1994) malnutrition still continues to be the problem of significant and considerable magnitude in many of the developing countries in the world among the children of 0 to 3 years. The present study is based on children in the age 0 to 48 months. A sample of 3273 children was selected for selecting a sub sample of 701 children. The findings and results of the study indicated that the diet quality of the preschool children by the alternative and substitute sources of dietary fats in the meals decreased sodium and also increased dietary fibre. Dietetic practices and health care service providers should produce and provide an actionable guideline. The critical and vital roles of minerals like iron and zinc in the diet should be duly emphasized. The preschool children's menus should be moderated. The intake of high sodium and saturated fats provide foods with the adequate amounts of the essential fatty acids. Regular guidance on the food labelling and the dietary supplements for the younger children should be exclusively based on DIRS.

Karim et al (1997), birth weight of children had inverse correlation with current waist, hip, waist hip ratio, height and MUAC and positive correlations with the growth rate and also fasting glucose. Children born with a birth weight less than 2.5 kg have shown more resistance to insulin at their mid and late childhood years in comparison to normal birth weight baby's. Positive associations between the birth weight and the BMI in childhood and adolescent associated with increased risk of obesity. Childhood obesity is influenced by birth weight gestational age, peri natal obesity, family socio-economic status, single parent household and birth order.

Mary J. De Silva and Trudy Harpham (2006) studied the child nutrition and their maternal socioeconomic status. The study concluded that maternal socioeconomic status was significantly positively associated with child nutrition and thereby health. The families supported by trust, social workers, their children's nutritional status was associated with the support received from the agencies including the socioeconomic environment which the child receives for his/her dietary intake help in enhancing body nutritional level and was also related to child health as well as the family health. The



study is an indicator for the country's policy for nutritional enhancement of children's from low socioeconomic status and also for the families below poverty line.

Mercedes de Onis et al (2006) compared growth pattern and its estimates of malnutrition on the child's growth standards. The findings concluded that healthy breastfed infants tracked along the WHO standard weight for age onwards underweight rates increased during the first six months and thereafter decreased based on the WHO standards for all the age groups. The rates of stunting recorded were higher according to the WHO standards while wasting and severe wasting rates were substantially higher during the first half of infancy. Still the occurrence of severe wasting continued in following years also. The adaptation of WHO standards may prove to be better tools to monitor changes in child growth.

Methodology:

The present study is based on the data collected from 400 preschool children from 16 anganwadis in rural and urban areas of 4 tehsils in Akola district. The data was collected through predesigned and pretested questionnaire through interview method and observation method. The anthropometric measurements were taken due care. 7 Days dietary recall method was used to calculate the daily intake of different nutrients by the children. Simple tabular analysis and Karl Pearson's correlation were the statistical tools used to analyze the data.

Results and discussions:

Table 1.1 Distributions of the Respondent Children According To 7 Days Dietary Recall Method

Particulars	Calories	Proteins	Fats	Carbohydrates	Vitamin A	Calcium	Iron	Vitamin C
Recommended	1330	20	25	250	1600	600	13	40
Actual	1174.57866	24.896336	32.2062	230.6147	1587.848	544.9776	10.1161	37.48507
S D	95.5120897	2.3614189	3.937844	21.42969	129.7802	43.29199	2.263661	11.0795
S E	4.77560448	0.11807094	0.196892	1.071484	6.48901	2.164599	0.113183	0.55397
Z Value	32.544851**	41.469438**	36.59972**	18.0920022**	1.872705NS	25.41920**	25.4799**	4.539789NS

(Significant at 5% level- * and Significant at 1% level-**, NS- Non significant)

The calories consumption of children according to age was significantly lowest. The protein consumed was significantly higher; the very reason behind it is the respondent children are from anganwadis. The diet includes sprouts, jaggery and groundnut laddu, rajgira laddu which resulted in higher protein consumption. The average level consumption of fat by respondent children was significantly higher than the recommended consumption. The reason may be stated as 74.75% of the mothers agreed that their children consume junk foods frequently in the form of Maggi, kurkure, school time etc.

The sources of carbohydrate consumed by children could not fulfil the recommended requirements as such the carbohydrates consumption was significantly lower than the recommended. Vitamin A requirement was at par with the recommended values. The reason for meeting the requirements can be stated is that regular doses of vitamin A are provided by the government through



primary health centres. The requirement of calcium, iron, vitamin C could not be met to its recommended level might be as vitamin C, calcium and iron are linked to each other in absorption. In view of the above figures, it is concluded that calories, carbohydrates, vitamin A, calcium, iron; vitamin C actual consumption was considerably inferior to the suggested consumptions. The intakes of protein and fats were significantly higher indicating need of nutritional education to mothers for dietary planning.

Table 1.2 Distribution of children according to sex wise anthropometric measurements for 4 years male and female.

Sr. No.	Values	FEMALE 4 YEARS			MALE 4 YEARS		
		HEIGHT	WEIGHT	BMI	HEIGHT	WEIGHT	BMI
1	WHO	109	20	21.5	115	19.5	19.8
2	AVG	104.6775	17.735	20.52125	111.4123	17.87719	20.43509
3	SD	9.72413	2.435059	1.068953	7.877041	13.42249	0.809966
4	SE	1.538628	0.385294	0.169138	1.043317	1.777813	0.10728
5	ZVALUE	2.809**	5.878**	5.7866**	3.4387**	0.9128 ^{NS}	5.919**

On-going through the table, it is observed that average height of male and female child for the data recorded was significantly lower than the WHO 2006 standard for 4 years. The average weight of female was significantly lower than WHO standards while male children could compete with WHO standards in average weight. Hence the difference between 4 years male child and WHO value was non-significant. The BMI of male and female was significantly lower than WHO standards value conducting that the 4-year males and females understudy are lagging in anthropometric measurements in comparison with WHO standards.

The data on male and female child of 5 years age was analysed and presented in following table.

Table 1.3 Distribution of children according to sex wise anthropometric measurements for 5 years male and female.

Sr. No.	Values	FEMALE 5 YEARS			MALE 5 YEARS		
		HEIGHT	WEIGHT	BMI	HEIGHT	WEIGHT	BMI
1	WHO	123	24	21	124	22.8	20.5
2	AVG	119.087	21.41852	21.7963	120.3807	21.47895	20.55614
3	SD	7.80592	1.433043	1.164147	12.08189	1.387818	0.832475
4	SE	1.06203	0.194972	0.158387	1.60025	0.183817	0.110262
5	Z VALUE	3.684**	13.2402**	5.02752**	2.26170*	7.18678**	0.50915 ^{NS}

The values presented in the table describe that height; weight of male and female child was significantly lower in comparison with WHO standards however BMI for male child was at par with WHO standards while the female children BMI was significantly higher than WHO standards concluding though 5 years male and female children lagging in height and weight Compute with WHO standards in BMI.

The following table presents the anthropometric observation for male and female children along with WHO standards. Height differences for male and female children with WHO standards were non-significant. Male and female child weight was significantly lower than WHO value, whereas BMI for male child was below than the WHO standards and that of female was at par with WHO



standards, concluding that the height was at par with the WHO values for male and female children, significant reduction in weight resulting for BMI difference in male.

Table 1.4 Distribution of children according to sex wise anthropometric measurements for 6 years male and female.

Sr. No.	Values	FEMALE 6 YEARS			MALE 6 YEARS		
		HEIGHT	WEIGHT	BMI	HEIGHT	WEIGHT	BMI
1	WHO	125	28	22.2	127	28	21.1
2	AVG	123.9263	25.72763	22.43684	124.9228	26.60702	20.31228
3	SD	7.072922	1.800267	1.347674	9.85955	1.766135	0.7975
4	SE	0.811115	0.206453	0.15455	1.305901	0.233925	0.105629
5	Z VALUE	1.32371 ^{NS}	11.0067**	1.53246 ^{NS}	1.59062 ^{NS}	5.95482**	7.45740**

Conclusions:

It is concluded that calories, carbohydrates, vitamin A, calcium, iron; vitamin C actual consumption was considerably inferior to the suggested consumptions. The intakes of protein and fats were significantly higher indicating need of nutritional education to mothers for dietary planning. The comparison with WHO standards for anthropometric measurements concluded that for the four years BMI of male and female was significantly lower than WHO standard values. For the five years male BMI was at par with WHO standards. Females were lagging in BMI. Identical picture was observed at six years of age.

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Impact of Religions in Indian Society

Dr. Smita D. Rane

Principal, Mahila College of Education Market Yard, Kolhapur.

Tal- Karveer, Dist- Kolhapur. Pin- 416005.

Moblie No.- 9527707900.

Mail Id – rsmita2970@gmail.com, mbed338.cl@unishivaji.ac.in

Abstract –

India is a land several religious community. As hardest of people came to india in search of fertile lands, better resources and opportunities, and escape form cruel regimes, they also brought with them there cultures, a component of which is religion. Broadly speaking. Indian religions may be divided into two categories : First, those which are local origin, second, those which were introduced from other parts of the world. Under the first category we may place Hinduism, and those religious movements that imaged on the indian soil and letter became independence religions, such as buddhisum, Jain isum, Sikkisum. Placed under the second category are Zoastrianism, Judaism, Christian, and Islam

In india non of them food remain isolated. Rather, Counties interaction took place between the local religious community and those which came from outside from these interaction there came composite culture of india.

Religion has historically influenced Indian society on a political, cultural and economic level. There is a sense of pride associated with the country's rich religious history as the traditions of Hinduism, Buddhism, Sikhism and Jainism all emerged out of India. Moreover, while a majority of people in India identify as Hindu (79.8%), the medley of religions that exist within the country continually impact contemporary society.

Introduction -

Religion has historically influenced Indian society on a political, cultural and economic level. There is a sense of pride associated with the country's rich religious history as the traditions of Hinduism, Buddhism, Sikhism and Jainism all emerged out of India. Moreover, while a majority of people in India identify as Hindu (79.8%), the medley of religions that exist within the country continually impact contemporary society.

In India, religion is more publicly visible than it is in most English-speaking Western countries. This becomes evident when considering the numerous spaces that are thought to be sacred and holy. Examples include 'ashrams' (monasteries or congregation sites) consisting of large communities of scholars or monastics, temples (*mandir*), shrines and specific landscapes such as the Ganges river. There is a rich religious history visible in architecture, and it is not uncommon to find various places of worship, such as a Hindu temple, Muslim mosque and Christian church, all next to each other.

The 2011 Indian census indicated that 79.8% of Indians identified as Hindu, 14.2% identified as Muslim and 2.3% identified as Christian. A further 1.7% of the population identified as Sikh, 0.7% identified as Buddhist and 0.37% identified as Jain. Due to the massive population size of India, religious minorities still represent a significant number of people. For example, although only 0.37% of India may identify with Jainism, that still equates to over 4 million people. While not all religions in India can be discussed in detail, the following provides an overview of the major religions in the country as well as sizable religions that originated in India.



Religion is one of the fundamental organizations of any general public. It is an all inclusive framework. Religion can be characterized as, “*a social framework in which there is regular confidence, revere, ceremonies, traditions and customs.*”

The meaning of Religion given by Durkheim is an all around acknowledged definition and he says, “*Religion is a brought together arrangement of convictions and practices with respect to holy thing which join into one single good group*”.

There are different religions on the planet and the significant ones are Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam and Farsi. The thoughts and confidence of every single religion contrasts somehow or the other.

Religion in India is characterized by a diversity of religious beliefs and practices. The preamble of the Indian constitution states that India is a secular state, although there were pleas going on Supreme court of India to remove the words secular and socialist from the Preamble to the Constitution of India.^{[3][4][5][a]} The Indian subcontinent is the birthplace of four of the world's major religions: namely Hinduism, Buddhism, Jainism, and Sikhism—collectively known as Indian religions that believe Moksha is the most supreme state of the *Ātman* (soul).^[6] According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% adheres to Islam, 2.3% adheres to Christianity, 1.72% adheres to Sikhism, 0.7% adheres to Buddhism, and 0.37% adheres to Jainism. Zoroastrianism, Yungdrung Bon, the Bahá'í Faith, Sanamahism, and Judaism also have a history in India, and each has at least several thousand adherents in India.

In India primarily, these religions are polished and given as under :

• **Hinduism :**

It is one of the most seasoned religions of the world. The real cause of Hinduism is not exactly certain. Records have demonstrated that Hindu religion was in presence since “Indus Valley progress”.

Hinduism asks divine beings like Vishnu, Shiva, Brahma, Ganesh, Lakshmi, Saraswati, Durga and so on.

Hindus put stock in Idol-adores. The icons are considered as Gods and sanctuaries are the spots where symbols are kept. The extraordinary element of Hinduism is the presence of station framework and love of various Gods. Ramayana, Mahabharata and Bhagavad Gita are considered as awesome legends of Hindus Hinduism does not accommodate change, i.e.: A man is viewed as a Hindu by birth. An individual having a place with another religion can't be changed over as a “Hindu”. Despite the fact that social reformers made an endeavor to make arrangement for transformation it has not been extremely fruitful.

• **Islam :**

It was established by Prophet Mohammed. It has confidence in a solitary God Allah. Islam does not have faith in icon adore. It has confidence in disconnection of ladies. The spots of love of Muslims are known as Mosques. “Mecca” is thought to be the heavenly place for Muslims. Each Muslim needs to watch five times petition a day known as “Kalma”. Each Muslim needs to watch fasting amid the month of “Ramajan”.

• **Christianity :**

It was established by Jesus Christ. “Bible” is considered as the heavenly content of Christians. Christians don't have faith in icon love. The spot of love for Christians is called church. Christians put stock in offering supplications and helping poor people and incapacitated.

• **Sikhism :**

It was upheld by Guru Nanak. The heavenly epic of Sikhism is “Guru Granth Sahib”. The spot of love of Sikhs is known as “Gurudwaras”.

**IMPACT OF RELIGION ON INDIAN SOCIETY**

India is a place that is known for religious diversities. All the significant religions of the world, viz.: Hinduism, Christianity, Islam, Sikhism, Buddhism and Jainism are found in India.

The establishment of religion has its own effect on Indian culture which can be outlined as under :

• Solidarity :

Individuals having a place with a specific religion nearly distinguish themselves with the religious gathering.

• Moral qualities :

Religion helps in the advancement of moral qualities, e.g.: Care for the guardians, security of kids, helping poor people and debilitated, genuineness are sure values, lectured by religion.

• Social control :

Religion goes about as a powerful instrument of social control. By guzzling certain moral qualities, religion empowers to direct the behavior of people.

• Premise of law :

Over a timeframe, religious traditions and conventions pick up the power of law . For example, according to profound quality, support of spouse and kids is the bounden obligation of the husband. Keeping in mind the end goal to maintain this standard, arrangements for granting upkeep is made when in doubt in Hindu Marriage Act and Sec 125 CRPC.

NEGATIVE IMPACT OF RELIGION

The establishment of religion has brought on numerous issues in the Indian culture, as :

• Groupism :

Religion separates individuals. Such divisions may come in the method for improvement of the nation.

• Regular clashes :

Individuals having a place with various religions feel that their religion is predominant. They even attempt to force their religious practices on others which would prompt clash circumstances. In India, collective clash has turned into a typical component.

• Fanaticism :

Each religion has an arrangement of convictions which might be superstitious frequently. Such thoughts obstruct the advancement of society and the advancement of people. For example, in a few groups, there is no change the status of ladies by virtue of religious mentalities.

• Squares social change :

Religion goes about as an obstruction for social change. It is profoundly testing to change the state of mind of moderate individuals, for example, restrictions on marriage costs. Despite the fact that Religion has negative effects it is impractical to have a general public without an arrangement of religion. It has turned into an integral part of an individual's life.

Positive effects of religion:

1. Religion often helps people believe that their lives have a purpose.
2. Religion supplies people with direction and meaning, which benefit one's mental health.
3. Some people attest that their religious beliefs are the source of the courage they need to keep going in life ("The Lord is my strength").
4. Most people want to believe that there is more to reality than just the physical, scientific universe, and religion teaches us that indeed, there is.
5. The religious view that "everything happens for a reason" can be comforting during difficult times.
6. The religious view that "God has a plan for you" makes life seem less chaotic.
7. Religion allows people to believe they've been forgiven when they feel regret and remorse over things they've done wrong.
8. Religion allows people to believe that someone (God) understands them and loves them.



9. Religion makes the concepts of right and wrong seem more palpable.
10. Religion can help people accept painful things about the world.
11. Religion reminds us that some things can never be known ("God only knows"), which can help to relieve anxiety.
12. Religion can help people come to terms with their own faults and shortcomings.
13. Religion teaches us to focus on what really matters, rather than worldly success.
14. The hope for the afterlife can be a source of comfort for people who are unhappy in life.
15. The hope for the afterlife can also be a source of comfort for people who have recently lost a loved one.
16. In general, the hope for an afterlife makes death seem less frightening.
17. Religion provides us with role models (e. g. the saints).
18. Religion builds community. The deep sense of community that one finds in religion is difficult to find anywhere else.
19. Religion provides a structure to time (e. g. the Sabbath).
20. Some people find religious rituals to be very meaningful (e. g. reciting the Takbir).
21. Religion is the origin of most of the world's holidays, and holidays are fun.
22. Religion has been the inspiration for much art and music over the centuries.
23. There is evidence that religious people have a lower suicide rate than nonreligious people.
24. Religious groups have been a driving force behind some progressive movements in history, including the abolitionist movement and the Civil Rights Movement.
25. Early Christianity was much more supportive of women than were most other societies at that time. Christianity (arguably) played a role in the long-term development of women's rights in the Western World.
26. Many religious institutions and organizations provide medical care (and other necessary services) for people all over the world.

Conclusion:

So which is greater, the positive effects or the negative effects? Well, it's hard to say.

In my personal opinion, the positives ultimately outweigh the negatives. But you don't have to agree with me.

However, what has become clear to me is that most of these effects, whether positive or negative, are not directly caused by religion. Rather, they are caused by how people choose to use religion. What matters is not how religious or nonreligious you are; what matters is how you choose to make use of your religious views, whatever they may be.

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Observation of Nesting Pattern and Breeding Ecology of Laughing Dove (*Spilopelia Senegalensis*) in Around the Hilly Region of Girna River, Tal. Kalwan, Dist. Nashik, (MS) India

***Shantaram B. Bhoje¹, Nalesh G. Bahiram²**

1. Assistant Professor, Department of Zoology, Shri Pundlik Maharaj Mahavidyalaya, Nandura Rly., Dist. Buldana (M.S.), India.
2. Assistant Professor, Department of Zoology. Bharati Vidyapeeth's Dr. Patangrao Kadam Mahavidyalaya Sangli. (M.S.), India.

Corresponding Author Email id: shantarambhoje8@gmail.com

Abstract:

The laughing dove (*Spilopeliasenegalensis*) is a smallest pigeon, that is local worldwide breeder in region of Sub-Saharan Africa, the Middle East and Indian Subcontinent. This is small long-tailed dove is mostly found in dry scrub and terrestrial habitats, where pairs can often be seen feeding on the land. A rufous and having a pattern of alternating squares of black colours and is also easily distinguished from other doves by its calling. Other names of laughing dove includes Laughing turtle dove, Palm dove and Senegal dove while in India the name of the Little brown dove is often used. Length about 27 cm and Size Bigger than Common Myna. Both parents build up the shallow platform nest out of twigs. Two creamy white eggs are laying by laughing dove. Then eggs are incubated and the eggs hatch after about 13 to 15 days.

Key Words: Laughing dove, Fremantle, Senegal dove, Turtle dove.

Introduction:

Laughing Dove (Old Name – Little Brown Dove) *Spilopeliasenegalensis*. Also, other names include laughing turtle dove, palm dove and Senegal dove. The Laughing Dove belonging to the family columbidae, genus *Spilopelia* (Cheke S, 2005), and occurs worldwide includes Sub-Saharan Africa, Arabia, Iran, Iraq, Afghanistan, Pakistan and India (Ali S, Ripley SD, 1981 & Baptista et al., 1997). In India, mostly these laughing dove species are occurs in the many states such as Kerala, Tamilnadu, Karnataka, Goa, Andhra Pradesh, Telangana, Maharashtra, Gujarat, Rajasthan, Odisha, Madhya Pradesh, Punjab, Haryana, Jammu & Kashmir, Himachal Pradesh, Uttarakhand, Uttar Pradesh, Chhattisgarh, Jharkhand, West Bengal, Bihar, Assam and Meghalaya.

This is Granivorous bird. Feeds on small seeds fall from grass, grains, cereals, fruits, berries, nectar, other vegetable materials and small ground insects such as termites and beetles are their essential food (Adang KL, 2008). They are terrestrial, foraging on the ground in cultivated crops and grasslands. Length about 27cm and size larger than common Myna. Identification of Laughing Dove as compared to other doves, slimmer and with longest tail. The head and other parts are pinkish, shading to buff on the abdomen. The chequered rufous and grey patches are occurring on the neck region and are made up of different feathers. The uppermost parts are brownish with a bluish-grey band along the wing. The back is smooth and dull brown in the Indian population (Hartert, E, 1916). The sexes are identical in the field. The voice is producing a 'ku-roo-roo...ku-roo-roo' and 'kru-do-do-do-do' calls, as if giggling. Territory is dry cultivation and scrub covered hills as well as villages and small towns. *Spilopeliasenegalensis* can be quickly identified from the latter due to the lack of black coloration on the scapulars and inner wing coverts and the various pattern of the neck feathers (Jonsson, 1994). This reports on the first record of *S. senegalensis* in the Madeira archipelago, Portugal.

**Scientific Classification:**

- **Kingdom:**Animalia
- **Phylum:**Chordata
- **Class:**Aves
- **Order:**Columbiformes
- **Family:**Columbidae
- **Genus:**Spilopelia
- **Species:** *S. senegalensis*

https://en.wikipedia.org/wiki/Laughing_dove

Nesting Habits:

Both parents build up the thin platform nest of twigs. The twigs are mostly brought to the female the male and then female incorporates them into the nest. Their nests are generally located in low bushes, in treebranches and crevices. Nests are often used again for several seasons.

The nest height of the Laughing Dove was 4.21 m. The nest height did not change as the breeding season progressed. The distance between the nest and the trunk was 2.13 m. This distance did not change in the course of the breeding season, but nests were positioned closer to the trunk when the length of branches decreased.

Breeding Behavior:

In order to solicit mating with the female, the male performs courtship displays that often entail head bobbing, pecking at his folded wings in something that is usually referred to as "displacement-preening", into air launched with wing clapping sounds produced, followed by flying down in a quiet areas well as cooing to the female. He is also noticed feeding the female before the act of mating (Biricik, 1989). The species has breeding season mainly March to April and September to October in India.

Two creamy white eggs are laying within an interval of a day between them and both parents take part in constructing the nest, incubating and feeding the young. The males are spending more time incubating the nest during the day. The eggs are incubated after the second egg is laid and the eggs hatching after about 13 to 15 days (Nene RV, 1979). Laughing Doves are closely monogamous, forming pair bonds that last a lifetime - although they will replace the lost mates. Bonded pairs are often seen beauty and feeding each other.



out
by



Eggs of Laughing Dove

**Conclusion:** **New young's of Laughing Dove**

The breeding, morphometric characters of nest and eggs of *Spilopeliasenegalensis* were investigated first time from the selected study area. The whole study indicated that, the *Spilopeliasenegalensis*, it is a middle size bird but their parental care was enormous and both partners are involving in the parental care. When such type of birds will be built up their nest in our house or colony it is our responsibility to protect them from the small animals includes cat, dog, birds like hawk that are predators for the eggs and chicks of the small birds.

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Effective Use of Balanced Scorecard to Evaluate the Performance of Academic Libraries

Mr. Santosh P. Khajindar

Librarian, Haribhai V. Desai College of Arts, Science and Commerce, Pune 2

Email : santoshpkhajindar@gmail.com ,Mob. No. 7385645027

Abstract :

Today the situation has changed rapidly and working of the Libraries get more and more challenging. It is important to understand the goals and the methods for achieving those goals Academic libraries need to have some concrete planning for its required development and result. It is very important to know the libraries about their users and how libraries will serve them to satisfy the need of its users in the changing environment? The Balanced Scorecard mainly focused on the performance given by the running system. The Balanced scorecard provides the solution of this problem. The Balanced Scorecard is a tool helps to face the number of challenges and offers the solution for libraries through its strategic management. The Balanced Scorecard approach can be adapted by the academic libraries to meet their specific goals. Timely evaluation of the libraries are necessary to meet the need for future growth.

Key Words : Library, Balanced Scorecard

Introduction : In the midst industrial age competition is shifting to information age. With this revolution of information age environment, in the 20th century, libraries fills to require new capabilities for competitive success.

The concept of Balanced Scorecard developed by Robert Kaplan and David Norton "The balanced score-card is a powerful concept based on a simple principle: managers need a balanced set of performance indicators to run an organization well,"

Generally evaluation of any organization is to be done on the basis of profit gains by it. But this is not possible in the case of library. Library is to be consider as a non-profit organization. There are various methods are available to evaluate the library. But, mostly its success depends upon the services provided by the library and satisfaction of its users. Now a days the academic libraries, are to consider implementing a complete tool or technique which will evaluate it properly and bring the real change to the academic library. It is clear that library needs to set up its goal in order to achieve its milestone. Here Library should set its vision to fetch goal with the help of Library Balanced Scorecard.

The Balanced Scorecard is a strategically focused performance management system. The Balanced scorecard translates libraries mission and strategy into a comprehensive set of performance measure that provides the framework for strategic measurement and management system. The scorecard measures libraries performance across four balanced perspectives i.e.

- i. Customers,
- ii. Internal Business Processes,
- iii. Innovation and Learning, and
- iv. Financial.

The Balanced Scorecard enables libraries progress in building the capabilities and acquiring the intangible assets they need for future growth.

The performance measures selected for the Balanced Scorecard should reflect the vision and strategies of the organization and include four different viewpoints or perspectives such as ;

1. Customer perspective (Users)

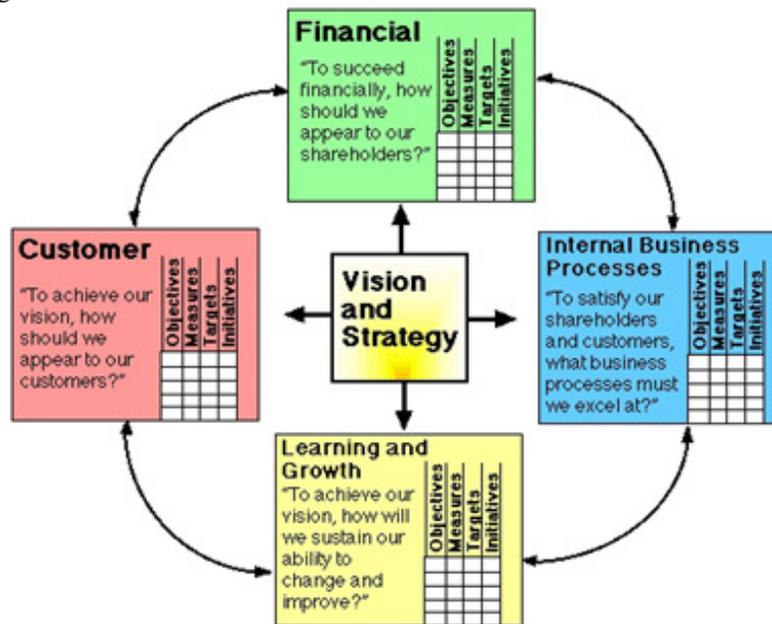


2. Internal business perspective (What must the library excel at ?)
3. Innovation and learning perspective. (Some times called innovation and learning, organizational readiness or potentials) (Can the library continue to improve and create value?)
4. Financial perspective. (How does the University library look to stakeholders?)

The four perspectives are designed to balance:

- The financial and non financial
- The internal and external
- Performance drivers (leading indicators with outcome measures (lagging measures))
- Current performance with the future.

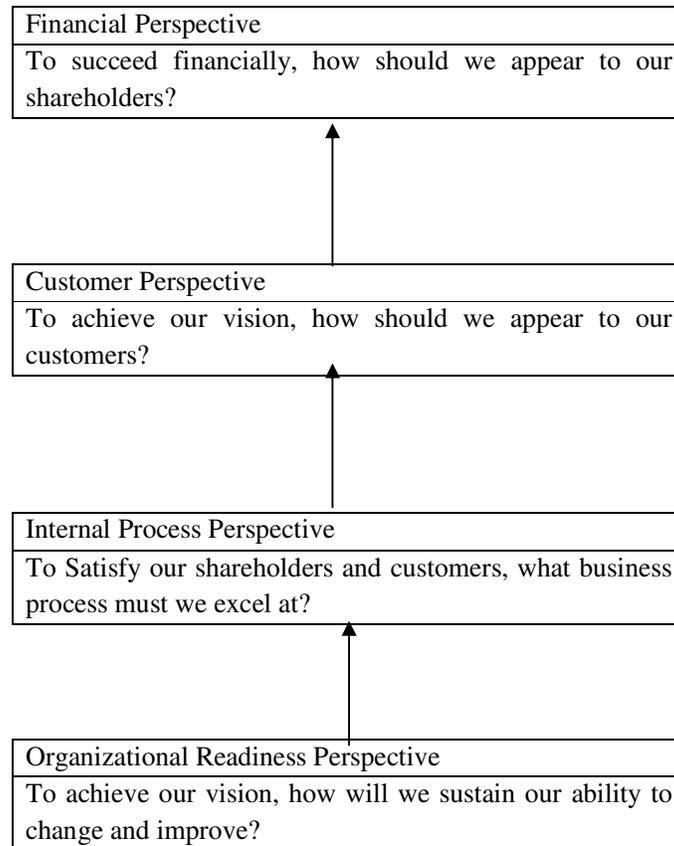
Within each perspective, three to five measures are chosen to reflect the strategic goals and vision of the organization.



The Balanced Scorecard

The Balanced Scorecard as shown in Figure is “read” from the bottom to the top. The Balanced Scorecard requires the organization to create a cause and effect relationship between the perspectives. For example if a library offers additional training to its staff and provides the necessary information technology infrastructure (the Organizational Readiness Perspective), then the staff members will be able to develop their skills in procedures and processes (the Internal Process Perspective) and thus work more efficiently. The staff will also be able to better respond to users need of information and requests which will lead to more satisfied user (the Customer Perspectives) it will automatically turn to give more fund to the library (the Financial Perspective).

Once the organization is able to clearly articulate its strategy, the organization will create a strategy map which is a graphic method for showing how its strategy is reflected in each perspective. Performance measures are chosen to reflect the strategies and both short term and long term targets for each measure are identified. The date for each measure is collected as required.



The Balanced Scorecard

The Organizational Readiness Perspective

This perspective, sometimes called “Learning and Growth”, “Innovation and Learning,” or “Potentials,”. It is designed to assess the library’s ability to compete in the future. Modern libraries must make continual improvements in order to succeed in an intensely competitive global environment. A libraries ability to innovate, improves, and learns ties directly to the libraries value. This will looks at the library’s ability to grow, learn, develop and introduce new services, infrastructure and the skills of library staff members. Accordingly, viewing a library’s from the innovation and learning perspective involves asking the question, "How can the library continue to improve and create value?"

This perspective attempts to answer the following type of questions:

- Does the library well maintained with the sufficient size of physical facilities?
- Are staff members equipped with the right skills to deliver quality services?
- Are new technology being adopted for future development?
- Are the morale and motivation of the library staff members high?
- Does the library have a work culture to provide essential services to its user?

The library may assess the skills of its staff members on the basis of their knowledge. The Information Technology readiness assessment is designed to ensure that the IT network and software applications meet the needs of the library today and into the future. The library also wish to determine whether its work culture will support a climate for change and action as reflected in employee morale.

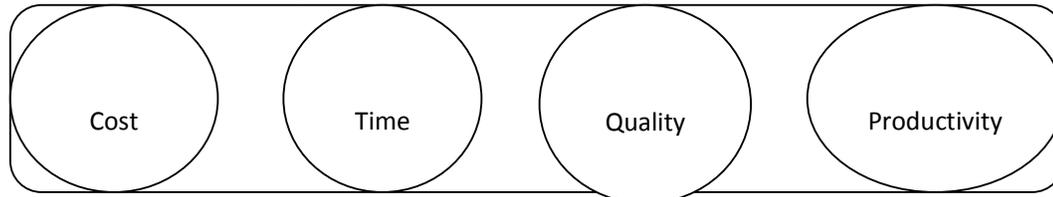
The Internal Process Perspective

The internal business perspective is closely related to the users’ perspective. Quality, Cost and Time issues are included in this perspective. Quality improvement initiatives attempt to monitor and



improve existing library practices and processes. Libraries need to focus on those critical internal operations that enable them to satisfy user needs." Viewing a library from the internal perspective involves asking the question, "What must the library excel at?" first on the internal processes that will impact users satisfaction, such as quality of materials, quality of services, productivity, cycle time, and employee skills, technological capability etc.

In developing its own scorecard library may identify new services, and processes at which it must excel to meet the users requirement and satisfaction.



procedures. These include reengineering, activity planning, cost benefit analysis, total quality management etc.

The Customer Perspective

In the library point of view it is also called as User Perspective. User perspective will involve asking the question: "How do users see the library?" All libraries have made users service a priority. The balanced scorecard will allow librarians to translate this broad goal into specific measures that reflect the issues that are most important to library users. Four main areas of users concern: time, quality, cost, performance. It measures, like on-time delivery, quality of material etc. will depend on the requirements of different types of users.

Customers generally evaluate a product or services by considering three discrete categories of benefits: Product or service attributes a relationship or its own brand. Possible product or service attributes of interest to a customer are:

- **Availability** : It means, whether the required item is available in the library in sufficient quantity when it needed.
- **Selection** : In library, selection is related with the open access.
- **Quality** : It involve libraries collection, services, staff members, infrastructures etc.
- **Functionality**:It include use of software for its daily functioning.
- **Time**: Time is an important factor for both, user and the library.It is the responsibility of the library staff to provide the required information to its user within the shortest possible time.
- **Price**: The users are ready to pay the necessary price for required information
- **Service**: The user need various services regularly to carry out his work.
- **Sharing**: The library may develop a vital and important relationship with One or more institutes to fulfill the information needs of the user.

The Financial Perspective:

Libraries are considered as a non profit organization; hence in the area of academic libraries, financial measures such as profitability are not relevant. But the library can, demonstrate that it makes effective use of the funding that is provided.

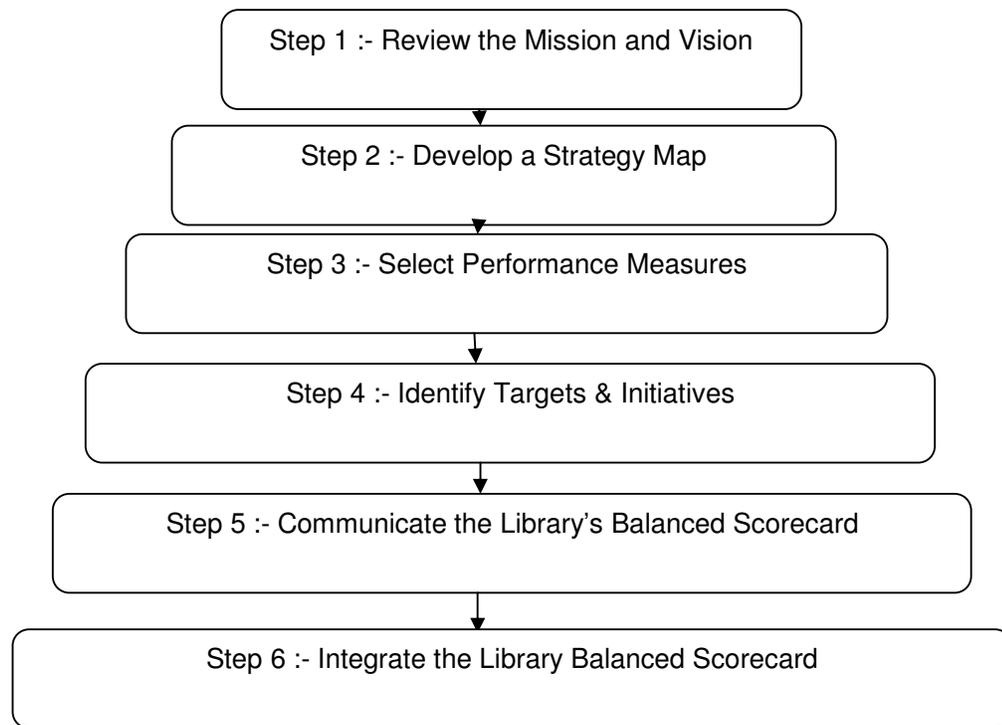
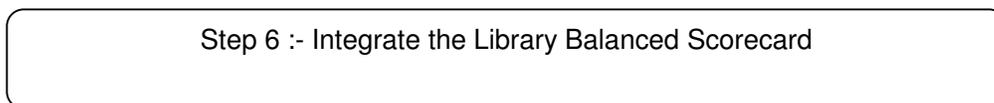
Periodic financial statements will helps libraries to improved quality; purchase more documents and provides additional services to its users. Financial measurements will point out the need to make further changes.

The "bottom line" for the academic library should be about effectiveness – the delivery of right information to the right users on right time.

**Development of Balanced Scorecard:**

The process to develop a Balanced Scorecard comprises elements of traditional strategic planning and the use of selected performance measures.

An attempt is made to prepare the six-step process, as shown in figure below.

**Process to Develop a Library Balanced Scorecard****Integrating the Perspectives :**

The strength of the Balanced Scorecard is that it allows the organization to focus on identifying the impact of its strategies using each of the perspectives. By using a logic model the organization is able to formulate a cause-and effect relationship between the perspectives.

Implementation of Balanced Scorecard to an Academic library helps...

- To better understand the need of the users. The Scorecard is an organizational development tool to assist to identify the cause and effects of different strategies. It helps to set the libraries objectives and provide the feedback on strategy.
- To evaluates and measures the performance of the library.
- The Balanced Scorecard will assist the library in focusing on its users rather than on its internal operations. The library examines itself from an inward and backward looking perspective.
- Better communicate the value of the university library: A Balanced Scorecard will assist the library in better communicating to its funding decisions makers and other stakeholders by adopting more balanced view of the library and its impact on its community.
- Balanced Scorecard can be an effective tool to communicate with employees with the goals of the library.



- The Balanced Scorecard will assist on all levels to the staff members for better understanding the strategies of the library which has chosen to employ as it strives to reach its vision.
- Balanced Scorecard encourages the staff for their personal and professional development.
- Adoption of Balanced Scorecard process will helps to library to improve the collection and services for the satisfaction of the users need.

Conclusion

Performance Evaluation of the library is more important. The work of evaluation should be carried out time to time. It helps to face the number of challenges and offers the solution to achieve its goals. It also helps to understand better for each staff members about their duties and responsibilities as well as importance of their job contribution to meet the goals. Balanced Scorecard will help the library management in selecting the most important performance measure as well as to understand the relationships between each measure. Balanced Scorecard encourages the staff for their personal and professional development. Use of Balanced Scorecard process will helps to library to develop balanced and up-to date collection and provide better service to satisfy the needs of their user. Finally it achieve its goal to provide Right Information to the Right User in Right Format, in Right Amount and on Right Time.

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**Impact of Cast , Class and Religion on Indian Politics****Prof. Dr. Sanjay Madhukarrao Salwe**

Librarian & Head. Dept. Of LIS, Coordinater LIS KRC

Shri. Ramrao Sarnaik College of Social Work,

Washim Dist. Washim (Mah.) sanjuslawe@gmail.com ,cell No. 9881388873

Abstract:

There are one billion people in India, the second most populous country in the world. This means every sixth person in the world is an Indian. About 450 million Indians live below the poverty line. Suppression of religious minorities and its nuclear blasts have made India visible to the world. One of the messages that India sent to the world was that it needs to be reckoned with. The Hindu nationalist leadership on the whole sent this message. While each country needs dignity before others, many ask why such a poverty-ridden country should invest massive amounts in nuclear devices and why it persecutes a Christian religious minority that has made bold attempts to empower the poor of India.

Among the one billion people in India, 85 percent are Hindus, 10 percent Muslims, and 2.5 percent Christians. The rest belong to other religious minorities: Sikhs, Jains, Buddhists, Parsees and other groups.

Keyword: - Religion, caste, Indian Politics**1.Introduction:-**

Politics as a notion generally applied to the art or science of running governmental or state affairs, including behavior within civil governments, but also applies to institutions, fields, and special interest groups such as the corporate, academic, and religious segments of society. It consists of "social relations involving authority or power" and to the methods and tactics used to formulate and apply policy. Modern political discourse focuses on democracy and the relationship between people and politics. It is thought of as the way people choose government officials and make decisions about public policy. All over the world, the political processes have ascended out of social environment. Tribes, clans, castes, classes have existed around a social organization. Economy, polity, religion, family and kinship networks have operated under a social structure. Famous philosopher asserted that man is a political animal. He had in mind the social element. When elaborating the Indian society, it is multi-ethnic as well as multi-religious. Indian religions are pantheistic in which the nature is visualized as a manifestation of theology. There is an immense significance of Politics in India such as to run the country more efficiently, to manage the country with good rules and norms, to look in the internal affairs about the development of the country, to represent the country to the outside world, to issue different policies for the country

Caste: -

In contemporary Indian scenario, caste mobilisation has become an important factor in determining Indian politics. According to Risley Caste, is a collection of families bearing a common name, claiming a common descent from a mythical ancestor, divine or human and professing to follow same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogenous community. It is described caste as localized group having a traditional association based on one's birth in a caste, though at times associated with particular occupation (N.D. Arora, 2010). Caste, through a joint effort of its members to assert themselves, has presently intervened in both politics and administration mainly through franchise and institutions like Panchayati Raj. Whether it is the factionalism of Indian political parties or the nomination of



candidates and the mode of election campaign, most things can be explained through caste interests and caste balance. Ideally, caste and democratic political system signify opposite value systems. Caste is hierarchical. Status of an individual in caste-oriented social system is determined by birth. It has religious sanction by various holy texts, reinforced by priests and rituals. Conventionally, upper castes had been given certain privileges not only in religious area but also in economic, education and political spheres. Customary laws differentiate individual by birth and sex.

"That is, certain rules are austere to women and Shudras and soft to males and Brahmins. Conversely, democratic political system backs freedom to an individual and equality of status. It stands for rule of Law. No one regardless of status is above law. Indian democratic system under the Constitution stands for liberty, equality and fraternity among all citizens. It struggles to build egalitarian social order. There are three consequences of such interaction between caste associations and political parties. One, caste members particularly poor and marginalized who were previously remained untouched by the political processes got politicized and began to participate in electoral politics with an expectation that their interests would be served. Secondly, caste members get split among various political parties weakening hold of the caste. Lastly, numerically large castes get representation in decision-making bodies and strength of the traditionally dominant castes get weaken. This explains the rise of middle and backward caste representations in most of the state assemblies. How caste affects politics. The interest and mindfulness of various castes in politics may be studied in terms of four factors: interest of castes in politics, political knowledge and political awareness of castes, identification of castes with political parties, and influence of castes on political affairs. Rajni Kothari (1970) scrutinized the relationship between caste and politics through evaluating the issue as to what happens to political system because of the vote of castes. He found that three factors such as education, government patronage, and slowly expanding franchise have entered the caste system because of which caste system has come to affect democratic politics in the country. Economic opportunity, administrative patronage, and positions of power offered by the new institutions and the new leadership drew castes into politics. The caste system, which is based on the philosophies of purity and pollution, hierarchy and difference, has despite social mobility, been overbearing towards the Shudras and the outcastes who suffered the disgrace of ritual impurity and lived in abject poverty, illiteracy and denial of political power. The basis of confrontational identity politics based on caste may be said to have its origin on the issue of providing the oppressed caste groups with state support in the form of protective discrimination. This group identity based on caste that has been reinforced by the advent of political consciousness around caste identities is institutionalised by the caste-based political parties that acknowledge to uphold and protect the interests of specific identities including the castes. Subsequently, political parties have the upper caste dominated BJP, the lower caste dominated BSP (Bhaujan Samaj Party) or the SP (Samajwadi Party), including the fact that left parties have implicitly followed the caste pattern to extract distance in electoral politics. The Aggregate result of the politicisation can be precised by arguing that caste-based identity politics has had a twin role in Indian society and polity. It comparatively democratised the caste-based Indian society but simultaneously destabilised the development of class-based organisations. Historical data indicated that Caste-based discrimination and domination have been a malicious aspect of Indian society and after independence, its implications with politics have not only made it possible for previously oppressed caste-groups to be accorded political freedom and recognition but has also raised consciousness about its potential as a political capital. In fact, Dipankar Gupta has emotionally exposed this ambiguity when he elaborates the differences between Ambedkar and Mandal Commission's view of caste. While the former designed the policy of reservations or protective discrimination to remove untouchability as an institution from Indian social life and polity, the latter considered caste as an important political resource. Actually, the Mandal commission can be regarded as the intellectual inspiration in transforming caste based identity to an asset that may be used as a



basis for safeguarding political and economic gains. Though it can also be said that the upper castes by virtue of their major position were already occupying positions of strengths in the political and economic system, and when the Mandal intensified the consciousness of the 'Dalits' by recognising their disadvantage of caste-identity as an advantage the confrontation ensues.

Religion: -

Another type of identity politics is that produced through the development of a community on the shared link of religion. Religion is a collection of belief systems or cultural systems that relate humanity to spirituality and moral values. Many religions may have organized behaviours, clergy, adherence or membership, holy places, and scriptures. The practice of a religion may also include: - Rituals - Sermons - Sacrifices - Festivals - Funerary services - Matrimonial service - Meditation - Prayer - Music - Art - Dance - Public service - Other aspects of human culture. Religions may also contain mythology. It can be used to enhance oneself financially or spiritually. It can also be used to manipulate and control others for good or evil ends. It has been used as an effective political and commercial tool as evidenced by the many historic records of religious wars. Religion has great influence on political pattern in Indian society. Politicians use religion as their loopholes. They hide their black money in the names of religion and trusts. Politician use religion to gain success in politics. The rise of Hindu national decisiveness, politics of representational government, persistence of communal perceptions, and competition for the socio-economic resources are considered some of the reasons for the generation of communal beliefs and their change into major riots. Identity schemes based on religion have become a major source of skirmish not only in the international background but since the early 1990s it has also become a challenge for Indian democracy and secularism. The growth of majoritarian assertiveness is considered to have become institutionalised after the BJP that along with its 'Hindu' constituents gave political cohesiveness to a consolidating Hindu consciousness, formed a coalition ministry in March 1998.

Conclusion:-

However, like all identity schemes the falsifying of a religious community polishes over internal differences within a particular religion to generate the "we are all of the same kind" emotion. Thus differences of caste groups within a homogenous Hindu identity, linguistic and sectional differences within Islam are shelved to create a homogenous unified religious identity. It can be evaluated that In the Indian culture, religion has significant role. Political leaders realized that to retain unity in India, there is a need to remain secular. Therefore, Gandhiji had been preaching brotherhood among the different religious groups.

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A Study On Collection Development and Management of College Libraries run by Mahatma Gandhi Mission Aurangabad

Mr. Sakharam B. Harkal¹

Librarian, MGM's Jawaharlal Nehru Engineering College Library, Aurangabad

E-mail: sakharamharkal@gmail.com Mob. No: 9970442355

Dr. Mrs. Wadalkar R. R.²

Librarian, MGM's Dr. G. Y. Pathrikar College of Computer Science & Information Technology,

Aurangabad, E-mail: rasikadighade@gmail.com, Mob. No: 9372650422

Mrs. Mathdewaru B. S.³

Librarian, MGM's Institute of Hotel Management, Aurangabad

E-mail: bmathdewaru@gmail.com, Mob. No: 9158687723

Abstract:

Collection development and management part is soil of Library and Information Science and the present study based on collection development and management system used in college libraries run by Mahatma Gandhi Mission Aurangabad. The main objectives of this study are to know library collections, collection development policy, and withdrawal system, library administration including planning, budgeting, personal management, staffing formula, collection development and management policy of college libraries of Mahatma Gandhi Mission Aurangabad. Survey research method adapted to the present study, questionnaires designed in Google form and sent to the concern Librarians. Microsoft excel and SPSS software used to data analysis. The findings are as follow, MGM college libraries have available insufficient print materials; here authors suggested keeping continuation in annual increment in procurement of books. Project reports of final year students and dissertations of PG students are and dynamic research work, so that authors suggested collecting project reports and dissertation also suggested to manage properly. Significance role of competitive exams in all Students so collections of competitive exam oriented are required in MGM College libraries. 73% college libraries have not E-databases, where 54% college libraries have not E-books collection in sufficient. 73% college libraries have open access system to retrieve print resources. All college libraries having library committee (Library Advisory Committee), authors suggested to college libraries to follow the University act in the view of Library Committee formation. All college libraries having sufficient budget for print resources, author suggested to expense budget at least fifty percent. 100% college libraries use DDC classification systems to books arrangement. 64% college libraries follow open access system where only 36% college libraries follow close access system. 100% college libraries provide all basic library services to its users. Author suggested to college libraries of MGM: use bar code systems, set up MOOCs, Document facility and provide NPTEL video facility to its users.

Key Words: Academic Libraries, College Libraries, Collection Development, Management, MGM Libraries

Introduction:

A good collection of documents is the base of each library. In order to develop to good collection, document of various types and in different physical forms are to be procured. Therefore the librarian should know some of the important types of conventional, non-conventional as well as modern neo-conventional documents, their characteristics and utility. There are some principles of selection these documents which guide the librarian in making a judicious choice of documents. The



production of documents today is enormous. Thousands of them are wide verities which are bought our everyday.

Library management is the process of organized activity consisting of operations and the librarians as a leader must resort the art of working through motivating others and directing them towards objectives. The librarians as a manager of library, therefore must be able to achieve some good results by planning, organizing, staffing, controlling. He should be able to induce and persuade his staff to put their maximum efforts willingly, he must have the ability to inspire and motivate his staff to get the best out to them, he should also a quality of decision making. Librarians who are well versed with the theory of management may able to his duties effectively and efficiently.

The term Library define in Oxford learner's Dictionary as 'a building in which collections of books, newspapers, etc. and sometimes films and recorded music are kept for people to read, study or borrow'

The term management defines in Oxford learner's Dictionary as 'the activity of running and controlling a business or similar organization'

The term library administration define in Online Dictionary of Library and Information Science as 'The control and supervision of a library or library system, including planning, budgeting, policymaking, personnel management, public relations, and program assessment, with responsibility for results. Also refers collectively to the persons responsible for managing a library, usually a board of trustees or dean, library director, and his or her immediate staff.' In study explained the collection and management system followed by college libraries run by MGM Aurangabad.

Review of Literature:Harkal and Wadalkar¹discussed in their studyon electronic resources in constituent college libraries of MGM University importance of pure text e-books, highlights available print and non print resources, E-resources selection authority, selection criteria, procurement methods, problems in collection e-resources and importance of digital library. In another study Manganale, Harkal and Sagare²explained the collection development in MGM constitute college libraries, survey method used for this study and data has been collected well structured questionnaire (Google form). They suggested to all libraries should collect and mange the project reports of final year students also suggested to procurement pure text e-books, setup the digital libraries in all constituent college libraries to access and download subscribed and open access resources. Library books, e-books, print and electronic journals collection should as per norms of their apex bodies, to increase use of reference books, book exhibition should arrange on oceans of librarian day. Rahman, Md. Mukutor³enquired in his study on management of collection in university libraries of Assam a study, management of library collection, structure of organization means structure of libraries, collection development policies of library, library budget and expenditure techniques, book selection authority and vendor selection methods, technical processing systems, knowledge organization means organization of resources, library services and access of library resources systems of university libraries of Assam. Survey research method was adapted to this study, where separate questionnaire made for Librarians and University library users. The present study was completion on basis of information provided by 12 university librarians and 600 library users of Assam state and discussed on library collection development, library services and management systems.In the Diamond encyclopedia of library and information science, Konnur, Konnur and Mangaonkar explain the collection development concept in brief, types of resources including print and non print materials, book selection and procurement method, role of library advisory committee, importance of collection development policy explained in briefly.

Objectives of the Study:The present study based on the following objectives.

- 1.To explain the present status of library collections of MGM.
- 2.To find out the library management system used in MGM College libraries.
- 3.To examine library record maintain system



4.To find out the budgeting, selection, acquisition, processing, conservation and preservation techniques in MGM college libraries.

Scope of the Study:The present study related to Engineering, Management, computer Science and Information Technology, Hotel Management, Journalism, Biotechnology, Nursing, Physiotherapy and Agriculture College libraries run by Mahatma Gandhi Mission Aurangabad. Only 11 Graduate and Post Graduate Colleges are selected for the present study from Aurangabad districts of Maharashtra. Selected 11 colleges are affiliated to MGM University Aurangabad, Vasant Rao Naik College Agriculture University Parbhani and Maharashtra Health University Nasik.

Research Methodology:Research in common parlance refers to search knowledge. In fact, research is an art of scientific investigation. Advance Learner's Dictionary of Current English defined a careful investigation or enquiry especially through search for new facts in any branch of knowledge. Research methodology is a way to systematically solve the search problem. It may be understood as a science of studying how research is done scientifically. Survey method adopted for the present study. Questionnaire methods of data collection is quiet popular, particularly in case of big enquiries. It is being adopted by private, individuals, and research workers, private and public organizations and even by governments. Therefore questionnaire methods will be used to examine the collection development and management of MGM college libraries. After the data collection out of the questionnaire and observation a statistical analysis will be made and necessary charts, tables, diagrams etc. will be prepared to highlights the various problems of the research work.

Data Collection:Questionnaire is a popular primary data collection tool, especially in the big area enquiry case; it has been adopted by research students, researchers, private and public institutions, even governments. A questionnaire consist number of questions printed or typed in a particular order. In this method a questionnaire is sent to the persons concerned with a request to answer the questions and return the questionnaire. Questionnaires will be used to primary data collection for this study. The questionnaire will include a multiple choice questions, yes or no questions, opinion based questions and open ended question

Data Analysis and Discussion:In social science and other subject, data analysis and interpretation is necessary after it has been collected by any data collection tools. After the data analysis and interpretation, it becomes meaningful information. It is necessary collection of by reliable data collection tools, it also significance of data analysis and interpretation. Pauline Young sated about data analysis, "A social analysts assumes that behind his accumulated data there is something more important and revealing than the facts and figures themselves. He assumes that carefully thought out well marshaled facts and figures, when related to whole body of data, have significance general meaning", In short, we can say that by analysis of the data in systematic way, it makes a meaning.

Table No 1 Distribution of Available Print Resources

Sr. No	College Name	Total Volumes	Total Titles	Total Text	Total Reference	Total General	National Journals	Print Journals	General Magazines	Total Newspapers	Project Reports
1	JNEC	86145	23420	70110	10442	5615	115	10	4	16	0
2	IOMR	28943	6909	26929	2014	896	52	6	3	14	258
3	CJMC	5869	3735	2065	457	2056	5	11	34	24	547
4	MTCN	5633	1173	5376	257	53	18	3	5	8	142
5	DRGY	4628	1105	2454	1559	615	3	5	25	13	200



	P										
6	CABT	4351	1545	3843	508	200	9	0	11	8	400
7	INE	4187	717	4102	85	158	0	1	0	5	0
8	IPH	2457	936	2113	280	64	0	9	2	4	254
9	SPH	1585	546	1387	193	5	0	4	2	4	189
10	IHM	714	186	386	204	186	4	0	9	6	175
11	IFD	528	497	225	303	18	2	1	2	5	67
	Total	145040	40769	118990	16302	9866	208	50	97	107	2232

Table no 1 show the available print resources in college libraries which are run by Mahatma Gandhi Mission Aurangabad. In this table explained college wise availability of Volumes, Titles, Text books, Reference books, and National print journals, International print journals, General magazines, Newspapers and Project reports. JNEC is the oldest college of MGM, therefore maximum print resources are available in its library and it maintains the AICTE norms and conditions. IFD library has a lowest collection. JNEC have not collect project reports of final year of students so author suggested collecting final year student’s project reports. IHM and IFD college library should increase its print collection as per their apex bodies.

Table No 2 Distribution of Available Non Print Resources

Sr. No	College Name	E-Books	E-Journals	Registration on NDLI	Students on NDLI	No of Database	DOAJ & DOAB Notices	E-Resources Committee	NPTEL lectures Facility
1	DRGYP	150800	4011	No	0	2	5	No	Yes
2	JNEC	20980	2633	Yes	3200	3	5	No	Yes
3	IOMR	10839	1291	Yes	328	3	22	No	Yes
4	IFD	247	0	Yes	72	0	0	No	No
5	CABT	175	0	No	0	0	0	No	No
6	CJMC	34	0	Yes	165	0	0	Yes	Yes
7	IHM	0	0	Yes	50	0	0	No	No
8	MTCN	0	0	No	0	0	0	No	No
9	INE	0	0	No	0	0	0	No	No
10	IPH	0	0	Yes	0	0	0	No	No
11	SPH	0	0	No	0	0	0	No	No
	Total	183075	7935	6	3815	8	32	1	4

Table no 2 presents college wise distribution of non-print resources which available in college libraries in MGM Aurangabad. In this table explained collection of E-books, E-journal, Institutional registration on NDLI (National Digital Library of India), no of registered students on NDLI, no of available E-databases, user awareness about DOAJ & DOAB, availability of special E-resources committee, availability of NPTEL facility. Maximum E-books available in DRGYP college library, JNEC & IOMR have available E-books as per its apex bodies, IFD, CABT & CJMC college library have not sufficient E-books, IHM, MTCN, INE, IPH & SPH college library have not any E-books. Only three colleges have subscribed E-journals where 7 colleges have not any E-journals. Six colleges have their institution on NDLI and only five college libraries have registered to students on NDLI portal. Only three college having E-databases are available. DOAJ & DOAJ are open access directories of E-books and E-journals and only three colleges have try to aware its users about DOAJ



& DOAB. Only one college has special E-sources committee for develop its E-resources. Only four colleges having NPTEL video lectures facility.

Table No 3. Frequency of meeting Library Committee

Sr. No	Frequency	No of Colleges	“pct.” Value
1	Monthly	1	9%
2	Bimonthly	1	9%
3	Quarterly	4	36%
4	Half Yearly	5	46%
	∑	11	100%

Table no 3 shows frequency of library committee meeting arrangement. 1 (9%) college library held library committee meeting once in a month where 1 (9%) college library once in two month, 4 (36%) college library once in three month and 5 (46%) college libraries held library committee meeting once in a six months.

Table No 4. Distribution of Budget

Sr. No	Budget Range	No of Colleges	“pct.” Value
1	0>5,00,000	1	9.09%
2	500000-10,00,000	4	36.36%
3	10,00,000-15,00,000	4	36.36%
4	15,00,000-20,00,000	1	9.09%
5	20,00,000-25,00,000	1	9.09%
	∑	11	100%

Table no 4 explained the budget range of MGM college libraries, here range wise budget explained of college libraries of MGM.

Table No 5. Book Selection Authority

Sr. No	Budget Range	No of Colleges	“pct.” Value
1	Principal	10	90%
2	Head of the Dept	9	81%
3	Faculty Members	8	72%
4	Librarian	8	72%

Table 5 shows that book selection authority of MGM college libraries. Selection of reading material is a professional work, and is to done by librarian.10 (90%) colleges gives authority for book selection to principal, 9 (81%) colleges gives authority to head of the department,8 (72%) college's gives authority to faculty members and librarian.

Table No 6. Purchasing Methods

Sr. No	Mode of Purchase	No of Colleges	“pct.” Value
1	Tender Method	0	0%
2	Flat Quotation Method	4	36%
3	Publisher Wise Quotation	7	64%
4	Through Publishers	0	0%
5	Permanent Seller	0	0%
	∑	11	100%

Table no. 6 explained Purchasing Methods of MGM college libraries. Tender Method,Flat Quotation Method, Publisher Wise Quotation, Through Publishers, Permanent Seller these are the Purchasing Methods.Out of 11 colleges, 4 (36%) collegesare use flat quotation method and 7 (64%)



college uses Publisher Wise Quotation method. Most of the college gives important to Publisher Wise Quotation method.

Table No 7. Classification method

Sr. No	Classification scheme	No of Colleges	“pct.” Value
1	CC	0	0%
2	DDC	11	100%
3	UDC	0	0%
4	LC	0	0%
	∑	11	100%

From Table 7, it is evident that out of CC, DDC, UDC, LC these Classification method, almost all 11 (100%) the colleges use DDC Classification method. DDC classification method is a very popular method in the MGM college libraries.

Table No 8. Library Access System

Sr. No	Access System	No of Colleges	“pct.” Value
1	Open Access	7	64%
2	Close Access	4	36%
	∑	11	100%

The primary goal of resource acquisition is to satisfy users. So library use open access and close access system. Table no. 8 shows that out of 11 (100%) MGM college libraries, 7 (64%) libraries are use open access and 4 (36%) libraries use close access system for users.

Table No 9. Physical Verification Systems

Sr. No	Verification Systems	No of Colleges	“pct.” Value
1	By Accession register	9	82%
2	By Software	1	9%
3	By Sample method	1	9%
	∑	11	100%

Table no. 9 explained that Physical Verification Systems Methods of MGM college libraries. Stock verification is an annual verification or physical verification of any library is an essential part of the library process. Out of 11 colleges, 9 (82%) colleges use accession register, 1 (9%) college use software and 1 (1%) college use Sample method for verification.

Table No 10. Issue Return Method

Sr. No	Book borrowing Methods	No of Colleges	“pct.” Value
1	Brown Method	9	82%
2	Newark Method	2	18%
3	Register Method	0	0%
4	Other	0	0%
	∑	11	100%

It comes out from table no. 10 that out of these 11 colleges, 9 (82%) colleges have used Brown Method and 2 (18%) colleges use Newark Method for Issue Return. Other two methods not use for issue return in MGM College libraries.

Table No 11. Basic Library Services

Sr. No	Library Services	Yes	“pct.” Value
1	Home Lending Service	11	100%
2	Book Bank Service	11	100%
3	Reference Service	11	100%
4	Reading Room Facility	11	100%



5	OPAC	11	100%
6	News Paper Clipping	11	100%

Libraries are portals to all of the world’s knowledge. And librarians make sure that knowledge continues to be recorded and saved for the future, even as information-storage devices and formats change. so that library services are play very important role. Table no 11 Shows that all basic library services 100% give in MGM College libraries.

Table No 12. Best Practices

Sr. No	Best Practices	AVL	“pct.” Value
1	Use of Library Software	11	100%
2	Use of RFID	0	0%
3	Use of ERP System	11	100%
4	Use of Bar code System	3	27%
5	Use of QR System	0	0%
6	Availability of MOOCs	7	64%
7	Reprographic Facility	7	64%
8	Document Scanning Facility	4	36%
9	NPTEL Lectures on HD	4	36%
10	Digital Library Set up	7	64%

In this table explained college wise availability of best practices. Out of these 11 colleges, all colleges use library software for library work. All 11 (100%) colleges use ERP system. 3 (27%) colleges use bar code system, MOOCs available in 7 (64%) colleges, Reprographic Facility and Digital Library Set up also available in 7 (64%) colleges. Document Scanning Facility and NPTEL Lectures on HD are available in 4 (36%) college libraries of MGM.

Conclusion & Suggestion:

MGM college libraries have available insufficient print materials; here authors suggested keeping continuation in annual increment in procurement of books. Project reports of final year students and dissertations of PG students are and dynamic research work, so that authors suggested collecting project reports and dissertation also suggested to manage properly. Significance role of competitive exams in all Students so collections of competitive exam oriented are required in MGM College libraries. 73% college libraries have not E-databases, where 54% college libraries have not E-books collection in sufficient. 73% college libraries have open access system to retrieve print resources. All college libraries having library committee (Library Advisory Committee), authors suggested to college libraries to follow the University act in the view of Library Committee formation. All college libraries having sufficient budget for print resources, author suggested to expense budget at least fifty percent. 100% college libraries use DDC classification systems to books arrangement. 64% college libraries follow open access system where only 36% college libraries follow close access system. 100% college libraries provide all basic library services to its users. Author suggested to college libraries of MGM: use bar code systems, set up MOOCs, Document facility and provide NPTEL video facility to its users.

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RFID Implementation in Libraries: Pros and Cons

Dr. Pallavi S. Kale

Librarian

Adv. Vitthalrao Banpurkar Memorial Arts and Commerce College, Malewada,
Dist- Gadchiroli, Maharashtra (India), pallavikale291982@yahoo.com

Abstract

Use of Radio Frequency Identification (RFID) in Libraries is an important development in Library and Information Science field. There are many benefits for managing the library through RFID. But some disadvantages are also there. The paper emphasizes on comparison between Bar Code and RFID technologies, Pros and Cons of RFID.

Introduction

Implementation of Radio Frequency Identification (RFID) in libraries has carried exceptional improvement like automated issue return, security of **library** materials, inventory control etc. **RFID** is the latest technology used in **libraries** for managing the automated **library** and also for theft detection.

Radio Frequency Identification is increasingly becoming an integral part of security systems these days. It increases productivity and convenience. RFID is used for hundreds, if not thousands, of application such as preventing theft of automobiles and merchandise, collecting tools without stopping, managing traffic, gaining entrance to buildings, automating parking, controlling access of vehicles to gated communities, corporate campuses and airports, dispensing goods, proving sky lift access, tracking library books, buying hamburgers, and the growing opportunity to track a wealth of assets in supply chain management. RFID technology is also being pressed into service for use in U.S. homeland Security border crossings and intermodal container shipments while expediting low-risk activities.

When I'm designing a new PCB or product one of the hardest parts for me is choosing exactly which components I should use. It seems like every technology out there now has a different configuration to achieve the best performance. Even when you're dealing with a fairly straightforward technology like radio frequency identification (RFID) circuit board there are a lot of flavors to choose from. While every type of RFID design label uses an active RFID reader, also known as an interrogator, the tags for each arrangement are different. There are three main categories of RFID layout schematics that you can use based on these RFID tag types: passive, semi-passive, and active. Each of the systems has its own pros and cons that can help you decide whether it's right for your application.

The paper highlights the importance of Implementing RFID system in libraries, comparison between Bar Code and RFID technologies and emphasizing advantages and disadvantages of RFID.

RFID and Barcode

The Barcode Recognition Technology is not new to the library. But RFID technology may still be unfamiliar to most people in this field though its application in certain areas is widely used. The biggest difference between Barcode and RFID is that bar coding scans a printed label with optical laser to identify the object whereas RFID interrogates a tag using radio frequency signals. (ZEBRA technologies) Applying RFID technology in a library, a micro-chip will be embedded into the items. Micro-chip will automatically send data such as serial number to the scanner, which will not require as much manual scanning as in the bar code technology. In contrast, RFID can reduce the production



costs and improve retail efficiency, hence more and more people think that RFID technology will be a replacement for bar code technology.

Components of RFID technology:

RFID Tags: RFID tags are one type of microchips. It consists of two main components one is a silicon chip which contains information about item and other is an antenna which receives and sends signals. Tags are of two types; one is active tags which have their own power source with an internal battery and possesses longer range than passive tags. Active tags are of two types, transponders and beacons with frequency 433MHz and 915 MHz respectively. Another is passive tags; it has no internal power source. Passive tags are of three types available in the markets in respect to their frequency.

- Low frequency (LF): The frequency range of these type of tag is from 125KHz to 134KHZ and it provides very short read range (0cm-10cm).
- High Frequency(HF): Hf tags operate at 13.56 MHz approximately and a longer read range of about 1 meter and it is less costly than LF tags. These tags mainly used for the library system.
- Ultra High Frequency(UHF): UHF tags operate at 300MHZ to 3GHz. Its read range is 3-5 meter. These type of tags mainly used in IT asset tracking, File tracking etc.

Passive RFID Technologies

The simplest of the three RFID configurations is one that uses an active reader and a passive tag. Passive RFID tags are made up of only two components: an integrated circuit (IC) schematic and an antenna. When combined these are sometimes called an inlay. Notably, a passive RFID tag does not include a constant power source or a battery.

Passive RFID system tags don't need a battery because they collect their energy from the reader's interrogation signal. To read tags in this arrangement, a reader will send out a powerful signal to all tags in its read frequency range. The tags then receive that signal on their antennas and use the energy from it to power up their ICs. After their processors have completed their tasks, the tags use inductive and backscatter coupling to communicate back to the reader. All of these characteristics mean that using a passive RFID system has a variety of pros and cons.

Advantages of RFID in Libraries:

- **Inexpensive** - Since RFID system tags have a maximum of three components (IC, antenna, enclosure) they can be quite cheap.
- **Lightweight** - The minimalist design of a passive tag also means they don't have much mass.
- **Lifetime** - Other tags that use a battery may only have a lifetime of 3-5 years. The endurance of passive tags depends on the materials they're made of and the environment they operate in. If they are placed in a gentle environment they could operate for up to 20 years.
- **Low Noise** - Inductive and radioactive coupling printed circuit board without an active antenna generates almost no noise.

Disadvantages of RFID Technology:

- **Short Range** - The absence of an active antenna means that a passive tag has an extremely short frequency range. Tags operating in low to high frequency may have a maximum communication range of 2 feet. If they're using a very high frequency they may get up to 20 feet, but that's still a relatively short range.
- **Limited Storage** - Even most non-volatile memory requires power to keep its contents from degrading. Without an onboard battery, passive tags can't store much information.
- **Requires Reader** - Passive types of an RFID tag require a high-powered reader to even power on.
- **No Sensors** - Most sensors require constant power to operate and possibly need memory to store data. This makes passive tags unsuitable for most sensing applications.
- Passive tags can be nearly as thin as a piece of paper.



Semi-Passive RFID Technology

One step up from a passive tag is a semi passive tag. In a semi-passive system, the tags will have some kind of onboard battery, but they won't have an active transmitter. This means they still use an inductive or radioactive coupling technology to communicate, leaving them with a shorter range than an active system. That battery can also support sensors and memory for power consumption.

Advantages

- **Medium Range** - One of the primary reasons passive tags have such a short read range is because they need to be close to a reader to power on. The power-on range is much shorter than the reflected communication range. Semi-passive tags can use their batteries to power their ICs, meaning they are limited by the high communication range rather than the shorter power range. A semi-passive system can read an RFID tag at 100 feet or more.
- **Active Components** - Semi-passive tags are able to support sensors and memory because of their onboard battery. If you have an application that needs some sensors and memory but doesn't need an extremely long-range, you may be able to use semi-passive RFID printed circuit.
- **Medium Expense** - Semi-passive tags are more expensive than passive tags but are certainly cheaper than active tags.
- **Low Noise** - Just like in a passive system, semi-passive tags don't add much noise to the environment.

Disadvantages

- **Requires Reader** - Even though semi-passive tags don't rely on a reader for power, they still need one to communicate.
- **Limited Lifetime** - The presence of a battery automatically limits the lifetime of a tag. Instead of 20 years you might expect 2-7 years of operation. In addition, a tag with a battery will need a more gentle environment than a tag with just an IC and antenna.

Active RFID Systems

The most complex form of RFID is active RFID tag. In this scheme, the tag has a larger battery and uses an active transmitter instead of a passive one. An active transmitter necessitates a larger battery, which can also power a faster processor and other more energy intensive components.

Advantages

- **Long Range** - An active transmitter can communicate over longer distances. Active tags can have a read range of more than 300 feet, over 3 times that of semi-passive tags.
- **Low Power Readers** - Since active tags use a powered antenna they don't have to rely on a high-powered interrogator for all their signal strength.
- **More Components** - When you add a larger battery you can also use a more powerful processor, more sensors, more memory—more components overall. If your tag needs to do a lot of different things, an active tag might be the best choice for you.

Disadvantages

- **Expensive** - While passive tags may cost less than 10 cents per unit, active tags can cost as much as \$20 per tag.
- **Limited Lifetime** - An active RFID tag is generally designed so that they have 3-5 years of battery life. After the battery runs out, though, you'll need to get a new tag.
- **Large and Heavy** - Compared to a tag that's as thin as a piece of paper, active tags are huge and weighty. Batteries are heavy and take up space. If you need your tags to fit between the pages of a book, active tags are probably not for you.
- **Noisy** - Using an active transmitter will add noise to your environment. Be sure to see how active tag noise will affect your system.



Conclusions

1. RFID technology can be applied best in middle or larger size libraries.
2. It provides more intelligent library management which in turn means better service quality for the clientele.
3. RFID applications lead to significant savings in staff costs, enhance service and provide efficient results, which leads to fool proof security and access control.

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**Mahesh Dattani -As A Craftsman****Prof. Dr. Niraj P. Kendhe**

Arts, Commerce & Science, College, Arvi, Dist-Wardha.

Introduction

Mahesh Dattani is one of the most significant contemporary playwrights writing in English. Mahesh Dattani stands out in a group of high-profile critics and writers. Acclaimed as a leading playwright in English, he has bagged the Sahitya Akademi Award for his play Final Solutions in 1998. His plays are so realistic that sometimes they generate a lot of discussion and controversy. At the same time, his plays embody many of the classical concerns of world drama. Human relationships and family units have always been at the heart of his dramatic representation. While concentrating on the family unit and human relationships, Mahesh Dattani bravely experiments with the techniques of presentation. Mahesh Dattani's plays are written for the stage. It is observed that poetry, novels and essays are meant to be read to enjoy, the plays are meant to be staged. It is the visual quality and dramatic effect which are of paramount importance in a play. Mahesh Dattani accordingly suits his material to space, reshaping and fine-tuning his texts constantly.

As a performing artist, Dattani believes in the magic of words. His plays are not meant to be read in the drawing-room but to be staged for the audience. Hence, Dattani emphasizes stage direction. There are a lot of stage directions in the course of plays. These elaborate instructions sometimes make the reading of his plays clumsy. Political subjects, crimes of the society and the failure of law and order are some of the other themes of his plays. Social activists, detectives play a major role in some of his plays. It should be noted here that quite a few of his plays are commissioned by B.B.C. His radio and screenplays are very powerful in evoking the empathy of the viewers. Shabana Azmi makes an important observation on Dattani's screenplay when she says, "Mahesh's screenplay makes emotional transitions between the lines rather than through the dialogue" (Azmi). The purpose of this paper is to study Mahesh Dattani's art and his plays by putting them in the proper perspective. As it is, India has had a rich tradition in drama. His contribution has to be placed against this tradition in order to assess its value.

A Craftsman

"I see myself as a craftsman and not as a writer," (Bite) Mahesh Dattani says in an interview with Alexander Viets. "To me being a playwright is about seeing myself as a part of the process of production. I write plays for the sheer pleasure of communicating through this dynamic medium." Calling himself, "a reluctant playwright" (Bite n.page.) because he wanted more plays written primarily in the English language for Indian audiences. Mahesh Dattani is a complete theatre person who is involved equally in the form as well as the content of his plays. In this connection, he says:

The actor, the playwright and the director are all complementary to each other in production. It is like gardening, where a whole is made of many parts. So many conditions determine a garden's lushness, its beauty. I write for the actor in the true sense of the word and not to pander to vanity actors. There is no theatre without an actor or an audience. Everything is geared towards 'rasa'. This is why I always direct the first production of any play I write. That enables me to put in more stage instructions, which go on to become a blueprint for other directors. That way, there is no conflict. (Bite)

Stagecraft & Mahesh Dattani

Theatre, according to Mahesh Dattani, "is a reflection of what you observe to anything more would be to become didactic and then it ceases to be theatre" (Dattani). What Dattani observes can be seen in almost all his plays where he has tried his best to



assimilate both matter and manner. Although all of his plays raise invisible social issues, he is never seen as didactic and straightforward in his attitude. He knows the art of expressing his views through some powerful images, symbols and stage directions and other means of art.

Thematically, Mahesh Dattani said that he talks about the areas where the individual feels exhausted. His plays are about such people who were striving to expand 'that' space. People lived on the fringes of society and were not looking for acceptance, but struggling to grab as much fringe space for themselves as they could. This is one of the most definitive descriptions of his themes and concerns. His work focuses on the marginalised entity and his or her struggle to redefine the centre. From the first play that catapulted him to success, *Dance like Man* to his latest, Dattani's protagonists question the dominant values that construct social and gender entities.

Mahesh Dattani's Innovation in Stagecraft

Mahesh Dattani's all plays have experimented on the stage. Theatre is always concerned with stillness, silence, sound and movement. The setting of the play depends on the arrangement of these for which give it a distinct identity. The movement of the characters and events is governed by stillness, silence and sound. Let's see how these things work out in Dattani's plays.

Mahesh Dattani is always adventurous in his ways of using the theatrical space at his disposal: using multiple levels, breaking the bounds of the proscenium, wondrously inventive use of lighting to give height, breadth and depth. The stage-setting of Mahesh Dattani is even more complex. There are multi-level sets so that the whole interior of the house is visible to the audience; we will see some examples as follows.

For example, the play *Muggy Night in Mumbai*, handle gay themes of love, partnership, trust and betrayal. It is a play about how society creates patterns of behaviour and how easy it is for individuals to fall victim to the expectation's society creates. Mahesh Dattani reaches new heights of achievement in the play *Muggy Night in Mumbai* (Dattani 43). The action of this play runs smoothly in all three acts. The setting of the play is in Kamlesh's flat. The stage in the play is divided into three acting areas. The first area is his drawing-room "beautifully done up in 'ethnic chic' fashion". A huge poster of Meena Kumari in "Pakeezah" offers relief to a stark white wall. The second is the bedroom. It is- A completely non-realistic set comprising three levels is black and expensive. Characters in the area is immediately suspended in a 'shoonya' where they are forced to confront their inner thoughts. Below this area is Kamlesh's bedroom. This area is –Realistic, but hidden behind a gauze wall, giving it some mystery and secrecy. To the backdrop of the acting areas is Mumbai's skyline. There is a further note on it: The flat is too high up for the noise but the partial view of the 'Queen's Necklace' suggests that the flat is located in the upmarket area of Marine Drive though not quite Pali Hill. The dramatist has made a lot of use of lighting to create specific effects. The lighting creates more depth in the acting space.

Through this kind of stage, Mahesh Dattani creates mental spaces – dark expansive areas where the characters are left to their innermost thoughts. Although the setting is an interior with different spaces- Kamlesh's flat, mainly the living room and the bedroom – there is also the mental space indicated by the stage directions. Then there is not only the skyline of Mumbai beyond, but there is the real world out there, indicated by the niggling presence of the wedding going on at ground level.

In the play '*On a Muggy Night in Mumbai*' Mahesh Dattani frequently uses background music. Western classical music, Hindi film song '*Ena Meena Deeka*', Charles Aznavour's music album, the wedding band playing '*Meri Pyari Behaniya Banegi Dulhaniya*', the sound of *shehnai* etc. (Dattani 43-112) All this creates a pleasant effect and also creates a suitable atmosphere for the theme of the play. The outside world is always pressing in – the heat, the sounds, the people pestering Bunny, the kids who find the photo. Very few dramatists can give this sense of a whole society



touching the participants in the on-stage drama – it recalls some world-famous dramatists like Ibsen and Samuel Beckett.

The action of '*On a Muggy Night in Mumbai*' moves from past to present and from present to the past freely. Dattani also presents action happening at the same time in two different places. This is probably what no other dramatist has ever done. Unity of time, place and action are fully observed throughout the play. For example, Kamlesh's flat is the place of action. The duration is a few hours of an evening. The action is simply the dialogues on the problem of homosexuality. It is one whole in its way.

Dattani is even more innovative in the way he uses the multilevel sets for flashbacks in *Final Solutions* (Dattani 159-226). He also introduces an innovative technique of giving two names to a character corresponding to her youth and old age. The character is the mother of Ramnik Gandhi. She is called Daksha in her youth and Hardika after marriage. The movement of the play is shown in the stage directions as follows:

The stage is dominated by a horseshoe or crescent-shaped ramp, with the ends sloping to the stage level. Most of the action of the Mob/Chorus takes place on the ramp. Ideally, the Mob/Chorus should remain on stage in a crouched or stylized position throughout the play.... Within the confines of the ramp is a structure suggesting the house of Gandhis with just wooden blocks for furniture. However, upstage, perhaps on an elevation, is a detailed kitchen and a pooja room (Dattani 159-160). Here the stage setting is even more complicated because both exterior and interior are presented on the stage level, where most of the Mob/Chorus takes place. On an elevation, the kitchen and the puja room have been done in detail. There is another room on another level with a desk and an oil lamp converted to an electric one – suggesting the period of the 1940s. This belongs to Daksha who is the grandmother of Hardika, sometimes seen as a girl of fifteen. The stage direction says that 'Hardika should be positioned and lit in such a way that the entire action of the play is seen through her eyes. The vantage point is Hardika's viewpoint and the need to show her past how and why she has developed a feeling of hatred for the Muslim community brings in the young Daksha, who Hardika herself. In several scenes Hardika, the grandmother and Daksha, the young bride, are on the same level at the same time, although they are the same person. This play effectively shows how the past moulds the present and also how the present reinterprets the past.

The above stage direction shows that the entire play would take place in one place presenting events of history and showing the passage of time. Here classical unity of place and time has been carefully observed throughout the play. The performance of the play highlights the chorus and the communal violence perpetrated by the mob. "Silence" follows chorus 1, 2 and 3 as a mob chased the two boys of the other community. So, we can say that it is the stage direction and flashback technique that enhances the performance of the characters.

Tara (Dattani 317-80) again has a multi-level set. But the only realistic level is the bed-sitter of the older Cahandan – Dan—in a suburb of London. It is he who is writing the story of Tara from his memory. The Patel house on the lowest level occupies a major portion of the stage. But it is not real. It is seen only in memory and is therefore meant to be kept as stark as possible. So much thought has gone into the stage settings, every small detail is defined.

The play 'Tara' has effective use of the lighting. It is necessary particularly to distinguish four different levels of the stage. The lights quickly fade from one acting area to another. This enables the audience to shift their focus and adjust to the authorial intended time dimension. Occasionally, there is the use of a focused beam. Lights also help in reflecting tension on the stage. The play has several absent presences. This is Dattani's peculiarity of technique evident in other plays also. Some characters do not appear on the stage at all. They are, nevertheless, referred to, and they are present elsewhere and their influence in the action of the drama is felt. Dr. Kapoor, Prema, and Nalini are such absent-presence.



Bravely Fought the Queen (Dattani 227-316) is a play in which much action takes place in the living room of Dolly and Jiten Trivedi, in a posh suburb Bangalore. This is a play about acting, about hypocrisy. Hence the living room where the so-called moderns of today live an unreal life perhaps just to impress the unknowing guest. It recalls once again what Girish Karnad had said that the living room is the face—the made-up face put forward to strangers. Reality is to be found in the inner chambers—in the kitchen which is a witness to imagined as well as real scandals and upstage in Baa's bedroom: Baa herself is a living embodiment of the past carrying her own burden of guilt.

In *Where There's a Will* (Dattani 449-516), Dattani employs an innovative technique of bringing a dead man, Hasmukh Mehta back to the stage to speak to the audience directly about his feelings for his family. In plays, we know ghosts do appear and speak as in Elizabethan drama but to make a dead man talk to the audience without the knowledge of other characters, is surely an effective mode of presenting a play as a performance.

Mahesh Dattani minutely makes his stage look as close to the real thing as possible. There is something Shavian about his detailed stage directions and also about his choice of themes. He attempts to place India of today in the fore. The themes are picked up from contemporary issues about are invested with universality so that in the ultimate analysis his plays qualify as genuine human dramas.

Conclusion

Mahesh Dattani's plays are purely performance-oriented scripts that elicit from the audience an emotional as well as a strong intellectual response. His plays are a commitment to what Iyengar calls the "manifestoes of the new realism" and conform closely to the requirements of a play that communicates, for, as M.K. Naik observes, "a play, to communicate fully and become a living dramatic experience, needs a real theatre and a live audience." (Naik) Mahesh Dattani has created a vibrant, new theatrical form which is a marked development on the hitherto stagnant Indian drama in English.

Dattani's technique and dramatic art in interior/exterior, thought/speech and elaborate stage directions to make the situations and positions of the actors clear, the straightforward language and code-mixing in some plays where he used Hindi words without translation as in *On a Muggy Night in Mumbai* is an innovation in Indian English drama. For subtlety of variations, sensual opulence, and technical aptness, Mahesh Dattani's plays will be enjoyed by both the readers and the play-goers alike.

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Impact of Religion on International Relations

Mr. Ninad Kulkarni

Assistant Professor

Department of Political Science, Sir Parshurambhau College, Pune.

Email id- ninadpk07@gmail.com, Mobile No- 9579754199

Abstract-

In human history the role of religion across the world remain very significant throughout the centuries. At the international level the religion played a vital role in shaping the course of history. In the medieval period the crusades i.e. military expeditions made by Christian European powers to recover holly Land from the Muslims had a great impact on the international relations of that period. In the 19th century since the birth of a Jewish nation state Israel, the conflict between Israel and Palestine has very significant impact on international relations. Religion is the core at this Israel-Palestine conflict. From 1960's onwards the religious extremist's organisations used violent methods to create a fear and to achieve their motives. In Afghanistan and in Pakistan Islamic terrorist organisations emerged to fight against Soviet Union's forces. These terrorist organisations have a great impact on relationship between global powers such as U.S.A, Russia, and India. This paper tries to analyse the impact of religion on international relations for the past three to four decades. The **methodology** of this paper is based on secondary sources such as Published book, journals, reports, articles, newspapers and online sources. In this paper descriptive and analytical method has been employed.

Key Words: Religion, ideology, terrorism, security, conflict

Introduction: In the 1970's, the two superpowers U.S.A and U.S.S.R locked the horns in the Afghanistan. In the context of cold war, U.S.A adopted the policy of containment of Communism and tried to stop the spread of U.S.S.R's influence in every possible way. In the Afghanistan's population, largest share is of Sunni Muslims which belongs to Hanafi Branch. There are also other Muslim sects such as Sufi, Hazara etc. In the year 1979, the then government declared that their policies were based on Islamic principles, socioeconomic justice, nonalignment in foreign affairs, and respect for all agreements and treaties signed by previous Afghan governments. The people in the rural and remote areas thought that People's Party was pro-Communist and pro-Soviet. The reformative measures declared by the government were seen against the Afghanistan's culture and as a result of this feeling increased revolt was the only consequence possible. On February 14, 1979, U.S. Ambassador Adolph Dubs was killed, and the elimination of U.S. assistance to Afghanistan was guaranteed. The revolts spread like a wild fire across the countryside and the Afghan army collapsed. On December 24, 1979 Soviet Union invaded Afghanistan. The people of Afghanistan were against this invasion. As the history of Afghanistan shows that people of Afghanistan fought bravely and most importantly came together by forgetting the differences among themselves every time they attacked by foreign invader. This time also the response was the same. By early 1980 several regional groups, collectively known as mujahideen (from Arabic *mujāhidūn*, "those who engage in jihad"), had united inside Afghanistan, or across the border in Peshawar, Pakistan, to resist the Soviet invaders and the Soviet-backed Afghan army.

Civil War in Afghanistan: After Soviet Union invaded Afghanistan its archrival U.S.A jumped into this conflict. U.S.A was able to portray that U.S.S.R as communists are atheist and captured Afghanistan therefore Islam is in danger. This religious appeal worked as an ignition for already existed Islamic radical groups. A large number of young men living in refugee camps in Pakistan joined by thousands of volunteers especially from Arab world. The different groups supported by



U.S.A via Pakistan. Pakistan's intelligence agency ISI also played very important role in providing training and material goods. The impact of this civil war was not limited to the Afghanistan alone. The effects of this civil war spread across Pakistan, India – Pakistan relations, U.S – Pakistan relations and over West Asia. The most important effect was on Afghan people. There were more than five millions of Afghan refugees that displaced from their native country into neighbouring countries like Pakistan and Iran. The war continued for almost a decade. In 1986, Soviet Union's General Secretary Mikhail Gorbachev promised withdrawal of Soviet troops, and the withdrawal completed by February 1989. The civil war continued for another three years between different Mujahidin groups and Kabul Government. Afghanistan in effect was ruled by Militia and War lords.

Taliban Regime: 1994-2001- The situation of complete lawlessness, anarchy, crimes and devastation was conducive for the emergence of the organisation such as Taliban (Persian "Students"). It emerges as movement under the leadership of Mullah Mohammad Omar who was a former Mujahidin fighter. Taliban recruited its members from madrasah (Islamic religious school) students from Pakistan and southern province of Kandahar. Saudi Arabia government provided financial support to Taliban. Pakistan on the other hand also helped Taliban in many ways. Pakistan thought the friendly regime in the form of Taliban is helpful for its national interests. Pakistan always thought that it needs strategic depth against India as its geographical width is very narrow. A friendly government in Afghanistan is therefore very important for Pakistan.

At the International level only Pakistan, Saudi Arabia and United Arab Emirates recognised the Taliban government. The Taliban regime faced harsh criticism from International Community regard with its attitude towards women. Taliban's ideology is based on radical and extreme Islam. It banned modern education for women, put curbs on women's liberty, and banned music, television and many other things. It also started implementing punishments based on the medieval principles of Sharia (Islamic Law) which are against the modern judicial and human rights values. Taliban also declined to extradite Osama Bin Laden, an Islamic extremist accused led to UN sanctions against the regime in November 1999.

In February 2001, the leader of Taliban issued an order to destroy all non-Islamic statues and sanctuaries in Afghanistan. The two giant Buddha statues in Bamiyan destroyed by Taliban. This incident upsets Buddhists nations such as Sri Lanka, Thailand, etc. Such an extraordinary attack on religious and cultural emblems led many to speculate about the real intentions of the Taliban. In the West, the destruction of the Buddha's of Bamiyan has been condemned as an intolerable attack against the whole of humanity's most precious treasures. The Taliban's iconoclasm surely contributed, in the West, to the de-legitimization of their regime. On September 11, 2001 World Trade Centre in New York and Pentagon a U.S military headquarter attacked by Islamic terrorists group, Al-Qaeda based in Afghanistan and led by Osama Bin Laden. U.S.A and Britain declared global war on terror and attacked Afghanistan. U.S.A send troops on ground and Pakistan used money send by the U.S.A against India. The war continued for more than two decades. The U.S.A'S policy to train Mujahideen against Soviet in Afghanistan ultimately turns fatal for itself and the region. It helped in creating Terrorist organisation such as Al-Qaeda, and radical Islamic regime like Taliban.

Impact on India:

The civil war in the Afghanistan also had a great impact on India. Firstly, Pakistan used this situation without realising that it will pose a threat to itself, against India. Pakistan gave training, weapons, material support to Terrorists and used them against India in the state of Jammu and Kashmir. As the Soviet troops withdrawn from Afghanistan, the Mujahideen's who fought against them became jobless, so as a result Pakistan used some of the groups against India. In the year 1990 onwards the reign of terror begins in the Jammu and Kashmir. The first victims of this terror were Kashmiri Hindus, who compelled to leave their ancestral homes, and property. Thousands of



Kashmiri Hindus ran away from Jammu and Kashmir. The rise of religious extremism in Kashmir valley was the result of Taliban regime, Pakistan and role of Kashmiri leaders.

Indian security agencies fought hard to contain this terror. The battle between these terrorist organisations such as Jaish-e-Mohammad, Lashkar-e-Toiba, Indian Mujahideen etc. and Indian security forces continued for last four decades. As a consequence of this hundreds of police men, army men, and common civilians have died. Thus it is very important for the Indian state and its security and diplomatic agencies to prepare well again for the challenge of Taliban regime which is coming to power in Afghanistan as U.S.A started withdrawal.

Impact on Pakistan: The most significant impact of the Afghan war was happened on the State of Pakistan. Pakistan's military regime under the leadership of General Parvez Musharraf who at the time of 9/11 attack was the President of Pakistan, thought that it was a great opportunity for Pakistan to become important for U.S.A. As a result of this Pakistan was agreed to give U.S.A land routes, Air bases, and contacts etc. Pakistani establishment used this opportunity against India by helping terrorist organisations, by using terms like 'Good Taliban' and 'Bad Taliban'. As a result of this, religious extremist's organisations, terrorist organisations started blooming in its own backyard. The terrorist organisations such as Lashkar-e-Jhangvi (LeJ), Tehreek-e-Taliban Pakistan (TTP), Al Badr, Hizb-ul-Mujahideen (HM), Harkat-ulMujahideen (HuM, previously known as Harkat-ul-Ansar), etc. posed a great threat for Pakistan. The terrorist attacks on civilian population created anger amongst the common people. The attack on the Sri Lankan cricket team had severely impacted reputation of Pakistan on international level. Then U.S.A carried out operation Neptune Spear to eliminate most wanted international terrorist Osama Bin Laden in Abotabad, near Islamabad on 2nd May 2011. Pakistan was unable to do anything against U.S.A for invading its sovereignty.

Pakistan now after giving support in all possible way to Mujahideen and Taliban facing the heat of it and on the receiving end. Pakistan is in the grey list of Financial Action Task Force (FATF) which put a limit on receiving International Loans. Pakistan is paying for its deeds but sad part is common people of Pakistan are suffering.

Conclusion: The use of religion as a tool to fulfil the goals of National Interests has some severe consequences. U.S.A lost the war in Afghanistan although it is not going to accept the defeat as they successfully eliminated Osama Bin Laden. Taliban again gains control over large territory of Afghanistan and as a result of it thousands of Afghan people taking a refuge in Pakistan, Iran, Turkey, and in European countries. It seems Taliban again going to put limitations on women, and children, again implement the medieval religious law. It is a matter of great concern among strategic community of India that resurgence of Taliban in Afghanistan will spread religious extremism, terrorism across south and west Asia. For India there are challenges on the National security front. Only time will tell how serious the situation will be.

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Impact of Cast Class & Religion on Women Empowerment

Dr. Mrunal R. Waliokar

Head, Department of Home- Economics Kamla Nehru Mahavidyalaya ,Nagpur,
7757008809 ,mrunal1981waliokar@gmail.com

Abstract-

The Verna's are then divided into specialized sub castes called Jatis each jati is composed of a group deriving its livelihood, caste name is generally associated with specific occupation. As the economic status & independence of women rises women become less dependent on marriage & on a husband to provide for them , which leads to a corresponding increase in their social independence . As a consequence these social changes occur such as decline in the birthrate in industrial countries & change in marriage patterns .

Key words- Cast, Verna, Empowerment

In Sanskrit & modern Indian language .The four rank system is called as chaturvarnasamsta. The word varna has been taken by jurists anthropologists and ideologists to mean class which is correct, varna means class without any connotation of rank but in the social system called the varna system the idea of rank predominant.

The four rank system has been very clearly described as many who are supposed to be first codifier of India. According to the social historical theory the origin of cast system finds its origin in the arrivals of Aryans in India. The Aryans arrived in India in around 1500 BC The Aryans disregarded local cultures They begun conquering and taking control over regions in north India we would define the caste system as a form of differentiation where in the constituent units of the system justify endogamy on the basis putative biological differences which are semaphores by the Nationalization of multiple social practices women all over the world have launched a powerful movement to Reverse centuries of

Discrimination & injustice & are demanding equal rights and greater opportunities for development . People in India differentiated through class, religion, tribe, gender and language. The Verna's are then divided into specialized sub castes called Jatis each jati is composed of a group deriving its livelihood, caste name is generally associated with specific occupation. As the economic status & independence of women rises women become less dependent on marriage & on a husband to provide for them , which leads to a corresponding increase in their social independence . As a consequence these social changes occur such as decline in the birthrate in industrial countries & change in marriage patterns . This leads to eventual introduction of the political equality of women to reflect the greater social & economic independence. The political status of women in India is also unsatisfied to my particularly their representation in higher political institutions . In Karnataka the women belonging to SCs & STs have been able to clinch 65,054 percent seats instead of the reservation quota of 33 percent . The rate of the political progress of the women of these groups is higher castes at the level I Panchayati raj institutions .

The world bank defines empowerment as "The process at increasing the capacity of individuals or groups to make choices into desired action & it comes". Empowerment is a process of improvement of the quality of life in terms of income, lifespan dignity , decision making in socio economics activities, political participation & psychological autonomy. The global conference on women empowerment 1988 highlighted empowerment as the sunset way of making partners in Development. Higher education plays a very important role in the process of women's empowerment . There were many movements & government and actions that took place pre and post independence in



order to overcome & attempt to eliminate the inequalities & injustices associated with the caste system.

The Indian caste system is historically one of the main dimensions where people in India are socially differentiated through class, religion, tribe, gender and language.

Indian caste system is considered a closed system of stratification, which means that a person's social status is obliged to which caste they were born into. There are limits on interaction and behaviour with people from another social status (section 39). As the economic status and independence of women rises and women become less dependent on marriage and husband. Which leads to a corresponding increase in their social independence. Eventually this leads to an external introduction of political equality of women to reflect their greater social, economical independence. Traditional and religious sentiments of any society inversely affects the serfdom.

The social and economic disparity in the country is present on a large scale which serves several implications for women along with a large segment of population.

Conclusion -

1. Education being the most important and effective instrument for socio economic empowerment, High priority is being accorded to improve the educational status of SC's and ST's. Various incentives are being provided to students belonging to SC's/ST's/OBC and other minorities for increasing their participation in education, special thrust had been given for employment and income generation program too.

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Impact Of Gender, Religion And Caste On Women In Indian Society

Dr. Manjusha S. Bhoyar

Assistant Professor (Zoology) Arts, Commerce & Science College, Arvi,
Dist. Wardha ,Email :- manjushadipakpatil@gmail.com ,Mob. No. 9423662938

ABSTRACT :

Women constitute about one half of the global population, but they are placed at various disadvantageous. Positions due to gender differences and bias. She has been the victim of violence and exploitation by the male dominated society all over the world. We have tradition bound society where women have been psychologically and sexually exploited from time immemorial, sometimes in the name of religion, sometimes on the pretext writings in the scriptures and sometimes by the social section. The effect of gender, religion and caste in India is due in large measure to the subjugation, marginalisation and disempowerment of women. Women is regarded as nurturer, passive, emotional, home oriented and subordinate to man. Women suffer from hunger and poverty in greater number than men. At the same time it is women who bear the primarily responsibility needed to end hunger which is for education, nutrition, health and family income.

The Indian caste system has been primarily responsible for committing all sorts of atrocities on various section of society. Casteism prevailed in India because it was based on religion. Being a patriarchal society, India discriminates women in various way like literacy rate, wages, sex ratio and various kind of violence are common against women.

In the 19th century, the changes brought about in the status of women through the efforts of the women's movement for removing the various social customs which were hindering the development of India. They demanded the right to equality in different spheres of life.

The present paper analyses discrimination between gender, religion and caste on women in Indian society. Gender, religion and caste are considered as the most pervasive parameters differentiating the Indian society which is responsible for poor development of nation.

The paper also highlights the socio-economic, non-economic development of women in India. The promotion of equal rights by many reformers in India has brought the upliftment of women in society.

INTRODUCTION :-

Gender, Religion and Caste are three main striking features which are responsible for lowering the status of women in Indian Society. It had completely obstructed the process of modernisation and restrict mental development of an individual. It stood against democracy and hampered national development. Due to casteism social differentiation exist in all human societies.

Gender is a form of hierarchical and social division under which unequal roles are assigned by the society. In most families division of labour is maintained. According to Chander Mohanty (1991), there is sexual diversion among the worker. The result of division of labour is that women's role in public life especially politics is minimal in most societies.

Firestone (1970) in her work, 'Dialectic of Sex' argues against the concept of gender that ignores differences and diversities. Women necessarily suffer from a fundamentally oppressive biological condition. It is their role of reproducers that has handicapped women over the countries and made possible men's patriarchal power. The women's movements perceives gender violence as a manifestation of assertion of patriarchal power over women. (Krishna Raj 1998, 12) Being a patriarchal society India discriminates women in various way like literacy rates, wages, sex ratio and various kind of violence are common against women. Inequalities between women and men are



deeply rooted and need to be tackle across the board in economics, political, social and cultural life. By removing gender discrimination and by providing proper education and by giving them adequate political rights, we can remove poverty and inequality from the societies and nations DFID (2002),

The religious division is fairly widespread in the world today. Belief of one religion are presented as superior to those of other religion. Human rights group demanded protection for religion minorities. Women demanded to change family law-Communal politics is based on the idea that religion is the principle basis of social community which is very harmful. The goal of women's empowerment cannot be achieved until and unless there is a legal framework to protect the right of women. The enforcement of law must be proper. According to Nancy Chodorow (1974), Gender is defined as the social construction of relation between women and men. Freud (1961), offers remarkably similar justification for women confinement to domesticity.

Caste is a social system which embodies the arrogance and selfishness of a perverse section of the Hindus who were superior enough in social status to set in fashion and who had authority to force it on their inferior. The study of caste in India has attracted much interest over the years for a number of reasons. The traditional form of caste division still exist in Hinduism. Caste system in India also creates a division in society and affect the political scenario. According to Kate Millet's(1970) Sexual Politics states 'A suffocating patriarchal system hangs over the life of women throughout India. According to Dr. B.R. Ambedkar the root cause of social injustice to the shudras is the caste system in Hindu Society. He observed untouchability has grown as an integral part of socio-religion practices being observed over centuries. Several injustice was done to women such as rape, abortion of female foetus and harmful birth control devices.

Indian women are victims from all sections, castes and classes of society. The heaviest burden of discrimination are from the Dalit or 'Scheduled Castes' known as untouchables. The lower caste women were sexually harassed by the higher castes males. According to Human Right Watch, "Discrimination and cruel inhuman and degrading treatment over 165 millions people in India has been justified on the bases of caste. Caste denotes a traditional system of rigid social stratification. In the castes system, women's were utterly neglected. They enjoyed a very conservational and traditional type of status. They denied the privilege of higher education. They could not voice their opinion in public affairs (Nitisha)

Empowering women by making them financially independent, by providing them with proper education, by removing gender discrimination and by giving them political rights, we can remove poverty and inequality from the societies and nations (Jolly, Bell, Narayanswamy L. 2003)

GENDER :

Gender is a form of hierarchical social division which is present everywhere, but is rarely given importance in the study of politics. Gender is not based on biological difference. It is based on social expectation and stereotypes.

1]Public/Private Division of labour

Gender division is a form of social division under which unequal roles and assigned by the society to men and women. Sexual division of labour is seen in most families. For example, women do all work inside home while men do all the work outside home. When these jobs are paid for men are ready to accept it as profession. On the other hand, it is not that women do not work outside. Women are working in fields, offices everywhere. They do domestic work which is unpaid.

The result of the division of labour is that women's role in public life (especially in politics) is minimal in most societies. Gradually gender issues are raised in politics. Women in different part of the world organised and protested for equal rights. The radical women's movements aimed at equality in personal and family life, which are known as feminist movement. This was done to get equal voting rights as well as educational and career opportunities for women.



Now it is found that many women are working as scientists, doctors, engineers, lawyers, managers, college and universities teachers. Earlier these jobs were not considered suitable for women. The women who enters politics was considered to be aggressive, calculating and practical and not expected to be soft, emotional and personal.

2]Women's status in India

In India, women still lag behind man despite some empowerment have been made since independence. India is still a male dominated patriarchal society. Women in India are facing discrimination in various ways.

a) Literacy Rate :- The literacy rate among women is lowered as compared to men. According to Census 2011, the male literacy rate is 82.14% and female literacy rate is 65.46%. In schools and colleges, dropout rate among girls is very high mainly because parent prefer to spend their resources for their boys.

b)Unpaid works :- On an average, Indian women works one hour more than average man, but remains unpaid for work done at home.

c)Differences in wages :- The Equal Remuneration Act 1976 provides that equal wages should be to equal work. In spite of this act, women workers are paid less than men.

d)Child sex ratio :- In many parts of India, parents prefer son and find ways to have girl child aborted before she is born. This sex-selective abortion have led to decline in child sex ratio. The country has a low sex ratio merely 940 females per 1000 males. (census 2011)

In India, various kind of harassment, exploitation and violence are common against women. In urban areas, violence against women has increased in recent years. Women are not safe even in their home from domestic violence.

Feminist movement suggest that unless women control power, their problems will not get adequate attention. For this, more women are needed to be elected as representatives. In India, the proportion of women in the legislature has been very low. India is behind the averages for several developing countries of Africa and America.

To solve this problem, India has reserved one-third of seats in local government bodies, i.e. panchayats and municipalities, for women. Gender division as a form of social division becomes a political agenda.

RELIGION :-

The religious division is not universal as in the case of gender, but religious diversity is fairly widespread in the world today. Many countries including India have follower of different religion in their population. Unlike gender differences, the religion differences are often expressed in the field of politics.

Gandhiji believed that politics must be guided by ethics drawn from religion. Women's Movement demanded that government should change the family laws of all religions which discriminate against women. Everyone should be able to express their needs, interests and demands as a member of a religious community. This can happen if ideas, ideals and values taken from different religion play an effective role in politics. There political act are not wrong as long as they treat every religion equally. Communalism in politics involves religious prejudices stereotype of religious communities and beliefs in the superiority of ones religions over other religion. Secularism has no official religion of its own. The secular state provides religious equality and equal status to all religion. Our constitution adopt the model of secular state. All individuals and communities have the freedom to profess, practice and propagate any religion or not to follow any. It prohibits discrimination on the ground of religion and bans untouchability.

CASTE :

Casteism is rooted in the belief that caste is the sole basis of social community. Politics over caste division has both positive and negative aspects. Social structure of India is based upon the caste



system. In the caste system, hereditary occupational division was sanctioned by rituals. Caste system is both hierarchical and segmented. In this system all the members of the same caste group lived as one social community. No one was allowed to perform other customs and rituals. People had to opt similar occupation and should marry within the caste groups. They were also not allowed to eat with other caste members.

Untouchability is a state of affair in which some backward and lower caste people are treated as outcaste people or 'untouchables'. The most important aspect of the caste inequality is untouchability. Thus social reformers like Jyotiba Phule, Gandhiji, Dr. B.R. Ambedkar and Periyar Ramaswami Naicker advocated and worked for removal of caste inequality in society. Due to the efforts of social reformers and other socio-economic changes, caste and caste-system in modern India have undergone great changes.

The Constitution of India prohibited any caste based discrimination and laid the foundation of policies to reverse the injustice of the caste system. Yet, some of the older aspects of caste have persisted in modern India. Even now most of the people marry within their own caste or tribe. Untouchability has not ended completely. Politics based on caste identity alone is not fruitful in a democracy. It can create situation of social conflict and violence.

CONCLUSION :

Gender, Religion and Caste in Indian society are three main striking features which are responsible for lowering status of women in India. Gender is the most potent, significant and enormously useful analytical concept that feminist have thrown up. It has provided deeper analysis of inequalities existing between male and female. Patriarchy implies that power is imperative in 'Gender relations'. Millet, Firestone, Mackinnon have drawn attention to the pervasiveness of sexual domination and male violence as a major socio-historical reality. The socio-political environment determines the participation and involvement of women in politics. Caste is the important factor in Indian politics. Women need to made conscious of their role in politics.

The status of women in India today has been subject to great many change over past few millennia. They now participate in all activities such as education, politics, media, art and culture, service sectors, science and Technology. Thus by empowering women-by making them financially independent, by providing them proper education, by removing gender-discrimination and giving them adequate political rights, we can remove poverty inequality from the societies and nations.

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Digital LIS Collection Development

Mangesh R.Ubale

Librarian Shri RLT College of Science, Akola

E-mail- mangesh.ubale@gmail.com ,Mobile No. 9766546766

Abstract -:

Collection development personnel. A primary objective of collection development is to give structure to a collection of resources by organizing them in a meaningful manner. Collection development of electronic resources presents added dimensions to the traditional library collection development model for printed materials. The basic functions of collection development in the digital library remain the same as for the traditional STM library. Applying these functions to electronic resources at this time requires increased collaboration and a broadening of the skills and experience. New approaches are being used to define what the collection is.

Introduction-:

“Libraries are not about books, they were, are, and will be about facility communication across space and time. Books have been a way to do that historically, but today there are other, often better, ways to accomplish this. Libraries need to become facile at supporting all sorts of media, and they must continue to embrace the new, or face the consequences of losing relevance to the mainstream culture.”
- Mark Sandl

Libraries strive to develop collection, resources and services to meet the cultural, informational, educational and recreational demands of its target users, because libraries primarily objective is to satisfy the multiple needs of its target users. On other side with the advancement of information and communication technology libraries have redefined its resources, operations, and services due to changing demands of users. These days the users prefer to browse through the internet for their information needs rather than visiting the library. The academic library cannot compete with the modern information technology in its traditional collection of print material. To attract the students and to provide better services to its users, the academic library should develop digital resources along with print materials. Though the selection, acquisition and the dissemination of e-resources are similar to print materials, but actually they are differ from print material. The selection of quality and quantity of collection is an important and challenging activity of a library. It includes process of selecting, ordering and making payment of information material. A library encompasses a numbers of activities related to development of library collection like determination and coordination of selection policy, identification of users need, user studies, selection of information material, planning of resource sharing, collection maintenance and weeding.

In digital environment collection development is undergoing a metaphoric change due to diverse e-resources which are easily available through internet. With the advancement of information and communication technology, information explosions, availability of large number of documents in electronic forms has replaced the traditional concept of library into digital or virtual library. In this context the libraries have no other option rather than building collection of e-resources. On other side the publishers did not remain behind; they took advantage of these applications to a considerable extent and tapped a treasure house of electronic and web resources. In modern digital era, librarians are also acquiring more and more e-resources to provide the right information to right user at right time. All this has created a change in the collection development in the electronic environment.

**Meaning and Concept**

- Collection development is a systematic and essential process of building library collection to fulfill the teaching, learning and research needs of its target users. It includes acquisition, selection, evaluation and preservation of resources according to users' requirement.
- Collection development is the selection of library materials keeping in view users' current needs and future requirements. It involves developing the use of the collection, its preservation, its organization and making it accessible to users.
- Collection development is mean by which libraries provide high quality information resources of print and non-print material and provide access to resources. Collection development is ongoing process, undertaken by librarian and library staff with input from faculty and students.
- The process of examining the academic and research needs of its target users and selecting materials in support of those needs, for both faculty and students.
- Library collection development is the process of meeting the information needs of the people (a service population) in a timely and economical manner using information resources locally held, as well as from other organizations.
- According to the International Federation of Library Associations and Institutions (IFLA) collection development mainly focuses on methodology for acquisition of print as well as e- resources.
- Collection development is important process of library in which efforts were made to increase the reading material for the satisfaction of its target users.

LIS COLLECTION DEVELOPMENT

Libraries have a very long history of cooperating to share resources. Traditionally, libraries formed networks with goals to facilitate interlibrary loan through the creation of union catalogs, to provide reciprocal borrowing privileges to patrons of member libraries, and to develop cooperative collection development plans. In the 1970s, automation arrived and libraries again looked to cooperative arrangements to share equipment, software, and expertise. For example, in the case of the Colorado Alliance of Research Libraries, the member libraries pooled resources in an effort to create a shared library system; that in turn facilitated the sharing of resources via a centrally shared computer system. For the most part, all these activities were aimed at facilitating the sharing of physical resources, primarily books and journals.

Of these three goals, cooperative collection development efforts have been the least successful. Traditionally, cooperative collection development schemes involved dividing responsibility for acquiring peripheral materials, defined as research material unlikely to be in high demand among the consortia partners. However, despite the widespread belief among the consortia partners. However, despite the widespread belief that by cooperatively building collections the quality of library service could be significantly improved, these efforts did not create the desired results. The reasons for this failure range from the reluctance of libraries to fund the efforts needed for its accomplishment, unwillingness of libraries to give up autonomy and the competitive academic culture, to unrealistically placing consortia demands above local priorities.

Collection development in Digital Environment

The ICT revolution has changed the traditional role of libraries as well as traditional development policies due to low cost of e-resources, 24*7 access to e-resources, fast and easy access and multidimensional needs of modern users. In digital world resources are range from books, journals and encyclopedia to digital version such as e-books, e-journals and multimedia etc. Digitalization has also affected the preservation and achieving of resources. In digital world there are several reasons that contribute for thechanging scenario of collections process, these are as follows:



- Evolution and proliferation of information technology
- Growing popularity of internet and electronic technology in every sphere of knowledge
- Changes in publishing trend.
- Information explosion.
- Financial constraints on the part of all kinds of libraries.
- Tremendous growth of online information products

Collection Content and Selection Criteria

Collections and materials selected for digitization should meet the current academic and research needs of FAU. The value and interest of the materials to the FAU and the wider community are the primary criteria for any items or collections being digitized. These items that are deemed rare, unique, or of institutional importance, enhance the University's sense of community and history. Selection of content to be digitized is contingent upon resources available to undertake projects. Other considerations for selection may include the physical condition of material, the need for digital reformatting to enable access, and whether a duplicate digital copy exists elsewhere. Materials to be digitized must either be in the public domain or have written approval from the copyright holder that permits digitization and open dissemination. The following considerations are made during the selection process:

A. **Subject Area** - The primary subject areas for digitization are those that support the curricular, instructional, research and programmatic needs of FAU, or which may be part of a special or rare collection, or are in need of digital surrogacy

B. **Format** - Physical material handled by the DL may be in the following formats, but are not limited to: monographs (books and pamphlets), journals, newspapers, audio/video materials, and maps

C. **Language** - The main language of the collection is English. However, foreign language materials may be digitized based on the relevance or rarity of the item

D. **Locality** - Items given a priority in digitization are those that reflect the unique history, landscape, culture, and population of Florida. However, materials from other geographic regions may be considered based on their relevance to FAU academic programs and research areas

E. **Chronology** - Resources of historical significance, works in the public domain, as well as collections of currently created FAU works are given special consideration for digitization

F. **Access** - Materials may be limited to on-campus or off-campus use because of copyright restrictions

G. Donations/Contributions**REFERENCES-**

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Self-Help Group (SHG) : An Effective Tool of Women Empowerment and Poverty Alleviation.

Harish T. Sakhare

(Associate Professor) Mahatma Jyotiba Phule College of Social Work, Buldana (M.S.) ,E-mail : harishsakhare1969@gmail.com, Mob. No. 9623121339

Abstract :

Today, Not only are women economically empowered, but they are also expected to make social changes. Policies and plans for women's empowerment will not work, but will need to be implemented effectively for this, the initiative of government is not enough but collective public participation, collective efforts are needed. Women are valuable resource and the SHG movement will be effective, directional and complementary as a medium for women's empowerment and poverty alleviation for the sustainable development of the nation and the state.

Key Words : Self Help Group, Women Empowerment, Poverty Alleviation.

Introduction :

The Self Help Group movement started in Bangladesh by the world Nobel Prize winning economist professor Dr. Mohammad Yunus is considered as a global and international movement. This movement has also gained momentum in the state of Maharashtra and has laid its foundation facing many challenges, today the movement is finding its way and is on the path of progress. Poverty is one of the major social problems of India. To date, the government has introduced Indira Awas, DWACRA, Sistra, Ganga Kalyan, Suvarna Jayanti, Neharu Yojna, Manrega, SJSRY, Prime Minister Employment National Rural, Integrated Rural development project, Suvarna Jayanti for urban poor, scheme to eradicate slums, etc. Poverty is known to be a stigma despite various schemes. Poverty rate of 27.5 percent is the nation. It would be a kind of injustice to say that the empowerment of women, who constitute 48.46% of India's population and the eradication of poverty should not be denied. Various schemes are being implemented for women's self help groups by DRDA, DUDA, various agencies of Central Government of India. The experiment of 'Grameen Bank' started in Bangladesh by renowned economist Dr. Mohammad Yunus was accepted all over the world. In fact, it is evident from various sources that SHGs started in our country in the 1970's but the last three decades have come to be known as a movement. This has to be called the delay of this movement. Even if you think that the poverty level has come down today, the effect of this problem does not seem to have diminished. Research and reference literature show that there are many challenges facing the SHG movement today.

The subject of self help Groups (SHG) is interdisciplinary. This subject is presented by combining the study of community action of various disciplines, social work, economics, sociology, political science, mass communication. In simple language it is called 'Bachat Gat' and in economic language it is called 'Self Help Group' (SHG). The word 'Bachat Gat' has become a byword and is known by the same name everywhere such groups are formed by people from families living below the poverty line in rural as well as urban areas. The financial assistance or loans to such savings groups are called Micro-finance. Such self-help groups were encouraged from the IRDP scheme. In particular, the concept of Self Help Group were further clarified in Swarna-Jayanti Gram Swarozgar Yojana (SGSRY), and Suvarna Jayanti Shahri Rojgar Yojana (SJSRY).

**Objectives of The Study :**

1. To study the importance of SHG's in overall empowerment of women.
2. To see how and what extent poverty Alleviation Self Help Groups are useful as a tool.
3. To study the position and direction, challenges facing the movement in-front of SHG movement.
4. Review of women Empowerment and Poverty Alleviation Schemes.

Research Methodology :

This research paper based on Secondary Data Source.

Conclusion :

1. The women in Self Help Group belong to the mixed caste category and cast based discrimination has not any effect on the movement.
2. Group participation has a great impact on the individual family, economic and social needs of women, thus leading to overall empowerment of women.
3. The women's Self Help movement has expanded more in rural areas than in urban areas.
4. A minimum of 10 to 20 members below poverty line is required for SHG's but now there is a limited discount of members.
5. Women from Self Help Groups are participating in various activities organized by government.
6. Positive change in Self-confidence due to participation of SHG's today. Increase in family status, Self-esteem leadership, increase in decision making capacity, initiatives to solve problems as well as positive change in society towards empowerment of women.
7. The Self Help Group movement is believed to have become women organized force.
8. Modern society is slowly accepting women and this movement has been effective in raising the social and family status of women Self Help Groups are effective as a means of freeing the poor below the poverty line from lending and contributing to solution of community service problems.
9. Community problem solving, social activities, Self Help Groups appear to be involved in community development programs.
10. Although the SHG tools has not been able to make much of an impact on poverty alleviation, it has been effective in achieving the overall empowerment of women.

Suggestions :

1. The government has launched a special campaign to strengthen and rehabilitate SHG's (specially closed SHG's)
2. For overall empowerment of women below the poverty line, the Central Governments should make substantial provision in the budget for SHG's.
3. All SHGs should be given the benefit of subsidy and the closed grants for the groups should be undone by government.
4. The government should assist women Self Help Groups and groups to improve the quality of goods and products produced.
5. Digitization of women's Self Help Groups should be done by the government
6. The government should set up an 'Indian Microfinance Council', through Self Help Group's at national level.
7. To ban the political participation of the SHG group movement.
8. Successful models of SHGs should be publicized through various media.
9. Banks, foreign companies, political parties, are keeping a close eye on SHGs. The challenge is to grow and sustain the SHG movement by avoiding the threat of their clothing and announcements.

Recommendations :

1. At present, political interference in the SHG movement has increased and this movement is becoming a meeting of political parties. This movement is facing a big challenge and the government should stop this in time and plan measures.



2. Eligible permanent manpower should be appointed in the mechanism to implement the plans of poverty alleviation program.
3. The government / the corporate world should provide a permanent government market for the sale of goods / productions produced by women's Self Help Groups.
4. Given the current development and importance of this movement and the way forward, the government and some educational institutes, universities should take the initiative to develop a curriculum based on the role of NGO's, Banks on various issues and challenges of the group.

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Women Co-operative Societies- A way of Women Development.

Dr. H.B. Panjabi

S. N. Arts, D.J.M. Commerce and B.N.S. Science College, Sangamner

hbpanjabi@sangamnercollege.edu.in ,Mob- +91-7972622253

Abstract:

Women are the weaker section of the society. Since earlier times, they are considered to be fit for handling domestic work only. But now they have entered into all fields of society. In many respects they are proved more efficient than men and have contributed immensely for economic development of the country in general and rural development of a country in particular.

Now, there is a growing awareness among the women about their status, rights and progress. They have come to the forefront in different walks of life. They are successfully competing with men despite the social, psychological and economic barriers. This has become possible due to the increased literacy level, political awakening, legal safeguards, urbanization and social reforms. That is why some women have distinguished themselves in many unconventional fields with a result that we are having leading women consultants, eminent scientists, mathematicians, doctors, artists, educationists, managers, administrators, politicians and business entrepreneurs in our country.

Keywords: Co-operative societies, WNCCS, Women empowerment, Women development,

Introduction:

The experience of women involvement in co-operatives speaks volumes about their excellent performance. While women in Australia work to increase membership and strengthen the consumer co-operatives. Four hundred women's co-operatives of Bangladesh combated against rising prices in 1971. In Indonesia women are engaged in production of handicrafts, brooms, bamboo utensils, etc. Japanese co-operative movement is made up of 7 three sectors, namely, consumers, agriculture and fisheries. Women are active in all these three sectors. The Japanese consumers' co-operative union has set up women's committee to increase the rate of women's involvement in co-operative movement. Japanese women in the coastal areas work in support of the fisheries co-operatives through their own women's associations. In the Republic of Korea, the National Project for Integrated Rural Development is being implemented in rural areas by women as well. While women in Malaysia are involved in thrift and loan societies. Philippines women are active in consumers' credit, industrial and agricultural co-operatives.

The National Co-operative Union of India launched a pilot project in 1964 to create consumer consciousness among women in Delhi. In addition to thrift and credit societies, there are in some cities women's banks having sole women membership and women employees. These banks aim at promoting the habit of thrift and savings and make available loans to needy women wishing to start small business. Women are also running consumer stores in other Indian States.

Co-operatives provide varied opportunities for women. No doubt their standard of living will be raised by the income they earn from the society and their quality of life will be improved due to social awareness, entrepreneurship, development of skills increased participation in the affairs of the society leading to better understanding and unity.

Objectives:

1. To study the impact of women empowerment through women cooperative societies.
2. To study the utilization of micro finance by loanees.
3. To study the performance of selected WNCCS.

**Significance of the study:**

This study will help to improve its activities in order to fulfill its aims and objectives. This has rendered satisfactory service to its customers. The researcher has full confidence on the customer and it has immensely satisfied the customers by its study will educate us to know the modern Credit Co-operative society's vis-à-vis the micro financing system adopted by this system.

Scope of the study:**Functional Scope of Study**

The study is mainly related with the financial problems, Non-Financial performance, social needs, economical performance of WNCCS, affecting directly on women empowerment of WNCCS.

Periodical Scope

Analysis and comparison this study covers the period of 1 year for financial analysis.

Statement of hypothesis :

- 1.All WNCCS are fulfilling the financial requirements of needy women's satisfactorily.
- 2.All women's WNCCS are enjoying sound financial position.
- 3.All the members & loanees of WNCCS improve their standard of living

Class of respondent and sample size:

The sampling unit in these study 09 societies spread over Ahmednagar District.

The questionnaire was mailed and the interviews are taken to make this study more significant and should cover all the important aspects of credit cooperative society.

To take representative samples the researcher has selected Ahmednagar district and covers the total north area around the district place.

Divisions of Ahmednagar District

Sr. No.	Devisions	Involved Tehsils
1	North Devison	Shrirampur, Rahuri, Newasa, Kopargaon, Sangamner, Akole, & Rahata.
2	South Devison	Shevgaon, Pathardi, Karjat, Shrigonda, Nagar, Parner, & Jamkhed.

There is not a single no of WNCCS formed in Parner, Shrigonda, Karjat, Jamkhed, Shevgaon, Pathardi, Tehsil. The total population was 09 WNCCS universally had been taken for study. It is 57% of population.

The sampling technique has adapted the method of Non-Probability Sampling (Convenience Sampling). This method is selected by considering time factor for the survey and population.

Data collection

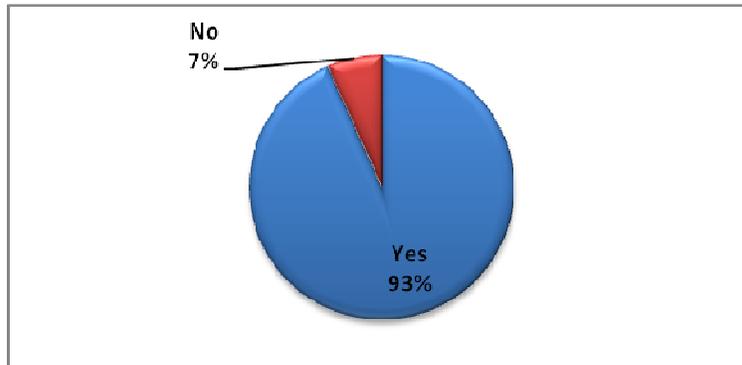
Primary sources are taken from following sources, for example: Interviews of 09 mangers and chairman/directors/chartered accountants, Questionnaire

Secondary sources include:

- Biographies
- Reference books
- Text books
- Journal / magazine articles

- **Status of Knowledge of rules and regulations of WNCCS**

Particulars	No. of Respondents	Percentage
Yes	84	93%
No	6	7%
Total	90	100%



97% women are participating in working of Co-Operative societies. They were engaged with financial transactions of particular societies. 3% women have unknown about working procedures of WNCCS.

• **Knowledge of women empowerment**

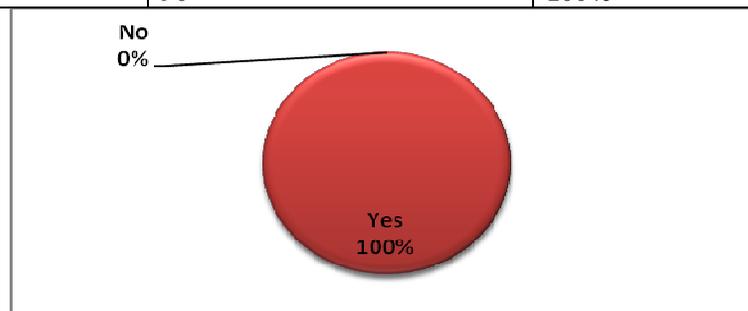
Particulars	No. of respondents	Percentages
Yes	87	97%
No	3	3%
Total	90	100%



97% women are well aware about the criteria of women empowerment. but, 3% women are unaware about it.

Increase in confidence

Particular	No. Of Respondents	Percentage
Yes	90	100%
No	00	00%
Total	90	100%

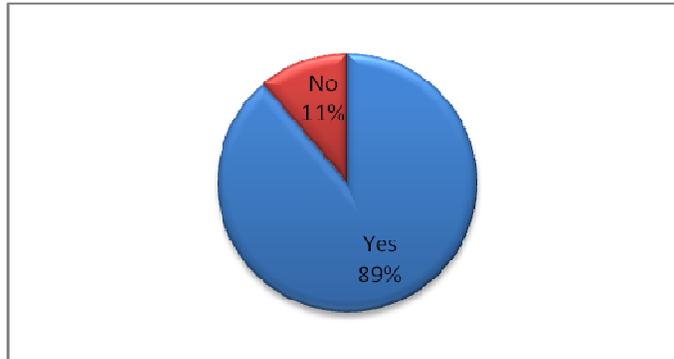


All the respondents are actively participated in the work of Co-Operative society. They meet each other daily. Share all bad & good things within the group members accept that confidence increased within them.



• **Improvement in Communication**

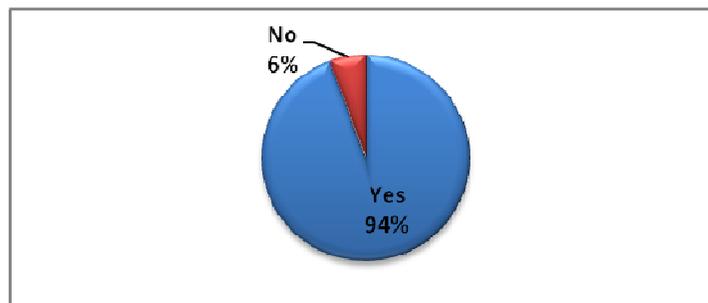
Particulars	No. Of Respondents	Percentage
Yes	80	89%
No	10	11%
Total	90	100%



In Co-Operative societies loan is disbursed to only women members. Now a days self help groups sanctioned a loan from WNCCS. So many different categories of women come together. They discuss their problems, get solutions, communicate each other for various aspects. 89% women communicate happily with others.

• **Immediate loan**

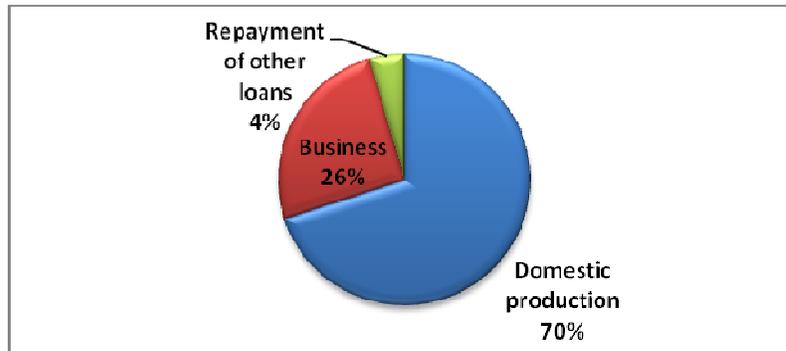
Particulars	No. Of Respondents	Percentage
Yes	85	94%
No	5	6%
Total	90	100%



Loan from Co-Operative society made women an entrepreneur. Increase her self confidence. Easy loan sanctioning procedure, & immediate loan approved scheme made happy. 84% members. They get loan very easily & immediately.

• **Purpose of Utilization of loan**

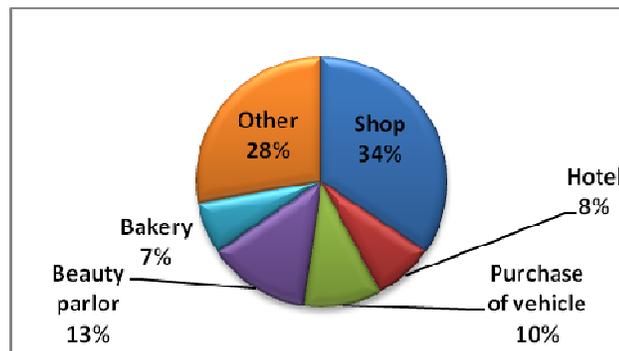
Purpose	No. Of Respondents	Percentage
Domestic Production	63	70%
Business	23	26%
Repayment of other loans	4	4%
Total	90	100%



70% loanees utilized loan for domestic production, 26% for business purpose & 4% loanees used loan for repayment of other loans.

• **Utilization Of loan**

Utilization Of loan	No. of Respondents	Percentages
Shop	31	34%
Hotel	07	8%
Purchase of vehicle	09	10%
Beauty parlor	12	13%
Bakery	06	7%
Other	25	28%
Total	90	100%



34% members started own shop, 8% engaged with hotel, 25% members doing a business of fruits & vegetables, tea shop, tailoring etc.from the availability of loan facility.

Suggestions:

- 97% women are participating in working of Co-Operative societies. They were engaged with financial transactions of particular societies. 3% women have unknown about working procedures of WNCCS.
- 97% women are well aware about the criteria of women empowerment. but, 3% women are unaware about it.
- All selected WNCCS were providing proper services to members & loanees and arrange many public programs for social awareness. So 100% respondents were aware about social & traditional programs, helped them to change their views.
- All the respondents are actively participated in the work of Co-Operative society. They meet each other daily. Share all bad & good things within the group members accept that confidence increased within them.
- In Co-Operative societies loan is disbursed to only women members. Now a days self help groups sanctioned a loan from WNCCS. So many different categories of women come together. They discuss their problems, get solutions, communicate each other for various aspects. 89% women communicate happily with others.



Loan from Co-Operative society made women an entrepreneur. Increase her self-confidence. Easy loan sanctioning procedure, & immediate loan approved scheme made happy. 84% members. They get loan very easily & immediately.

- When respondents asked a question, whether the loan fulfill the requirements of their needs. 100% respondents are satisfied their needs from loans taken savings from new business started.

Suggestions

- Removing fear and misunderstandings created by the false problems and rumors against credit co-operative societies. The promoters meeting should be organized in a near by the tahsil and towns.
- The present WNCCS should improve the size of members, as they have successfully established the fiscal system. It's time to expand should also plan for expansions.
- The WNCCS forming study group (Except one or two) are successful in understanding the credit business. At this stage, they are successful business venture. All of them have taken precautions and efforts to continue with successful formula periodic reviews and follow-ups are essentials.
- The efforts are very much needed to bring up the participation of managing members to the extent of 100%.

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Caste System in India and its impact on Socio Economic Condition

Dr. D. H. Puttewar

Assistant Professor Department of Commerce

Dr.Ambedkar College,Deekshabhoomi, Nagpur

Mobile No. 7755992664 ,Email ID – deepaliputtewar18@gmail.com

Abstract

The caste system has significant social system in India. One's caste affects their options regarding marriage, employment, education, economies, mobility, housing and politics, among others. The caste has significant on the socio-economic condition of person. This paper focuses on the impact of caste system on socio-economic condition.

Keywords : caste system, socio economic condition, economic mobility

Introduction

The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige. The Indian Caste System is considered a closed system of stratification, which means that a person's social status is obligated to which caste they were born into. There are limits on interaction and behaviour with people from another social status. Its history is massively related to one of the prominent religions in India, Hinduism, and has been altered in many ways during the Buddhist revolution and under British rule. This paper will be exploring the various aspects of the Indian caste system related to its hierarchy, its history, and its effects on India today.

The caste system is debatably the most distinctive feature of Indian society. The Indian population is divided into four hierarchical classes, or varnas, with a large sub-population of untouchables excluded entirely from the system. Within each of these classes, and among the untouchables, are thousands of castes, or jatis. The central rule in Hindu society is that individuals must marry within their own caste. Recent genetic evidence indicates that this rule has been followed for over 2,000 years. Spatial segregation on caste lines within the village results in a high degree of local social connectedness, with caste clusters in distant villages and select urban locations linked to each other through ties of marriage over many generations. This unique social structure has remained in place 70 years after Independence, in one of the world's most dynamic economies.

Caste System in India

Defining the word "caste" itself is harder than thought to be. It is defined as "a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community". It can also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other such subdivisions. Caste name is generally associated with a specific occupation and, as mentioned before, is a closed stratification, which makes it endogamous. The Indian caste system is a classification of people into four hierarchically ranked castes called varnas. They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes. The two upper castes are ritually considered as superior to the lower castes. The



Brahmans, usually priests and scholars, are at the top. Brian K. Smith, the author of *Classifying the Universe*, explains his definition of the Brahman caste:

The Brahmin class is essentially defined by its supposed priority (as the class created first by the creator god), by knowledge of the Veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-à-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate “weapons,” sacrificial techniques .

There are, however, varying “degrees” of Brahmans, such as Kanya-Kubja, Tamil, Tanjore, and others who are part of numerous villages (Pintane). These sub-castes, called jatis, are very specifically endogamous, so that a Brahman is not only restricted to marrying another Brahman, but to marrying a woman of the same subdivision of Brahmans. Each jati is composed of a group deriving its livelihood primarily from a specific occupation. People are born into a certain caste and become members. They then acquire the appropriate occupation according to their jati. Separation of these Brahmans from others is one of several indications of social status, which include material goods, social power or influence, and social skills .

In modern India, economic competition and education are predominate, and the Brahmans occupy this position in both aspects Following the Brahmans are the Kshatriyas, or political rulers and soldiers. They were the ruling class and often times collaborated with the Brahmans as they reigned over their kingdom. In ancient India, the rulers were bound by Holy Scriptures to govern their kingdoms with justice. A Hindu ruler was the protector of his subjects, and in order to protect his subjects the king needed to be an expert warrior. A Kshatriya is characterized by physical and martial strength. These qualities determined his relations with others: “the Kshatriya is charged with the protection of the higher Brahmin class with rule over (and unrestricted exploitation of) the lower Vaishyas”. The word ‘kshatra’ in Sanskrit means government, power, and dominion . Kshatriyas are considered to be bold, alert and full of fortitude, generosity, discipline and modesty. Priests and warriors were said to be “better” than or “superior” to the other castes, and in general the Brahmans and Kshatriyas were regarded as united into a ruling class according to the populace at large. But although the Brahmans and Kshatriyas together proclaimed to be superior to the commoners, the Brahmans never hesitated to declare their own caste as higher than the Kshatriyas. The reason of this, according to the Vedas, is that Brahmans have been characterized as being self-sufficient, whereas the Kshatriyas are dependent on priests. Thus, it is said that Brahmans can live without rulers, but rulers cannot sufficiently execute their tasks without the aid of Brahmans.

Next are the Vaishyas, or merchants. A Vaishya's duty was to ensure the community's prosperity through agriculture, cattle rearing and trade. The Vaishyas were considered and expected to be weak in comparison to their rulers, and were infinitely exploitable and regenerative. These oppressions however, were usually not boycotted because this was presented as a natural state of affairs in the social realm. Later, the Shudras took over agriculture and cattle rearing while the Vaishyas became traders and merchants. However, though they were “twice-born” and economically strong because they controlled commerce, Vaishyas were denied a high social status, for which they resented the upper castes. One expression of this resentment was their support of the anti-Brahminical sects that developed around the 6th century BC, like Buddhism and Jainism (Gurjari). Then come the Shudras, who are usually laborers, peasants, artisans, and servants. Shudras were thought to not have any special abilities and were considered only capable of serving as slaves to the upper three classes. Shudras enjoyed no rights or privileges, and were not permitted to perform any sacrifices or homa, read or learn the Vedas or recite the mantras (prayer rituals). They were also not allowed to enter temples and could only serve the upper three castes as a slave, barber, blacksmith or cobbler (Gurjari). They too supported the anti-Brahminical groups that came about.



Caste includes three elements: repulsion, hierarchy, and hereditary specialization. According to Velassery, “a society is characterized by such a system if it is divided into a large number of hereditarily specialized groups, which are hierarchically superposed and mutually opposed. It does not tolerate the principle of rising in the status of groups’ mixture and of changing occupation”. There are many rules in the Indian caste system which caste members must adhere to in order to avoid being shunned from their caste members or, according to Hinduism, being born less fortunate in their next life. The two most important characteristics of the Indian caste system have to do with endogamy and occupational restriction. Every member of a caste or sub-caste is required to marry within their own caste. Any violation of this results in excommunication from one’s family and caste. When it comes to occupation, every caste is associated with a particular one to which its members are required to follow. Another characteristic is that every caste imposes restrictions on its members with regards to diet and has its own laws which govern the food habit of the members. There are two types of food: Pacca, which is food prepared with ghee (melted butter), and Kachcha, which is food prepared with water (Pyakurel). According to the castes, only certain kinds of foods can be exchanged between certain castes. For example, a Brahman can accept only Pacca food from a Shudra, but Kachcha food can only be accepted from a person of one’s own caste or of a higher caste . Another is the social interaction between castes. There are strict barriers when it comes to the mixing of a superior caste with an inferior caste. Hence, under the caste system every caste abides by well established customs and well defined norms of interactions.

Origins and History

The origin of the Indian caste system has many theories behind it. Some of them are religious, while others are biological. The religious theories explain that according to the Rig Veda, which is the ancient Hindu book, the primal man, Purush, destroyed himself to create a human society and the different parts of his body created the four different varnas. The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created (Daniel). For example, Brahmins, who were derived from the head of Purush, are considered the intelligent and most powerful varna because of their wisdom and education and are a representation of the brain. In the same way, Kshatriyas, considered the warrior caste, were created by arms, which represent strength. Another religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world in Hinduism

Historically, however, it is believed that the caste system began with the arrival of the Aryans in India around 1500 BC . Of the many cultures that flourished in India, the literary records of the Indo-Aryan culture are not the earliest. They do, however, contain the first mention and a continuous history of the factors that make up the caste system . The Aryans came from southern Europe and northern Asia with fair skin that contrasted with the indigenous natives in India. When they arrived, their main contact was with the Dravidians. The only other culture whose records are dependable about the origins of the caste system are the Dravidians, but when that culture’s documents were put forwards, it had already been largely influenced by the Indo-Aryan tradition . Unfortunately, the Aryans completely disregarded their local cultures and began conquering regions all over north India (Daniel). At the same time, the local people were pushed south towards jungles of mountains in north India.

Religion, Culture, and Caste

The division of castes constitutes one of the most fundamental features of India’s social structure. In Hindu society, caste divisions play a part in both actual social interactions and in the ideal scheme of values. Members of different castes are expected to behave differently and to have different values and ideals . These differences are sanctioned by the Hindu religion.



One of the main beliefs in Hinduism is that the consequences of your past decisions have determined your present state, reincarnation plays a huge role in the prevention of people revolting against the caste system. Reincarnation was created by the Aryans in order to justify the oppressive behavior they were imposing on the natives and to keep the people from rising up against the system. Reincarnation bolsters caste oppression in two ways.

Modern India

Relationships between castes have become more relaxed today. There is more food sharing between castes and a lot more eating done at local restaurants where caste distinctions are less likely to be made. One of the biggest changes that took place in India was occupational pursuits among men (and women later on). Earlier, most men did not veer away from their caste-linked occupations, such as blacksmithing and pottery making. Many have now taken up newer occupations that do not relate to their caste, such as government jobs, teaching, retail and services, and machine repair. Wealth and power in the village is now less associated with caste than before, and landownership has become more diversified. Also, the idea that purity and pollution is caused by the lower castes has diminished a good amount. It has, however, only somewhat diminished in the public, whereas behind closed doors and on ceremonial occasions, purification rituals related to caste status are still observed. Endogamy is still enforced among families, but not as strict as before.

Socio Economic Impact of Caste

Socio-Economic mobility is a prerequisite for development. Given the continuing importance of caste in Indian society, an obvious question to ask is how occupational and spatial mobility in the Indian economy has been shaped by the caste system. The first thought is that the exploitation, prejudice, and discrimination that are associated with the hierarchical aspect of the caste system would have stifled mobility among the lower castes. It is certainly true that the lower castes remained locked in unskilled, low-paying occupations for centuries in the traditional economy. There is also evidence of continuing discrimination in the labour market, although this appears to be statistical—that is, employers use caste as a proxy for unobserved socioeconomic characteristics—rather than prejudice. Despite these obstacles, evidence from surveys of nationally representative samples indicates that there has been convergence between the upper castes and the lower castes on education and occupations over the past decades.

Some of this convergence may be due to the affirmative action policy that has been in place since Independence, reserving seats in institutions of higher education and the central government for former untouchables and other disadvantaged groups. Another force driving convergence could be the caste-based networks that facilitate economic activity and support the mobility of their members in an economy where markets function imperfectly. Individual members of a caste can be severely sanctioned if they renege on their obligations because information flows smoothly within the caste and because they are tied to their community in many different ways. This allows high levels of cooperation to be sustained. Numerous historical accounts document the important role played by castes in supporting the rural-urban migration that accompanied British rule and the growth of cities in the 19th century. Particular castes found particular niches in the urban labour market, and once networks in the city were established, they supported the movement of fresh migrants from the hinterland, often over the course of many generations.

The picture I have painted of the caste networks up to this point is entirely positive. However, these informal institutions have limitations of their own. The same networks that can be so effective in supporting the movement of groups of individuals across space and occupations can also restrict the mobility of individual members once they are established. Particular castes historically occupied niches in Mumbai's mills and factories with the support of their networks. When the Indian economy restructured in the early 1990s, shifting economic activity in Mumbai from manufacturing to services, these networks had been in place for over a century. We provide evidence, based on the schooling



choices of the children, that these blue-collar networks turned out to be a hindrance in this economy, keeping their members in the traditional (now less remunerative) occupations and preventing them from taking advantage of the new opportunities that became available.

A household with migrants will be less insured by its rural network for two reasons. First, it cannot credibly commit to reciprocate at the same level as households based entirely in the village because social sanctions against it will be less effective; it can always fall back on its new base in the city. The urban component of its income is also unobserved by the rural network. If the consequent loss in insurance is sufficiently large, then rural households could forego substantial gains in income from migration and keep all their members in the village. We use this argument to explain why rural-urban migration is unusually low in India, despite the presence of large rural-urban wage gaps. The restriction on mobility that we document, which leads to inefficiency in the labour market, arises because of inefficiency in another market; that is, because formal substitutes for the rural insurance network, such as private credit or government safety nets, are unavailable.

Conclusion

The Indian caste system has played a significant role in shaping the occupations and roles as well as values of Indian society. Religion has been the constant push towards this stratification system for centuries, beginning with the Aryans and continuing down a long road of unfortunate discrimination, segregation, violence, and inequality. Hinduism was the backbone of the puritypollution complex, and it was the religion that influenced the daily lives and beliefs of the Indian people. Even after sixty-three years of independence, Indians continue to be in the grip of caste consciousness. Historically, India has been surviving as a nation for millennia with closed groups divided by caste, creed and language. The present Indian society is moving from its closed systems towards a state of change and progression marked by the assertion of the human spirit irrespective of castes and creeds (Velassery, xii). Numerous movements challenging the injustices associated with the caste system have encouraged individuals in India to be more civil towards other caste members. Many of the lower castes have gained a lot from the partial elimination of the caste system, and India should be applauded for its constant effort to eradicate this system of stratification from its culture. It is, however, important to look at the importance of how caste status has affected the quality of life and social mobility in India today.

Caste systems are still active in India after independence where markets are functioning imperfectly. However, this casteism is exceptional with respect to their size and scope in India, because of the special caste-based structure of its society. Caste system thus plays an unusually important role in shaping economic mobility in the Indian economy. The economic mobility has impact on the socio-economic status of the citizen.

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A Critical Analysis of Workforce Management in Rice Industry with special reference to the Gondia District (2000-2009)

Dr. Bhavesh M. Jasani

Asst. Prof. (Department of Commerce) N.M.D. College, Gondia

bhjasani@rediffmail.com, (M) 9028366072

Abstract

Indian industries are now growing. Every industries need proper work force . Every person has its own quality. It depends on the need of society. Each and every person has some different quality of work. And growth of every organisation depends on its work force. Every organisation has to take care of every employee. Today is the modern era, there are lots of techniques of employees Motivation. They need proper guidance and care. Now today employees are the assets of the organisation. We have to support the employee and utilise their strength properly. They need continuous support . If workforce is satisfied then they are in a position to work hard for the organisation it shows the growth of the company.

Key Words :- Industries, Societies, Quality, Motivation, Strength

Theoretical Background Of The Study

A country is known by the class of population. The population of any country either is a burden or an asset of the nation. The quality of population depends upon the quality of work life and income of the people. In India, the population explosion is a major problem. Why, because we are rich in people but we are facing problem related to good people. The people working in any company, firm and industry constitutes the workforce of nation. The owners are responsible for the quality workforce and for that their management is necessary.

In India, because of unorganized behaviour and status of workers, they suffers from many problems and issues – which are need to be addressed to enhance and make good human resource. Salary is not the only issue in this context. There are many issues. The people talk about the productivity and performance of workers, even they know that the quality of good human resource depends upon the satisfaction, contemnns and morale level. That's why, it is very necessary to develop a workforce to achieve the national objectives.

Introduction

An organization is made up of six resources, namely, men,material,money, machinery, methods, and management. Of these, first one is living one, i.e. human and others are non living .It is the human/people that make use of non-human resources. Hence, people are the most significant resources in an organization. It is man who makes all the difference in organization.

L.F.Urwick' had remarked that “Business houses are made or broken in the long-run not by markets or capital, patents, or equipments, but by men.”

According to **Peter F. Drucker**, “Man,of all the resources available to man, can grow and develop.”

Human Resource Management In India

The global turmoil has witnessed the growing importance of Human Resources Management (HRM) in both business and public life. The turbulent business climate brought in the wake of liberalization, globalization, changing technologies, growth in knowledge and advances in information technology is offering managers a complex and challenging situation (Davis, 1995).



Indian organizations are tending to become competitive to meet globally relevant standards. The growing emphasis on privatization has warranted a new focus in terms of result orientation, long-term strategies, consumer focus, initiative and different mindsets for internal and external communication.

What Is Workforce Management?

Workforce Management (WFM) encompasses all the responsibilities for maintaining a productive and content labor force—a company's most valuable asset. It is organizing an accountability framework that ensures that a department's strategic priorities and objectives are administered in an efficient and cost effective way.

Workforce management is sometimes referred to as Human Resource Management Systems, or even the larger Enterprise Resource Planning systems. It may include payroll and benefits, human resource, time and attendance, career and succession planning, talent management and/or applicant tracking, learning management and/or training management, performance management, and forecasting and scheduling.

Workforce Management In India

Workforce productivity holds the key to profitability. Hence the need to identify the parameters governing workforce productivity. *People Matters – Kronos survey* delves into workforce management practices in Indian organizations.

The critical parameters determining profitability of any business organization are workforce productivity and effective workforce management. For a vast majority of businesses, the single largest cost of doing business is their workforce and thus, workforce productivity and effective workforce management can improve the return on the organization's largest single asset, its workforce. Thus, the importance of an efficient as well as effective workforce planning becomes all the more critical. If workforce planning is duly taken care of, it will increase productivity by having adequate talent with the right skills, in the right place, and at the right time. As a critical organizational process, workforce planning involves proactive planning of talent to ensure that the organization is adequately staffed for optimal organizational productivity.

Research Methodology

"A systematic controlled, empirical and critical investigation of hypothetical propositions about the presumed relations among natural presumed relations among natural phenomenon is called scientific research."

- Fred N. Kerlinger

Following the outline given under the above said definition, research work was planned adopting methodology as under -

Title Of The Study

The title of the research for the present study is "A Critical Analysis of Workforce Management in Rice Industry with special reference to the Gondia District (2000-2009)".

Problems Of The Study

India is basically an agricultural country. Today, India ranks as the second largest producer of agricultural products in the world. Agriculture and allied sectors like forestry and fisheries contributed for 16.6 % of GDP in 2009, about 50% of total workforce. Agriculture with its allied sectors is unquestionably the largest livelihood provider in India. Most of the industries also depend upon the sector for raw materials.

From an importing country India is being converted to be self-sufficient by consistently producing 250 million tonnes (MT) of foodgrain consisting of 100 (MT) of Rice, 90 MT of Wheat, 35 million bales of cotton and more than 18 MT of pulses. The growth is facilitated mainly through various policies adopted by Krishi Vigyan Kendra (KVK) which is spread across the country.

**Aims & Objectives of Study****Aims**

- 1.To study and analyse the problems of Rice Mills' Worker.
- 2.To study the working methodology of the Rice mills.
- 3.To study the administrative policies related to wage & salary.
- 4.To study existing. policies of the Governments made for Rice Mills & workers.
- 5.To study and analyse welfare facilities provided by Rice Mills.

Objectives:-

- 1.To provide the better wage system to the worker of Rice Mill.
- 2.To provide better working condition to working people in the Rice Mills.
- 3.To provide proper welfare facility.
- 4.To provide proper bonus system.
- 5.To provide proper safety measures.

Hypothesis

1. Rice industry is the major source of employment in the Gondia.
2. There is no proper support from Government for upliftment of Rice mill in Gondia District.
3. Workers are working under low morale because of job insecurity.
4. There is a need of proper wage system on the basis of their work & experience.

5. There is a need of Proper established Trade Union**History of Rice mill In Gondia**

Rice mill work in Gondia is much old as our independence. Small rice work was started near about 70 years ago. The small rice work done in the small village near Gondia district .They work only of husk removing form the rice. The colour of rice was yellow,because there was no system of polishing therice. Rice mills after the 1960s started growing . They got progress and day after day the Gondia district becomes the sole heart of rice industries. Many rice mills started growing in Gondia City . Because Gondia was mainly connected with all the transport facilityI (i.e. Railway,Roadway) but after 1970's other city of the Gondia District (Formerly known as Bhandara District) started growing . Many Rice mill started work and the growth of rice mill becomes the major employment source of the district. Many house run with the work of rice mill. Now in Gondia District there are Eight Taluka's (Gondia,Goregaon,salekasa, amgaon,deori,tirora,MorgaonArguni, SadakArjuni) and each taluka has rice mills. But Major rice mill in Gondia District is GondiaTaluka.Gondia district Has eight talukas.

Data Collection and Tabulation**Field Work**

Field work is the collection of information outside of a workplace. The data gathered by the field worker depends on the involvement and ability to see and visualize things that other individuals visiting the area of study may fail to notice. In this research, field work is done with the help of questionnaires.

The research in this collected that data from the rice mills workforce to know work force management in Rice Industry. The field work is done by taking response from the work force through questionnaires.

A Questionnaire helps to give the concrete , complete & concise data for the completion of the research work.

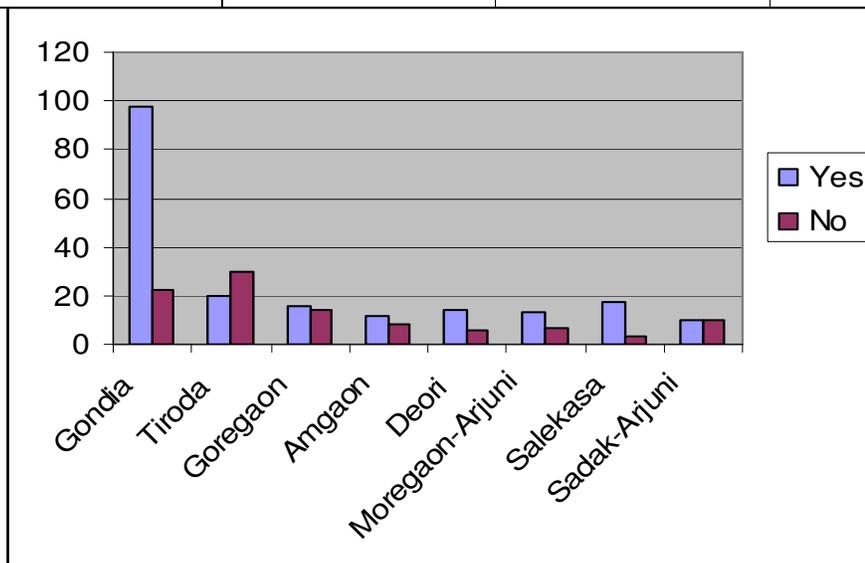
Collection Of Data

Collection of data refers to the process where the researcher accumulates the data for his research. A researcher uses various sources of data for a research work. After the field work through questionnaire,the data collection process thorough primary tool is completed by the researcher to take the research to higher level.



Different system of pay for Male And female employee

Taluka	Yes	No	Total
Gondia	98	22	120
Tiroda	20	30	50
Goregaon	16	14	30
Amgaon	12	08	20
Deori	14	06	20
Moregaon-Arjuni	13	07	20
Salekasa	17	03	20
Sadak-Arjuni	10	10	20
Percent	67%	33%	
Total	200	100	300



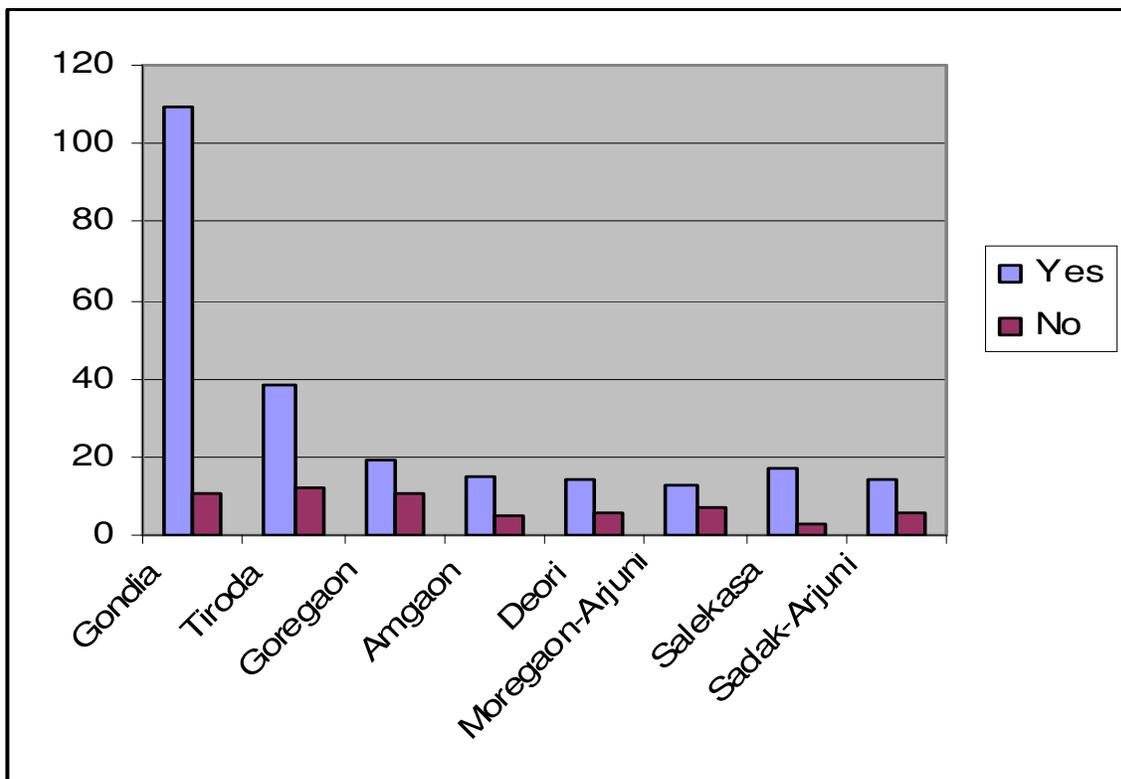
Interpretation :- It can be interpreted that the payment system is different for men and female workers in rice industries. The figure collected is just half of the responses where there is no differentiation in payment as compare to difference in system for pay as per the gender. It shows the size of wages inequality.

Feel Secure While doing job

Taluka	Yes	No	Total
Gondia	109	11	120
Tiroda	38	12	50
Goregaon	19	11	30



Amgaon	15	05	20
Deori	14	06	20
Moregaon-Arjuni	13	07	20
Salekasa	17	03	20
Sadak-Arjuni	14	06	20
Percent	80%	20%	
Total	239	61	300



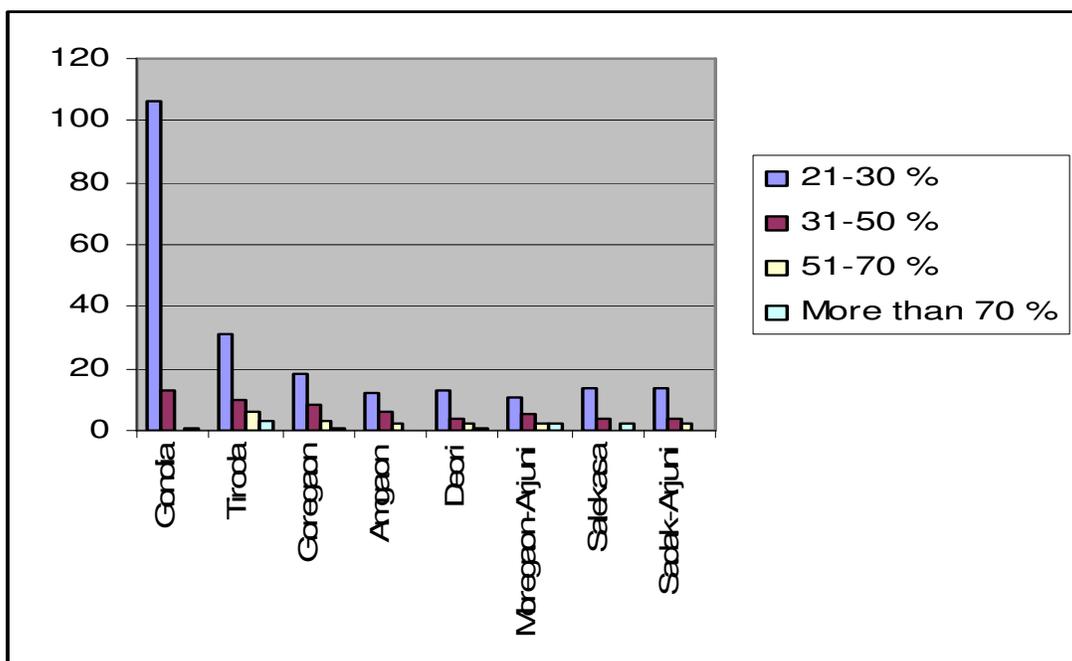
Interpretation :- It can be interpreted that most of the worker of the rice industries tries to secure while doing job, while in some cases they feel insecure . Security of work place are maintained in Gondia District.

Chances of Accident

Taluka	21-30 %	31-50 %	51-70 %	More than 70 %	Total
Gondia	106	13	00	01	120
Tiroda	31	10	06	03	50
Goregaon	18	08	03	01	30
Amgaon	12	06	02	00	20



Deori	13	04	02	01	20
Moregaon-Arjuni	11	05	02	02	20
Salekasa	14	04	00	02	20
Sadak-Arjuni	14	04	02	00	20
Percent	73%	18%	6%	3%	
Total	219	54	17	10	300



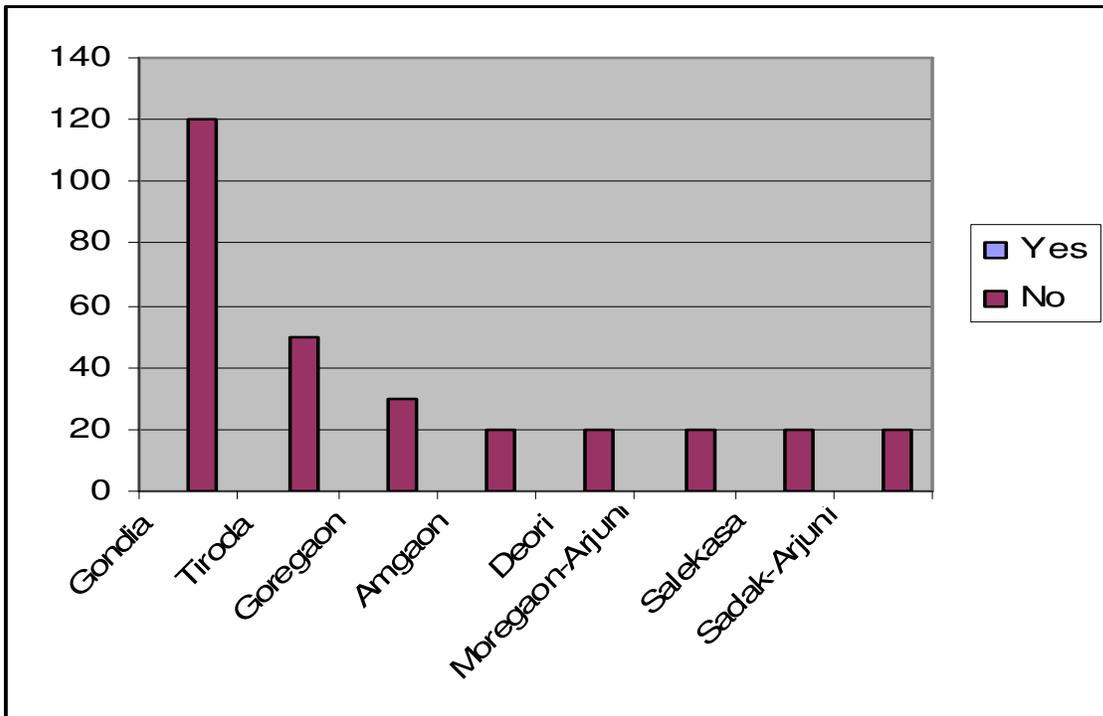
Interpretation :- It can be interpreted that the rice mill maintains the safety provision in their mill for worker. Most of the responses of the worker belongs to the lowest category of 21- 30 % related to chances of happening of an accident.

: Physical checkup by mill

Taluka	Yes	No	Total
Gondia	00	120	120
Tiroda	00	50	50
Goregaon	00	30	30
Amgaon	00	20	20
Deori	00	20	20
Moregaon-Arjuni	00	20	20



Salekasa	00	20	20
Sadak-Arjuni	00	20	20
Percentage	00	100 %	
Total	00	300	300



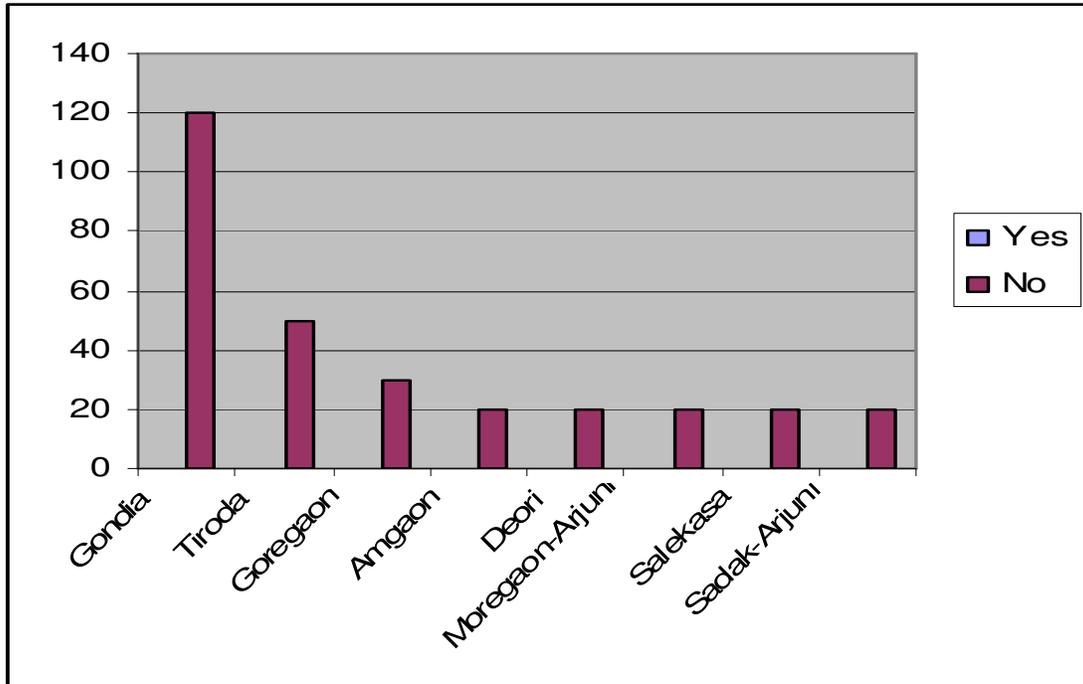
Interpretation :- It can be interpreted that there is no provision of physical checkup in the rice mill of the Gondia district . The rice mill owner does not provide this facility to worker for their health.

Union work for rights of employee

Taluka	Yes	No	Total
Gondia	00	120	120
Tiroda	00	50	50
Goregaon	00	30	30
Amgaon	00	20	20
Deori	00	20	20
Moregaon-Arjuni	00	20	20
Salekasa	00	20	20
Sadak-Arjuni	00	20	20



percent		100%	
Total	00	300	300



Interpretation :- It can be interpreted that as there is no union in the mill , the question of union work for the rights of employee also show negative response.

Testing of Hypothesis

Testing of Hypothesis plays a vital role in the research project.It helps the researcher to known whether the assumptions made by research is proved to be correct or not. It provides a direction to a research.The following are the results gathered by testing the hypothesis.

1. **H1:- Rice industry is the major source of employment in the Gondia District.:-** As per the secondary data it is found that in Gondia District , there are many industry like bricks making, oil industry, some footwear industry and bidi making. Because Gondia District is supported to qualitative raw material of rice industry i.e.Paddy. Easy and qualitative availability of raw tends employer towards rice industry and therefore 250 industries are established in Gondia District. In these industry 50-100 workforce are working in an average. Hence it is proved that major source of employment is rice Industry.

Hence the hypothesis is proved to be accepted.

2. **H2:- There is no proper support from Government for upliftment of Rice mill in Gondia District.:-** From the primary data ,the Governemnt is fail to provide the loan facility to Rice millers at concessional rate.Even though Government has some time banned on export of rice mills, It affect the income of Rice millers and their work. The Electricity charges of the State in comparision to the neighbour state are very high. Governement is also fail to release the custom milling payment on proper time.

Hence the hypothesis is proved to be accepted.

3. **H3:- Workers are working under low morale because of job insecurity :-** The working of the Rice mills depends on seasonal crop of Paddy. The rice mill work on full capacity in the season .Some times some rice mills stop their production because lack of production of Paddy. It affect the



employment of workforce in the Rice mills. The workers employment is unsecure due to lack of production. It affect the morale of the worker which becomes low. They are on daily wages basis. No proper payment system is followed by Rice mills, they work hard but there gain is not sufficient as their work is.

Hence the hypothesis is proved to be accepted.

4. **H4:- There is a need of proper wage system on the basis of their work & experience.** In this study the researcher found that there is a low payment of wages and descrimination in the wages. The wages are not paid as per the Minimum wages Act. Labour demand atleast minimum wages should be paid to them.

Hence the hypothesis is proved to be accepted.

5. **H5 :-There is a need of Proper established Trade Union :-** In this study the researcher found that, because of seasonal nature of Job. workforce are not united. They are employed for limited period. It is found difficult for worker to establish a trade. It is clear from abouve table that no trade union is established. The workforce are having weak bargaining power.

Hence the hypothesis is proved to be accepted.

Findings

1. The system of wages to the work force in Rice Mills of Gondia is on monthly, fortnightly, weekly and daily basis.

2. In work force management, the nature of work plays a vital role. In Rice industries of Gondia District, the nature of work is divided into two categories, seasonal and regular. 56 % workers are found as seasonal , and remaining 44% as regular .

3. The payment system of the workers of the rice industries is categorised into two types- time wage system & piece wage system. In Gondia District, 70% get wages as per time wage payment system while the remaining 30 % gets, the payment on the basis of piece wage system. Time wage earners work regularly and their works are related to office, maintenance of machines and other factory works that have no relation to the quantity of product.

4. Workers are paid according to their nature of job and quality of work. Mainly, risks and responsibilities involved in their works are taken into considered while fixing the wages. It is found that 46% of workers are paid in the range of 100 and 125 rupees, 34% in the range of 126 and 150 rupees, 14% in the range of 151 to 175 and only 6% are in the range of Rs. 176 to 200.

Conclusion

1. The discrimination in the wages of male and female workers should be eliminated so that the female workers are attracted towards this profession.

2. Conducive and healthy working condition would improve the efficiency and sincerity of workers as well as the productivity of the industries.

3. Training facilities for the workers would provide them technical and updated knowledge. As a result, they can improve their ability to work and confidence.

4. The facilities and provision like pension, promotion, medical facilities & security, insurance would increase the morale and motivate the employees.

5. Increment in pay and upgradation of post of the workers are to be established as a policy and to be provided to the workers regularly, which proves to be a basis of their career planning and development.



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**Effect of covid-19; challenges & innovations****Dr.Ashwini Sunil Potphode**

Asst.Prof. Radha Mahavidyalaya Nagpur.

Email Id – ashwini80potphode@gmail.com

Abstract:

The coronavirus is currently endemic worldwide. So far, 28,735 people have died worldwide. Even the world's most powerful powers seem to be weakened by this. Even the tiniest virus has made the situation worrisome. The growing prevalence of this epidemic has forced the human community around the world to underline that 'survival' is our priority. Outbreaks appear to be exacerbated throughout the world, from the rich to the poor. As long as the nature, spread and spread of the virus are balanced, it is only now that the virus has begun to spread rapidly. Cases of coronavirus are also on the rise in India. Now the biggest effort is being made in the country to control the spread of coronavirus. Prime Minister Narendra Modi announced a nationwide lockdown to prevent its spread. This has put a brake on the economic situation in the country. Corona is expected to face unemployment, weak balance sheets, low capital costs, and declining consumer demand. This paper sheds light on the potential impact of the lockdown on the socio-cultural and economic impact on the country.

Keywords: social, cultural, economic, epidemic

Introduction:

Now the entire country has been imprisoned in their homes to fight this virus. Millions of people have lost their lives due to the outbreak of this epidemic and there is only one way to avoid it and that is social distancing i.e. social distance. This infection spreads from one person to another very quickly, due to which the Government of India has called the lockdown necessary to avoid it. That is, a lockdown is an emergency system that is implemented during a disaster or epidemic. People in the area where the lockdown is done are not allowed to move out of the houses. They are allowed to come out only for shopping for essential things like medicine and food and drink. During lockdown, no person can take to the streets for unnecessary work. The ongoing lockdown in India due to the Corona eruption will have a very serious impact on the economy. Due to this epidemic, mosques, gurdwaras, and churches were closed in various ways and temples, and various festivals were closed. Importantly, Corona's havoc in the world is growing and because of this; nearly one-third of the world's countries have lockdown conditions. This is causing huge damage to the world economy. Experts believe that the effects of the coronavirus, where there is a crisis on people's health, on the other hand, could be a major blow to the already weak economy. India's unorganized sector population accounts for 94 percent of the country's population and accounts for 45 percent of the economy. The unorganized sector has been hit hard by the lockout as thousands of people lost their jobs at night. After the lockdown period ends, policymakers will have to think about how to save the country's economy from economic ruin after a long period of imprisonment. Measures will have to be taken to get back to work gradually.

Social and cultural influences:

Coronaviruses, which have been rampant all over the world, are about to disappear, and the impact of this bizarrely contagious disease on the entire world is now plaguing everyone. No one can predict when the traffic jam will be stopped and when the stalled transactions will resume. The global health crisis is exacerbated by the coronavirus epidemic, and the lockdown has become a new rule for many, and there is now a growing perception that the nature of the coronavirus will change forever until it is eradicated. Today, there is a consensus that for the next one and a half to two years, the whole world is being threatened by COVID-19 in one way or another, and even after that, reconstruction and its lasting effects have been felt for many years. In many parts of the world, borders are closed, airports, hotels and businesses are closed, and educational institutions are closed. These unprecedented measures are breaking the social fabric of some societies and disrupting the economy, resulting in massive job losses and massive hunger. Many do not yet know how this crisis will unfold. Today's top priority is to save a life (if there is life, it is life). And this goal of saving lives



is a future success. But in order to be successful in the future, the countries of the world must plan for it. We understand the context of World War II today, but if there is a coronary war, the virus cannot be fought or killed. Enemies are often unpredictable in wartime but they rarely disappear. However, if you want to win a war, you need to plan wisely. Will different countries close? Will touch be banned? What about restaurants and travel? What behavior will be seen in the health club? By the way, restaurants can be closed permanently where people sit and eat because there will be less people going there. Such restaurants may be declining worldwide. Not only does the disease cause economic damage but it is also spread through human contact as it is transmitted through human contact. As a result, the production process is affected. Will occupy

Economic Outcome:

The current state of the Indian economy and the Corona crisis will lead to a very difficult situation. If people do not find employment after a few days, they will be more likely to die of starvation than corona. The government should pay more attention to basic necessities like hospitals, housing, education, and food for all than statues, events for any leader. We have been witnessing a sharp rise in the market due to lack of working money and rising unemployment, bankruptcies due to non-repayment of loans by banks, depreciation in the stock market as well as the depreciation of the international rupee, persistent depreciation of GDP. The current Indian economy is in a vicious cycle. So people have no business, no money, no bank savings/deposits. In this situation, the prevalence of corona is increasing. The central government needed to think about all this. Based on the experience of this epidemic and previous epidemics, consumption growth in FY2021 could be 11.5, with the worst-case scenario of a three-month lockdown projected. Compared to previous estimates, India's total GDP leads to negative territory.

Health issue:

The lockdown has caused a lot of damage to the laborers, who used to feed their houses from everyday work. Today, it was very difficult for him to have even one time bread. There are many laborers who are sleeping hungry. If someone has suffered the most from the lockdown, it is the workers who work day and night to feed their family. The lockdown has caused severe damage to the country's economy. The factories have to bear heavy losses due to the closure, while the business is also completely stalled. People have lost their jobs, due to which the problem of unemployment has also arisen. The country is financially weak due to the lockdown. Day and night only news related to Corona is mentally disturbing to people, which is making them negative. Due to lack of physical exercise and staying at home all day, people are not able to feel healthy. The children also start feeling irritable by staying home all day, as they are unable to meet with their friends to play outside. The news of corona virus is troubling people, due to which many people are also struggling with the problem of depression. In India, people living in the house may have mental problems due to lockdown. This is causing a lot of problems for young children, as they are unable to play outside or go to school. Many people can also be a victim of depression. One way to avoid all this is to keep you busy in maximum work so that all these thoughts do not get into our brain. The total number of doctors, beds and ventilators, masks and other state-of-the-art equipment currently available in India is far less than the total population of India. Doctors, nurses, police and others who are working with basic primary responsibilities are also at risk of direct infection due to the lack of equipment required for patient examination.

Conclusion:

The Indian economy will be hit hard by this epidemic and lockdown. It will take a long time for people's lives to get better. The coming time will be challenging for small scale industries, farmers, working-class, small scale entrepreneurs. The economy, especially in rural areas, will be hit hardest by unemployment. The fight against the coronavirus will be decisive for all human beings. 58% of the total population of India is dependent on agriculture. Experts also warn of rising unemployment in India. This virus, which is changing our relationship with the government, the outside world, and even with each other, is keeping us in our homes. We may be unaware of the changes that are going to happen to us in the coming months and years, and these changes can be difficult for us. This epidemic is no different from any war but we need to work together to overcome it.



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Role of Caste Politics in India

Ashis Naskar

The University of Burdwan (M.A)

Ph. no. 7478130738 ,Email-ashisnaskar065@gmail.com

Abstract:

One of the main features of Indian democratic system is universal adult franchise. This ensures all people right to vote irrespective of caste, creed and community etc. This system of right to vote is a new determiner in Indian Political system. This factor is caste. This Caste system has participated in political system and from there it becomes a huge significant factor in Indian Politics. Caste system has a deep impact on politics till today since independence. Presently economic and political interest have become helpful factors in caste system. Naturally, from eco-political perspective unique identity of caste has become really significant. It is observed that Caste System has played a very influential role for some particular communities in recently held elections. This trend is applicable particularly in Bihar, UP, Kerala, Maharashtra and even in West Bengal. So, there is no doubt that caste groups are the controller behind the stage regarding election results in these states.

So, it can be admitted that in almost all Indian states elections have been held on Caste basis since independence. It has made a huge positive impact when candidates are nominated on the basis of caste and creed. These caste groups have the tendency to indulge in inter caste violence. In West Bengal, it has been observed soe kind of post poll violence; even there this role of caste can not be undermined. Above all, this can be said that caste system forces India to be in dark and perhaps this system will divide India once again. Political parties are not thinking for future for their narrow present victory in elections – future will tell the truth one day.

Keyword: Caste, Definition, Political Party, Election, Influence.

Introduction: India is a democratic country. The development of democratic thought and awareness has been fulfilled in this country. Administration has turned into a political institution. Industrialization and urbanisation have been developed with the extension of Western education in it. There has been unthinkable growth in the field of science and technology, modernisation has affected all fields of public life and under these comprehensive impact the stagnant orthodox social structure has been moved. On the basis of caste, religion class the rigidity of social stratification has reduced in the chapter of fundamental rights the policy of equal opportunity has been introduced irrespective of caste, religion and at the same time, behavioural discrimination has been prohibited. In the preamble declaration has been made regarding establishment of justice in social economic and political fields, along with dignity, equality for opportunity and brotherhood for all. The provision for Constitutional reservation has also been made for the upliftment for the people of backward, underdeveloped classes and scheduled caste and scheduled tribe. Above all, right to vote for all eligible adults has been recognized. The motive for all these is to establish a modern democratic socialist system in India.

In spite of all these India is not totally free from the curse of caste system till today. It's true that caste system has been abolished constitutionally in India but unfortunately this caste system has again gathered strength ignoring the constitutional provision. Like a (wonder) magic institution caste system has succeeded to retain its existence. In independent India caste system has made its impact. The discrimination force of Caste System is not yet reduced in Indian Political field. As a separatist force has continued its adverse effect. Seven decades have passed after the independence, yet there is no symptom of reduction of religious control on the country's political system. Rather, discrimination activities have gone up on the basis of Caste System. Above all, the major obstacle for the integration of soul and unity in India is creating many partitions on the basis of caste, tribe and social groups.

**Origin of the Caste System in India:**

It is necessary to explain the scriptural attitude of the caste system in India. According to scripture it is mentioned that the caste system originates from community. In different ancient scriptures of the Hindu religion, it is shown that community has been mentioned instead of caste. The four communities are Brahman, Kshatriya, Vaishya and Shudra. The discrimination has been realised regarding social status and honours on the basis of these classification. From that period, caste system has been originated as per scripture. But scriptural attitude is not proper regarding the origin of caste. For this, it is relevant to explain sociological angle.

Concept: Origin of the term 'Caste':

The synonym of the word 'Yati' is 'Caste'. The word caste in English has been originated from 'Casta' a Spanish word. Casta means caste or group etc. However, the Portuguese at first apply the word caste in relation to Indian population groups.

Definition of Caste:

Caste is on the basis of birth. Etymologically, caste is based on birth. The word caste has been originated from 'Jan'. 'Jan' means birth. So, from this point of view caste is based on birth. As it is based on birth, it is not changeable.

The entry of Caste in Political process:

The introduction of impact of caste in Indian politics has been realised in 1952 i.e during the first General Election. In his famous book "Caste in Modern India" professor M.N. Srinivas explain that the politicization of caste system has been made due to introduction of right to vote for the universal adult. People from rural areas are involved to vote on the basis of caste.

Caste enters into the political process of country in different ways. Firstly, the groups of caste in rural and urban areas are active as interest groups. Secondly, these caste groups often appear as a force of political party or even turn into a political party. Bahujan Samaj Party and Republican Party of India are the such instances in this regard. Thirdly, the existence of many caste groups is seen in the organisation of most political parties in India. Generally, people from dominating caste create these types of groups to grasp more power.

Influence of Caste in Indian Politics:

Actually, Indian politics has become a factor of caste unconsciously in larger perspective. Through the stages of elections held inside the land, caste system certainly influences on the political system. The role of caste in politics may be explained as undermentioned –

1) Influence on rural politics:

Caste system is a symbol of feudal system. Where feudal system is more active, caste system is equally dominating there. In Indian rural areas feudal system is present to some extent. So, its influence is much more realised in rural areas. Election campaign and politics are controlled there on caste. Not only that, as most areas of election in India are situated in rural region, the new political leadership are appeared from middle class farming community and lower caste. The Jats of Haryana, the Reddy's and Chennareddy's of Andhra Pradesh etc have dominated in politics. West Bengal is not an exception in this regard. The emergence of Lalu Prasad in Bihar has been held in such way.

2) Caste based Organisation:

The leaders of the various caste groups make caste based organisations for the protection and domination of their interests. Political leaders are backing these organisations using those as tools of gaining power. Babu Jagjivan Ram as a prominent leader of scheduled caste had captured high position in politics for long period. The former Chief Minister of Haryana Devi Lal made an organisation as Ajar with the participation of Jats, Rajputs and Ahirs. In West Bengal election has just been completed with such a party namely ISF.

**3) Caste based nomination of Candidates in Election:**

In India, candidates are often nominated in election on the basis of caste. Hence, election – rivalry becomes caste – rivalry. For example, the rivalry between the Brahmins and Marathas in Maharashtra, Kayasthas and Rajputs has influenced politics largely.

4) Loyalty of Caste towards political party:

Some particular political parties are favoured by the people of particular caste and community. As instances, Thevar caste towards Forward Block in Tamil Nadu, Reddy's towards Congress in Andhra. For this, those castes are strengthened with the patronage by those parties. Those forces act as a source of rivalry in politics.

5) Caste-based Political party:

In various cases it is observed that political parties and support are created on Caste-basis like peasants and Worker Party in Maharashtra, AIADMK, DMK etc.

6) Caste is a weapon in election politics:

Political leaders use caste as a weapon in election. This weapon is very effective and beneficial to bring success in election. On the eve of the election caste consideration and loyalty are easily used. For this, no such time or money is expended. BJP in UP has captured 64 seats in 2019 general election using Caste as trump card; similarly captured 39 seats in Bihar.

7) Role of Political Parties support Caste System: Instead of trying to abolish Caste System political parties are fanning it with their activities to rapidize it. To fulfil narrow political interest caste politics are encouraged. Its main objective is to enjoy political benefit.

Caste in State Politics: The impact of caste is largely seen in state and local level politics. Particularly in some state politics the impact of caste is present such as Bihar, Kerala, Tamil Nadu etc.

Bihar: In Bihar state politics some caste groups are active in power politics. The groups are Brahmins, Rajputs, Jadas and tribes. These groups support to some particular political parties. Generally the Rajputs support the Janata Party established by the Roygarh king Kamaksha Narayan Singh. Similarly, the Jadas support the Rastriya Janata Dal of Lalu Prasad and the tribes support the Jharkhand Party.

Caste in Tamil Nadu: In Tamil Nadu politics rivalry has been seen among the state political parties on caste consideration. The main two political parties in Tamil Nadu are DMK and AIADMK. These parties are against the Brahmins. They are politically fierce opponent. These parties introduce literal protective programmes in favour of the backward classes to gain their support. The Telegu Desam Government increased the reservation quota from 25% to 44% in 1986 only to gain support from caste groups.

Kerala: In Kerala, Ezhavas is a lower caste. They enjoy the reservation facilities. They support the communists in election politics. So, it is clear, political parties use the caste system as a weapon for their success. Even today there is no exception across India.

Conclusion:

In fact the caste system is a curse in Indian society and politics. The economic and political power has been centralised till now in hands of influential castes. These influential castes enjoy various facilities in socio-economic and political field. In this way, they can deprive the less powerful caste groups. Under such circumstances, the Parliamentary democracy can not be successful. Pandit Nehru in his "Discovery of India" says, that this system is aristocratic – so it should be changed totally. The system is against the ideals of democratic values and present situation. Ambedkar in his essay 'Annihilation of Caste' says that caste system must be abolished. But the harsh reality is that it is almost impossible to abolish the curse of caste in Indian society. Many determiners are there in National Politics Caste System is one of them. It can not be only determiner in Indian Politics. At present no such authorities of caste groups enjoy the only political power. The abolition of caste



system in the need of the hour in present socio-political field. There is conflict of opinion in this regard. But we are in deep dark when these goodwishes will prevail in reality.

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A Study Of Farmer's Perception And Benefits Of Crop Insurance With Special Reference To Khatav Taluka

Dr. Amol Haridas Bobade

Assistant Professor DAV Velankar College of Commerce, Solapur.

bobadeah@gmail.com , Mobile-7588795285

Abstract

Agriculture & Farm income in India are frequently affected by natural disasters such as drought, floods, cyclones, storms, winds, hail, frost, winterkill, fire, lightning excessive, plant diseases and any other unavoidable perils not caused by neglect or failure to follow established good farming practices etc. All these events severely affect farmers through loss in production and farm income and they are beyond the control of the farmers. There is need to recover this loss. The Khatav Taluka came under drought-prone area, hence farmers are suffering from agricultural loss, crop insurance scheme provide protection to them for recover agriculture loss. National Agricultural Crop Insurance Scheme (NAIS) is implemented by Agriculture Insurance Company of India Limited through General Insurance Corporation of India Limited with help of implementing agencies like Nationalized banks, Regional Rural Banks and Cooperative banks. In present study researchers have analyzed the A study of Perception of Farmers and Benefits of Crop Insurance Scheme with special reference to khatavtaluka.

Keywords: Crop Insurance, Agriculture, Natural calamities, NAIS.

INTRODUCTION:

Agriculture played vital role in economic development of India. At present 70 per cent population of the country dependent on agriculture but Indian agriculture dependent on monsoon which is always flexible. It leads to operating risk in cultivation of different crops. Natural calamities may effect on the yield from agriculture sector. To cover the risk which may occur in future, there is need to some provision and crop insurance is only mechanism available to safeguard against production risk in agriculture. Farmers in Khatav Taluka facing the problem of drought in several years hence crop insurance is one of the important tool to safeguard the farmers from agricultural loss. Crop insurance is one method by which farmers can stabilize farm income and investment and guard against disastrous effect of losses due to natural hazards or low market prices crop insurance not only stabilizes the farm income but also helps the farmers to initiate production activity after a bad agriculture year. It spreads the crop losses over space and time helps farmers make more investments in agriculture.

2. OBJECTIVES OF THE STUDY:

1. To study the awareness of farmers about crop insurance scheme.
2. To study the benefits of crop insurance to farmers

3. METHODOLOGY:

Ten villages from Khatav Taluka were selected for the present study which are Khatav, Vethane, Rajapur, Sid. Kuroli, Vakeshwar, Pusesavali, Khatgun, Wanzoli, Rahatani and Mayani. The primary data have been collected by using structured questionnaire from 100 insured farmers and 100 non-insured farmers. The secondary data in respect of crop insurance at the taluka level have been collected from the Taluka level Agriculture office and Banks. The data have been processed with the help of tabular analysis method as well as Simple statistical techniques like measures of central tendency and percentage. The data have been presented with the help of different graphs and charts. The researchers have also used softwares like MS Excel and SPSS etc



4. FARMERS PERCEPTION ABOUT CROP INSURANCE: -

Table No 1 Farmers Perception about Crop Insurance

Sr. No	Awareness	Insured Farmers				Non-insured Farmers			
		Respondents		Percentage		Respondents		Percentage	
		Yes	No	Yes	No	Yes	No	Yes	No
1	Do you know the information about crop insurance?	98	02	98	02	24	26	48	52
2	Do you know the procedure of taking crop insurance?	81	19	81	19	12	38	24	76
3	Do you know the information about other agricultural insurance?	73	27	73	27	09	41	18	82
4	Can workshop/orientation program arranged to provide crop insurance information?	48	52	48	52	09	41	18	82
5	Need for arrangement of workshop/orientation program?	97	03	97	03	37	13	74	26
6	Do you know information about crop secured under NAIS?	79	21	79	21	12	38	24	76

Source: Field Survey

The table no.1 shows farmers perception about crop insurance scheme. The awareness of farmers and benefits received by them is correlated. Hence, there was need to check the awareness of farmers.

1. 98% out of total insured farmers and 26% out of 50 non-insured farmers know the crop insurance scheme. It indicates most of the farmers are know the crop insurance however they are less interested to take up crop insurance. After discussion with the farmers it is observed that the farmers are not willing to take crop insurance because they think there may be corruption at the time of compensation, it will be lengthy process and the services of financial institutions are not satisfactory.

2. Out of total insured farmers 98% knows what crop insurance is? But only 81% insured farmers know the procedure of insuring crops. Similarly 26% non-insured farmers heard about crop insurance scheme and 24% know the procedure of it. The reason is the farmers are not well educated hence they don't know the procedure. They insured their crops with the help of other educated persons or sometimes they insured their crops due to banks pressure, hence they not interested to understand the procedure of crop insurance scheme.

3. In spite of crop insurance, other agricultural insurance schemes are available to the farmers to recover agricultural losses. Out of total insured farmers 73 respondents have the information about



other agricultural insurance and 9 out of 50 respondents (18%) heard about other agricultural insurance schemes. It indicates insured farmers are aware about crop insurance scheme as well as other agricultural insurance schemes.

4. Workshops and orientation programs are needed to provide basic information about crop insurance scheme and its procedure. Out of 100 insured farmers only 48% respondents mentioned that workshop/ orientation programs are arranged to provide information about crop insurance scheme, whereas only 18% non-insured farmers know about workshop/orientation programs.

5. In above point 48% respondents said that workshop/ orientation programs are arranged but 97% insured farmers and 74% non-insured farmers are said that there is a need of arranging such type of program.

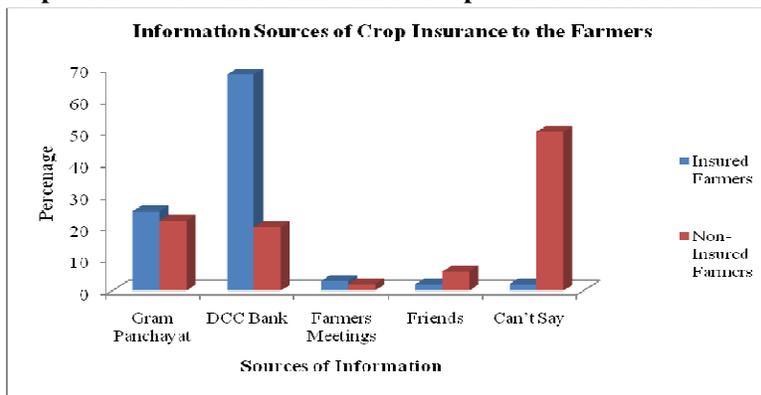
6. All types of crops are not insured by NAIS. Only few crops jowar, Bajra, onion, potato, and groundnut are secured under NAIS in KhatavTaluka. Only 79% respondents know the crops which can be secured under NAIS. On other hand 24% non-insured farmers has not information about different crops secured under NAIS.

Table No 2 Information Sources of Crop Insurance to the Farmers

Sr. No	Source	Insured Farmers		Non-insured Farmers	
		Respondents	Percentage	Respondents	Percentage
1	Gram Panchayat	25	25	11	22
2	DCC Bank	68	68	10	20
3	Farmers Meetings	03	03	01	02
4	Friends	02	02	03	06
5	Can't Say	02	02	25	50
Total		100	100	50	100

Source: Field Survey

Graph No. 1 Information Sources of Crop Insurance to the Farmers



The table 2 reveals the information sources available to the farmers about crop insurance scheme. Major source of information of crop insurance is D.C.C. Bank and Gram Panchayat. 68% insured and 20% non-insured farmers getting information from D.C.C. Bank and 25% insured and 22% non-insured getting from Gram Panchayat respectively. Other sources of information are by farmer's meetings (5%and 2%) friends (2% and 6%) respectively. D.C.C bank is important source of information because it is implementing agency of crop insurance in KhatavTaluka. Gram Panchayat



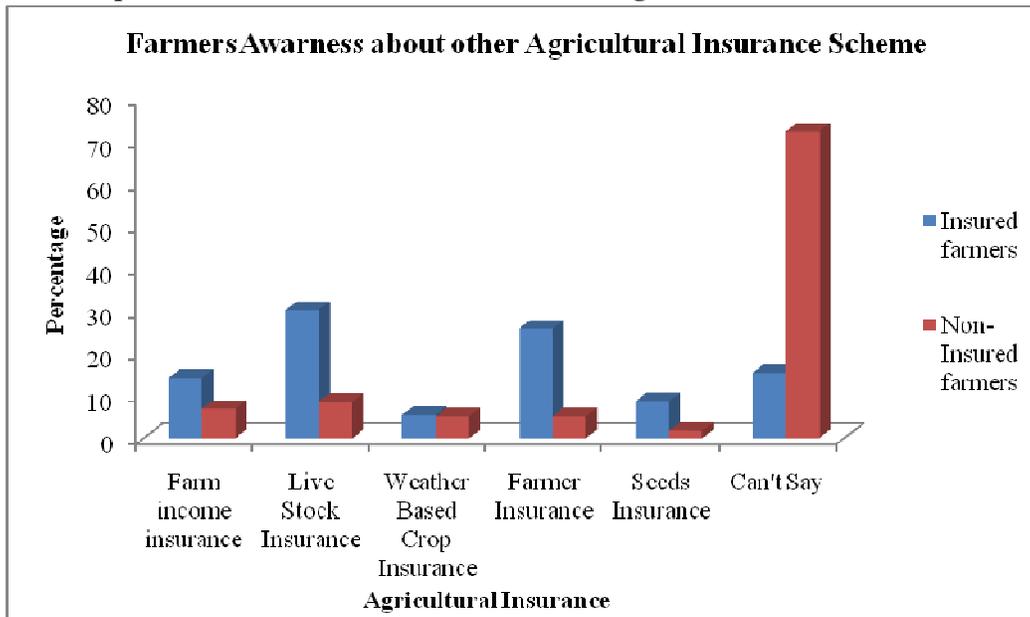
also take part in crop cutting experiment hence it is also important source of information to the farmers.

Table No 3Farmer’s Awareness about Other Agricultural Insurance Scheme

Sr. No	Agricultural Insurance	Insured Farmers		Non-insured Farmers	
		Frequency	Percentage	Frequency	Percentage
1	Farm Income Insurance	26	14.29	04	6.90
2	Live-Stock Insurance	55	30.22	05	8.63
3	Weather Based Crop Insurance	10	5.49	03	5.17
4	Farmer Insurance	47	25.82	03	5.17
5	Seeds Insurance	16	8.79	01	1.72
6	Can’t Say	28	15.39	42	72.41
Total		182	100	58	100

Source: Field Survey

Graph No. 2Farmer’s Awareness about Other Agricultural Insurance Scheme



Other agricultural insurance schemes are important to the farmers. Table 3 and graph 2 no shows the known agricultural insurance schemes to the farmers. 30.22% insured farmer’s familiar with Live-stock Insurance and 25.82% insured farmers have information about Farmer Insurance. The Farm income insurance (14.29%), Weather Based Crop Insurance (5.49%) and Seeds Insurance (8.79%) are other Agricultural insurance schemes known by farmers in KhatavTaluka.

On the other hand, 72.41% farmers can’t hear about other agricultural insurance scheme. Mostly insured farmers are having good knowledge about agricultural insurance rather than non-insured farmers, because due to crop insurance scheme, they are easily accessing the information about other agricultural insurance scheme.

**Table no 4 Benefits of Crop Insurance to the Farmers**

Sr. No	Benefits of Crop Insurance	Respondents		Percentage	
		Yes	No	Yes	No
1	Investment should get return due to crop insurance?	14	86	14	86
2	Can crop insurance is benefited for your financial planning?	40	60	40	60
3	Can crop insurance support to your farm income?	54	46	54	46
4	Can crop insurance benefit you for income stability?	65	35	65	35
5	Can crop insurance provide financial security to you?	50	50	50	50
6	Can crop insurance cover business risk in agriculture?	37	63	37	63
7	Can you make new experiments in farming due to crop insurance?	27	73	27	73
8	Can you bearing loss when crops are not insured?	92	08	92	08
9	Can you face difficulties to meet daily needs when crops are not insured?	24	76	24	76

Source: Field Survey

The above table and graph indicates benefits received by farmers from crop insurance. The crop insurance scheme is important to the farmers.

1. Farmers invest money, by purchasing seeds, fertilizers, equipments and hiring labour etc. Once loss occurred in farm activities, farmers lost their investment. However, 86% insured farmers think that, if loss occurred, farmers get back their investment due to crop insurance, but 14% farmers thinks that, they can't get their investment return due to crop insurance. It means the crop insurance is really benefited to the farmers to get their investment back, which is useful to them for next crop season.

2. Crop insurance is not a source of income to the farmers. It only supports the farmers to recover their agricultural loss. In above table 54% farmers think that crop insurance helping the farmers for farm income and remaining 46% don't think that crop insurance assist for a farm income to the farmers. The income of small and marginal farmers is very low, hence they think that crop insurance support their farm income.

3. Financial planning is most important not only for farmers but also for every people. 60 (60%) farmers agreed that crop insurance is benefited them for their financial planning but 40 (40%) didn't think so. The scheme is really useful for financial planning. Though big farmers are not giving much important once to crop insurance, small and marginal farmers needed crop insurance because most of the small and marginal farmers depend upon it.



4. Agricultural income is not stable. It varies according to the climatic condition, market conditions and all other factors. 65% out of 100 respondents accept that crop insurance is benefited for income stability, remaining 35% said that crop insurance is not support them for income stability. Crop insurance is not only causing which support for income stability. Other factors, such as good climatic conditions, market price, farmer's consistency of work and farmer's contributions are also important for income stability.

5. Financial security is very crucial to the small and marginal farmers. 50% farmers feels that crop insurance provide financial security and remain half of the farmers thinks that crop insurance does not provide any financial security. Reason is same which mentioned in point no.2 of same table i.e. big farmers don't think crop insurance provide financial security but small and marginal farmers benefited from crop insurance in form of financial security.

6. Farmers are risk takers. They take risk on farming. 37 (37%) out of total said that crop insurance can cover all business risk while 67 (67%) didn't agree that crop insurance covers entire business risk of farmers.

7. The farmers in KhatavTaluka not ready to make new experiments in their farm because their income sources are limited and they not ready to take risks. Hence 27% farmers said that due to support of crop insurance they were made new experiments in their farm, but 73% farmers are not doing any new experiments in farming due to support of crop insurance. New experiments are changing cropping pattern, using new modern fertilizers, pesticides, using advanced seeds, using modern equipments etc.

8. KhatavTaluka came under drought-prone area, hence farmers in KhatavTaluka facing agricultural loss in several times. Out of 100 respondents 92% farmers accept that they suffer loss, when they not insured their crops. Hence crop insurance scheme is very needful to the farmers for protecting them from agricultural loss.

9. Farm income and dairy farming are two major income sources to the farmers in KhatavTaluka to meet their daily needs. 76% farmers said that they don't face any difficulties when they not insured the crops. Other options available to the farmers are dairy farming, farm labour, small business etc. Hence they not totally depend on crop insurance for fulfilling their daily needs.

The above table clearly indicates that crop insurance is really benefited to the farmers to their financial planning and it supports the farmers to recover loss and make provision for next season. It also provides financial security to the farmers.

5. FINDINGS

1. Most of the insured as well as non-insured farmers have information about crop insurance, but few of them know the procedure of getting crop insurance, because they illiterate and implanting agency failed to advertise entire process in simple language which understandable to the illiterate people.

2. In spite of crop insurance scheme, the farmers in KhatavTaluka re familiar with other agricultural insurance schemes. Livestock insurance and farmers insurance are mostly known by farmers followed by farm income insurance, seeds insurance and weather based crop insurance.

3. Interesting thing found that farmers are insuring their crops through NAIS. But most of them have not information about which crops are covered under NAIS. (NAIS not covered all crops in area. After crops cutting experiment, implementing agency decides the crops covered under NAIS in concern area). NAIS not covered all types of crops. They have providing security of few crops after crop cutting experiment. However most of the farmers have not detailed information about crop covered under NAIS in their area.

4. D.C.C. Bank and Gram Panchayat are the main source available to the farmers followed by friends and farmers meetings. Similarly D.C.C. Bank and Gram Panchayat inform farmers about workshop and orientation programs of crop insurance.



5. Crop insurance is benefited to the farmers to get back their investment in agriculture. It provides financial security and help in financial planning to the farmers. It not only supports their farm income but also provide income stability to the farmers. Finally the scheme assists the farmers to meet daily needs.

6. According to the analysis made by researcher, Rajapur and Wanzoli are the villages where the growth of NAIS is very high followed by Vetane, Pusesavali and Khatav whereas growth of NAIS in Vakeshwar, Sid.Kuroli and Mayani is very low.

7. The NAIS in KhatavTaluka is non-viable and it is working in loss. Because in KhatavTaluka the implementing agency compensate the farmers more than 7 times as compared to premium paid by them. It means NAIS provide security to the farmers with bearing heavy losses.

8. Farmers in KhatavTaluka feels that the premium paid by them is quite high and not affordable for them.

6. CONCLUSION:

Most of the farmers in KhatavTaluka aware about crop insurance scheme. But in case of non-insured farmers, they have known the crop insurance but they are less interested to insure their crops. Hence guidance should be required from the government authorizes, financial institutions and Gram Panchayat members to the farmers. Regular orientation programs/ counseling camps should be arranged by banks and insurance authorities at village level to increase the awareness of crop insurance scheme. The NAIS is multi departmental approach which needs a strong co-ordination amongst various departments. Mutual efforts of NGOs, financial institutions and governments are required to improve the reach to the crop insurance scheme. Information about crop insurance scheme should be provides to the farmers from concerned authorities. The information should be in published form and in easy language. The insurance agents should be recruiting at the village level. They should help guide and provide information about crop insurance. Similarly they have a good knowledge of insurance to demonstrate the scheme of crop insurance to farmers and act as counselors also.

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Depiction of Moral Degradation of Everyman Through Fantasy in Elkunchwar's "Reflection"

Prof. Vikas Meshram

Assistant Professor, English Deptt., S.G.B. Mahila Mahavidyalaya, Tumsar.

Email: vksmeshram310@gmail.com, Mob: 8551888126

Abstract

Fantasy has been an interesting tool in the hands of the writers of both past and present. Earlier, myths, legends, magic or magical and supernatural elements had been major ingredients of the works of ancient writers. However, the characteristics and nature of the fantasy used in modern plays have been very distinguished from the ancient and orthodox drama. In these plays, fantasy has not been given the traditional part to play as we find in the old drama to create horror or supernatural magical effect. Fantasy has been used with a specific purpose so as to suit the nature of the play. In the history of Indian theatre, Elkunchwar especially have used fantasy in the fashion of Ionesco and Albee. It is a conspicuously-visible-feature in his play, "Reflection". As Bandyopadhyay puts it in his Introduction, "'Reflection' is surreal in the space it creates between the palpable and the impalpable." (Alekar.xxv) The magical or fantastical part has been so skillfully and flawlessly internalized in the plot of the play by Elkunchwar that it seems to be an integral part of the play. So, an attempt will be made here to critically evaluate the fantastic use of reflection to depict the moral degradation of the modern man. It will also attempt to reveal the meaning of the fantastic images and situations that color the play and the symbolic significance behind the same.

Keywords: Loss of Reflection, Window of the Mind, Flags's Cock-image, Girl without Reflection, Dark Humour.

Fantasy is not a novel concept or tool in literature. Since the medieval times to modern, fantasy has been one of the greatest and the most availed tools in the hands of the writers who didn't want to trudge the 'trodden path'. "The fantasy genre is predominantly of the medieval form. In its broadest sense, however, fantasy comprises works by many writers, artists, filmmakers and musicians from ancient myths and legends to many recent and popular." (Wikipedia) Earlier, myths, legends, magic or magical and supernatural elements had been major ingredients of the works of ancient writers. However, the characteristics and nature of the fantasy used in modern plays have been very distinguished from the ancient and orthodox drama. In these plays, fantasy has not been given the traditional part to play as we find in the old drama to create horror or supernatural magical effect. Fantasy has been used with a specific purpose so as to suit the nature of the play. In a fantastic work, magic or supernatural element is used as a main plot, theme or setting. This trait of fantastic work makes it distinguished from other genres like science fiction. In modern Absurd or Surrealistic drama, the use of fantasy has been one of the chief ingredients with a specific purpose. In all the chief Absurd dramatists, this feature is traceable in their plays. The modern Indian drama that began in eighteen and nineteen century in imitation of the western drama did not show any great use of fantasy in plays. However, with independence, there emerged such playwrights like Mahesh Elkunchwar and Satish Alekar who brought fantasy to the best of its unique use for the first time in the history of Indian drama. Elkunchwar especially have used fantasy in the fashion of Ionesco and Albee. It is a conspicuously-visible-feature in his play, "Reflection". As Bandyopadhyay puts it in his Introduction, "'Reflection' is surreal in the space it creates between the palpable and the impalpable." (Alekar.xxv) This surrealism is achieved by the author through a dexterous use of the fantastic characters and situations. It is quite unprecedented



on Indian stage to use fantastic situations, images and characters in order to portray the futility and meaninglessness of human life and moral degradation of the modern materialistic man, such as had been done in Reflection by Elkunchwar. Such symbolic use of fantasy is we find only in plays of Becket and Ionesco.

This paper thus attempts to critically evaluate the fantastic use of reflection to depict the moral degradation of the modern man. It will also attempt to reveal the meaning of the fantastic images and situations that color the play and the symbolic significance behind the fantastic images that have been created by the author.

Loss of Reflection

The protagonist, who is not bestowed even the favour of a name and called by other characters as Blockhead, is a stereotypical specimen representing the materialistic modern man. He can be said to be an Everyman who represent the whole human community whose life is as corrupt and polluted as this Blockhead. Character or morality of a man has lost all significance in modern times. They have become terms whose sound does not appeal at all to the ears of men today, or are words that create only nuisance in life. Such a life without moral character is common in metropolitan conditions and so, the Elkunchwar too did not find it right to give him a name. he made him a mere reflection-less man. A man who has lost his reflection may not seem common and sound weird. But, this protagonist of the play, Reflection, is a common inhabitant of the modern material world where many such types are common. This representative of the common man finds at the very outset of the play that he has, to his dismay, lost his reflection and is astounded to have come to know it. "I don't see a reflection or anything of the kind. I washed my face and looked in the mirror. Found it blank. Then I thought may be its dirty. So I cleaned and looked. Still it was blank. I screamed"(Elkunchwar.206). This sudden revelation of having lost his mirror image makes him so vulnerable and insecure that he succumbs to various miserable predictions as to what will people say if they come to know of this, or what will happen if his Boss, the Police officer, Rationing authority, the RTO officer or society got aware of this.

Man is not born degenerated or morally corrupt. The decay of his character is the culmination of a series of successive vice Karma. Elkunchwar indicates this gradual decay of moral fiber in ones personality in the play. The protagonist, the man-without-reflection, confesses that he was little aware of his reflection showing signs of being dejected and dissipated and have begun fading away. But he took no notice of this and rather gets scared of this:

What happened was- there I was looking in the mirror- looking really hard, you know, asking, who are you man? Who are you? Are you the same as I? I kept on asking the same question eye-to-eye, with great bravado- keeping my eyes fixed on the eyes in the reflection. And those eyes-they stared back at me, batting an eyelid- and those eyes seemed to turn to marbles. If I'd shoved a finger in them it would have gone straight through and left a dark hole. No blood, nothing. It knocked me right off. I moved away fast. After that I didn't dare go anywhere near it....what's come over it now? it has vanished without a qualm, no permission asked for, as if we had never known each other before.(Elkunchwar. 210)

This shows that even after being aware of his mirror image being blurred and repulsive, he didn't take care to mend it. It may be because he didn't know how to do that, but he remained insensitive towards his reflection and this resulted in its departure. The process of one's degeneration is similar one too. This man thus is aware of his "absolute immorality" and the impotency caused by it.

The Window of the Mind

A twist in the story has been created by the author to alleviate the monotony of the mundane through the imagination of a window of the mind. This window of the mind which becomes a medium of having access into one another's mind, though it is an outside window of the fifth floor flat which also becomes the medium of protagonist's committing suicide at the end. Bai, who "builds up an



elaborate logic to rationalize/legitimize the extraordinary phenomenon,” “moves on to suggest a game of entering each other’s minds. The game played initially between the two is repeated with two visitors, viz. Flags and the protagonist’s girls, the colleague at the office.”(Elkunchwar.xxvi) Thus this Window-of-the-Mind sets out game of entering each other’s mind which allows the protagonist and others to observe at first hand the hidden and repressed feelings and eccentricities and the real nature of their psyche. Bai suggests:

Let’s try it out. You tell me, no thoughts enter your mind. Suppose, I enter your mind. What do you say to that? And then watch what all happen. Now this window...it’s the window of your mind, right? If I come through there, I enter your mind. Then, there is fun, and nothing but fun. Great jubilation. Joy, oh what great joy! Just try.(Elkunchwar.212)

The vices and immoral part of one’s personality is always hidden from the outside world. One does not want others to come to know of that hidden part of his/her personality because of the inhibitions and taboos of the society. So the author provides here an access right into the minds of his characters so that we may observe ourselves the truth about modern men and women, as the protagonist, Bai and Mr. Flags and the the girl Broomstick are none other than the minuscule mirror of modern day society. Further, as the game of entering the mind begins, the woman (Bai) finds it difficult to get through the window of protagonist’s mind and when she makes it out, she finds utter darkness and void in His mind which is so scary and unbearable for her. The author has thus has managed very skillfully to create images in the play through which he succeeded in highlight the narrowness, meaninglessness, hollowness and darkness of modern man’s mind. Bai articulates this truth of modern humanity in such words, “The window of your mind is so narrow. How can splendid, magnificent thoughts enter your mind?”(Ibid) This articulation charts out the complacent life of the metropolitan men which has begotten parochialism, selfishness and apathetic nature.

One another fantastic image has been created here by the author; that of the protagonist’s entering his own mind. Bai forces him to enter his own mind and check for himself whether he can find his reflection there. She suggests him to try find “things you’ve lost, forgotten, discarded, thrown away. Things you don’t want and do want.”(Elkunchwar.216) But he also encounter nothing but the dim light, only a hazy spot and the rest is totally dark, in a heavy strained silence. Then all of a sudden the three bells -doorbell, telephone and the alarm- begin to ring one after another and suddenly stops after a while. It is followed by a scream of himself. The portrayal of His mind is such that even He doesn’t find anything in His psyche but some rings that indicate his routine and dull life, darkness that highlights the void in his mind, and the scream of himself that shows His vulnerability and insecurity.

Flags’s Cock-image

The appearance of the third character creates a twist in the play. “The game (Game of entering the mind) played initially between the two is repeated with two visitors, viz. Flags and the protagonist’s girl, the colleague at the office, both of whom have lost their reflections; the game proving, in each case, the impossibility of the desire/dream”(Elkunchwar.xxvi). Flags seems to be insensitive at the loss of the protagonist’s mirror image, so he is asked to see his one in the mirror. What Flags and the protagonist come to find is cock. Even though this Mr. Flags has not lost his reflection, but has distorted his image which is an indication of the distortion of his image in the eyes of the people even though he is not entirely corrupted man. This Mr. Flags represents the revolutionary class of society and so, calls Him the enemy of revolution. It is absurd that the Cock-man like Flags talk about revolution. However, the author might have wanted to suggest here that the revolutionary men, or the men who want to bring about some upheaval or revolt in the society, are no more than Cocks, as they crow their thoughts in a loud and shrill manner regardless of proper place and time like that of the Crows. Though the image of a Cock seems improper for the revolutionary men, but Flags is not only a revolutionary man, he even doesn’t have moral stand and hence talks like puny revolutionary. A satiric parody has been created here when He enters the mind of Flags and



feeds him with the thoughts of Exploitation, Class Struggle, Capitalism, Blood, Revolution, the Masses and so on. The protagonist reminds Flagg of these thoughts to tease and torture him with the same weapon by which such revolutionary men like Flagg bother the lives of other men. This can be said to be a revenge on this revolutionary. Moreover, such revolutionary men loath the characterless men like the protagonist in the society and are very critical of them. So the later too hate these men and do not want to leave any chance of teasing them.

Girl without Reflection

The proverb goes as “The bird of a feather flock together”, so happens at the climax of the play. Surprisingly, all the reflectionless people gather at the same spot of protagonist's room. There appears a lady wearing synthetic saree and lipstick. Though the protagonist says that He doesn't know her, she tell Him that she works with him in the same office and loves Him, as she already knows that He has lost his reflection like herself. There is no dearth in the world of characterless and morally degraded men and women and such people find solace and comfort in the company of each other only. The men, who has his character intact and who dislike all the trivialities of immoral indulgences of these men, are loathsome for them. Sp this girl, who tells her name as Broomstick and is a married woman, too, arises at protagonist's room. This girl's debauched character became the cause of the loss of her reflection. She also, like the protagonist, carelessly kept unheeded the signs of fading away of her reflection which gradually became blur and vanished on day. The author intends to imply here that the decaying of one's reflection is in direct proportion of the gradual loss of one's moral fiber. Then, the truth of how corrupted and profligate both the protagonist and this girl are come out when they play the game of entering mind. The protagonist enters her mind and tell her, “you've played it with some people, and I with others. And it always ends up the same way”(Elkunchwar.239)

Then in the fashion of Absurd plays, without any reason or just to get rid of his life of boredom, the protagonist commits suicide. Thus, the fictitious character of the plot, nonsense trivialities, short and incomplete dialogues, senseless chattering of characters, hollowness and meaninglessness of life and suicide at the end of the play, all these features bring 'Reflection' near the Absurd drama.

Black Humour

Fantasy is one of the most integral parts of black humor or black comedy. In fact, the kind of effect the grotesque situations and scenes in black humor intend to create cannot be produced without due use of fantasy. The humorous and grotesque situations in 'Reflection' that have been created by using fantastic and exaggerated images result in a gloomy kind of humour which is called dark humour. The author of the black humor has to deal with the intensely grave issue in a comic way and showing such grave things in an exaggerated manner is a good way of ridiculing them. In 'Reflection', Elkunchwar presents men and women with no reflection who plays a game of entering each other's mind through a window which has been made to play as Window of the Mind. This grotesque picturisation of the fantastically grave issue of one's having lost his reflection is made absurd with short aphoristic language and satiric situations. Apart from generating laughter, the intention sometimes can also be to satirize the individual and social vices by showing them in exaggerated stature, such as we find in Reflection where the author sometimes ridicules the traditional notion of married wife or the loss of girls reflection when plays foul with her husband. This makes the tragic and serious issue in a black humor drama grotesque and farcical.

Conclusion

The magical or fantastical part has been so skillfully and flawlessly internalized in the plot of the play by Elkunchwar that it seems to be an integral part of the play and one does not use his reason while watching the play to think whether the impalpable is not palpable. This is all presented in an



extraordinary arrangement of scenes and events that no doubts arise about the authenticity or the verisimilitude of the story.

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Perception Towards Food Saffety Its Impact On Infant Mortality

Dr.T.Priyanka

Assistant Professor of Commerce, St.Mary's College (Autonomous), Thoothukudi
Email id: drpriyankathomas@gmail.com, mb.no: 9500517401

Ms.A.Amora

Assistant Professor of Commerce, St.Mary's College (Autonomous), Thoothukudi
Email.id: amorarosten@gmail.com, mb.no: 9442886312

INTRODUCTION

In today's world, children constitute a major proportion of the global population and they are the one who are easily affected by food borne diseases because of their weak immune system. It has been reported that 10% of the 5.8 million people living in the world are children less than 5 years of age, and among them annually 1.8 million children die from the direct effects of diarrhoeal diseases. (World Health Organisation, 1998)¹. Infant mortality is an important measure of public health. It is regarded as a reliable and sensitive index of the total health of a community and is often used as an indicator to gauge the level of socio-economic development of a country (Margaret Kosek, et. al., 2003)⁹. The Government of India also has taken many steps to reduce the infant mortality rate. Educational programs and written educational pieces are circulated among the consumers and food handlers. Media campaigns are also organized which helps in awareness reaching a large number of the consumers and mothers at homes. Videotapes are also telecasted at particular locations where people come together (Mary Alice Gettings and Nancy Ellen Kiernan, 2001)¹². In spite of the precautions taken by the government to create awareness, infant mortality rate has been increasing year by year. In India, out of 7.6 million children, 49.3 percent (or 3.754 million) children died in the first five years of their life in 2010. And more than 16.8 lakh children below five years died of infectious diseases and, more than half of them could not complete the first month of their life. Out of the total deaths 52 percent or above 0.875 million were children who died in the first 28 days of their life. Mothers take utmost care for their child and try to protect their child from death and food borne disease. However a question arises, why the child mortality rate is high in India even though the mothers take high protection and safety for their child. Hence, the researcher has made an attempt to analyse the cause and effects of infants' death rate and their food borne diseases due to mothers' carelessness in preparing food at home. The main objective of the study is to analyse the and identify the reasons for infant mortality rate and its cause and effect.

LITERATURE REVIEW

Moterjemi, Y. (2000) in his study stated that children constitute a major proportion of the global population today. It has been reported that 10% of the 5.8 billion people living in the world are children less than five years of age. It is estimated that annually 1.8 million children die from the direct effect of diarrhoeal diseases. However, many more are affected by the effects associated with diarrhoeal diseases and malnutrition.¹

Arlington, V. A. (2005) stated that diarrhoea is the second leading cause of child mortality. Each year more than 1.5 million children under the age five die of acute diarrhoea. The incidence of diarrhoea increases after the introduction of complementary food due to the unhygienic preparation of weaning food, especially children aged 6 to 24 months.²

Fritz, K., Kafenstein, (2003) in his study stated that infant diarrhoea is the dominant food-borne illness problem in the developing world, and indeed one of massive proportions. Approximately 1.5 billion episodes of diarrhoea occur annually in children under the age of five, resulting in some



1.8 million deaths. It is estimated that upto 70 percent of diarrhoeal episodes may be caused by food borne contaminants.³

METHODOLOGY

Since the present study has pre-determined objectives and methodology, it is descriptive and analytical in nature. The study was conducted among the mothers of infants residing in the southern districts of Tamil Nadu. Five districts were selected from Tamil Nadu, namely Thoothukudi, Virudhunagar, Madurai, Ramnad and Kanyakumari. Purposive sampling method has been used to select the sample. In total, 160 respondents per district (approximately) were selected. The total sample size came to 747 respondents. The respondents of this study were only mothers who have infants at the age of 0 – 5 years. The age of the mothers ranged between 18 – 46 years. Quantitative data (using questionnaire) were collected from the respondents. The questionnaire was pilot tested among 75 mothers to confirm the questionnaire clarity. Based on the feedback on the pilot study, certain modifications were carried out.

RESULTS AND DISCUSSION

INFANT MORTALITY

Infant mortality is the death of a child less than one year of age. Childhood mortality is the death of a child before its fifth birthday. National statistics tend to group these two mortality rates together. Globally, ten million infants and children die each year before their fifth birthday. Generally the most common cause worldwide has been dehydration from diarrhoea, a preventable disease. And other factors contributing to infant mortality are mothers' level of education, environmental conditions, and poor personal hygiene (Wikipedia, 2013)⁸. This table analyses the rate of infant mortality in the southern district of Tamil Nadu.

Fig.1Rate of Infant Mortality

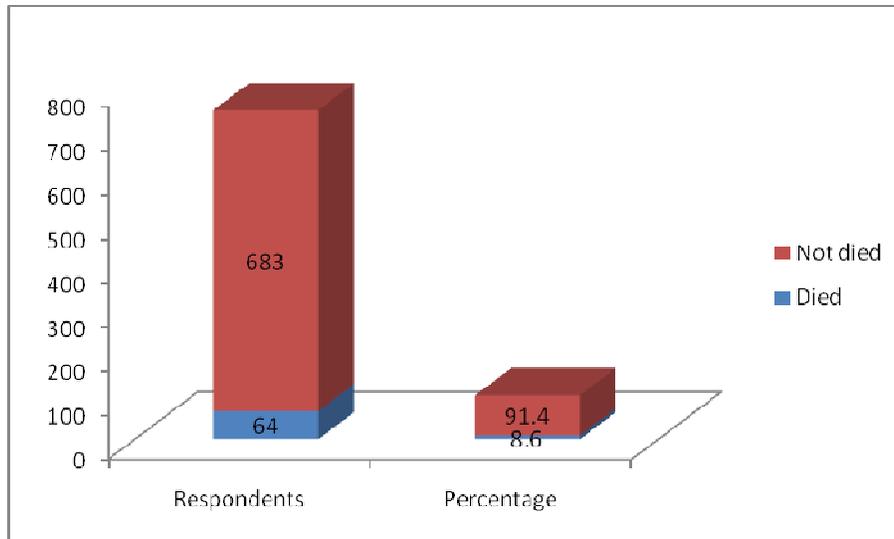


Fig1 explains the infant mortality rate in the southern districts of Tamil Nadu. Majority of the respondents (91.4%) have not come across infant mortality. Only 8.6% of the infants have died within the first few years of their life. Majority of the respondents have not come across infant mortality.

INFANT MORTALITY RATE AND ITS CAUSE

Infant Mortality Rate is a measure of a nation's health and social condition. It is a composite of a number of component rates which have their separate relationships with various social factors and can often be seen as an indicator to measure the level of socioeconomic disparity within a country. Diarrhoeal diseases are a leading cause of preventable death, especially among children under five in developing countries. Over 1.8 million children under 5 years of age die of diarrhoeal disease each year (Boschi Pinto, C., et al., 2008)⁷. This table explains the various causes for infant mortality rate.



Fig2Root Cause for Infant Mortality

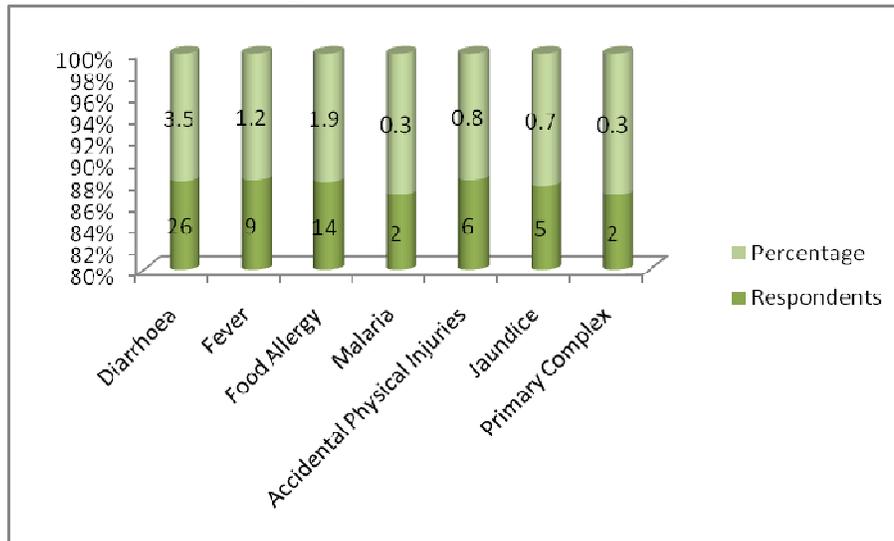


Fig2 analyses the various causes for infant mortality. Out of 747 respondents, only 8.6% of them have experienced infant mortality. Majority of the infants (3.5%) died due to diarrhoea, 1.9% of the infants died because of malaria, 1.2% of the infants died of fever, 0.8% of the infants died of accidental physical injuries, 0.7% of the infants died of jaundice and 0.3% of the infants died of primary complex. Majority incidents of the infant mortality were caused by diarrhoea.

INFANT MORTALITY AND INFANTS AGE

The *infant mortality rate* is an estimate of the number of infant deaths for every 1,000 live births. This rate is often used as an indicator to measure the health and well-being of a nation, because factors affecting the health of entire populations can also impact the mortality rate of infants (CDC, 2012)⁹. Approximately 1.72 million children die each year and also, the under-five mortality and infant mortality rates have been increasing, from 190 and 202 deaths per thousand live births respectively in 1970, to 50 and 64 deaths per thousand live births in 2009 (Wikipedia, 2011)⁸. This table shows the mortality rate among different age groups of infants.

Fig 3 Age of Infant during Death

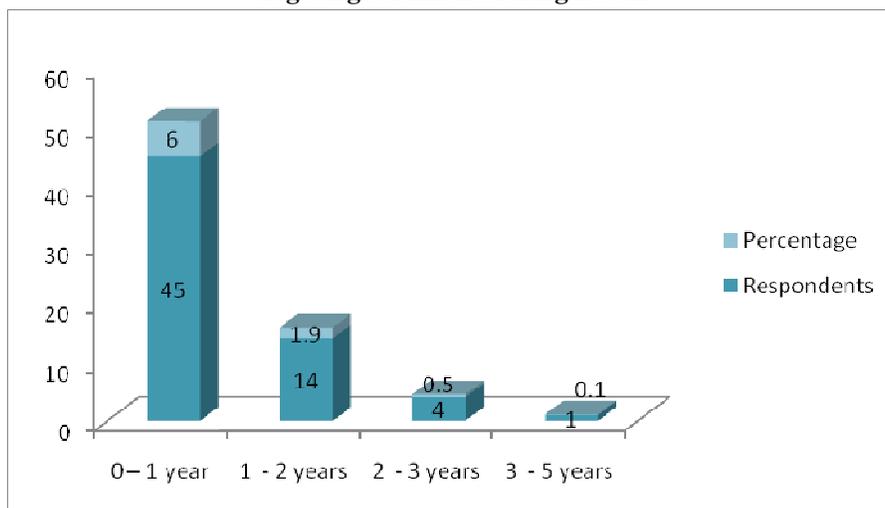


Fig 3 reveals the age of infants at the time of death. About, 6.0% of the infants died during 0 – 1 year, 1.9% of the infants died during 1 – 2 years, 0.5 % of the infants died during 2 – 3 years and the

remaining 0.1% of the infants died during 3 – 5 years. Majority of the infants died during 0 – 1 year of age.

FREQUENT HEALTH PROBLEMS OF INFANTS

Diarrhoea, fever and food allergy are the major causes for infant morbidity and mortality worldwide. Among them diarrhoeal diseases affect rich and poor, old and young, and those in developed and developing countries alike. Yet a strong relationship exists between poverty, and unhygienic environment, and severity of diarrhoeal episodes occurs especially among children under five years. Reasons for frequent health problems among infants are poor housing, dirty floors, lack of access to sufficient clean water and a lack of refrigerated storage for food (USDA, 2006)¹⁵. This table analyses the incidence of health problems among the infants.

Fig 4 Frequent health problem of infant

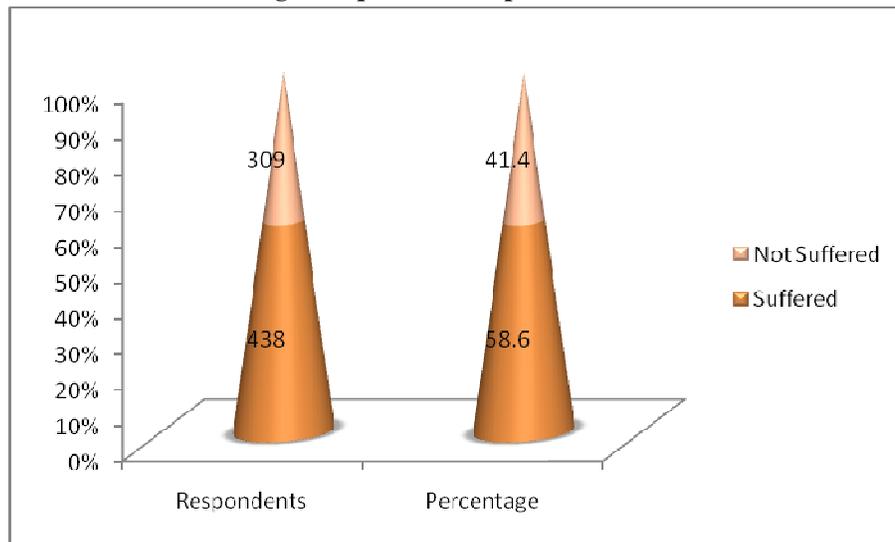


Fig 4 explains the occurrence of frequent health problems among infants. More than half of the infants (58.6%) have suffered from frequent health problems. And the remaining 41.4% have not suffered from any health problem. Majority of the infants have suffered from frequent health problems.

CONCLUSION

Millions of people become sick each year and thousands die after eating contaminated or mishandled food. Infants with weakened immune systems are especially vulnerable to foodborne illnesses. Diarrhoeal disease is considered a leading cause for death and frequent health problems of infant under five years old. Contaminated food is the major cause of diarrhoea, when it is prepared or stored in unhygienic conditions. Diarrhoea is both preventable and treatable if mothers strictly adhere to safe sanitation and hygienic practices. A considerable percentage of diarrhoeal disease can be also prevented through safe drinking-water. Therefore empowering mothers with the wherewithal to ensure household food safety is the need of the hour to prevent infant mortality.

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Impact Of Jain Caste ,Class And Religion On Their Occupation & Business Ethics In Indian Society

1. **Dr.Anjali Upadhye**

Hon.Shri.Annasaheb DangeAyurved Medical College,Ashta,Sangli.
anjaliupadhye1511@gmail.com

2. **Dr.Sulakshana Chavan**

V.P.Institute of Management Studies and Research, Sangli
svchavanvp@gmail.com

ABSTRACT:

Although small in number, the Jain influence on the history and culture of India has been extremely significant (Jaini, 1979). The primary philosophy of the Jains is Ahimsa, reverence for all life, and modern Jains follow an ethical code of conduct – they are strict vegetarians, have strong family and community values, are generous philanthropists, and have a high sense of self- discipline in their daily lives. In business, they are seen as astute, trustworthy, reliable, and versatile, operating in most of the modern world cities with effortless ease. Their biggest success has been in the Diamond industry, where out of nowhere, in fifty years, they have come to dominate the world diamond polishing trade and have a strong presence in business.

This paper analyses the values of the Jains and how they have contributed to economic success. It demonstrates the critical importance of culture and community to lasting business success, and shows how modern-day studies of social responsibility and sustainability could learn a lot from the Jain culture and community. The purpose of this paper is to examine the ethics and practical values of this highly successful and moral businesscommunity.

KEYWORDS: Jain, Ahimsa, business ethics, reliable

INTRODUCTION:

Metaphysically Jainism emphasizes that all souls are essentially the same. It has been repeatedly stressed that rank depends upon moral qualities rather than purity of birth^[1]The presence of Caste system in the Jain community has often been seen as a differently as a problem by society .The Jains denied the authority of the Vedas. In the early period, in fact, there was strong tendency in Jain tradition to counter caste system. Jainism was looked as the protest against caste exclusiveness. Ancient Jain literature did not mention the existence of the caste system in the Jain community. Jain religion as such does not recognize the castes in the community.^[2] At the same time the Jain texts do not specifically obstruct the observance of caste rules by the members of the Jain community. The Jain texts do not give much importance to them than to consider them as a socialpractice.

HISTORICAL BACKGROUND:

Jain community adopted this feature of socio-economic and ideological life of India and gradually castes, which existed in Hinduism, emerged in Jainism, too. Variety of factors can be related to the formation of the caste system among the Jains. The mass conversion of Hindus to Jainism was one of the significant reasons. As a small number of Jains had to live among the non-Jains, in particularly among the Hindus, the acceptance of Hindu practices became natural and obvious .Again, regional variations and traditions contributed to, a greater extent, to the formation of the castes in Jainism. The origin of many of the Jain castes can be traced to 'particular' place. In most cases the Jain castes originated from the urban background. They were named after the places of their origin. By twentieth century the Jains stood as caste-bound community. The castes became significant component of the Jain community. Many of the castes in the Jain community are spread over a wide area. They are found in large number in cities like Mumbai, Calcutta, Delhi, and Nagpur. There are different regions where different Jain castes have been mainly concentrated. Similarly they are found mainly in Gujarat, Osavāls in Gujarat and Rajasthan and so on. Many of these Jain castes have their national and state associations. These organisations conduct their caste-journals; get their caste-histories published.



One of the oldest living religions in the world, Jainism, also boasts one of the most successful and enduring business communities today. This paper analyses the values of the Jains and how they have contributed to economic success. It demonstrates the critical importance of culture and community to lasting business success, and shows how modern-day studies of social responsibility and sustainability could learn a lot from the Jain culture and community.

Mahatma Gandhi, one of the greatest leaders of the twentieth century was inspired in his philosophy of non-violence by the Jain faith. The Jain tradition is over three thousand years old, originating in India and having its own distinct set of scriptures, art, literature, rituals and philosophy. Although small in number, the Jain influence on the history and culture of India has been extremely significant (Jaini, 1979). The primary philosophy of the Jains is Ahimsa, reverence for all life, and modern Jains follow an ethical code of conduct – they are strict vegetarians, have strong family and community values, are generous philanthropists, and have a high sense of self-discipline in their daily lives. In business, they are seen as astute, trustworthy, reliable, and versatile, operating in most of the modern world cities with effortless ease. Their biggest success has been in the Diamond industry, where out of nowhere, in fifty years, they have come to dominate the world diamond polishing trade and have a strong presence in Antwerp (Bilefsky, 2003). In North America, in a short time many Jains have come to occupy senior positions in medicine, information technology, business, finance and commercial property. In Europe, the largest concentration of Jains outside India is in the city of London where again they excel in a range of businesses. There are in all 40,000 Jains in the UK alone, and beautiful temples and cultural centres in London, Leicester and Manchester.

As we have often seen, business practices cannot be isolated from their social and cultural contexts – hence to understand them, we need to examine and analyse these wider contexts. Weber's classic study (Weber, 1930) demonstrates that what we know as capitalism today would not have arisen were it not for the Protestant work and religious ethics.

The best values come not from impersonal rules and regulations but from the ideals of individuals who set their own standards of honesty, thrift and integrity. The success of the Jewish community in business worldwide is widely known and acknowledged. This success is founded on similar values to the Jains – hard work, self-discipline, education and intelligence, integrity and also a sense of community loyalty. When the Jains migrated from India to East Africa at the turn of the twentieth century, they took very little in their pocket, but their culture helped them not only to flourish but to educate and transform a whole new generation. Their influence on the economic development of that region has also been significant.

Jain scriptures and texts are in Prakrit, Sanskrit and other ancient Indian languages which are not easily accessible to the modern reader. However, there has been a significant growth in study and scholarship of this culture in the twentieth century, with several books and articles written in the English language. Examples of these are Dundas (2002), Jaini (1979), Glasenapp (1999), Cort (2001), Sangave (1997) and Chapple (2002). This study draws widely from this rich research.

The purpose of this paper is to examine the ethics and practical values of this highly successful and moral business community. Jain history and philosophy will first be discussed and then the analysis will move on to the business and social practices of the Jains, teasing out the strengths and weaknesses of this framework and community. In particular, this paper also examines the state of the modern day community and the erosion of values, highlighting the critical challenges that lie ahead. Finally, the salient messages of this study for the literature on Business Ethics will be analysed and implications for future research will be teased out.

VALUES:

Ahimsa means non-violence, something that is common in most faith traditions. However, for Jains, Ahimsa starts from the mind, and the non-violence has to be lived in thought, word and deed. It also extends to all living beings, not just to human beings alone. Lord Mahavir said 'Every living being has a zest for life, and we must respect this in all our thoughts and actions.' Thus the Jains are the oldest living vegetarian community on the planet, and have had a huge impact on the practice of vegetarianism in modern India. For example, in all prisons, the diet is strictly vegetarian, a direct influence of Jain philosophy.

When a community respects all living beings, its natural characteristic becomes humility and simplicity, allowing space and freedom for all to co-exist. Also, this has led to restrictions in the



trades that Jains can pursue as they cannot partake in any business which involves animal products (Jaini, 2002).

The principle of Aparigraha explains that possessiveness and materialism are the root causes of human bondage and prevent us from realising true spiritual freedom and liberation. In fact, greed is seen by Jains as a form of violence, as its nature is exploitative. Thus although the Jains are less than 1% of India's population, they are known to give more than 50% of allcharitable donations in India. For them, business is an occupation, not a pre-occupation, and charity is a natural outlet for business success.

Anekant explains that truth has many facets – there is no single absolute truth (Mahapragya, 2002). It depends on who is seeing and from what perspective. Such an approach prevents fundamentalism, and even respects other faiths and world-views. This encourages Jains to be tolerant and respect and assimilate with different cultures, and anekant has helped them significantly in operating in the dynamic multi-cultural modern world. In business, they will deal with all nationalities, and only appear Jains when others see what they order for dinner! Otherwise, they do not impose their values on others.

Asteya&Satya encourages Jains to be truthful and honest in their actions, and not steal that, which belongs to others. Integrity and sincerity are very critical to their conduct and character. Often their business philosophy is win- win rather than win-lose. ParasparopagrahoJivanam explains that all life is interdependent, and operating often as close family or community-knit businesses, the Jains have a high sense of mutuality and this also restrains their greed and selfishness.

Jains believe that man should be a master of his senses, not a slave to them. Hence Saiyam or self-discipline and self-control is very important, and this is widely acknowledged as a key ingredient of successful leadership.

Tapas, or restraint in eating is also a very critical virtue. Regular fasting (no food allowed, only water) is encouraged, with eight-day fasts during the holy festival of Paryushan being very common. The aim of this is to control greed and hunger, and also purify the soul for liberation. These values are reinforced daily through religious practices like pooja, samaik and meditation. It is fascinating to visit a Jain temple in the heart of Mumbai's business district and watch entrepreneurs coming to pray and worship in the morning before they start their businesses. Without such regular reinforcement and renewal, it is likely that the pace of modern life and the tide of greed and materialism that is sweeping the world today would erode the values. In essence the culture is deeply introspective, where individuals are encouraged to see the fault in themselves first before they look for or identify fault in others. It is a philosophy of continuous self-improvement andself-purification.

COMMUNITY:

The Jain psyche is of collectivism, not just with one another, but also with other life forms, the planet and the universe. The individual is part of a family, which is part of the community, which is part of the country, the planet, the universe. The entire culture has evolved around this belief, and as a result, wherever Jains migrate, they form such communities. This is also common to other Indian cultures like Hinduism and Buddhism. Spirituality plays a strong part in these groupings, and encourages a sense of humility and camaraderie. It has a significant impact in business and tampers the selfishness, egoism and individualism that can result from business success. All are equal in the philosophy of Jainism. The fact that Jains live and participate in organised community groupings also acts as a check on their moral behaviour, as the fear of loss of name or reputation would lead to implicit abolition from the community and a loss of credit. This works especially strongly in the global Diamond business community and has helped them to organise into an effective 'cartel' in a very short space of time (Kothari, 2003).

Many writers have described the importance of social capital in commerce, especially for new and smaller enterprises – it gives them a priceless start, not just financially, but in all other respects including advice and guidance (see e.g. Hawken, 1993; Roddick, 2000). In some of the historic districts of Mumbai, it is fascinating to see temples in the heart of the business districts, which acted as a focal point for social networking and mutual support, enabling them to become some of the giants of business today.

SUSTAINABILITY:

There is a growing literature on the importance of sustainability in business – with a special focus on the preservation of the eco-system (see e.g. Hawken, 1993). Much of this literature has



been a reaction to the environmental crisis of the modern world and rarely draws upon the wisdom of ancient cultures or traditions, many of which have actually lived very sustainably for generations. When one examines the philosophy and practices of the Jains, there is a deep sense of eco-consciousness. In actual fact, the Jains never saw nature or the environment as something separate worthy of care and protection – they always felt that they were a part of nature itself and to harm nature was to harm oneself (Singhvi, 2002). These beliefs had a strong impact on their choice of business and professions and of course the conduct and character of their businesses. We can say that the approach was integral and holistic, with little separation from their business lives and personal lives – all flowed into one another in a natural way.

Jains believe that they are merely passengers on this planet and should endeavour to minimise harm and maximise good. Therefore, business is always a means and never an end. Profit is not the overriding aim; quality service, workmanship and discipline are vitally important. Business is a means to serve society and, if possible, uplift it. The monks who own nothing and are nomadic, walk barefoot, thus leaving a light footprint, not just in theory, but in everyday practice. Right Knowledge and Understanding (SamyagGnan) is crucial to their livelihood.

The trade or the professions Jains choose to pursue are determined by their values (Jaini, 2002). They avoid the meat industry or anything that is directly or indirectly connected to the killing of animals. They tend to specialise in trading businesses, import/export, wholesaling and retailing. A Jain family owns one of the largest newspapers in the world, the Times of India. A lot of business is conducted on the basis of relationship and trust, avoiding the need for expensive lawyers and contracts. There is a desire to benefit the opposite party in any deal, not to squeeze them and exploit them as actions are taken with a longer-term orientation, and it is understood that relationships are key to long-term success.

Inter-dependence is a natural law, even in business, and business transactions adhere to this. A lot of businesses tend to be family run, with many continuing and evolving for generations. There is a deep sense of loyalty to the locality from where business is done, and there is active charitable contribution and community patronage. Employees are treated and trained as colleagues, and those who leave are helped in setting up their own businesses and not seen as threats or competition. This is especially true for the diamond-polishing industry.

Through a daily 48-minute Samayika, Jains reflect on their actions, seek forgiveness for any transgressions and actively attempt to renew and rekindle their intelligence so that harm is avoided and good is done. This is a daily act of humble worship and meditation. It is an inner bath and cleansing, removing the grime of greed, of ego and selfishness. It is part of the process of constant self-improvement. It keeps the ego down and raises the soul up. In this way, right understanding is retained and even elevated.

Jain monks are the role models and examples of selflessness. They possess nothing, and hence do not suffer from financial insecurity. They have firmly put their faith in the wisdom of the inner soul and its capability to transcend life. As nomads, they have to beg for their food and provide knowledge and wisdom to people whom they meet along their journey.

Many Jains feed the monks with their own hands and spend valuable time with them, listening to their discourses and resolving any personal questions or dilemmas. All over India beautiful temples have been built, hospitals, schools, orphanages and libraries by businessmen who have been inspired by Jain monks. Their lifestyle is one of unconditional giving, and they spread this wisdom wherever they set foot. This is elevation, not sustenance – hence true Jain philosophy moves beyond the idea of sustainability to human evolution and liberation.

NOT FOR PROFIT:

Jains believe that the wealth and financial profits earned by their businesses do not belong to them. This comes from the principle of Aparigraha or non-possesiveness. Just as the monks are simple and selfless, entrepreneurs are encouraged to detach themselves from their business and believe that success is not because of effort or personal intelligence but due to their good merit earned from past lives (punya). Profit is a reward and not a return. It is nature's dividend and not a performance measure or benchmark. It has no connection with any person or ego, as no one person is the true performer. Thus charity becomes a natural act for Jains, not requiring any active sacrifice. Nature's fruits need to be replanted, so that more trees and fruits may grow in the future. They are certainly not meant for hoarding. Accumulation leads to rotting, insecurity and, finally, loss. For



Jains, business helps them fulfill their household duties of earning and protecting the family, but they are constantly reminded of their higher moral purpose. The entrepreneurs are in essence mediums for the circulation of wealth (Jaini,2002).

Thus the standard measures of accounting, the profit and loss account and the balance sheet do not hold much significance. In fact, the limitations of quantitative measurement have been understood a long time ago, and business is practiced with strong qualitative criteria, which do not appear on any financial statement. Values like trust, relationships, human capital and employee morale, service and loyalty, have long been recognised as vitally necessary to business success and longevity. Through private ownership, there is a strong sense of responsibility – very few Jain businesses are quoted on stock markets anywhere in the world, even though they may be bigger than some quoted companies. Shah (1996) explains why ethical behaviour guided by conscience is much easier in owner-managed companies than in large quoted companies.

Ownership and the related responsibility are rarely delegated. In such a scenario, the importance of financial and ethical accounting standards is much less – if there is a fraud or cheating, the owner is doing it to himself or herself! Similarly, auditing is done by owners themselves visiting various branches and seeing how operations are conducted.

Typically, Jain businesses stay within controllable human limits and do not get overtaken by greed and desire for growth and expansion for its own sake. If entrepreneurs were unfair or unjust, they would find out very quickly as the supplier or customer is not a remote but a relationship partner. Hence actions would be revised and mistakes corrected if necessary.

Charity leads to personal contentment and encourages the entrepreneur to give more and see the fruits of their harvest, reminding them of the need to circulate wealth and not accumulate it. Jain businessmen have inspired some of the greatest artistic triumphs of the human soul – witness the temples of Mount Abu in Rajasthan or Palitana in Gujarat. This is social and ecological elevation, not private exploitation or greed. Neither is it purely about sustenance.

Very often, Jain entrepreneurs involve themselves directly in their local communities, sharing their skills and expertise and also their financial wealth. This direct involvement helps them to keep their feet on the ground and to understand the needs of the community. Here again, like business, charity is rarely at arm's length but a direct extension, which empowers the Jain to fulfil the needs of the people and the environment in every whichway.

Financial surpluses, if they exist, are re-invested in the business or the community, and there is a bias towards ethical investment. Wherever possible, Jains like to know where their money is used, and where they are unsure, they would not invest.

The word 'greed' is related to hunger, and primarily relates to food, although today it has been translated to business and materialism. Jains have a very strong sense of restraint where food is concerned. They understand it as the root cause of greed and so keep it at bay, eat very moderately and fast very often. Of course the food must not harm or injure, but it must not lead to indulgence either. Restraint of food is another reminder of the temporality of life on this planet and so is the importance of focussing on salvation through self-discipline and self-improvement. Hence Jain businessmen actively control their greed through self-restraint. It is believed that desire for food is a root cause of violence and active restraint helps one to keep such tendencies.

True Jains do not just leave a light footprint on the planet. They raise the quality of all life, inspire others through their own wisdom and example, and keep things simple, trusting in nature for salvation and liberation. They elevate life, modestly, silently and selflessly.

MORAL LEADERSHIP:

Almost every book on leadership identifies values and integrity as a key ingredient to successful leadership in any field (e.g. Covey, 1989). Where individuals come from cultures or communities with strict moral codes of conduct, there is evidence that these produce some of the best leaders. Examples of these are the Mormons, the Japanese, Jewish and Protestant communities. The Jains also come in this fold – often people say that they are natural born leaders. This is why they are business leaders today, and in some cases, leaders of whole sections of industry as we saw in the case of the diamond polishing industry. By being humble and un-imposing, they often become role models for their workers and for other entrepreneurs with whom they trade. Thus the impact of their values often transcends their own businesses.



Elsewhere, Newton (1984) and others have argued that change in corporate consciousness and ethics depend to a large extent on the leadership and the values of the leaders. There are plenty of examples of business leaders today who are also public heroes because of their personal stories and lived examples of their values. Where leaders come from strong active communities, these traits are mutually supported and reinforced. Also, family ties and relationships are very important in Indian culture, and most Jain businesses are family owned. These networks help new entrepreneurs and build goodwill and mutuality. In the process, new life is breathed into the culture and values. Here again, the success of the Jain diamond industry is significant because of this huge network of families and relatives – it has given them a collective power that has arisen from their common Jain roots. In fact, historically, in ancient India that was ruled by various Kings, the Kings entrusted the precious stone trade to the Jains as they were seen to be the most honourable and trustworthy communities of India.

In India, there are plenty of examples of Jains having been in a family business for generations, and hence having inherited contacts and ties over hundreds of years. Here again, the social networks become a considerable resource of strength and support, and become priceless when it comes to growth and expansion. New migrant communities in any part of the world have to start from scratch as they cannot easily rely on old networks in a new land as these are non-existent.

This is true even among the migrant Jains of the twentieth century who went to the Far East, East Africa, UK and North America. Often, they had to start from zero, although their success and growth came from importing their families and building new local communities in places where they migrated. Today, there are Jain temples and communities in all major cities of the world including London, New York, Los Angeles, Chicago, Hong Kong, Nairobi – but these were built by the migrant Jains.

GLOBALISATION:

The forces of globalisation have been said to lead to a mono-culture of greed and wealth maximisation, where culture and communities are becoming increasingly fluid and irrelevant (Korten, 1995). In the case of Jains, globalisation has been a boon because it has helped them to live their values and earn their income over a much larger geographical space and market size. As tolerance and versatility are key to their culture, these have become unique assets in the fast-changing world of today. As a result, Jain businesses operate in every major city of the modern world, with some Jains even operating in Siberia, Russia! They take their vegetarian food with them to last them for several months during the long winters.

However, retaining culture in a changing world and in foreign lands is trying for any community, and the Jains have not been immune to this. In particular, it has affected the young generation, who are born and raised in very different environments, and the only place they would encounter Jainism would be in their homes or community centres. This crisis is particularly true in North America and the United Kingdom. What is prompting Jains to search and learn about their culture is their identity crisis where they are trying to come to terms with who they are and what they believe in and stand for, and how they relate to the wider communities where they live today.

Men primarily dominate the 21st century Jain business community – in fact, business has generally been a male endeavour. Modernity and travel has led to a significant transformation of the community. In particular it has distanced these men from their spiritual roots and consciousness. Very few of the modern jet-set entrepreneurs would pray or meditate regularly, and even fewer understand the philosophy and meaning of Jainism as it is quite complex. Also the retention and passing of inherited wealth and businesses to new generations within the family, coupled with the exponential rise in profits and wealth in recent years has given rise to greed and materialism among the modern entrepreneurs and a related erosion of their values. The existence of stock markets and quoted companies has given rise to a huge increase in 'unearned' income and wealth – this has led to significant financial indigestion and the related ills. Aparigraha needs to be reminded and revived, as money has taken over so many social customs – even at times festivals and celebrations are dominated by who has given what rather than the inner wisdoms and spirituality. In India, there is a huge boom in Jain temple construction, not because of the need, but because of the importance of exhibitionism and showmanship. There seems to be an obsession with control over anything – be it wealth, business or public activity, and the deeper sense of charity and selflessness is getting lost in



this tide. If they are not careful, the Jain business success story of today may become history in a short span of time.

CONCLUSION:

This paper examines the ethics of an important global business community, which operates under its own values which are strongly influenced by their cultural and religious heritage. It demonstrates that such communities succeed because of these beliefs and cohesiveness, and there is an individual and collective conscience that regulates their behavior.

Modern literature on corporate social responsibility, sustainability and fair trade could learn from such cultures and communities who have stood the test of time and geography. There is significant scope here for future research – field studies, which analyse individual family businesses and their inter- and intra- generational histories and practices, would be very illuminating. Also historical studies of the traditional merchant guilds that were formed around the temples would illuminate the deep connection between spirituality, ethics and commerce that would be relevant for sustainable businesses of the future. The processes of self-regulation that check ethical behavior would be fascinating to unravel. Similarly, the role played by conscience and its influence on leadership and character for enduring businesses would help understand why it is that some communities continue to prosper over generations.

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TheLost World of Igbo Culture and Religion

Mr. Somnath Sopan Lokare

ADPM's Women's College of Arts, Commerce and Home Science, Jalgaon

Mobile No. 9322081972 ,Email: lokaresomnath@gmail.com

Abstract:

This article represents the cultural and religious world of Igbo people and the way of life with which Chinua Achebe born and brought up, but that Igbo cultural and religious world is ruined by the European culture, court and religion. In the world of literature, Chinua Achebe is called the voice of Africa. He has tried to bring out the African Continent from the various false images and stereotypes of the Continent created and circulated by European colonizers, and literary imaginations. He is a committed writer to African cause and considered the exponent of modern African novel. His novels are the dramatic representation of Africa's cultural and religious heritage, colonial experiences and the exploitation of native people's life, culture and their religion at different levels during and after colonization of Africa. He is the first African writer who has successfully employed the African oral traditions and the cultural and religious narrative techniques with the alien form and language. Chinua Achebe's novels can be studied in a variety of ways such as an anthropological studies, postcolonial discourse, novels as history, African heritage, the traditional Igbo culture, and writing back to the centre and so and so forth.

Keywords: *Igbo, Yam, Chukwu, chi, New Yam Festival, garri, ozo.*

The five novels, *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), and *Anthills of the Savannah* (1987), of Achebe have some common themes i. e. the rich African heritage and Igbo culture, Igbo religion, various conflicts between Igbo traditions and Christian modernity, between hero and his own community, between the natives and the colonizers, the exploitation of natives at various levels, oppression of the natives and their conversion into Christianity, imposition of Western religion, education and English language, corruption of money, power and natural resources, independence and disillusionment of the natives, and the responsibility of the leaders, intellectuals, elite people and citizens of a newly independent nation.

Igbo people are an ethnic group living in the Southeastern region of Nigeria. They speak Igbo language and its various dialects. As the effects of British colonization, a majority of them speak English language. The Igbo people are one of the most influential ethnic groups in Nigeria; the other two are the Hausa and Yoruba people. The British colonizers and their followers spell the word 'Igbo' as 'Ibo' but the Igbo people consider 'Igbo' as the correct and preferred spelling. The word 'Igbo' suggests three uses of it, one being the Igbo territory, second the domestic speakers of the Igbo language and the third the Igbo language itself.

The Igbo people live in the houses made up of mud and thatched roofs with bare earth floors. The walls and doors of the houses are carved with designs. The Igbo women rub earth to glitter the designs. Polygamy was also in practice in the past. Each wife is provided with a bedroom. Marriage and its rituals are considered very important in the community. The consent of would be wife is taken into consideration. A man can have many wives and children to help him on farms. The family background and character of both families are also checked at the time of marriage. The house also includes a kitchen. The *Yam* is very important in the food culture of the Igbo community. It is their main crop. The Igbo people enjoy other food such a *cassava, garri*, maize and plantain. They also make soups from fish, chicken and beef. Palm wine is an alcoholic drink very popular among Igbo



people. They celebrate the *New Yam Festival* before the harvesting of Yam. As a celebration yam is eaten throughout the community. Yam is also considered a symbol of prosperity. A person having a huge amount of yams is recognized as wealthy and successful person.

During past the traditional clothing of Igbo people was consisted of little cloths only to conceal private parts and children were usually nude from birth till their adolescence. The Igbo "Men wore toga over loincloth and on lead an *ozo* cap girdled with a leather band from which an eagle feather pointed slightly backwards" (Pandey30-31).

The Igbo culture has various customs, traditions and religious practices. It includes visual art, music and dance forms. The popular musical form is 'Highlife' which is a fusion of *jazz* and traditional music. Masking has prominent place in their culture. The mask is made of wood or fabric using other materials such as iron and vegetation. The masks were commonly used for many purposes and in functions such as religious rituals, secret society, imitations and public festivals in the past. In Igbo people visual art is known for different types of masquerade, masks and outfits which symbolize some people or animals. Igbo people have their own indigenous calendar in which four days form a week, a month consists seven weeks and thirteen months make a year. It was used to determine market days.

Some cultural functions are also associated with the burial functions in Igbo culture. If someone dies his body is placed on a stool in a sitting posture, sometimes animal sacrifices may be offered to the dead person. The timing and burial place are also fixed. The head of a family is usually buried beneath the floor of his house, and children are buried either early in the morning or late in the evening. Igbo people also believe in reincarnation. The dead person may reincarnate in the same family. It is believed that a new born baby gives signs of reincarnation. A male who insults female may reincarnate as a female. Suicide is considered an offence against motherland. No man from the village can touch the body of the dead person. Even they do not bury the body. They call people from other village to bury it.

Religion is a sensitive part of Igbo culture. The majority of Igbo people are Christian. The Roman Catholics are half among them. "Igbo religion transcends local boundaries. It consists of three major categories of beliefs-the worship of the great public deities, the cult of personal God and the worship of ancestors" (Carroll 29). Igbo people believe in supreme god that is called *Chukwu*. According to their belief the God has control over whole world. *Chukwu* is the Supreme god in ancient religion *Odinani*. The earth goddess, *Alaor Ani* is another powerful goddess in Igbo religion. "She is the owner of all the people both dead and alive" (Reddy24). The sacrifices are offered to her before the harvesting of Yam, but "Chukwu is however the final receiver of all the sacrifices made to the minor deities who are his intermediaries" (Carroll 29).

Ani is considered responsible for welfare of the people. She guides the people and punishes those who are found guilty. All ancestors are under *Ani's* control. The ancestors are represented on earth by the masked men, *egwugwu*. *Egwugwu* act as the agents of *Ani* and they are given the task to control morality among people. The people consult the *egwugwu* for various issues concerning day to day life.

After *Chukwu* and *Ani*, the Igbo people believe in the cult of personal God called *chi*. The *Chukwu* has granted a *chi* to every person, who is responsible to the persons guilt and success. The Igbo people consult and seek guidance from *chi* before doing any work. *Chi* controls actions of individuals.

The traditional Igbo community has a democratic republic government system. They have assemblies and councils consisting of common people to govern. The titled men having capabilities are respected and are given some rights to perform some functions in community, but they never become dictators. A well known critic S. A. Khayyoom observes their government system and finds,



There is no rigid hierarchy of power in the Igbo traditional society. It is a pluralistic system where power is decentralized and is vested in small groups-priests, diviners and medicine men, respected religious power and lords of the village, men of title and elders constitute the temporal authority of the village. (Khayyoom12)

One can realize this decentralization of power among people and their councils. In the government system, every common man can participate in the rule. If any dispute arises in a family or in a village, all the villagers gather at the market place to discuss the issue and an advice is sought from the elders, titled men and from common people. Every individual is given freedom to express his views. David Carroll says about this system,

There is essentially a pluralistic rather than a unitary system. The society is a dynamic world of changing equilibrium in which the individual can manipulate his social relations by balancing his responsibilities in one group, against his privileges in another. For the individual with drive and ambition this provides considerable freedom of action. (Carroll 27)

There is a great disparity between the Igbo community mentioned above and the various stereotypes such as *barbarous* and *dark Continent* made by the European colonizers. The European colonizers have brought a great damage to the community. The Atlantic Slave Trade has transported thousands of Igbo slaves to the New World as servants at farm, factory or at home. The slave trade also led Igbo people to forced migration. Many African Ethnic groups consequently got fairly saturated in certain parts of America, Jamaica, Cuba, Haiti, Barbados, Tobago and Trinidad.

During the colonial period, British and other European colonizers significantly affected the traditional life and culture of Igbo people. They replaced Igbo traditions with European values, and Igbo religion with Christianity. The British colonial administration exercised various means to control the Igbo people. They not only introduced schools in the country but imposed colonial education on simple and tender people. Through their schools they introduced their English language. They not only introduced English language but also imposed European culture with the language.

They started their court and churches, the two biggest weapons employed by British colonizers to colonize the whole world. They resolved many small disputes in their court and attracted the natives towards their law. They showed the indigenous people that their court and law offer equality to all and give opportunity of development to every individual. They maintained their law and order through the court and many times punished the natives inhumanly. The British colonizers attracted the native people to their church saying that their god of wood, earth, stone, and sky are false gods. The Christian god is only one, which is supreme and powerful god in the world. Their Church and God offer equality to everyone from any category of the society. Through the medium of church, the British missionaries converted native people into Christianity either with consent or with force. They created many ideas and distributed many things through the schools and churches. They created such situations that the people succumbed to Church and Christianity.

African culture has kept all the natives united before the arrival of European Colonial Administration, religion, and education. The European colonialism brought a disaster to traditional African culture and religion. It not only disrupted the traditional way of life but displaced it. They denied Africa's polytheistic worship of several gods, goddess and deities and imposed on them Christianity with one God. Through the medium of English education they introduced their way of living, rituals, and beliefs. In this way, the African natives were reduced to mere inhuman beings and transported to the new worlds and Europe as slaves. European churches attracted them either by choice or with force to convert them into Christianity. The European Colonialism destroyed African ancient civilization and left them in chaos with no history behind them.



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**Impact of Racism Depicted in Light in August by William Faulkner****Snehal Nasre**

Mobile: 9420106587 , Email: sanjaykhandel40@gmail.com

Abstract:

This paper deals with the plight of the Blacks in American society. The treatment of intersection goes against the conventions prevalent in the society of western countries reference to the American society is symbolic representation of impact of race on international community. The aim of this paper is to conduct a critical study of fictional world of William Faulkner, one of the leading novelists of American literature in English, in the light of racism in the literature of international community. .

Introduction

William Faulkner has created a revolutionary change in the literary scene of American tradition of English Literature. He has always been daunting unlike to his predecessors, who felt afraid to deal with controversial and shameful realities, the dark issues like racism, miscegenation, slavery, discrimination and exploitation. In Faulkner we find the literary treatment that has given wider space to the social and psychological aspects of the American society. He did not deterred to bring the most tabooed issue like racism to the forefront. In his most acclaimed novels like *Sartoris*, *The Sound and the Fury*, *Absalom, Absalom!*, *The Unvanquished* and *Intruder in the Dust* Faulkner has given a type of jolt to all including his white readers by making them witness of the harsh realities of racism and racial segregation, racial exploitation prevalent in the society that has been boasting of human values on world canvas. Nonetheless, they have instanced so called progressive society, putting at the place of a model society for the entire world. At this backdrop of the political face of the country, it is an extraordinary courage, the true artist, novelist like Faulkner has shown in the exposition of the racial misdeeds of his white brethren.

However, though, at the initial stage, Faulkner faced opposition from racist critics and readers who believed in the doctrine of white supremacy, Faulkner succeeded in his noble task of drawing sympathy from his readers towards the sorry plight of the blacks in the predominantly white American society. Through the medium of his fictional works, Faulkner has made his readers conscious of the fact. Although, after the civil war, the Blacks had gained official recognition as equal citizens, yet they were subjected to racial abuses and exploitation in the field of education and employment. In this regard Faulkner's work is important not only from the literary point of view but also from the social and racial point of view. It has succeeded to a large extent in creating awareness for the urgent issue and need of measures to create an integrated society without any caste or racial differentiation.

William Faulkner's novels are replete with the treatments of his obsessive themes which are a byproduct of his art of literary creations. His works involves something new that the author has intended to express what he already knows. The reader finds complete grasps his subject, especially his favorite subject of racism and racial segregation, reflected in the theme and technique. In the opinion Richard H. Brodhead:

“In embellishing a history for Joe Christmas, then also for Joanna Burden, in his later draft, Faulkner is composing into being the past itself as Light knows it... In reimagining Christmas, Faulkner also for the first time moves the race to the center of a novel and discovers how action draws its deeper energies from the opposition of Black and White. The race itself gets crucially reconceived in this process. In the early draft of light, the race is a given, something you are, by birth. (Joe is a Negro) in the revision, Faulkner transforms it from a genetic attribute to a structure of Consciousness a violently



charged field of psychic conflict that is yours regardless of genetic facts. Then in another brilliant new imagining, Faulkner further redefines race as taking within the whole fabric of a culture. In telling the new Christmas story, Faulkner plots how racial terms as they enter Joe's mind, become fatally aligned with the other fierce polarities of Southern Protestant culture: Black/ White, Female/ Male, Nature/ transcendence, mercy/ justice and so on". (Richard, 1)

His novel *Light in August* deals with the dehumanizing impact of the racism in society. and tragic results of racism.

The narrative of begins with a country girl Lena Grove who has undertaken a Journey out in search of her forsaken lover, from her home, at Alabama. She desires to find out her lover, Lucas Burch. The story in the flash goes by stating the affair between the two and the lover has left her alone some months back , who is now pregnant on the false promise of returning soon. The female protagonist Lena has arrived at Jefferson where she meets a man named Byron Bunch. He informs her about her lover Lucas Burch who is using a false name Joe Brown and is working in a factory in Jefferson. Byron leaves Lena safe at his boarding house and then goes to another gentleman Hightower whom he informs about Lena's tragic plight.

In the event of killing of the white woman named Joanna Burden, Brown, the suspect of Joanna's murder, is arrested. The narrative moves on to reveals that Joanna Burden was carrying on an affair with Joe Christmas who had Negro blood and might have killed her. To ensure the effect of racism at the backdrop of the story, it is turned back, as in flashback technique, and the following few chapters tell us about the childhood and youth of Joe Christmas. He was raised in an orphanage. He is informed of his black origin, the sign of inferiority. He was told by many about his Negro blood, which developed an inferiority complex. From the orphanage, Joe is adopted by a harsh disciplinarian and a rigid Calvinist Mr. McEachern and his gentle wife.

later on, very soon within a few days, Lena give birth to a child. Knowing about his own child and Lena, his beloved, Brown flees from the Jefferson before the hearing of his punishment for the crime of killing white woman. Out in street, Brown is killed through mob lynching, by the white mob. The narrative ends with Lena Grove's undertaking journey, again, now with her baby, in search of her lover Lucas Burch, the Negro, the Black.

William Faulkner has used the history, in the fiction to tell the story of Negro who are victim of race hatred. The novel depicts the event of 1908 Springfield riot. The turning point in the life of Negroes in America. It was the cause of their migration from south to North in search of both peace and security, in a sense freedom from racial discrimination. The narrative of the story is circular, symptomatic of the life of Negroes in America who had experience of the despair of the failure of civil right project.

Light in August represents the cycle of Negroes' fate, it is circular in concept beginning and ending with the journey of Lena Grove in search of her lover and symbolically focusing on the circular route traveled for thirty years by Joe Christmas in search of his identity, which he fails to find and ultimately meets his nemesis at the hands of a white mob. To put in the words of Edmond H. Volpe, who writes: The supreme example of the light negating the force of mental abstractions, taboos, and conventions in the novel is racial prejudice...by it; individuals are transformed into a robot-like lynch-mob. (Edmond 194)

Actually, the story of Joe Christmas, capture the real event in American society due racial hatred. It is parallel to the story of Nelse Patton, happened on September 8, 1908. who was allegedly accused of the murder of a white woman and before punishment by the law he was killed by the White mob, the event of mob lynching.

William Faulkner modeled Joe Christmas, to a certain extent, on Nelse Patton whose lynching had made the headlines in newspapers, and the aftermath of Springfield riot. Faulkner's imagination



has given a superb imaginative and innovative dimensions to Joe's character. The historian, Louis D. Rubin points out:

Joe Christmas is not the average southern Negro or even the portrait of a typical victim of a lynch mob... he is an exaggeration, a tragic hero... by pursuing Joe Christmas's human dimensions to their ultimate proportions, Faulkner can dramatize that humanness, to show it to us clean, unflawed by compromise or qualification. He shows us... what it means to be a human being and we recognize in this poverty, this murderer, and this criminal, what is also present in ourselves. (Louis 36)

Conclusion;

William Faulkner is one of the leading novelists of American literature. Despite being a writer of white class, he dealt with the subject of taboo, social realism in the America. His character of Joe Christmas represents the suffering of the Blacks in American society. It depicts racial discrimination and the tragedy of the Black protagonist who is destined to live a life of destitute. In this way, *Light in August* consists of several moving scenes of racial discrimination and blatant racism.

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E-Resources

Murkute Balasaheb Shivaji

Research Student ,Sambhajirao Kendre Mahavidhyalya,Jalkot

Tq. Jalkot Dist. Latur ,E-mail :murkutebs89@gmail.com

Abstract:

The paper focuses on the various aspects of E-Resources. Digital technology has made it more easily speedy and comfortable to apply the stored intellect. This collected information through the age has to be used for further research Electronic Resources are easily accessible in remote areas. Electronic resources solved storage problem and control the flood of formation. The paper present on overview of these resource, describes a few advantages and disadvantages.

Keyword:

E-Resource, E-Book, E-Journals, E-Newspaper and E-thesis.

Introduction:

The electronic resources are also online information resources covering bibliographic database, electronic reference book, search engines for full text books and digital collections data, they include "both digital" material which has been produced directly online. In today's internet age information is generated in print as well as electronic form. Hence these resource are also port of modern library collection. The electronic resources the electronic resources to substitute point collections for use many reasons including physical space, electronic in Journal's prices. Digital literacy disco-system. Electronic resources in meeting needs of the large community of users.

Definition:

An e-resource is an electronic information resource that can be accessed on the web, on or off the comps. Electronic information sources offer vast opportunities for readers.

According to Wikipedia, Electronic Resources means "Information which can be stored in the form of electrical signals, usually on a computer, Information available on the Internet.

Need of E-Resources:

- E- Resources can be searched quickly.
- These can be found easily by the user.
- These resources can be stored in huge amount
- Amount of time spent on the E-Resources use.
- Analyses the purpose of using e-resources by respondent
- To get access to an information source by the more than one users.
- Know different type of e-resources commonly used by respondents
- To collect store organize information in digital form.

Types of E-Resources:

- | | |
|-----------------|-----------------------|
| 1) E-Book | 2) E-Journal |
| 3) E- Newspaper | 4) E- Magazine |
| 5) E- Thesis | 6) E- Clipping |
| 7) E- patents | 8) full text database |
| 9) E- Images | |

Characteristics of E- Resources:

- Ownership not that important
- Easy to searon the text
- Retrieval of e-resources is quicker than print resources
- In electronic environment the interaction between user and librarians in frequent.
- The collection available in electronic format can be of any media.
- Access to every document by anyone form any where.

Advantages of E- Resources:

- E-Resources hare many advantages over print resources.
- Electronics devices need space.
- E- Resource provide information 24X7



- E-Resources may be accessed over the internet the users need not physical visit the library.
- The same resources; i.e. article or Journal may accessed by many users at the same time.
- Article/issues of Journal paper online before their print version is available.
- The subscription of e-resources helps librarians in saving space.

Disadvantages E- Resources:

- The readers need to have access to internet in order to read electronic resources.
- The user has to depend on a computer or an electronics devices for the usage of E-Resource.
- It requires regular supply of electronic power.
- The print content can be accessed anywhere and anytime.
- There are limited numbers of publishers for E-Book.

Conclusion:

The use of e-resources is helpful to ensure exhaustive and pinpointed information. The e-resources provide themselves various search options to the user and library managers. E- Resources are useful for libraries as well as each and every users of the society. Who are striving to get a variety of information through the globe electronic resources may be a good way to deal with limited physical space in libraries. These resources are also a convenient way to provide materials to distance education student. Libraries have to plan collection development policy and train the staff for management of E-Resources.

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**Chinua Achebe's Things Fall Apart: Old verses New Religion****Dr. Shaikh M. A. Raheman**

Department of English, Shri Shivaji College, Parbhani Cell phone no.

9284565686/9623076860 ,Email: myconfidence1000@gmail.co

Abstract:

African Literature forms a major part of twentieth century world literature. The value of African Literature lies in its Africanness retained in spite of its cosmopolitan origin. Many of the modern novelists, poets, and playwrights either eulogize their glorious past or speak of the devastation inflicted on the native societies by the colonial powers of Europe in terms of protest, conflict, anguish, anger, or phobia. This research paper attempts to discover as to how Chinua Achebe in his literary masterpiece Things Fall Apart tries to explore the racial conflicts and how he portrays the African situation of the pre-colonial, colonial, and post-colonial era. The Novelist illustrates the real conquest and subjugation of Nigerian community and scrutinizes the consequence of British colonialism on Igbo society from an African viewpoint. The British invasion has force to marginalize from every aspect of Igbo society from religion, traditional values, gender roles etc.the novel also reveals that the people of Igbo community surrender to new religion neglecting their traditional gods and goddesses.

Keywords: colonial, Post-colonial, Racial conflicts, Alienation, Marginalization, Cultural Conflicts, Slavery

Introduction:

Acclaimed writer Chinua Achebe, whose full name was Albert Chinualumogu Achebe, was born in 1930 in Ogidi, Nigeria and died in 2013 in Boston, Massachusetts. He became renowned throughout the world as a father of modern African Literature, essayist and professor of English at Bard College in New York. He had had the unique advantage of having witnessed the three landmarks through which Africa passed. He knew the departing glory of Africa as it passed through the colonial times, he witnessed the heady pre- independence era, the post-independent period and the stages of disillusionment which many African countries had experienced

He attended the University of Ibadan where he studied English. Following school, he joined the staff of the Nigerian Broadcasting Corporation in Lagos. Meanwhile, in 1958 he published Things Fall Apart, his groundbreaking novel brought him worldwide attention. It has since become one of the most widely read books in modern African literature. Later novels include No Longer at Ease, Arrow of God, and Anthills of the Savannah. In 1967, Achebe co-founded a publishing company. Achebe lectured at universities in the United States and returned to become a research fellow and later professor of English at the University of Nigeria. He also served as a director for two Nigerian publishers. In 1990, following a serious car accident, Achebe moved to the United States. In addition to his novels, Achebe wrote poetry, short stories, and a children's book. Achebe was the recipient of dozens of honorary degrees from universities. Among other honors, he was awarded the Man Booker International Prize, the Dorothy and Lilian Gish Prize, and the Commonwealth Poetry Prize.

Discussion:

Chinua Achebe was a realistic in his narration that he showed the mirror to African society as well as the Europeans who generally consider Africans to be lesser human beings. It has been racial and cultural politics that the white have always played and in the name of reformation they went on looting Asian and African nations. The novelist has done the same thing in this novel. Achebe produced his first novel Things Fall Apart in 1958. Its impact was electrifying that it was translated into many languages such as German, Italian, Spanish, Slovene, Hebrew, French, Czech and Hungarian. It still commands a pride of place in World Literature and termed as classic. The title of



the novel comes from the poem *The Second Coming* by William Butler Yeats. The relevant lines quoted by Chinua Achebe in the title page of the novel:

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world.

(Yeats: 1919)

These lines indicate the breakdown of the old order and its displacement by the new order. The white men brought a new religion that is Christianity and they went on proving how the Igbo community worships the false gods. The white men knew that religion is the weapon to dominate any community. People respect their religion more than their lives. They can die and kill others for religion. The white men first changed the religious faith of clan and then established their new social, economic, and cultural order. Religion regulates the behavior of the people. It rules over the mind and hearts of people. So, the white first strove to bring the natives to Christianity.

The novel is about a forcible break up of an older and settled order. The novel is multidimensional in its perspective. It is a valuable landmark in its expression and a remarkable exposition of a people's life and culture. The writer has also challenged the European writers whose writing is racial in form and content. In this context, S.A. Khayyoom (1999) writes:

{Achebe} has refuted the concept of dark Africa and Negro's socio-cultural inferiority as the unspoiled child of nature, the noble-savage carefree, spontaneous and sexually uninhibited.
(Khayyoom: 34)

The very purpose of writing this novel was to eradicate negative image of African culture and people as being backward, uncivilized, superstitious and mentally, intellectually far behind than the white culture and people. According to him that everything in Africa is not perfect and everything that belongs to Europe is not perfect. There are some lacunas in each and every culture and nation. So, what is good is to be adopted and what is bad is to be refuted. This story is about a powerful leader named Okonkwo living in an Ibo village located in Nigeria, Africa. He leads a fine life until he found himself and his village being intruded on by English men. These English men tried to take control of the Ibo people and imposed their values upon them; this is colonization.

And he told them about this new God, the Creator of all the world and all men and women. He told them that they worshiped false gods, gods of wood and stone. (Achebe: 131-32)

It was an attack upon their religion and indirectly on their culture. The colonization of Nigeria is inherently racist, according to the examples given in Chinua Achebe's book *Things Fall Apart*. Three characters, Mr. Brown, Reverend James Smith, and the District Commander, will be used as examples in support of this claim. It was hailed as an eye-opener for the native and foreign audience. It tells the story of an Igbo warrior Okonkwo who single handedly fought the meddling of the white rule in the native life. In addition to the personal tragedy of the protagonist Okonkwo linked with that of society. Okonkwo was fighting against the domination of the whiter men. He was trying to convince his people to understand the fact how the white men can judge them. The novel deals various themes such as religion, culture and the anarchic tendencies prevalent in native Africa. The novel is set in 1890s and portrays the clash between Nigeria's white colonial government and the traditional culture of the indigenous Igbo people. The novelist states:

But apart from the church, the white men had also brought a government. They had built a court where the District Commissioner judged cases in ignorance. (Achebe: 158)



Achebe shatters the stereotypical European portraits of native Africans. Racism is the belief in which certain groups of people are considered superior (or inferior) because of their skin color. One example of racism is the Ibo peoples' stories of the British men. These stories mock the white skin the English men have – the Ibo villagers call them lepers and albinos. (Achebe, 138-139 and 74) In this example the Ibo people believe they are superior. In other cases, it was the English who thought they were superior and thought of the Ibo people as uncivilized, using words like “primitive” when describing them. (Achebe 209) Exploitation of a group of people is a main part in the process of colonization. Reverend Smith clearly implies white is good and obviously superior, however he tries a kinder approach in persuading the Ibo people to worship the correct God unlike Mr. Brown. The fact that he saw the world as black and white, and black being evil shows how deeply rooted racism is when it comes to colonization. Not only were the English men's opinions racist, but also they used religious metaphors that were embedded with racism. “He saw the world as a battlefield in which the children of light were locked in moral conflict with the sons of darkness” (Achebe 184). The children of light represent white skinned children (because light is often thought of as the color white) and the sons of darkness represent black skinned boys (because darkness is often thought of as the color black). This is a clear representation of the racism impressed on the Ibo people during colonization. The third example is the District Commissioner. The District commissioner is an English man who is a low-level government administrator. The District Commissioner is also an amateur anthropologist; his contribution to “othering” is that how he saw the Ibo people as objects of study.

“Colonial governments discriminated against the employment of Africans in senior categories; and, whenever it happened that a white and black filled the same post, the white man was sure to be paid considerably more. This was true at all levels, ranging from civil service posts to mine workers. (Rodney: 151)

He fancied himself an expert on the Ibo people's customs and intended to write a book on them. All the Eurocentric writers have projected the image Africa and African culture in a negative way. They pointed out that Africans are barbarians and need to be mended. Hence, they advocated the necessity of Christianity to civilize the native Africans. Writers like Chinua Achebe tried to wipe that kind of negative image through their writings. In this respect, Reddy Indrasena (1994) says:

African fiction (emerged) as a kind of reaction to the Eurocentric version of the African portrayed in terms of a savage ‘inhabiting a dark continent.(Indrasena: 09)

The above comment speaks volumes about the distorted image of Africa as it is evident from the writings of Joyce Cary (1888-1957) and Joseph Conrad (1857-1924), especially in their novels *Mister Johnson* (1939) and *Heart of Darkness* (1899) respectively. Therefore, African novelists such as Achebe, Ngugi, Wole Soinka (1934), Cyprian Ekwensi (1921-2007), Kenneth David Kaunda (1924), Peter Abrahams (1919), Olaudah Equiano (1745-1797) and Mugo Gathero (1925) started writing to wipe out the distorted image of Africa. They wanted to depict the evils of colonialism which were instrumental in destroying their rich culture and tradition.

Conclusion:

The research reveals the fact that the white dominated the natives and compelled them to accept Christianity and asked them to stop the worshiping of the false gods. The white built their church on the land of the natives. It is nothing but religious encroachment by the white and slowly they started to convert the natives. The white caused fight among the natives on the issue of religion. They would live their life the way they liked. It is also visible that the natives were divided into their sub-caste and there was not unity in them. At same time, it is found that they would practice certain norms which were against humanity. The condition of women was much degraded. They had no place



in the clan. They had to obey their husbands. Achebe reveals the friction within the individual and the friction between the individual and Igbo society and the way both account for the transformation of identity and culture throughout the novel.

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**Impact of Class and Religion Reflected in Vultures By Vijay Tendulkar****Satish K. Khode**

Assistant Professor, Dept. of English, Narayanrao Rana Mahavidyalaya,

Badnera, Dist. Amravati ,

Mob. 9423425596 ,Email: satishkkhode13@gmail.com

Abstract:

This paper deals with the *Vulture*, a famous play in the canvas of Indian Writing in English. It is attempted to find that the lack of religious values and changed class mentality of the post modern generation is prone to create waste land in Indian social soil and culture. All the characters in the play are perverted in some course of action and passion to deal with the social conventionality. This is a novel aspect that has great relevance to deal with the present context of modern absurdity of life. It is also aimed at to highlight Tendulkar's overall contribution to the Indian writing in English. Though the translator, is present in between the artist and the art, the core of creation has its own effect and novelty.

Introduction

In the post modern Indian English drama, Vijay Tendulkar has created a name for thematic technical and theatrical innovations. He is one of the most celebrated genius in the field of Indian Writing in English. His drams deal with the subjects that are rooted deep in culture and traditions of the contemporary Indian society. His art of drama navigates the existing theories of literature and adds a new dimensions to the performing arts. Through the crisis and problems selected he has always tried to pose the dilemmas of human life in midst of age old traditions and customs. In the event of most of his dramas we find that sometimes he has put the question mark on social convention that entail the story of human servitude and subjugation. His seems to be art emerged from his individualistic, inwardly felt awareness of man's confrontation with social flux, the forces that mark the complexity of modern life.

In his plays Tendulkar has shown his concern and related reaction towards the several problems. He has probed deep into the psychic state of human behaviour in the context of Indian society and explored the middle class way of life and thinking through the prevailing overt and covert violence and sexuality within said society. As an innovative and experimental playwright Tendulkar used theatre not merely as a medium of entertainment but also as a medium to make people aware of the conditions and situations they are living in. He writes:

I don't think that theatre is meant only for entertainment. I want people to come to the theatre, I want them to see the play but on my terms and not on their terms... I don't have a political ideology, but I am deeply concerned about the existence of my people, so I am trying to say something about that. (Tendulkar 1977)

Regarding his experiments with the drama as a performing art, Chatterjee Shukla observes that: To bring about innovations as an experimental dramatist, Tendulkar has adopted various new forms and techniques. He has modified the art of drama to make the best use of them for his representation of socially controversial themes that jolted the orthodox Marathi Theatre completely. (Shukla Chatterjee 130)

Though most of his plays had cut short the troubles compelling the producers to go to court. He has preferred social realism, a trending technique popularized through the post modern Indian English novels and took up real life incidents as plots for his plays. Most of these plays caused severe controversies during production but finally stood earned fame globally. He never shrank from public



controversy but rather tore through the barrier of propriety with ruthless yet clinical dispassion, and turned the genre of social realism to focus back on the individual. In most of his plays Tendulkar dealt with living characters who speak their own language in their separate personal style and incidents to depict life in its actual form. The basic urge (to write) has always been to let out my concerns vis à vis my reality: the human condition

As mentioned earlier that Tendulkar's dramatic art is marked by many innovations in techniques and subject. The first novelty of his art is reflected in his use of the themes like conflict between tradition and modernity is also seen. He never thought that the occurrence of human violence as something loathsome or ugly. Rather, he believes in existence of evils to be part of the innate in human nature. He believes that violence is a basic quality in human. In most of his dramas we find that the anger and frustration of his characters, the young men and women is expression of their rejection of the conventional or traditional values and norms. So we see the cruelty of the protagonists. They offer the world which is not cultural. Human world can't understand their intention, feeling and sense of humanity. Tendulkar explores human mind and its complexities in all depth and variety. He presents man-woman relationship in terms of sensuality and violence rather than love and affection. So Tendulkar is called anti-romantic playwright.

Apart from this, Tendulkar was a great humanist. He intended to bring change, a drastic change in society and its people. It can be easily evidenced that whatever the kind of life presented in his play corresponds to the realistic picture of society. The authenticity of treatment makes us introspective. His plays are helpful to human being to being human.

Critiquing the *Vultures*:

Vijay Tendulkar's play 'Vultures' falls in the series of bringing back the once famous plays to the stage that has come to a new end. The list of his most stormy plays consists of Sakharam Binder, GhashiramKotwal and Vultures. From the title of the play, the flamboyance is noticeable. The playwright Tendulkar has unhesitatingly presented the burning truth that 'vultures' break the ligaments of dead bodies and fill their stomachs, but in this play, people break the ligaments of living people and try to make them physically and mentally twisted. This is the first time that such a violent cruelty in the story came on the Marathi stage on the occasion of 'Vultures'. Actress AtishaNaik, who reached home due to 'GhadalanyaBighadalanya', has dared to direct for the first time. He also seems to have worked hard for it. Tendulkar's code is 'Between the Lines'. It has also been studied by Atisha and the original three-act play has been well enclosed in two acts. Along with directing, she also played the role of Rama to witness every experiment. The drama was colorful because of the ingenuity of balancing the many incidents that lean towards pornography and obscenity. Coincidences are fantastic.

When 'Vultures' first came on the stage in 1970, the leading role of 'Ramakant' in the male character and directing of the play was done by Dr. It was done by ShriramLagoo. Today, even in 2013, AtishaNaik is directing and playing the lead role of a female character, 'Rama'. It shows a 'stubborn' and restrained acting. 'Vultures' is a drama as well as a family drama. The story revolves around a family. It involves two brothers fighting for inheritance. A vicious plot to rob the birth father and sister-in-law. From that comes the horrible form of social life. Tendulkar's unique personality traits are characteristic and numbing. Everyone's story, grief and outlook on life is abandoned. The plot is locked in it.

Dad is an elderly man who brings financial prosperity on his own. It is because of him that a large bungalow has been erected, but today at this age it has become a symbol of helplessness. Sunil Godbole has effectively portrayed the pain in the role of Pappa. Godbole has put up a good fight against the violence of both the boys. They have two children, one eldest son in Ramakant, Rubabdar, the other son Umakant and the illegitimate son of Pappa who lives in the garage of the bungalow is Rajinikanth! Ramakant is married to Rama. Eldest son and daughter-in-law. After many days, Rame



is pregnant. Ramakant is always trying to grab money from there. Brother and sister do not consider this relationship. His wife dominates Rame. Pulls his brother out of the house. In the original experiment in the role of Ramakant, Dr. himself. Shriram wanted to play an applicable role. Here is Gautam Joglekar.

After a long hiatus, Gautam has made an entry in this play. He has erected Ramakant in Rubab. Ramakant's brother Umakant. It has many sounds. Sister Manik also causes an accident to conceive a rich lover in her womb. The two brothers also plot to blackmail their boyfriend and boil his money. Suhas Shirsat played the role of Umakant and Amrita Sant played the role of Manik. Manik was earlier played by Deepa Shriram. Meanwhile, Umakant suspects that the fetus growing in Rame's womb is not of Ramakant but of his half-brother Rajinikanth. He is trying to get a bungalow deal with Ramakant, but avoids the deal. He does not get entry to the bungalow. Not entitled as heir. Drinking alcohol, smoking cigarettes, 'bha' is all started in some bungalows. For the whole bungalow! Rajinikanth (Angat Mhaskar) and Rama (Atisha Naik) have a love story, a tragedy. This subplot strikes the audience.

Conclusion

Tendulkar is one of the innovative, post modern novelist who has turned the wheel of Indian drama raising it to the level of western drama. Tendulkar's name is placed in the list of the most successful novelists after Badal Sircar from Bangal. Through the way if his plays into English translations, he has successfully raised the height of Indian. He shares a great contribution to the Indian writing in English. His plays replete with the color and setting of Indian ethos. His one of the most talked about plays, *Vultures* presents, the impact of modern life style displaying moral and social degeneration of the new generation. They quarrel like beast. They show no respect to the elders who strived hard to bring them up. This impact of ingratitude on the mind of the new generation is evidenced in the lack of religious values in their life. This point of view that has been driven deep into social psyche by the dramatist.

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A Visionary Social Reformer and Educationist: Dr. PanjabraoDeshmukh

Sanjay L. Khandel

Asst. Professor, Dr. H N Sinha Arts, & Commerce College, Patur -Akola

The well knownVaidarbhan son, popularly known as BhausahebDeshmukh, Dr. PanjabraoDeshmukh was a social activist, educationist and a farmer's leader. Having root in the marginal farmer's family, he rose high to the stature of a national leader. He was elected thrice for the Loksabha. In the parliament, Dr. Deshmukh was selected by Nehru as the first agriculture minister of India. He played an important role in the making of the Indian Constitution. He was such a political leader who was deeply concerned with social upliftment of the poor. He had grass root experience of the nature and effect of poverty. The impact of his social thinking is still discernible through the functioning of the educational institutes running under the roof of Shivaji Education Society, Amravati of which Dr. PanjabraoDeshmukh was the founder President.

Humble Beginning

Born at Papal in Amravati district of Vidarbha, Maharashtra on 27 December 1898, Bhausaheb's childhood days were spent happily at Papal. His Father ShamraoDeshmukh was farmer and mother Radhabai a simple housewife. His original surname was Kadam. After completing his primary education at home in the small village, he was sent to Songaon at first and then to Karanja Lad for highschool up to ninth standard. Then he took admission in Hind Highschool, Amravati. After that he went to Fergusson College at Pune. In those times there were no facilities of higher education in India. Many Students used to go to England for further education. So he also wanted to be a Barrister from Cambridge University.He took barrister degree in 1921. He also took M.A. honours in Sanskrit and done Ph.D. offering the subject "Origin and Development of Religion in Vedic Literature".

His work for the society began during his higher education which took a serious turn after his return from England. Like great sages of Maharashtra, his action spoke than his words.He was attached with SatyaShodhakSamaj of Mahatma Phule. He did satyagraha for entry to untouchables in Ambabai Temple, Amravati, which was a very strongly condemned by the upper castes. Dr. BhimraoRamjiAmbedkar supported him in this movement. As a human being no one have power to refuse workship of god. Acting on this basis of human being he started his movement. Finally management of temple allowed untouchable to enter the temple of Ambadevi. "Charity always begins from home" is good phrase but everyone must follows it. Dr. PunjabraoDeshmukh also started equality movement from his home. After death of father his mother asked him to conduct traditional activity "Shradhha" with Brahmins. He brings untouchables students from his school hostel to home and his mother treated them as Brahmins. His marriage ceremony was simple and held in Mumbai with only seven friends and relatives. After marriage ceremony when he reached to Amravati, his friends convinced him to give them a party. He conducted small dinner party for them. All friends participated in the dinner party and enjoyed meal. Meal was served by some white dressed youngers. After dinner all friends wished Bhausaheb for serving good meal to them. Bhausaheb replied that younger's who serving them food are untouchables and they are responsible for making good meal. All friends were surprised to listen him. So many such events were conducted by Dr. Deshmukh to remove untouchability from our society. Deshmukh knew that prosperity would be achieved only when the weapon of knowledge became available to all. For this purpose he established Shivaji Education Society. There is an Agricultural university named after him at Akola, i.e. PanjabraoDeshmukhKrishiVidyapeeth. He was a well known educationalist who well cemented the foundation of education not only in Vidarbha but throughout the Maharashtra region.

**Educational Activity :**

His own experience of adversities towards getting educated himself was enough for Dr. Deshmukh to know that prosperity would come only when the weapon of knowledge became available to all. For this purpose in 1931 he established Shivaji Education Society at Amravati. Today this education society is at second in Maharashtra. It runs more than 350 institutes working in the field of higher and higher secondary education. There is an Agricultural university by his name at Akola, i.e. PanjabraoDeshmukhKrishiVidyapeeth. He was a well known educationalist who well cemented the foundation of education in not only in Vidarbha but throughout the Maharashtra region. He established the Bharat KrishakSamaj and launched a campaign called Food for Millions in 1955. To improve agriculture education, he brought in the Japanese method of rice cultivation in 1958 and organized the World Agriculture Fair in 1959, which was inaugurated by DrRajendra Prasad and chief guest of fair was Dwight Eisenhower, the President of the US. The fair was visited by dignitaries across the world some of them being Nikita Khrushchev, the then president of USSR, Lord and Lady Mount Batten and many others. He was a only man of India who brought international leaders in India. He started the process of establishment of Agricultural Universities all across the country and gave fillip to agricultural education and research.

Akhil Bhartiya Marathi Shikshan Parishad convention was held at Khamgaon, which was presided over by ShahuMaharajin 1917. Due to his inspiration the Berar Education Society was established. The Society started with one school and one hostel at Amravati. ShriShahuMaharaj, however, was not sure how long the Society would last .Dr. Panjabrao Alias BhaushebDeshmukh was Education & Agriculture Minister in the erstwhile state of Madhya Pradesh in 1931. Dr. PanjabraoDeshmukh took over the Berar Education Society, re-named it the ShriShivaji Education Society, Amravati, and nursed it through its growing years. During the convention at KhamgaonShahuMaharaj had declared Rs. 13,000/- as donation for the spread of education, and in the year 1931 Dr. PanjabraoDeshmukh succeeded in his efforts to procure the donation of Rs. 13,000/- from His Highness. Thus ShriShahuMaharaj became the Patron in Chief of the ShriShivaji Education Society, Amravati.

Herein after the educationl work of Dr, Bhausahab begin. To reach the education to the poor it was necessary to raise the fund. Therefore Dr. Deshmukh used his interpersonall skill. He visited those eminent who had desire to work for the betterment of the poor in society. He obtained grant of Rs. 30,000/- from Lieutenant General Nawab Sir Mir Osmal Ali Khan, Nizam of Hyderabad and Berar. In 1946 Sir Mirza Ismail, the then Prime Minister of Hyderabad gave to the Society a further munificent donation of Rs. 2,00,000/- Hon'bleJayajiroScindia, Gwaliorhad donated land admeasuring 30 bighas 6 biswas, i.e. 20 acres, which included a palace situated at Gwalior. This property is still in possession of the Society. The said land was donated for the establishment of an institutution which would be known as the 'ShriMaharajJiwajiraoScindia Institute of Maratha History' at Gwalior, and its activities would include the advancement of research and rewriting of the history Marathas in India. The Maharaja also donated an amount of Rs. 5,000/- for this enterprise.

It was because of the generous donations obtained from the Nizam that the Society was able to think of expansion. These donations helped the Society to establish itself. Today it manages and controls over a hundred institutions of various kinds covering the six district of Vidarbha, namely, Amravati, Yavatmal, Akola, Buldana, Wardha and Nagpur. After transfer of Vasudeo Arts College, Wardha in 1948 at Nagpur, the College was renamed as 'National College'. At that time it was being run by Dr. D.G.Londhe, Principal of the College. Due to paucity of finance, Principal Dr. D.G.Londhe handed over said College to Dr. Panjabrao Alias BhausahabDeshmukh. After taking over the College, Dr.PanjabraoBahusahebDeshmukh contacted ShriVasantraoDattaji Alias BaburaoDhanwate. ShriVasantraoDattaji Alias BaburaoDhanwate was a rich person of the Nagpur City. ShriVasantraoDattaji Alias BaburaoDhanwate paid Rs. 61,401/- and College was named after him as



Dhanwate National College. Managing Director, Chowgule and Co., (Hind), Limited Fort, Bombay. had donated Rs. 30136/- to the Society for its expansion in the field of Education. In 1924, only six years after the First World War, the Chowgules established an agency, dealing in shipping and forwarding. Such a move required courage.

Besides working tirelessly for the development of education in Vidarbha, Dr. Deshmukh also participated in the progress of the nation. His contributions were recognized when he was selected by Jawaharlal Nehru to become the first Minister for Agriculture in the Union Cabinet. He dedicated all his talents and energy to the formulation and implementation of policies that would bring prosperity to agriculture and the agriculturist. He established the 'Bharat KrushakSamaj' and launched a campaign called 'Food for Millions' in 1955.

Dr. Deshmukh started the process for the establishment of Agriculture Universities all across the country, and gave fillip to agricultural education, agricultural research and related extension activities. He wanted to ensure that the final beneficiary of all this enterprise would be the ordinary farmer. He opened rural institutes that would train youngsters in the engineering and technical aspects of farming. Dr. Deshmukh also made useful contributions as a member of the Draft committee for the Constitution of the Republic of India

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The Role of Nature Plays in Thomas Hardy's Novels (With Special reference to Tess of D'urbervillies)

Rupesh Prakash Rede

Asst. Professor (Deptt. of English)

Late Vasant Rao Kolhatkar Arts College, Rohana. Tah- Arvi,

Dist – Wardha. 442302 ,E mail – deshrupesh99@gmail.com

Introduction:

Nature was an important element in Hardy's vision of life. Nature was to him a symbol of those impersonal forces of Fate with whom he showed mankind as being in conflict. In novels like *The Woodlanders* and *The Return of the Native*, Nature is not just a background but almost a character in the story. Nature seemed to Hardy to be the incarnation of a living force with a will and a purpose of its own, now and again taking an actual hand in the story (in ruining Henchard's crops in *The Mayor of Casterbridge* and killing Mrs. Yeobright in *The Return of the Native*), but more often standing aloof, the silent and ironic spectator of the human creatures.

The Role of Nature:

Always we are aware of Nature moving on its appointed course warming to spring, yellowing to autumn, with recurrent punctuality, careless whether Tess dies or Anne finds her true love. When Tess is seduced by Alec in the midst of natural surroundings, Nature looks on indifferently. At this point Hardy writes: "Darkness and silence ruled everywhere. Above them rose the primeval yews and oaks of The Chase, in which were poised gentle roosting birds in their last nap; and about them stole the hopping rabbits and hares." Nature proves to be no guardian angel for Tess. Nature is to Hardy far from being all beauty and goodness. It has its beautiful aspects, and no one appreciates them more sensitively than Hardy, but Nature has other aspects too—cruelty, indifference, and caprice. Indeed, in Nature he sees a repetition of the same blind and selfish struggle which he finds in the life of man.

Wessex of Thomas Hardy:

Hardy's picture of Wessex is the most elaborate study of landscape in English literature. No other novelist can render the sights and smells of the countryside with such evocative sensuousness. No one before Hardy had made the landscape part of the story. The landscape is always there in his novels, now grimly smiling, now frankly menacing.

While much of what has been said above is true of Tess, it must be recognized that in this novel Nature is not a character as it is in *The Return of the Native*. In *Tess* Nature is supremely important, but not as an agent influencing the course of the events. We have here elaborate pictures of the landscape and the seasons but Nature here is the background against the human drama. The background is inseparable from that drama; if we detach this background the story loses much of its appeal and force and effect; but it cannot be said that Nature plays such a crucial role here as Egdon Heath does in influencing the destinies of people. The descriptions of the seasons and the landscape in this novel reflect the moods and the states of mind of the heroine, and by so doing they reinforce the effect of those mental states and moods upon the reader. These descriptions enrich the novel and make the portrayal of Tess's character a more complex affair. In other words an abundant emotional use of the natural setting has been made in this novel. The scenery of the story is obedient to its whole emotional process.

When we meet Tess first, it is the month of May. She is a young, fresh and happy maiden. She lives in the village of Marlott situated in the beautiful Vale of Blackmoor which is a fertile and



sheltered tract of the country in which the fields are never brown and the springs never dry. Thus the natural surroundings and the season harmonize with Tess's emotional state at this stage of her life.

Hardy's Symbolism:

After her sad experience of Alec's seduction of her, Tess returns home and is plunged in gloom. It is the month of October. She goes out only after dark, and it is then, when out in the woods, that she seems least solitary. She has no fear of the shadows in the woods. Her passive walks on the lonely hills and dales are of a piece with the element she moves in. Her flexuous and stealthy figure becomes an integral part of the scene. At times her whimsical fancy intensifies the natural processes around her till they seem a part of her own story. The midnight airs and gusts are formulae of bitter reproach to her. A wet day is the expression of irremediable grief at her weakness in the mind of some vague ethical being. In short, natural scenery now reflects and reinforces her sense of guilt, though Hardy points out that there is no reason for Tess to have such feelings because actually she is in accord with her environment, having broken only an accepted social law, but no law known to this environment. In August of the following year, the baby to which Tess had given birth passes away. The winter months that follow are spent by Tess in her parents' home, and during this period she changes from a simple girl to a complex woman. "Symbols of reflectiveness passed into her face and a note of tragedy at times into her voice." The change from simplicity to complexity is in accord with the wintry season which in England is a time of storms and snow.

Then comes summer and we find Tess at Talbothays in the Valley of the Great Dairies, the valley in which milk and butter grow to rankness and are produced in profusion. The scenery here is cheering enough; the air is bracing and ethereal; the water from river is clear and pure. The new environment considerably raises Tess's spirits. Her hopes mingle with the sunshine in an ideal photosphere. She hears a pleasant voice in every breeze and in every bird's note seems to lurk a joy. Here Tess is filled with a new zest for life and she falls in love. The love-making goes on throughout the summer and the autumn; and the marriage takes place in winter, on the 31st December. Angel's desertion of Tess soon follows, and Tess spends the next eight months mainly at Port Bredy working at a dairy.

In October, Tess is seen walking the long distance to Flintcomb-Ash. She is unhappy and miserable because she has received no news of Angel and also because of her financial difficulties. On the way to her new place of work, she sees a large number of wounded peasants and does some mercy-killing, at the same time deriving some consolation from the realization that there is greater suffering in the world than hers. This consolation comes to her in the midst of a scene of Nature, "Poor darlings", she says on seeing the wounded birds, "I'd suppose myself the most miserable being on earth in the sight of such misery as yours!" During her journey she is overtaken by bad weather, but she trudges on, her object being a winter's occupation and a winter's home. Flintcomb-Ash proves really to be a "starve-acre place," as Marian had described it. The soli here is stubborn, requiring the toughest kind of labour. When it begins to rain, Tess cannot work, and when she does not work she gets no wages. To have to work in the rain is a most trying experience for Tess. The rain does not fall; it races along horizontally upon the yelling wind, sticking into Tess like glass splinters till she is wet through. Tess's stay at Flintcomb Ash is the worst period of her life and the weather is quite unfavorable to her. It is at this point that Hardy makes the following comment: 'So the two forces were at work here as everywhere, the inherent will to enjoy and the circumstantial will against enjoyment.' As winter advances, Tess has to work in the morning frosts and in the afternoon rains. "There had not been such a winter for years," says Hardy, "It came on in stealthy and measured glides, like the moves of a chess-player." Hardy here personifies winter, depicting it as an evil force of Nature. After a period of "congealed dampness" comes a spell of dry frost. Then follows a moisture which is not of rain, and a cold which is not of frost. It chills the eyeballs of Tess and Marian, makes their brows ache, and penetrates to their bones. They realize what it means; it means the coming of



snow and in the night comes the snow. The snow storm, which blows, smells of ice-bergs, arctic seas, whales, and white bears. The hostile weather is perfectly in accord with Tess's present depression of spirits caused by her thoughts of Angel; it is in accord also with the faxing labour she has to perform at "reed-drawing in the barn."

Conclusion:

Such is the part played by Nature-by the landscape and the seasons. The seasons may indeed be regarded as a chorus to the human tragedy in this novel. But it would be going too far to say that, in the case of this novel, human aspirations are opposed by the forces of Nature. True that Angel in Brazil suffers physically from the effects of weather and climate and that Tess suffers from the effects of ill weather at Flintcomb-Ash. But the real tragedy of Tess, and of Angel too, is due to other causes, the chief cause being of course Angel's desertion of Tess under the stress of the conventional code of morality by which he judged Tess. Nature does not come to Tess's help or rescue at any stage; Nature is indifferent; but Nature does not actively frustrate Tess's aspirations as it frustrates, for example, Eustacia's aspirations in *The Return of the Native*. At times, as at Talbothays, Nature is even favourable to Tess. (The suffering which Tess undergoes because of the operations of chance and coincidence cannot of course be attributed to Nature. It is Fate which is to be held responsible for chance and coincidence. Nature is only one aspect of Fate, and it does not include chance and coincidence).



Caste System and Indian Society

Dr. Rama Gandotra

Department of Sociology ,Pt.M.L.S.D. College for Women, Gurdaspur
(Punjab), ramagandotra@gmail.com ,M.No.98882-83580

ABSTRACT

Caste plays a role at every stage of an Indian life. The Indian caste system classifies people into four hierarchically ranked Castes. This classification fixes occupation and determines access to wealth, power, and privilege. The Indian Caste System is historically unique and one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Current Caste System has become very rigid and inflexible in India with the result that it has resulted into casteism. In this perspective, the current paper dwells upon caste system, its role and impact on the Indian society.

Key Words: *Caste System, Casteism, Varnas.*

Introduction

The Indian Caste System is considered a closed system of stratification, which means that a person's social status is based on caste in which they were born into. There are limits on communication and behavior with people from another social status. The caste system divides society into separate groups that are traditionally associated with a certain profession. The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. The Indian caste system is a classification of people into four hierarchically ranked castes called *varnas*. They are classified according to occupation and determine access to wealth, power, and privilege.

Caste plays a role at every stage of an Indian life. The caste determines the type of school he has access to, the way he is treated by his teachers, and his interactions with his classmates. In young adulthood, his caste will determine whether or not he benefits from affirmative action in higher education and access to government jobs. Over the course of his working life, his caste will determine how he is assessed by potential employers; while, in parallel, networks organized around his caste help him find new jobs. Overlapping caste-based networks will provide him with credit, help him start a business if he is endowed with entrepreneurial talent, and provide him with insurance against income shocks and major contingencies into old age. The influence of the caste extends beyond private economic activity.

Caste System in India

The English word "caste" derives from the Spanish and Portuguese casta, which means, "race, lineage, or breed" (Mookherjee, 2012).

Caste can be defined as hereditary endogamous group, having a common name, common traditional occupation, common culture, relatively rigid in matters of mobility, distinctiveness of status and forming a single homogeneous community. However, in the changing situation caste has adapted too many new features like having formal organizations, becoming less rigid and having a link with politics. Caste is a group of people having a specific social rank, defined generally by descent, marriage, commensality and occupation. Although the term 'caste' is applied to hierarchically ranked groups of people in many different societies around the world, the caste system in its most developed form is found in Indian subcontinent. The origin of the Indian caste system has many theories behind it. Some of them are religious, while others are biological. The religious theories explain that according to the Rig Veda, which is the ancient Hindu book, the primal man, *Purush*,



destroyed himself to create a human society and the different parts of his body created the four different *varnas*. The Brahmins were from his head, the Kshatriyas from his arms, the *Vaishyas* from his thighs, and the *Shudras* from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the *Varnas* were created. For example, Brahmins, who were derived from the head of *Purush*, are considered the intelligent and most powerful *varna* because of their wisdom and education and are a representation of the brain. In the same way, Kshatriyas, considered the warrior caste, were created by arms, which represent strength. Another religious theory claims that the *Varnas* were created from the body organs of Brahma, who is the creator of the world in Hinduism.

The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige. The relationship between the caste system and the structure of the universe provided a deep religious justification for the stratification of society according to caste, and its compartmentalization into sovereign communities with the power to govern their own affairs.' Since the early nineteenth century, Hindu nationalist thinkers had been interested in the historical consequences of the caste system, and believed that eradicating the caste system would be the first step toward establishing a new government in India and ensuring that the country would be able to compete with other modern nations.

Indian Constitution and Caste System

The Indian Constitution's commitment to establish a new social order, free of the hierarchy of caste, finds expression in a surprising contradiction. Despite the constitution's explicit claims to reform society and the Court's continuing insistence that the reservations should not depend exclusively on caste membership, Indian equality law permits a great deal of deference to the castes and tribes on these questions. It permits so much deference that it recognizes them as having an agency and normative generativity that is all their own. The Indian Constitution affirms forms of political attachment to caste communities. The significance of Hinduism in the history of the caste system makes the question of what happens when a member of a caste converts to a different religion particularly difficult to untangle. These situations put substantial pressure on the Court's assertion that reservation benefits should be awarded on the basis of caste membership, and, as a result, they reveal with great incisiveness the significance of memory and existing structures of social authority in shaping the constitutional doctrine supporting the reservation policy.

The equality provisions of the new constitution—with their bold assertion of a new standard of social equality—amounted to an aspiration that the nation would break free from the structures and forms of discrimination that had characterized India's past. The constitutional doctrine on the reservation policy also engaged with the memory of past discrimination and emphasized that the constitution would mark the establishment of a new political order in which these ancient forms of oppression would finally be put to rest.

Caste as a Religious Product In the Indian case, argues Dumont, the idea of caste expresses itself with reference to two ideological features: the opposition of the pure and the impure, and what on the relationship between caste and he calls the "disjunction between status and power (Quigley, 1993).

By the latter he means that those who are the most politically powerful defer to the representatives of religious values because the ultimate meaning of the society derives from those values. This is why, he claims, in everyday life the priest ranks higher than the king, and in the *varna* schema of the Vedic texts the *Brāhmana* ranks higher than the Kshatriya. This theory has had pervasive and enduring appeal in spite of a torrent of criticism from every conceivable angle. The



reason for this appeal is simple. One might object, however, that if it is the actual performance of ritual functions which is hazardous for one's status, it is curious that the status of other members of the caste is also compromised even when they do not themselves perform impure tasks. These people are affected because they either come from one's own lineage or they come from other lineages with which members of one's own lineage conventionally marry.

Indian society, indeed caste itself, was shaped by political struggles and processes (Dirks, 2004). Kings were killed, and it cleared the way for the transformation of the caste under colonial rule. Caste was refigured as a distinctly religious system. In the West civil societies, liberal phenomena were being introduced; however in India, caste was understood always to have resisted political intrusion; it was already a kind of civil society in which it regulated the private domain, such as it was. Under colonialism caste was made far more pervasive, far more tantalizing and far more uniform than it had ever been before. At the same time it was defined as a fundamentally religious social order. In fact, however, caste had always been political- it had been shaped in fundamental ways by political struggles and processes. In pre-colonial India, the units of social identity had been multiple, and their respective relations and trajectories were part of complex, conjectural, constantly changing political world. The referents of social identity were not only heterogeneous; they were also determined by context. Temple communities, territorial groups, lineage segments, family units, royal retinues, warrior sub-castes, "little" kingdoms, occupational reference groups, agricultural or trading associations, devotionally conceived networks and sectarian communities; even priestly cabals were just some of the significant units of identification, all of them at various times for more significant than any uniform metonymy of endogamous caste "groupings". It shows that caste, or rather some of the things that seem most easily to come under the name of caste, was just one category among many others, one way of organizing and representing identity of the people of the time. The idea of the Varna- the classification of castes into four hierarchical orders with the Brāhamans on the top could conceivably organize the social identities and relations of all Hindus across the civilization expanse of the Indian subcontinent was only developed under the particular circumstances of British colonial rule even though hierarchy in the sense of rank or ordered difference might have been a pervasive feature of old Indian society. Caste had been political all along, but under colonialism was anchored to the service of colonial interest in maintaining social order, justifying colonial power, and sustaining a very particular form of indirect rule. Religious symbols, organizations and spectacle convert into political ones (Herzfeld, 2004).

Caste and politics

It is not a new phenomenon since politics is a part of life always. During the Varna vyavastha, Brahmanical supremacy was an example of politics. Today it is said that castes have a close link with politics because castes have become vote banks, castes have become politically aware, there have been identification of castes with political parties and every caste has its own association. In fact, the link between caste and politics has led to an empowerment among the lower castes. These castes never had any opportunities to express themselves. Today they ventilate their feelings through elections and power lobby. Dalit politics is one such example, where the Dalits are trying to assert their identities and have become successful in capturing power in various States. However, the negative aspects of this link have been found in functionalism, i.e. the high castes always want to maintain their status quo. They are not able to accept the changing dominant position of the lower castes. This has led to frequent conflicts between high castes and low castes in several regions of the country. However, this is only a transitional phase. Better education, mass awareness campaign and good employment opportunities would ensure smooth passage towards a progressive society.

Present Scenario

Current Caste System has become very rigid and inflexible in India with the result that it has converted itself into casteism. It is this rigidity in current casteism system, which resulted in



untouchability, superiority complex and hierarchy. It checked mobility in society and promoted caste conflicts for establishing supremacy. Casteism is now quite visible and very much in operation in our social, economic and political life. In spite of the fact that in theory it is being much criticized and condemned, in practice it is still very much deep-rooted in society and has become its integral part. Caste has been the basis of Hindu society since Vedic times. After independence, the Indian Constitution sought to establish a more egalitarian society by according special privileges to the backward castes so that they could overcome the disabilities suffered due to centuries of discrimination. However, the Mandal report has again brought the issue of caste to the forefront. The leaders of independent India decided that India will be democratic, socialist and secular country. According to this policy there is a separation between religion and state. Practicing untouchability or discriminating a person based on his caste is legally forbidden. Along with this law the government allows positive discrimination of the depressed classes of India. The Indians have also become more flexible in their caste system customs. In general the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes also on untouchability. Sometimes in villages or in the cities there are violent clashes which, are connected to caste tensions. Sometimes the high castes strike the lower castes who dare to uplift their status. Sometimes the lower caste gets back on the higher castes.

Electoral politics in postindependence India has had a strong caste component, with political parties targeting public resources to particular castes in return for their votes. Caste politics extends down to the local level. While it is well known that local politicians target their own caste, new research shows, in addition, that cooperation within the caste can lead to an increased supply of non-excludable public goods. The importance of caste in India's economy and polity should not come as a surprise, given the structure of its society. Hindu society is stratified into four hierarchical classes or varnas, with a large sub-population of untouchables excluded from this system entirely. Within each of these classes, and among the untouchables, are thousands of castes or jatis. The central rule in Hindu society is that individuals must marry within their own caste. Recent genetic evidence indicates that this rule has been strictly followed for over 2,000 years. Each caste consists of approximately 250,000 members spread over a wide area covering many villages (and, sometimes, urban locations). Spatial segregation within the village results in a high degree of local social connectedness, with caste clusters in distant villages linked to each other through ties of marriage over many generations.

Conclusion

The caste system divides society into separate groups that are traditionally associated with a certain profession. The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. The relationship between the caste system and the structure of the universe provided a deep religious justification for the stratification of society according to caste, and its compartmentalization into sovereign communities with the power to govern their own affairs. Current Caste System has become very rigid and inflexible in India with the result that it has converted itself into casteism. It is this rigidity in current casteism system, which resulted in untouchability and superiority complex and hierarchy. It checked mobility in society and promoted caste conflicts for establishing supremacy. Casteism is now quite visible and very much in operation in our social, economic and political life.

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History And Impact Of Caste System On Indian Society

***Dr. Manjusha S. Bhojar /* Dr. Vijaya Y. Muley**

Assistant Professor (Zoology) Arts, Commerce & Science College, Arvi, Dist. Wardha ,Email :- manjushadipakpatil@gmail.com ,vijayamule11@gmail.com

ABSTRACT

Indian society has been Caste - ridden for ages. The lesson of past History in India is that nationalism has failed to unite people who are divided by race, religion or historic tradition. Socio-economic factor is the root cause that drive caste system in India Casteism is already a national disease in India. Caste system was not only poisonous to certain section of society but directly or indirectly it affects to whole nation.

The Indian Caste system is very complex and striking feature where people in India are socially differentiated through class, religion, tribe, gender and language. There is no country in the world in which religion has played so great part in the history of India. India's caste system is perhaps the world's largest social hierarchy. Caste system is considered a closed system of stratification which means that a persons social status is obligated to which caste they are born and remains within that caste until death. In due course of time the caste system in India became extremely hierarchical and rigid encouraging high class people to exploit the low caste people.

Hinduism is based on the principle of inequality for which it has established caste system. The Hindu society was originally divided into four castes called Varnas. But as time went on, the four Varnas came to be known as 'Castes' based on birth. Broadly speaking four castes emerged viz. Brahmanas, Kshatriya, Vaishya and Shudras. Outside of this Hindu caste system, the fifth caste arise the 'Dalits' or untouchable. Even today, it plays predominant role in society despite the culture and civilization. Today India has more than 3000 castes and 25000 sub-castes each based on specific occupation. It divides the Indian society into sectarian group and classes. The caste system deadens, paralyses and cripples the people from helpful activity and hinders the progress of nation. It had bought many evils in society. Caste has killed the missionary spirit of Hindu religion. Caste has ruined the Hindu race and has destroyed demoralized and devitalized Hindu society.

This paper will highlight various aspect of the Indian caste system related to the hierarchy, its history and impact on India.

INTRODUCTION

The Indian caste system has been primarily responsible for committing all sorts of atrocities on various sections of the society. Casteism prevailed in India because it was based on religion. In ancient time it had state patronage. Caste system is already a national disease in India. Due to casteism, the social differentiation exist in all human societies. It becomes a problem when one or more dimensions overlap each other and unequal access to valued resources like wealth, income, power and prestige. Unfortunately even today the Indian Caste system is intensely hierarchical resulting in several social and economic problems. Hinduism is based on the principle of inequality for which it has established caste system. Casteism is an important idioms of Indian Politics (Lahiri, R.K.). One striking feature of the caste system is that different castes do not stand as a horizontal series all on the same plane. It is a system in which the different castes are placed in vertical series one above the other. Caste, therefore is something special in the Hindu social organization. Casteism prevailed religion, economics and politics play a vital role in strengthening and shaping casteism in India (ShyamLal and K.S. Saxena)



Historically however, it is believed that the caste system began with the arrival of the Aryan in India around 1500 BC (Daniel). The division was based on the complexion of the skin. The word 'Varna' means colour (Ghurye, 163) having come across people who were very dark in colour and had rather snub noses. Status and Occupation are the two concepts based on division of the people both in Varna and Caste. Varna is not hereditary either in status or occupation. On the other hand caste implies a system in which status and occupation are hereditary and descend from father to man. Prohibition of intermarriage and prohibition against interdining are two pillars on which caste system rests father to man. The role of casteism seems to be very conspicuous above the small circles of village (Rajni Kothari)

India's caste system owes its origin to Chatur Varna which divided the population into four classes, viz. Brahmins, Kshatriyas, Vaishyas and Shudras. In due course of time, the caste system in India became extremely hierarchical and rigid resulting in severe social and economic problems. Outside of the Hindu caste system the fifth caste arose who were the 'Dalits' and untouchable. (Nagendra K. Singh)

According to Dr. B.R. Ambedkar, the root cause of social injustice to the Shudras is the caste system in Hindu Society. Untouchability has given as an integral part of socio-religious practices for over centuries. Caste is a notion, a state of mind. Its destruction means national change.

The fluidity of the caste system was affected by the arrival of the British. The British brought with them their own traditional form of government and as Christians they did not have much sympathy for the Hindu institution.

HISTORY OF CASTE SYSTEM IN INDIA

For centuries, caste has dictated almost every aspect of Hindu religion and social life, with each group occupying a specific place in this complex hierarchy. The Indian caste system is historically one of the main dimensions where people in India are socially differentiated through class, religion, tribe, gender and language. However, it is believed that the caste system began with the arrival of the Aryan in India around 1500 B.C. Skin colour was an important indicator in determining individual caste (Daniel). The word 'Varna' does not mean caste or clans, but colour (Ghurye, 163). Manusmriti is widely regarded to be the most important authoritative book on Hindu law which acknowledges and justifies the caste system on the basis of order and regularity of society. The caste system divides Hindus into four main categories- Brahmins, Kshatriya, Vaishyas and Shudras. It is believed that the group originated from Brahma, the Hindu God of Creation. At the top of the hierarchy, were the Brahmins who were mainly teachers and intellectuals and are believed to come from Brahma's head. Then came the Kshatriyas, or warriors and rulers, supposedly came from his arms. The third slot went to the Vaishyas, or the traders, who were created from his thigh. At the bottom of the heap were the Shudras, who came from Brahma's feet and did all the labour work. They were mostly engaged in cultivation and in a wide variety of artisans services such as carpentry, metal work and book weaving. Currently they form the bulk of the country's population. Outside of the Hindu caste system were the 'Dalits' and untouchables. These individuals perform occupations that were considered unclean and polluting such as scavenging and skinning dead animals and are considered outcasts.

There is no country in the world in which religion has played so great a part in the history of India's Caste system. The history of India is nothing but a moral conflict or supremacy between Buddhism and Brahmanism. It perpetuates exploitation of the economically weaker and socially inferior caste. It keeps economic and intellectual opportunities confined to certain sections of the population only and denies them to others.

IMPACT OF CASTE SYSTEM ON INDIAN SOCIETY

Caste is a form of social stratification. It obstructs the process of modernization and restricts mental development of an individual. Casteism is already a national disease in India. Caste system



was not only poisonous to certain section of the society but directly or indirectly it affects the whole nation. The caste systems deadens, paralyses and hinders the progress of nation. It had bought many evils in society because of its rigid rules. Caste system in India has been primarily of its rigid rules responsible for all sorts of atrocities and injustice on various sections of the society, particularly the weaker sections-Scheduled caste and Schedule tribes. The caste system is a system of gradation in which every caste except the highest and lowest has a priority and superiority over some other caste. The genius of caste is to divide and disintegrate.Caste system is the evil and its very root should be completely eradicated. If the disease is not rightly diagnosed, the remedy will be useless and the cure will be postponed. It stood against democracy and hampered national development. It also resulted in religious conversion. People neglected Hindu society and got converted into Islam and Christianity. It also gave lower status to women. Sometimes the lower caste women were sexually harassed by the higher caste tribes. Inter-dining and inter-mixing with the lower caste was not allowed.

The impact of caste system on Indian society before Independence and today is as follows.

- a)Caste divides laborers which is a direct cause of much of the unemployment we see in country.
- b)Caste dissociates work from interest.
- c)Caste disconnect intelligence from manual labour.
- d)Caste devitalizes a man. It is a process of sterilization.Education, wealth, labour are all necessary for every individuals.
- e)Caste prevents mobilization.
- f)Caste system gave rise to untouchably which perform all the menial task. They could not do anything for their own development.

Dr. AMBEDKAR'S VIEWS FOR ERADICATION OF CASTE - PREJUDICE

Dr.Ambedkar's vision was to create casteless and classless society in India. He was a democrat. He wanted to bring drastic social change and unite India as a country.According to him for eradication of caste, it is necessary to break the religious notion on which caste system is laid down. Equality should be for all and though the success shared by all. According to Ambedkar caste had a bad effect on the ethics of Hindu. It has killed public spirit and destroyed the sense of public charity.

The Indian constitution of 1950 made untouchability illegal. Dr. B.R. Ambedkar played a significant role for the upliftment of downtrodden. He being the founder of Indian constitution created a society where justice, social, economic and political right prevails which include equality of status and opportunity to everyone irrespective of caste system.

It is paradox that while the Indian constitution declares India a secular and democratic state, it (after the first Amendment of 1951) permit protective discrimination in favour of schedule castes and scheduled tribes. The principle of equality is violated. The people of depressed and backward classes are entitled for many facilities and privilege in matters, relating to admission in government schools, college, institutions and universities and in recruitment to gazetted and non gazetted services. The influence of Dr. Ambedkar idea is evident from the fact that the new constitution not only assured equality to all the citizen but abolished untouchability.

CONCLUSIONS

To conclude, India today needs a resolute social reformers like M.J. Phule and Dr. B.R. Ambedkar who can revolutionize the condition of the downtrodden and awakes Indian society to put an end forever to the poverty, misery and inhuman conditions in which the community has been living for centuries.Caste system was very stringent and rigid institution of early society. Various successful steps were taken by different social reformers the eradicate this evil from the mind of the people.

India is a developing nation. It has a responsibility to safeguard the rights of the people in the constitution irrespective of consideration of caste, creed, colour or sex. It can be seen that caste continuous to play an important role in the dynamic and political interaction within India. However the relationship between caste and hereditary occupations has become less significant now. We can



observed some fewer restriction on social interaction among caste especially in urban areas (Sekhon, 55). The present Indian society is moving from its closed system toward the open system and more civil towards other caste members. India should undergo constant efforts to eradicate this system of stratification from its culture. Proper provision should be framed for low born talent and high born incompetence. It is however important to look at the importance of low caste status has affected the quality of life and social mobility in India today. This will surely help in the upliftment of economically weaker and socially, inferior caste.

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Religious Intolerance and Liberal Dissent in Githa Hariharan's In Times of Siege

Dr. Leena V. Phate

Asst. Prof. & Head, Dept. of English, Jawaharlal Nehru Arts, Commerce &
Science College Wadi, Nagpur, Maharashtra, India
leenaphate@29gmail.com , Mobile No- 9922658768

Abstract:

In Times of Siege (2003) is the fourth novel of Githa Hariharan. In this controversial novel, Githa Hariharan raises her voice against the rising fundamentalism and religious intolerance. The novel deals with the attack on academic freedom and the significance of history and its honest understanding in contemporary India. The novel covers the span from 31st August to 15th October 2000. Deepak Kumar Singh asserts that "The novel addresses the topical problem of our time, the politics of caste-division and intolerance and aggressiveness of fundamentalist Hindu organization" (Kumar Singh, 107). Khushwant Singh comments on the novel, "Hariharan writes with anguish, pain and anger about what is happening to our country. I put In Times of Siege on top of my list of books that must be read." This paper attempts to study religious intolerance and liberal dissent in Githa Hariharan's In Times of Siege.

Keywords: Fundamentalism, intolerance, prejudice, anticipate, secularists, distort, historical.

Introduction:

Liberalism denotes an attitude which means open-minded, neutral, favourable to democratic reform and individual liberty. While, fundamentalism means the belief in old traditional norms of religion or the beliefs that are written in a holy book. Jeffrey K. Hadden and Anson Shupe argue that fundamentalism is an attempt to draw upon a religious tradition to cope with and reshape an already changing world. Some changes like globalization, are so worldwide that a reactive movement like fundamentalism can be established anywhere, and at any time in the world. "The range of religious responses to globalization explains fundamentalism's global presence." (lib.Virginia.edu/nrms/fund.html) It is a worldwide phenomenon.

Githa Hariharan's intention in In Times of Siege is to show the links among all fundamentalisms. There are pieces of evidence of these elements in India and other parts of the world. And these events have exerted an impact on her. The Babri Masjid and the tomb of Wali Dakkhani, the 17th Century Sufi among the pioneers of modern Urdu poetry, were historical and cultural landmarks. The demolition of Babri Masjid on Dec 6, 1992, the Gujarat killings in 2002 are historical and cultural landmarks become "disputed structures"? (P.170) in people's minds.

In this novel, Githa Hariharan talks about fundamentalism in an open university in New Delhi. The word fundamentalism for her is "not just limited to pseudo-religion or ethnic identity. It is also linked with nuclear power, unilateral decision making, and a global situation where there is only one power". She believes that fundamentalism affects commerce, cultural life, and intellectual life and narrows the collective worldview. Her novel In Times of Siege is set in India and she talks on Hindu fundamentalism in particular. "It is set in a world I live in. The campus aca-demic life, the intrigues of communalists and fundamentalism which is also a part of my life, well beyond any campus", says Hariharan in the interview with Navarro-Tejaro, Antonio.

Discussion:

In Times of Siege, the narrative covers two months (31 Aug-10 Oct 2000) in the life of Shiv Murthy, a fifty-two-year-old professor of history at Kasturba Gandhi Open University (KGU). Shiv



Murthy works in an open university and does not have direct access to students, "he coordinates resources for his educational clients." (P.4) He is assigned to prepare the study modules for his B.A. students and writes a lesson on 12th-century reformer-poet Basava.

Shiv Murthy is the local custodian of Meena, a student of the other Delhi University. She is the offspring of his friend Sumati. Shiv has come to the girls' hostel of Kamala Nehru University to take Meena, who gets her leg broken while getting off a bus. Her leg is in a cast. As she cannot manage it, she calls Shiv for help. He brings her to his residence as he thinks it is his responsibility to take care of her. Meena is a scholar of Sociology. She is writing a thesis on women affected by the anti-Sikh riots after Indira Gandhi's assassination in 1984.

Shiv has a small family consisting of his wife Rekha and daughter Tara. Tara got a well-paid computer job in the USA, Rekha accompanies her. So, Shiv is left alone to take care of Meena. In the absence of his wife, Shiv takes every care to provide her with every comfort. Shiv also instructs his maidservant Kamala to look after carefully. Meena is outspoken and requests Shiv that "her parents should not be told about the broken leg. Or about his playing guardian for the first time. Or about their being alone together". (P.31) She also suggests Shiv take a long leave from the university to reduce her boredom and loneliness. The next day Shiv goes to university to apply for leave and brings few materials home, as he requires to prepare a lesson on Vijaya Nagar Empire.

Shiv takes care of Meena, brings crunches, a tube-like plastic bag to cover the cast when bathing and chocolate chip ice cream for her. In a week, "there is a minor conspiracy of silence they have become a partner in" (P.31). They play a game of cards, chess, drink and watch television together. Shiv shares the memory of his father, who was a freedom fighter and once disappeared from the railway station and never returned. The job of entertaining Meena is his. He tells her stories, amusing anecdotes, and jokes. Not only this, when Kamala falls sick, he prepares breakfast and lunch for Meena. Meena's eyes sparkle after hearing a joke "Shiv is getting addicted to this sparkle," (P.47). He begins to help Meena and is near his twenty-four-year-old ward. He has a passionate feeling towards the girl. "Meena fish-eyed. Fish-eyed, dark-browed, tangle-haired. Wide-hipped, generous-lipped. The list he can chant seems endless" (P13). And says, "Why has he never seen this Meena before?"(P. 13)

Shiv's study table is covered with Meena's things; book, magazines, newspaper, clothes, a hairbrush and an alarm clock. She gives a political look to his room. She hangs a poster with a quote from anti-Nazi 'Niemoller':

In Germany, they first came for the communists, and I did not speak up because I was not a communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the trade Unionists, and I did not speak up because I was not a trade unionist. Then they came for the homosexuals, and I did not speak up because I was not a homosexual. Then they came for the Catholics, and I did not speak up because I was Protestant. Then they came for me...but by that time there was no one left to speak up. (P.27)

The title of the poster is "Speak Up! Before it's Too Late" (P. 27). It talks about the need of taking a stand against injustice. Githa Hariharan in an interview with Luan Gaines says, "Meena is a representative of a particular kind of young person - not the yuppie sort, but the kind passionately engaged in the world she lives in - and wanting to change all the inequalities it breeds, tolerates and promotes."

Here, Githa Hariharan Shifts gear, she drops the tale of temptation and "begins a predictable tale of liberal versus fundamentalists or fundoods. One day while watching a film on television with Meena, Shiv receives a call from a reporter. He enquires about the controversial History module on Basava which Shiv prepared for B.A.I. The reporter wants to meet Shiv for an interview and accuses



him of being on leave anticipating a protest against the lesson. Shiv cuts the phone without answering as he is confused and upset. He is unaware of the protest that has begun against his lesson. He is distressed with the comment on his leave as he is at home to look after Meena. But his concern towards her is considered to be his cowardice.

Next, Shiv receives a call from Dr Sharma, his associate. He informs him that the lesson on Basava's movement for social reform has got leaked to the press and it has hurt the sentiments of the group called Itihas Suraksha Manch. He further added that the head of the department and the dean are receiving several abusive letters about the lesson on Basava. Dr Sharma further remarks about this to Shiv:

It seems that you have implied that Basava's city, Kalyana was, not a model Hindu kingdom. It seems you have not exaggerated the problem of caste and written in a very biased way about the Brahmins and temple priests. And also, you have not made it clear enough that Basava was much more than ordinary human being. There are people who consider him divine.... There is a rumour that you have gone on leave because the lesson has got you into trouble.... Well, Shiv, we will have to act swiftly to stop this growing into a controversy. A full apology or retraction from you will be the best we can decide what to call it so that it is not embarrassing for the department for you of course. And we may have to send instructions to our entire study centre to discontinue use of the booklet that contains this module. Maybe we will have to decide to reprint with out the lesson. (53-54)

Shiv Murthy understands the severity of the situation. He tells Meena that he has written a course module on social reform movements in medieval India, in which there is a lesson on Basava, The treasurer of the city, Kalyana. Basava believed that all people are equally important and should have the same rights and opportunities in life. Thousands of people "took part in Basava's egalitarian dream" (P.61) and threatened the order of the day, undermining the caste system. The Itihas Suraksha Manch attacks Shiv's lesson. This form of History is not appreciated by certain Hindu "fundos" (fundamentalists). "The lesson has hurt the sentiments of a Hindu watchdog group" (P.53). The Munch accuses Shiv of "distorting history and historical figures" (P.53). Itihas Suraksha Manch claims that they would not allow history to be polluted like this. "Fifty years after independence, we cannot have Indian historians brainwashed by foreign theories and methods depriving us of our pride in Hindu temples and priests. (P. 76).

Shiv realizes that the concepts he has inherited about nation, history, and loyalists change the future. Githa Hariharan evokes the unpleasant realities in this novel. Likewise, Githa Hariharan's feminist ideas are also indirectly mirrored in this novel. Krishnan Das and Deep Chand Patra have observed that: "Female voices who have wielded the writer's pen to present forth literature which not only highlights women's plight in society, but has also enriched the field with brilliant narratives, styles, techniques and themes, enchanting generations of readers, and immortalizing their agenda in penning their works". (Das K, 278)

Meena advises Shiv Murthy that he should not surrender to the tension given by the fundamentalists. He should plan out an action to struggle against them. She calls her friends for help. The most important among them is Amar, the activist and a member of many organizations. It is Meena who arranges the meetings and actions from home itself.

Shiv's Lectures, Hariharan informs us are secularists interpretation and the authorities calls for a full apology from him to arrest this protest from growing into a controversy. But Shiv refuses to apologize. He explains to a group outside the University, who are not historians. The Head has prepared a list of phrases and sentences that were objectionable:



“One: Backward-looking. Two: Contradictory accounts of Basava's life, conflicting narratives. Three: Birth legends fabricated. Four: Called a bigoted revolutionary by templepriests. Also called a Dangerous man, a threat to structure, stability and religion. Five: The comfort of faith was not enough for Basava. Six: There were rumours that Basava used money from the royal treasury to look after his followers. Seven: The lines of social division in the great city of Kalyana were sharply drawn. Caste was a dominating factor. Eight: There was tension between Brahmanical religious orthodoxy and the popular religious reformers and saint-poet. Nine: Basava met and could have been influenced the ‘mad men from Persia’, the dancing, drinking Sufis. Ten: Bijala, the king of Kalyana, was pressured by realize leaders to commit atrocities on low-caste devotees. Basava told the king a series of tales in which devotees especially untouchable devotees were shown to be superior to realized” (p.68).

This list shows the severe side of political correctness. The Manch has three demands; they call for an apology, a revised lesson and a more balanced syllabus. The Itihas Manch could not believe that caste and inequality were dominant in the Kalyana kingdom and Basava stood against the evil practices of the period. They also refused to accept the fact that Basava went into exile after the riot in the city. These facts have reduced Basava to mortal from the godly qualities. It annoyed the Itihas Munch. They called Shiv Murthy a traitor, who misrepresents the history to benefit some conspiracy. So, they demand “If you want to rewrite Indian history with our Hindu saints as cowards and failures in exile, why not go to Pakistan and do it? They will welcome you and give you all attention and praise you are desperate for (P. 77-78). Githa Hariharan in an interview with Luan Gaines points out "fundamentalist whether Hindu, Muslim or Christian are not exactly well known for their knowledge of History, which is why they have to resort to censorship, force and violence as their contributions to the debate.”

The phone calls regarding the extremist's attack on shiv, and his television interview aggravates the action. The protesters stormed into the History department. They break the table, chairs and bookshelves. The books are torn and his nameplate is fallen on the floor. Meena and her friends plan to fight back. They manage to bring supporters for Shiv and arrange a rally and public meetings. In the meeting during the speech of Guru Khote, a voice rings from the crowd, “PseudosecularistHaiHai!” (P.145). The crowd pushes and interferes to stop him. To control the mob the police, use the lathi-charge and tear gas shells. The rally ends up in chaos and the vice-chancellor orders to remove the lesson from the module and sent it to the review committee. Shiv Murthy is of the view that one should write a true History and should not change it. As rightly pointed by Monika Gupta “Shiv is not violent in his approach. Shiv like Gandhiji is all for ahimsa and he has tried to protest against the unfair allegations of the protestors in a peaceful manner’ (Gupta, 102).

In the interview with Luan Gaines, Githa Hariharan asserts that "The siege is not just external- the mob or the fundamentalist or the terrorist but within." Professor Shiv is sieged externally and internally. Shiv forces himself to finish writing the new lesson on the medieval Vijayanagar Empire, but he could not concentrate. He feels, as if “many strangers, many hostile eyes-looking over his shoulder” (P.156). He can hear the watchdogs' interviews" (P. 156). That Shiv has "distorted historical fact", and "tainted the glory of the model Hindu Kingdom of Vijayanagar" (P. 157). He remembers Basava's words for courage and the loving ghost of his father says to him, “if you want to get hold of something and learn all about it, know it, it doesn't matter whether that something is in the past or the present. All that matters is that you are free-thinking. That you have moral courage” (P. 40).

**Conclusion**

We are living in times of siege. “Our spaces as citizens; as writers, as teachers, as students as rational people are shrinking all the time.” (<https://www.curledup.com/githaint.htm>) Professor Shiv began as a liberal whose ideas are tested in times of siege because he is living in a society dominated by fundamentalists. Society should be democratic, not the slave of orthodox, unhealthy and ill practices. There should be a change in the religious norms set for self-benefit. Every person has freedom of expression in a democratic country.

Githa Hariharan upholds liberalism over fundamentalism. Shiv and Meena are reformers; both are academicians who try to correct the evils dwelling in traditional thinking and practices. Time has changed. And these elements reside in one form or other in the human heart, an evil that needs to be rooted out consciously by the citizens of the globe to create peace, equality and harmony. The novel is par excellent attempt in this regard. And the message it spreads is moral and splendid.

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Impact Of Caste System, Racism And Religion On Indian And International Society

Dr. Jaikumar G. Kshirsagar

Asst. Prof. Of physical education Arts college, Sihora Tumsar, Dist. Bhandara
9545632355

Abstract

The Indian Caste System is generally one of the primary measurements where individuals in India are socially separated through class, religion, area, clan, sex, and language. Albeit this or different types of separation exist in every human culture, it turns into an issue when at least one of these measurements cross-over one another and turn into the sole premise of orderly positioning and inconsistent admittance to esteemed assets like riches, pay, influence and distinction. The Indian Caste System is viewed as a shut arrangement of delineation, which implies that an individual's societal position is committed to which rank they were naturally introduced to. There are limits on cooperation and conduct with individuals from another economic wellbeing. This paper will investigate the different parts of the Indian position framework and its consequences for India today.

Introduction

The position framework is a characterization of individuals into four progressively positioned standings called varnas. They are characterized by occupation and decide admittance to abundance, force, and advantage. The Brahmans, generally clerics and researchers, are at the top. Next are the Kshatriyas, or political rulers and troopers. They are trailed by the Vaishyas, or dealers, and the fourth are the Shudras, who are generally workers, laborers, craftsmans, and workers. At the extremely base are those viewed as the untouchables. These people perform occupations that are considered messy and contaminating, for example, rummaging and cleaning dead creatures and are viewed as outcastes. They are not viewed as remembered for the positioned ranks.

The varnas are then isolated into particular sub-positions called jatis. Every jati is made out of a gathering getting its job principally from a particular occupation. Individuals are naturally introduced to a specific station and become individuals. They then, at that point get the fitting occupation as indicated by their jati. Keeping up with this genetic word related specialization and progressive positioning of occupations is supposed to be done through an intricate custom framework directing the idea of social collaborations between the jatis. Vedic writings from the Hindu religion, which have been assembled, legitimized, and deciphered by the Brahmans, give the reasoning to the progressive grouping and the ceremonies administering social conduct. There were, and still are, decides that are set down concerning proper word related pursuit, suitable conduct inside and between standings, just as rules identified with marriage. Since India's freedom from Britain in 1947, there has been extensive unwinding of rules identified with the standing framework. There was more dividing among individuals from the center and upper ranks, yet those in the most minimal standings kept on eating independently from the rest. There was additionally a huge change in word related objectives and pursuits among men from 1954 to 1992. Prior, most men were devoted to their conventional station related positions, yet by 1992, most had taken up more current occupations. Albeit some standing based bias positioning actually existed, riches and influence was currently less connected with rank. Position turned into much less huge piece of day by day routines of individuals who experienced in metropolitan regions contrasted with country regions, yet its importance actually fluctuates by friendly class and occupation. Among metropolitan working



class experts, station isn't straightforwardly talked about and is really irrelevant, with the exception of with regards to conjugal courses of action.

Negative Impact of Religion:

The establishment of religion has caused numerous issues in the Indian culture.

1. Groupism:

Religion isolates individuals. Such divisions may come in the method of advancement of the country.

2. Incessant contentions:

Individuals having a place with various religions feel that their religion is prevalent. They even attempt to force their strict practices on others which would prompt clash circumstances. In India, shared clash has become a typical element.

3. Fanaticism:

Each religion has a bunch of convictions which might be offbeat regularly. Such thoughts block the improvement of society and the advancement of people. E.g.: — In certain networks there is no improvement the situation with ladies because of strict perspectives.

4. Squares social change:

Religion goes about as a block for social change. It is exceptionally difficult to change the mentality of moderate individuals, e.g.: Restrictions on marriage costs.

However Religion has adverse consequences it is beyond the realm of imagination to expect to have a general public without an arrangement of religion. It has become a vital part of a person's life.

Procedure

The ideas of race and prejudice are of somewhat ongoing beginning. Despite the fact that thoughts regarding human contrasts based on shading and phenotypic attributes previously happened in before social orders (Hannaford, 1996; Snowden, 1995; Lewis, 1995; Wood, 1995; Wilson, 1996: 37-41), the current importance of the idea of "race" just became current close to the furthest limit of the eighteenth century resulting to the French and American transformations. [For the historical backdrop of the idea "race", see Hannaford, 1996; Lieberman, 1977: 31.] The thought of "race" in this way begun in current occasions and has changed with the development of present day culture. As Hannaford (1996) shows, the presentation of this idea comprised the zenith of a mind boggling advancement in current idea with respect to plunge, heredity and human contrasts. After the Reformation, clarifications of the beginning of individuals as far as religion or reason was progressively dislodged by a racial talk wherein life structures, bloodlines, environment, topographical area and language were focal. The improvement of the regular sciences and of the connected standards of arrangement (Linneaus/Blumenbach) added to this turn of events (Wood, 1995: 39-42).

As per Bulmer and Solomos (1999: 7) "race" had three focal implications:

- humanity is made out of various gatherings, each with its own normal actual attributes;
- these bunches have various starting points;
- racial limits have social and social importance.

The idea "bigotry" is a lot more youthful than the idea "race". The main logical utilization of the idea of prejudice is regularly ascribed to the German Jewish researcher Magnus Hirschfeld (Wodak and Reisigl, 2000: 43; Miles, 1993: 29). He utilized it in the title of a book that was distributed in 1938 in which he censured racial reasoning. In Western Europe the term first shows up in quite a while in the thirties. From that point forward, prejudice has stayed a challenged idea.

Bigotry as Expression of Group Dominance



The most significant and most broad types of social disparity today are identified with bunch relations dependent on sexual orientation, class and ethnic foundation. [Inequality based on age, sexual direction, and physical or mental debilitation likewise plays a role.] Gender, class and nationality are persuasive ideas of social association and cycles of meaning. Generally, explicit components of gathering strength have created and imitated these types of social imbalance. Bigotry is a run of the mill articulation of gathering predominance (Van Dijk, 1993: 18-48). Prejudice as an arrangement of social imbalance suggests that gatherings of people don't have equivalent admittance to and command over material and unimportant social assets. At the material level, these assets incorporate business, pay and lodging. Irrelevant assets, nonetheless, are of equivalent concern, including training, information, data and admittance to the interpersonal organizations and method for correspondence instrumental in broad daylight discusses (like the media, governmental issues, the legal framework, the instructive framework and the government assistance area). Talk possesses a focal situation all things considered. Digressive portrayals instill social practices with importance and in this manner genuine social disparity and the every day association of strength and rejection. This additionally infers, in addition to other things, that ethnic gatherings don't have command over their portrayal openly talk. Scarcely any experts working in the field of correspondence like columnists, assessment producers, essayists, lawmakers and instructors are from ethnic minorities. With a couple of special cases, ethnic minority bunches are addressed out in the open discussion, in the press, in legislative issues, in logical writing and in textbooks by assessment producers beginning from the greater part bunch (Van Dijk, 1993). Pivotal for understanding the marvel of prejudice is the perception that bigotry not just alludes to obvious and savage types of social mastery and avoidance yet additionally to more aberrant and unpretentious structures communicated in every day works on, including through rambling practices. It ought to, nonetheless, be focused on that bigotry isn't viewed as a psychological property of individual people, yet rather a progressively changing component of social practices.

Contemporary Forms of Racism

Contemporary types of bigotry are frequently portrayed as current prejudice or new bigotry. Martin Barker (1981, 1984), in his investigation of the new prejudice in the United Kingdom, focuses to two changes in the post-war philosophical legitimization of bigoted practices. In the first place, the prevalence of one's own way of life and country is presently not underlined either transparently or clearly; bigoted practices are currently legitimized based on alleged "head otherness". Second, assumed natural genetical contrasts are additionally supplanted by contrasts between societies or countries, addressed as homogenous substances. "Race" is coded as culture or nationality. Barker (1981) describes the new bigotry as pseudo-natural culturalism. In this vision, the structure squares of the country are not the economy or legislative issues, but rather human instinct. "As we have seen over a change in the bigoted talk from phenotypical attributes to socio-social properties has been creating since the 1920s. Affected constantly World War this propensity has extended and summed up. This is the reason a relativization of contemporary social bigotry as "new prejudice" is basic (see likewise Miles, 1989; Rattansi, 1994). History shows varieties and contrasts in emphasis as per time and location in considering the connection among phenotypical and social qualities.

Bigotry is an exceptionally perplexing social marvel that must be concentrated on an interdisciplinary premise. In this article I have in the blink of an eye examined its capacity, just as a portion of its key measurements and systems included while focusing on its set of experiences and to related components of social avoidance. The conversation of prejudice is extensively founded on the bigotries that are found in western nations. It is profoundly significant for nations and individuals around the world. Other than contrasts, articulations of prejudice in different pieces of the world are increasingly more described by likenesses. Social, financial and social frameworks



increasingly more will in general join. The world economy today is a reality as is reflected in the lexical thing of the "worldwide town". Current method for correspondence have assumed a significant part in this turn of events. This improvement likewise has ramifications for prejudice that tends towards homogeneity (Bowser, 1995; see additionally Van Dijk, 1993). The examination of the talk on workers in legislative issues, the media and course books (remembering the scholarly community for various European nations) impeccably represent this inclination The very method for correspondence that have assumed a particularly significant part in the advancement of globalization add to the continuous generation of the wonder of prejudice on a world scale. With the method for correspondence the bigoted talk infiltrates the distant corners of the world, preferring propensities towards ethnic clash. This is the reason the information and comprehension of prejudice and the development against bigotry can not remain behind.

Conclusion

Prejudice, or separation dependent on race or identity, is a key contributing variable in the beginning of illness. It is likewise answerable for expanding differences in physical and psychological wellness among Black, Indigenous, and minorities.

Another adverse part of strict inclusion is the possibility that a few group accept that disease might be the consequence of discipline for sins or bad behaviors (Ellison, 1994). Individuals who disregard strict standards may encounter sensations of blame or disgrace, or they may fear discipline from God (Ellison and Levin, 1998).

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- 3.Newman, D. M. (2012). Humanism: investigating the engineering of regular day to day existence (ninth ed.). Los Angeles: SAGE. p. 405.ISBN 978-1-4129-8729-5.bigotry: Belief that people are partitioned into particular gatherings that are distinctive in their social conduct and natural limits and that can be positioned as unrivaled or mediocre.



Life And Death Instincts In Chitra Banerjee Divakaruni's *The Sister Of My Heart*

Mr. Ganesh Bele

Assistant Professor, Department of English

VidyaVikas Arts, Commerce and Science College, Samudrapur 442305

Email: ganeshbele2011@gmail.com ,Mo. No. 9421727774

Abstract:-

Sigmund Freud believes that life and death instincts are two motivational forces in human beings. These two instincts extend a prominent influence on the actions of human beings. Life instincts are essential for the development and sustenance of society. Life instincts create positive emotions like love, friendship, affections, pro-social acts, among human beings, whereas death instincts, opposite to life instincts, create negative feelings like suicide, masochism, hatred, aggression and anti-social activities. The present research paper tries to dig deep into the influence of these instincts on the behaviors of Sudha, one of the two protagonists in the novel, *The Sister of my Heart*. It is noticed that the life instincts have developed more prominently than the death instincts in the protagonist. Her love and friendship with her sister, and childhood lover, Ashok display the development of her life instincts.

Key Words:-Life Instincts, Death Instincts, Libido, Love, Inner Mind,

Life instincts (Eros) are very good for society because they compel us to do all those things which sustain our life in society. Life instincts are sometimes called the sexual instinct because they create a desire to have children and pleasure. It is essential for keeping the human species alive in this world. It is a kind of reproductive system. "The life instincts are those which deal with basic survival, pleasure, and reproduction" (Cherry). Life instincts create positive emotions like love, friendship, affections, pro-social acts, among human beings. They are related to physical needs like hunger, thirst, and sex. The energy, created by these instincts, is known as libido. This libido compels human beings to have cooperative relations with others. Death Instincts (Thanatos) stand opposite to Life Instincts. These are the destructive forces that take us towards the end of life. These forces can be seen in the act of suicide, masochism, hatred, aggression and anti-social activities. Freud believes that just as in life instincts, sex is powerful motivational energy; similarly, in the death instincts, aggression is a powerful energy. He was aware of the aggressive instincts in human beings, that is why in his work, *Beyond the Pleasure Principle*, Freud says, "The aim of all life is death" (32). This instinct of destruction is very dangerous to society because it creates an obstacle in the reproductive system. "The concept of aggression as a motivator has been far better received by psychoanalysts than the suggestion of a death instinct" (Duane and Sydney 309).

The dominance of these instincts can be found in the novel, *The Sister of My Heart*. This is one of the famous novels written by Chitra Banerjee Divakaruni. "Divakaruni, a sensitive woman, a consummate artist, a visionary endowed with exceptional human sensibility and innovative vision has proved herself a tireless innovator" (Agarwal 11). She deals with not only Indian and American cultures and traditions but also with the inner realm of the human psyche. "Her writing shows deep insight into the female psyche and presents a full range of feminine experience" (Bala 10). She not only understands the inner world of the human mind but also has the potential to present it in words. This novel is the epitome of her presentation of the inner worlds of her characters.

In this novel, we come across two sisters of the heart. The first is Sudha and the second is Anju. They were born on the same day that is why they call themselves twin sisters. They live in the



same house and learn in the same school. They share anything with each other. They know the mind of each other. They both have life instincts more prominent in themselves than death instincts. They love each other more than any other person in their lives. "The story primarily weaves around the magnetic love that pulls these women together." (Bharathi 62). This feeling of love is the most prominent in life instincts. Besides this feeling of love, they think about their family members and their welfare. As far as death instincts are concerned, influences of these instincts are not seen in their behaviors except on one and two incidents.

Though Sudha and Anju are different in nature and appearance, they cannot stop loving each other. Sudha is more polite and calm than Anju. She accepts the decisions and instructions of her mother, even though they are against her desire and will. When she sees Ashok, for the first time, in the theatre, she falls in love. She cannot hold herself from looking at him. Even her sister was warning her against such instant and spontaneous behaviors, she was not paying any attention to her. "Sudha can't stop herself from looking at the young man. She loses track of the story and the movie ends. The young man introduces himself as Ashok, *the one who banishes sorrow*. Sudha also discloses her identity." (Choubey 80). She was behaving as if she had lost her conscious mind. Her sister was warning her not to tell her name and address to any stranger, even then she told her name and address to Ashok, a stranger. She was behaving as if she is an iron that is get attracted to a magnet. Why did she behave in that manner? The answer lies in the motivational power of life instincts. Her life instincts were motivating her to respond to him in that manner. Under the influence of life instincts, her conscious mind was lost its hold on her. That is why she behaves in that manner.

When her family members come to know about their act of watching a movie without their permission, they restrict their external activities. They also come to know about the man sitting beside Sudha. The consequence of all these is that Sudha's mother, Nalini, doesn't allow her to go to college for higher education. Anju tries her level best to persuade Nalini ma but her efforts bear no fruits. She also tries to convince Sudha for a college education, but she calmly accepts the decision of her mother. She doesn't want to hurt her mother, even if that decision hurts her. By denying her decision, she doesn't want to break her heart. When Anju tells her that her mother doesn't have a heart, she replies, "Every person has a heart, but we're not always lucky enough to get a glimpse of it. And every heart, even the hardest, has a fragile spot. If you hit it there, it shatters. I'm all my mother has. I just don't want her to feel that I too have turned against her." (Divakaruni 73). These words show that she thinks more about her mother's satisfaction than her own. This is also the life instinct that motivates her to think about her mother. This feeling of listening and thinking about others comes from life instincts.

When one thinks about his or her loved one, life instincts bring some changes in behaviors or body. The same thing happened with Sudha. When she sees Ashok the next time on the road, her heart starts throbbing so fast. The influence of the life instincts is noticed in the following words: "I put my own hand on my heart, and felt it hammer under my palm in exhilaration and frustration and fear and then – shocked at my own forwardness – I raised my fingers to my lips." (Divakaruni 77). Her heart is throbbing in such a way as if someone is hammering it from inside. Her action of raising fingers to her lips is a kind of a shock to her own self. She didn't expect that she would raise her own hand to her lips, but she did. How did this happen? She also didn't know. This unexpected action is happened because of life instincts. Psychoanalyst believes that life instincts create pro-social and pro-life energy which motivates us. Life instincts are sometimes called sexual instincts because they create a desire to have children and pleasure. Sudha was also harboring a desire for children and happy marriage life. This can be seen in her drawing a picture. Whenever she was asked to draw a picture, she used to draw an image, wherein a mustache man and some children are pictured. The same desire, to do have a husband and children, motivates her to do that action. Her sister of heart, Anju, also notices some changes in Sudha. Anju has been living with her since birth, but she doesn't notice such sudden



changes in her as earlier. She notices that after the first meeting with Ashok, Sudha has been changed to womanhood from the girlhood. She says, "I almost don't recognize my cousin in this radiant woman." (Divakaruni 81). Life instincts brought such changes in Sudha that her won sister, who was living with her since the time of birth, was thought that it was beyond her capacity of recognition.

Life instincts compel her to think to go beyond the limitations and traditions of the family. The Chatterjee family has some limitations and traditions of its own. This family doesn't allow its girl to go out of home without any accompaniment of a senior person. Similarly, this family doesn't allow its girl to form a relationship without permission. But when life instincts motivated Sudha's behaviors, she doesn't think about all these. When her mother starts looking for a groom for her, she becomes restless. She thinks that if she has to marry someone else, she will become mad. She longs for him: "Ashok, where are you? Have you forgotten me?" (Divakaruni 102). This restlessness is caused by life instincts. This restlessness compels her to come out of her protected castle for the help of Singhji, her chauffeur. After lunch, when everybody sleeps in the house, "I tiptoe past the soft snoring sounds and the drone of ceiling fans. In the downstairs hallway, I freeze for an instant when I hear a cough. Then I am outside, where our gatekeeper – when had one – used to stay" (Divakaruni 102). There she meets her chauffeur and seeks his help. Her way of meeting the chauffeur shows that such action is not allowed in her home, even then she does it under the influence of life instinct. With the help of her chauffeur, she was able to meet her lover in the temple. When she sees her lover, she wants to kiss him, love him, laugh and cry with him, but she can't because she is still under the influence of the bondages of her family. But these bondages are overcome by her life instincts. When she sees a crease between his brows, she touches that crease. She soon sways towards him and kisses him: "That is how we kiss our first kiss, behind the great black Shiva Lingam. His lips are a shock of heat. His fingertips linger on my throat." (Divakaruni 111). It is because of her life instincts, she does even that act which her family doesn't allow. They plan to elope and marry. They decide to execute their plan when she becomes eighteen years old. She is so excited and happy that her love is going to come in reality.

But her love for her sister is greater than her love for Ashok. When she hears the conversation of Anju's father-in-law, she becomes confused. She hears that Anju's father-in-law doesn't bear any controversy or a scandal, like an elopement or ex-relationship, in the family of the bride. He declares that he will immediately break the relationship. Even the scandal happens after the marriage, he will send back the bride. At this position, her love gets divided. On the one hand, there is her love for her sister and on the other hand, there is her own love: "Oppressing desire battle in my heart for Anju and me, pulling me this way and that. But finally, I ask for a wonderful marriage for my cousin" (Divakaruni 114). This oppressing desire, the desire for love, creates a dilemma in her. At last, she puts an end to her dilemma by upholding her love for her sister. She knows that her sister loves the man whom she is going to marry. And if she elopes with her lover, then she is going to give Anju's father-in-law a chance to break the marriage. That is why she decides to put aside her love for the sake of her sister. Again this is the life instinct that helps her to work out her dilemma of love. For the sake of her sister, she marries Ramesh. Even after the marriage, she gets a chance to reunite with her love. Ashok is still ready to marry her. With the help of Singhji, he sends an envelope, containing a message, to Sudha. She hides that envelope in her blouse because she doesn't have time to read it. "So many words are whirling in my foolish, greedy heart. I push them all back. "Tell him to marry," I say. "Tell him to forget me." (Divakaruni 211). When she receives an envelope, so many thoughts come into her inner mind. It is like a storm that shakes her internally and outwardly. Though she tells Singhji to inform him to marry another girl and forget her, she doesn't resist hiding his letter into her blouse. And while returning to her mother-in-law's house, she asks her husband that she wants to use the bathroom. Why does she use an excuse for the bathroom? It is because she cannot the internal storm, created by that letter until she read it. Inside that letter, there is only one line: "come with me".



This single line increases the heartbeat of her heart so high that she needs to take help of the wall otherwise she would have collapsed on the floor. The main cause of all these changes is life instincts.

After the divorce from Ramesh, fate has given her another chance to marry Ashok. But still, she rejects it for the sake of her sister Anju. She has to take a divorce from her husband because his mother didn't want to have a girl child and her husband mutely supported his mother. Ashok is ready to marry her and ready to accept her child but she prefers to go to America because her sister needs her badly. Her decision of going to America indicates that she not only loves her sister more than Ashok but also she fulfills the duty of friendship and sisterhood. These feelings of love and friendship are part and parcel of life instincts. As far as death instincts are concerned, she possesses no aggression for anyone or anti-social thinking.

To conclude, the influence of life instincts is so strong on the behaviors of the protagonist that she was ready to elope with her childhood sweetheart. She was ready to trample the traditional footpath of Indian society for her love. She took this decision under the influence of her life instincts. But when she came to know that her decision was going to spoil the love and marriage of her sister, she changed her decision. Even in this task, the influence of life instincts is prominent. Her love for her sister is stronger than the love for her childhood sweetheart.

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Indian Caste System, Religion, Culture and Its Impact on Middle Class Society

Dr. Lande S. D

Assistant Professor (Marathi Department)

Mahatma Phule Arts, Commerce & Science College, Panvel. (MH)

Mob. No: 9860690795

Abstract:

The present research paper intends to focus on '*Indian Caste System, Religion, Culture and Its Impact on Middle Class Society*'. It has huge significance in the present scenario. Traditionally, the Indian Caste System is one of the major proportions where people in India are generally differentiated through class, religion, area, tribe, gender, as well as language. Even though, other forms of separation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of methodical ranking and unequal access to valued resources like prosperity, income, power and prestige. The Indian Caste structure is considered a closed structure of stratification, which means that a person's social status is obligated to which caste they were born into. There are limits on interaction and behavior with people from another social status. This paper will be exploring the various aspects of the Indian caste system and its effects on India today.

The caste system is a categorization of people into four hierarchically ranked castes called *varnas*. They are classified according to profession and choose to access to prosperity, power, as well as freedom. The Brahmins, typically priests as well as scholars, are at the top. Next are the *Kshatriyas*, or political rulers and soldiers. They are followed by the *Vaishyas*, or merchants, and the fourth are the *Shudras*, who are usually laborers, peasants, artisans, and servants. These individuals perform occupations that are considered unclean and polluting, like scavenging as well as skinning dead animals as well as are considered outcastes. They are not measured to be integrated in the ranked castes.

Key Words: Caste System, religion, Culture and Society.

Introduction:

The present research paper intends to focus on '*Indian Caste System, Religion, Culture and Its Impact on Middle Class Society*'. It has huge significance in the present scenario. Traditionally, the Indian Caste System is one of the major proportions where people in India are usually differentiated through class, religion, area, tribe, masculinity, as well as language. There are limits on relations and behavior with people from another social status. Its history is massively related to one of the prominent religions in India, Hinduism, and has been altered in many ways during the Buddhist revolution and under British rule. The present article looks at the different aspects of the Indian caste system related to its hierarchy, its narration, as well as its impact on India society at the moment.

The term "*caste*" itself is harder than reflection to be Riley defines it as "a collection of families or groups of families bearing a common name; claiming a ordinary descent from a legendary forerunner, human or divine; professing to follow the same traditional calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community". It may also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other such subdivisions. In general, The Caste name is associated with a specific profession and, as mentioned previous to, is a closed stratification, which makes it endogamous. The Indian caste system is a categorization of people into



four hierarchically ranked castes called *varnas*. They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes. The two upper castes are ritually considered as superior to the lower castes. The Brahmins, usually priests and scholars, are at the top. One of the famous research scholars, Brian K. Smith, says that:

“The Brahmin class is essentially defined by its supposed priority by knowledge of the Veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-à-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate “weapons,” sacrificial techniques” (48).

A *Vaishya's* duty was to ensure the community's prosperity through agriculture, cattle rearing and trade. The *Vaishyas* were considered and expected to be weak in comparison to their rulers, and were infinitely exploitable and regenerative. These oppressions however, were usually not boycotted because this was presented as a natural state of affairs in the social realm (Smith 49). Later, the *Shudras* took over agriculture and cattle rearing while the *Vaishyas* became traders and merchants.

On the other hand, though they were “twice-born” and cost-effectively strong because they controlled business, *Vaishyas* were denied a high social status, for which they resented the upper castes. One phrase of this bitterness was their support of the *anti-Brahminical* sects that developed around the 6th century BC, like Buddhism and *Jainism* (Gurjari). Then come the *Shudras*, who are usually laborers, peasants, artisans, and servants. *Shudras* were thought to not have any special abilities and were considered only capable of serving as slaves to the upper three classes. *Shudras* enjoyed no human rights, and were not permitted to execute any sacrifices or *homa*, read or learn the Vedas or recite the mantras (prayer rituals). They were also not allowed to enter temples and could only give the upper three castes as a slave, barber, blacksmith or *cobbler* (Gurjari). They also supported the *anti-Brahminical* groups that came regarding.

Therefore, mostly, the Cast includes three elements: disgust, hierarchy, and hereditary specialization. W. H. Wiser says that, “*a society is characterized by such a system if it is divided into a large number of hereditarily specialized groups, which are hierarchically superposed and mutually opposed. It does not tolerate the principle of rising in the status of groups' mixture and of changing occupation*” (2). There are various rules in the Indian caste system which caste members should adhere to in order to evade being shunned from their caste members or, according to Hinduism, being born less providential in their then life.

W. H. Wiser says that “*A fourth idea is the belief of purity and pollution. Cleanliness is considered to be a very important value in Hinduism, and the caste system enforces this idea. Untouchability was thus a means of exclusivist, a social device that became religious only by being drawn into the pollution-purity complex*” (Velssasery, 8). As a result, it was believed that the higher castes were more pure and less polluted, while the lower castes were regarded as less pure and more polluted (Pyakurel). A final characteristic that is very important to the stabilization of the Indian caste system is the restriction of caste mobility, which was mentioned earlier. Birth in a particular caste confines a person to staying in this caste and restricts and individual's mobility up or down the hierarchy (Pyakurel).

The caste system very much impacted the financial structure in the Indian rural community. The rural community is fundamentally a food-providing unit, where each family of the craft or service caste is linked with one or more of the land owning-farmer-caste family. This system is known as the *jajmani* system, which is survived in India up to the arrival of the British. One more famous researcher, W. H. Wiser says that “*the mutuality of relationship in a village community based on the exchange of goods and services between different castes*” (Velassery,7).

**Religion, Culture, and Caste:**

The division of castes constitutes one of the most elementary features of India's social structure. In Hindu civilization, caste divisions play a part in both actual social interactions and in the ideal scheme of values. Members of different castes are expected to behave differently and to have different values and ideals (Béteille, 45). These differences are sanctioned by the Hindu religion.

Traditionally, the caste structure of stratification in India was legitimized through classical Hindu spiritual texts, especially as interpreted by Brahmans (Sekhon, 45). Hinduism is "*as much of a social system as a religion...Its social framework has from very early times been the caste system, and this has...become...increasingly identified as Hinduism as such*" (Smith, 9). The caste structure is streamlined in ancient India on various grounds. One of them was the justification in the Vedas. The caste system would not have found approval among the vedic people unless there was some reference to it in the Vedas. The *Purushu Sukta* in the 10th *Mandala* of the *Rigveda* describes how the castes came into existence: from different parts of the Purusha, the Cosmic Soul, at the time of a grand sacrifice performed by the gods (Jayarama V). As mentioned earlier, the Brahmins came out of his mouth, the *Kshatriyas* from his arms, the *Vaiyshas* from his thighs, and the *Shudras* from his feet. Another justification derives from the theory of Karma. The idea rationalizes the caste system based on birth. It supports the argument that people of the lower castes have to blame themselves for their troubles and low status because of their bad Karma in their past life. The law of Karma states that the present condition of your soul, for instance, confusion or tranquility, is based on your decisions in the past and that you, as an individual, have made yourself what you are based on your actions. Also, your present thoughts, decisions, and actions determine your future life events, and these events can alter one's Karma through natural, moral decision as well as action.

As a result, it is the notion that "*one's particular duty is calibrated to the class into which one was born and the stage of life one is presently passing through*" (Smith, 10), and that one of the main entailments of the caste system is "*the belief in karma and the cycle of rebirth whereby ones social position in this life is ethically determined by moral actions in past lives*" (Smith, 10).

Concluding Remarks:

Thus, The Indian caste scheme has played an important role in shaping the occupations as well as roles as well as values of Indian culture. Religious conviction has been the constant push towards this stratification system for centuries, beginning with the Aryans and continuing down a long road of unfortunate prejudice, segregation, hostility, as well as dissimilarity. Hinduism is the backbone of the purity pollution multifaceted, and it is the religion that influenced the daily lives and beliefs of the Indian people. Yet after sixty-three years of autonomy, Indians maintain to be in the grasp of caste awareness. Traditionally, India has been surviving as a nation for millennia with closed groups separated by caste, faith and language. The occupation is divided and each has his allotted task since birth, and inheritance of occupation is a rule that played a huge role in the economics of urban as well as rural life. Mobility of profession is restricted, and an individual leaving the occupation of his ancestors in order to follow his or her own path is rarely witnessed. It may be seen that caste continues to play an important role in the self-motivated of common as well as political interactions within India.

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**Absence of Harmony in Shashi Deshpande's Roots and Shadows****Ashish M. Sahare**Research Scholar (Ph.D.)
R.T.M. Nagpur University Nagpur
Email:ashish.sahare1082@gmail.com
Mob. 7972336144**Dr.Neehal Sheikh**Assistant Professor &
Research Supervisor
Santaji Mahavidyalaya,
Nagpur**Abstract:**

Shashi Deshpande's works mostly depict the urban Indian middle-class family, which is typically nuclear in nature, well educated, and financially secure. *Roots and Shadows*, Shashi Deshpande's first novel, it depicts a middle-class family. Indu, a middle-class, well-educated woman, is the protagonist. Indu finds herself in a difficult situation suffocating under the family's traditions that causes disharmony in her life. This paper throws light on inner turmoil of Indu, who represents a modern woman.

Keywords:harmony, disharmony, turmoil, feminine, submissive, orthodox

Indu, the protagonist of *Roots and Shadows*, is a natural rebel. She defies Akka, the matriarchal family's leader, and marries Jayant, a man of a different caste who she chooses, in the hopes of escaping her trapped existence in her traditional and orthodox ancestral family with its rigorous values and beliefs, practises and rituals. She prefers marriage as an alternative to the limitations put on her in her ancestral family due to gender differences. She enters an autonomous and liberated world of her aspirations by marrying Jayant. She says: "I had thought I had found my alter ego in Jayant. I had felt that in marrying him, I had become complete. I had felt incomplete, not as a woman, but as a person. And in Jayant, I had thought I had found the other part of my whole self, not only that, but total understanding, perfect communication. And then, I had realized this was an illusion. I had felt cheated" (*Roots and Shadows*, 114-15). However, she believes that the institution of marriage itself has fooled her. The irony of her existence is that in her efforts to be free from Akka's dominance, she finds herself caught in yet another cage in the shape of marriage. But, in the absence of complete comprehension, she quickly begins to taste the bitter fruits of her decision to marry Jayant.

In the name of love, she surrenders and submits herself totally to her husband after their marriage. But she soon realises that, like any other Indian husband, Jayant wants her to live her life in accordance with his beliefs, thoughts, desires, and aspirations. She, too, forgets about her "self" and "identity," and her "I" is absorbed by her husband. Her ambition to be a free and complete person remains a pipe dream. In her marriage, she feels betrayed and disillusioned. She must submit to the editor's dictates in her professional life as a journalist. In both her married and working lives, she is robbed of her freedom. She wants to be free of the responsibilities of wifhood and sees marriage as a trap. She thinks: "Behind the façade of romanticism, sentiment, and tradition, what was marriage after all, but two people brought together after cold-blooded bargaining to meet, mate and reproduce so that the generations might continue" (Ibid., 3). She starts to believe that in her marriage, love has no place. She loses faith in the power of marriage. She sees herself as a woman who loves her husband excessively, passionately, but she is ashamed of it. Her husband's difficult-to-understand and uncaring disposition has left her disillusioned. She is unhappy in her marriage because she does not get what she wants.

Indu is not physically as well as emotionally happy with Jayant, who just has a pragmatic outlook on life. Her feminine fantasies are stifled since her spouse takes her for granted and expects her to submit in some way. Jayant's marriage does not provide her with genuine independence or



complete happiness. Her marriage's shackles are quite strong and she is expected to adapt and change herself to a circumstance from which she will find it difficult to escape. She longs to be loved and happy, but her wish has yet to be granted. She is dissatisfied since she does not receive any love or support. Her answer to Atya's question, 'Are you happy with him, Indu?' is: "Happy? Who can say that? But I know I can't be without him" (Ibid., 67). She has no idea whether she is content or not. Indu seeks fulfilment in her education and job, working as a journalist for a woman's magazine. However, she quickly becomes dissatisfied with her work as a journalist, becoming tired with women's difficulties and difficulties, and moves on to other publications. Her marriage stands in the way of her desire to express herself via writing as a woman. By using her pen, Indu, he claims, can do nothing to change the system. Jayant, on the other hand, is pragmatic: "That's life.....long way to go" (Ibid., 17). He preferred that his wife keep working as a journalist and not devote her time to creative writing. As a result, he stifles her drive to be a creative writer. When her husband asks her to make compromises and not quit her career, she does not like it at all.

She is a timid and obedient creature, returns to her job in silence, hating it and hating herself, feeling trapped, envisioning herself forever shackled to the long dusty path ahead of her. She realizes: "I no longer have any desire to mould people, to change them, to reform society. There is only one thing I know I can do..... popular and easily sold?" (Ibid., 15). Indu's entire existence revolves around her hubby. Her passions, emotions, dreams, and ambitions have all been extinguished. She adapts, shapes, and moulds herself to meet her husband's needs and aspirations. Jayant, a practical, forceful, and domineering man, not only silences Indu's voice, but also makes her life monotonous and mechanical. Indu is unable to express herself or make her own decisions. She can't love or hate, but she can pretend to be content with the gift of silence. Her marriage has also enhanced her ability to deceive and deceive others. She knows how to break her husband's heart with rejection and withdrawal.

But she hides her emotions and acts as if she is eager to respond. Despite the fact that she chooses involvement to separation, she never gets her way. She has skilfully assumed the role of a subservient and meek wife. She says: "But my marriage had taught me this too. I had found in myself an immense capacity for deception. I had learnt to reveal to Jayant nothing but what he wanted to be, to say to him nothing but what he wanted to hear. I hid my responses and emotions as if they were bits of garbage" (Ibid., 38). She recognises that she is not the same as her husband and their stands about life are different. But still her husband tries to impose his decisions on her denying her individuality. She is taken aback to discover that she has no choice, no desires, no dreams, no aspirations, no identity, and no individuality. She bows to her husband's wishes and desires and does everything for him. She even forgets to adorn herself in the style she prefers. She transforms into a conventional Indian woman, living her life according to her husband's expectations.

In a male-dominated society, Shashi Deshpande opposes the sexual and gender norms forced on women under the name of traditions and religious rituals. This aggravates her mental illness. Women like Indu have been reduced to simple objects or unconscious bodies in such a world. Her feminine speaking approach was subdued by her humble and subservient voice. Indu is also aware of her wishes and desires to satisfy Jayant and does everything to reflect his image. Indu slowly realizes that she is non-existent but she exists for Jayant. She thinks she is deprived of her fundamental rights. She feels the irritability and insecurity of existence in her in a male-dominated society. Jayant betrays her dreams for peace and happiness by betraying her hopes for unity and integration. He's also not a "sheltering tree" for her. Instead, she discovers that she has given up her identity by submitting to Jayant's masculinity by marrying him. Y.S. Sunita Reddy quotes, "Her hard-won independence seems only an ephemera when she honestly questions herself if she is indeed independent. Under the guise of independence, the rebel in her had conditioned herself to become as submissive as any other Indian wife." She willingly submits to her husband's demands. She, on the other hand, never holds



him responsible. Indu exists and does not exist at the same time. Like most of the Indian women Indu is the ideal housewife, but this limit, rather than circumscribes, her self-development in two ways: first, by denying her the freedom to think and express herself, and second, by denying her the opportunity to fully express her artistic ability. She wishes to pursue a career in creative writing. However, Jayant gets in the way. He forbids her from quitting her work and doing whatever she wants. Sarabjit Sandhu rightly says, "All these bitter facts of losing her identity into her husband's frighten and scare her. The paradox of the situation is that she is not happy with Jayant but at the same time, she cannot live without him".

Indu thinks, "Sometimes I wonder if I will leave him one day and live by myself. The only way in which I can be myself, my whole self again" (*Roots and Shadows*,97). She swings back and forth between the dualities like a pendulum, owing to her feelings of insecurity, incompleteness, and dependency. She is a woman, but she was not able to recognise it at first. "My womanhood.....I had never thought of it until the knowledge had been thrust brutally, gracefully on me the day, I had grown up.... My mind had flung off the thought with an amazing swiftness. I was only a child..... And I who had all the child's unself consciousness about my own body, had, for the first time, fit an immense hatred for it" (Ibid.,87). Indu's marriage to Jayant has forced her to live a dual life. She was taught to be obedient, submissive, and unquestioning as a child. She had decided that she would not live her life like other women in her family but after her marriage her life is also same like other women in the family. Jayant has not only expected but also taken her submission for granted, and she, without realising it, submits herself to him gradually in the name of love. And she knows it's not love, but an improvement, because she doesn't want any tension in her marriage. She believes that one should listen to one's own conscience and be true to oneself in both speech and action. The willingness to do what one thinks is the right thing to do, as well as the resolve and tenacity to stick to it, is what defines freedom. That alone can bring peace to a person's life. However, due to her own timidity, she has struggled to do so. The reality makes her see herself as a sinner and a liar, and that is the source of her suffering.

Conclusion:

Indu tries hard to grasp the truth of life, the root of the problem that is destroying her marriage. In the presence of Jayant, she feels as though her sense of certainty, trust, and assurance is being shattered. And when she expresses those feelings to him, he simply dismisses it as "nonsense." It creates the complications between them. Jayant never takes the time to figure out what she really wants or how she feels. To be more accurate, we may assume that they don't communicate at all. When she realises that they don't really understand each other, she makes her mind to leave him. She learns that her love for Jayant is troubling, and that her entire devotion to him is both painful and terrifying. Her quietness and passivity and Jayant's taken for granted attitude are responsible for disharmony in their relationship.

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Empowering the Consumer's Rights under the Consumer Protection Act 2019: Analysis Abhijit Anil More

The moment person comes to this world, he starts consuming different products. A person on daily basis requires cloth, soap, oil, food and many more things. This selling and buying itself runs our economy and boost employment in the Country. The presence of a legal framework protecting the interest of consumers will create a suitable environment for business. The Consumer Protection Act 1986 is the main legislation dealing with the resolution of consumers grievances; However, this legislation is 33 years old and archaic having several loopholes. The advancement in technology, digital transaction, booming e-commerce and teleshopping creates new issues, which could not be overcome by the existing legal and regulatory framework. The new legislation i.e., Consumer Protection Act 2019 is passed by parliament to overcome the challenges faced by Consumers in the 21st century. This research article elucidates the new consumer protection Act 2019, which fulfils the lacuna in the existing legal framework ensuring an effective grievance resolution mechanism for Consumers.

Keyword: Consumer, The Consumer Protection Act 1986, Consumer Grievances, Digital Transaction, E-commerce, Teleshopping, Consumer Protection Act 2019

Introduction

India observes National Consumer Day on December 24 every year to make consumers aware of their rights and duties. The economy of any country could not flourish without creating a consumer-friendly atmosphere. A consumer is an indispensable actor of any economy as he is the person who buys or hires goods or services from the seller and in return boosts employment in the country. To protect the interest of consumers several enactments were made in India like Consumer Protection Act 1986, Indian Contract Act, sales of goods Act, agricultural product, dangerous drugs Act, Indian Standards Institution (Certificate Marks) Act, Prevention of food adulteration Act, the standards of weight and measures Act.¹This enactment protects the interest of the consumer to the large extent however, the advancement in digital technology, booming e-commerce changes the way people buys and sells products. The change of consumer behaviour could not be addressed properly by the existing laws due to which CPA 1986 is amended in 2019.² The Consumer Protection bill 2019 was proposed by Hon'ble Minister Ram Vilas Paswan the Minister for Consumer Affairs, Food and Public Distribution in Parliament. The said bill was passed in Lok Sabha on July 30, 2019, and in Rajya Sabha on August 6, 2019. The president of India on August 9, 2019, approved the bill by giving assent, which brings Consumer Protection Act 2019 in force. The object of this Act is to provide for the protection of Consumer interest by strengthening the existing framework and establishing a competent authority for effective resolution and settlement of consumer grievances.³

The existing legal and regulatory framework protecting the interest of Consumer prior to Consumer Protection Act 2019 was having various shortcoming which has been fulfilled by CPA 2019. The lacunas in the existing framework are overcome by CPA 2019, which are as follows:

* The Author is a Research Scholar Pursuing Ph. D from National Law University, Nagpur. The author can be reached at abhijitmorey95@gmail.com or Ph. No 7020667287.

¹ Sheetal Kapoor, Consumer Protection Act, 2019: A New Milestone in Empowering Consumers, <https://www.researchgate.net/publication/343399260>, (Visited on July 09, 2021).

² *Ibid.*

³ Suresh Mishra, (2017), "Is the Indian Consumer Protected' (One India One People).



1. Widen the definition of Consumer

Consumer under CPA 1986 means any person who- (i) buys any goods for a consideration which has been paid or promised or partly paid and partly promised, or under any system of deferred payment and includes any user of such goods other than the person who buys such goods for consideration paid or promised or partly paid or partly promised, or under any system of deferred payment when such use is made with the approval of such person but does not include a person who obtains such goods for resale or any commercial purpose; or

(ii) [hires or avails of] any services for a consideration which has been paid or promised or partly paid and partly promised, or under any system of deferred payment and includes any beneficiary of such services other than the person who [hires or avails of] the services for consideration paid or promised, or partly paid and partly promised, or under any system of deferred payments when such services are availed of with the approval of the first-mentioned person.

This definition did not cover the status of buying and selling online products through e-commerce platforms. The Consumer Forums were hesitant to decide the rights and liabilities of parties, who enters into a contract online. The Consumer Protection Act 2019 add one clause in definition to broaden its ambit to cover online transactions and provide protection to online buyers. The clause added to the definition says: "The expressions "buy any goods" and "hires or avails any services" includes offline or online transactions through electronic means or by teleshopping or direct selling or multi-level marketing".⁴ This clause will help in overcoming the ambiguity as per the term consumer is a concern. This will help Consumer forums in India to define who is a consumer and who is not.

2. Formation of Central Consumer Protection Authority (CCPA)

The President of the National Commission and State Commission under the CPA 1986 are not empowered to take suo moto action for fraudulent practices in markets affecting a group of individuals. e.g., misleading advertisement, unfair contract, product liability action.⁵ Section 10 of CPA 2019 provides for the formation of the Centre Consumer Protection Authority. The CCPA will constitute the Chief Commissioner and a number of commissioners as decided by the Central Government. The Central Authority have investigation wing which is headed by Director General to conduct the inquiry in the matters of violation of consumers right, unfair trade practice, misleading advertisement.⁶ Upon investigation, if the CCPA finds that there is a violation of consumer rights or unfair trade practices, it may order: 1) Recall of goods; 2. Discontinuation of such activities was found to be constituting unfair trade practices or violating consumer rights. 3. Reimbursement of the prices of the goods recalled.⁷

3. Increase in the Pecuniary Jurisdiction of Court

Under the CPA 1986, the pecuniary jurisdiction of the District Consumer forum was up to 20 Lakh rupees, which has been increased up to 1 Crore. Similarly, State Consumer Dispute Redressal Forum had jurisdiction from Rs 20 Lah to 1 Crore rupees, which has been increased up to Rs. 1 Crore

⁴ Section 2 (B) of Consumer Protection Act 2019.

⁵ Vagish k Singh, Central Consumer Protection Authority–A Critical Analysis, INTERNATIONAL JOURNAL ON CONSUMER LAW AND PRACTICE, <https://clap.nls.ac.in/wp-content/uploads/2021/01/CENTRAL-CONSUMER-PROTECTION-AUTHORITY%e2%80%93A-CRITICAL-ANALYSIS-Vagish-K-Singh-and-Ashish-K-Singh.pdf>, (Visited on July 12, 2021).

⁶ Ministry of Corporate Affairs, Food and Public Distribution, Central Consumer Protection Authority established to promote, protect and enforce the rights of consumers; will function from Indian Institute of Public Administration premises, July 30, 2021, <https://pib.gov.in/PressReleasePage.aspx?PRID=1642422>, (Visited on July 13, 2021).

⁷ Bejon Mishra, No time to lose on consumer protection, HINDUBUSINESSLINE, March 9, 2019, <https://www.thehindubusinessline.com/opinion/no-time-to-lose-on-consumer-protection/article22071821.ece1>, (Visited on July 12, 2021).



to 10 Crore. National Consumer Dispute Redressal Commission had jurisdiction above 1 crore rupees which has been increased above Rs 10 Crore rupees.⁸

Under Consumer Protection Act 1986, the pecuniary jurisdiction was determined considering the value of product and compensation claimed. This creates an opportunity for a person to exaggerate the amount by claiming huge compensation by involving non-pecuniary elements such as mental agony, harassment and get the dispute resolved by the National Consumer Dispute Redressal forum because of which, we witnessed a huge burden on the National Commission. Therefore, to resolve this issue, the pecuniary jurisdiction of the Consumer forums has been increased tremendously under the amendment.⁹ Under New CPA 2019, the pecuniary Jurisdiction of dispute will be decided only by the value of the consideration paid and not the value of the goods or services and compensation combined.¹⁰

Forum / Commission	Pecuniary Jurisdiction under the 1986 Act	Pecuniary Jurisdiction under the 2019 Act
District Consumer Dispute Redressal Forum	Up to INR 20 Lacs	Up to INR 1 Crore
State Consumer Dispute Redressal Forum	Above INR 20 Lacs to INR 1 Crores	Above INR 1 Crore to INR 10 Crores
National Consumer Dispute Redressal Commission	Above INR 1 Crore	Above INR 10 Crores

4. Strict Provision against Misleading Advertisement

The Central Government empower the CCPA totake suo moto inquiry or investigate any misleading advertisementprejudicial to the innocent public in general.

"Misleading advertisement" concerning any product or service, means an advertisement, which—

- a. *falsely describes such product or service; or*
- b. *gives a false guarantee to, or is likely to mislead the consumers as to the nature, substance, quantity or quality of such product or service; or*
- c. *convey an express or implied representation which, if made by the manufacturer or seller or service provider thereof, would constitute an unfair trade practice; or*
- d. *deliberately conceals important information".¹¹*

The CCPA can make directions to any trader or manufacturer to discontinue any misleading advertisement and can impose monetary penalties of up to ten lakh Rupees.¹² If any misleading advertisement is made by any trader of any product or service then the authority could restrain that

⁸ A Nagarathna, Consumer Protection Act 2019 – A Review of Criminal Sanctions Protecting Consumers, INTERNATIONAL JOURNAL ON CONSUMER LAW AND PRACTIC, Vol-8, 2020.

⁹ Dr Chitra Kama Raju, Abhishek Sharma, Consumer Protection Act 2019: Analysis and Challenges for future, Latest Laws, June 23, 2020, <https://www.latestlaws.com/articles/consumer-protection-act-2019-analysis-and-challenges-for-future/>, (Visited on July 11, 2021).

¹⁰ Druv Sethi, Pecuniary reforms under the new Consumer Law, BAR AND BENCH, <https://www.barandbench.com/columns/pecuniary-reforms-under-the-new-consumer-law>, (Visited on July 13, 2021).

¹¹ Section 2 (28) of Consumer Protection Act 1986.

¹² Section 21 of Consumer Protection Act 2019.



person from endorsing that product or service for a period of up to one year, or in case of subsequent contravention up to three years.¹³

5. Mediation as Alternate Way of Dispute Resolution

Mediation is a negotiation process in which a neutral third party will assist two parties in resolving their disputes. A Mediator does not decide what is fair or not, does not apportion blame, nor renders any opinion on the merits or chances of success if the case is litigated. Rather, a mediator acts as a catalyst to bring the two disputing parties together by removing the obstacles between their communication and promote amicable settlement.¹⁴ Initially, there was no attempt made to settle the dispute amicably even when there was a scop for settlement. However, Clauses 74-80 of the Consumer Protection Act 2019 contain provisions for "Mediation" as an Alternate Dispute Resolution (ADR) mechanism. It aims to provide a legislative basis for the resolution of consumer disputes through mediation thus making the process less cumbersome, simple and quick. The mediation centres would work under the aegis of the Consumer Commissions, and the State Government and the Central Government would decide the composition of the mediation cell.¹⁵ The commission before whom the matter is pending can decide not to refer the dispute for mediation if it appears that mediation will not be effective due to the absence of scope of the settlement.¹⁶

6. Place and Mode of Filing Complaint

Under CPA 1986, the consumer can only file a complaint at the place of transaction or the place where the trader has his business. This clearly shows that the CPA 1986 didn't provide relief to online consumers. However, under CPA 2019 complaint can be filed by the consumer himself or the parents and legal guardian of the consumer and it allows filling of complaint at the place where he/she resides or at the place he/she works. The complaint can also be filed electronically and heard via video conferencing in certain circumstances.¹⁷ While making the complaint the consumer must submit copies of the documents supporting his claims like a receipt, warranty, invoice.¹⁸

7. Sharing Personal Data of Consumer Comes under Unfair Trade Practice

The advancement of technology and the booming of e-commerce transactions change the way of shopping from offline to online. While purchasing any product or availing any services online trader demands various personal information of consumers like your name, phone number, address, email and many other. This information is sold to another trader for money. This creates a serious threat to the privacy of consumers as your email id gets bombarded with the number of emails relating to different products or services. Similarly, you would get the number of calls on mobile offering services. This could be disturbing to a person to a huge extent and could increase cybercrime as well. To stop this, the CPA 2019 broadened the ambit of unfair trading practices. The new Act provides that customer's private data should not be disclosed to any other organization without the permission of the customer.¹⁹

¹³ Section 21 (3) of Consumer Protection Act 2019.

¹⁴ Sheetal Kapoor, Mediation and Consumer Protection, <https://clap.nls.ac.in/wp-content/uploads/2021/02/MEDIATION-AND-CONSUMER-PROTECTION1.pdf>, (Visited on July 13, 2021).

¹⁵ Supra 9.

¹⁶ *Ibid.*

¹⁷ Priyanka Ajjannavar, Procedure to File Complaint Under Consumer Protection (Amendment) Act, 2019, August 6, 2021, <https://www.mondaq.com/india/dodd-frank-consumer-protection-act/973520/procedure-to-file-complaint-under-consumer-protection-amendment-act-2019>, (Visited on July 13, 2021)

¹⁸ *Ibid.*

¹⁹ Vivek Sable, Analysis of Consumer Protection Act 2019, April 2020, https://www.researchgate.net/publication/340939875_Analysis_of_Consumer_Protection_Act_2019, (Visited on July 12, 2021).



8. Incorporation of Product Liability Action

The CPA 2019 defines product liability as:

*“the responsibility of a product manufacturer or product seller, of any product or service, to compensate for any harm caused to a consumer by such defective product manufactured or sold or by a deficiency in services relating thereto”.*²⁰ Product liability action is defined to mean “a complaint filed by a person before a District Commission or State Commission or National Commission, as the case may be, for claiming compensation for the harm caused to him”. Such a complaint can be filed against a product manufacturer or a product service provider or a product seller, as the case may be.²¹

CPA 2019 list out the individual criteria for attracting liability for Product Manufacturers and Product sellers. The Product liability action upon the Product Manufacturer arises in case of a defect in goods, defect in design, variation with product specification, the manufacturer does not provide an agreed warranty, the manufacturer fails to provide a proper manual guide to prevent harm or warning relating to improper usage. The liability of the Product Seller will arise only when he holds substantial control over testing, design, labelling or packaging of goods that cause harm. If the seller changes the design of the product that leads to harm or loss to the consumer. If the seller used his own name and didn't disclose the name of the actual manufacturer or if the manufacturer is residing out of the ambit of forums territorial jurisdiction. The seller must inform the manufacturer about the danger involved with the product and if failure to inform the manufacturer is the proximate cause of harm.²²

9. Protects Consumer's from Unfair Contracts

Unfair Contracts are when

1. A trader is imposing any unreasonable penalty on a consumer due to his failure to fulfil the contract.
2. Trader under contract holds the authority to unilaterally terminate the contract without assigning sufficient reason.
3. Permitting or has the effect of permitting one party to assign the contract to the detriment of the other party who is a consumer, without his consent and imposing on the consumer any unreasonable charge, obligation or condition which puts such a consumer to any disadvantage.

This would help to keep a check on businesses including banks and e-commerce sites that take advantage of their dominance in the market and mandatorily require the helpless consumers to sign such unfair contracts and accept their standard terms before selling them goods or providing services.²³

Conclusion

The CPA 1986 was not sufficient to deal with the new issues and challenges faced by the consumer of the 21st century. The need was felt to have an amendment to CPA 1986 instead of that new Act was passed in 2019. i.e., Consumer Protection Act 2019. CPA 2019 acknowledged the digitalization which changed the way consumer perform buying transactions as the mode of shopping has shifted from offline to online. Certainly 2019 Act is a positive step towards reformation, development and enhancing consumer rights.

²⁰ Section 2 (34), Consumer Protection Act, 2019.

²¹ Section 83 of Consumer Protection Act, 2019.

²² M.Z.M Nomani, Consumer Protection Act, 2019 and Its Implications for the Medical Profession & Health Care Services in India, JOURNAL OF INDIAN ACADEMY OF FORENSIC MEDICINE, https://www.researchgate.net/publication/338717243_Consumer_Protection_Act_2019_and_Its_Implications_for_the_Medical_Profession_Health_Care_Services_in_India, (Visited on July 13, 2021).

²³ Gaurang Kanth, The Consumer Protection Act, 2019: An Overview, January 2020, <https://www.mondaq.com/india/dodd-frank-consumer-protection-act/876600/the-consumer-protection-act-2019-an-overview>, (Visited on July 12, 2021).



The new Act provides for the creation of CCPA, which is empowered to take action suo-moto against traders or manufacturers involved in unfair trade practices and misleading advertisement. While under CPA 1986, Consumer requires to file a complaint then only National Consumer Commission use to take action against any trader. In order to create fear in the mind of traders engaged in Unfair trade practices creation of CCPA was an important to step to redress the grievances of consumers in class. The CCPA has the power to punish any trader with a high penalty for misleading advertisements. This again could stop manufacturers from making a false claim about their product or services protecting the interest of innocent consumers.

The CPA 2019 promotes mediation for resolving consumer dispute when there is scope of the settlement. Mediation takes away a lot of burden from the consumer forums and can provide easy, fast, fair and inexpensive justice. The new CPA 2019 impose responsibility on manufacturer and service provider to take minimal test and precaution relating to product or services to avoid injury to the consumer otherwise heavy penalty and even imprisonment could be imposed in case of failure. The tremendous increase in the pecuniary jurisdiction of Consumer forums helps to reduce the overburden on National Commission. So that the National commission can focus on matters involving Crore of Rupees.

The Act provides filling of complaint at the place complainant reside or works along with this it provides filling of complaint electronically via video call under certain circumstances. This reform will surely help consumers to tackle various challenges in the 21st century.



Madhubani Painting – Folk Art of Mithila

Mrs. Archana P. Harne

Assistant Professor ,Matoshree Vimalabai Deshmukh Mahavidyalaya,Amravati

e-mail :- harnearchana05@gmail.com, Mobile No.:- 9403307010

Abstract :-

This article takes the historical journey of a unique art form, that of the painting of walls, floor, spaces and medium of paper of Madhubani painting, referring to the place from where it became famous from the region of Mithila in North Bihar. The article aims to document the history, the difference sources from which the colours are derived for use have also been noted.

Key Words – *Madhubani, Madhubani Painting, Folk Painting of India.*

Introduction:

Madhubani painting is a style of Indian painting practiced in the Mithila region of Bihar. Tradition states that this style of painting originated at the time of the Ramayana, when King Janak commissioned artists to do paintings at the time of marriage of his daughter, Sita, to Lord Ram. The painting was traditionally done on freshly plastered mud wall of huts, but now it is also done on cloth, hand-made paper and canvas. Madhubani painting mostly depict nature and Hindu religious motifs, and the themes generally revolve around Hindu deities like Krishna, Ram, Shiva, Durga, Lakshmi, and Saraswati. Natural objects like the sun, the moon, and religious plants like tulsii are also widely painted, along with scenes from the royal court and social events like weddings. Generally no space is left empty. Traditionally, painting was one of the skills that was passed down from generation to generation in the families of the Mithila Region, mainly by women. The painting was usually done on walls during festivals, religious events, and other milestones of the life-cycle such as birth, Upanayanam (Sacred thread ceremony), and marriage.

Madhubani, which in literal translation means Forest of Honey, (Madhu . honey, Bans . forest or woods) is a small village in the northern part of Bihar, which has now become a market town. The traditional Madhubani artists now reside mainly in the districts of Jitwanpur and still exercise their art with full passion and creativity. An outstanding observation about Madhubani artists is that they do not allow caste, race or creed to hinder them in the progress of their work of art. All are one when it comes to art. This village is located in the Mithila region of northern Bihar and so the art is also known as Mithila Painting. Hindu Mythology is the main theme in Madhubani Painting and it is usually done on cow dung treated paper with natural paints. It has mainly three schools: Kayastha, Brahmin, and Tattoo.

History and Folklore:-

The state of Bihar consists of about seventy-two thousand villages and one of its unique features is that it has a number of aboriginal tribes. In fact it has the third largest tribal population in India, which belongs to two language groups: the Austric and the Dravidian. Religion plays an important role in the lifestyle and tradition of the people of Bihar. It is because of their desire to please their gods and to develop their spirituality that brought in Madhubani Painting. It is the womenfolk who tried to keep alive the folk songs, folk tales, folk arts and folk crafts. But for the womenfolk, folklore could not have been able to withstand the changes in this fast moving world and adhere to its traditional form.

It is them who have kept alive the old traditions of the rural life and this enthusiasm is passed down from mother to daughter from generations. In folk art, especially in painting, women play a vital role. Women do most of the Madhubani Paintings and their creativity can be interpreted and



visualised from these paintings themselves. Like almost all other folklore around the world, there is an element of myth in the folklore of Bihar too. It consists of the tales of the origin of the earth, existence of supernatural beings like gandharvas, apsaras, morals, and cumulative and pastoral songs. Coming to folk art, Bihar enjoys a prominent place. Mulk Raj Anand says: The sources of folk art of Madhubani lie on the dim areas of silence, of the approximation to the heightened moments of creation itself.

With an extraordinary history in its art, women in the villages around Madhubani have been practising their folk art for centuries but it has been recognised as a form of art only in the recent years. The women painters lived in a closed society and were unwilling to paint openly. Eventually due to a drought (1966-68) in the surrounding areas of Mithila that resulted in severe economic crisis women began to commercialise their art. The All India Handicrafts Board encouraged the women artists to produce their paintings on handmade paper for commercial sale. The government of India, the state government of Bihar and the regional craft guilds have all come in together to initiate the productions and marketing for these women painters. This sudden change in the form of art and its presentation has enabled the world to discover a new form of art with an enviable linkage to the lives of women.

The ancient tradition of elaborate wall paintings or Bhatti - Chitra in Bihar played a major role in the emergence of this new art form. The original inspiration for Madhubani art emerged out of women's craving for religiousness and an intense desire to be one with God. With the belief that painting something divine would achieve that desire, women began to paint pictures of gods and goddesses with an interpretation so divine that captured the hearts of many. Women of upper castes mainly did the wall paintings of the Kohbar Ghar, Gosain Ghar and the Aripa Floor paintings. The use of colours would differentiate each from their work. Colours like pink, green, Brahmins use yellow, lemon, blue and black. Kayastha painting consist of just black or deep red. These paintings have representations of lotus flower, palki, horse, elephant, goose, peacock, bans, pan, sun, moon, birds, fish, and snakes in union, each as a symbol. They are painted with brushes made of rags, which are tied to the end of a stick, in the occasion of a wedding. According to the tradition the bride takes along with her the paper design of the Bhatta-Chitra to her husband's home.

Motifs and techniques:-

Kohbar Ghar paintings are elaborate wall paintings of the nuptial chamber with representations of the lotus (purain), bamboo grove, fish, birds and snakes in union, which largely symbolises fertility and life. Women members of the bride, family, village and caste, paint them on the occasion of a wedding. The bride and groom spend three nights within the painted walls but are allowed to consummate the marriage only on the fourth night. Various motifs, each with a different symbol, are used: The Kohbar motif, Bans (bamboo grove motif), Latpatia Suga (parrots in union), Bidh-bidhata (a male and a female bird facing each other), Patia (mat woven from mothi), Nagnagin (entwined male and female cobras), Panke ghar (leaf house) and Naina jogin (Goddess with magical powers). Women paint Aripa floor paintings on a sacred day of every lunar month.

Rice paste is used as pigment and a twig is used as a brush. Gosain Ghar paintings (room for kuladevata or the deity of the family) are also prevalent.

Conclusion:-

This ancient art which began as murals on walls and floors of village homes in North Bihar continues its journey with both the traditional motifs and the outlets selling the craft. The traditional families will continue to make the painting during ceremonies and art form will adorn the khabara. On the other hand in addition to narrating the mythological event from the strong repertoire of Indian legends daily life and rituals, or depicting themes and motifs of animals and birds, the painting will find a place in public spaces and elite drawing rooms thus ensuring a market for survival. The



painting practice provides income and empowers women who also have a goal to empower others, which makes them aware of their rights and gives them confidence.

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Impact of Caste Class and Religion in Shashi Deshpande's novel *Roots and Shadows*

Prachi Bhongale

Research Scholar R.T.M. Nagpur University, Nagpur, Maharashtra, India.
Email ID:prachibhongale@gmail.com ,Mob. No. +91 8600243449

Dr. Varsha Vaidya,

Research Supervisor & Professor Taywade College, Koradi
Email ID: drvarshavaidy1972@gmail.com ,Mob. No. +91 9822703052

Abstract

Shashi Deshpande is one of the iconoclastic writers of contemporary India. She is known for depicting women characters of Indian soil. Her representation of women characters is true in sense. She portrays the dilemma of the Indian women trapped between tradition and modernity. Her women protagonists are at the cross roads of tradition and modernity. The traditional patriarchal Indian society had an impact on the lives of women. The treatment towards women was subordinate and is still prevalent in most parts of the country. Shashi Deshpande raises such concerns and plights of middle class educated women and captures the ordinariness of the routine beautifully. She is mainly concerned with the theme of husband-wife relationship. She portrays the female world as she finds it. A woman is repudiated a status equal to the male counterpart. She plays an inferior role in the household. Her skills are always limited to the household work. This paper investigates the impact of caste, class and religion on women with special reference to Deshpande's novel *Roots and Shadows*. Indu, the protagonist, is caught up in a conflict between her personal and professional life. She goes through the process of self-introspection and self-realization and emerges quite strong and is determined with the tenacity to adhere to do what she believes is the right thing to do.

Keywords: Patriarchal, Freedom, Subordinate, Internal struggle, Tradition.

Introduction:

Manusmriti or Manava Dharma Shastra seemed to have prominence as an ancient legal text. It quoted the dos and don'ts of social behavior of society. Traditional Indian society followed these rules blindly without even questioning. These rules and regulations were imposed on women too. This led to the subaltern treatment towards women. For ages women have been treated as subordinate by the patriarchal Indian society. According to The Laws of Manusmriti translated by George Buhler,

By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house (83).

Based on the above quote, it is clear that women were never treated equal to that of men. Women were enclosed in the four walls of their homes. They were deprived of their basic rights. They were not even given a choice to choose their better halves. Shashi Deshpande's realistic representation of her characters trapped in their cocoons on one hand and trying to assert their individuality on the other is one of the greatest contributions to the Indian English Literature.

For ages women are looked down upon. As Shashi Deshpande says in an interview with Geetha Gangadharan,

“ I have a very strong feeling that until very recently women in our society have been looked down upon as breeding animals. They have no other role in life. I have a strong objection to treating any human being in that manner” (II).

This paper investigates the impact of such norms laid down by the traditional patriarchal Indian society with special reference to Shashi Deshpande's novel *Roots and Shadows*. The protagonist, Indu, is a representative of educated woman of upper class society. She visits her paternal home after a span



of ten years as her grand aunt, Akka, the matriarch of the family is on her death bed. When Indu was fifteen days old, she lost her mother. Indu's father married a non-brahmin woman as it was a rule-breaking love marriage. Nobody in the family preferred her mother. Indu had spent eighteen years with Akka whose dominant behavior drove her social behavior. Indu begins to resent herself as she is taught that a woman is unclean during her days of menstruation. The controlling of girl's behavior is a typical feature of Indian society.

Challenges faced by Indu and Akka in *Roots and Shadows*

Indu was brought to the joint family of Akka when she lost her mother. Her Atya, paternal aunt, took care of her. Being a 'girl child' she is taught to be passive and weak. The phrase 'girl child' is purposefully used to highlight the Indian psyche which is dominant even now in most parts of our country. The training of girl child for her so called "roles" starts right from her childhood until she attains puberty.

Unlike the female characters in the novel, there is a supportive role played by Indu's father who sends her to an English medium school while all her cousins attend the vernacular medium school. She is the only member to have pursued journalism, a career which is not so praised for a woman. Suppressed by Akka's dos and don'ts, Indu rebels against her to marry Jayant who is man out of her caste. Akka is a representative of age old customs and traditions which Indu detests. In a hope to get rid of her caged existence, Indu feels that her marriage to Jayant would make her liberated. However, her dreams are shattered.

She feels:

"I had thought I had found my alter ego in Jayant. I had felt that in marrying him, I had become complete. I had felt incomplete, not as a woman, but as a person. And in Jayant, I had thought I had found the other part of my whole self, not only that but total understanding, perfect communication. And then, I had realized this was an illusion. I had felt cheated" (Deshpande 114-115).

She answers to Atya's question if she is happy with Jayant,

"Happy? Who can say that? But I know I can't be without him" (Deshpande 67).

Indian women are groomed to follow the age old traditions of pleasing their husbands so that they are labelled *Pativratapatnis*. Indu had compromised everything out of love for Jayant. She had molded herself to suit him although Jayant had never directly asked her to do so. Indu had passively entered into a role of submissive wife. Internally, somewhere she had accepted the notion that a man is superior to a woman. Deshpande has reflected Indu's plight on how,

"Indian women are forced by a bigoted society to repress their sexuality (*Demythifying* 8).

The more she tried to suppress her real feelings the more she lost her self-respect. Despite the fact that Akka is a strong matriarch of the family, she faces lots of traumas in her life too. She was a victim of child marriage which is a very common practice in India even today. Akka was married to a man who was double her age. At a very tender age, she had to undergo the trauma of her husband's violence. Akka tried to escape from her husband's house but her mother-in-law caught her. Akka becomes pregnant in her teenage. Conceiving pregnancy at an immature age leads to miscarriage. This further adds to her mother-in-law's disappointments. Her mother-in-law, being in the same patriarchal environment, ill treats young Akka. Due to childlessness, her husband takes a mistress. This reflects the society's double standards where a man is free to have affairs after marriage and women is not allowed to do so. Veena Das aptly says,

She is seen as a commodity useful for sex and for bearing children to be discarded once her utility comes to an end (*The Body* 4).

After her mother-in-law and her husband's paralysis stroke, Akka had an option to attain her freedom. However, due to the persistent grooming of girl child Akka, she is unable to do so. Atrey and Kirpal quote on this,



However, trained since childhood to be the ideal and dutiful wife, she cannot desert her paralyzed husband despite his long abuse of her (*A Feminist Study of her fiction* 73).

Impact of Caste Class and Religion on Women characters

Traditional Indian society differentiated people based on caste. Marriages out of caste were looked down upon. Lower caste women were made *devdasis*, devotees of God for life. These women were sexually exploited by upper class men. Society had double standards since then. Indu, the protagonist, wanted to marry Jayant, a man of lower caste. But Akka was against this. When Atya asks Indu if she is happy with Jayant. Indu herself is not sure if she is happy. Atya is reminded of Akka's words:

"Such marriages never work. Different castes, different languages . . . it's all right for a while. Then they realize . . ." (Deshpande 68). Akka was against this love marriage.

Akka never allowed Indu to talk to any boy due to the patriarchal bindings. She reprimands Indu for talking to a boy in college library. Akka is very particular to follow untouchability. Indu married Jayant out of caste which is why Akka never talks to her. Akka is so obsessed with untouchability that she doesn't want to get admitted to the hospital out of the fear of being touched by the nurse belonging to lower caste at the hospital. This is because of the age old practice of following the untouchability.

There always has been war between lower class and upper class. Upper class people always have exploited the lower class. Women, irrespective of the class have been exploited by the male chauvinist society. The customs and traditions laid down by the patriarchal society led to the oppression of women. For society, marriage is the ultimate aim of women that leads to her completeness.

Akka raises her voice against the idea of mother of Naren going to learn music. She says:

"What! Learn music from a strange man! Sit and sing in front of strangers! Isn't it enough for you to sing one or two devotional songs, one or two Aarti songs? What more does a girl from a decent family need to know?" (Deshpande 24).

The most important contribution of subordination of women goes to religion. The Hindu religious texts like Manusmriti looked down upon women. The myths like a menstruating woman is impure and polluted are imposed upon women by such texts. The Holy Bible mentions the origin or the birth of Eve from Adam's rib. This implies that a woman is born from a man and he is both the mother and father. This reflects the fact that religion is inclined towards patriarchy. There is always a reference of woman with respect to man. We always quote things as "man-made". Nothing has reference to a woman.

Internal Struggle and self-realization

Indu, the protagonist stands out as compared to other characters in the novel. She is educated and a journalist by profession. She marries Jayant out of caste which later turns out to be disastrous one. She feels that the marital bond will liberate her. However, this turns out to be her illusion. Indu has transformed herself to such an extent that all her individual freedom and identity is lost. She feels that she has compromised all her dreams just to please Jayant. When Akka is on her death bed, Indu gets an opportunity to visit her home. During her stay, she disassociates herself from Jayant and tries to revive her relationship with herself. Simon De Beauvoir quotes in *The Second Sex*,

"The tragedy of marriage is not that it fails to assure woman the promised happiness – there is no such thing as assurance in regard to happiness – but that it mutilates her; it dooms her to repetition and routine" (Beauvoir 496).

Indu completely surrenders to her husband by compromising all her dreams and aspirations. Jayant not only suppresses her but also make her life monotonous. She chooses the level on which her husband wants her to be on. While at her ancestral home, she realizes that her submission towards her husband is frightening and devastating. Jayant on the other hand fails to realize that her wife is also an individual being just like him. He takes her submission for granted.

As Tukaram Sawant rightly states in his research article,



“He takes her silence, patience, charity, fidelity, propriety, everything for granted. She, innocently, measures her marital life in terms of so-called freedom and happiness that she receives and comes to the conclusion that her marital life is far away from freedom and happiness (*Shashi Deshpande's Roots and Shadows: A Tragic Story of Strained Marital Relationships*10).

As Sudhir Kakkar observes,

Indian women have to adhere to the image of a good and ideal woman – ‘pativrata’, subordinating her life to her husband’s happiness. The ‘pativrata’ conduct is not a mere matter of sexual fidelity, but an issue of great importance in all patriarchal societies (*Intimate Relations: Exploring Indian Sexuality* 66).

The concept of ‘pativrata’ is religiously followed in our country. Indu, later asserts her individuality, sells her ancestral home and returns to her husband to start her life afresh and on her own terms. Indu is an epitome of modern woman who refuses to support degenerative and despairing patriarchal set up.

Conclusion:

The internal struggle of the protagonist, Indu, in *Roots and Shadows* goes from the life of an unhappy childhood to facing her husband with courage and confidence. We can see that there is a huge impact of caste, class and religion on women due to the patriarchal set up. Indu somehow tries to come to terms of self realization through sincere contemplation. Since childhood she is treated as unwanted due to her gender. After her marriage, her submission is taken for granted. Due to dos and don'ts of Akka she finds refuge in Jayant. However, her bliss is short lived. Being educated, she rejects the caste and religious rituals. It is her education that transforms her personality. She realizes that it's her life and she is the writer of her own destiny. Indu emerges strong and confident enough to face her husband. At the end of the novel, she accepts the reality and looks for this solution with an open mind. Her introspection of self enables her with a positive hope for change. Indu makes herself ready to face the upcoming challenges and derive harmony in her marital life. Shashi Deshpande tries to convey that women should no more be treated as subordinate and they should try their ways out and surpass all the obstacles without losing their individuality. Shashi Deshpande believes in a balance between the two sexes in such a way that there is co-existence of both the selves in harmony.

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woman's relationship with a, Deshpande's novel 'Roots and Shadows'.&text
=After her marriage she surrenders, in the name of love.

Bio-Note:-

The author is a registered Research Scholar for Ph.D program in English in Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur. She is pursuing doctoral research on '*Conflict between Tradition and Modernity in selected novels of Shashi Deshpande*' under the guidance of Dr. Varsha Vaidya since May 2019. She has published some research papers in various reputed National/ International journals and have also attended various seminars and conferences.

**Impact Of Class And Religion On Immigrants In Rahul Varma's Plays****Dr. Tulshiram Laxman Dabde**Asso. Professor. Dept. of English, Arts, Science & Comm. Collge,
Naldurg, Osmanabad – 413602

E-mail - anildabde80@gmail.com, Cell No. 8975285649/8668476491

Abstract:

In this paper Rahul Varma focuses the impact of religion and class on the immigrants and refugees from various countries. Varma's plays are dealt with many issues and problems of immigrants from neighbouring countries who arrived there in Canada for livelihood. Rahul Varma a playwright, artistic director, essayist and an activist who migrated to Canada from his birth country India in 1976. Varma's plays are based on actual events and all of them have racism, justice, racial discrimination, inequality, exploitation at their core. The underlying theme of his plays is to promote cross cultural understanding. His theatre company 'Teesri Duniya' is fine example of cross cultural understanding as the actors of this theatre belongs to different ethnocentric origin. His plays like 'Equal Wages', 'Job Stealer', 'Counter Offence' and 'Trading Injuries' reveal the problems faced by the working class immigrants and refugees in host country like Canada and their responses at their newness of their environment. His plays treated with various themes like sufferings of immigrants by the natives, racism, exploitation mentally and physically of the working class as they were non-natives, unhomeliness, diaspora, multi-culturalism, gender-inequality etc. His theatre company 'Teesri Duniya' ('Third World' in Hindustani) Theatre is fine example of cross cultural understanding as the actors of this theatre belongs to different ethnocentric origin. His plays like 'Equal Wages', 'Job Stealer', 'Counter Offence' and 'Trading Injuries' reveal the problems faced by the working class immigrants in host country like Canada and their responses at their newness of their environment. In all cases, however, the diasporic people are always haunted by a sense of loss and nostalgia. The will of a refugees and immigrants remain immaterial as they are forced to leave their homeland. The option of choice, therefore, does not remain with these people who have to bear class, religion, racial discrimination etc. to a greater degree. So, the present paper aims to show how the immigrants and refugees face the ill-treatment like exploitation at workplace of working class immigrants and racial discrimination of being non-natives by the white employers and the natives in foreign country like Canada. So, the present paper aims to show how the immigrants and refugees face the ill-treatment by the white officers and workers only because of these immigrants are from various countries and not the natives. Only they are not of their class and religion.

Keywords: Religion, Class, Immigrants, Teesri Duniya, Non-natives, Canada.**Introduction:**

At the beginning of the 20th century, many farmers from Europe and America came to inhabit the vast stretches of Canada. With the increase of population and diversity in the needs, many new industries cropped up and people from across the world including other countries from Asia came to be absorbed in them. These industries like construction, lumber, mining, railways and manufacture units attracted labour. More and more people were allowed, though they were not necessarily liked, because Canada needed more and more people to populate and work its prairies. The Indian Immigration to Canada, in the early 20th century co-incited with a general fear of the Orientals snatching the jobs of the white Canadians because a large number of Chinese and Japanese were already present there. Not much research has so far been done on the works of the Indian diasporic



playwrights based in Canada. The reason may be that fiction written by the South Asian diasporic writers has always attracted the research scholars who have so far concentrated on Bharati Mukherjee, MG Vassanji, Rohinton Mistry, Michael Ondaatje, like Uma Parmeshwaran, Rana Bose, Rahul Varma etc. A number of Indian English literary figures have migrated to the various part of the world for various reasons. Rahul Varma is one of those figures who migrated to Canada and started writing the plays on the experience of the people coming from various nations.

Rahul Varma Dramatic Style at a Glance:

Rahul Varma is a playwright, artistic director, essayist and an activist who migrated to Canada from his birth country India in 1976. In 1981, TeesriDuniya ('Third World' in Hindustani) Theatre, co-founded by Rahul Varma and Rana Bose, which is dedicated to producing socially and politically relevant theatre examining issues of cultural representation and diversity in Canada. TeesriDuniya has staged a major production every year. Some of their plays are *Job Stealer* (1987); *Isolated Incident* (1988); *Equal Wages* (1989); *Land Where the Trees Talk* (1990); *No Man's Land* (1993); *Counter Offence* (1996); and *Bhopal*, translated as *ZahreeliHawa* into Hindi. The themes dealt with by TeesriDuniya Theatre are racism, gender equality, identity crisis, Native Land Rights, work-place hazards, wife battering, and environmental colonialism among others. Rahul became the company's artistic director in 1986. Rana Bose later split to make his own theatre company, Montreal Serai. There are two theatre groups functioning in Montreal.

In his another play '*No Man's Land*' we may observe religious exploitation and an aspect of cultural compromising. A young immigrant, Teja, openly expresses his loss of sincere touch with his own religion. Here is a piece of dialogue between Jeena and his husband Teja. In the following conversation between Teja and Jeena we can come to know that how Teja a Sikh worker tortured only because of he is from Sikh religion. Here Teja doesn't wear Turban doesn't mean, he doesn't want to wear but he is not allowed to do it.

Jeena: We did not want to be refugees.

Teja: Do you know I am a Sikh from Pakistan side of the Border?

Jeena: You don't look Sikh.

Teja: Just because I am not wearing my turban? Well, with a turban-less head I don't look Sikh. But I had to change my appearance just to escape alive. Ah, well, such were the times and such was the racial hatred. Now I am a weekend Sikh. I put on the turban on weekends only when I have to go for weekly worship. Ha. Have to keep the culture alive, you know. Rest of the time they take me for a Hindu who prays faithfully to a thousand different Gods. I'd rather not say anything about the Muslims – minimum punishment, death. (Varma, 171). Here Teja doesn't wear Turban doesn't mean, he doesn't want to wear but he is not allowed to do it.

'*No Man's Land*' set in present time against the backdrop of Quebec separatism from Canada. Quaiser, Jenna, and their daughter Samreena's flee communal violence in India and arrive in Montreal in 1970, with a charred brick as a reminder of their home back home. Home in the new country is identity to Quaiser. Determined not to let the misfortunes of other impede his desire to own a home Quaiser buys his house below market price from an Anglophone owner who is forced out of Montreal, but finds himself in difficulty again when separatist movement shuts down his factory and the restaurant. Worse, Quaiser fails to see that his obsession to own a house had destroyed Jeena's body and mind. *No Man's Land* is a play that considers the racial discrimination and religious exploitation of Muslim refugees from India who are uprooted for a second time by separatist struggle in their new home. **No Man's Land** with emphasis on abusiveness of the workplace for immigrant women trapped in sweatshops.

For a refugee or an immigrant to some extent, an alien land often becomes a territory of suffering and exploitation. Whereas for an immigrant, the new place of adoption may not seem so hostile, for a refugee or exile the circumstances of his home country drive him from one land to



another. The will of a refugee remains immaterial as he is forced to leave his homeland. The option of choice, therefore, does not remain with a refugee who has to bear racial discrimination to a greater degree. In all cases, however, the diasporic people are always haunted by a sense of loss and nostalgia.

Rahul Varma has used the new technique in '*No Man's Land*' that is internal voice of Jeena. Jeena, a Indian-Canadian protagonist in this play confirms the situation of worker who worked harder as dog.

".....I worked like a dog. Part time, full-time, overtime, all the time. Because Quiser wanted to buy a house. No matter what sacrifices I had to make and no matter what I had to do." (Varma, 173).

Jeena's internal voice throws light on the hard work and careful supervision of poverty taken by the family in Canada.

Rahul Varma's another play '*Equal Wages*' (1989) deals with the exploitation of immigrants and refugees, particularly the female labor force in urban Canadian sweatshops. The fundamental violation of the dignity of a people by using them as mere instruments in successfully running sweatshops across Canada and in the third world, the immigrants' helplessness, and the systemic apathy to their plight all are reflected in this play. The play opens with a middle-aged immigrant woman, Shyamala working for a cloth merchant Mr. Shabby. She is working in Sly Textile Corporation and is afraid of losing her job. Hence she starts working early in the morning. She has to work a long shift as she cannot refuse her master. However, she is denied equal wages. Women have to work both at factory and office in order to earn as much as men. Shyamala and her daughter Rita speak with each other:

Rita : Why do you have to work in the factory as well as at home ?

Shyamala: because working twice as hard, I can make as much money as man.

Rita: Money, money, moneyIs there anything else in life?

Shyamala: Yes taxes ...(Varma 23).

Mohan Patel is another example of unemployed man is denied job because he has no Canadian experience exploited. The people from other nations especially from Asia are denied the jobs due to lack of Canadian experience. These workers are paid less wages and are exploited. The immigrant workers have fear in their mind because they can be removed anytime without any reason. With Shyamala another woman Romilla, is doing work of two people alone and getting less salary. Once she is pregnant and expects light work from Sly the owner of Garment Industry. But instead of showing her sympathies, Sly lays off Romilla.

Mohan Patel an unemployed man from South-Asia faced many problems in getting job in Canada. The reason was he does not have Canadian experience and not from the similar class, religion and Canadian origin.

The same problem is faced by the Shyamala and another woman. Romilla, is doing work of two people alone and getting less salary. Once she is pregnant and expects light work from Sly the owner of Garment Industry. These immigrant women were getting less salary as they from not Canada and same religion. They worked like men day -night and overtime too but were not getting enough wages.

Rahul Varma's this play continues with theme of exploitation of an immigrant on class and creed couple who fled the violent aftermath of the partition of India and Pakistan - only to find themselves in the midst of Quebec's separatist movement. Quiser, the head of the family gradually works his way up to the position of manager from a factory hand and also to part ownership of a restaurant. Quiser's wife Jeena has the ambition was to become a teacher teaching students making them knowledgeable in life. At the same time, Jeena has to sacrifice her school teaching ambitions



and she has to work as sewing the cloths for living. This play brought forth the psychological exploitation of Jeena who was already discriminated by the Canadian Higher authority.

Conclusion:

So, this paper intends to show the immigrants from various nations are treated as they are from different religion, class and Caste and the artists of colour in Canada translate their experiences of marginalization and ethno-racial exclusion into a theatre practice that seeks to upset Eurocentric hegemony and challenge discourses of oppression. This type of theatre is relatively recent in Canada, and continues to expand as more such artists find their voices and express dissent through performance. For the last three decades. This is largely because we live in an ever-globalizing world, where conversations of race, ethnicity, and culture have managed to enter the public domain and problematize the whitewashed version of Canadian identity. Artists of colour encourage a fundamental critique of Canadian society, asking audiences to acknowledge the narratives of oppression that shape our country. The people arriving from different nations only for likelihood they were ill-treated and exploited only because they are not Canadian and not of higher class in other words they are black as the native think themselves White.

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**Global Challenges and Global Solutions****Dr. Sunil S. Bidwaik**

Assistant Professor, Sharadrao Pawar Arts & Commerce College, Gadchandur.

Dist- Chandrapur. Maharashtra. Pin Code 442908

(Email id- sunilbidwaik@gmail.com), (Mobile No. 8087287531)

Abstract:

We live in a huge world which is changing day by day in the 21st century. There are a lot of parameters of this big changes in this world. Most of us could realize these changes in our daily life but the most important part of this awareness is about perceiving their consequences. We cannot ignore that these alterations have some positive effects on human beings. On the other hand, most of these effects can lead to the end of earth and human beings. Today's world is more chaotic and unpredictable than at any other period in history. Apprehensions about the future determine our present. If we want to live in a safe world at present, we should get ready for the future problems. Only if we do that, we can make this world better in the future and at present. There will be no easy solution to the problem: the causes of the present situation are clearly related to our economic system, our attitudes to nature, our political organisation, our technological capacities and preferences, and our uses of resources. Solutions will involve not just all communities and every country, but solutions will necessarily involve cooperation between all, rather than individual approaches.

Definitively all these effects are pointing out a term called globalization. Humanity is winning more than losing, although where we are losing is very serious. There is no guarantee that all will work out well, but the odds are in our favour. When you consider the many wrong decisions and good decisions not taken day after day and year after year around the world, it is amazing that we are still making as much progress as we are. Global problems arise as a result of objective development of society, create threats to the whole of mankind and require for their solution the joint efforts of the world community. The specific features of global problems are that they are of a planetary nature and threaten to destroy all of humanity. With these problems, mankind collided in the second half of the 20th century which radically changed the nature, a way of life of people, society. Global problems were the result of a qualitatively new level of interaction between man, nature and society. They are generated by the growth of human needs, the enormous scale of its economic activity, the crisis of modern socio-economic development models and other planetary processes. Global problems cover all aspects of human life and concern all countries of the world. To solve these problems, the united efforts of all mankind are needed.

Key Words: Environment, Security, Social and business entrepreneurship, Sustainable Development, Reformation.

Introduction:

We cannot deal with global challenges without defining globalization. The Globalization is a process that has been taking place for a hundred years. Actually, globalization is a natural condition for human beings. People benefit from the advantages offered by the world. Nevertheless, this kind of pragmatic activities may cause some problems for mankind. Global problems affect the modern world. Today's rapid changes have made countries more interdependent than ever before. As the world grows smaller, events in any one area have a greater impact on other parts of the world. The global problems that affect the whole world either directly or indirectly and they could range from being economic, social, political or environmental. **Insecurity, Global Warming, Aids, Poverty, Energy and Pandemic Diseases** are today's major global problems.



Global warming is a major factor affecting or precipitating climate change, which has led to many adverse effects globally. In many parts of our planet, the state of the environment can be called an ecological disaster. And the number of these points is increasing. We are practically on the verge of a near-global catastrophe. And, if humanity does not give priority to environmental issues in all activities and make efforts to preserve and restore the natural environment, our history and the whole human being may end very soon. We did not realize the two moments on which our existence directly depends. First, the whole mankind exists and depends wholly on the expense of nature. It's our stupidity to cut the branch on which we are sitting. And secondly, it's not a confrontation at all, but mutual assistance is the basis of everything on the Earth. Perhaps, nevertheless, it is necessary to understand, that for misfortune has overtaken the seven-billion human population. Global problems affect the whole of the planet, and potentially all of the people who live on it. This article confronts several biggest issues, including how to achieve sustainable development, foster ethical market economies and fight new as well as re-emerging diseases.

Definition of global challenges:

Before going to discuss the main theme of this article, first of all, it is really important to define global challenges. Actually it is really hard to define this term because of the multiple definitions. Roughly speaking, global challenges are bad results of globalization. According to **Cambridge Dictionary**: “Global means relating to the whole world, challenge means something needing great mental or physical effort in order to be done successfully, or the situation of facing this kind of effort, issue means a subject or problem that people are thinking and talking about.” On the other hand, according to **Kirsten Gelsdorf**: “Global challenges are defined as any major trend, shock, or development that has the potential for serious global impacts.”

“Never before has the world faced such a need for sound scientific knowledge and expertise, to better understand and tackle rising global challenges” said **UNESCO Director General Irina Bokova**, co-chair of the meeting of the Scientific Advisory Board.

Prof. Tan Sri Zakri Abdul Hamid, Science Advisor to the Prime Minister of Malaysia and co-chair of the Board, stated that “*The Scientific Advisory Board of the Secretary-General is a reflection that science is global, increasingly interconnected and multidisciplinary. The challenge for us now is how to reap maximum benefit of global science; how to ensure that the fruits of science are best used to address current and global issues, and to prepare for the opportunities and challenges of the future.*”

Global Challenges and Solutions:

Twenty-five years ago, people thought that civilization would end in a thermo-nuclear world war III between the USSR and the USA. But we all know the future is not necessarily rosy. If current trends in population growth, resource depletion, climate change, terrorism, organized crime, and many other Pandemic diseases like COVID-19 continue and converge over the next 50-100 years, it is easy to imagine a continually unstable world with a series of catastrophic results. The world is getting richer, healthier, better educated, more peaceful, and better connected and people are living longer, yet half the world is potentially unstable. Food prices are rising, water tables are falling, corruption and organized crime are increasing, environmental viability for our life support is diminishing, debt and economic insecurity are increasing, climate change continues, and the gap between the rich and poor continues to widen dangerously. But history has taught us that good ideas and technologies can have unintended and negative consequences. These capabilities will eventually make it possible for a single individual acting alone to make and deploy a bioweapon of mass destruction like COVID-19, and for organized crime to become far more powerful than today.

Global Challenges are as follows:

1. Climate change
2. Extreme poverty and inequality
3. Financial and Economic crisis
4. Food crisis
5. Water scarcity
6. Energy security
7. Migration
8. Population growth and demographic shift



9.The risk of Rapid Urbanization 10. Health /Pandemics and infectious diseases- COVID-19.

1. Climate change:

Climate change is one of the most important challenges for the world. Climate change is directly related to global warming. Global warming is a result of high level of CO₂ in the air. This level of CO₂ generates another term named 'Greenhouse Effect' connected with decreasing ozone layer. This ozone layer is what keeps the Earth's climate liveable. Without it, the Earth's surface would be on average about 60 degrees Fahrenheit colder. Because of the change in this level, ice on the polar caps is melting and the level of oceans is getting higher. Also it is really harmful for some kind of animals not just for human beings. For instance the winter in the USA was extremely cold in 2014. A lot of people died because of that problem. Actually, Earth's average temperature has risen by 1.4°F over the past century, and is projected to rise another 2 to 11.5°F over the next hundred years. If we do not take some precaution about climate change and about its reasons, it can be the end of humanity and our planet.

68th United States Secretary, **John Kerry**, made a speech about climate change in Indonesia on 16/02/2014. In his speech he mentioned that climate change is a fact and states have to cooperate about this challenge. On the other hand, the USA signed Kyoto Protocol on 11 December 1997 but, ironically, the USA has not put that agreement into practice. Climate change is also a big problem for Europe and European countries, namely they have to do something about that challenge. Therefore, the European Union made some dispositions about climate change in 2013. A kind of strategy was launched by the European Commission.

2. Extreme poverty and inequality:

Eradicating poverty in all its forms and dimensions, particularly extreme poverty, remains the greatest global challenge. It is an indispensable requirement for sustainable development. Today, one person in eight lives on poverty and many of those who have escaped extreme poverty still live precariously near the poverty line. Poverty is increasingly concentrated in certain regions and groups, trapping generations of families in vicious cycles of poverty. That is why the first Sustainable Development Goal is to "*End poverty in all its forms everywhere*". To do that, we must recognize the multidimensional nature of poverty itself, how it interacts with human and environmental health and how it intensifies inequality among and within countries. Today, we are faced with huge global challenges that cut across sectors and are interlinked with other issues. Addressing poverty, inequality, climate change, food insecurity and a sluggish and unpredictable global economy requires integrated responses and engagement by all. We know that the Sustainable Development Goals are more effectively realized when they are supported by a comprehensive and integrated policy approach. It requires building synergies across all dimensions of poverty eradication and sustainable development. Expectations are very high and now it's a time to come that we must have a collective responsibility to deliver results at the country level.

3. Financial and Economic inequality:

The next challenge is economic inequality between people or even between states. It is a really serious problem nowadays and there are a lot of reasons for that gap but in my opinion the most important reason is education. When we look at poor segment of the community, generally they are uneducated individuals. On the other hand, it does not mean that they deserve to live in inequality. According to the World Bank the percentage of extreme poverty is about 20% of the world's population. That gap between poor and rich states can cause terrorism and wars. Therefore, it would be good to solve this problem in a logical way for rich countries too. The poor people may be taken advantage of for domestic political power by governments by giving poor people some consolation prize for their votes in elections. For me, this problem is a really grave problem for the order of world.



Poor people or poor countries may hold a grudge against rich sides and this feeling may cause a collapse of the stable world system and may result in wars. The best solutions for that challenge is to start with education and in this way remove barriers between poor and rich people in the meaning of sociology.

4. Food crisis:

When the world food crisis exploded in 2007-2008, international prices of all major food commodities reached their highest level in nearly 30 years, pushing the number of people living in hunger to one billion, and compromising the human right to adequate food and nutrition of many more. Food security occurs when all people are able to access enough safe and nutritious food to meet their requirements for a healthy life, in ways the planet can sustain into the future. However, food security faces a number of challenges across both production and consumption which research will be essential to solve. Many countries are facing the double burden of hunger and under nutrition alongside overweight and obesity, with one in three people across the globe currently suffering from some form of malnutrition. Indeed it is not unusual to find people with different forms of malnutrition living side-by-side in one country, in one community, or even in the same household. A major challenge is understanding how we can redesign the food system to be healthy, sustainable, and more resilient to climate change, helping to meet the Sustainable Development Goals.

5. Water scarcity:

Too many of the world's people live with less water than they need. Estimates suggest that, globally, 844 million people lack access to safe water and 2.3 billion people lack access to a toilet. This distressing water crisis cuts across both urban and rural populations and so, as humankind faces the growing challenge of an abundance of water in some places yet a scarcity in others. Therefore, we must take collectively responsibility to seek innovative, equitable solutions that ensure a fair distribution of water resources. According to a 2016 study in *Science Advances*, 14 out of the world's 20 megacities are experiencing water scarcity or drought conditions. With up to four billion people already inhabiting regions that are under severe water stress for at least one month of the year. As populations continue to rise, and unless something can be done, the stress on water supplies will only get worse. At the same time, disaster data from the UN also offers clear indications of a worsening trend of floods, which are now occurring more frequently, particularly along coastal regions and river valleys, and consequently affecting more people. Between 1995 and 2015, flooding accounted for more than half of all weather related disasters, affecting 2.3 billion people and killing 1, 57,000. We live in a historic moment, where we are all to be faced with the impact of water related crises and climate challenges. The need for us to come together, with care and consideration and together we can make what may seem impossible, possible.

6. Energy security:

Energy is a fundamental driver of growth and development around the world, and the use of energy has been steadily expanding along with the world economies. For less developed countries, energy is a key enabler of growth, but also a hindrance to growth if not available, or only available, at high prices. As we know that that great wealth and prosperity may enhance national security of a nation. But they also bring increasing pressure on world energy markets particularly markets for oil, on which most of the world's transportation depends, and markets for gas, on which a growing share of the world's electric power production depends. Greater competition for finite fuel supplies may take the form of higher prices, which curb economic growth and disproportionately affect developing economies. Threats to energy security include the political instability of several energy producing countries. The manipulation of energy supplies countries attacks on supply infrastructure, as well as natural disasters, terrorism, and reliance on foreign countries for oil. Therefore, for the sustainable development there is necessities to include more investment in energy production and transmission as



well as to enable the integration of renewable such as wind, solar and geothermal energy into the energy system.

7. Migration:

In an era of globalization, economic or labour migration is on the rise. Due to lack of employment opportunities in developing countries and increased demands for low wage workers in developed countries, youth, women and men are pursuing work in other countries in order to support themselves and their families back home. The International Labour Organization (ILO) estimates that approximately 175 million migrants around the world, half of them are workers. Migrant workers not only contribute to the economies of their host countries, and the remittances, they send home augment their home economies. Migrant workers are contributing to growing diasporas, dispersed communities abroad who have ties to both origin and host countries but without full membership in either. Migrant workers are vulnerable to harassment, exploitation and human trafficking. Part of the reason for this is that migrant workers are not granted full citizenship in countries in which they settle. Skilled migrant workers are less vulnerable to exploitation, but their departure has deprived some developing countries of valuable labour needed for their own economies. Many of these well-educated and skilled workers are youth, who make up approximately 30% of the world's migrants. This phenomenon is known as the 'brain drain', where a significant segment of skilled workers leave their home country for better opportunities in other countries.

8. Population growth and demographic shift:

In general, in general, the global problems of mankind can be schematically represented in the form of a tangle, where from each problem there are many threads to all other problems. Rapid population growth of the Earth was called the demographic explosion. With the demographic explosion, there was also a scientific and technological revolution. The demographic explosion and scientific and technological revolution led to a tremendous increase in the consumption of natural resources. At such rates of consumption, the exhaustion of many natural resources became apparent in the near future. At the same time, the waste of giant industries began to pollute the environment, destroying the health of the population. In all industrialized countries, cancer, chronic pulmonary and cardiovascular diseases became widespread.

The impact on nature has reached such a level that there are problems of a global nature that no one could even suspect at the beginning of the 20th century. Due to this global warming, depletion of the ozone layer, extermination of the Earth's forest cover, desertification of vast areas, pollution of the World Ocean, reduction of species diversity of flora and fauna these global environmental problems arise. As the human civilization develops, new global problems can and do arise. If in the 60-70's the main problem was the prevention of the world's nuclear warriors; now some experts put environmental problems first, others a demographic problem, and still others the problem of poverty and backwardness.

9. The Risks of Rapid Urbanization:

It is estimated that by 2050 more than two thirds of the world's population will live in cities, up from about 54 percent today. While the many benefits of organized and efficient cities are well understood, we need to recognize that this rapid, often unplanned urbanization brings risks of profound social instability, risks to critical infrastructure, potential water crises and the potential for devastating spread of disease. These risks can only be further exacerbated as this unprecedented transition from rural to urban areas continues. How effectively these risks can be addressed will increasingly be determined by how well cities are governed. The increased concentration of people, physical assets, infrastructure and economic activities mean that the risks materializing at the city level will have far greater potential to disrupt society than ever before.

But these utopian concepts are threatened by some of the factors driving rapid urbanization. For example, one of the main factors is rural-urban migration, driven by the prospect



of greater employment opportunities and the hope of a better life in cities. But rapidly increasing population density can create severe problems, especially if planning efforts are not sufficient to cope with the influx of new inhabitants. The result may, in extreme cases, be widespread poverty. Estimates suggest that 40% of the world's urban expansion is taking place in slums, exacerbating socio-economic disparities and creating unsanitary conditions that facilitate the spread of disease. The Global Risks 2015 Report looks at four areas that face particularly daunting challenges in the face of rapid and unplanned urbanization: infrastructure, health, climate change, and social instability. In each of these areas we find new risks that can best be managed or, in some cases, transferred through the mechanism of insurance.

10. Health /Pandemics and infectious diseases-COVID-19:

Health problems have always been a challenge for the humanity. Science has progressed and therapies of many diseases have been discovered. Despite improvements, there are still many health challenges. For Instance, one billion people do not have access to health care systems in the 21st century. High density population growth and slow progress in sanitation in poorer areas keep many preventable diseases active. Some of the largest health impacts remain *Schistosomiasis* (200 million cases), *Dengue fever* (50 million new cases a year), *Measles* (30 million cases a year), *Onchocerciasis* (18 million cases in Africa), *Typhoid and Leishmaniasis* (1.2 million each globally), *Rotavirus* (600 000 child deaths per year), and *Shigella Childhood Diarrhea* (600 000 deaths per year).

COVID-19 as a Global Challenge towards an inclusive and sustainable Future: COVID-19 is a global challenge that demands researchers, policymakers, and governments to address multiple dimensions that go far beyond the implications of this pandemic for health and wellbeing. Humans have witnessed three deadly pandemics so far in the 21st century which are associated with novel coronaviruses: SARS, Middle East respiratory syndrome (MERS), and COVID-19. All of these viruses, which are responsible for causing acute respiratory tract infections are highly contagious in nature and have caused high mortalities. The disease first appeared in Wuhan, China, in December 2019 and quickly spread across the globe, infected 16,25,93,285 people, and caused 33,73,152 deaths in 218 countries, and the infection is still spreading at the time of manuscript preparation. Different types of potential vaccines and therapeutics have been evaluated and vaccinated the patients around the world to eradicate this disease.

Conclusion:

Imagine a world where there's no trash, no air pollution, no world hunger, and no issue of starving and homeless animals. Do you think it's an unreachable dream in the conditions of global crisis, increasing population, and technical progress? Fortunately, a perfect world like this is still an achievable reality. Some countries have already found solutions to global problems and they are going to tell us how to manage to do so. What can be the conclusion? Everyone should realize that humanity is on the verge of destruction, and whether we survive or not is a merit of each of us. The earth is our common home. It does not occur to anyone to blow up, demolish, and clutter your living room or kitchen. It's time for a person to stop being an egoist so that our children and grandchildren can breathe clean air, enjoy those treasures of nature that have remained and which we are obliged to preserve.

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Impact of E-Governance on Public Services in The State Of Maharashtra

Dr. Sunil d. Punwatkar

Librarian

Government Science College, Chmorshi Road, Gadchiroli-442605

e-Mail: sdpunwatkar@gmail.com

ABSTRACT :

In the year 2005, UNDP defined, "e-Governance is the Information and Communication Technologies (ICT) with the aim of improving information and service delivery, encouraging citizen participation in the decision making process and making government more accountable, transparent and effective.". There is a common assumption of e-government as the automation of government services, yet there is much more to e-government. A working definition of e-government is that it is: 'the use of information technology to support government operations, engage citizens, and provide government services'. The government of India has formulated the National e-Governance Plan (NeGP) to expedite deployment of Information Technology in governance with a vision to improve delivery of government services to citizens, business and other stakeholders. While initially the political and managerial focus was on developing e-services within each public institution, with limited consideration being given to cross-organizational coherence the focus today has clearly shifted towards coordinated services offering one-step shops to citizens and businesses.

INTRODUCTION

Government of Maharashtra is one of the pioneers in promotion of ICT and e-Governance in India. The policy shall be applicable to any authority or body in Maharashtra established or constituted by any Central or State law, any body owned and controlled by the State Government and shall also include the bodies whose composition and administration are predominantly controlled by the State Government. The e-governance policy will be applicable in advisory nature to any other organization which receives any Government aid directly or indirectly by the State Government, or the functions of such body are of public nature or interest or on which office bearers are appointed by the State Government.

- It has been at forefront in implementing e-governance initiatives that focus on citizens' needs and ensure superior service delivery.
- Greater transparency and access to information on public administration processes has been the thrust area of e-Governance in the State.

DEFINITION

"In the context of a political and institutional environment that upholds human rights, democratic principles and the rule of law, **good governance** is the transparent and accountable management of human, natural, economic and financial resources for the purposes of equitable and sustainable development."

Public sector entity: one or more legal bodies managed as a coherent operational entity with the primary objective of providing goods or services that deliver social benefits for society.

Public sector services: all the outputs of a public sector entity, such as products, services, or regulation geared toward achieving certain outcomes

OBJECTIVES

- To examine the beneficiary perception about the programme and also to see how far the project has been successful in reducing the time and cost of availing public services.
- The Policy would enable citizens to avail of various services online, or at a place near their home.

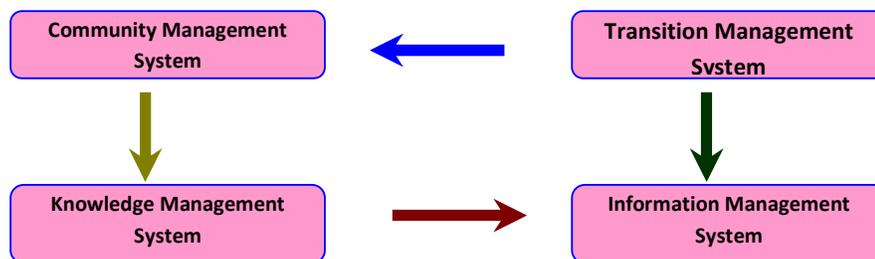


- The policy would enable Government to function more efficiently and move towards a paperless environment.
- The Policy aims to maintain and strengthen the leadership of the state in the area of e-Governance and take it towards m-Governance.

E-GOVERNANCE: e-Governance effectively delivers better programming and services in the era of newly emerging information and communication technologies, which herald new opportunities for rapid social and economic transformation worldwide. E-Governance can renovate the relationship between public, private sector and government and enables better policy outcomes, high quality services and greater engagements with the citizens the country.

Governance in the public sector: There is no universally agreed-upon definition for the term 'public sector governance.' What is understood by the term appears to vary considerably between jurisdictions.

APPLICATION OF e-GOVERNANCE: The application of e-governance can create an open door administration and transparent government. To describe the designing message for rural development through e-governance, it is considered that it should have citizen-centric services and dependable. In this system, the selection of appropriate technologies for rural connectivity and information processing solutions should focus on the betterment of society. However, we should keep in mind that the inequity of economic condition of rural masses should not create any hindrance to access their required information, which is considered one of the basic constraints in any participatory development.



e-Governance Community Management System

RURAL e-GOVERNMENT INITIATIVES

Computerized Rural Information system project (CRISP): It aimed at facilitating the District Rural Development Agency (DRDA) in the monitoring of exercise of poverty alleviation programmes through Computer based information System.

National e-Government Action Plan (2003)

National e-government Action Plan suggested a list of ore policies:

- Overall vision, mission strategy approach
- e-Governance technology architecture, framework and guidelines
- Human resource strategy
- Policy for front end facilitation counters kiosks, integrated service centers
- Policy on back-end department automation

State Wide Network Area Project (SWAN): This project aims at providing high speed, high connectivity network connecting offices at block level for faster access to Government services

Rural e-Government projects

E-Choupal: Agriculture is the backbone of India. Indian farmers have to depend on many agents, right from the process of procuring raw materials to selling their produce. E-Choupal is useful not only to the agricultural products but also for selling home appliances and consumer goods. E-Choupals by 2012 covering 100,000 villages in 15 states, servicing 15 million farmers.

STATE SERVICE DELIVERY GATEWAY (SSDG)

State Service Delivery Gateway (SSDG) will act as standards-based messaging middleware and provide seamless interoperability and exchange of data across the departments. The state government is creating a State Service Delivery Gateway (SSDG) in-line with the national delivery gateway being designed by Government of India to act at a middleware between the State Portal and the departmental e-Governance applications.

**The SSDG shall**

- Act as hub for all the interactions between service seekers and various service providers and even among Government Departments.
- Handle large number of transactions across the entire network; provide a common set of specifications and a single point access.
- Provide seamless interoperability and exchange of data across the departments.

STATE PORTAL

State Portal (SP) will act as front end interface to state level e-Governance initiatives and services. The State Portal shall host all the forms for various Government Services accessible to citizens in the state. An electronic form is a computer program version of a paper form. With digital signatures and routing via e-mail, approval cycle times can be significantly reduced.

Purpose Statement

1. Each department has defined its e-Governance Vision for the next few years.
2. A number of initiatives have been taken by various departments for implementing e-Governance.
3. However to ensure implementation of these initiatives and interoperability of each of these and establish an integrated environment for delivering seamless Government to Citizen (G2C), Government to Business (G2B), Government to Government (G2G) and Government to Employees (G2E) services in a cost effective manner, the e-Governance policy has been prepared.

Use of Marathi in e-Governance implementation

1. The State shall establish Marathi as first and mandatory language in all e-Governance initiatives across applications and processes so that the benefits of e-Governance reach all the citizens of the State.
2. Use of Marathi on computers should follow applicable national and international standards, such as UNICODE for information interchange and recommendation for web applications as endorsed by Government of Maharashtra.

E-Enablement of Services

- E-enablement of services shall include information availability, submission of online forms, online processing and payments, online verification, online status tracking and online availability of services with special stress being on service delivery in Marathi.
- The State shall create a checklist taking into account the use of BPR, standardization, integration with UID etc.
- An online hardware and software inventory of all departments shall be maintained.
- The use of Biometric attendance system has been mandated for all offices of the state government.
- The state Government shall issue adequate guidelines and/or standards regarding e-Governance from time to time based on guidelines and standards issued by Government of India or based on international best practices.

Service Delivery Channels

- Government of Maharashtra envisages the use of multiple service delivery services to provide citizens with services at their doorsteps.
- Various citizen services shall be made available online through the State Portal to be developed in-line with the National Portal of Government of India and through other channels like Common Service Centers (Maha e-Seva Kendra), Setu, CFC, Mobile platforms etc.
- Use of Social Networking, with appropriate cautions, shall be encouraged for larger public awareness and effectiveness.

Maharashtra Mandatory Electronic Delivery of Public Services Act

1. To promote electronic service delivery of citizen centric services, Govt. of Maharashtra will prepare a legislation named as 'Maharashtra Mandatory Electronic Delivery of Public Services Act (MMEDPS Act)' to make it mandatory for all government departments to provide certain citizen centric services electronically to citizens.
2. Government departments shall make online in a time-bound manner delivery of all public services, like information availability, issuing of forms and applications, licences, permits, certificates, sanctions or approval and receipt or payment of money, application submission, application status tracking, and transactions.

**Governance of Implementation**

- It will be endeavour of the State to have adequately trained and qualified staff upto the district level for promoting and monitoring the implementation of e-Governance in the State.
- The State Government shall engage with adequate experts, advisors and consultants who can work actively with the State in the area of e-Governance.
- The State shall provision for adequate budget for e-Governance implementation in the State.

RIGHT TO INFORMATION

The citizens are the centre of democratic governance. Every citizens has right to participate in public life, governance and society. Right to information is deprived from the fundamental right of freedom of speech and expression under Article 19 of the Indian Constitution which says that all the citizens shall have the right to freedom of speech and expression.

The right to Information Act has been enacted on 12th October, 2005 which marks a significant shift in the Indian democracy and ushered a new era of empowerment if common man in India. Through this act one can examine, audit, review and assess the government works and decisions to ensure that these are consistent with the principles of public interest, integrity and justice.

Administrative Responses: The Indian administrative scene is marked by few successful innovations and practices in public service delivery and a large number of pathetic performances. The general weakness of accountability mechanisms is an impediment to improving services across the board.

Major Challenges to Good Governance: At the obvious risk of generalization, I would like to refer to criminalization of politics and corruption as major challenges to good governance.

GOOD GOVERNANCE: Citizens the entire world over look up the nation-state and its organs for high quality performance. It is necessary that citizens are allowed to participate freely, openly and fully in the political process. What is 'good' governance in the Indian context? The central Challenge before good governance relates to social development. Good governance must aim at expansion in social opportunities and removal of poverty.

Features of Good Governance

- Good education facilities offered by the government having greater employability.
- Development of basic infrastructure like roads, bridges, power, telecom, airport, irrigation and transport
- Safety of public life, property, peaceful law and order
- Creating new employment opportunities in the government and private sectors
- Effectiveness and efficiency of working of government and its staffs
- Good business environment with free-market economy
- Reducing inequalities in the society though positive discrimination in favour of poorest of the poor

CONCLUSION

The good governance comes out from the strong commitment of the government where all commitment is made with keeping people as central focus. In both the case studies there are many things are in common. Policy, legislation, rules, programmes etc are essential or governance reforms which determine the governance rules where as its execution with same or even higher commitment is much more important to have the outcome. The Good Governance Standard for Public Services is intended for use by all organizations and partnerships that work for the public, using public money. The public also has an interest in the governance of non-public sector organizations that spend public money, and the Standard is designed to help them too.

Achieving success in e-governance requires active partnerships between government, citizens and the private sector. The e-governance process needs continuous input and feedback from the 'customers' the citizens, residents, business and officials who use electronic public services. Their voices and ideas from the grassroots are essential to making e-governance work. Hence e-governance has to be a shared vision with all the stakeholders- government and non government- participating in defining this vision.

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Impact of Caste on Sustainable Development

Prof. Satishkumar G. Dhawad

Kumbhalkar College of Social Work Wardha

Mobile no 9850295004 ,Email :- satish_dhawad@rediffmail.com

The sustainable development goals emphasize equality of opportunity and reducing inequality of outcomes the elimination of discrimination in law policy and social practice and social economic inclusion of all under the banner goal to leave nobody behind all here means irrespective of age, sex, disability, race, ethnicity, origin religion or economics or other status. There is no specific mention of caste.

International human rights organisations inside the worldwide over the 260 million people suffer from discrimination based on caste that is caste is a fundamental discriminant of social exclusion and development and effect some 20 to 25% of world population including people of South Asian nation and their Diasporas. They have lobbied for caste to be recognise in progress indicators and data disaggregation, and help published shadow reports on caste disparities hidden in National reporting on SDG.

According to international human rights law caste work was descent based discrimination is excluded from the agenda of intergovernmental negotiation as on SDG should the global policy agenda pay attention to identify the relation of caste as drivers of poverty and inequality? What is evidence that the car still matter as determinant of opportunity today and what might its mechanism be? Why is caste so often off the agenda and treated differently from age ethnicity or region? The topic is dauntingly large and the present review is limited to caste in India economic process and policy approaches.

The Intersecting nature of identities caste class gender religion that give gravity in India its distinctive social face means that ultimately caste cannot be dependently examined Nonetheless, this review covers work that empirically analytical attempts to identify the grammar of cast at work behind persisting socio-economic and human capital disparities in India Today absolutely the proportionality the country's capital wealth is largely in hands of the upper caste and the lowest caste is participated in economic primarily as wage labourers.

Indian social policy and Caste

Cast is a residual issue of religion and culture

The caste is marginal to development policy justification require since caste appears central in Indian policy and the politics of affirmative action. Cast is social policy largely overlooks caste as a continuing structural cause of inequality and poverty in present development and instead treats it is an archaic Indian cultural and ritual phenomenon erased as a social disability subject to measures.

The Government of independent India was reluctant to use caste as an explainer of poverty and inequality and there was no place for social classification used in colonial administration hence abandonment of caste categories in the post-independence National censuses. Gandhi and utopianism and socialist universalism and expected archaic caste Disappear with modernization. Indian Constitution which enshrined a commitment to Equality in its direct to principal also recognised historical disadvantage given by presidential order Special Protection and benefit to list of Schedule Caste is whose extreme backwardness arose out of the traditional practice of untouchability without there being definition for test of search untouchability. Social policy on caste the disadvantage of particular groups setting caste in static or residual problem addressed through remedial provisions, protections safeguard and complaint-handling rather than as a dynamic relational problem that



might be subject to state general duty to address inequality and discrimination in economy and Society.

Rural development: - caste and economic inequality

From research in 1950 shows an equal to new opportunity weather in irrigated agriculture of form or urban development it has embedded in cast during the period of agriculture growth green revolution cultivating caste gained from technology-driven increases in productivity of at the expenses of labouring delete but in recent decades land and agriculture how week as a basis of caste power and across India upper caste village Elite after withdrawing from the village economy and politics their dominance place by fragmented centre of power or diffuse brokerages network mediating assess to scarce necessary credit state schemes markets for jobs alongside alternative decline in agriculture the post liberalisation period for and explosion of diverse non-farm employment in ruler area recent reports of seven decade Palanpur study in Uttar Pradesh reflect a national trained in showing overall reduction in rural poverty and rising income from better paid work but also growing inequality as the purest assays uncertain casual worker in railway cloth mills, bakeries, liquid bottling bricks and the like.

Is caste contribute to this inequality the picture is inconsistent while most of inequalities is between household it does within rather than between caste

In short policy discourse on caste is based on the notion of caste as an archaic system source of historical disadvantage do to compensation through affirmative action it has in parallel produce cast mobile icing policies prompted by reservations and aunty reservations cast party politics session and the ellipse silencer up caste in same name of merit. If caste is grace from modern development discourse, it is on the premise that caste discrimination is being eliminated through to market-led development it what disappears from view is the significance of caste in the working of the modern economy itself specially post liberalization.

Caste in business economy

Dalit's can skirt discrimination in primary labour market by turning to self-employment in business. Surely the massive post- reform two-thirds increase in in private business since 1990 with half the workforce self employed by 2005 provides the condition for the erasure caste. The prominence of caste in business and homophile in employment suggests otherwise. Again in business we find the three cast affect 1) network effects 2) the ranking of markets 3) caste exclusion and barriers. Starting with networks, their importance is well known from the way castes is dominant interested in the early 19 century move into manufacturer, in followed by agriculture caste is especially with post 1991 reform caste network for business regulation especially important where risks are high, formal institution weak and selective trust at premium whether the lower end and high turnover opportunities in garment in industry for the high end diamond industry in Mumbai and strong cost network also develop in Shunned markets such as leather sanitary ware cleaning services and earlier mentioned best economy dominated by Dalit.

Markets are indeed ranked and the more interiorized the market, the more caste-linked to occupational pasts Dalit business access to markets in correspondingly differentiated. At a macro level sectors such as mining constructions and transport are found to be relatively open to Dalit's, while entry into health and education, food, hospitality, finance and the service sectors is much harder. A micro level study showed a more population engaged in caste-linked business activity e.g. crafts, dhobi, musicians, etc. cast influenced the market for high-symbolic-value products like oil, milk or rice and Dalit's were excluded from food or clothing markets being restricted to inferior physically demanding business. Even transport services were segmented non-Dalit's transport people/long distances Dalit's transport good.



Caste and politics the enclosure of cast in the religion culture history and the nation separates caste from development and culturelization of cast implies and economization of poverty that is narrowing to the economic and material of the interest in development that concerned more recently caste has also become in enclosed within a certain kind of politics especially after policy on an affirmative action.

Reservation in public sector employment And Higher Education formerly limited to schedule caste extended benefit to more heterogeneous rate of other backward classes a listing of different that is our cast some 52% of population. The government Commission that recommended this change brought with it the hitherto Rejected idea that caste could itself be considered a creation of socio-economic backwardness but as an extensive literature shows the practical effect was not to be bring a new policy focus on caste in economic relation but instead to draw cast firmly into the realm of political competition. Violent upper-caste protest followed the extension of caste Reservation beyond the ex- untouchables the defensive response to this give political substance to what was initially and abstract administrative category the OBCs indeed sees is the political rise of lower castes including the formation and subsequent electoral success of caste-based parties as India's silent revolution. This alignment of political parties' caste categories of entitlement was a particular moment in the mutual adaptation of the caste and politics casting how democratic politics take shape in India and electoral politics being how caste is re-energized with emergent higher order clusters, new mythologies and leader's articulate perceived interests through caste identity.

Reservation has becomes significantly detached from the wider role of caste in the economy and in social and economic development in this economy of the political transformation form development in demonstrate in an analysis of the government of Bihar. Despite holding political power and threatening the upper-caste controlled apparatus of state- directed development, the lower castes are unable to turn this power into institutional change that could bring sustained or equalising socio-economic gain for them.

Caste and Poverty

Goal number 1 no poverty

High fertility rate can be trap countries in poverty. The World bank has warned the extreme poverty it will be not decrease in 2021 due to population growth eclipsing economic growth in poorest nations large family size and poverty often go hand in hand and all this thing are related to caste structure. Lower caste living deprived areas usually not empower to choose the number of children they have and in some cases feel the need to have mini so they can be e provided for in their old age. When the people are poor and how many children they cannot invest in each child which often leads to kids not being able to attend school and girls getting married off as child brides. All these things happen in in lower caste. Ensuring everyone is empowered to shows small family is key to eradicating poverty.

Table 1: Different parameters of Human Development by caste group in India: 2012, 2014

Socio religious groups	Populati on %	Aver age MPC E (in Rs)	Pove rty ratio (in %)	Average asset (in Rupees lakh)	GER in class IVIII	GER in class IX-XII	GER in higher educated ion	Unemploye nt rate (in %)
SC	18.6	1294	29.6	6.2	95.9	73.0	20.2	7.3



OBC	36.2	1531	19.9	13.1	99.2	80.6	28.7	5.2
HC	21.2	2413	9.1	29.4	100.5	96.9	43.5	4.3
Rest	24	1415	30.7	10.7	93.7	64.8	17.2	6.0
Total	100	1645	22.0	15.1	97.2	77.9	26.9	5.6

Prepared by author from relevant official sources of data for 2012, 2014 and 2015 depending on the indicators, GER: Gross Enrolment Ratio, MPCE: Monthly Per capita Consumption Expenditure

From above table it is cleared that there is closed relation caste with Poverty

The caste best hierarchy is oldest form of systematic social discrimination that has furthered the sustained oppression of thousands. Though older conceptual than race caste based discrimination in both culture and practice as multiply parallel with the construct of race. The consideration of ongoing struggles between communities marginalised based on identity markers such as caste and race, are rooted in notions of birth ethnicity and purity governments policy and even legislation has ensured the deliberate dismissal of specific lower communities in India that is not dissimilar to the experiences of those erased because of racial bias in the United State it provides some context to the history and structure of caste in India and contends that caste based discrimination is a form of racial discrimination. This illustration by comparing and contrasting experiences of caste with race through the lens of both domestic law and international law. Finally to investigate a pacific dimension to the subject matter this will present some evidence of practice of discrimination in politics of food and nutrition.

Goal number 2 zero hunger

Feeding the world without destroying more nature will become increasingly difficult and eventually impossible under sustain population growth according to the world resources institute the calorie requirement of a population of 10 billion or 56 % higher than current total crop production agriculture is already a leading cause of environmental degradation and further conservation of land for farming purpose will have Divas stating consequences for biodiversity and our climate the hunger population in our India is related to low caste.

Table 1: Malnutrition among Children across Social and Religious Groups in Rural India Social Groups Children Women Children (proportion of underweight

Social Groups	Children		Women BMI<18.5
	CMR	wt for age<Med-250 Child mortality rate	
SC	25.6	50.6	44.7
ST	38.3	56.1	48.4
OBC	18.7	45.7	39.7
Others	13.3	36.5	35.8



Average	21.0	45.6	40.5
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Goal number 3 good health and wellbeing.

In our India poor peoples are related to lower caste. Insufficient funding for healthcare system can cause them to buckle the pressure of growing population lack of access to quality reproductive health care including modern contraception and medical is safe abortion lead to have hi unwanted pregnancy rate and preventable marital deaths.

Goal 4 Quality Education

Greater investment in quality education is key to alleviating poverty and ending population growth. Due to gender inequality, girls are disproportionately affected by lack of access to education — still one in four girls does not attend secondary school and in sub-Saharan Africa, the number of girls out of secondary school has increased by 70 lacks since 2007 due to the region's population growth. Generally, the more years a woman spends in education, the smaller her family size. When women are able to delay childbirth and have fewer children, this also empowers them to pursue educational opportunities, such as advanced degrees, which would be difficult or impossible with many dependents. Upper caste people got good quality education and lower caste had not.

Gender Equality

Empowering women and girls to take control of their bodies and lives is crucial for solving our biggest social and environmental crises. Gender inequality is one of the main drivers of high fertility rates. Not a single country has yet achieved full equality, and the worst gender-based injustices and crimes continue to be common and widespread. According to the UN, ending gender-based violence, harmful practices (including child marriage and FGM), preventable maternal deaths, and unmet family planning needs is affordable and within reach, but still suffers from a severe funding shortage . In the meantime, the number of women and girls subjected to harmful practice is increasing due to slow progress and population growth



Female Foeticide and Infanticide: A Main Social Problem Of India In Current Scenario

Dr.Samrudhhi M.Tapare

Assistant Professor Dept. of Sociology S.K.Porwal College, Kamptee.

Email: samruddhitapare@gmail.com , Mobile No.9405658524

Introduction

The problems which are related to society are known as social problems. There are many social problems in our country .Some of them are listed below;

- 1) Poverty
- 2) Over population
- 3) Sanitation
- 4) Corruption
- 5) Religious & Caste related violence etc.

India is a socialistic, sovereign and republic country.It has many cultures. It shows unity in diversity.Because of above problems our country is declining its development. Now-a-days many people are committing suicide. India is vastly depends on the agricultural sector. Because of several reasons farmers who are backbone to our country are committing suicide.

Some of the reasons are

- 1) Habits like drinking, smoking
- 2) Failure of crops
- 3) Family problems
- 4) Political affiliation
- 5) Property disputes
- 6) Debt burden
- 7) Failure of bore well etc...

Students who are backbone for development our country are committing suicides .According to Indian scenario over 16,000 students committed suicide in last three years .Every 90 minutes a teenager is trying to commit suicide .

Some of the reasons for their suicides are

- 1) High pressure on them by parents
- 2) Failure of Professional pursuits
- 3) Love and attention problems
- 4) Failure in their professional courses etc..

Female Discrimination

Causes

There are many causes for existence of this social evil.

- 1) This is due to the disclosure of sex of the foetus. This is done from the various prenatal diagnostic techniques such as ultrasonography, foetoscopy and also by amniocentesis. It is determined by testing the samples of amniotic fluid, embryo, blood or any tissue or fluid of the pregnant woman after conception.
- 2) This is usually for the greedy for obsession of son which done under familial pressure from the husband or the in-laws or even the woman parents.
- 3) Unplanned pregnancy is generally the reason behind abortion, which leads for killing of foetus which is generally a female one.
- 4) Fear of dowry by many poor and middle class families.
- 5) Girls are considered as financial obligation of many parents.
- 6) Innovative techniques which are to detect genetic abnormalities are highly misused in India. Estimates tell us that 70000 unborn girl children are aborted each year.
- 7) Generally boys are preferred over girls because they provided manual labour and success the family lineage. A son is often preferred as an asset since he can earn and support the family whereas a



daughter is a liability since she will be married off to another family and so will not contribute financially to her parents. So male babies are preferred over female ones and if the foetus is found to be female the mother will be done with abortion.

Even in some cultures the parents care are taken by their sons. This also affects the rate of female foeticide.

8) In poor families everyone in the family are expected to go for work and earn money to support their small lives. As the outside manual work can be done by men than women these types of families want their child to be a male. This is also a cause to female foeticide.

9) Whenever the child born is a girl the thoughts which run in a poor and middle class parents mind are the expenses which are to be done to her like dowry, studies etc. even after these expenses she won't be supporting her family economically after her marriage that may be due to her husband or mother-in-law whomever. So a girl by these is mostly considered as "an investment where there is no scope of getting profits and even the capital is lost". So, they don't dare to give birth to a female one.

10) The fear of protecting woman has become a big issue in giving birth to a female child. The parents being afraid of the bad future consequences related to their girl child making them to go for a male birth.

Female infanticide and India:

1) In India since 1974 amniocentesis has been used to determine the gender of a child before birth and should the child be female then abortion can be carried out.

2) The United Nations has declared that India is the most deadly country for female children and that in 2012 female children aged between one and five were 75% more likely to die as opposed to boys.

3) The children's rights group CRY has estimated that of 12 million females born yearly in India 1 million will have died within their first year of life.

4) The Indian association for women studies reported in 1998 that 10000 female fetuses are aborted yearly.

5) An editorial in Times of India give a figure of 50000 abortions female fetuses yearly, while another study gave a figure of 78000 killed between 1978 and 1983.

Preventive measures:

Do the facts enlisted above truly spell disaster for future of the woman? Not really. The issues of female foeticide and selective sex abortion have gained global attention. Many international and national law making bodies have come forward to stop this cruel practice of the numerous steps taken to curb the matter, the prominent ones are:

1) Cancellation/permanent termination of the doctor's license who partakes in fulfilling a client's demand to do away with her girl child.

2) Heavy penalty imposed on companies like GE that specialize in marketing medical equipments used for illegal sex determination and abortion in unlicensed clinics and hospitals.

3) High fines and judicial actions against 'parents' who knowingly try to kill their unborn baby.

4) Widespread campaigns and seminars for young adults and potential parents to enlighten them about the ill effects of female foeticide. Ignorance is one of the major causes for the increase in the selective sex abortion cases. Spreading awareness can go a long way in saving our future sister, mothers, girlfriends, wives.

5) As the dowry prohibition act 1961 is on force still the practice is going on. Strict measures must be taken so that the act is implemented perfectly. So practice comes to an end which has been the main reason for the female foeticide

6) PCPNDT must be strictly enforced.

7) The parents must be loyal to have the child of either sex. The family members must not force the pregnant to undergo abortion

8) Strong rules must be made to protect women in society so that people who fear of protecting a girl child dares to give birth to girl.

Conclusion:

The social evils, female foeticide and infanticide can be eradicated only when people recognize the importance of women in life. It must be noticed that there will be no mother to take care of, no grandmother to say stories, no sister to encourage and support in need, no wife to share life and love, if the situation continues like this. Women play a major role in our life as a cook in kitchen, caretaker



of children, house maintenance, well wisher, and many other things. It is very hard for men to take care of all these along with their daily activities without women.

A girl is not a liability. She is an asset in need. We see many cases where head of the family die or get crippled due to some reasons. Then the total family is brought up by a woman, where the woman may be wife, or daughter or grandmother etc. So the thought that a girl child is a liability must be removed from mind. Women can support their families in adversity.

In the modern life, women are equal to men in all aspects. They can do everything a man can do and sometimes, can do that a man cannot do. Everyone should come to know the skill, talent and capacity in women so that their views change and allow a girl child to take birth on this earth.

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Impact of COVID on Indian Economy

Dr. Rupa Z. Gupta

Asst. Professor, Department of Commerce

Smt. Radhadevi Goenka College for Women, Akola (M.S)

rupazgupta@gmail.com ,8830239840

Abstract:

COVID-19 has created severe problem in whole globe. In China, this epidemic has taken place and spread all over the World. Indian economy closely connected with China's economy because we import technological and other logistics from it. AS a result, Agriculture, Industrial and Service -Corporate Secretors are adversely impacted. In this paper, Researchers enumerated how corona virus decreases the demand and supply sides of Indian Economy of concerned areas and growth rate is falling rapidly. Government has taken some preventive measures like Lockdown which created the problem of layoff, downsizing, job retrenchment etc. In this paper, the impact is considering from March 2020 to May 2021.

Keywords: COVID-19, GDP, Indian Economy

Introduction:In present time, world is facing the problem of Corona virus. It is burning issue of Indian Economy which affected overall economy on all the aspects. As we have three sectors of economy respectively Agriculture, Industrial and Service sector. All are connected to each other. India is an agrarian country. Our basic structure i.e. farming which tremendously affected from this pandemic change. If we observe, the third quarter of fiscal aspect, Indian economy is growing at a 6 years low rate of 4.7%. For raising the standard of economy, government has taken so many efforts like promoted investment and consumption side of demand and try to bring back the economy on a path of growth path. But the new corona virus epidemic has made the recovery very difficult in the near future. Because it created downsizing of economy as a result the demand side as well as supply side factors negatively affected. Lockdown decision taken by Central Government as precautionary measure, as it is positive aspect but on other hand, it worst affected to whole economy.

Impact on Demand Side:

There are so many parts of each sector. If we talk about service sector like Tourism, Hospitality and Aviation are badly affected in present time. Entertainment sources and consumption medias also suffered an account of reduction in consumption level. Further, it is connected to employability of people, retail sector is not surviving. Confidence level of customer is also down. Airline and Railway travelling are restricted, hotels seeing large scale cancellation not only from travelers but also business travelers as workshop, seminar and conferences are getting cancelled on a large scale.

Impact on Supply Side:

Shutdown process of factories and industries worst affected on supply chain management system because Chain is a large-scale supplier of India, it provides intermediate and final product requirement to India. Similarly, some basic sectors like pharmaceutical, electronic automobile, chemical etc. is not getting enough raw materials for producing finish goods. It adversely affected business and investment schedule of investors and it created the problem of slowdown in economic growth. As India is a exporter of China, consequently, we loose our international market because Asia, Europe and the US is impacting India's exports to these country's as well.

**Other Side impact:**

The first two rounds of corona virus outbreak have already wiped off Rs. 52 lakh crore worth of quality investor, wealth with benchmarks, Sensex and Nifty languishing at multi-year low after falling 35% from January peaks. The third-round effect will likely materialize, as these shocks transmit to the rest of the economy, i.e. corporate facing a hit on bottom lines. Weaker firms will face cash flow shortages and workers will face pay cuts or retrenchment. This, in turn, can create a vicious cycle of lower corporate Capex and weaker consumer demand.

Second wave brings back curfews:

India's economy has been hit rigid by the second wave of the Covid-19 pandemic. Though it appears that the economic loss during the second wave has been less than 2020, key growth indicators indicate otherwise. When early signs of the second Covid-19 wave appeared in India a few months ago, many experts predicted that the economic damage would not be as bad as the first wave in 2020. There were two primary reasons behind the statement — India had vaccines against the virus and no nationwide lockdown was imposed. But almost three months after the first signs of the second wave occurred, India is struggling to vaccinate its vast population & strict lockdowns remain imposed in almost all parts of the country. As a result, the economic growth estimates shared earlier have changed severely.

- There is Economic impact of Rs. 40,000 crores.
- Trade, Hotels & Transport sectors to be impacted badly because of lockdown there is downsizing in their business.
- In regards of economic activity to have 0.32% impact on growth.
- According to BARCLAYS, economic cost of shutdown Rs. 800 crore per week.

RATING According to following Agencies on GDP

Agency	Earlier	Now
CARE	11 to 11.2	10.7 to 10.9
NOMURA	12.4	11.5
GOLDMAN SACHS	33.4	31.4
MOODY's	Severe impact as compare to previous year	

Source: various websites of rating agencies

Above table shows that ,

- In regards of CARE, GDP estimate for FY2022 is 10.7 to 10.9 earlier it was between 11 to 11.2. Its quite decreased as compare to previously.
- According to NOMURA, GDP estimate revised for the year 2021, here also it declines as comparatively to last year.
- As per GOLDMAN SACHS, GDP estimate for April to June 2021 and again it is fall.
- In the same way, MOODY, 2nd wave is credit negative for India and it poses threat to economic survey and impact will be less severe than previous year.

Conclusion:

Due to lockdown and other preventive measures taken by Indian Government for the interest of Indian citizen, it affected the growth of Indian Economy. If restrictions remain till today, it will badly affect economic growth, Retail Business etc which will surely cross the unemployment rate by 8%. It is proven that COVID-19 is a curse for universe. Not only, it affected internal affairs of economy but external also. Government is trying to solve this problem on their level best. Finally, we summaries here-

- Covid-19 has hit India when the economy is slowing down.
- From the year 2016, as government has taken decision of demonetization afterwards passed GST bill, it has created credit crisis.
- Job drought and muted wages have dented consumer sentiments demand.
- According to NSO experts' -India's GDP growth to be 5 % in 2019-20, this is slowest in last 11 years.
- Unemployment at a history high amid few new jobs and many layoffs.
- The amount of NPA will also rise as RBI declared that no need to pay EMI during three months.



- Share Market is totally collapse and it is historical downfall in India.
- Demand and supply side of economy is already disturbed and it created the problem of imbalance.

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An Overview on New Farm Bill Act

Dr. Rupa Z. Gupta

Asst. Professor, Dept. of Commerce

Smt. Radhadevi Goenka College for Women, Akola (M.S)

rupazgupta@gmail.com ,8830239840

Abstract:

Right from ancient time, farmers play very important role in the development of nation. Hence, farming is an instrumental tool which supports secondary and tertiary sectors of Indian Economy. By considering the welfare and interest of, Government has taken decision to modify previous bills. This paper has focused on New Farm Bill in which all positive and Negative side are elaborated in a simple language.

Keywords: APMC, Commodities, Farmers.

Introduction:

The farm bill gives to freedom to farmers to do trade across the states and empower them into traders of their products and also control the process of it. The main purpose behind these bills is to make balance between farmers and traders so that exploitation can be stopped as it is a problem going from long period. The loopholes with the present system are that the farmers had been facing several problems in the late 1800s. These problems included overproduction, low crop prices, high transportation costs, high-interest rates, and growing debt. Farmers worked to alleviate these problems. The another key issue with the existing MSP-based procurement system is the working dependence on middlemen, commission agents, and red-tapism of the APMC (Agriculture Produce Marketing Committee) officials. An average farmer finds it problematic to get access to these mandis and based on the market to sell farm produce.

Theoretical Study of New Farm Act:

Three farm acts are formed in the year 2020. They are as follows:

1. Farmer's Produce Trade and Commerce (Promotion and Facilitation) Act, 2020:

This act permits farmers to engage in trade of their agricultural produce outside the physical markets mentioned under various state Agricultural Produce Marketing Committee laws (APMC acts). Also known as the 'APMC Bypass Bill', it will override all the state-level APMC acts.

Highlights of this Act:

- This act motivates and promotes barrier-free intra-state and inter-state trade of farmer's produce.
- To Propose an e- trading way for direct and online trading of produce. It includes companies, partnership firms, or societies.
- It also allows farmers the freedom to trade anywhere outside state-notified APMC markets, and permits trade at farm gates, warehouses, cold storages, and so on.
- It restricts the state governments or APMCs from levying fees, cess, or any other charge on farmers produce.

2. Farmers (Empowerment and Protection) Agreement of Price Assurance and Farm Services Act, 2020:

This act permits the farmers to do contract with buyer so that they can sell the produce at pre-determined prices. This act gives freedom to farmers to take their own decision and become active aspect of Agriculture sector. Those who will do contract with farmer is known as 'sponsors' and can include individuals, companies, partnership firms, limited liability groups, and societies.

**Highlights of this Act:**

- The act provides for setting up farming contracts between farmers and sponsors. Any third parties involved in the transaction (like collectors) will have to be explicitly mentioned in the agreement. Registration authorities can be set up by state governments to provide for e- registry of farming contracts.
- While doing the contracts it may include supply, quality, standards, price, as well as farm services. These include supply of seeds, feed, fodder, agro-chemicals, machinery and technology, non-chemical agro-inputs, and other farming inputs.
- There is criteria for agreement, minimum period is at least one cropping season, or one production cycle of livestock and the maximum duration can be five years. For production cycles beyond five years, the period of agreement can be equally decided by the farmer and sponsor.
- In this act, the most important factor is purchase price of the agriculture produce which should be included in agreement. If there are chances of variations of prices, such cases guaranteed prices should be given in agreement so as it will definitely protect the interest of farmers.
- There is no consideration of minimum support price (MSP) that buyers need to offer to farmers.
- Delivery of farmers' produce may be undertaken by either parties within the agreed time frame. Sponsors are liable to inspect the quality of products as per the agreement, otherwise they will be deemed to have inspected the produce and have to accept the delivery within the agreed time frame.
- In case of seed production, sponsors are required to pay at minimum two-thirds of the approved amount at the time of delivery, and the remaining amount to be paid after due certification within 30 days of date of delivery. Regarding all other cases, the entire amount must be paid at the time of delivery and a receipt slip must be issued with the details of the sale.
- Produce generated under agricultural agreements are free from any state acts aimed at regulating the sale and purchase of farming produce, thus leaving no room for states to impose MSPs on such produce. Such agreements also exempt the sponsor from any stock-limit obligations applicable under the Essential Commodities Act, 1955.
- It provides three-level dispute settlement mechanism: the conciliation board—comprising representatives of parties to the agreement, the sub-divisional magistrate, and appellate authority.

3. Essential Commodities (Amendment) Act, 2020:

This act comes with the change of an amendment to the Essential Commodities Act, 1955, this act pursues to restrict the powers of the government in regards of production, supply, and distribution of certain key commodities. The Essential Commodities (Amendment) Act, 2020 seeks to provoke the powers of the government with respect to production, supply, and distribution of significant commodities.

Highlights of this Act:

- This act eliminates cereals, pulses, oilseeds, edible oils, onion, and potatoes from the list of essential commodities.
- Government can levy stock holding limits and control the prices for the above commodities—under the Essential Commodities, 1955—only under exceptional circumstances. These include war, famine, extraordinary price rise, and natural calamity of grave nature.
- Stock limits on farming produce to be based on price rise in the market. They may be imposed only if there is: (i) a 100 % rise in retail price of horticultural produce, and (ii) a 50 % increase in the retail price of non-perishable agricultural food items. The increase is to be calculated over the price prevailing during the previous twelve months, or the average retail price over the last five years, whichever is lower.
- The act aims at eliminating fears of private investors of controlling influence in their business operations.



- Gives liberty to produce, hold, move, distribute, and supply produce, leading to harnessing private sector/foreign direct investment in agricultural infrastructure.

Conclusion:

Agriculture is base of Indian economy.so as far concern the interest of farmers Government is always try to support them. As there are some positives and negative sides of New Farm Bills. According to farmers perspective, these bills are 'an anti-farmer law 'in the same way it is showing mercy on corporates. **In nutshell, above bills are significant not only for the farmers but also for Agriculture sector.**

Suggestions:

- Government should create more awareness about new bills.
- There should be proper communication between the farm union and farmers.
- Government should take initiative to implement the positive aspects of this bill.

Government should also give importance to Mandis.

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Educative Role of College Library and Librarian in New Era.

Dr. Rajkumar Pandharinath Ghule

Librarian. Dadapatil Rajale College, Adinathnagar, Tal. Pahardi,
Dist. Ahmednagar., rajabhaughule@gmail.com

Abstract

In higher education the library has its own importance. It helps in widening the range of knowledge and information of teachers and students. Library is an active participant in the student learning experience an essential components of mission of library. The influence of educational technology is having an impact on individual learning. It has laid emphasis on providing alternative and effective opportunities of learning for students. The new communication media relates to the reaching of the structure of the educational process. There has been a tendency for the shift in emphasis from teacher's teaching to learners' learning. Each student can learn most effectively through varying combinations of instructional resources. The traditional role of librarian has changed in modern era. In modern age librarian goes beyond the traditional facilities of library. In this paper we will discuss the actual role of library and librarian in higher education.

Key words– Library, College, Librarian, Education, Students.

Introduction

Twenty-first centuries has emerged as an exciting period of transition and change. Information Technology has become a potent force in transforming the social, economical as well as the political life globally. The computer technology and networking systems have put an impact on every aspect of the traditional organization. Presently it is not only recorded items of knowledge, but it is also the digitized bit of information that can be moved through computers and telephone lines to wherever it is required. Libraries have seen a serious of changes over the past decade with the movement for information resource and funding opportunities from physical to the electronic one. The traditional concept of libraries and librarians need to be redefined. In the new digital environment, the professionals are required to develop new perceptions, attitude, willingness to work hard and evaluative expertise that belong to the practitioners of Library and Information Science.

A librarian's role has shifted from an emphasis on teaching, consulting, researching, preserving democratic access to information in collaboration with computers and information scientists. Today a librarian is well known as Information Navigator, Information Officer, Information Scientist, Information Manager etc. His job of acting like a custodian has changes characteristic of global digital era, has affected our libraries also. In recent years, however, attention has increasingly been given to the need to analyze the way in which a librarian can more effectively carry out his role of making his resources available to his readers.

Library as an Educational Agency

The developing demand for individualized learning has convinced the educationists and descends that the libraries can be a really active force in the learning process. The development of 'Library College' concept emphasizes guided independent study, in which the library is the central focus. Librarians have recognized the responsibility in providing resources and services to enable their users to learn more effectively.

The library's degree of influence in the educational setting is conditioned by many factors. Four facets of this influence will be examined: (1) patterns of library use as they relate to various student characteristics; (2) effect of the level of library service on academic achievement; (3) role of the instructor in impelling library utilization; (4) teacher's knowledge of and preparation in library skills.



Although some of these studies contribute only indirectly to our comprehension of user education dynamics, they do illuminate the library's impact on the educational process, and useful inferences can be drawn regarding the most effective directions for library instruction.

Learning and Library

If learning is to be envisioned as the acquisition of knowledge the teacher-student interaction need to be emphasized and adopted. Indeed, a real climate of learning is possible in the two-way communication media. The development of analytical reasoning and the creative expression require a much closer interplay between the teacher and the students. This is rightly ensured through the effective use of the library. Desired information is usually presented in a library than is customarily taught through conventional methods. It may however, be noted that the idea of 'library learning' dose not try to belittle the valve of teacher guidance. Even the truly 'autonomous' student may choose to work not only with independence but also with dependence and interdependence.

Librarian as a teacher and a Consultant

Technology has moved far ahead of information literacy education. Few users of present day libraries are effective and efficient users, and even inspire of sophisticated interfaces and search engines have attained the place of information access systems, people still need to be educated regarding their use. They need to possess an understanding about the essential information gathering skills and tools. The system of information production and distribution needs to be taught. The users still need to possess an understanding about the organization of information resources, of basic reference works, of research strategies and of information access and delivery tools. They must understand how to define and refine a research topic, how to analyze an information need, and how to critically interpret an evaluate information resulting from research. Thus a librarian has a critical role in a digital library as an educator and a consultant as well.

Librarian as a Knowledge Intermediare

As a knowledge intermediate, the librarian extends the information sources beyond the catalogue, through the digital library, provides insights into the existing body of knowledge and also guides the users to the most relevant resources. In case of digital libraries this role can be simply summarized through the following function.

- Collecting
- Organizing
- Preserving
- Dissemination of information to the end-users.

Librarian as a Researcher

Librarians are skilled in the research process and they also possess unique knowledge of breadth and depth of information resources in various subject specialties. Librarians have become members of research and development teams. By facilitating access to information finding it, delivering, summarizing it- librarians have moved to the beginning of the information production cycle, thus playing a more substantial role in the information creation process.

Librarian as an Organizer and a Publisher

In the digital library environment, the traditional role of publishers as information packages and information distribution facilitators and the traditional role of libraries as store houses of information has got de-emphasized. As universities regional research centers, laboratories, corporations and professional societies develop their own depositories of information and make them available to word's network, they take on the publisher's and libraries traditional role. In order to meet consumer's demands, digital library system must be dependable, reasonably pries, powerful, easy-to-use, intelligent search engines, attractive user interfaces, allow the consumer to inspect the 'product ' before buying; and also must allow access from and delivery to, the consumer's



workstation. Editors and librarians thus have an important role as organizers, reviewers and guardians of intellectual property in the digital libraries.

Librarian as a Digital Preserver

The librarian takes forward policies and strategies to ensure digital presentation is successful. In such a highly complex hybrid of physical and digital information space, he defines new strategies for retention, conservation and preservation. He possesses a unique set of skill and interest, which are applicable to the growing area of activity.

In a gist form we can say that librarians need to be ready for competitions and should find new ways to make their skills and services distinct from those offered by other agencies like media companies publishers, internet companies, intermediary while being part of a successful information infrastructure. Information Age demands the Librarians to be constantly involved in the process of active learning, direct intervention in the technology and progressive widening of the knowledge. They should catch hold of new opportunities created by the new technology to redefine their role as interpreters rather than storehouse mangers.

Library Relationship on Campus

Developing anadequate programme of library service is not alone the responsibility of the library. As has been repeatedly pointed out in this book, good library service is a cooperative undertaking requiring the combined effort of the administration, faculty, library staff, and students. Upon their knowledge of the aims and methods of the library rest their judgment and willingness to cooperate. The relationship of the library to the various campus groups have been discussed in detail in different parts of this book, but it may be well to summaries some of these relationships here in order to show their importance in interpretation.

Relationship to Administrative Officers

A majority of librarians are directing responsible to the president. He approves the budget and staff appointments even though the final authority in these matters rests with the board of trustees. In developing the policies of the library, he is consulted at every step. The librarian's annual report is directed to the president and through the president the major needs of the library are transmitted to the board of trustees

Relationship to the faculty

The importance of this relationship requires little comment. Without the cooperation of the faculty, the librarian can do little to coordinate library services with instruction. Without adequate to library support, college instruction is handicapped and faculty research is blocked. Library, laboratory, and classroom must be so planned as to reinforce the teaching process in every possible way. The improvement of library service should therefore be, to a far greater extent than is present the case, a matter of faculty –library cooperation.

Relationship to Students

Service to student by the librarians in cooperation with the faculty is the main task of the library. Library relationships with students are conducted mainly through:

- 1) Services to the loan and reference desks and personal conference;
- 2) Talks, group tours, and instruction in the use of the library and bibliography;
- 3) Publicity in the form of printed literature, displays, and exhibits, and
- 4) The student library committee.

The nature of the first two relationships has already been discusses in detail in previous chapters. Publicity is discussed later in this chapter. The student library committee, a fairly recent phenomenon in college library administration, is discussed briefly at this point.

Conclusion –

Thus Librarianship in any name will continue to be relevant exciting and in demand profession. Libraries will continue to be one of the most popular social places, which are accessible to



individuals of all ages and communities all over the world. One of the comforting things about the traditional library is its very solidity. Much of the information available electronically today will never have such a solid physical presence. The records of efforts of civilizations must be preserved forever. It is our responsibility to capture the worthy ones and preserve it in usable form for posterity. We librarians own a special obligation to the society to ensure the free flow of information and ideas of the past and present to the present generation and generations to come.

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**Impact Of Caste, Class & Religion On India Today****Prof. Rahul G. Mahure**

Dr. H. N. Sinha Arts & Commerce College, Patur, Dist. Akola.

Email ID: rmahure@gmail.com

Introduction

The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige (Sekhon, 39). The Indian Caste System is considered a closed system of stratification, which means that a person's social status is obligated to which caste they were born into. There are limits on interaction and behavior with people from another social status (Sekhon, 39). Its history is massively related to one of the prominent religions in India, Hinduism, and has been altered in many ways during the Buddhist revolution and under British rule. This paper will be exploring the various aspects of the Indian caste system related to its hierarchy, its history, and its effects on India today. Caste Structure and Characteristics Defining the word "caste" itself is harder than thought to be. Risley defines it as "a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community" (Hutton, 47). It can also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other such subdivisions (Velassery, 2). Caste name is generally associated with a specific occupation and, as mentioned before, is a closed stratification, which makes it endogamous (Hutton, 47). The Indian caste system is a classification of people into four hierarchically ranked castes called varnas. They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes (Pintane). The two upper castes are ritually considered as superior to the lower castes (Smith, 43). The Brahmans, usually priests and scholars, are at the top. Brian K. Smith, the author of *Classifying the Universe*, explains his definition of the Brahman caste: The Brahmin class is essentially defined by its supposed priority (as the class created first by the creator god), by knowledge of the Veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-à-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate "weapons," sacrificial techniques (48). There are, however, varying "degrees" of Brahmans, such as Kanya-Kubja, Tamil, Tanjore, and others who are part of numerous villages (Pintane). These sub-castes, called jatis, are very specifically endogamous, so that a Brahman is not only restricted to marrying another Brahman, but to marrying a woman of the same subdivision of Brahmans (Hutton, 47). Each jati is composed of a group deriving its livelihood primarily from a specific occupation. People are born into a certain caste and become members. They then acquire the appropriate occupation according to their jati. Separation of these Brahmans from others is one of several indications of social status, which include material goods, social power or influence, and social skills (Pintane). In modern India, economic competition and education are predominate, and the Brahmans occupy this position in both aspects (Sekhon, 44). Following the Brahmans are the Kshatriyas, or political rulers and



soldiers. They were the ruling class and often times collaborated with the Brahmans as they reigned over their kingdom. In ancient India, the rulers were bound by Holy Scriptures to govern their kingdoms with justice. A Hindu ruler was the protector of his subjects, and in order to protect his subjects the king needed to be an expert warrior. A Kshatriya is characterized by physical and martial strength (Smith, 48). These qualities determined his relations with others: “the Kshatriya is charged with the protection of the higher Brahmin class with rule over (and unrestricted exploitation of) the lower Vaishyas” (Smith, 48-9). The word ‘kshatra’ in Sanskrit means government, power, and dominion (Indianetzone). Kshatriyas are considered to be bold, alert and full of fortitude, generosity, discipline and modesty (Lahiri). Priests and warriors were said to be “better” than or “superior” to the other castes, and in general the Brahmans and Kshatriyas were regarded as united into a ruling class according to the populace at large. But although the Brahmans and Kshatriyas together proclaimed to be superior to the commoners, the Brahmans never hesitated to declare their own caste as higher than the Kshatriyas. The reason of this, according to the Vedas, is that Brahmans have been characterized as being self-sufficient, whereas the Kshatriyas are dependent on priests. Thus, it is said that Brahmans can live without rulers, but rulers cannot sufficiently execute their tasks without the aid of Brahmans (Smith, 42). Next are the Vaishyas, or merchants. A Vaishya's duty was to ensure the community's prosperity through agriculture, cattle rearing and trade. The Vaishyas were considered and expected to be weak in comparison to their rulers, and were infinitely exploitable and regenerative. These oppressions however, were usually not boycotted because this was presented as a natural state of affairs in the social realm (Smith 49). Later, the Shudras took over agriculture and cattle rearing while the Vaishyas became traders and merchants. However, though they were “twice-born” and economically strong because they controlled commerce, Vaishyas were denied a high social status, for which they resented the upper castes. One expression of this resentment was their support of the anti-Brahminical sects that developed around the 6th century BC, like Buddhism and Jainism (Gurjari). Then come the Shudras, who are usually laborers, peasants, artisans, and servants. Shudras were thought to not have any special abilities and were considered only capable of serving as slaves to the upper three classes. Shudras enjoyed no rights or privileges, and were not permitted to perform any sacrifices or homa, read or learn the Vedas or recite the mantras (prayer rituals). They were also not allowed to enter temples and could only serve the upper three castes as a slave, barber, blacksmith or cobbler (Gurjari). They too supported the anti-Brahminical groups that came about. At the very bottom are those considered the “untouchables.” These individuals performed occupations that were considered unclean and polluting, such as scavenging and skinning dead animals and are considered outcastes. The Hindu law books insisted that there were only four varnas and never a fifth, which was used as a reason to not accept the tribal people of India (Velassery, 8). They were therefore not considered to be included in the ranked castes. In some cases, the untouchables could face criminal charges if they polluted certain things with their presence. For example, it was a criminal offense for a member of an excluded caste knowingly to pollute a temple by his presence (Hampton). They were also forbidden to enter the streets in which the houses of the upper castes were situated, and there were many customs and laws that kept them beyond the villages and towns. Since they were rated outside the caste system, they were destined to only in the outskirts of the village and were never an integral part of village community. Their services, however, were still essential to the health of the community and therefore still had to be part of the system in order to serve the upper castes (Velassery, 8). Caste includes three elements: repulsion, hierarchy, and hereditary specialization. According to Velassery, “a society is characterized by such a system if it is divided into a large number of hereditarily specialized groups, which are hierarchically superposed and mutually opposed. It does not tolerate the principle of rising in the status of groups’ mixture and of changing occupation” (2). There are many rules in the Indian caste system which caste members must adhere to in order to avoid being shunned from their caste members or, according to Hinduism, being born less fortunate in



their next life. The two most important characteristics of the Indian caste system have to do with endogamy and occupational restriction. Every member of a caste or sub-caste is required to marry within their own caste. Any violation of this results in excommunication from one's family and caste. When it comes to occupation, every caste is associated with a particular one to which its members are required to follow. Another characteristic is that every caste imposes restrictions on its members with regards to diet and has its own laws which govern the food habit of the members.

There are two types of food: Pacca, which is food prepared with ghee (melted butter), and Kachcha, which is food prepared with water (Pyakurel). According to the castes, only certain kinds of foods can be exchanged between certain castes. For example, a Brahman can accept only Pacca food from a Shudra, but Kachcha food can only be accepted from a person of one's own caste or of a higher caste (Pyakurel). Another is the social interaction between castes. There are strict barriers when it comes to the mixing of a superior caste with an inferior caste. Hence, under the caste system every caste abides by well established customs and well defined norms of interactions. A fourth idea is the belief of purity and pollution. Cleanliness is considered to be a very important value in Hinduism, and the caste system enforces this idea. Untouchability was thus a means of exclusivism, a social device that became religious only by being drawn into the pollution-purity complex (Velssasery, 8). Therefore, it was believed that the higher castes were more pure and less polluted, while the lower castes were regarded as less pure and more polluted (Pyakurel). A final characteristic that is very important to the stabilization of the Indian caste system is the restriction of caste mobility, which was mentioned earlier. Birth in a particular caste confines a person to staying in this caste and restricts and individual's mobility up or down the hierarchy (Pyakurel). The caste system very much impacted the economic structure in the Indian village. The village was essentially a food-providing unit, where each family of the craft or service caste was linked with one or more of the land owning-farmer-caste family. This system was known as the jajmani system, which survived in India up to the arrival of the British. W.H. Wiser in his Hindu Jajmani System shows the mutuality of relationship in a village community based on the exchange of goods and services between different castes (Velassery, 7). In the village that Wiser studied, he found that "there were twenty-four castes fixed by birth—priest and teacher, bard and geologist, accountant, goldsmith, florist vegetable grower, rice grower, carpenter, ironworker, barber, water-bearer, shepherd, grain parcher, seamster, potter trademan, oil-presser, washerman, mat-maker, leather worker, sweeper and cess pool cleaner, Mohammedan beggar, Mohammedan glass bangle seller, Mohammedan cotton-carder, and Mohammedan dancing girl" (Velassery, 7). It can be seen from the above list of caste distinctions that the web of economic stability and security that was provided by an individual's respective caste and by those relationships the individual acquired through his or her occupation was essential to village live. The caste system is what drives these relationships and these relationships are one of the reasons the caste system stays intact.

Religion, Culture and Caste

The division of castes constitutes one of the most fundamental features of India's social structure. In Hindu society, caste divisions play a part in both actual social interactions and in the ideal scheme of values. Members of different castes are expected to behave differently and to have different values and ideals (Béteille, 45). These differences are sanctioned by the Hindu religion. Traditionally, the caste system of stratification in India was legitimized through classical Hindu religious texts, especially as interpreted by Brahmans (Sekhon, 45). Hinduism is "as much of a social system as a religion...Its social framework has from very early times been the caste system, and this has...become...increasingly identified as Hinduism as such" (Smith, 9). The caste system was rationalized in ancient India on various grounds. One of them was the justification in the Vedas. The caste system would not have found approval among the vedic people unless there was some reference to it in the Vedas. The Purushu Sukta in the 10th Mandala of the Rigveda describes how the castes



came into existence: from different parts of the Purusha, the Cosmic Soul, at the time of a grand sacrifice performed by the gods (Jayarama V). As mentioned earlier, the Brahmins came out of his mouth, the Kshatriyas from his arms, the Vaiyshas from his thighs, and the Shudras from his feet. Another justification derives from the theory of Karma.

This concept rationalizes the caste system based on birth. It supports the argument that people of the lower castes have to blame themselves for their troubles and low status because of their bad Karma in their past life (Jayarama V). The law of Karma states that the present condition of your soul, for example, confusion or serenity, is based on your decisions in the past and that you, as an individual, have made yourself what you are based on your actions. Also, your present thoughts, decisions, and actions determine your future life events, and these events can alter one's Karma through natural, moral decision and action (Oriental Philosophy). Therefore, it is the notion that "one's particular duty is calibrated to the class into which one was born and the stage of life one is presently passing through" (Smith, 10), and that one of the main entailments of the caste system is "the belief in karma and the cycle of rebirth whereby ones social position in this life is ethically determined by moral actions in past lives" (Smith, 10). Since one of the main beliefs in Hinduism is that the consequences of your past decisions have determined your present state, reincarnation plays a huge role in the prevention of people revolting against the caste system. Reincarnation was created by the Aryans in order to justify the oppressive behavior they were imposing on the natives and to keep the people from rising up against the system. Reincarnation bolsters caste oppression in two ways. It justifies injustice, and deflects hopes for progress from this life to a "next life" (JoT). For the people on top of the caste system (the Brahmins), reincarnation justifies why they get the privilege of high-class birth. Those privileges were earned through virtuous behaviors in their past lives, and a privileged birth proves that one deserves privilege. For the people on the bottom, the Shudras and the untouchables, reincarnation justifies why they suffer for their low birth. They must have earned their suffering through sinful acts in past lives. In order to avoid a low-caste birth in their next life, Hindus who are born as Shudras or untouchables learned to support rather than oppose their own oppression.

Hinduism teaches low-caste people that the way to improve their position in their next life is by leading a virtuous life this time around with no acts of deviance towards the caste system (JoT). As mentioned before, many in India who were oppressed (like the Shudras and the "untouchables") joined anti-Brahmanical movements in order to take a stance against the discriminatory acts they were facing. Even in 1950, one of the primary reasons for the conversion to Buddhism in India during the 1950s under the leadership of B.R. Ambedkar was the caste system and the plight of the oppressed "untouchables" (Sekhon, 45). Conversion to Buddhism seemed to be believed as the only means of emancipation from the injustices associated with the caste system. This is where the term Dalit derived from; those termed untouchables referred to themselves as the oppressed people, and the term is used to denote both pride in their community as well as resistance to exploitation (Sekhon, 45-6). Sometime the oppressed Shudra castes and tribal groups also refer to themselves as Dalit. These Dalit activists rejected being defined as Hindus and supported the movement against social and economic injustice (Sekhon, 46). It is unfortunate that although the original intent of Varnas was not to create caste, it has evolved into emphasizing the idea of the caste system. Varnas are conditioned with one's actions and desires based on Gunas, but people have mistaken Varnas for caste and treat them as identical. Varnas are God created, whereas caste is man-made; it is simply a social institution and can easily be changed and modified according to changing needs of society (Lahiri). Caste-by-birth was never the original intent nor was it ever the basis upon which the Varnas were constituted; it was meant to have individuals engaging only in a field of activity that they are capable of doing (Lahiri). The Varna System stood on the basis of Gunas and karmas of the individual and has nothing to do with birth (Lahiri).



Movements and Political Policies against Caste

There were many movements and governmental actions that took place pre- and postindependence in order to overcome and attempt to eliminate the inequalities and injustices associated with the caste system. During the national movement, Gandhi began using the term “Harijans” (God’s people) to refer to the untouchables in order to encourage a shift towards positive attitude towards the lower castes. Many lower caste members, however, found the term to be patronizing. The Census of India had started by the British in the late 19th century, and in 1935, “the British Government of India came up with a list of 400 groups considered untouchable, as well as many tribal groups, that would be accorded special privileges in order to overcome deprivation and discrimination. Those groups included on this list came to be termed Scheduled Castes and Scheduled Tribes. In the 1970s, however, many leaders of castes considered untouchable started calling themselves Dalits” (Sekhon, 48).

The anti-caste Dalit movement began with Jyotirao Phule in the mid-19th century, and he started a movement for education and the upliftment of women, Shudra’s, and Dalits, and the movement spread to many parts of India. He also worked to abolish the idea of “untouchability,” which meant getting rid of restrictions on entry into temples, and finding a place for Dalits within Hinduism (Sekhon, 48). After 1910, however, Dalit leaders started focusing on distancing themselves from Hinduism and began to advocate for a separate electorate for the Dalits. But Gandhi, who was one of the leaders of the Indian National Congress, tried to instead encourage the incorporation of Dalits as part of reformed Hinduism. Another prominent movement was the Dalit movement under B.R. Ambedkar, which began between the 1920s and 1930s. He campaigned for greater rights for Dalits in British India, and even after independence (Sekhon, 48). Both Ambedkar and Gandhi were advocates for the abolishment of the caste system, but they disagreed on the means to go about it. Gandhi believed “untouchability to be a moral issue that could be abolished through goodwill and change of heart among the upper-caste Hindus” (Sekhon, 48). Ambedkar, however, believed that “the subordination of Dalits was primarily economic and political, and could only be overcome by changing the social structure through legal, political, and educational means” (Sekhon, 48). Ambedkar did receive constitutional guarantees after independence that reserved a certain percentage of seats in elections for Dalits, but by the mid-1950s, Ambedkar was not satisfied by the rate of implementation of the measures.

He therefore resigned from government and began to recruit Dalits to seek rights. In 1956, he encouraged around six million Dalits to convert to Buddhism “as a means of escaping the social stigma of untouchability within the Hindu caste system” (Sekhon, 49). During the 1970s, the Dalit Panthers movement sprouted up among the younger generation of Dalits along with other social movements in India, and their movement expressed their anger and frustration at the failure of implementation regarding policies that would eliminate acts of violence against Dalits by upper-caste Hindus in many parts of urban and rural India (Sekhon, 49). There are three main categories of people that have been identified as eligible for preferential policies that reserve seats in legislatures, in government jobs, in public sector enterprises, and in state-supervised educational institutions, in terms of their population proportion in their area. They have also been promised special programs (such as health care legal assistance, allotment of land, scholarships, loans, and grants) and are legally protected against discrimination (such as debt, forced labor, and untouchability) (Sekhon 49). The first group is the Scheduled Castes (SCs), which includes communities who are considered to be untouchables (Daniel). The second are the Scheduled Tribes (STs). This category includes in it those communities who did not accept the caste system and preferred to reside deep in the jungles, forests, and mountains of India, away from the main population. The Scheduled Tribes are also called Adivasi, meaning aboriginals (Daniel). The third is the Other Backward Classes (OBCs), which includes in it castes who belong to the Shudra Varna, former untouchables who converted from



Hinduism to other religions, and nomads and tribes who made a living from criminal acts (Daniel). They are considered to be affected by “backwardness” based on social and economic disadvantages. It is not clear, however, what criterion identifies OBCs and there is an ongoing disagreement over whether to assign people this status on the basis of caste or on economic criteria. The problem with this is that caste and economic status have been largely correlated in the past, and even now, caste-based prejudice and discrimination hinder economic advancement for the lower castes (Sekhon, 49). In the 1960s, the reservation system for SCs and STs began, but the individual states were the ones that were to determine which would be identified as OBCs. Many southern states identified economically disadvantaged castes as OBCs, but there has been considerable opposition to implementing these policies in other Indian states (Sekhon, 50).

Modern India

Relationships between castes have become more relaxed today. There is more food sharing between castes and a lot more eating done at local restaurants where caste distinctions are less likely to be made. One of the biggest changes that took place in India was occupational pursuits among men (Sekhon, 43) (and women later on). Earlier, most men did not veer away from their caste-linked occupations, such as blacksmithing and pottery making. Many have now taken up newer occupations that do not relate to their caste, such as government jobs, teaching, retail and services, and machine repair. Wealth and power in the village is now less associated with caste than before, and landownership has become more diversified (Sekhon, 44). Also, the idea that purity and pollution is caused by the lower castes has diminished a good amount. It has, however, only somewhat diminished in the public, whereas behind closed doors and on ceremonial occasions, purification rituals related to caste status are still observed. Endogamy is still enforced among families, but not as strict as before. A women’s status is still significantly tied to the status of the male, but education and awareness of equalization for women has widely spread throughout India (Sekhon, 44). In rural areas, movement out of caste specializing occupations and access to resources is still difficult and slow for the lower castes, but in urban areas, caste is now a less significant part of daily life. Although discrimination on the basis of caste has been outlawed in India, caste has become a means for competing for access to resources and power in modern India, such as educational opportunities, new occupations, and improvement in life chances (Sekhon, 45). This trend is connected to India’s preferential policies and the implementation of these policies. Implementation has been very uneven in the midst of debates and controversies over the preferential policies, but they have still had a very significant impact on many sections among the lower castes and classes (Sekhon, 50). There has been an increase in representation of SCs, STs, and OBCs in elected offices and they have acquired strong local support. They have also become an important element in electoral politics and have gone on to form strong political parties in various regions.

People from these disadvantaged groups have largely made their way into government jobs as well as all levels of educational institutions (Sekhon, 50). Unfortunately, however, only a relatively small proportion of the lower castes have benefited from these preferential policies. Even though there is an increasing acceptance of lower-caste individuals, there is also more overt hostility and violence expressed against the lower castes and classes in many parts of India. For example, in parts of Bihar, which is a state in eastern India, upper-caste landowners formed a private army in 1994 called the Ranvir Sena to “protect” themselves from the lower castes. Although this was outlawed, the Ranvir Sena had carried out 20 massacres of Dalits by early 1999 (Sekhon, 51). Hostility is also expressed by the many people who support the removal of reserved government jobs and in institutions for technical education, particularly on the part of many from the traditionally higher castes who are economically disadvantaged. Individual achievements, merit, as well as economic position are also still significantly affected by caste (Sekhon, 51).

**Conclusion**

The Indian caste system has played a significant role in shaping the occupations and roles as well as values of Indian society. Religion has been the constant push towards this stratification system for centuries, beginning with the Aryans and continuing down a long road of unfortunate discrimination, segregation, violence, and inequality. Hinduism was the backbone of the puritypollution complex, and it was the religion that influenced the daily lives and beliefs of the Indian people. Even after sixty-three years of independence, Indians continue to be in the grip of caste consciousness. Work was divided and each had his allotted task since birth, and heredity of occupation was a rule that played a big role in the economics of urban and rural life. Mobility of occupation or caste was restricted, and an individual leaving the occupation of his ancestors in order to follow his or her own path was rarely witnessed. It can be seen that caste continues to play an important role in the dynamic of social and political interactions within India. Numerous movements challenging the injustices associated with the caste system have encouraged individuals in India to be more civil towards other cast members. Many of the lower castes have gained a lot from the partial elimination of the caste system, and India should be applauded for its constant effort to eradicate this system of stratification from its culture. It is, however, important to look at the importance of how caste status has affected the quality of life and social mobility in India today.

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Application of Electronic Security Systems in Libraries

Dr. Prashant S. Pagade

Vidarbha Art,s& Commerce College Lakhani, Dist: Bhandara

Email:-prashantpagade3@gmail.com ,Cell No. 7588770820

Abstract:

Use and application of various electronic security systems in the library is become very essential. Due to increasing number of users, space and collection, it is possible to the library staff to overlook all the library premises with traditional security measures. Automated surveillance security system has to be adopted by all the libraries to prevent theft and illegal use of library materials. The Present paper highlights the point related to application of such electronic systems in the libraries and its advantages to upgrade the library services with better quality.

Introduction:

Library is supposed to be a important organ (Like, heart, brain, etc.) of any academic institution. It is because, it renders the curricular and knowledge based needs of the patrons. As the collection number of users and space of the library increase, the security and surveillance problems increase. It is beyond the ability of the library staff to supervise the overall library without help of any automated systems. Thus, the need of such electronic devices or automated system arises to overcome this problem.

Nowadays, we find modern surveillance system in every super Bazar, Mall, Cinema theater, such as CCTV cameras, RFID detector tags on each product, Biometric machines at main entrance of the building like fingerprint scanning, iris scanning facial recognition, voice recognition and palm vein authentication. Such technology minimizes the threats of theft, mutilation or misuse of the material of the owner. In Libraries, books and other reading materials are kept for its stakeholders for years. If these technologies are used in the libraries, there will be lot of advantages, in case of staff management, space management, and user management. It is important to secure library resources. It is equaled important to ensure that the security is performed as seamlessly as possible. Without interfering with the library's objective of providing a user-friendly environment. Electronic security system is devices that are used with the aid of

Electrical apparatus to secure library materials. They help libraries to control minimize or avoid library material theft and unethical losses Examples of electronic security systems installed in libraries are electronic surveillance camera (CCTV) 3 M electronic security systems (electronic security gates),radio frequency identification (RFID) system, perimeter alarm system etc.

Need for security of the Library Resources:

Many Libraries follows the open access method to serve their patrons. The advantage of this practices is that the number of users in the library grows, because use gets direct access of the library resources, without any hindrance. But due to open access system, the library material gets disturb, mutilated any misplaced by the users. The possibility of theft also cannot be denied other reasons for the security of the library resources are as follows.

- To preserve rare and costly reading material for present and future generation.
- Non-availability of xerography service in the library that users have to allow to enter in the stacking area.
- The misbehavior of users, like hiding books, cutting required pages of books, writing slang matters on the books, keep the book on its improper place.
- Some users try to steal bag/baggage and other valuable material of other users, in the library. To prevent such malpractices, library needs some security system.



➤ To prevent from natural calamities like, flood fire storm and to get inform the circumstances fire, storm and to get inform the circumstances of the library, the authorities would need such security system in the library

Advantages of application of various electronic surveillance systems in library:

- Electrical surveillance systems helps the library personals to observe the activates in the library personals to observe the activates in the premises without physical interfering
- It keeps the watch on users as well as the library staff for their fare behavior in the premises.
- The common mischievous activities in the libraries like tearing of the page from the books, hiding the books, sitting in comers and gossiping and book theft can be reduced maximally.
- Trace-passers can be overcome for illegal entry in the premises.
- Library staff can be punctual in their work and cannot be get out off control from the librarian
- Librarian can get the meaningful data of library use

Types of Electronic surveillance in the Library:

1. C.C.T.V (Close Circuit Television) :

CCTV users a video camera to transmit a signal to a specific or limited set of monitors. Nowadays, it is being used for surveillance in areas like Banks Airports, Railway stations and City centers, etc., where strict security is of utmost importance Traditionally VCR, CCTV pictures are sent via CCTV cameras to a closed area like a CCTV monitor. In library, where, hundreds of users have a number of transaction of books. A group of library personnel cannot supervise or keep watch on them with the help of such CCTVs Library can overlook the activities of the user in the library premises CCTV can be used in libraries to monitor the student activities and their behavior in the library. The common mischievous activities in the libraries like tearing of the pages from the books. Hiding the books, sitting in corners and gossiping and book theft can be reduced to a great extent.

2. Biometrics :

By measuring something unique about an individual and using that to identify an individual is the present generations from of security. Biometrics refers to the automatic identification of a person based on his/her physiological characteristics like fingerprints, eye-retina and irises, facial patterns hand measurements, etc. Behavioral characteristics like signature, gait typing pattern, voice recognition etc. are also use in pattern, and voice recognition, etc. are also used in Biometrics. The use of biometrics method for personal authentication is more accurate than the method of using passwords or PIN codes. The use of biometrics is not new to the world, and we all are familiar with the thumb-prints in place of signature. on important documents, particularly legal documents and money transactions.

A few libraries in the world have already switched over to biometric identity. It is very useful to know the presence of users and their use data for the librarians to evaluate the usage of library. Biometric system is also useful for the library staff for their timely attendance

3. RFID Technology (Radio Frequency Identification Device) :

It is technology similar to the theory of barcode identification. It consists of an antenna a transceiver which reads the radio frequency and transfers the information to a processing device and a transponder or tag. The tag is an integrated circuit containing the radio frequency circuitry and information to be transmitted By attaching RFID tags to the library's materials the leading process can be automated and made faster Management of the library's bibliographic resources can also be accomplished with more speed and efficiency. In addition, the system helps in preventing the unauthorized removal of materials from the premises. The technology also helps the library personnel's to take the annual stock and find out the misplaced documents.

4. Electromagnetic gate :

This type of gate can be installed at the entrance of the library. The gate will have sensors entrance of the library. The gate will have sensors which keep watch on the users who get the reading material without proper circulation process of the library. The magnetic strip inserted in each book of the library helps to identify the malpractices of the users. Any unauthorized exit of library material will produce alarm to alert the library staff.

5. Sensitizer/ de-sensitizer unit :

The device is used for the circulation work. Where there will not be any library staff. It is a fully automated circulation process, where a user is served with the machine De-sensitizes each book



that is issued out and re-sensitizes each book that is issued out and re-sensitizes each book that is returned to the library.

6. Security Alarm Monitoring System :

This system uses door alarm devices and passive infrared detectors to monitor the library premises. When these devices are triggered, an alarm sound and Security staff is alerted. This system records the location of the alarm and the time and date when it is triggered. This information is stored locally on the system and can only be accessed by authorized staff. In case of emergency like fire, food e earthquake etc. the alarm get on so that all the library staff become conscious and get ready to face the problem.

Conclusion :

Libraries are always having the problems of its security issues. It is difficult to replace materials that are stolen from the libraries or mutilated as such materials may be out of print or the library may not have the money to purchase a replacement copy. The traditional ways of manually checking patron's bags are both inefficient and not user-friendly. A better way to deal with security in academic libraries is to embrace the electronic security systems. That will better ensure an effective security of library materials from theft, mutilation, or other forms of crimes.

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A Conceptual framework of e- Engineering the Library Services

Sau. Meena A. Vaidya

Late N.A.D Arts & Com. College Chandur Bazar Dist Amt.

Email lakademeena@gmail.com, Mobile No 9403865345

Abstract: -

The scope and Organization of this paper is outlined in the conceptual Framework of social science information management in library. This framework is drawn the observation of library services of convergence of users needs and technical services in first domain of the model. This is a study of realignment of library computerization and IT application in a network. Redevelopment of Inter library lending and networking on the basis of social sciences and SDI services as second domain. The last domain of conceptual framework of re-engineering library information services concerns the farthest ranges of new social mission to disseminate scholarly information through electronic media. Finally the paper is concluding with provisioning the library information services and initiates networked and collaborative services of project and program to society.

Introduction: -

At the threshold of 21st century libraries needs to acclimatize changing concept of libraries. Traditionally libraries are institutions charged with the duty of providing the means for the perceptual self education of one and all; and then contribute to the circulation of ideas, the harnessing of leisure, the demands of democracy, the spread of literacy and the success of commercial and industrial enterprises. From book sciences to library science and then Library an information Science, the discipline has been well established and accepted worldwide. The present decade INTERNET and IT application to library will convert present libraries to digital and virtual libraries. Digital information resources will be in the form of which the computer can store, organize, Transmit and display without any intervening conversion process.

Reengineering

The reengineering principles and its successful implementation can be applied to library and information centre.

I User Needs and Library Services:

A. USER SATISFACTION:

Among information system components, user is the most important one. The main goal of any information system is to provide pinpointed, exhaustive and expeditious information service to the user. User satisfaction has become more complicated due to increasing amount of complexity of information which makes it difficult to organize, scattering of literature, language barriers and access to Information.

B. MARKETING APPROACH TO INFORMATION:

The rising expectations of users, change in role of education, research and development have greatly influenced the demand for product and services. Libraries and information centre has considered information as a product and accepted marketing approach to provide services to the user. Reengineering the process will reduce cost benefit analysis.

C. QUALITY IMPROVEMENTS:

The purpose of library is to maintain quality and standards and adopting quality control methods to improve services. Quality in terms of resources both documentary and non-documentary as well as human resources and services. Library needs to involve everyone in efforts to meet their internal and external user's requirement and expectations to maintain quality in service. Library executives need to redesign the process to achieve quality.

**D.PROMOTE RESEARCH ATMOSPHERE:**

Universities and special library and information centre promotes research and teaching activities. In the changing environment library need to adopt new techniques to create healthy atmosphere for research activities.

E.COST BENEFIT ANALYSES:

Reengineering the libraries can help to decrease response time to user and eliminate error and complaints and reduces the redundancy of service time.

Collection Development:

User needs a variety of information from equally vast variety of information resources. Besides traditional resources user demands electronic database. There are new varieties of information sources in printed version including prints and non printed sources. In Library, Changes are taking place in the materials collected and circulated.

Library database:

With information explosion it is very difficult for libraries to keep up to date information with traditional methods. Databases creation activities has gain importance to exploit indigenous and external databases. Databases became main vehicle through which various libraries have made structural textual and other data available for processing, data analysis for store and retrieval. II

Information Technology and Dissemination of Knowledge:**Digital Library Concept:**

Digitization means conversion of any fixed or analogue, traditional media into electronic form through scanning, sampling or even repacking. Digital libraries have started gaining importance in India in the beginning 21st century. Digital libraries provide instant access to digitized interaction and consist of variety of information sources from paper to multimedia.

- 1 CDROM
2. Online database
3. Opac
4. Multimedia
5. Internet

III Information Services:

1. CAS,SDI services
2. Document deli vary Service
3. Reprographic Services
4. Bibliographic Services
5. Newspaper clipping Services
6. OPAC
- 7 INTERNET, Email, And
- 8 CD-ROM Access

Conclusion:

The library services are required a very sophisticated network for access and use of database. Recognition of network and resources sharing trends has already resulted in visionary and actual designs of the electronic libraries of the future. Reengineering process is the vision of continuous thinking of reorganizing and breaking outdated system and make fundamental changes to scope the present information explosion age. The information needs of an academican student at large are not just what is published. However an information explosion and IT revolution age libraries are willing to reengineering process.

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Impact of caste and Religion on Social Relationship

Dr. Manojkumar Varma

Director of phy. edu. Arvindbabu Deshmukh Mahavidyalaya

Bharsingi, Dist-Nagpur, Mob.No-9422824499

Abstract:

Undoubtedly, the caste system is a social evil. It is ironic that even after more than seven decades of independence of the country, we have not been able to get rid of the clutches of caste system. However, as a democratic country, Article 15 of the Constitution states that the state shall not discriminate against citizens in any sphere of life on grounds of religion, race, caste, sex, place of birth. But the paradox is that caste is given prominence in the process of application or selection for government posts. The caste system not only increases the enmity between us but it also works to create a rift in our unity. The caste system sows the seeds of high and low, excellence and inferiority in the mind of every human being from childhood. Being a member of such a caste, if someone gains, then someone has to suffer loss. Caste works against the concept of prestige of labor and this has been the root cause of our politics of slavery. In the present research paper, the impact of caste and religion on society and human relations has been highlighted.

Keywords – caste system, Religion, National Unity, social

Preface:

The caste system has been very prevalent in India since ancient times and the people who have been in power for centuries have developed this concept in different ways. The system underwent major changes, especially during the Mughal and British regimes. Even so, owning one is still beyond the reach of the average person. Caste and caste - There are two different concepts in the basic form of social system. The four broad social divisions - Brahmin (teacher / priest), Kshatriya (king / warrior), Vaishya (merchant class) and Shudra (laborer / servant) are said to be gradually born in an imperfect state and castes are divided on the basis of birth. In general, decisions were made according to people's occupation or society, but today it has become hereditary. According to the second way of thinking, this division was based on socio-economic factors and this system is in the history of political, economic and objective of India. This view was prevalent among the scholars of the colonial era. According to this way of thinking, people's race was determined by the traditional function of their community. Overall, the caste system has a strong hold in India, and it is still the same today. Today, this system has become the basis of education and job reservation. For political reasons, castes play their part in creating a vote bank for different parties; At the same time, the caste-based reservation system in the country is still intact. Brahmins, Kshatriyas, Vaishyas and Shudras - The caste system in India divides people into four different sects. It is believed that according to Hinduism, these groups came into existence through Lord Brahma, the creator of the universe. The thinkers and teachers fall into the category of Brahmins and are at the forefront of this system and are believed to have come from the head of Brahma. Next in line are the Kshatriyas, who are rulers and warriors and are believed to have come from the hands of Brahma. Merchants and farmers come in the Vaishya class and say that they come from their lap and the workers who are called Shudras are in the fourth category and they come from the footsteps of Brahma which is considered according to the character. The caste system has affected the social and religious life of the people in the country for centuries and this process is still going on today, whose political parties are abusing their interests. The writing on the caste system is incomplete without discussing the untouchables. But if there is a root cause of untouchability, it is the undesirable practice that they should do the business assigned to each caste. But this practice caused immense damage to our society. According to the caste system, the religion of the Shudra caste is to serve all the Brahmins, Kshatriyas and Vaishyas. Among all the Brahmins, the Brahmin community was respected for their knowledge and knowledge, even though they did not have money and power. If a Brahmin was present at the court, it was customary for the king to stand up and greet him. Kshatriya and Vaishya characters were naturally respected in the society as they had power and money respectively. The work that Shudra Varna had, in modern



parlance, was in the form of essential services. It would have been difficult for the Brahmins, Kshatriyas and Vaishyas to survive if they were not allowed to do their deeds.

Problems of caste system:**• Against democracy: -**

Democracy where everyone is considered equal. As a democratic country, Article 15 of the Constitution states that citizens should not be discriminated against by the state on the basis of religion, descent, caste, gender, place of birth in any area of life. Has gone Article 17 eliminates untouchability. But in fact it still exists today in some form or another. The caste system does not adhere to equality but adheres to the principle of seniority in two classes, so it is against democracy.

• Part of society: -

Undoubtedly caste system is a social evil. It is ironic that even after more than seven decades have passed since the country became independent, we have not been able to free ourselves from the clutches of the caste system. Even in democratic elections, caste exists as a big factor. There are many instances in today's society where a Savarna has a very good relationship with a Dalit or a religious person has a very good relationship with a person of another religion but these relationships get messed up when such a person gets together with many people like him. Society will change only if Brahmins, Kshatriyas and Vaishyas have to give up their ego and backward classes have to reduce their hatred. The saints of Maharashtra tried their best to awaken the social elements to bring about this change.

• Problems for National Unity: -

Caste practice not only increases animosity among us but it also works to create a rift in our unity. The caste system sows the seeds of superiority and inferiority, superiority and inferiority in the mind of every human being from childhood. Which in time also becomes a factor of regionalism? The weakness of the society affected by the caste system does not establish political unity in a wide area and it discourages a large section in case of any external invasion of the country. Due to selfish politicians, racism has taken a more fierce form than before, which has increased social bitterness.

• Obstacles to development progress:-

Tensions arising from caste hatred or caste appeasement by political parties hinder the progress of the nation. The weakness of the society affected by the caste system does not establish political unity in a wide area and it discourages a large section in case of any external invasion of the country. Due to selfish politicians, racism has taken a more fierce form than before, which has increased social bitterness.

Conclusion:

Due to caste system, various religious groups of India could not come close to each other socially and politically due to which a strong society could not be built. The caste system ultimately created division in the country. In his treatise titled 'Abolition of Caste Practice', Dr.Ambedkar says that 'the intellectual class of every society is an influential class even if it is not the ruling class.' Just having intellect is not a virtue. The virtues and vices of the intellect depend on what we use the intellect for and how we use the intellect depends on the purpose of our life. The traditional intelligentsia here has used its intellect to exploit society instead of benefiting it. Casteism is the main obstacle in the development of the nation. This serves as a major source of social inequality and injustice. This can be resolved in the form of interracial marriage. Interracial marriage will weaken the roots of casteism. In modern times, caste is seen in the life of any person only when he gets married. If this evil is to be eradicated, then such steps have to be taken which will end the caste compatibility at the time of marriage.

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Literature On Crises Caused By Nature

Dr. Mamata Fuke

Priyadarshini College of Education, Sonagao, Nagpur.

Abstract:

The occurrence of disasters and natural calamities are common and these happen all around the globe. In this research paper, information has been provided regarding the kinds of disasters and natural calamities, the causes of their happening, the preventive measures and the steps formulated in order to curb the devastation that takes place as a consequence of disasters and natural hazards; the effects and aftermaths that happen are a crucial aspect to be taken under consideration and finally the main components of disaster management have been emphasized. The distribution of facts, capacity building, institutional development and information allocation are the crucial ways or expertise that individuals have to possess sufficient knowledge of who choose disaster management to be their area of interest

The occurrence of disasters and natural calamities are common and these happen all around the globe. In this research paper, information has been provided regarding the kinds of disasters and natural calamities, the causes of their happening, the preventive measures and the steps formulated in order to curb the devastation that takes place as a consequence of disasters and natural hazards; the effects and aftermaths that happen are a crucial aspect to be taken under consideration and finally the main components of disaster management have been emphasized. The distribution of facts, capacity building, institutional development and information allocation are the crucial ways or expertise that individuals have to possess sufficient knowledge of who choose disaster management to be their area of interest

The occurrence of natural calamities is common and these happen all around the globe. In this research paper, information has been provided regarding the kinds of crises caused by Nature, a consequence of natural hazards; the effects and aftermaths that happen are a crucial aspect to be taken under consideration and finally the main components of crises management have been emphasized. The distribution of facts, capacity building, institutional development and information allocation are the crucial ways or expertise that individuals have to possess sufficient knowledge of who choose crises caused by nature to be their area of interest.

Introduction:

Natural crises are common and occur not only in India but all over the world. The crises can be sudden such as earthquakes, floods or hurricanes or they can be slow such as drought or famines. India has been prone to natural disasters on account of geo-climatic conditions; disasters such as floods, earthquakes, droughts, cyclones and landslides have been major within the country. About 60% of the landmass is prone to earthquakes of various intensities; over 40 million hectares of land is prone to floods; about 8% of the total area is prone to cyclones and 68% of the area is at risk to drought. Natural calamities and disasters lead to immense destruction, loss of lives, private, public and community positive features and assets (GOI, 2004). The super cyclone in Orissa in October, 1999, the Bhuj earthquake in Gujarat in January, 2001, the natural calamity in Uttarakhand in 2013 and in Kashmir in 2014 have drawn attention towards the need to adopt a multi-dimensional undertaking involving various scientific, engineering, financial and community procedures and practices; the need to adopt multi-disciplinary and multi sectoral approaches and integration of risk diminution in the developmental plans and strategies (GOI, 2004). **Recent data Locust attack destroys thousands of hectares of seasonal crop in five districts of Gujarat 2020.** The poor and the underprivileged sections of the society are the people who are the major sufferers of natural crises.

**What are Natural Crises?**

Natural crises can be defined as the severe disorder in the implementation of the community or a society causing extensive substance, economic, social, financial or environmental losses which go beyond the ability of the affected society to manage using its own resources. A crises occurs as a consequence of the hazards, defenselessness or insufficient capacities or measures to cause a reduction in the risk factors.(G. Bankoff, G. Frerks 2003).

Objective of Natural crises:

The following is a list of general objectives departments should consider when creating an Information Natural crises Prevention and Recovery Plan:

- Ensure the safety of all employees and visitors at the site/facility
- Protect vital information and records
- Secure business sites and facilities
- Safeguard and make available vital materials, supplies and equipment to ensure the safety and recovery of records from predictable disasters
- Reduce the risk of disasters caused by human error, deliberate destruction, and building or equipment failures
- Be better prepared to recover from a major natural catastrophe
- Ensure the organization's ability to continue operating after a disaster
- Recover lost or damaged records or information after a disaster

Plan Information

A sound understanding of the nature, scope, and limitations of a natural crises plan ensures that management's expectations are realistic and the plan plays its proper role in achieving the department's overall goals and objectives.

An information crises plan is a practical program of preventive steps and actions responding to potential and actual disasters. While each department must determine its own specific objectives, several main objectives are present in all plans. The plan should:

- Identify and adequately protect the department's vital records (vital records program)
- Reduce the risk of disasters caused by human error, deliberate destructiveness, and building or equipment failure, as well as, the adverse consequences of all disasters by mandating specific security, maintenance and training programs (disaster prevention)
- Ensure the department's ability to effectively resume operations after a disaster by spelling out management policies, procedures, and resources to be activated in disaster situations (crisis management)
- Ensure the department's ability to rapidly reconstruct essential information and salvage damaged records containing information essential to establishing detailed recovery procedures, and a management directive for implementation (disaster recovery)

An information disaster plan is a written, approved, implemented, and periodically tested program to identify, protect, reconstruct or salvage an organization's vital and historical records, and establishes procedures for the immediate resumption of business operations in the event of a disaster.

Details of Natural Crises

The details of Natural crises have been extensive and various reasons have been stated as follows: (G.Bankoff, G.Frerks 2003).

Earthquakes – The earth's crust is a rocky layer of variable thickness; crust comprises of portions called plates which vary in size from a few hundred to thousands of kilometers. When these plates contact each other, stress occurs within the crust. The peripheries of the plates pull away from each other, push against one another or slide sideways relative to each other; these are the major causes for the occurrences of earthquakes.



Tsunamis – Firstly, the fault movements upon the sea floor, associated by an earthquake release a huge amount of energy and have the capacity to cross through the oceans; secondly, landslide may cause Tsunami that is occurring under the water or above the sea and then plunging into water and thirdly, volcano eruptions may lead to Tsunamis.

Floods – There are different causes of floods and they differ from one area to another; they may vary from rural area or urban. The causes may be due to heavy rainfall, heavy siltation of the river beds, blockage within the drains also leads to flooding of the region, landslides block the flow of the streams, construction of dams and reservoirs may lead to floods and the areas which are prone to cyclones, winds that are associated with heavy down pour cause floods.

Drought – Though drought is mainly caused by deficit rainfall, which is a meteorological phenomenon, it is apparent into different spheres because of various vulnerability factors associated with them. Some of these factors are human stimulated. Though drought is a natural disaster, its effects are made worst in developing countries which are over populated; the countries that are over populated in them factors such as over grazing, deforestation, soil erosion, excessive use of ground and surface water for growing crops, loss of biodiversity takes place which causes drought.

Landslides – The major causes of landslides are weaknesses in the structure of land components such as rock or soil, erosion of slope due to decrease in vegetation, intense rainfall, volcanic eruptions and earthquakes are natural factors. Human excavation of slopes, factors such as mining, deforestation, irrigation, draw down in the reservoir, explosions/blasts and water leakage from services are some of the human made factors that cause landslides.

Effects of Natural crises

The effects of crises caused by Nature are destructive which lead to dire consequences. Four main kinds of effects have been identified.

Environmental Effects – {Lee Davis (2008)} The environmental effects can be destruction of lands, homes, buildings, and surroundings; there are huge losses caused in water supplies, food availability, as there is destruction of crops, immense loss of life is caused by natural calamities and there is presence of human bodies and animal carcasses which remain unburied.

Effects on Health – Sudden natural disasters may cause not only widespread death but also massive social disruption such as famines, epidemic diseases; injuries are also caused by the natural disasters; when people get affected by disasters they tend to move to another place and this movement may lead to transmission of diseases, and there is prevalence of malnutrition, as the food and water supplies get destructed, there is scarcity of food and water quality and quantity.

Economic, Social and Political Effects – Natural crises lead to destruction of economies, individuals have to leave their jobs and get involved in crises related activities or they become jobless if their place of work gets affected by the natural crises. There is loss of machinery and equipment as well; farmers, shopkeepers and fishermen are the individuals who are affected by the disasters in most cases. Huge monetary and financial losses are caused by disasters and economic, political and social conditions of the region get severely affected.

Administrative and Managerial Effects – Administrative problems become more complicated and tedious due to emergence of natural crises. Loss of community leadership, when there is loss of leaders due to death or when they get injured then the leadership functions get affected; formal organizations are the ones that get most disordered by the occurrence of disasters, even though small community organizations can function without leaders but formal organizations cannot exist if there is no skilled personnel available, there is severe damage to critical facilities and lifelines such as electrical generating and transmission facilities, water storage, purification and pumping facilities, sewage treatment facilities, transportation facilities, police stations, hospitals and other private buildings.

**Main Components of natural crises:**

Early warning: The main activities that are involved in early warning regarding the occurrence of the natural crises are continuous observation, examination of surroundings, estimation of inconsistent situations and an effective and timely dissemination of information. Meteorological data, hydrological data from within the country as well as neighboring regions have to be obtained and analyzed. {Harville, E; Xiong, X; Buekens, P (2010)}

Emergency Operations: Planning, management and communication are the main activities that come under the emergency; information available should be relevant, concise and accurate; the dissemination of information should also be of significance and quality standards. Harville, E; Xiong, X; Buekens, P (2010)

Rehabilitation – Once the disastrous conditions have passed, next step comes rehabilitation, what is required is analysis of damages, direct development planning, and examining and estimation of the measures and procedures. {Harville, E; Xiong, X; Buekens, P (2010)}

Prevention – Knowledge, awareness, dissemination of timely information, precautions and measures have to be established in all cases in order to prevent massive destruction. {Harville, E; Xiong, X; Buekens, P (2010)}

Natural crises Classification – It is important to classify all kinds of disasters and natural hazards in accordance with their nature, time scale, influence, intensity, causes and the aftermaths. The disasters can be earthquakes, cyclones, drought, landslides, floods and so forth. {Harville, E; Xiong, X; Buekens, P (2010)}

CONCLUSION:

The main conclusion is that the crises can be natural or man-made; they can be prevented from taking place, steps and measures can be formulated in order to prevent them from taking place but at times they cannot be avoided. Natural crises are earthquakes, cyclones, floods, droughts, landslides, volcanic eruptions and Tsunamis, on the other hand, manmade disasters are the ones that take place due to human negligence such as explosions, leakage of toxins, gases or fires. Crises may take place accidentally; disasters and natural calamities, when they occur always lead to dire consequences such as loss of life, property, financial, economic and political resources, inventory, machinery and equipment and so forth. One of the most crucial aspects that has to be possessed is capacity; capacity means the resources, strengths and capital which exists in households, associations, organizations and communities which enable the individuals to mitigate, withstand, prevent, and recuperate from crises at a fast pace.

The effective application depends not exclusively on technical specifications, but is influenced by factors such as data distribution, capacity building, institutional development and information sharing. These are some of the skills that need to be possessed by the individuals who are involved in natural crises. While efforts are been implemented to develop new technologies in data collection and processing, the flow of data from providers to users has to be improved. For instance, if a particular natural calamity has occurred in a particular region such as a Tsunami, though it is a tedious process, but efforts have to be made by the researchers to analyze the region thoroughly, such as how many human lives have been lost or got injured, how much financial losses have been suffered, how much property has been lost, losses incurred in agriculture, vegetation, food and water supplies, infrastructure, and so forth has to be scrutinized. Finally, it can be stated that prevention means are stated to be better than cure; every means and steps should be formulated as well as implemented to prevent the natural calamities; in industrial areas and factories work should be done taking all the suitable precautions so that there is no further loss of life and property.

“Even with all our technology and the inventions that make modern life so much easier than it once was, it takes just one big natural disaster to wipe all that away and remind us that, here on Earth, we're still at the mercy of nature”



By Neil degrassie Tyson

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Preparation and Evaluation of PVAc Membrane for Gas Separation

M. B. Kumbhare

Department of Chemical Technology, Sant Gadge Baba Aravati University,
Amravti, Maharashtra, India.

E-mail-kumbharemb@rediffmail.com ,Mobile no. 9921084151

Abstract:

PVAc (Polyvinyl acetate) membrane was fabricated by a solution casting and solvent evaporation method. The gas transport properties of the membrane was evaluated for ternary mixed gas (H₂, CO and CO₂) at fixed 28°C temperatures and 3 Kg/cm² pressure. Obtained results shown that, permeability of H₂ is higher than CO and CO₂ and selectivity of H₂/CO₂ is found to be 1.408.

Keywords: Polymeric membrane, PVAc (Polyvinyl acetate), Permeability, Selectivity, Gas Separation.

1. Introduction

Concentration of CO₂ in environment is increases from last two decade. According to recently available report of NOAA (2018) increasing rate of CO₂ in environment is more than 2PPM per year. CO₂ is a greenhouse gas causing global warming and extreme weather change. Syngas production and hydrogen production is the major sources of CO₂ emission. Syngas produce by reforming process mostly contain H₂, CO and CO₂ composition of syngas is shown in table 1. After water gas shift reaction CO can be converted into CO₂. Separation of CO₂ from syngas and hydrogen is necessary because, CO₂ reduces the heating value of gas, it is also responsible for pipe corrosion.

Table 1: Composition of syngas.

(Article: Syngas Cogeneration / Combined Heat & Power, November 2013)

Gas	Composition (%)
H ₂	20-40
CO	35-40
CO ₂	25-35
CH ₄	0-15
N ₂	2-5

Many conventional processes are available for CO₂ separation like absorption, adsorption and cryogenics distillation. These processes are high energy consuming, time consuming and less environment friendly. Membrane technology is a new and fast growing technology in the field of gas separation because of their comparatively good advantages like easy to installed, easy to operate, lower energy consumption, low maintenance cost, and no environment hazards. Many researchers have been used polymeric material to fabricate the gas separation membrane because of their flexibility. Polymeric membranes are classified based on their glass transition temperature T_g, membrane operates below their T_g called as glassy polymeric membrane these membranes are rigid and may be brittle because, in glassy state polymer chain mobility is restricted if, the membranes operate above their T_g called as rubbery polymeric membrane in this state, polymer is so flexible which is associated with free chain motion. Hence permeability of gas through this membrane is high and selectivity is low as compare to glassy membrane (Aaron and Tsouris, 2005, Zhu et al. 2007). Mostly, membranes prepared by glassy polymer like Cellulose acetate (CA), Polycarbonate (PC), Polysulfone [PSF], Polyimide [PIM] matrimind, Ethyl Cellulose, Polymethylpentene, and Polycarbonate (PC) etc (Arthanareeswaran et al 2010, Azizi et al. 2015). Such kind of polymers has the potential to separate the gas molecules based on size variation. Silicone Rubber, Polyphosphazene, Poly dimethyl siloxane (PDMS) and Semi-crystalline Polyethylene oxide (PEO) etc is the Rubber polymer (Bharadwaj et al. 1995, Carreon et al 2008). Membranes prepared by using rubbery polymer are soft because of their free chain motion. Solubility of condensable gases like CO₂ and SO₂ is much higher hence; in rubbery polymer permeability is attractively higher. Still, the gas separation performance of glassy and rubbery polymeric membranes is below the tread-off line developed by Robeson.

In the present work Pure PVAc membrane was prepared by solution casting and solvent evaporation methods. Prepared membrane was used to study the permeability and selectivity of membrane for ternary gas mixture of CO₂ + H₂ + CO (syngas). Permeability and selectivity of membranes were tested at fixed 28 °C temperature and 3 Kg/Cm² pressure. Permeability and selectivity of membranes were evaluated by using a simple membrane based gas separation setup fabricated by HBS technology, Nagpur.

2. Raw materials

Polymer PVAc used to prepare a membrane was purchased from HIMEDIA reported average M.Wt of PVAc is 30,000-50,000. Dichloromethane (DCM) of purity 99%, density 1.325 gm/cm³ at 25°C and boiling point is 40°C supplied by LOBA Chemie. DCM is used as a solvent because it has a very low boiling point hence, it evaporated fast. Pure gases H₂ CO and CO₂ was used to prepare a gas mixture (H₂ + CO + CO₂) to study the gas transport properties of membranes. H₂ gas cylinder and CO₂ gas cylinder of purity 99% was purchased from Vani Gas agency, Amravati and CO gas cylinder of purity 99% was purchased from Jain Gases, Nagpur.

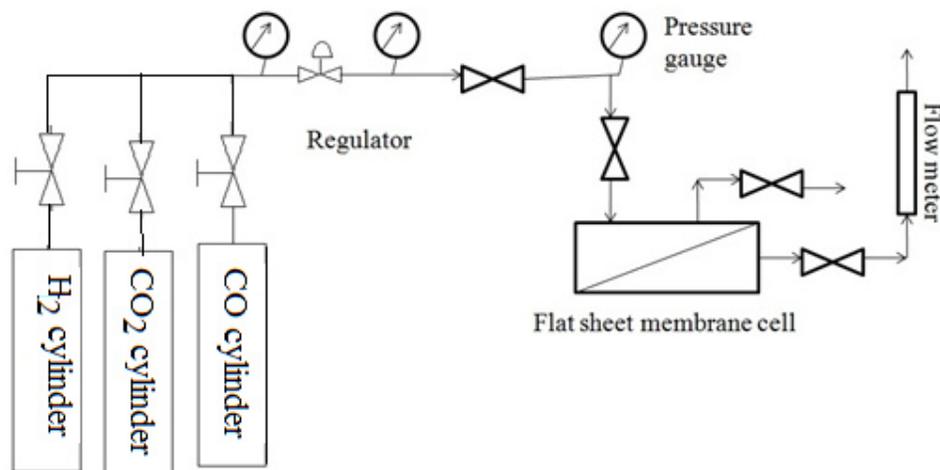
3. Membrane Preparation

In present work membranes were prepared by solution casting and solvent evaporation method (Shao et al. 2009, Kargari et al. 2014). It is a simple method for polymeric membrane fabricate. Pure PVAc membrane was prepared by dissolving 20 wt% of PVAc beads in DCM. After the polymer was completely dissolved in solvent the solution was kept under continuous stirring for 3 hrs at room temperature to prepare the homogeneous mixture. 15 to 20 ml of solution was cast slowly on a clean uniform glass plate and kept at room temperature for 2 days for solvent evaporation. After that the film was peeled off from the glass plate under humid condition and kept for 24 hrs at room temperature for complete solvent evaporation.

4. Gas Separation Properties

Performance of pure PVAc membranes has been evaluated for H₂+CO+CO₂ gas mixture. Permeation test was carried out by constant pressure/variable volume method (Renate, et al. 1998, Stern et al. 1963). Test was carried out on HBS technology made membrane-based gas separation set-up connected with bubble flow meter. Bubble flow meter was used to measure the flow rate of gas. Diagram of experiment set-up is shown in

Figure 1: Schematic diagram of Gas separation Apparatus



Gas mixtures were passed through the membrane at constant differential pressure and constant temperature and permeate flow was measured using bubble flow meter. For mixed gas, feed and permeate sample was analysed using GC (GC-2014, SHIMADZU) gas analyser to analyse the gas composition for performance evaluation. Gas transport properties of membrane were calculated in terms of permeability and selectivity. The gas permeability and selectivity of membrane was determined by using equation 1, 2 and 3. The gas permeability of the membrane was determined by using the following equation.



$$P = \frac{q \cdot l}{A(p_1 - p_2)} \quad \dots 1$$

Where P is the permeability of gas expressed in barrer (1barrer =3.34x10⁻¹⁶ mol.m/m².s.Pa), q is the flow rate of permeate gas (mole/s), l is thickness of membrane in (m), A is the effective area of membrane in (m²), p₁ is the feed side pressure and p₂ is the permeate side pressure in (Pa). Selectivity is the ratio of pair gas permeability was determined by calculating the permeability of pure gas. Selectivity was determined by using following equation:

$$\alpha_{A/B} = \frac{P_A}{P_B} \quad \dots 2$$

$\alpha_{A/B}$ is the ideal selectivity, P_A is the permeability of pure gas A, and P_B is the permeability of pure gas B (Stern et al. 1963 and Sadeghi et al. 2008).

For the mixed gases the selectivity can be determined by using following equation:

$$\alpha_{A/B} = \frac{Y_A/Y_B}{X_A/X_B} \quad \dots 3$$

Where X and Y are the mole fraction of the component present in the feed and permeate side respectively.

5. Results And Discussion

Synthesis gas produce from reforming process mostly contain H₂ CO and CO₂. CO₂ produce as a by-product hence, membrane separation performance has also investigated for a gas mixture of H₂ CO and CO₂ by using a experimental setup shown in figure 1. Performance of pure PVAc membrane have been investigated for ternary feed mixture of H₂ CO and CO₂ at fixed 28°C temperature and feed pressure of 3Kg/cm².

Limited trial was conducted with CO in laboratory because of safety purpose, CO is very poisonous gas and leakage of CO during handling in academic laboratory may become dangerous. Permeability results of ternary mixed gas H₂ CO and CO₂ shown in table 3 and figure 2.indicates that, permeability trend depends on the kinetic diameters of the panetrants gas molecules H₂>CO>CO₂ but the behaviour of the CO gas was very difficult to understand because kinetic diameter of CO is higher than CO₂ still the permeability of CO is higher than CO₂ .kinetic diameters of the gases shown in table 2.

Table 2: Kinetic diameter of CO₂, CO and H₂(Azizi et al. 2015).

Gases	H ₂	CO	CO ₂
Kinetic diameter (A°)	2.89	3.76	3.30

Permeability of H₂ is higher than the CO₂ because diffusion rate of H₂ is higher than CO₂ because membrane is operated below glass transition temperature 28 °C (glass transition temperature of membrane is 33 °C). This membrane is H₂ selective at 28 °C below glass transition temperature T_g.

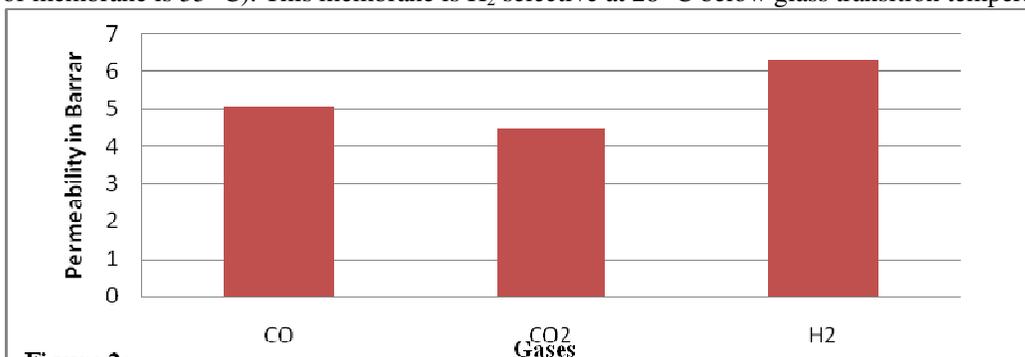


Figure 2: Mixed gas (H₂, CO and CO₂) Permeability of pure PVAc Membrane at 3Kg/cm² pressure and 28 °C temperature



Table 3:
Performance of Pure PVAc Membrane for mixed gas (CO, CO₂ and H₂) at 3 Kg/cm² pressure and 28°C temperature

Gases	Composition in %		Permeability (Barrar)	Selectivity,		
	feed	Permeate		CO/CO ₂	CO ₂ /H ₂	H ₂ /CO ₂
CO	39.85	31.878	5.061	1.127	0.709	1.408
CO ₂	27.329	28.282	4.490			
H ₂	32.815	39.839	6.324			

6. CONCLUSION

Performance of Pure PVAc Membrane for mixed gas (CO, CO₂ and H₂) was evaluated at 3 Kg/cm² pressure and 28°C temperature. Result shows that permeability of H₂ is higher than CO and CO₂ it means permeability of gases are almost depends on kinetic diameter of molecules this may be due to glassy state of PVAc Membrane. At 28°C PVAc membrane is in glassy state because glass transition temperature of PVAc polymer is 33 °C. In glassy state of polymer diffusivity of smaller molecules like H₂ is higher than larger molecules like CO₂.

7. Acknowledgment

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Contemporary Understanding of Schizophrenia

Dr.Kavita Kanholkar

Asso. Prof. Orange City College of Social Work, Nagpur

Email: kavita10kanholkar@gmail.com, Mob. No. 9860827944

Key Facts

- Schizophrenia is a chronic and severe mental disorder affecting 20 million people worldwide.
- Schizophrenia is characterized by distortions in thinking, perception, emotions, language, sense of self and behaviour. Common experiences include hallucinations.
- Worldwide, schizophrenia is associated with considerable disability and may affect educational and occupational performance.
- People with schizophrenia are 2-3 times more likely to die early than the general population . This is often due to preventable physical diseases, such as cardiovascular disease, metabolic disease and infections.
- Stigma, discrimination and violation of human rights of people with schizophrenia is common.
- Schizophrenia is treatable. Treatment with medicines and psychosocial support is effective.
- Facilitation of assisted living, supported housing and supported employment are effective management strategies for people with schizophrenia.

Introduction:

Schizophrenia is a mental health condition that usually appears in late adolescence or early adulthood. Its impact on speech, thinking, emotions, and other areas of life can affect a person's social interactions and everyday activities. What Is Schizophrenia?

Schizophrenia is a chronic brain disorder that affects less than one percent of the U.S. population. When schizophrenia is active, symptoms can include delusions, hallucinations, disorganized speech, trouble with thinking and lack of motivation. However, with treatment, most symptoms of schizophrenia will greatly improve and the likelihood of a recurrence can be diminished. While there is no cure for schizophrenia, research is leading to innovative and safer treatments. Experts also are unravelling the causes of the disease by studying genetics, conducting behavioural research, and using advanced imaging to look at the brain's structure and function. These approaches hold the promise of new, and more effective therapies.

The complexity of schizophrenia may help explain why there are misconceptions about the disease. Schizophrenia does not mean split personality or multiple-personality. Most people with schizophrenia are not any more dangerous or violent than people in the general population. While limited mental health resources in the community may lead to homelessness and frequent hospitalizations, it is a misconception that people with schizophrenia end up homeless or living in hospitals. Most people with schizophrenia live with their family, in group homes or on their own. Research has shown that schizophrenia affects men and women fairly equally but may have an earlier onset in males. Rates are similar around the world. People with schizophrenia are more likely to die younger than the general population, largely because of high rates of co-occurring medical conditions, such as heart disease and diabetes.

The symptoms usually emerge when a person is between their late teens and early 30s. They tend to develop earlier in males than in females. In some cases, a person will start to show unusual behaviours from childhood, but these only become significant as they get older. In others, the symptoms may appear suddenly.

Schizophrenia is a lifelong condition, but treatment can help manage the symptoms.



Symptoms

Schizophrenia is a psychosis, a type of mental illness characterized by distortions in thinking, perception, emotions, language, sense of self and behaviour. Common experiences include:

- hallucination: hearing, seeing or feeling things that are not there;
- delusion: fixed false beliefs or suspicions not shared by others in the person's culture and that are firmly held even when there is evidence to the contrary;
- abnormal behaviour: disorganised behaviour such as wandering aimlessly, mumbling or laughing to self, strange appearance, self-neglect or appearing unkempt;
- disorganised speech: incoherent or irrelevant speech; and/or
- disturbances of emotions: marked apathy or disconnect between reported emotion and what is observed such as facial expression or body language.
- confused speech that is hard for others to understand
- lack of facial expression
- lack of emotional expression
- lack of motivation
- difficulty concentrating
- psychosis, such as delusions and hallucinations

Before experiencing these symptoms, a person may appear:

- out of sorts
- anxious
- to lack focus

The sections below will discuss some of the main symptoms of schizophrenia in more detail.

Delusions

A person experiencing delusions may believe that something is true when there is no strong evidence for it.

For example, they may believe that:

- they are very important
- someone is pursuing them
- others are attempting to control them remotely
- they have extraordinary powers or abilities

Hallucinations

Some people experience hallucinations. The most common type is hearing voices, but hallucinations can affect all the senses. For example, a person may also see, feel, taste, or smell things that are not really there.

Confused thinking and speech

A person's thinking, and speech, may jump from one subject to another for no logical reason. It may therefore be hard to follow what the person is trying to say.

There may also be memory problems and difficulty understanding and using information.

Other symptoms

The symptoms listed above can also affect a person's:

- **Motivation:** The person may neglect everyday activities, including self-care. They may experience also catatonia, during which they are barely able to talk or move.
- **Emotional expression:** The person may respond inappropriately or not at all to sad or happy occasions.
- **Social life:** The person may withdraw socially, possibly through fear that somebody is going to harm them.
- **Communication:** The person's unusual thought and speech patterns can make it difficult for them to communicate with others.



• **Negative symptoms.** This refers to reduced or lack of ability to function normally. For example, the person may neglect personal hygiene or appear to lack emotion (doesn't make eye contact, doesn't change facial expressions or speaks in a monotone). Also, the person may lose interest in everyday activities, socially withdraw or lack the ability to experience pleasure.

Symptoms in teenagers

Schizophrenia symptoms in teenagers are similar to those in adults, but the condition may be more difficult to recognize. This may be in part because some of the early symptoms of schizophrenia in teenagers are common for typical development during teen years, such as:

- Withdrawal from friends and family
- A drop in performance at school
- Trouble sleeping
- Irritability or depressed mood
- Lack of motivation

Also, recreational substance use, such as marijuana, methamphetamines or LSD, can sometimes cause similar signs and symptoms.

Compared with schizophrenia symptoms in adults, teens may be:

- Less likely to have delusions
- More likely to have visual hallucinations

Causes

It's not known what causes schizophrenia, but researchers believe that a combination of genetics, brain chemistry and environment contribute to development of the disorder.

Problems with certain naturally occurring brain chemicals, including neurotransmitters called dopamine and glutamate, may contribute to schizophrenia. Neuroimaging studies show differences in the brain structure and central nervous system of people with schizophrenia. While researchers aren't certain about the significance of these changes, they indicate that schizophrenia is a brain disease.

Schizophrenia likely develops when specific genetic and environmental factors combine, according to the NIMH.

For example, the following factors might all contribute to the development of schizophrenia:

Genetic inheritance

If there is no history of schizophrenia in a family, the chances of developing it are less than 1%. However, a person's risk rises if one of their parents has a diagnosis of it.

A chemical imbalance in the brain

Schizophrenia appears to develop when there is an imbalance of a neurotransmitter called dopamine, and possibly also serotonin, in the brain.

Environmental factors

Environmental factors that may increase the risk of schizophrenia include:

- trauma during birth
- malnutrition before birth
- viral infections
- psychosocial factors, such as trauma

Complications

Left untreated, schizophrenia can result in severe problems that affect every area of life. Complications that schizophrenia may cause or be associated with include:

- Suicide, suicide attempts and thoughts of suicide
- Anxiety disorders and obsessive-compulsive disorder (OCD)
- Depression
- Abuse of alcohol or other drugs, including nicotine
- Inability to work or attend school



- Financial problems and homelessness
- Social isolation
- Health and medical problems
- Being victimized
- Aggressive behaviour, although it's uncommon

Magnitude and impact

Schizophrenia affects 20 million people worldwide but is not as common as many other mental disorders. Schizophrenia also commonly starts earlier among men. Schizophrenia is associated with considerable disability and may affect educational and occupational performance. People with schizophrenia are 2 - 3 times more likely to die early than the general population. This is often due to physical illnesses, such as cardiovascular, metabolic and infectious diseases.

Stigma, discrimination and violation of human rights of people with schizophrenia is common.

Prevention

There's no sure way to prevent schizophrenia, but sticking with the treatment plan can help prevent relapses or worsening of symptoms. In addition, researchers hope that learning more about risk factors for schizophrenia may lead to earlier diagnosis and treatment.

Treatment

Schizophrenia is a lifelong condition, but effective treatment can help a person manage the symptoms, prevent relapses, and avoid hospitalization.

Some potential treatment options include:

- **Antipsychotic drugs.** These can be for daily use or for less frequent use if the person opts for injectable medications, which can last up to 3 months between injections (depending on the medication).
- **Counselling.** This can help a person develop coping skills and pursue their life goals.
- **Coordinated special care.** This integrates medication, family involvement, and education services in a holistic approach.

Some common medications for schizophrenia include Trusted Source:

- risperidone (Risperdal)
- olanzapine (Zyprexa)
- quetiapine (Seroquel)
- ziprasidone (Geodon)
- clozapine (Clozaril)
- haloperidol (Haldol)

It is essential for a person to continue with their treatment plan, even if the symptoms improve. If a person stops taking medication, the symptoms may return.

Psychosocial therapy: While medication may help relieve symptoms of schizophrenia, various psychosocial treatments can help with the behavioural, psychological, social, and occupational problems that go with the illness. Through therapy, patients also can learn to manage their symptoms, identify early warning signs of relapse, and come up with a relapse prevention plan. Psychosocial therapies include:

Rehabilitation, which focuses on social skills and job training to help people with schizophrenia function in the community and live as independently as possible

Cognitive remediation, which involves learning techniques to make up for problems with information processing. It often uses drills, coaching, and computer-based exercises to strengthen mental skills that involve attention, memory, planning, and organization.

Individual psychotherapy, which can help the person better understand their illness, and learn coping and problem-solving skills



Family therapy, which can help families deal with a loved one who has schizophrenia, enabling them to better help their loved one Group therapy/support groups, which can provide continuing mutual support Hospitalization: Many people with schizophrenia may be treated as outpatients. But hospitalization may be the best option for people: With severe symptoms Who might harm themselves or others Who can't take care of themselves at home

Electroconvulsive therapy (ECT): In this procedure, electrodes are attached to the person's scalp. While they're asleep under general anaesthesia, doctors send a small electric shock to the brain. A course of ECT therapy usually involves 2-3 treatments per week for several weeks. Each shock treatment causes a controlled seizure. A series of treatments over time leads to improvement in mood and thinking. Scientists don't fully understand exactly how ECT and the controlled seizures it causes help, but some researchers think ECT-induced seizures may affect the release of neurotransmitters in the brain. ECT is less well-proven to help with schizophrenia than depression or bipolar disorder, so it isn't used very often when mood symptoms are absent. It can help when medications no longer work, or if severe depression or catatonia makes treating the illness difficult.

Research: Researchers are looking at a procedure called deep brain stimulation (DBS) to treat schizophrenia. Doctors surgically implant electrodes that stimulate certain brain areas believed to control thinking and perception. DBS is an established treatment for severe Parkinson's disease and essential tremor, but it's still experimental for the treatment of psychiatric disorders. Rehabilitation and Living With Schizophrenia.

After the symptoms of schizophrenia are controlled, various types of therapy can continue to help people manage the illness and improve their lives. Therapy and psychosocial supports can help people learn social skills, cope with stress, identify early warning signs of relapse and prolong periods of remission. Because schizophrenia typically strikes in early adulthood, individuals with the disorder often benefit from rehabilitation to help develop life-management skills, complete vocational or educational training, and hold a job. For example, supported-employment programs have been found to help people with schizophrenia obtain self-sufficiency. These programs provide people with severe mental illness competitive jobs in the community.

Optimism is important and patients, family members and mental health professionals need to be mindful that many patients have a favorable course of illness, that challenges can often be addressed, and that patients have many personal strengths that must be recognized and supported. Schizophrenia is a serious mental disorder in which people interpret reality abnormally. Schizophrenia may result in some combination of hallucinations, delusions, and extremely disordered thinking and behavior that impairs daily functioning, and can be disabling.

People with schizophrenia require lifelong treatment. Early treatment may help get symptoms under control before serious complications develop and may help improve the long-term outlook.

Helping someone who may have schizophrenia

If you think someone you know may have symptoms of schizophrenia, talk to him or her about your concerns. Although you can't force someone to seek professional help, you can offer encouragement and support and help your loved one find a qualified doctor or mental health professional.

If your loved one poses a danger to self or others or can't provide his or her own food, clothing, or shelter, you may need to call 911 or other emergency responders for help so that your loved one can be evaluated by a mental health professional.

In some cases, emergency hospitalization may be needed. Laws on involuntary commitment for mental health treatment vary by state. You can contact community mental health agencies or police departments in your area for details.

**Suicidal thoughts and behaviour**

Suicidal thoughts and behaviour are common among people with schizophrenia. If you have a loved one who is in danger of attempting suicide or has made a suicide attempt, make sure someone stays with that person. Call 911 or your local emergency number immediately. Or, if you think you can do so safely, take the person to the nearest hospital emergency room.

WHO response

WHO's Mental Health Gap Action Programme (MH GAP), launched in 2008, uses evidence-based technical guidance, tools and training packages to expand service in countries, especially in resource-poor settings. It focuses on a prioritized set of conditions, directing capacity building towards non-specialized health-care providers in an integrated approach that promotes mental health at all levels of care. Currently MH GAP is being implemented in more than 100 WHO Member States.

The WHO QualityRights Project involves improving the quality of care and human rights conditions in mental health and social care facilities and to empower organizations to advocate for the health of people with mental disorders.

WHO's Mental Health Action Plan 2013-2020, endorsed by the World Health Assembly in 2013, highlights the steps required to provide appropriate services for people with mental disorders including schizophrenia. A key recommendation of the Action Plan is to shift services from institutions to the community. They must also experience considerable impairment in their ability to function in school or at work, to interact with others, or to carry out self-care tasks, and they must have symptoms that persist for 6 months or more.

The symptoms must also not be due to another health condition, a prescribed medication, or the use of other substances. How Is Schizophrenia Diagnosed?

If symptoms of schizophrenia are present, the doctor will perform a complete medical history and sometimes a physical exam. While there are no laboratory tests to specifically diagnose schizophrenia, the doctor may use various tests, and possibly blood tests or brain imaging studies, to rule out another physical illness or intoxication (substance-induced psychosis) as the cause of the symptoms.

If the doctor finds no other physical reason for the schizophrenia symptoms, they may refer the person to a psychiatrist or psychologist, mental health professionals trained to diagnose and treat mental illnesses. Psychiatrists and psychologists use specially designed interviews and assessment tools to evaluate a person for a psychotic disorder. The therapist bases their diagnosis on the person's and family's report of symptoms and their observation of the person's attitude and behaviour.

Schizophrenia is a long-term condition that can have a profound impact on a person's ability to function in life. These effects can also affect the people around them.

Treatment is available that can help a person manage their symptoms. People with schizophrenia will also benefit from the support of their family, friends, and community services.

Anyone caring for someone with schizophrenia can help by learning how to spot the onset of an episode, encouraging the person to adhere to their treatment plan, and supporting them through their experience.

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Schizophrenia is a chronic, severe mental disorder that affects the way a person thinks, acts, expresses emotions, perceives reality, and relates to others. Though schizophrenia isn't as common as other major mental illnesses, it can be the most chronic and disabling.



People with schizophrenia often have problems doing well in society, at work, at school, and in relationships. They might feel frightened and withdrawn, and could appear to have lost touch with reality. This lifelong disease can't be cured but can be controlled with proper treatment.

Contrary to popular belief, schizophrenia is not a split or multiple personality. Schizophrenia involves a psychosis, a type of mental illness in which a person can't tell what's real from what's imagined. At times, people with psychotic disorders lose touch with reality. The world may seem like a jumble of confusing thoughts, images, and sounds. Their behaviour may be very strange and even shocking. A sudden change in personality and behaviour, which happens when people who have it lose touch with reality, is called a psychotic episode.

How severe schizophrenia is varies from person to person. Some people have only one psychotic episode, while others have many episodes during a lifetime but lead relatively normal lives in between. Still others may have more trouble functioning over time, with little improvement between full-blown psychotic episodes. Schizophrenia symptoms seem to worsen and improve in cycles known as relapses and remissions.

Conclusion:

Schizophrenia is treatable. Treatment with medicines and psychosocial support is effective. However, most people with chronic schizophrenia lack access to treatment.

There is clear evidence that old-style mental hospitals are not effective in providing the treatment that people with mental disorders need and violate basic human rights of persons with mental disorders. Efforts to transfer care from mental health institutions to the community need to be expanded and accelerated. The engagement of family members and the wider community in providing support is very important.

Programmes in several low- and middle- income countries (e.g. Ethiopia, Guinea-Bissau, India, Iran, Pakistan and United Republic of Tanzania) have demonstrated the feasibility of providing care to people with severe mental illness through the primary health-care system by:

- training primary health-care personnel;
- providing access to essential drugs;
- supporting families in providing home care;
- educating the public to decrease stigma and discrimination;
- enhancing independent living skills through recovery-oriented psychosocial interventions; and facilitating independent living, if possible, or assisted living, supported housing and supported employment for people with schizophrenia. This can act as a base for people with schizophrenia to achieve recovery goals. People affected by schizophrenia often face difficulty in obtaining or retaining normal employment or housing opportunities. More than 69% of people with schizophrenia are not receiving appropriate care. Ninety per cent of people with untreated schizophrenia live in low- and middle- income countries. Lack of access to mental health services is an important issue. Furthermore, people with schizophrenia are less likely to seek care than the general population. Experience 100+ guided meditations with Calm's award-winning meditation app. Designed for all experience levels, and available when you need it most in your day. Start your free trial today.

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**“changing attitudes of female students in gulbarga city”****¹.Smt. Kalpana Veerabhadrapa**PhD, Research Scholar,
Department of Sociology
Karnataka State Akkamahadevi Women's
University, Vijayapura**².Dr.V.B. Korishetti**Research Guide
Professor & Chairperson
Department of Sociology
Karnataka State Akkamahadevi Women's
University, Vijayapura**ABSTRACT:**

This research paper deals with the empirical data regarding changing attitudes of female students in Gulbarga city. A local perception of parents regarding their daughters' education has changed during last 3 decades. An awareness of the importance of education has been created. Attitude towards education has improved. More people these days support the female education. Majority of the people have started sending their daughters to colleges but still some parents are reluctant to provide education to their daughters. The reasons for not sending the daughters for their economic reasons which include nonparticipation in economic activities, investment on temporary family member and the inheritance. This study is an attempt to identify the changing parental/female attitude towards their daughters' educations. This research was conducted in Gulbarga District (Karnataka). Qualitative anthropological techniques for data collection were used during the fieldwork.

KEY WORDS: attitude, barriers, neutrality, economy, education.**Introduction:**

Human society from its very inception has been exposed to the influence of various forces. These forces are continuously changing the complexion of the society. Every new scientific and technological innovation is inevitably followed by one or the other alteration in the existing system of the society. Also a result of human endeavors to cater to the needs of time there are profound changes in social organization, standards, attitude value and social system. In Hyderabad Karnataka (Uttar Karnataka) the most of the parents have different attitudes for their sons and daughters. Generally the sons are preferred in almost every field specially the education as they are the breadwinner for the family. So all the expenditure on sons is considered as an investment whereas daughters are considered as liabilities and spending over them is treated as waste.

Religion has got a very important place in every society. In India it directly influences the life and attitude of the people. But due to education, urbanization and industrialization, religion has also become slightly flexible. The students are the precious treasure of a nation. They reflect strength, hopes and ambitious of a nation. The students of today are the citizens and leaders of tomorrow and the responsibility of the advancement and progress of the country rests on their shoulders.

The problems of attitudes and change are urgent and crucial today, perhaps more than in previous periods of human history. Man's control or mastery over his physical environment, especially his foreshortening of the time required to exchange words, goods, people and missiles, has created a new world. People differing drastically in attitudes had to gather whether they like it or not and whether for good or bad.

LOCALE OF STUDY:

This research was conducted in Hyderabad Karnataka i.e Gulbarga District. The Gulbarga, officially known as Kalaburagi^[2] is a city in the Indian state of Karnataka. It is the administrative headquarters of Gulbarga district and is the largest city in the Hyderabad-Karnataka (also known as Kalyana-Karnataka) region of North Karnataka. Gulbarga is 623 km north of the state capital city of Bangalore and 220 km from Hyderabad. It was part of Hyderabad State and incorporated into the



newly formed Mysore State (now known as Karnataka) through the States Reorganization Act[3] in 1956. Gulbarga city is governed by a Municipal Corporation and is in the Gulbarga Urban Region. It is called a Sufi city. It has famous religious structures, like the Khwaja Banda Nawaz Dargah, the Sharana Basaveshwara Temple and the Buddha Vihar. It also has a fort built during Bahmani rule. It has many domes like the Hafth Gumbad (seven domes together) and the Shor Gumbad. Gulbarga has the world's largest cannon^{[4][5][6][7]} Gulbarga has a few architectural marvels built during the Bahamani Kingdom rule, including the Jama Masjid in the Gulbarga Fort. Gulbarga houses the circuit bench of the High Court of Karnataka.

RESEARCH METHODOLOGY:

Methodology of the current research was based upon qualitative anthropological research methods. Methodology means philosophy of the research process which includes the assumptions and values that serve as a rationale for research and the standards or criteria the research use for interpreting data and reaching conclusions. Whereas by "method" we simply mean the research technique or tool used to gather data. The methods used for this research include socio-economic survey, participant observation, key informant interviews, interviews, case studies and focus group discussions. For socio-economic survey 100 households were selected through simple random sample. We choose particular college students for female informants in the Gulbarga District on our personal judgment basis, which knew most of the people in the Gulbarga District and their socio-economic conditions. Participant observation was used in order to get first hand and accurate information about the respondents. We participated in the daily activities of the Gulbarga District. In-depth interviews were conducted with the elder members of society to get detailed information. Structured Interviews were used to collect information from the students and other working women because they take the interview more seriously and give reasonably accurate answers. Case studies were conducted to get a detailed presentation of data related to different events. This research was a longitudinal study. First of all a 4 (October to January) months visit was conducted in 2020, then a couple of month's visits and finally in 2021.

OBJECTIVES OF THE STUDY:

1. To study the attitude of the college going female students towards social, economic, religious and political system.
2. To study the changes that has taken place in their attitudes.
3. To assess the impact of modern values and changes on the female students.
4. To study whether the students are oriented towards modern values or are they indifferent to them.
5. To find out the areas in which they are adopting modern values and the areas in which they are attached to traditional bonds. The manner in which they are modern or traditional.

SIGNIFICANCE OF THE STUDY:

This study has great importance for female attitude and parents to understand the problem about female education. Moreover, recent data regarding female education was collected in this study. This study investigated the major reasons of changing attitudes of female students in Gulbarga city

FEMALE ATTITUDES TOWARDS EDUCATION:

The trend towards education among males and females has changed during last three decades. Now the educational levels are improved as the percentages at elementary, secondary and higher secondary levels have really gone up. Similarly their attitudes towards education have also changed. Now most of the people send their daughters to schools. The elderly women were more for religious education whereas the younger ones were for the formal school education. Among the males trend was similar but the percentage towards formal education was higher. During last two decades this opinion has changed remarkably. No doubt the sons are still preferred but their attitude towards neutrality has really increased.



When the females of different age groups were asked questions regarding their education, they responded differently. The elderly women were more for religious education whereas the younger ones were for the formal college education. A sample of 450 females was taken from the Gulbarga District (150 each from three different age groups) belonging to three different classes i.e. lower, middle, and upper (50 females from each class) and same size of sample was taken from the males of the village to see the changing trends and attitudes towards the education. How do females of their families take it? Following is the educational level of the sample at different age groups.

Women’s Attitude towards Female Education:

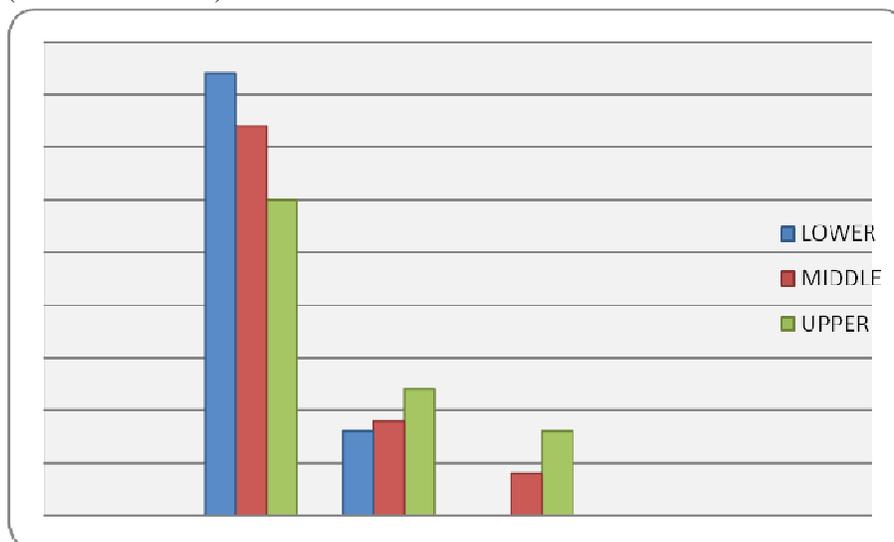
That women might have the chance of a healthier and happier life should be reason enough for promoting girls' education. However, there are also important benefits for society as a whole. An educated woman has the skills, information and self-confidence that she needs to be a better parent, worker and citizen.

The women’s response towards female education in the Gulbarga District. The following table shows the real position.

Table-01 Attitude of Women (age group 60 plus)

Attitude of Women (age group 60 plus) ATTITUDE	LOWER	MIDDLE	UPPER
Apposed female education	42	37	30
Up to primary	08	09	12
Up to elementary	Nil	04	08
Up to secondary	Nil	Nil	Nil
Up to higher secondary	Nil	Nil	Nil
TOTAL	50	50	50

(Source: Field data)



The above table-01 depicts the disciplines of the research scholars under the study. Their Attitude of Women (age group 60 plus). This shows that apposed female education for lower (42), Middle (37) and upper (30) respondents are given their opinion. The Up to primary education for



lower (08), Middle (09) and upper (12) respondents are given their opinion. Up to secondary no response of respondents. Up to higher secondary no response of respondents

Table-02 Attitude of Women (age group 41 – 60)

Attitude of Women (age group 41-60 plus) ATTITUDE	LOWER	MIDDLE	UPPER
Apposed female education	20	09	12
Up to primary	17	11	14
Up to elementary	10	20	14
Up to secondary	03	06	05
Up to higher secondary	00	04	05
TOTAL	50	50	50

(Source: Field data)

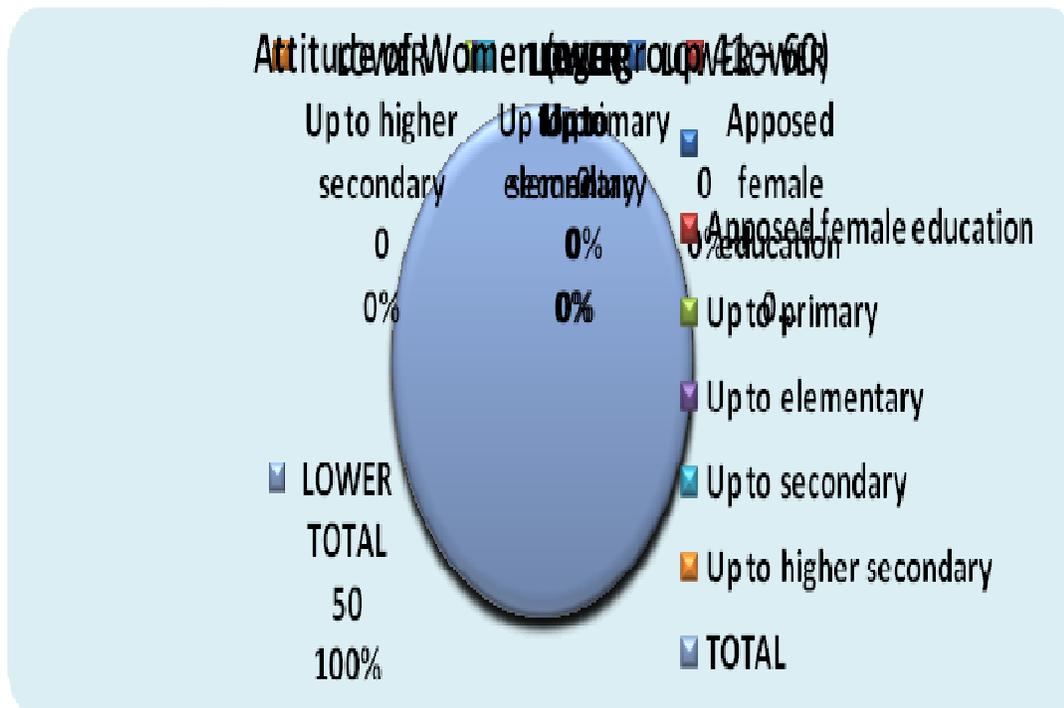


Table-03 Attitude of Women (age group 21 – 40)

Attitude of Women (age group 21-40 plus) ATTITUDE	LOWER	MIDDLE	UPPER
Apposed female education	05	03	00
Up to primary	08	05	08



Up to elementary	30	14	08
Up to secondary	07	21	24
Up to higher secondary	00	07	10
TOTAL	50	50	50

(Source: Field data)

Above figures show a visible difference between the attitudes of elder and the younger women. Most of the ladies of younger group have started encouraging the daughters to go to college and get education. Some of them were even willing to send them out of the District for education. Most of the women from elder group opposed the girl's education, saying that they have to become mothers and wives and thus no need to get any education to play these roles.

CONCLUSION:

The attitudes regarding the gender discrimination in the field of education has changed. Number of both fathers and mothers has increased who support their daughters education. Most of the parents have started sending them to colleges. The people who still do not send the girls to colleges have different reasons for that which show a shift in the barriers to female education. Initially the main reason for not sending their daughters to college was economic reasons were reported. Some people are still reluctant to invest on their daughters because they are not permanent members of the family and mostly they do not contribute in the household economy even if they are working. Most of the parents say that we do not have to send them for jobs so why to educate them because the males who send their females for jobs face a bad reputation in the society. Economic dependence on females was considered as shamelessness. This concept was and still is a barrier for the girls in access to education but there is a notable change in it. The people who educate and allow their daughters to work have a different argument. They say that there is nothing wrong in depending economically on females because the people have been doing it since a long time. The ladies have always been working in the fields with the males which is an indirect economic contribution and the male has been enjoying it since forever. So there is no harm in sending the female to work.

Above discussion makes it clear that economy is the main feature behind all types of gender discrimination including education, food, preference, inheritance etc. More investment is made on sons believing them as permanent members of the families as well as the earning hands. As girls have to go to the other family. Delayed marriages of some educated working women were also observed, as the parents do not want to lose an earning member of the family so early as the investor wants the maximum benefit of his investment for himself not for the others.

As education enables a person to put a question, people do not give education to their daughters fearing that they would demand their right of inheritance. Here, thus, again economy plays a role in keeping the girls away from the colleges. Better food is served to the boys to build them stronger for working heard and earning money. So the sons are preferred in giving food for economic benefits. Economy, thus, becomes the major player in gender discrimination. The today's materialistic life has created more demand for money, increasing discrimination against women.

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PNDT Act Challenges in Society

Jaya Wajire

Regd. No. 27817155 ,Email - jayawajire@gmail.com

ABSTRACT :

The discrimination against female starts from the womb and ends up in the tomb. Female foeticides occurs when the foetus is killed while it is still in the womb of the mother after finding that it is female. As abortions before 20 weeks of pregnancy are legal, female foeticide could not be banned per se. The Government of India enacted the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse Act) 1994 to deal with the situation. The main problem in implementation is that in majority of the cases, both the service providers and the service seekers operate in agreement to defeat the provisions of the Act. Therefore it is by a combination of monitoring, education campaigns, change in the mind set of community and effective legal implementation that the deep-seated attitudes and practices against female foeticide can be eroded from the society.

Keywords : Female Foeticide , PNDT Act Challenges

Introduction :

Down the ages, women have been going through a hell like situation in a male-dominated society. It is true not only in the Indian context but elsewhere in the world also. The gender bias is prevalent not only at the societal level but it has embodied its deep roots into the basic unit of the society i.e. the family. The story starts from the moment it is known that the conceived baby is a girl and runs throughout her childhood, adolescence, married life, old age and ends only with her death. In other words the discrimination starts from the womb and ends up in the tomb (Nigam, 1999). The female foeticides occurs when the foetus is killed while it is still in the womb of the mother after determining that it is a female.

Prevention of Sex determination (The Pre-Conception and Pre-natal Diagnostic Techniques, Prohibition of Sex Selection Act, 1994)

The issue of abortion is complex and influenced by religion, morals, the socio-political context and sexual politics. The issue has been further compounded by sex-selective abortion in India. As abortion before 20 weeks of pregnancy are legal, female foeticide could not be banned per se. Hence, the requirement of a new law was felt to prevent the misuse of the MTP Act for sex selection abortions. The Government of India enacted the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act 1994 (PNDT Act), to deal with the latter situation. It came into force on 1st January 1996. The PNDT Act, 1994 (as amended by 2002 Amendment) provide for the prohibition of sex selection, before or after conception, and for regulation of pre-natal diagnostic techniques for the prevention of their misuse for sex determination leading to female foeticide.

The Act has three aspects viz. prohibitory, regulatory and preventive. In order to look into various policy and implementation matters, the Act provides for the setting up of various bodies along with their composition, powers and functions. The Act allows pre-natal diagnostic techniques to be conducted only for the purposes of detection of the abnormalities namely; Chromosomal abnormalities, genetic metabolic diseases, hemoglobinopathies, sex-linked genetic diseases, congenital anomalies, or any other abnormalities or diseases specified by Central Supervisory Board. Because the purposes have been specified, no relative or husband of the pregnant women can seek, or encourage the conduct of any pre-natal diagnostic techniques.

For breach of any of the provisions of the Act/Rules by any of the service providers (unit owners, medical professionals, employees of units who renders professional/technical services), the prescribed punishment is imprisonment for a term which may extend to 3 years and a fine which may



extend to Rs. 10,000. For subsequent offences, imprisonment may extend to 5 years and fine up to Rs. 50,000.

The name of the registered medical practitioner shall be reported by the appropriate authority to the State Medical Council for taking the necessary action including - (a) suspension of registration if charges are framed by the court and till the case is disposed of, and (b) on conviction, for removal of his name from the register of the council for a period of 5 years for the first offence and permanently for the subsequent offence.

Any person seeking sex determination tests or sex selection may be punishable with imprisonment for a period extending up to three years and with a fine extending to Rs. 50,000. For any subsequent offence, the imprisonment may extend to five years and fine up to Rs. one lakh.

Critical observations about implementation of PNDT Act Despite the introduction of the PNDT Act the situation of female foeticide has not improved much in India. Though non-implementation of the Act could not be said to be the root cause of the problem, the growing misuse of reproductive technologies have widened the gap in the already skewed sex ratio. According to reports by the United Nations Children Fund (UNICEF), up to 50 million girls are missing from India's population since 1991 because of systematic gender discrimination (Chawla, 2007). Medical and scientific procedures are becoming more efficient therefore it is becoming easier to get rid of a female child (CEHAT & Ors vs. Union of India, 2001). Of the 15 million illegal abortions carried out in the world in 1997, India accounted for four million, 90% of which were intended to eliminate the girl child.

Declining of child sex ratio is not a problem which is limited to metropolitan regions but has spread to even smaller towns. It is unfortunate that law which aims at preventing such practice is not implemented effectively since it has come into force in January 1996. Therefore, one non-governmental organization (NGO) approached the apex court for fresh guidelines on this issue and filed a writ petition under Article 32 of the Constitution of India in 1998. In the Centre for Enquiry into Health and Allied Themes (CEHAT) case the NGO highlighted that developed medical science is misused to get rid of a girl child before birth, knowing fully well that it is immoral and unethical as well as it may amount to an offence. Moreover, the poorer illiterate people who are unable to afford MTPs, go to quacks, often with fatal results. Such quacks include dai in the village. In case the wrong practices of doctors are reported, the doctors are known to have used their approach to waive off the punishment (Patel, 2007). Pressure to comply with the two child norm has an effect on the dire problem of sex determination and sex-selective abortions. Awareness campaign in this direction is failing to have an impact on general public even in urban areas. Seeing the low awareness about the Act and girls rights, in CEHAT case, the Supreme Court of India has directed the central and state governments to launch an awareness campaign using electronic and traditional media (Kishore, 2005).

Issues and challenges:

The main problem in implementation is that in most of the cases, both the service providers and the service seekers operate in agreement to defeat the provisions of the act and there is no complainant. Fraternity bias in implementation of act has been seen as district health authorities find it difficult to register cases against other colleague doctors. Lack of job clarity for the officers and staff who are given responsibility of implementation in the districts. Lack of commitment expressed through irregular meetings and non punishment of offenders by the authorities (Gupta and Sen, 2001). Lack of indicators for assessment of implementation of the act as no inbuilt indicators are there in the programme implementation. National advisory board meetings are not happening regularly. Monitoring of the implementation of the act is data based leading to increased burden of health department as no extra staff is given for this activity in the districts.



The easy availability of technology is making it easier to translate son preference into the elimination of female foetus. The crime takes place with the involvement of both parties (the doctor motivated by money, and the woman coerced by family and social pressure). Evidence for a legal case is difficult to put together and there may be limitations for the use of circumstantial evidence. There are limits to the quality of evidence from clinic records alone. While the law sought to punish sex determination, it is rendered ineffective because of the liberal MTP act which allows abortion on the ground of mental trauma. This is left to the discretion of the doctor to define and is grossly misused for monetary benefit. Results of sex determination tests are given verbally by doctors and are difficult to prove. The sex selection industry is run by medical professionals who have, so far, shown little inclination in this problem. More complex, is to prove that a woman is having an abortion because she is carrying a female foetus. Amniocentesis, chorionic biopsy, ultrasound (Prenatal Diagnostic Techniques) etc, have been allowed by the law for purposes of detecting genetic abnormalities in the fetus and as such they cannot be banned.

Conclusion

Sex selection and abortion of the female foetus is big business with big players. Home test kits are openly advertised and available through the internet (Editorial EPW, 2008). The message needs to go out to the offending medical professionals and in-charges of implementing the PNDT Act, that female foeticide will be treated as the very serious crime and be effectively punished. In addition to this, stringent steps should be taken to stop female foeticide completely which is a social, medical, moral and religious evil, and is threatening the very survival of human race. The trends of adverse sex-ratio are alarming for India and could be more disastrous if economic boom associated with son preference led to infanticides, female foeticides. As the states undergo the demographic transition to smaller families, they will continue to want more boys than girls. It is also submitted that a comprehensive law on reproductive rights, one which is grounded in a theory of gender equality would be a positive step in such a direction. Reproductive rights regime however needs to be complemented by a women empowerment regime, otherwise, in a patriarchal society like India, reproductive decisions may turn out to be disadvantageous for a girl child. The removal of this practice in Indian society is a serious challenge.

Steps like empowerment of women and a strengthening of women's rights through campaigning against practices and ensuring strict implementation of existing legislation, inculcating a strong ethical code of conduct among medical professionals, simple methods of complaint registration, accessible to the poorest and most vulnerable women, wide publicity in the media of the scale and seriousness of the practice & NGOs should take a key role in educating the public on this matter. In addition to this all concerned i.e. the religious and social leaders, voluntary organisations, women's groups, socially responsible media, the doctors; the Medical Council/Association (by enforcing medical ethics and penalties on deviant doctors) and the law enforcement personnel should work in a coordinated way (Tandon and Sharma, 2006). It is only by a combination of monitoring, education campaigns, and effective legal implementation that the deep-seated attitudes and practices against female foeticide can be eroded from the society.

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Literature on Media and Information Literacy

Dr. Vyas Jagdish

Librarian, Manikchand Pahade Law College, Aurangabad (Maharashtra)

Email – jrvyas5@gmail.com ,Mob - 9730404948

Abstract

Information literacy is a combination of related concepts of which media literacy is an important one. It deals with the skill development required to understand and critically analyse the messages sent via different media, print and non-print with its constructive and destructive implications. Media and Information Literacy is closely related to Lifelong Learning. Lifelong Learning enables individuals, communities, and nations to attain their goals and to take advantage of emerging opportunities in the evolving global environment for the shared benefit of all individuals, not just a few. It assists them and their institutions and organisations to meet their technological, economic, and social challenges, to redress disadvantages, and to advance every individual's well-being. This article attempts to focus on the literature on Media and Information Literacy.

Keywords : Media, Information Literacy , Sustainable Development

1. Introduction

Media and Information Literacy consists of the knowledge, the attitudes, and the sum of the skills needed to know when and what information is needed; where and how to obtain that information; how to evaluate it critically and organise it once it is found; and how to use it in an ethical way. Media and Information Literacy is a basic human right in an increasingly digital, interdependent, and global world, and promotes greater social inclusion. It can bridge the gap between the information rich and the information poor. Media and Information Literacy empowers and endows individuals with knowledge of the functions of the media and information systems and the conditions under which these functions are performed.

Literature on Media and Information Literacy has been organized in following sections:

1. Media and Information Literacy: Awareness and Significance
2. Sustainable Development of Media and Information Literacy

2. Media and Information Literacy: Awareness and Significance

Eagle, Lynne (2007) throw light on the importance of commercial sponsored media literacy parallel to persuasive nature of media advertisement to avoid the adverse effect on health and behavior of children. He describes that various corporate agencies, Non-profit organization have been involved voluntarily to protect consumers, especially children from the negative impact of persuasive communication to follow and purchase the advertised products through media advertisement. Persuasive communication is intentionally deceptive and children are at greater risk of being fascinated by the commercial media advertisement .

Brian O'Neill and Cilona Barnes (2008) opined in contextual Study for Public Media Literacy Promotion in Ireland that media is a power and backbone of democracy. Suitable policies with regard to media literacy must be reframed in the current media environment to developed media practices in common man with the help of Government, media organizations, media educationist etc. Findings of the study conclude that public media literacy promotion provides an important opportunity to develop socially-responsive and innovative strategies for the benefit of consumers and citizens in Ireland.

Hattangdi (2008) found that Media Literacy relates to all media and other new digital communication technologies. Wider availability of media and best practices in education for sharing course material by means of Information Communication and Technologies (ICT) can foster better teaching and learning. ICT also allows the academic institutions to reach disadvantaged groups and new international educational markets for their up gradation. Thus, ICT enabled education will ultimately lead to the democratization of education. Especially in developing countries like India, effective use of ICT for the purpose of education has the potential to bridge the digital divide gap. Information Communication and Technologies (ICT) has become an integral part of education, use of



computer is common, Mobile cellphone, internet, and social media technologies are changing the scenario of education system.

Hans, Martins (2010) in his study found four facets namely (1) Media Industry (2) Media Messages (3) Media Audience (4) Media Effects. He argues that media literacy is measured in terms of individuals knowledge skill. Individual should be able to apply this knowledge when accessing, analyzing and evaluating all kinds of media messages. Media educators translate relevant knowledge and skills into media educational content and methods.

Hobbs, Renee (2010) prepared a white paper of 15 recommendations of Knight Commission on the Information Needs of Communities in Democracy and states that media literacy is mandatory to survive in democratic world. People participation is only limited to information consumers rather than information creators which needs media communication skills. The inclusion of formal media and digital education bridges the gap across digital divides to provide more equal opportunities in digital environment. This report offers action plan to implement the media literacy in America to strengthen digital citizenship.

Potter, James W (2010) in his essay described that in Media, Information Literacy is necessary for common people due to its utility in this cyber ages to fill the digital divide gap in the society. The study covers variety of media literacy definitions and its interpretation. He argues that literature available on media information literacy is complex patchwork of ideas and variety of interpretation. He also explained that various opinions have been evolved by the scholars to define the variety of media. Some has focuses only on television and computer, some on a type of print and picture and some has focused on all forms of media and converge all technologies that deliver information. He has also discussed that media literacy is defined in accordance with the scholar. Some has confined the literacy in terms of skills while some of the scholars take holistic approach of the literacy to develop skills and building knowledge. Furthermore the scholar defined skill of media and set of knowledge contribute to media literacy.

Koltay, Tibor (2011) in his paper The Media and the Literacies: Media Literacy, Information Literacy states that Digital Literacy is focusing on the alarming issues regarding availability of multifold un-organized information on variety of formats. On the other hand media consumption is being increased exponentially which is influencing, perception, belief and attitudes. It is imperative to make awareness of Media information Literacy and lifelong learning to acquire more media competencies to participate in the democratic society with all tools and techniques. He explained that the study of media literacy is highly interdisciplinary, using the tools and methods of sociology, psychology, political theory, gender and race studies, as well as cultural studies, art, and aesthetics. Media Literacy, Information Literacy and Digital Literacy are three most prevailing concepts that focus on a critical approach towards media messages. This article also gives an overview of the nature of this literacy, which show both similarities to and differences from each other. Media literacy is important for all citizens who intentionally or unintentionally consume media.

Grizzle, Alton and et.al (2013) in their work —Media Information Literacy: Policy and Strategy Guidelines focused to develop and promote model MIL (Media Information Literacy) policies and strategic guidelines for all states for democratic society where right to freedom of expression is essential to share the information globally whether it is in print, media or digital and human. MIL is a composite concept it includes Information Literacy, Media Literacy and Right to Freedom of Expression. MIL policies are crucial for the survival of modern good governance and global citizenship in the digital world. Without MIL policies disparities are likely to increase between the have and have not for right to access the information. MIL polices will help to increase people participation, develop civic sense regarding ethical issues, etc. MIL policies includes all approaches to different components of knowledge society namely ICT policies, Media policy, MIL policies, access to information policy and education policy etc. Author discloses that six essential elements Vision, Consensus, Incentives, Resources, Competencies, Action plan is required to prepare MIL policy framework. However, he argues that MIL policies are complex because of cross political, cultural and social boundaries but general guidelines must be promoted in this context.

Tiwari (2013) has focused in his paper entitled —Role of Mass Media in Higher Education & its Economic Viability on Mass Media and Higher Education. Heraised issues with regard to development of higher education in India after independence. He is of the view that there is need to



reconstruct the higher education through mass media which comprises television, radio, computer, internet etc. that can be helpful to remove the shortcomings of education for its democratization. Technology introduced in education is a vital component for cost effective learning for all due to mass media attributes (1) Broad appeal (2) Speed (3) Availability (4) Low cost. He emphasized upon use of technology in education that includes all kinds of media methods and materials to reach out the most distant areas and the most deprived sections of the society in order to equalize educational opportunities.

Bagchi and Das (2015) in his study found that a lack of media curriculum has made people get a wrong understanding of all the media information as understood from the case study. Thus education must not be confined to the traditional contents; but also to the newer concepts of emerging fields of study.

Galan (2015) in his paper Media education as theoretical and practical paradigm for digital literacy and interdiscipline analysis describes that the convergence of technology and media has made revolutionary changes in the society. The current techno media society is also being utilized by the people of economic, political and social groups whose aim is to influence and control the population. Media education is only the way to achieve digital literacy to participate in society.

Cakmak and Tuzel (2016) in their paper —Debates about the Future of Media Literacy in Turkey stated that media literacy has been taken seriously in Turkey since early 2000s and has been introduced in secondary schools curriculum as an optional subject for a decade. The study is focused on the issues of pedagogy, role of Government and other empowerment policies which affect future media education. It is also discussed to include media censorship in curriculum. The study concludes that Media literacy aims to raise individuals who not only read, listen, watch and analyze, but also create media in different forms.

Osborne (2016) the qualitative research of the author entitled —Critical Media Literacy in Primary / Junior Classrooms is focused on children education for critical media literacy especially to groom them through pedagogical initiatives and to prepare them for future media society. Study examines practices and strategies of primary/junior classroom teachers who are critical thinking into their media literacy instruction. The inquiry revealed that teachers utilize common key teaching strategies in their teaching and have diverse goals and motivations for doing so. As well, critical media literacy as pedagogy was found to lend itself well to incorporating student interests and real world experiences, which contributes to it being positively received by students and educators alike. Finding of the study reveals that teacher at primary/junior levels are not prepared for critical media literacy at this stage of young minds. They need proper training to tackle the young minds for developing their critical thinking capacity to become active citizen.

3. Sustainable Development of Society Through MIL

Lim, S. S., & Nekmat, E. (2008) in their study “Learning through 'Prosuming' : Insights from Media Literacy Programmes” given three good initiative for media education that has been implemented in China, India and Vietnam. In today's new media landscape, consuming media content is only part of the equation. Media consumers enjoy various avenues by which they can produce and share media content. The combination of consuming and producing media has been termed as Prosuming. Media consumer can be a media producer too given at the relative affordability and accessibility of new ICT and media platforms. Focusing on media literacy Little Masters programme, Paradise, Angela M (2011) in his paper “Bridging service learning with media literacy: creating contexts for communication students to educate youth on media content, consumption and effects” reveals about the importance of service learning concept introduced in pedagogical approaches particularly in communication courses. The study explains that service learning is very helpful to make the awareness in society. A project in this regard was taken to check the success value of service learning for media literacy.

Service learning is bridging the gap between theory and practice of Media and Information Literacy. This project described media literacy partnership where senior students make awareness among students of 8 to 18 years after school program under social responsibility. This project reflects a commitment to civic engagement in higher education, with the goal of promoting personal and social responsibility. Students of communication shares their knowledge, experiences, process, and theories to the community especially to the students of school to make them more media literate through civic engagement.



Tao, Papaioannou (2011) in his study “Assessing Digital Media Literacy among Youth” describes that most of the media literacy is spreading by individuals interest. The study is focused on students and teachers of high school where no curriculum with regard to MIL has been introduced formally in education. However, students are skilled enough to handle Face book account with possible skills at their age but they are not aware about the guidelines for media education framed from the authorities which generally been publicize to educate the society. Finding of the study shows that some of the students are in favor of enhancing their media skills through media education. It also reveals that the teachers should have more skills rather than their students. The study concluded with the recommendations that MIL pedagogical practices are mandatory for both the teachers and students in education.

AnubhutiYadav (2015) in her paper “Information and Communication Technologies (ICT) Literacy for Sustainable Development “ has focused the problems of digital divide in societies particularly in India. She has described that the Indian government has taken various initiatives to bridge the digital gap but the implementation of the projects was very tedious task. Recently, government has launched a dream project – Digital India to make e-governance successful with the objective to engage the people providing access to internet and phones and build infrastructure. Author is of the view that mere infrastructure is not sufficient to make the citizen more engage with the media, but it needs to spread digital literacy in society which is only the key to success the project and can play a crucial role to build the nation. Government has launched a new education policy keeping in view the emergence of the new technologies and has been identified three themes for discussion with regard to ICT literacy. Author said that besides regular study of ICT in education, several other open educational resources have been introduced by the government like National Science Digital Library (NSDL), National Programme on Technology Enhanced Learning (NPTEL), Virtual Academy for the Semi-Arid Tropics (VASAT), The National Repository of Open Educational Resources (NROER), National Institute of Open Schooling (NIOS) and Indira Gandhi National Open University (IGNOU) are some examples under NMEICT to make education for all and is being provided to the people of distant reach and digital deprived. Author emphasized that the dream of Digital India success rate can be increased by the digital empowerment of all citizens. National Policy on IT 2012 is another initiative towards digital literacy with having an objective that one person must be digital literate in every household. Government has also given ample opportunities to promote digital literacy in new education policy for future generation. ICT curriculum for teachers and students has also been prepared by the NCERT on the recommendation of the national education policy. The curriculum proposes six thematic areas in which ICTs can be explored.

Jagtar Singh and et.al (2015) in his paper “From Information Skills for Learning to Media and Information Literacy a Decade of Transition in South Asia: 2004-2014” focuses on the issues of MIL education, freedom of expression, cross cultural dialogues, knowledge societies etc. for sustainable development of the society. He explained that UNESCO and its allied agencies GAPMIL, UNAOC etc are working exhaustively to implement and promote MIL for international cooperation enabling the people to participate in democratic society and their global partnership for sustainable development. In this publication status of MIL explained well in tune with the Sustainable Development Goals (SDGs) in Indian perspective

Kalra, H.P.S (2015) the authors' study “Media and Information Literacy in Higher Education in India” is focused on MIL education in Indian context particularly in college and universities. He argues on the status of infrastructure of ICT and libraries in academics. According to him digital structure in universities has quite developed after 1990 in India. Majority of the student population particularly from urban colleges have ample opportunities to access the internet, use of computer, laptop etc. while the situation of students from rural areas are miserable in the context of academic infrastructure and facilities. Author also explained about the Media and Information Literacy University Network of India (MILUNI) established by UNESCO in 2014. According to him members of the MILUNI network are taking initiative to develop MIL policy and strategy for the development of MIL curriculum suited for Indian needs. A model curriculum prepared by the members of MILUNI has been accepted by the INFLIBNET and contents prepared by the coordinator and being uploaded on the portal. The contents are very useful for the universities where CBCS system is followed. Author is also giving due importance to MIL for higher education and recommends it as qualitative paper



for inter disciplinary course in post graduate programmes where CBCS system is in place. This paper is very fruitful for the courses in Communication, Journalism and Mass Media, Library Science etc. Neelima Mathur (2015) in her paper entitled "MIL Empowerment for Enhanced Democracy: An India Perspective" describes the real power of Indian democracy i.e. freedom of the press and media particularly television. Media is a voice of people but the role of media has changed and politically conspired. Various changes have been observed in media sector in India where more than 400 channels have come in the existence and competition between them makes the news and views commercial. Biasness and paid media channel is also the adverse development which is a curse for society where manipulated facts are broadcasted. Media and Information Literacy is only a tool to suppress the commercialization of media. Author is of the view that people's participation is essential to debate between citizen, media and government for developing media code of conduct. Code of conduct should also be developed for media likewise exist in three other pillars of democracy namely Politician, Judiciary and Executive. India has plenty of information and human resource to develop Media and Information Literacy for the people's empowerment. FORMEDIA (the Foundation for Responsible Media) in association with MIL University Network of India (MILUNI) and UNESCO have taken first initiative of MIL education in India in tune with POST -2015 Sustainable Development Goals (SDGs) to literate the people for MIL skills. Besides, television impact on society author also highlights the power of social media in India that can be used to express individual views particularly when the news is personal and issue based where individual can share his or her comments over internet. Author emphasized that MIL is a need to empower the people for social equality for ensuring democracy.

The author explained systematic growth and development of Media and Information Literacy in south Asia particularly in India. He explained MIL decade transition in chronological order which make understating of MIL development easy to recall in South Asia. The author emphasizes that MIL is the soul of present and future education. This needs efforts to minimize the gap and divide in all arena of life where human as well as society is affected to achieve the sustainable development goals. Author also reveals that MIL curriculum and its module have been developed by the Institute of Mass Communication (IIMC), New Delhi and the contents for National aspirants are being uploaded on e-pathshala portal which is hosted on INFLIBNET website. This is the pilot project of Indian Government on the recommendation of UNESCO.

4. Conclusion

It has been made an effort to present more relevant studies pertaining to the awareness and impact of media on information Literacy. The study provides a deep insight of the subject and make scholars able to understand the status of Media and Information Literacy. Studies reveals that students are computer savvy and have an excellent skill to search and retrieve the desired information from print as well as from internet. Study reveals that Media and Information Literacy is still a fad for common people but can assume to get the desired outcome through education and training on the subject under study.

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**Fresh Water Fishes Of Tapi Region Of Jalgaon District Maharashtra****Dr.Hanumant Gopalrao Sadafule**

Area of research: Life science

Assistant Professor - Department of Zoology, M.G.S.M's. Arts, Science,
Commerce College, Chopda, Jalgaon- 425107 Maharashtra State, India.

Mobile No. 9421353857 ,Email- sadafule1977@gmail.com

Abstract

Fresh water of Tapi region of Jalgaon District and similar to many other river drainages of India, the much needed information on the status of fishing industry of the Tapi river is totally lacking. Survey programme of Narmada- Tapi unit of the Central Inland Fisheries Research Institute. The present report of the information and study to deals with the fish diversity of Tapi region, Jalgaon district, Maharashtra.gathered during these works. A total of 13 species were recorded. A classified list of fishes has been observed in the present study. Major Indian carps and **Miscellaneous** fish are commercially important groups in the Tapi region are discussed in this paper.

Key Words:Narmada, Tapi region, Fishery, Fresh water fish.**Introduction:**

Freshwater resources are very important for the life on earth. It harbours many forms of life specially fishes which has great food & economic value. Fish diversity is decreasing day by day due to various man made activities. Fish diversity is not the wealth but it also has some serious implications on fishery. Fish diversity is intensively studied from various parts of Maharashtra (Wagh&Ghate (2003)

The River Tapi (Tapti) is one of the important rivers in Jalgaon district. Jalgaon is a city in western India. The city is located in Northern Maharashtra and serves as the administrative headquarter of theJalgaon District. Jalgaon city is about 225 meters above sea level.This river in Central India between the Godavari and Narmada rivers which flows westwards before draining into the Arabian sea. The river has a length of 724 km and flows through the states of Maharashtra, Gujarat and Madhya Pradesh. It flows through Surat.

The Western Ghats or Sahyadri range starts south of the Tapti River near the border of Gujarat and Maharashtra. The Tapti River basin lies mostly in northern and eastern districts of Maharashtra but also covers Betul, Burhanpur districts of Madhya Pradesh and Surat district in Gujarat as well. The principal tributaries of Tapti River are Purna River, Girna River, Panzara River, Waghur River, Bori River and Aner River.Tapiriver is one of the most important river for the capture fishery of the Jalgaon district. From fisheries point of view Tapi river occupies an important position, apart from being original habitat of most prized carp species and others also. An intensive survey was made from the local market. The climate of this region is marked by mild cold during winter and intensive heat during summer. The monsoon season in July to September and rainfall fluctuated year to year and during winter month regular occurrence of fog is found. Though river water is used for many purposes like household, agriculture, industrial etc. Present work covered Study of some species in Tapi (Tapti) river.

Materials and Methods:

The collection was made at quarterly intervals extending over period for 1 year from different local markets. Collection of fishes was made with the assistance of local fisherman and farmers operating cast net, gill net, hooks and line collection nets. Collections were also made from tanks, lakes and irrigation channels. Besides collection from the above water resources fewwere purchased from local fish markets for collection. Fishes identified in the laboratory using the standard references on the basis of their morphological characters such as body size, types of scales, structure of fins etc.

Fishing season commences from Month of September to Month of October and continues till the onset of monsoon. Fishing operations are extensive after Month of Jan - Month of Feb. Cheer



fishing also takes place during Month of Nov – Month of Jan with scare line and a composite net made by towing two cast nets.

The fisheries of the river tapi consists A. **Carps** and B. **Miscellaneous** fish of the following.

A. Carps :

1. *Tor tor*

It is commonly known as the tor mahseer or tor barb, is a species of cyprinid fish found in fast-flowing rivers and streams with rocky bottoms in India. It is a commercially important food and game fish.

Classification:

Kingdom :Animalia

Phylum :Chordata

Class : Actinopterygii

Order :Cypriniformes

Family :Cyprinidae

Subfamily: Labeoninae

Genus :*Tor*

Species :*T.tor*

2. *Labeofimbriatus*

The fringed-lipped peninsula carp (*Labeofimbriatus*) is a cyprinid fish in genus *Labeo*. It is listed as Least Concern in the global IUCN Red List of threatened species. *Labeo* is a genus of carps in the family Cyprinidae. They carps in the Family Cyprinidae. They are found in freshwater habitats in the tropics and subtropics of Asia.

Classification:

Genus :*Labeo*

Species :*L. fimbriatus*.

3. *L. calbasu*

The orangefinlabeo (*Labeocalbasu*) is a fish of the carp family Cyprinidae, found commonly in rivers and freshwater lakes in and around South Asia and South East Asia. Classification:

Genus :*Labeo*

Species :*L. calbasu*.

4. *Labeobata*

Labeobata is a fish in genus *Labeo*. It is commonly known as bata, and is a native fish to Bangladesh. It is a popular game fish and is popular for its taste. Its maximum length is 25–35 centimetres. It eats protozoa, algae, and tiny fishes. It is a slow-moving fish, so with any active and aggressive it will be nervous.

Classification:

Genus :*Labeo*

Species :*L. bata*.

5. *L. kontius*

The pigmouth carp (*Labeokontius*) is a Cyprinid, tropical fish found in India.

Classification:

Genus :*Labeo*

Species :*L. kontius*

6. *Labeoboggut*

Boggutlabeo, or the minor carp (*Labeoboggut*) is an Asian Freshwater fish of the family Cyprinidae. It is known from Pakistan, India and Bangladesh.

Classification:

Genus :*Labeo*

Species :*L. kontius*

Other Species are :

7. *Aspidopariamorar*(ham.)

8. *Puntiuschrysopterus* (mccl.)

9. *Labeorohita* (ham.)

10. *CatlaCatla* (ham.)

11. *Cirrhinusmrigala*



Cirrhinus mrigala is a species of ray finned fish in the genus *Cirrhinus*. It is found in northern India, Pakistan, Bangladesh and Nepal. This species and the MrigalCarp (*Cirrhinus cirrhosus*) are both considered distinct.

Classification:

Genus : *Cirrhinus*

Species : *C. mrigala*

12. *Systomussarana*

The *Systomussarana* (olive barb) is a species of Cyprinid fish native to India, Nepal, Bangladesh, Pakistan. This species can reach a length of 42 centimetres. It is of minor importance to local commercial fisheries as well as being sought after as a game fish. It can also be found in the aquarium trade though it is not very popular.

Classification:

Subfamily : Barbinae

Genus : *Systomus*

Species : *S. Sarana*

B. Miscellaneous fish.

13. *Mastacembelus armatus*,

The *Mastacembelus armatus* (zig-zag eel), also known as the tire-track eel, tire-track spiny eel or marbled spiny eel. They native to the riverine fauna of India, Bangladesh, Pakistan. *Mastacembelus armatus* is a large elongated fish that has a Snake-like body without Pelvic fins. Its anal and dorsal are elongated and are connected to the caudal fin. *Mastacembelus armatus* are nocturnal fish that thrive in highland stream, lowland wetlands, still waters, coastal marshes and rivers with sandy or rocky riverbeds and heavy vegetation.

Classification:

Order : Synbranchiformes

Family : Mastacembelidae

Genus : *Mastacembelus*

Species : *M. armatus*

Result and Discussion:

Each natural habitat has a variety of species which differ in their relative abundance. No community consists of species of equal abundance. Some species are rare, others are common and still others may be abundant.

Co- Relationship of Humans and Cyprinids fish. Cyprinids are highly important food fish, they are fished and farmed across Eurasia in land locked countries in particular, and cyprinids are often the major species of fish eaten because they make the largest part of biomass in most water types except for fast-flowing rivers. In Eastern Europe, they are often prepared with traditional methods such as drying and salting. The prevalence of inexpensive frozen fish products made this less important now than it was in earlier times. Nonetheless, in certain places, they remain popular for food, as well as recreational fishing, and have been deliberately stocked in ponds and lakes for centuries for this reason. Cyprinids are popular for angling especially for match fishing to their dominance in biomass and numbers and fishing for common carp because of its size and strength. Several cyprinids have been introduced to waters outside their natural ranges to provide food, sport, or biological control for some pest species. In the present study thirteen fishes were reported. A detailed classified list of major captured fishes in order of importance and abundance of Tapi region in Jalgaon district. Studying fish diversity is very important as it provides the database of particular region. Fish diversity is reported from various regions of the country but least reported from Jalgaon region. Present study is the aim to obtain the fish diversity from Jalgaon region.

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Impact Of Race,Caste,Class And Religion On Indian And International Society

Dr.Deoman Shrikrushna Umbarkar

Department of sociology

Late.vasantrao kolhatkar arts college,rohana Tah.arvi dist.wardha

Email-deomanumbarkar2014@gmail.com ,Mo.No.9527753538

ABSTRACT

The caste groups which are emerging in urban areas and which are in competition with each other for obtaining access to power and resources bear very little resemblance to traditional caste in rural india.As against this ,even today agricultural production requires the co-opration of several castes, and even traditionally competition between different castes did occur though it was not very common.The use of the caste idiom is widespread, though the idea of hierarchy is being increasingly rejected by those groups traditionally confined to the bottom.There are continuities and discontinuities,and social anthropologists have to reconcile themselves to work in fuzzy areas where not only are boundaries not clear but multiple and contrary forces are at work.

Introduction,

The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige (Sekhon, 39). The Indian Caste System is considered a closed system of stratification, which means that a person's social status is obligated to which caste they were born into. There are limits on interaction and behavior with people from another social status (Sekhon, 39). Its history is massively related to one of the prominent religions in India, Hinduism, and has been altered in many ways during the Buddhist revolution and under British rule. This paper will be exploring the various aspects of the Indian caste system related to its hierarchy, its history, and its effects on India today.

Recent Changes in Caste System in India: Due to various factors such as modern education,industrialisation,urbanisation Indian Constitution etc.Indian society is experiencing different changes in the caste system.

1)Atfirst,the relative position of different castes in the hierarchy is difficult to pinpoint.In the past,each caste had its own fixed position in the hierarchy and accordingly they followed their own way of life.But now the low caste people by following the way of life of the high caste people are trying to change their position.Sanskritisation is one of the most important factors for it.

2)Secondly,there is decline in the supremacy of Brahmins.Brahmins were considered as the representayives of supreme power and they were given utmost importance in the society.All other categories,including the railing group were paying respect to the Brahmins,But,now the situation has been changed.Even in rural India,the dominant caste is getting high respect and if dominant caste is from a lower caste group,it has power to command over Brahmins.

3)Thirdly,there is growing dissociation between caste and hereditary occupation.No longer one can deduce a person's caste by looking at his occupation.A person who is working in a salon may not be a barber.It is because of decline in the institute of caste panchayat.Castepanchayat was regulating the behaviour of the caste people with regard to thereoccupation.But now it has lost its power.



4)Fourthly,there is improvement in the socio-economic conditions of lower caste people.They are protected by the different policies of the government.They have given importance in the political field as well.They get equal power with other caste categories in expressing their decision in nation building.

5)Fifthly,there is a change in the caste identity.People are no more identified according to their caste identity or ascriptivestatus;rather they are identified according to achieved status.Educationalqualification,occupationalposition,incomeetc.are the bases of identification of the individual.

6)Sixthly,now Indian society is more tolerant of inter-caste marriage.The number of inter-caste marriages is increasing day by day.Nov/-a-days,caste barriers are being crossed,particularly by the unbanised and educated group of each caste.

7)Seventhly,significant changes are found in the ideas of purity and pollution.Purity and pollution expressed themselves in various ways in inter-caste relations such as accepting cooked food,drinkingwater,coming into close contact etc.Such attitudinal changes are observed more among the educated and urban people.

Finally,in the traditional caste system,there was no possibility of an individual moving up or going down in the hierarchy.Any social mobility was only,possible in terms of the group as a whole.But now mobility of individual member is possible as achieved status is given importance in the society.

Recent Changes Religious in India:

By 2050,India to have world's largest populations of Hindus and Muslims:

In the coming decades,India will have the distinction of having the largest populations of two of the three largest religions in the world-Islam and Hinduism-according to new religious projections data from Pew Research Center.India is already home to most of the world's Hindus.In 2010,94% of the world's Hindus lived in India,and this is expected to remain true in 2050,when 1.3 billion Hindus are projected to live in the country But India also is expected have 311 million Muslims in 2050(11% of the global total), making in the country with the largest population of Muslims in the world. Currently Indonesia has the world's largest number of Muslim.

Muslim are expected to grow faster than Hindus because they have the youngest median age and the highest fertility rates among major religious groups in India.In 2010,the median age of Indian Muslims was 22,compared with 26 for Hindus and 28 for Christians. Likewise ,Muslim women have an average of 3.2 children per women compared with 2.5 for Hindus and 2.3 for Christians.Due to these factors, India's Muslim community will expand faster than its Hindu population rising from 14.4% in 2010 to 18.4% in 2050.But, even with this increase , Hindus will make up more than three-in -four Indians (76.7%) in 2050.Indeed, the number of Hindus in India will still be larger than the five largest Muslim populations in the world's biggest Muslim countries(India,Pakistan,Indonesia,Nigeria and Bangladesh) combined. India also has a number of smaller religious minorities. In 2010,approximately 2.5% of the countries population was Christian, including members of Scheduled castes(historically referred to as untouchables or Dalits) who sometimes identify as Hindu when completing official forms.Christians are expected to make up 2.2% of India's population in 2050.

Religious turmoil (between Muslims and Hindus, but also involving Sikhs, Christians and others) has long been a fact of life in India. The year the country won its independence from Britain, the Indian subcontinent was partiionedaong religious lines,into Muslim Pakistan and Hindu India. Even though the separation was intended to ease religious tensin,it led to a spasm of violence that left up to a million dead and more than 10 million displaced.

In the nearly 70 years since independence ,religious violence has claimed thousand more lives, including that of modern India's founder Mahatma Gandhi, as will as Prime Minister Indira

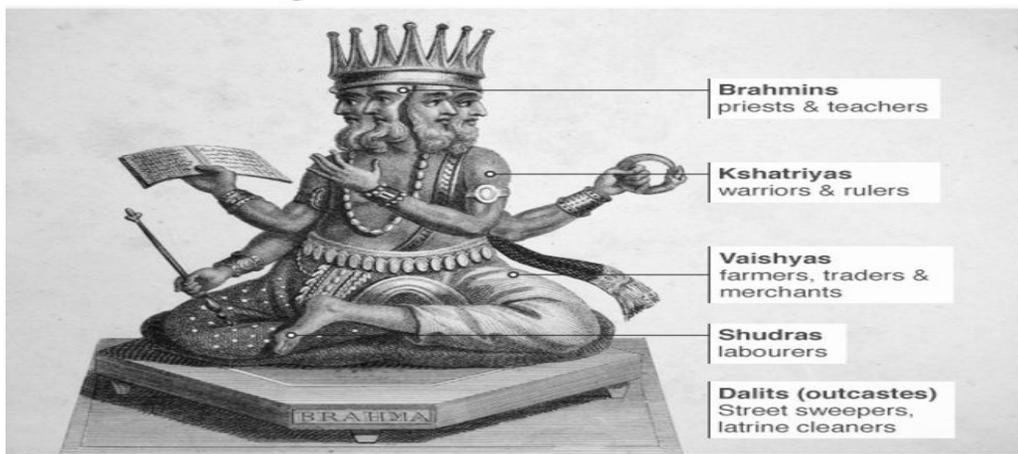
Gandhi. A recent Pew research center report on religious restrictions found India to have one of the highest levels of social hostilities involving religion in the world. Even India's current Prime Minister, Narendra Modi, has been dogged by allegations of religious intolerance, stemming from anti-Muslim violence in the state of Gujarat in 2002, which according to some estimates killed as many as 2000 people. Modi, who was Chief Minister of Gujarat at the time, has been accused of not doing enough to stop the killing because he is leader of the Hindu Nationalist Bharatiya Janta Party and the violence was perpetrated by Hindus against Muslims.

1) What are the 5 levels of the caste system?

Caste System in Ancient India

- Brahmins (priests, gurus, etc.)
- Kshatriyas (warriors, kings, administrators, etc.)
- Vaishyas (agriculturalists, traders, etc., also called Vysyas)
- Shudras (laborers)

Brahma and the origins of caste

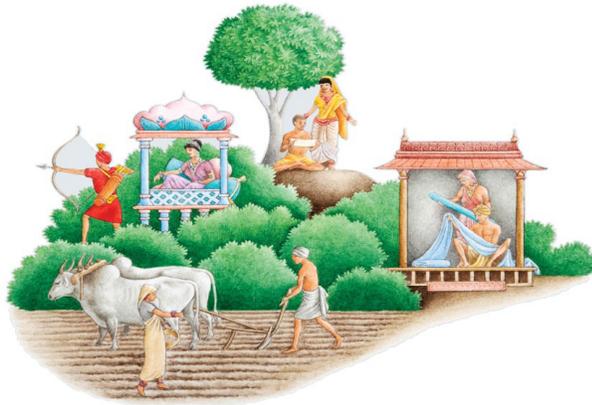


Source: Alamy

BBC

- What religion is caste system?

The **caste system** is the Hindu social and **religious** hierarchy, created a few thousand years ago. Traditionally, a person's **caste** is determined at birth and channels them into that **caste's** occupation. At the top are Brahmins, priests and **religious** scholars.



- Origins of caste system

- Castes were first described in the book called "Rig Veda", one of the main manuscripts of the Vedic Period (1500-1000 BCE). So the caste system is about 3000 y.o.
- Caste system is based on *religious understanding* of the world. Castes are given from above, they are sacred because they are the way this world was created by gods (the primary God Brahma).



- **Caste system** – division of people into segregated social groups different one from another by *professional occupation* as well as *rights and obligations*.
- Caste limits the mobility of an individual, his/her freedom of choosing profession and marriage partner, getting education and knowledge, having special kinds of food and etc.
most educated, advising the rulers, rituals of serving to the Gods, praying, white color
- Castes System
- Brahmins: most educated, advising the rulers, rituals of serving to the Gods, praying, white color
- Kshatrias: educated, powerful, war and governance, protection of brahmins, women and the weak, red color
- Vaishyas: farming or commerce, wealthy, ancient “middle class”, had their own houses, yellow (golden) color
- Shudras: not educated, labour workers, servants, didn't have own houses, lower caste, black color
- Untouchables (outcaste): “dirty” work, living outside of the settlements, no access to water sources, no access to temples
- **Kshatrias**: educated, powerful, war and governance, protection of brahmins, women and the weak, red color
- **Vaishyas**: farming or commerce, wealthy, ancient “middle class”, had their own houses, yellow (golden) color
- **Shudras**: not educated, labour workers, servants, didn't have own houses, lower caste, black color
- *Untouchables (outcaste)*: “dirty” work, living outside of the settlements, no access to water sources, no access to temples

Brahmins

- Brahmins are priests
- Brahmins performed rituals for gods
- Brahmins are on the top of the caste system
- Brahmins were seen to have the highest varna
- The Vedas are the primary source of knowledge for Brahmin practices



Origin of Caste system

- It is difficult to trace the origin of caste system – it originated in India – various theories to explain the origin of caste system.
 - Racial theory
 - Political theory
 - Occupation theory
 - Traditional theory
 - Guild theory
 - Religious theory
 - Evolutionary theory

Castes in Modern India

- Modern India context:
- 1.3 billion people
- 80% of population is rural
- Over 50% is poor
- There is more than 3000 castes and subcastes, depending on ethnical diversity of the population of the certain region

90% of marriages are still made inside of the caste (land of origin, family network, social-economic conditions)

Is caste system legal?

In 1930s the British changed the legislation of India by establishing quotas for the representatives of lower castes in the governmental institutions

1950, Article 17 of the Constitution of India: “Untouchability is a punishable offense”.

Caste system is a historically inherited reality of modern India's society which is still visible

- Caste system helps to sustain the hierarchy and power, as well as social and economic inequality
- Caste system is a challenge for modern India to improve human and civil rights protection of each citizen



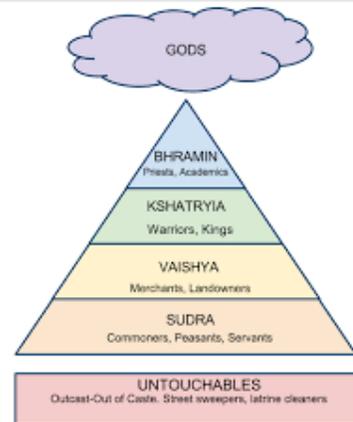
Corresponding Colors

	CLASS	COLOR	GUṆA	YOGA
VARṆAS:	TWICE BORN:	Brahmins Priests and Teachers	white	sattva jñānayoga
		Kṣatriyas Warriors and Rulers	red	rajas karmayoga
		 Vaiśyas Farmers, Merchants, Artisans, etc.	brown	tamas bhaktiyoga
	Sūdras Laborers	black	tamas bhaktiyoga	
OUTCASTES:	Untouchables Polluted Laborers		tamas	bhaktiyoga

These sound suspiciously like skin colors; and, indeed, there is an expectation in India that higher caste people will have lighter skin -- although there are plenty of exceptions (especially in the South of India).

Caste Laws

- ca You are born into your class and you cant move up or down
- ca You can only be a Brahmin, Kshatriya, or Vaishya if tour born twice, according to legend
- ca The rules vary from caste to caste
- ca Brahmin, Kshatriya, and Vaishya study the Vedas, while Shudras were not allowed to see or hear the Vedas
- ca If a law was broken higher classes had lighter punishment, while lower classes had more harsher punishments



Caste and Dharma

- In Hindu religious texts, the dharma—the law, or duty—of each *varnais* described.
- It was thought that this dharma was an inherited, or inborn, quality.
- Consequently, people thought that if intermarriages took place, there would be much confusion as to the dharma of the next generation of children.
- As a result of such concerns, marriage between different castes was strictly prohibited.
- The practice of marrying only a person of "one's own kind" is called **endogamy** and is still a central rule in many Hindu communities.
- Today, the caste system continues to be the main form of government in villages throughout India.
- In large part, its continuity depends on two central Hindu concepts: caste dharma and karma.
- In Hindu society, caste dharma is considered to be a divine law.
- In the words of Mahatma Gandhi, caste dharma is "the duty one has to perform" and "the law of one's being."
- Many Hindus believe that this obligation tends to enhance the spiritual development of the individual.
- Because of it, each person learns from an early age to overcome selfish desires and instead focus on group goals and ideals.
- The caste system also returns certain practical benefits to the individual
- .Being a member of a *jatigives* each person a sense of identity and of belonging to a well-defined group within society.
- The members of a *jatihave* much in common.
- They share a job specialty and abide by the same rules concerning diet and religion.
- Because of the rules of endogamy, each *jatiiis* also an extended family, for most members are related by blood.



Negative effects of Caste system

Caste system has many disadvantages such as:

- Encourages untouchability.
- Promotes Inequality.
- Undemocratic in nature.
- Fake differentiation in superiority and inferiority.
- Increases gap between upper and lower caste people.
- Danger towards the National integration .
- Child marriage.
- Sati system.
- Prostitution.

Religion/Caste	SCs	STs	OBCs	Forward Caste/Others
Hinduism	32.2%	5%	42.8%	26%
Islam	0.8%	0.5%	39.2%	59.5%
Christianity	2.0%	23.8%	41.3%	39.7%
Sikhism	19.1% ^[11]	0.9%	2.4%	77.5%
Jainism	0.0%	2.6%	3.0%	94.3%
Buddhism	89.5%	7.4%	0.4%	2.7%
Zoroastrianism	0.0%	15.9%	13.7%	70.4%
Others	2.6%	82.5%	6.25	8.7%
Total	19.7%	8.5%	41.1%	30.8%

• What is the impact of the caste system on society in India?

The **Caste System of India**. Caste not only dictates one's occupation, but dietary habits and interaction with members of other **castes** as well. Members of a high **caste** enjoy more wealth and opportunities while members of a low **caste** perform menial jobs. Outside of the **caste system** are the Untouchables.

• What was the impact of caste system in India on politics and society?

Caste and political power. The caste system has traditionally had significant influence over people's access to power. The privileged upper caste groups benefit more by gaining substantially more economic and political power, while the lower caste groups have limited access to those powers.

Why was the caste system important to Indian society?

The **caste system** provides a hierarchy of social roles that hold inherent characteristics and, more importantly, remain stable throughout life (Dirks, 1989). An implicit status is attached to one's **caste** which historically changed from the social roles to hereditary roles.

• How did the caste system affect the economy of India?

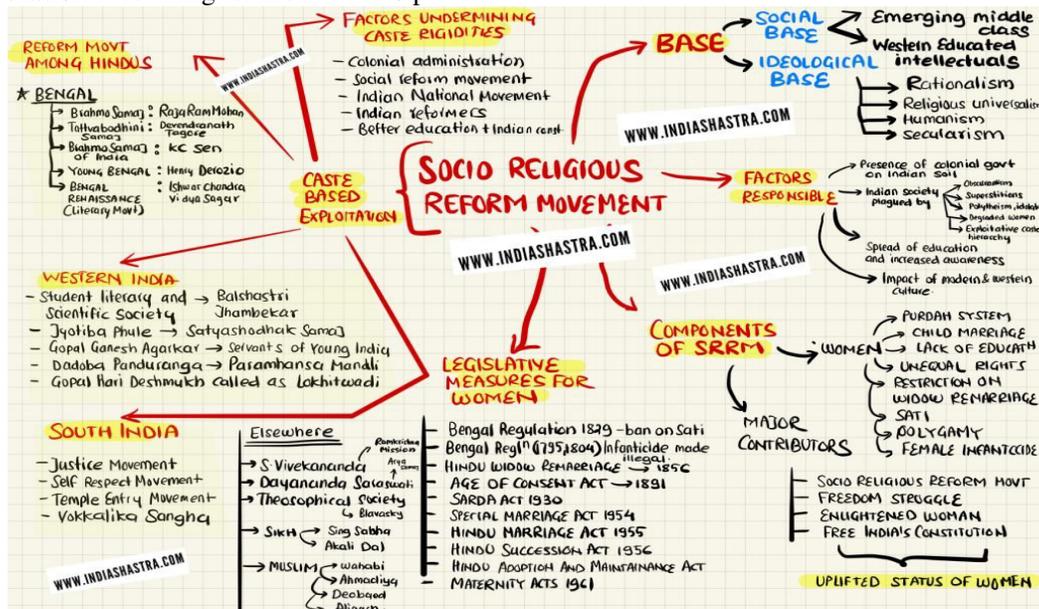
Caste plays a role at every stage of an **Indian's economic** life, in school, university, the labor market, and into old age. ... The aggregate evidence indicates that there has been convergence in education, occupations, income, and access to public resources across **caste** groups in the decades after independence.

• Which caste is powerful in India?

Next to Brahmins are the Kshatriyas in varna ranking. They comprise very **powerful castes** as they are traditionally warriors and play a major role in defence.

• Which caste is majority in India?

As of 2019, Other Backward Class (OBC) constituted the largest part of the **Indian population** accounting for more than 40 percent.





What are the 5 castes in Hinduism?

The **caste** system divides **Hindus** into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the **Hindu** God of creation. Who did the caste system benefit? In the ancient time, **Caste system** was made to provide **benefits** to the society. These **benefits** were: Better understanding in relationships: the people who were grouped together in a **caste** were of the same background. Thus they could easily understand each other's problems and perspectives and work properly.

- What are the effects of caste system on the society?

It hindered national unity: The **caste system** developed a parochial feeling and made the people unduly conscious of their own **castes**. Many a time **caste** interests were given priority over national interest. Thus the whole **system** stood against the very concept of national unity.

- How has the caste system harmed the society?

how has cast system harm society. 1) Denies of Mobility of Labour: ... **Caste System has** created an ugly social evil which is known as untouchability. Due to the **caste** stratification the members of untouchable **caste** remain, in the lower place of social hierarchy and are oppressed and depressed.

- What is the impact of the caste system?

The **system** has led to the upper **castes** being privileged over the lower **castes**, which were often repressed by those higher up on the **caste** scale. For centuries, inter-**caste** marriage was forbidden, and in villages, **castes** mostly lived separately and did not share amenities such as wells

- Who started caste system in India?

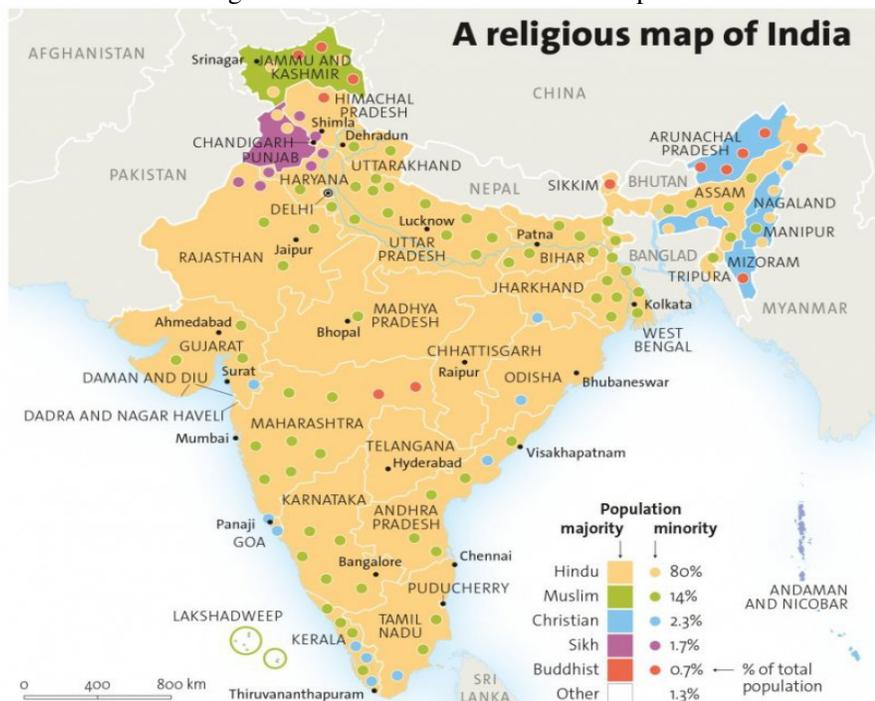
The Aryans arrived in **India** in around 1500 BC. The Aryans disregarded the local cultures. They **began** conquering and taking control over regions in north **India** and at the same time pushed the local people southwards or towards the jungles and mountains in north **India**. The Aryans organised themselves in three groups.

- How did the rise of commerce impact the caste system in India?

Commerce impacted the caste system by making the **caste system** more complex than previous years. The **caste system** helped migrants become integrated into society. Explain how the expansion of Islam differed between various regions in **India**. ONE way in which Hindu kingdoms resisted Islamic inroads into southern **India**.

- When did Brahmins came to India?

An important set of migrations took place between 500 CE and 1000 CE in different parts of **India**. These were the **Brahmin** migrations. The **Brahmins came** with special skills.





- Which is the big caste in Hindu?

Brahman, also spelled Brahmin, Sanskrit Brāhmaṇa (“Possessor of Brahma”), highest ranking of the four varnas, or social classes, in **Hindu India**.

- What is the lowest caste in India?

Dalit ,Dalit (from Sanskrit: दलित, romanized: dalita meaning "broken/scattered", Hindi: दलित, romanized: dalit, same meaning) is a name for people belonging to the **lowest caste in India**, characterised as "untouchable".

- Is the caste system beneficial to India?

Ritually higher **castes** perform pure jobs and the lower **castes**, the impure jobs or menial jobs. The **caste system** preserves skilled labour by transmitting vocational skill from generation to generation. It has thus made progress possible and maintained the continuity of professions and crafts.

- What is the caste system?

The **caste system** divides Hindus into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the Hindu God of creation. ... The main **castes** were further divided into about 3,000 **castes** and 25,000 sub-**castes**, each based on their specific occupation.

- What was the main point of the caste system in India?

According to one long-held theory about the origins of South Asia's **caste system**, Aryans from **central** Asia invaded South Asia and introduced the **caste system** as a means of controlling the local populations. The Aryans defined **key** roles in society, then assigned groups of people to them.

- What religion is caste system?

The **caste system** is the Hindu social and **religious** hierarchy, created a few thousand years ago. Traditionally, a person's **caste** is determined at birth and channels them into that **caste's** occupation. At the top are Brahmins, priests and **religious** scholars.

- Which religion rejected the caste system?

Other **religions** which were established in India - Buddhism, Jainism and Sikhism - also have some marks of **caste system**, even though they oppose **caste system**. Sikhism rejects **caste system**.

- Can you move up in the caste system?

A jati **can** improve its position in the class **system** by advancing economically and emulating social groups with money and power. At the same time, a jati **can** also **move up in the caste** hierarchy. Mobility in the **caste system** has been termed “Sanskritization” by the scholar M.N. Srinivas.

- Who is the founder of Hinduism?

Unlike other religions, **Hinduism** has no one **founder** but is instead a fusion of various beliefs. Around 1500 B.C., the Indo-Aryan people migrated to the Indus Valley, and their language and culture blended with that of the indigenous people living in the region.



- How is caste system related to Hinduism?

Hinduism reinforced a strict social hierarchy called a **caste system** that made it nearly impossible for people to move outside of their social station. Emperors during the Gupta empire used **Hinduism** as a unifying religion and focused on **Hinduism** as a means for personal salvation.



Minority Groups

- **Racial group:** refers to a category of people who are believed to share physical characteristics that are deemed socially significant.
- **Ethnic group:** group set apart from others primarily because of its national origin or distinctive cultural patterns
- **Minority group:** subordinate group whose members have significantly less control or power than members of dominant or majority group
– Race? What other groups are minority groups? What characteristics create minority groups?



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- Which is the best religion? Adherents in 2020

Religion	Adherents	Percentage
Islam	1.907 billion	24.9%
Secular/Nonreligious/Agnostic/Atheist	1.193 billion	15.58%
Hinduism	1.161 billion	15.16%
Buddhism	506 million	5.06%

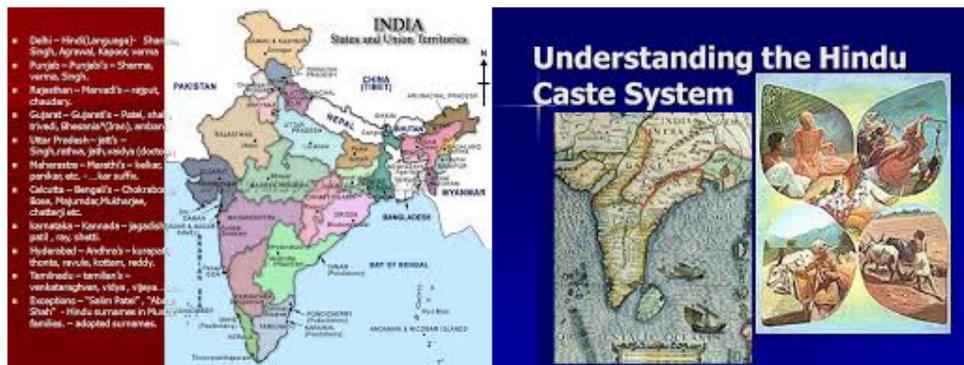
- What are the 4 main beliefs of Hinduism?

The purpose of life for **Hindus** is to achieve **four** aims, called Purusharthas . These are dharma, kama, artha and moksha. These provide **Hindus** with opportunities to act morally and ethically and lead a good life.

- What is the oldest religion?

word Hindu

The word Hindu is an exonym, and while Hinduism has been called the **oldest religion** in the world, many practitioners refer to their **religion** as Sanātana Dharma (Sanskrit: सनातनधर्म, lit.



- What are the 3 main beliefs of Buddhism?

The teachings of the **Buddha** are aimed solely at liberating sentient beings from suffering. The **Basic** Teachings of **Buddha** which are **core** to **Buddhism** are: **The Three** Universal Truths; The Four Noble Truths; and • The Noble Eightfold Path.

- When did the caste system end?

1950



India's **caste system** was officially abolished in 1950, but the 2,000-year-old social hierarchy imposed on people by birth still exists in many aspects of life.

- Which religion is the fastest growing in the world 2020?

Islam is **growing faster** than any other **religion**, according to a study by the Pew Research Center. In fact, most of the **world's** major **religious** groups are expected to rise in absolute numbers by 2050, the research finds, with Islam set to overtake **Christianity** and become the **world's** dominant **religion** by 2070.

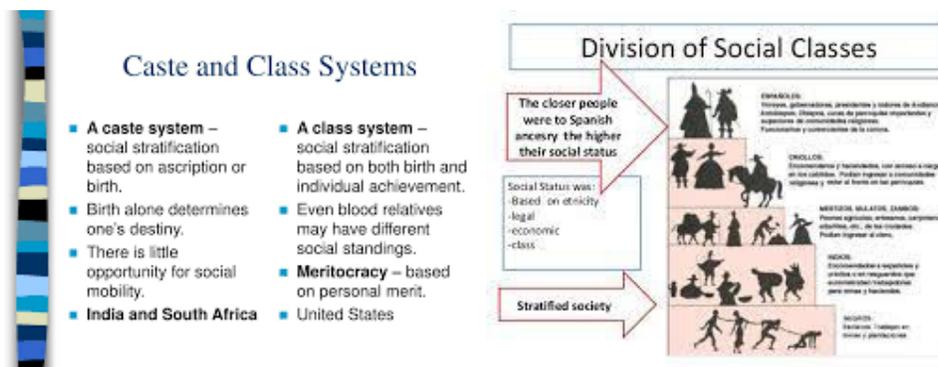
- Does Buddhism have a caste system?

Buddhism and Hinduism agree on karma, dharma, moksha and reincarnation. They are different in that **Buddhism** rejects the priests of Hinduism, the formal rituals, and the **caste system**.

- Who started religion?

Ancient (before AD 500)

Founder Name	Religious tradition founded	Life of founder
Siddhartha Gautama	Buddhism	563 BC – 483 BC
Confucius	Confucianism	551 BC – 479 BC
Pythagoras	Pythagoreanism	fl. 520 BC
Mozi	Mohism	470 BC – 390 BC

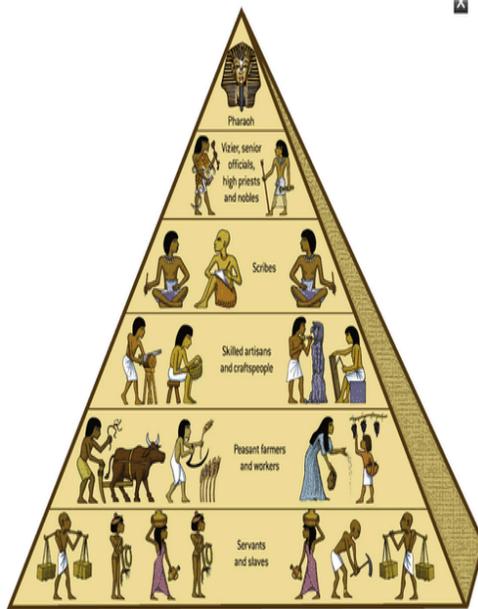


- What race are Brahmins?

This usage of Drâvida did not refer to **race** since the southern **Brahmins** were also presumably Aryans, but rather identified the southern **Brahmins** as a sub-branch of the Indo-Aryans, who were called Drâvida due to their geographical location.

- Do we need religion?

Why We Need Religion takes our embodied and affective nature very seriously and shows, in detail and with impressive supporting evidence, that **religious** commitment—beliefs, practices, rituals, etc. ... **Religion** is, in effect, a management system for our emotional lives that helps the human organism stay healthy and well.

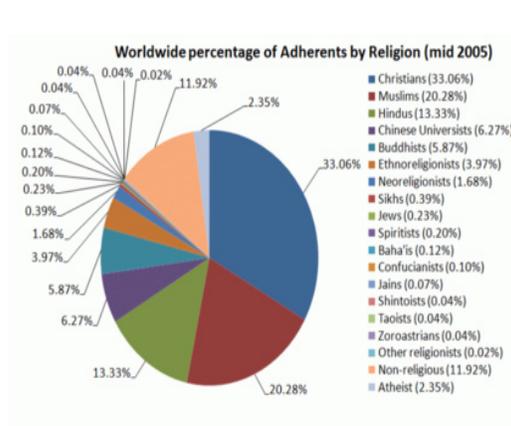


The Class System

- A **class system** is based on both social factors and individual achievement
 - A **class** is people who share similar status-wealth, education, income and occupation
 - A class system is **open** and people can socialize, marry or move from one class to another
 - Individuals have a choice through education, vision, motivation, talent etc
 - **Exogamous**- Marriage of people from different social classes
 - **Endogamous**- Marriage of people from the same social class
 - **Meritocracy**- Social status is determined by effort and ability
- *Reality is that a person's social standing is a complex process and a pure meritocracy is more theory than reality*

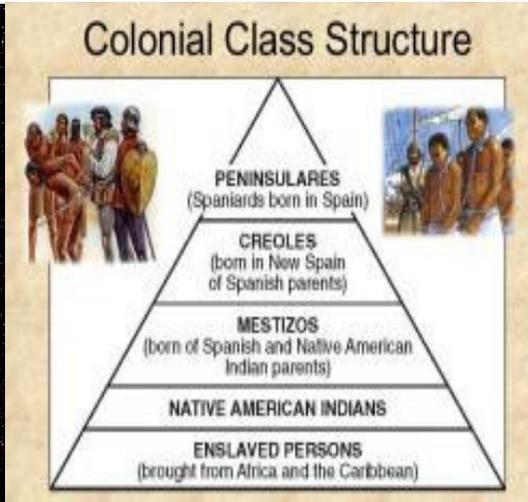
• Is religion a good thing?

Religion can be a source of comfort and guidance. It can provide a basis for moral beliefs and behaviors. It can also provide a sense of community and connection to tradition. Some research even suggests that it may have an effect on health.



• Why do we follow religion?

Religion may fill the human need for finding meaning, sparing us from existential angst while also supporting social organization, researchers say. ... **Religion** has survived, they surmise, because it helped us form increasingly larger social groups, held together by common beliefs.



• What is the purpose of religion?

The Purpose

of

Religion

The purposes of the practice of a **religion** are to achieve the goals of salvation for oneself and others, and (if there is a God) to render due worship and obedience to God. Different **religions** have different understandings of salvation and God.

What is race?

- Race has no "scientific" basis, e.g., DNA
 - Biological variability exists
- Genetic data show that, no matter how racial groups are defined, **two people from the same racial group are about as different from each other as two people from any two different racial groups.**

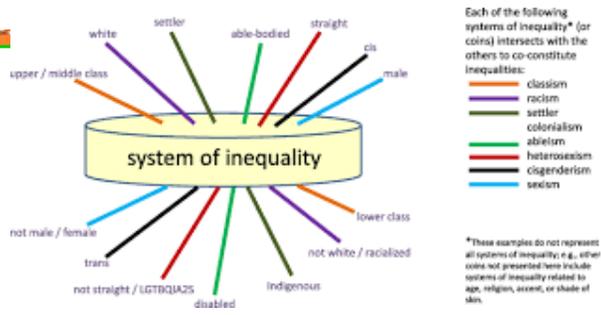
4 TYPES OF RACISM

Type #1: Pure Racism
Pure racism is based on a belief of superiority, which is often direct. For example, certain people belonging that people from another race group can't do a job because of perceived inferiority.

Type #2: Racial Discrimination
Racial discrimination is when people aren't all given the same opportunity or treatment on the basis of perceived racial differences.

Type #3: Intolerance Of Race
This is not the exclusion and a less openly manifested form of racism. An example of this is often the race that considers itself superior simply excludes the other race on both social and work levels.

Type #4: Xenophobia
Xenophobia is the hatred and fear of foreigners or people belonging to a different ethnic group. This is a new form of racism and one that is particularly on the rise in Southeast Asia.



However, not all castes are concerned with this opposition and its rivalries and hostilities. An example Hutton cites is that of a South Indian Brahman's group: This group is spoken of as Mahqjanam ('of great birth') and is often regarded as belonging to neither division.) Many scholars have agreed with Max Weber's argument that the caste system-supported by the Hindu beliefs in rebirth, retribution, and reward for meritorious and sinful behavior-would function as obstacles to modern capitalism and industry .



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New Education Policy -An Overview of Higher Education

Dr. Devendra Vyas

Principal ,Smt. Radhadevi Goenka College for Women, Akola.

devvya@gmail.com ,7588041801/9423129696

Abstract:

The New Education Policy comes with new vision, new dreams and developmental aspects. It will try to cover important fact which previous policies were unable to implement. Vocational Training is a main factor which will be implemented on school level, where the quality of professionalism can be inculcate. In this paper, Researcher is trying to cover the important points where some opportunities as well as challenges are also described. Finally, the question of implementation is arising, will Government be implemented it or only is it a documentation?

Keywords:

Higher Education, Challenges, Implementation.

Introduction:

The adoption of New Education Policy will decide the future of citizens. The impact will be a long-lasting one; the choices and journeys and destinations of individual citizens and the nation will be mutually shaped by these policy decisions. So, what will change in our education system? As this policy comes with the intension of developmental aspects of nation. But it's depended on the implementation of it. After 34 years long period, Government has proposed the New Education Policy. Previous policy of 1968 & 1986 of National Education had some lacuna. New Education Policy-2020 is a policy where the rules, regulations and policies of Schools and Colleges are given. So, it gives a guideline how to administer the structure of education system of Nation. The growth and development of nation is mostly depending on Education because it is powerful tool which has a transformational capacity. In this policy, Government has done so many changes. The main purpose of this policy is to make India as a globally great. Now Ministry of Human Resource Development is known as a Ministry of Education.

Literature Review:

The Kothari Commission

- Education for innovation, national unity and literacy drawing on Nehru's vision, and articulating most of his key themes, **the Kothari Commission (1964–1966)** was set up to formulate a coherent education policy for India.
- According to the commission, education was intended to increase output, develop social and national unity, combine democracy, modernize the country and develop social, moral and spiritual values.
- To achieve this, the main pillar of Indian education policy was to be free and compulsory education for all children up to **the age of 14**.
- Other features included the **development of languages** (Hindi, Sanskrit, regional languages and the three-language formula) **equality of educational opportunities** (regional, tribal and gender imbalances to be addressed) and **the development and prioritization of scientific education and research**.
- The commission also **emphasized the need to eradicate illiteracy and provide adult education**.

National Policy on Education

- **In 1986**, a new education policy, '**The National Policy on Education (NPE)**' was announced, which was intended to prepare India for the 21st century.



- The policy highlighted the need for change: 'Education in India stands at the crossroads today. According to the new policy, the 1968 policy goals had largely been attained: more than 90 per cent of the country's rural people were within a kilometer of schooling facilities and most states had adopted a common education structure.
- The importance of science and mathematics had also been effective. However, change was required to raise financial and organizational provision for the education system to tackle problems of access and quality.

Other Important Initiatives:

- **Operation Blackboard** (1987–8) aimed to recover the human and physical resources available in primary schools.
- **Restructuring and Reorganization of Teacher Education** (1987) created a resource for the continuous advancement of teachers' knowledge and competence
- **Minimum Levels of Learning** (1991) given emphasis on levels of achievement at various stages and revised textbooks.
- **National Programme for Nutritional Support to Primary Education** (1995) provided a cooked meal every day for children in Classes 1–5 of all government, government-aided and local body schools.
- **District Primary Education Programme (DPEP) (1993)** focused decentralized planning and management, improved teaching and learning materials, and school effectiveness.
- **Movement to Educate All (2000)** pointed to achieve universal primary education by 2010 through microplanning and school-mapping exercises, bridging gender and social gaps.
- **Fundamental Right (2001)** included the provision of free and necessary education, declared to be a basic right for children aged between 6 and 14 years.

Objectives of Study:

- To study vision of NEP.
- To describe the challenges of NEP.
- To understand the changes of NEP.

Highlights of New Education Policy:

The National Education Policy imparts equal right to education. It integrates school education as an elementary part and makes it required for every child. There is provisions of multiple entry and exits for secondary students and encompasses to Undergraduate, Post Graduate and research levels. It permits the flexibility for a student to complete his education at any point of time the student thinks so and has mainly been outlined for students who had to discontinue their studies midway due to any reason. The main purpose of this policy is to provide a strong base of liberal arts along with Vocational Training at Undergraduate levels. A candidate who is in the fourth year of the Undergraduate course can seamlessly integrate itself at Masters and Doctoral levels which in the long run will help in bringing professional education into mainstream undergraduate education. Vocational Education will also be an important part of the Education Policy.

The Higher Education sector has been united with liberal arts with Mathematics, Sciences, Technology and Engineering. The main aim of this is to advance updated critical thinking, higher-order thinking, having more grip on the subjects and domain, to develop problem-solving skills along with teamwork and communication skills. The postgraduate and the doctorate levels have been given the options of one year, two-year and five-year degree. The post-graduation will have more research level concepts and will have for professional competence. The National Research Foundation has been created whose main aim would be to highlight of the Education System mainly at College and University levels. It will also take care of research capacity development and monitoring the same with a more formal mechanism.

- In Higher Education there is a multiple entry and exist policy.



- M.Phil courses to be discontinued.
- Bachelor Degree period is decided of 3 to 4 year. After 1 year student can get Certification, after 2-year student can get Diploma, after 3-year student can get Degree and after 4 years period student can get Bachelor with Research Degree.
- There is an arrangement of Academic Bank of Credit where credits are stored in this Bank and it can be easily transferred.
- E-learning is a main focus of this policy so as the dependency on books can be decreased.
- National Assessment Agency will conduct Common Entrance Exam.
- By the year 2030, Government is planning to establish at least one Higher institution.
- By the year 2040, it is proposed to make all higher institutions as multidisciplinary higher institutions.
- Indian Higher Education is classified in four vertical aspects viz. are National Higher Education Council, General Education Council, Higher Education Council and National Accreditation Council.
- Rules and regulations are same for private and public institutions in the same way for differently able people there will be some changes.

Controversial Side of NEP:

This NEP comes with lots of new changes. For this purpose, huge financial support is required. It's just depends on assumptions. As India is famous for its diversity and plurality but unfortunately this policy avoids it. Hence it will be disastrous. India is well-known for its socio-economic structure which is also the strength of it. New Education policy promotes the path of Centralization which may be harmful for the growth and development of India. Higher education should be multidisciplinary and interdisciplinary. But the process of centralisation that this policy envisages will focus to a severe stranglehold on academic freedom and liberation.

In Higher Education following problems will be taken place:

- This policy classified teachers into two categories. On one side some teachers will do research activities and remaining on teaching. How can teaching field enhance without research? This is also a big question.
- This NEP also promotes to privatisation where foreign universities can also run their courses. It creates unnecessary competition.
- Most important thing, this NEP has given emphasis on much more to Indian Culture and knowledge, What's about the knowledge of other globe.
- Yoga is mentioned to be a part of Liberal Arts education. Along with Yoga, institutions and students should have the choice to pick other similar systems as well.
- Doctoral students are to learn an Indian language. It will become an obstacle as focus should be on study of topic and research.
- What are the fields of national importance? This is a major flaw in this policy statement. No government should be given the authority to adopt on what the topics of research should be. It is always ignorance that leads to conflicts. Efforts should be made to study and understand every phenomenon that manifests themselves around us. Academic liberty should not be negotiated at any level.
- For undergraduate programmes, admission to public higher education colleges will be through an assessment. Then what about private ones? Will they conduct separate tests? The policy envisages a deeply divided society, divided by access to education at all levels, which cannot happen.
- A major loophole in the NEP 2020's report is its utter disregard for gender and related issues in the higher education segment. Neither is there any mention of the disabled community nor of the socially underprivileged classes. Is higher education expected to cater to the hegemonic classes alone?
- For teachers, the probation period can be of five years, or more, or less, thus giving freedom to the colleges to decide on the process of confirming period, which can be detrimental to the academic



freedom of the teachers. This is problematic since regulatory authorities will have no role in matters related to this. How can we ensure a free and fair environment for the faculty members to perform well?

Conclusions:

The most important element of this Education Policy is Digital literacy and Computational thinking. The importance would be given to make students digitally literate and also will be trained in programming and coding to enhance their IT skills. NEP has been praised to integrate ICT in education so that the process becomes less cumbersome, fast and crystal clear. ICT will enable the students to have a better education through proper monitoring. NEP has also planned to collaborate virtual education into the education process so that the students can maximize their educational experience. The policy talks about the inclusion of disruptive technologies into the system. It will include Artificial Intelligence, Cognitive tools to ensure that online education is directed by student learning and student growth at an individual level. It plans for enormous IT infrastructure and technology platforms. It proposes to have more and more online courses and expects to have tie-ups with top-level Universities and Institutes to have more Massive Open Online Courses (MOOC's).

But, the big challenge of this policy is implementation. In India, there are many states as well as their education system is also different. Then the questions arise of uniformity. But with the help of mutual understanding and proper communication policy may be solve this challenge and then only it can be implemented in India.

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Stress Management for Library Professionals In Digital Environment

Dr.Ashish A.Thanekar

(Librarian)

Vidyasagarkala Mahavidyalaya Khairi, Ramtek

Abstract:

Stress is the changes which our bodies experience as we adjust to our continually changing environment. It has been an integral part of our daily life since prehistoric times and Library & Information science personnel are not exception to this. Thus we cannot avoid stress in our life; rather the best policy is to manage it properly to increase our efficiency. This paper mainly discusses the 'Stress', its various definitions, physical symptoms of stress, patterns of stress, stressors, types of stressors, basic steps to prevent stress, how to manage it and cope with it using stress management techniques, styles of stress management, coping skills or healing ways and main stressors which affect the professionals with special reference to the College Library Professionals and their work. So that the Library Professionals may emerge as peaceful and good leaders in their chosen fields and be active in their achievements as true professionals.

Keywords

Stress, Stressors, Stress Management, College Library Professionals, Digital Environment.

Definition of stress:

Defining Stress is very difficult as it is a reaction by us to different situation differently and thus the stresses of different people are different from each other & so we can't define it in general. The stress which I am having is not a stress at all to another person and vice-versa. Generally stress is the changes, which our bodies experience as one, adjust to the continually changing environment. It has both physical and emotional effects on us and can create positive or negative feelings. As a positive influence, stress can help compel us to action, result in a new awareness and an exciting new perspective. The library environment has changed drastically over the past few decades. With the development & application of information technologies, the library environment has shifted from the traditional library to computerized library, then automated library and more recently digital library. The library & Information Science professionals experience stress as they readjust their lives with the changing library environment, job rotation, job promotion etc, the In adjusting to such changing library job environment, Digital environment, stress will help or hinder us depending on how we react to it.

TYPES OF STRESS IN LIBRARIES:

The stresses in digital library environment can be broadly divided into following types.

1. **Information technology stress** : The information and communication technology (ICT) is a fast changing phenomena. Accordingly the application of ICT in libraries is also changing at an alarming rate, which creates stress among library professionals.

2. **Job Security Stress**: The application of Information Communication Technologies has compelled the LIS professionals to acquire new knowledge along with the traditional library functions and services. On the contrary, there is limited scope for them to undergo in service training programme, higher studies, refresher courses etc, which has increased a considerable amount of stress among professionals. Further, with the increasing intrusion and appointment of IT/Computer Science people into the LIS profession have created fear among LIS professionals about their job security in future.

3. **Physical Stress**: The Digital Library Environment has changed the physical structure of the job environment. Due to this sitting in front of computers for a long hour, working in air-conditioned environment etc have also resulted in the physical stress and illness.

Stress is not necessarily negative for performance of the individuals. Some level of stress is desirable to generate enthusiasm, creativity and productivity. Stress could be beneficial or detrimental.



A beneficial stress motivates the employees. This type of stress is called Eustress. The detrimental stress is that which makes one irritable, loses the spirit of work. This type of stress is called Distress.

3.REASONS OF STRESS IN LIBRARIES

Stress can be derived from three sources such as physical, mental and situational. Physical stress can be brought on by overwork, lack of rest and poor diet. Mental stress can be traced to a person's mental state of mind, which involves expectation, fears, regrets etc. Situational stress is derived from the interaction with the outer world like interaction with modern technologies, role as a library manager etc. During the past few years, libraries, like many other institutions, have been experiencing change at an accelerating rate. The digital library environment has exhibited a drastic change in the Accordingly the library & Information Science professionals have exposed to a considerable amount of stress in their day-to-day work. Different events which are responsible for stress factors are as discussed below.

3.1. Technological Change: The information and communication technology (ICT) is a fast changing phenomena. Accordingly the application of ICT in libraries is also changing at an alarming rate, which creates stress among library professionals.

3.2. Changing Library Environment: Many libraries have migrated from older manual system to automated systems and more recently to newer more sophisticated digital library systems. Staff members must unlearn old habits and procedures and learn to understand the new system

3.3. Change in Type of Document: In addition to hard copy, most libraries are now acquiring at least some materials in alternative formats, such as CD-ROM or electronic documents or digital format. These materials, which were once handled on an ad hoc basis, must now be incorporated into the normal acquisitions workflow.

3.4. Change in Library Physical facility: Problems or changes in physical facilities have become a vital problem in today's libraries. With the increased use of electronic formats, the library authorities are reluctant to expand facilities to cope with increasing space requirements. Some libraries are actually moving into new facilities with less space or losing space to other functions. But the hybrid type of libraries having both print and non-print documents face much problems relating to change in physical facilities of the library.

3.5. Changing users demand: With the development of various micro subjects, information explosion, time bound academic programmes etc users attitude towards pin pointed information have changed. Accordingly the acquisition, organization and retrieval of information in quickest possible time have given a tremendous amount of stress in the mind of library professionals.

3.6. Reduce staff strength: Restructuring, layoffs, loss of staff positions, and doing more with fewer people have become increasingly common which has been a source of stress with the increasing workload. Further problems such as illness, disability, or death of a member of the library community have a growing impact on co-workers.

Stressors:

Stressor is an incident, event or change where we feel like we can't cope. Since this demand may deplete tangible physical and mental resources, it can create stress and havoc in librarian's lives. Stress can be divided into two categories: Internal & External.

Internal:

Mental and Emotional stressors:

Public Speaking:

For many librarians public speaking is a mental and emotional stressor. Presenting in front of an audience is a mental stressor not only to the library professionals but to the teachers also in many cases. Librarian doesn't have practice of speaking on the stage like teachers. Given that task, performance is required. This provides a logical explanation as public speaking being reported as a significantly stressful event.

Tension:

Librarian can take tension of the situation he/she is facing, and be stressful.

Interpretation: Stress is not caused by the event or situation itself, but it is caused on how we interpret it. And there are many types of *prakritis* of librarians, many among which can interpret the situations wrongly and can take stress.

**Perfection:**

Librarians who are perfectionist, may be more stressful than others. They can take stress because of their smallest mistake.

External:**Environmental Stressors:**

Environmental stressors may include crowd in the library, noise in the library, or even gridlock of the library software, library staff working with other departments of the college.

Social / Job Stressors:

Job stressors can include human interaction and communication in the college, negative or hurtful things staff or colleagues may say to you and even happy events such as getting good salary or publishing a paper or getting a degree or even getting calls as a V. C.

Nominee as a Subject Expert can all contribute to stress levels. Demands for everyday living can become stressors in the life of librarian such as ordering the books on time, processing the books within the deadlines and even office politics can all contribute to these symptoms. In many cases librarian is younger than the other library staff. This can also be a stressor. He/she has to handle them, teach new trends to them can become a stressor.

4. HOW TO MANAGE STRESS IN A BETTER WAY:

While some workplace stress is normal, excessive stress can interfere with your productivity and impact your physical and emotional health. And your ability to deal with it can mean the difference between success or failure. You can't control everything in your work environment, but that doesn't mean you're powerless even when you are stuck in a difficult situation. Finding ways to manage workplace stress isn't about making huge changes or rethinking career ambitions, but rather about focusing on the one thing that's within your control.

- Always taking tea and lunch breaks.
- Doing some physical activity at lunch time to release stress from the body and activate natural endorphins.
- Asking a co-worker you trust to notice changes in how seem to be coping and give feedback about this.
- Learning stress reduction techniques such as meditation, breathing exercises yoga.
- Discussing work concerns with a counselor, or trusted friends, who can give good advice.
- Resisting the use of alcohol or drugs to manage stress.
- Using your sick leave to see your doctor to discuss any health concerns. If you are being assisted by an employment service provider,
- Be interested to learn new technological or non technological things related to your professional.
- Be a good listener.
- Always think positive
- Do pleasurable activities.
- Enjoy with others-like, picnic movies etc.

Conclusion :

Library Professionals are really stressed out in present scenario. There are many different types of problems the Library Professionals have to face at this hour. Whatever is the cause, he / she has to often handle the problem alone. This profession is in dispute many times. In the Academic setup it is seen that there are many disparities about this profession as well as these professionals. Nobody is coming forward to solve the problems of the Library Professionals. {This topic will prove the best if it is approved for the Minor / Major Research Project. Here again the problem is no Librarian (Administrative) can take it up as per the UGC Guidelines of the recent XIIth plan.} Today's fast-paced library environment called upon to do more than what the Professionals did in the past both in their personal or professional lives. Couple this with the fact that they often have fewer resources to help them and it is easy to see how opportunities for stressful situations can and do grow exponentially. It is simply not possible to remove all sources of stress in the digital library workplace but, the library managers can manage stress among their teams which will help to reduce some of its consequences, such as: poor morale, reduced performance and team conflict. The best way to manage stress in digital library environment are: create a supportive culture; appreciate people's



differences; recognize the signs of stress; resolve issues as they arise; consider teambuilding; enable autonomy; and have a contingency plan.

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The Dynamics Of Race, Caste, Class, And Religion On Intercaste Marriage, Nationally And Internationally

Prof. Archana M. Hore

Y.J.M. Mahavidhyalaya Talegaon(S.P.), Ta.Ashti, Dist.Wardha.

Mobile no.:7588117973 ,Email ID: archanahore7@gmail.com

ABSTRACT

Indian society and global society are influenced by several factors, such as race, caste, class, and religion. These factors are strong enough and so deeply rooted that they can influence the survival of a common individual to the survival of the biggest societies thriving in the world. They can sway several other factors including trade, education systems, social dynamics accordingly both in national and international societies. Some Dominant segments of societies are at the advantage, when it comes to serving from all sectors regardless of caste and religion.

India being a plural society, religion and religious views have an impact on the social dynamics at both macro and micro levels. The marriages in the societies can sum up the influence of caste, religion, race, and gender in both ancient and contemporary society. This study considers the impact of race, caste, the religion on inter-caste marriage in societies. Moreover, this research has enlightened the fact that inter-caste marriages can affect families, personal life and social reputation, and social standing of an individual.

INTRODUCTION

Society both Indian and international is stratified. According to a person's socioeconomic standing, gender, and race, society is separated into social classes and a person can be classified as a "lower class" or an "upper class". Income, occupational status, wealth, and educational achievement are often used to identify a person's SES, while other factors are occasionally used. Race and gender, in addition to financial position, have a role in the unequal distribution of resources, opportunities, and advantages. Women from a certain socioeconomic class, for example, are less likely to be promoted.

India offers remarkable diversity in almost every aspect of social life. Social hierarchy may be found in caste groups, individuals, families, and kinship groups. Most people consider marriage outside caste and religion to be taboo, however, inter-caste marriage is necessary to remove caste and racial inequality. It is an inefficient way to reduce barriers to humanity. Inter-caste marriage exists in Indian society today, even though it is part of larger city culture. The rural parts of the country will still have a hard time accepting these marriages.

Caste Systems

The caste system is a closed social stratification system in which people inherit their positions and it is difficult to change them. Caste is also inbreeding, which implies that offspring from marriage outside the caste automatically become members of their parents' caste. Although castes are often associated with Indian civilization, they are also common in numerous non-Indian cultures.

In Indian society in the 17th century, the term "caste" was employed. In India, civilization is often associated with castes. Brahman (priest), Kshatriya (warrior), Vaishya (trade/commerce), and Shudra (worker/workmen) are the four well-known castes (varnas) in Indian history. "Exiles/outcasts" or "untouchables" are the four caste divisions that are rejected. The caste system has been a component of Indian civilization for thousands of years, according to ancient Indian law books such as Manusmṛti (ca. 200 BCE-200 CE).

**Social class**

A social class is a diverse gathering of individuals from various castes and religious beliefs. Their interactions with other groups will always be influenced by their social status—a sense of superiority and inferiority. In India, there are 5 social classes: upper, upper-middle, middle, working, and lower. The class system, in contrast to the caste system, is open. They are free to socialize with and marry members from different classes, allowing people to shift from one class to another.

Religion

Religions sprout up all over the world and continue to evolve. Religion has historically had a political, cultural, and economic impact on Indian culture. In Indian culture and in some other cultural country's religion plays an important role in marriages and socializing among the groups.

REVIEW OF RELATED LITERATURE

In India, marriage is entirely dependent on a caste system's social stratification. Despite the fact that a jumble of castes and sub-castes had coexisted for generations in Indian culture, the rigid caste system had prevented them from assimilating. Endogamy/intra-caste marriage is one of the most durable caste-based totally traditions in India. Inter-caste marriage is strictly illegal for Hindus in Indian society, and it has been deemed wicked by practically all castes, resulting in a complete social prohibition on such unions. However, it is no longer considered immoral conduct for the ruling caste/family, (Bhale, 2013). The literature in this subject matter enlightens us approximately the conflicts aroused because of inter-caste marriages in India from historic instances and additionally in current India.

Age, place of residence, husband's education, and religious views all have an impact on inter-caste marriages in India, however, education, family structure, work level, living conditions, and the media have little impact. Inter-caste marriages are not affected in any way. Inter-caste marriage suffers from the effects of age. Women in cities are 14 percent more likely than women in rural regions to marry outside their caste. Marriages between castes are frequently affected by the husband's education. A spouse with a higher education is 25% less likely than an uneducated spouse to marry outside his caste. Women of different religions are less likely to marry outside their caste than Hindu women, (National family health Survey, 2010).

It is discovered that, as compared to the previous literature on out marriage, the educational level of spouses in Western nations is lower, according to the representative national data set "India Human Development Survey." It has nothing to do with the probability. Inter-caste marriages are more prevalent among couples whose moms' spouses are more educated. The standard deviation of the husband's schooling years and the chance of inter-caste marriage rose by 10.16 percent when compared to the sample mean, (Chaudhuri, Ray, Sahai, 2020).

OBJECTIVES

- 1.To study the impact of race, caste, class, and religion on inter-caste marriage along with the difficulties faced by inter-caste married individuals and their families in Indian society.
- 2.To enlist the advantages of inter-caste marriages to society.

METHODOLOGY

This research makes use of the Descriptive research method, which includes the demonstration and description of several factors that ultimately satisfy the objectives of this research paper. When the goal of the study is to uncover traits, trends, and classifications, descriptive studies are the best option. It's advantageous when not a lot is known but about the subject or situation. Before investigating why anything occurs, it must be first comprehending how, when, and where it occurs. In the subject matter, it is concerned with "What is" and "What was", (Goddard, Melville, 2007). This research answers, what is the impact of race, caste, class, and religion on inter-caste marriages? And what are the advantages of out-marriages to society?



DISCUSSION

Marriages are considered the most important rite of passage in India. Race, caste, class, and religion is influencing marriages from ancient times and Such marriages are being accepted. While marriage outside caste and religion is still taboo in most of the parts of India and it is often supported by some organizations as well. But recently, looking on to some contemporary and well-educated societies are allowing these marriages and consider them as a tool to eliminate discrimination between castes and religions. In this study, researchers explain impacts of race, caste and religion on Inter-caste marriages, the problems faced by such couple and the essentiality of such marriages.

Impact of race, caste, class, and religion on Inter-caste marriage:

Today, society and various key factors such as caste, class, and religion influence our lives, educationally and personally. Inter-caste marriages are not accepted and considered to disturb the social ties which make it difficult to survive in society. Marriages are considered a sacrament in India so, this rigid caste system and religious boundaries are responsible for creating tension between social groups. The organizations or some local social groups that don't support such marriages create conflicts and, in some castes, such couple is even sentenced to death in some rural parts of India. The class-based on education, earning and status of an individual also affects the rate of inter-caste marriages. In Punjab, working women are more likely to have inter-caste marriages than non-working women. Whereas, in south India, low-class women are more likely to have inter-caste marriages than high-class women. Religion also plays an important role, India has more Hindus than other religions. So, most Inter-caste marriages are seen in the Hindu religion. It is also based on the strictness of rules and traditions in Different religions.

Difficulties faced in Indian society:

The caste system and religion-based marriages are deeply rooted so, it's hard for Indians to notice the positive side of inter-caste marriages. Acceptance becomes the problem. Elders, caste-driven social groups find it difficult to digest such marriages because there is a threat to the social reputation of the family in the society they are living. Cultural differences can also be a reason for the conflicts. In some cases, family torture is evident. Such couples are abandoned by their parents and elders, often the ties from the community are cut-off, the stress in the relationship due to rejection from society and family, and in some cases professional life also suffers. Some couples are even killed by such strict caste-driven groups or families themselves. India has a long way to adapt to marriages outside the caste but to avoid life-threatening incidents, the Government of India has passed Special Marriage Act which considers such marriages as a tool to enhance unity and avoid discrimination between various casts and religious groups.

Advantages of inter-caste marriage:

Most importantly, it is key to establish respect between different casts and religious groups regarding their differences. Inter-caste marriage helps to assimilate and understand the Positive sides of different cultures, cast views, and reduce stress in social groups. The offspring of the couple with inter-caste marriage is genetically better in comparison to the offspring of natural marriage or marriage within caste. It is an initiation towards the changing mentality of the population regarding marriage and other social factors. It brings about openness in social relationships and the mending of different cultures results in a more united India.

SIGNIFICANCE OF THE STUDY

Marriage is not only a social custom, but It's also a sacrament in India. It is influenced by several factors. This study helps future researchers to elucidate different problems in different caste regarding inter-caste marriages and to look for solutions based on the research paper. The information provided in this study is helpful to create awareness in the community and can be used by social activists for the betterment of our society.

**CONCLUSION**

Indian values, views, and mindset is deeply associated with core traditions, cultures (cultural views & practices) and caste system. So, changing view towards deeply rooted practices and accepting the change is a time-taking process. The age, education, class, and differences in religions will continue to interfere in marriages outside the caste until everyone is aware of its positive side in enhancing togetherness and unity in India. In contemporary India, in several urban areas, inter-caste marriages are considered valid leaving behind the caste and religious dilemma.

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Influence Of Various Intensities Of Game Specific Circuit Training On Speed And Agility Among Handball Players.

Appasaheb M. Chavan

Research Scholar, Department Of Physical Education
JJTU, Rajasthan, India.

ABSTRACT

The aim of the study was evaluated the influence of various intensities of game specific circuit training on speed and gracefulness among faculty male handball players. We've hand-picked thirty (30) male handball players from SCS faculty of engineering, Ahmednagar, geographical area, India. These subjects were every which way distributed into 3 teams specifically moderate intensity game specific circuit training cluster (MIGSCTG: N=10), high intensity game specific circuit training cluster (HIGSCTG: N=10) and management cluster (CG = 10). The chosen Players had three.8 + 3.1 year of taking part in expertise and frequently participate in coaching before the commencement of this study speed and agility were hand-picked as dependent variables. Speed was live by thirty meter sprint and agility through T- test. Game specific circuit training cluster was administered three days per week for eight weeks. The collected knowledge was evaluated exploitation 2 approach recurrent measures ANOVA on last issue. The results of the study showed that speed and agility the teams remained significantly considerably, indicating that there was no vital distinction among the teams. It's terminated that eight weeks of game specific circuit training didn't show impact on moderate and high intensity cluster. However, speed and agility remained unaffected on each the coachingteams.

Key words: Handball, speed, agility, 30 m dash, t test.

1: INTRODUCTION:-

Speed is that the quickness of a movement of a limb, whether or not the legs of a runner or the arm of the jock. a speed is associate integral a part of each sport and might categorical as anyone of, or a combination of the following: The mostspeed, elastic strength (a power) and speed endurance. Speed skills are trainable to really restricted extent thanks to its marked dependence on the functioning of the central system nervous. In a follow, therefore, speed performance are ordinarily improved in a roundabout way by rising the functioning of a central system nervous however indirectly by rising the varied factors on that the speed performance depends. It is, therefore, of nice sensible importance to grasp the factors that.

Determine speed performance. (Singh 1991). Earlier (Chittibabu 2014) established positive correlation of sprinting performance with agility and additionally sprinting performance displayed indirect correlation with explosive power among handball players.

Agility is that the ability to alter direction of the body and its elements speedily. Nimbleness may be a combination of many athletic trails as well as strength, response time, and speed of movement, power and co-ordination. agility is extremely necessary all told activities involving fast changes in direction square measure elementary to foot performance in much all court games like handball, tennis, badminton, volleyball and in several field games like football game, speedball and basketball. These games need running nimbleness. Nimbleness either general or specific is improved by increasing the athletic parts (Phillip 2001).

The speed and nimbleness square measure key parts for handball players. Though the magnitude of proficiency can vary with every individual, learning the economical and effective execution of those skills will improve overall handball performance. (Chittibabu 2014) assessed the



position wise comparison of speed and nimbleness among university level handball players and located that wing players found to be higher in speed and nimbleness. However, speed and explosive power showed important distinction among handball players of faculty boys and located that super senior boy's square measure superior than senior and junior boys (Chittibabu 2014a, 2014b). Thus the aim of the study is to assess the influence of various intensities of game specific circuit training on speed and agility among handball players.

2: METHODS:-

2.1: Subjects and Variables:-

A total of thirty (30) male inter collegial Handball players were selected from SCS College of engineering, Ahmednagar, Maharashtra, India. These subjects were randomly distributed into 3 teams particularly moderate intensity game specific circuit training cluster (MIGSCTG: n = 10), high intensity game specific circuit training cluster (HIGSCTG: n = 10) and control group (CG: n = 10). The mean age of the chosen players was 16.85 ± 0.67 . The chosen players had 3.8 ± 3.1 years of playing expertise and often participate in training before the commencement of this study. Speed and lightness was selected as criterion variable and checked through thirty meters dash and T test.

2.2: Training:-

The moderate and high intensity game specific circuit coaching was administered three days per week for eight week. All players were tutored to perform one circuit of a hundred and fifty five m course and their time were measured and recorded. The typical time recorded was seventy eight seconds from that sixty to seventieth load was fastened for moderate and eighty to ninetieth for prime intensity.

2.3: Statistical technique:-

The collected knowledge was evaluated mistreatment 2 manner continual measures multivariate analysis on last issue. The projected hypothesis was tested at zero.05 level of confidence. Beside this mean and variance were additionally calculated. SPSS data point software package (SPSS Company, America, version 17.0) was used. The worth of zero.05 was set for applied mathematics significance.

3: RESULT:-

The findings of this study disclose that interaction result isn't significant for speed and agility, since the obtained F ratio of two.913 and 1.665 is a smaller amount than the specified table value of 3.3541 at $\alpha = 0.05$ for the df of 2 and 27. Thus simple result wasn't applied.

4: DISCUSSION:-

In the present study speed and agility showed no significant alteration as results of varied intensities of game specific circuit training among handball players. Similar results obtained earlier within the basketball specific endurance circuit training showed no impact in improving speed and agility ($p > 0.05$) of basketball players throughout competitive season (Akilan, Muthusubramanian and Chittibabu 2012). During this investigation varied intensities of game specific circuit coaching doesn't show any impact on speed and agility. Indeed, some analysis suggests that aerobic endurance coaching will interfere with the development of strength (Balabinis, et al., 2003) and this might probably limit improvements in speed and explosive power (Helgerud, et al., 2001). Within the present study, however, eight weeks of various intensities didn't scale back sprinting performance. This observation of no interference impact parallels the results of comparable aerobic endurance coaching studies involving sport (soccer) players (Helgerud, et al., 2001; Mcmillan, et al., 2005). agility is additionally thought of a vital part in handball.

This is not stunning considering the fast changes in movement and direction throughout the handball game. Within the gift study varied intensities of coaching didn't exhibit a transparent improvement in sprinting speed and agility in reference to experimental cluster. (Latin et al., 1994) result was parallel to the findings of this study.

**5: CONCLUSION:-**

Moderate and high intensity training cluster showed no significant improvement in speed and agility after eight weeks of game specific circuit training. but they remained unaffected after eight weeks of game specific circuit training in each moderate and high intensity group.

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Women's Protection Inworkplace

Sau.Anita Sanjay Dhurve

Asstt.Professor Department of Home Economics Mahila Arts Commerce
College Chandur Rly ,Dist. Amravati

ABSTRACT-

Women in the work place earning wages or a salary are part of a modern phenomenon, one that development at the same time as the growth of paid employment for men, but women have been challenged by inequality in the work force. Majority of workplaces were not safe for the women to perform their work smoothly. Human resources management should be done properly in the organization. Workplaces are not safety for women this we can see in this discrimination among male and female employees in pay scale, job security higher designations and so on but at present every organization has to play a great role in the development of women work force in the organization. Giving equal opportunity to women is part of business ethics. Women worker's will be given all right that will safety the interest of them in workplace. The present study was based on primary data collected from respondents of Gondiacity Maharashtra state.

KEYWORDS: -

Human resources management safety, women employee, workplace

INTRODUCTION: -

Men and women workers are twin side of the coins both are very importance to carry the various operation in the corporate sector. It is the duty of every organization has to properly manage the performance of men and women work in the workplace. When there is a proper Co-ordination among the men and women workers in the workplace then company can achieve the desired result without any difficulty human resource will have a greater impact on development of the organization if the performance of the men and women employee's is managed in the right part. Every organization has to play a great role in the development of women workforce in the organization.

OBJECTIVE: -

- To know the role of physical environmental and organization security or safety provided by the organization.
- To find out the reason this will affect the performance of women employee.
- To know the awareness of safety measures.
- To study the motives behind the safety measures.

LIMITATION OF THE STUDY: -

- This study is limited to only Gondia city.
- Personal bias.
- Age of responders not taken in to consideration.
- Time constraints.

RESEARCH METHODOLOGY: -

The research is developed from collection of data through questionnaires from 40 respondents who are women employees of various companies from Gondia city state of Maharashtra.

Some of the theory is develop on the basis of referring secondary data like books, published paper, Internet sources.

To analyze the data simple percentage method is used and arrived conclusion from this analysis.

**DATA ANALYSIS: -****1) Educational Qualification: -Table No.1 Educational Qualification**

Qualification	Respondent	Percentage
PUC	6	15
Graduate	17	43
Post Graduate	15	36
Any other	2	06
Total	40	100

An analysis of the study reveals that majority of the women employees are Graduates and Post Graduates women employees in an organization.

2) Satisfaction with physical safety: -Table No.2 Satisfaction with Physical Safety

Satisfaction	Respondent	Percentage
Satisfied	32	80
Unsatisfied	08	20
Total	40	100

The table No. 2 shows that 80% of respondents are satisfied with the physical safety or security and 20% of respondents are not satisfied with the physical safety provided. Hence it is found that majority of the organizations female employees are satisfied while they are on the job inside office premises.

3) Reason For Dissatisfaction with Physical Safety: - Table No.3 Reason for Dissatisfaction with Physical Safety

Reason	Respondent	Percentage
Non availability of Proper Physical Safety	00	00
Lack of employer concern towards Physical Safety	02	25
Lack of Protection from Harassment	06	75
Total	08	100

The table No.3 shows that 25% of respondents are dissatisfied with the physical safety because lack employer concern towards the physical safety. Majority of respondents accounting for 75% are dissatisfied because lack of protection from harassment.

4) Environmental safety: -Table No.4 Environmental safety

Satisfaction	Respondent	Percentage
Satisfied	11	28
Dissatisfied	29	72



Total	40	100
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The table No.4 reveals that 75% of the respondent are dissatisfied with the Environmental safety provided by their organization and only 28% of the respondents are satisfied with their environmental facilities.

5) Satisfaction with Organizational Safety: -Table No.5 Satisfaction with Organizational Safety

Satisfaction	Respondent	Percentage
Satisfied	16	40
Unsatisfied	24	60
Total	40	100

The table No.5 shows that 40% of respondents satisfied with the organization safety and only 60% of respondents are having unsatisfied with the organization safety provided.

6) Gender Discrimination: -Table No.6 Gender Discrimination

Awareness	Respondent	Percentage
Aware	31	78
Unaware	09	22
Total	40	100

An analysis of the table No.6 reveals that 78% of the women employees aware about gender discrimination and also, they believed that women are not treated equally as men.

7) Consideration of safety measures before joining Job: -Table No.7 Consideration of safety measures before joining Job

Consideration	Respondent	Percentage
Yes	40	100
No	00	00
Total	40	100

The table No.7 shows that 100% of respondents are considered the safety measures before joining in to job.

8) Responsibility of safety of women employees lies with the Organization: -Table No.8 Responsibility of safety of women employees lies with the Organization

	Respondent	Percentage
Strongly agree	33	83
Agree	07	17
Strongly Disagree	00	00
Disagree	00	00
Total	40	100

**9) Reason for dissatisfaction with Organizational safety: -Table No.9 Reason for dissatisfaction with Organizational safety**

Reason	Respondent	Percentage
Employer do not treat with dignity and respect	04	17
Violating the code of conduct	07	29
Prompt investigation complaint not at done	13	54
Total	24	100

An analysis of the table No.9 shows that 54% of respondents are dissatisfied because lack of proper investigation of complain remaining 29% of respondents dissatisfied due to violating the code of conduct and 7% of respect in the Organization.

10) Reason for dissatisfaction: -Table No.9 Reason for dissatisfaction

Reason	Respondent	Percentage
Transportation Facilities in night sift	04	14
Welfare Facilities	03	10
Work balance	03	10
All the above	19	66
Total	29	100

The table No.10 shows that majority of them are not satisfied due to lack of transport facilities for women working in night sift, separate and secure welfare facilities and work balancing hence it is found that environmental dissatisfaction due to all these reasons.

CONCLUSION: -

The present study is an attempt to analysis the importance of safety measures to improve the performance at workplace of women employees compare to past, new a day the awareness of women employees on safety and security is good. It is the responsibility of the organization that it should provide well and effective physical environmental and organization safety each and every safety measure created good atmosphere to the women employees.

Men and women employees are like twin side of the coins. Both are important in development of the organization, in most of the industries women employee are not given so much importance as men. This paper is developed to create awareness of safety measures and analyze the present status of the women employees.

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The Foundation Of The Indian National Congress And Active Political Awakening Of Vidarbha (1885-1890)

Dr. Prashant R. Dhage

Plot No.80, Shrihari Nagar No.1 Manewada, Besa Rd.,(Near Goodwill Convent), Nagpur-
440027 (MS) INDIA ,Email: prashantdhage149@gmail.com

/meetdrprashant111@yahoo.com ,Cont. No.: +91 9168844 198 (WA)/8719077 198

Abstract

Being a central part of India Vidarbha has its own significance in respect of geographical, social, historical, cultural and political. Under the Doctrine of lapse it came under the direct rule of British Government. The government utters the purpose of their rule and where the Vidarbhan became the victim of worst policies of government and people fed up and they pick up the step to demonstrate outrage by active participation in 1857 Uprising. Those days no platform to express such agitation against government but it has rung the alarm to pay attention towards the subject. The establishment of the Indian National Congress stimulated the awakening nature of Vidarbhan and activated in coming sessions. Exceptional leadership qualities attained opportunities from local to national level. The establishment of local organizations conspicuous political awakening in Vidarbha. It has avail the platform to new leaderships and persuaded the lesion of active politics. In every session of the Congress Vidarbhan led the impression in the form eloquent speech and sometimes took risk to condemn the notorious department of the government without any fear. It was seems to be dedication towards real hero in the society. Since the establishment of the Congress, just after passing out five years leaders started to discuss to invite the session at Nagpur.It as the process of moving towards the political maturity and confidence among them. Such leaders became the super spreader in the awakening of political ideas in the movement. This campaign structured the political thought and made platform for the new leadership to participate in the movement. The momentum of these activities was more rapid rather than other region which created a sound and heard by government officials caused imposed many directives over the Vidarbhan those who served at government sectors.

Introduction:

Vidarbha region situated in the central part of India. At Present this region comprised with 11 districts i.e., Nagpur, Bhandara, Wardha, Yavatmal, Chandrapur, Gadchiroli, Gondia, Akola, Washim, Buldhana and Amravati. In the 19th century it was quite different. The Vidarbha was divided into two divisions Nagpur and Varhad. Nagpur and Varhad were ruled by respectively Bhosla and Nizam. In 1853 under the Doctrine of Lapse, Varhad came under the direct control of British Rule and furthermore merged into their empire. As the British Rule started the Vidarbhan became the victim of worst policies of government and people fed up which caused active participation of Vidarbha in 1857Uprising. With the help of trained military forces and administrative skill, British suppressed them but could not suppress the feeling of freedom. Some peoples were kept continuously revolutionary activities by living underground. These people could have supposed to be attaining their task of bigoutbreak rather than 1857.on this situation Government made such a prophecy that It would be the tremendous destructive for government. When this sort of information released by the Intelligence Department to Allen Octavian Hume, the Secretary of Home Department. The secret activities of revolutionary alarmed government and sensitized with the volatile situation among the unsatisfied Indians. This situation might be stimulating the grueling incident caused of dangerous for the existence of British Supremacy in India. A. O. Hume found out the solution over this great



problem. After his retirement he introduced such an organization where Indians express their perturbations through non-violence way by providing them political dais. Such kind of institution will help to survive the British Government as well as it will work like safety valve in the future. With his great endeavor and co-ordination among the educated Indians like Umeshchandra Banerjee, Anand Mohan Bose, Surendranath Banerjee, Mangaldas Nathubhai, Kashinath Tryambak Telang, Pherozshah Mehta, S. Subramanyam Aiyar, P. Rangayya Naidu, P. Ananda Charlu, Dadabhai Naoroji, M. G. Ranade, etc. decided to establish National Conference. In 1884 'Indian National Union' was established which initially accelerated organization activities on national level. Initially this organization projected the main objectives to be acquainting with all the members each other those were working in the national movement and another one object were to be decided the agenda for next session and make an action plan.

All the members implied the name of 'Indian National Congress' which was established in Mumbai on 28th December 1885. This was assumed as first conferences of Indian National Congress. 72 members were come from all over the India to attend it and Umeshchandra Banerjee & A.O. Hume was selected respectively as president and secretary. Participants have commonly decided to discuss the resolutions referred by the Reception Committee. The nature of this committee was set up on democratic principle where the every member has equal importance to put their suggestions. The Committee has called the opinion from the regional political institutions but those regions had no political association could not put up their opinion or problem in the session and due to lack of political association or communication gap. Vidarbha could not send any representation in the first session of Congress because of above same reason. But political awakening visualize the active sense of Vidarbha. As a result of the session there was great exuberant among the political associations and social organizations like 'Poona Sarvajanik Sabha'. This time regional news papers played a very important role, they popularized the objectives of the Congress which aroused an enthusiasm and the spirit of enquiry among the educated Indian circles.

On 28th December 1886, the second session of Congress was held at Calcutta. The session was quite attached political value to Vidarbha where Bapurao Dada Kinkhede, Gopalrao Bhide, Rao Saheb Gangadharrao Chitanvis and Munshi Abdul Aziz of Kampti took part as a representation of Nagpur Province. Munshi Abdul Aziz excellently delivered his speech in Urdu. The productive output of this session was great exuberant among Vidarbhan leaders. Such a consequences lead towards the united activities. On 22nd April 1887 leader like Krishnarao Phatak endeavoured to establish the political organization which was known as 'Loksabha' on the same pattern of 'Poona Sarvaganik Sabha'. On 27th Dec 1886, Sir Moropant Joshi, Rao Bahadur Mudholkar and Dadasaheb Khaparde of Amravati and Rao Bahadur, Deorao Vinayak Digambar of Akola. These eminent personalities took initiative to establish a political organization named 'Varhad Sarvajanik Sabha'. The main objectives of this Sabha to wary the Varhad peoples of the political and social condition. Followed by the establishment of Malgujar Sabha, Gorakshan Sabha, etc. It was an example of the social & political awareness in the Vidarbha and these organizations were working to kindle common peoples in respect of social & political aspects. The foundation of these associations was the result of growing unrest of Vidarbhan people against the government. Leader's campaign marked the imprint in the mind of people where outreach the next step of awareness of mass Vidarbhan, some prominent personalities started to publish newspaper to foster a logical and political awareness. In 1881 first printing press established at Nagpur. Then Subodha Sindhu of Khandawa, Nyaysudha of Harda, Varhad Samahar of Akola and then Nagpur News, Turjaman-e-Nagpur, C.P. Newspaper, Independent, Deshsewak, Gorakshah, Bhosla. These newspapers imposed great impact over the political awareness in Vidarbha and created the bright history of Journalism. It removed the nervous or neutral mindset and created sensible political feelings towards the way of movement.



On 27th Dec 1887, third session of Indian National Congress held at Madras. The renowned lawyer of Muslim society BadruddinTayabji elected as a president. The numbers of representatives were raised up to 607; out of them 13 were Vidarbhan. The same subjects were considered as it had been discussed in the last session because Government did not fulfill any single demand. It was not marked towards the healthy political relation with the British government. Though it was not seemed to adverse situation but the discussion has started to make attention of the government. Now the government not seemed to see the successful scenario of this political platform. Somewhere must be pinch the government to keep alertness from these events.

First three sessions were successfully organized. That's why it stood a political dignity of Congress in India. The educated, selfless peoples come together and discuss over the great problems. Others educated Indians observed and impressed by their great work and started thinking to make some contribution in the struggle of national movement. Upton this situation peoples felt pride to take part in this struggle. The common minds of Congress were far away from any sort of physical movement. Even leaders couldn't attempt to arise such a feelings among the members it might be the apprehension of government that easily suppress the congress which was just 3-4 years old. This thinking shows the political maturity of the Congress leaders appear the patience to do any act against government. The same situation observed in Vidarbha who followed the same path though the peoples of this region have aggressive mind.

The fourth coming sessions were decided to hold at Allahabad. The Government was getting scared of expansion of Congress. The government started to play a negative role against Congress. The Government tried to fail the session of Congress by unavailable of place for the Congress Session. The Government was stayed with their attitude. Ultimately the king of Darbhanga provided a place for the session just beside his bungalow. A big tent was set up to accommodate 5000 representatives for the session. The obstacles created by the Government converse the exuberance of the peoples. It realized the intention of the government which alarm of alertness. Government must be seemed to remove this headache where people have started to gather. This gathering somewhere hammering the mind of British high officials.

On 26th Dec 1888, the 4th session of Indian National Congress held at Madras as decided in the last session of Allahabad. This session run about 3 days & 1600 representatives were attended out of them 73 were Vidarbhan. They were Bose, HariWamanKelkar, V.B. Abhyankar, MartandBapujiWaikar, Moropant Joshi, RangnathNarsinghMudholkar etc. R.B. Mudholkar castigated over the Police Department. While seconding on the bill to bring out the reformation in the Police Department. The Police department was very notorious. That time nobody could dare to denounce over this department, government left them free hand to suppress any adverse sound against them. But the fearless Vidarbhan could do it and that's why they are desire for the appreciation of their venture. Such leaders opened the political front in the central India assisted to empower the Indian National Congress. This venturous attitude brought out the establishment of 'Taluka Congress Committee' in 1889. Sir Moropant Joshi, R.B. Mudholkar, DadasahebKhaparde, DeoraoDigambar, these lawyers were endeavored to bring out political awareness through this Taluka Committees in courtyard area of Vidarbha. As a result of these active politicians, the Government of Central Province became panic and issued an order to restrict the entry of Patil, Patwari, Deshmukh in any kind of program belongs to Congress.

On 26th Dec 1889, the 5th session of the Congress was held at Mumbai and the great co-incident of this session that the number of representatives was 1889. The retired I. C. S. British officer selected as president. Vidarbhan had already decided to acquaint the great political awareness by doing the mass attendance in this session. They started expeditions in all over the Vidarbha by making visit, meetings, canvassing. And as a result 214 representations were attended from Vidarbha. Some of them were Chitnavis, Kinkhede, Bhide, Seth DiwakarJanardanWaje,



BalkrishnaJairamRatnaparakhi, RamchandraRaghunathBobde, M. M. Dehadray, R. B. Narayanswami Naidu, Rajaram Dixit, ShrimantGanpatraoGhatate, VasudeoVinayakParanjape, VasudeoKrishnajiAbhyankar, HariWamanKelkar, BalwantraoBhawalkar, Laxman Ganesh Sonak, GovindraoDeshmukh, RaghobaRatiram, etc. these eminent personalities became the super spreader of agenda of the Congress and inspired people to attach with this campaigns.

The distinctive feature of this session was GopalkrishnaGokhale&LokmanyaBalGangadharTilak were first time attended and addressed on some corrections of bill. One more important feature Ganesh ShrikrishnaKhaparde was also attended for this session first time. His addressed on the subject of agricultural issue was too eloquent. Simultaneously these leaders were made commencement of the future leadership from this session.The Congress successfully had been organized all five sessions. But Government could not attempt any demand to fulfill it. Therefore, the Congress has decided to send a delegation to England to do some discussion with parliament members to look at the Indian problems.

On 20th April 1890, the Congress assigned delegation under the chairmanship of Sir Phirozshah Mehta to go to England. This delegation was comprised with the members of DadabhaiNauroji, DajiKhare, Moropant Joshi, and R. B. Mudholkar. The above names Moropant&Mudholkar, these Vidarbhan first got an opportunity to work on the national level. On 7th April in the honors of them the peoples organized a programmed of "Pan Supari" at Nature Library.On 26th Dec 1890, the 6th session of Congress was held at Calcutta in Triveli Garden. The Reception Committee arranged a grand pandal. Sir Pherooshah Mehta elected as a President. As the Reception Committee was estimated 5000 representatives will attend, but more than that 8000 attended and it made a record and an example of popularity of Congress. Day by day the representatives were increasing and Government was scaring. The 29 representatives of Vidarbha were attended this session. We have reference of some of them like C.V. Naidu (Nagpur). Mudholkar (Amravati), Khaparde (Amravati). In this session Mr. Bradlaw who was well-known socialist, social worker and the member of British Parliament presented a bill of reform of a Hindu Council. C.V. Naidu addressed to support this bill and Mudholkar had seconded it. This session showed the political maturity and ability of the Vidarbha. And abide by the nature of the movement in national politics. This session seemed to turning point in the politics of Vidarbha and political ideology started to counter the government policies by erecting movements.

Conclusion:

The active awakening of Vidarbha expresses the formation of political organization in this region and took responsibility to resolve the public issue and assisted to develop the ideology of gathering in respect of conveying the policy of the British government. Government misleads the policy for this province which affected the life of the people. The leaders began to represent these public issues on the dais of the Congress. Sometimes they did not hesitate to slander the policy of the government. Congress avail the platform for political movementand moreover Vidarbhan used to restore the quality of leadership.Further it helped to strengthen the movement in the Vidarbha. Their participation and fearless leadership inspired the students to enter the politics and it also guided them to take lessons from various events organized in Vidarbha. Some Teachers also opened mind to share knowledge of politics and unity. As a result many student's organization came into the existence and played great role in the national movement. They learned theory and practicability in the politics and tried to explore the opportunities. And some of them came out on national level. Vidarbhan leaders got strong support from these organizations to propagate the agenda of Congress. These political activities observed from all the section of the society. In this way this political sensibility took a very short period to recognize Vidarbhan leaders on national level. It presented the great achievement of the leaders towards the coming generation in the Vidarbha and inspired future leadership.

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Social Category and financial exclusion with special reference to migrant women domestic workers in Nashik.

Prof. Dr. Manisha P. Shukla

Assistant professor, MVP's College of Social Work, Nashik

Email: - shuklamanishap@gmail.com ,Mob: - 8208367299

Abstract

Financial exclusion means denial of access to various finance related services due to socio-economic and cultural reasons. Financial exclusion is technical term but it is not away from the existed discrimination, exploitation and social stratification. Financial exclusion means no assets, no savings, no insurance, no bank account, no affordable credit and no access to money advice. Poor, socially under-privileged, disabled, women, old as well as children, uneducated, ethnic minorities, mobile population, agricultural and industrial labours, people engaged in unorganized sector, unemployed and under-privileged sections in rural and urban areas as farmers, small vendors are particularly part and partial of financial exclusion. Financial exclusion is multi-dimensional facet and it includes financial discrimination, financial illiteracy and financial exploitation. In simple words financial exclusion refers to individuals and populations without access to common financial services. These can include savings accounts, loans, cashless transactions, credit, and other traditional banking services. Present research-based article is an initiative to understand the concept of financial exclusion and reality on field. It is an attempt to study and analyse interrelation of social category and financial exclusion with special reference to migrant women domestic workers in Nashik.

Key Words: Social category, financial exclusion, migration, migrant, women domestic workers

Introduction

Financial exclusion and inclusion are the sides of same coin. The factors causing financial exclusion can be turned into inclusion with some concrete socio-economic and infrastructural development. It needs constant and steady efforts from the government with positive response of financial institutes.

Meaning and definition of Financial Exclusion

Financial exclusion simply means or refers to individuals and populations without access to common financial services. These can include savings accounts, loans, cashless transactions, credit, and other traditional banking services.

Financial exclusion is associated with strong bond of social stratification, social exclusion and factors associated with reasons of vulnerability. People are excluded because of their socio-economic status and because they can't meet the requirements of a formal banking institution. This poses a huge challenge to populations, as whole groups of people are unable to participate in the financial sector. Ultimately, financial exclusion prevents these groups from accessing the resources they need to expand a business, pay for higher education, or any number of other actions that could help them work their way up and achieve a better quality of life. Across the world, we hear reports of the rich getting richer and the poor being left behind, but you may not have heard of financial exclusion. Financial exclusion is a global issue, and many people are left without access to services that would benefit them and their families. Read some of the main causes for global financial exclusion below and the impact that this has on the individuals that have been excluded.

Dimensions and determinants of Financial Exclusion

1. Social Exclusion
2. Low Income



3. Lack of products and services to suit all types of stakeholders
4. Lack of access to information and technology
5. Migration
6. Defaulters and black listed communities/social groups

Objectives of the study:

1. To study the socio-economic profile of migrant women domestic workers in Nashik
2. To study dimensions and determinants of financial exclusion among migrant women domestic workers in Nashik.
3. To suggest measures for financial inclusion of migrant women domestic workers in Nashik

Research Methodology:**Universe of the study**

The universe of the study includes all migrant women domestic workers in Nashik city. According to available statistics near about 35000 women domestic workers are in Nashik city. They are mostly accommodated in slums. With this migrant woman domestic workers are approximately calculated according to prevalence of migration are more than 8000. Migrant women domestic workers in Nashik city mostly accommodated in the slums of three administrative divisions as Nashik Road, New Nashik (CIDCO), and Satpur.

Sample size

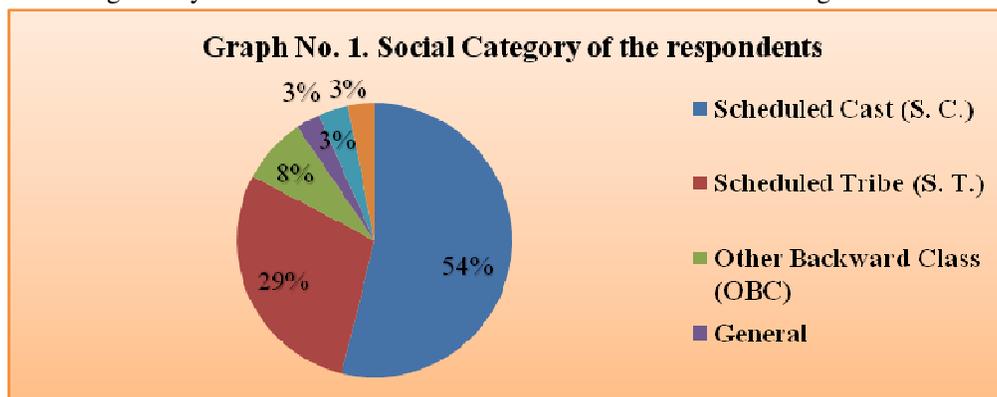
Out of 8000 migrant women domestic workers, 360 respondents were selected and involved in the study, from three selected administrative divisions of Nashik city. To get an appropriate estimate of sample size researcher has used Krejcie and Morgan's formula. So, with this formula sample size is limited to 360 respondents among available.

Sampling method and procedure

From probability sampling method Multistage Sampling has been used to draw samples by taking a series of simple random samples in stages. Nashik city is divided among six administrative divisions from that three divisions of high density of migrant populated area has been listed and selected at first stage. After that slum have selected randomly in second stage. At last migrant women domestic workers are approached dis-proportionately to ensure a sufficient number of cases in each of the sample subpopulation. The strata based on social category, geographical area, type of work,, nature of employment etc. was fixed and respondents were involved in the study.

Findings and Conclusions:**Social Category:**

Indian population is stratified into various social categories, as it has various shades of analysis. It has resulted into discrimination and discriminatory activities by a group on another group. India has a long history of caste-based work distribution. It is essential is this significant over here?





Above pie chart concludes that majority (54%) of migrant women domestic workers are from Scheduled Caste.

Income:

Income is an important factor in socio-economic studies. It cannot drop the final conclusions without studying income. The low levels of remuneration among domestic workers are the result of a range of factors, including a large labour supply, undervaluation of domestic work and its contribution to society, the low bargaining power of domestic workers, the lack of representation in the sector, and frequent exclusion from labour.

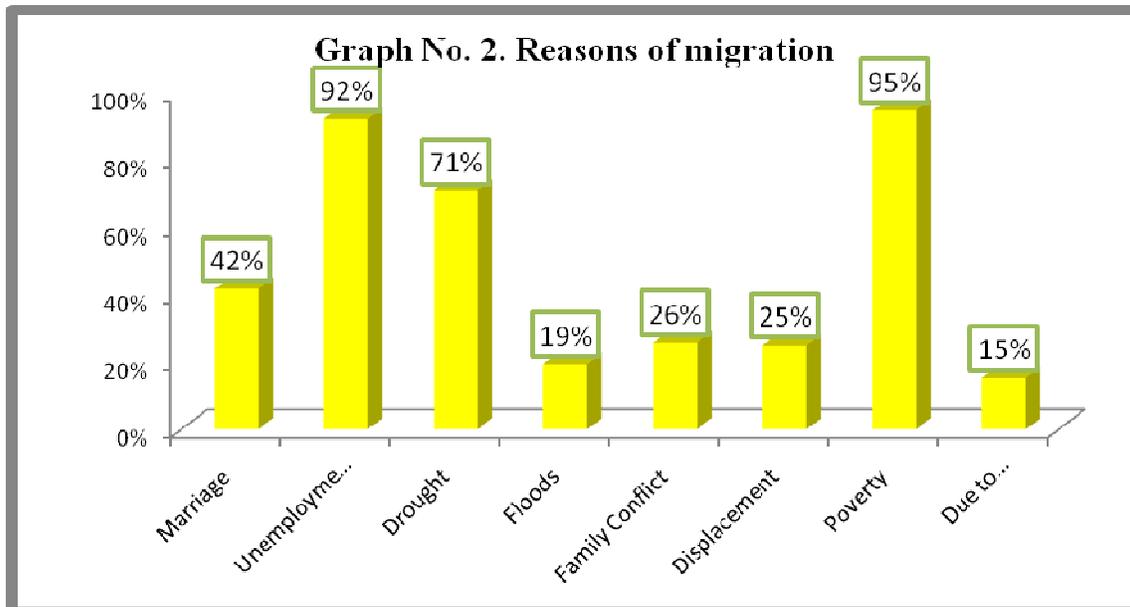
Table No. 1. Income of the Respondents'

Sr. No.	Particulars	Frequency	Percent	Valid Percent	Cumulative Percent
1	500 to 1500 Rs.	113	31	31.4	31.4
2	1501 to 4000 Rs.	73	21	20.3	51.7
3	4001 to 8000 Rs.	112	31	31.1	82.8
4	8001 to 20000 Rs.	62	17	17.2	100.0
Total		360	100.0	100.0	

Above table concludes that majority of the respondent's monthly income is ranged through 500 to 4000 Rs. As it is compared with city life is a very low income.

Reasons of migration:

Reasons of migration indicate necessity to migrate other places. Major reasons of migration are unemployment, drought, marriage, and other family related reasons.



Above bar graph concludes that majority of migrant women domestic workers migrated due to poverty and unemployment.

**Table No. 2. Nature of problem facing as migrant**

Sr. No.	Particulars	Frequency	Percent
1	Debar from access to adequate curative care	300	83%
2	Excludes from preventive care and reduced access to health services	309	86%
3	Lack of social support	308	86%
4	Denial of social entitlement services	282	78%
5	Low paying/ wages	293	81%
6	Rapid change of residence	180	50%
7	Reduced economic choices	115	32%
8	High exposure to exploitation and abuse	115	32%

It was concluded from the study that migrants have problems as reduced economic choices, high exposure to exploitation and abuse, lack of social support (86%), low paying (81%), denial of social entitlement services, and rapid change in residence, excludes from preventive care and reduced access to health services (86%) and debar from access to adequate curative care (83%).

Table No. 3. Approach to savings

Sr. No.	Particulars	Frequency	Percent
1.	Positive	70	19%
2.	Negative	180	50%
3.	Not able to decide	110	31%
Total		360	100%

It was concluded from the study that majority of respondents have negative approach towards saving and as their low income leads it.

Table No. 4. Types of savings

Sr. No.	Particulars	Frequency	Percent
1.	Bhishi	121	34%
2.	Fix deposit	20	6%
3.	Savings in Bank account	134	38%
4.	Recurring deposit	119	33%
5.	Self-help groups	154	43%
6.	Gold purchasing	191	53%
7.	Money lending within community and relatives	15	4%

It was concluded from the study that in types of savings majority respondents prefer to purchase gold as an option of saving. It can be easily converted into money in emergency or need. Somehow it can be given to others as lapses according to circumstances.

**Table No. 5. Status of bank accounts**

Sr. No.	Particulars	Frequency	Percent
1.	Yes	197	56%
2.	No	163	44%
Total		360	100%

Above table shows that majority respondents 197 (56%) have their account in bank.

Table No. 6. Type of banks

[1] Sr. No.	[2] Particulars	[3] Frequency	[4] Percent
1.	[5] Nationalize	[6] 106	[7] 30%
2.	[8] Co-operative	[9] 70	[10] 20%
3.	[11] Private	[12] 21	[13] 6%
4.	[14] Not applicable	[15] 163	[16] 46%
[17] Total		[18] 360	[19] 100%

Those who have bank accounts among them 106 (30%) respondents have bank account in nationalize banks.

Table No. 7. Types of financial transactions with finance institutes

Sr. No.	Particulars	Frequency	Percent
1.	Loan	106	30%
2.	Savings	40	11%
3.	Schemes related benefits	51	14%
4.	Not applicable	191	53%

According to data financial transactions with finance institutes mostly for loan related transactions as it was 106 (30%).

Table No. 8. Difficulties encounter in various types of financial transactions

Sr. No.	Particulars	Frequency	Percent
1.	Guarantors for loan	187	52%
2.	Not able to operate online services and applications	320	90%
3.	Defaulters from community leads problem in getting financial aids	167	47%
4.	Absence of essential documents	191	53%
5.	Not recorded financial income	127	36%
6.	Lack of awareness	178	50%

From the above table majority of respondents was facing difficulties in various types of financial transactions as not able to operate online services and applications 320 (90%) and absence of essential documents 191 (53%).

Loan outstanding:

It was found that majority of respondents (59%) were not having loan outstanding and those respondents were having loan outstanding among them majority of respondents (21%) were having loan outstanding with minimum value was between 5000 to 20000 Rs. Majority of respondents (13%) were taken loan from finance company.

**Reasons to take domestic work as profession:**

It was found that there was variety of reasons of the respondents were involved in domestic work as profession or job or nature of employment which includes less family income, no other work is offer, poverty, to support income of the family, husband is unable to work, marital problems, time demanded and followed mother path from childhood. With this majority of the respondents (80%) were taken domestic work as job due to poverty and less family income.

Regularity and level of satisfaction about payments:

It was found that majority of the respondents (71%) were always getting their pays regularly and on time as it was checked on the scale of three points always, sometimes and never to know regularity and punctuality of payments of domestic workers.

Autonomy to spend money:

It was found that majority (53%) of the respondents were not at all having autonomy to spend money as it was checked on the scale of three points to great extent, to some extent and nit at all to know the autonomy to spend money.

Social security and payments:

It was initiated from the study that 97% respondents were not having social security as a part of payment. Majority of respondents (59%) were not having fixed weekly holidays but majority of the respondents (52%) were even working on holidays.

Recommendations:

1. Access to financial service providers to nearby communities within the reach of community.
2. Every adult must register under Jan Dhan Yojana with the insurance and pension facility.
3. Strengthening of digital financial services to facilitate less cash society.
4. Government and banks should focus more on products which should be simple, affordable and should have high utility.
5. Banks should frequently check whether the financial products and services are proper.
6. Financial institutes must take initiative to smoothen the process to provide financial services.

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Impact Of Jain Caste ,Class And Religion On Their Occupation & Business Ethics In Indian Society

1.Dr.Anjali Upadhye

Ph.D. ,Hon.Shri.Annasaheb Dange Ayurved Medical College,Ashta,Sangli

anjaliupadhye1511@gmail.com

2.Dr.Sulakshana Chavan

V.P.Institute of Management ,Sangli

ABSTRACT:

Although small in number, the Jain influence on the history and culture of India has been extremely significant (Jaini, 1979). The primary philosophy of the Jains is Ahimsa, reverence for all life, and modern Jains follow an ethical code of conduct – they are strict vegetarians, have strong family and community values, are generous philanthropists, and have a high sense of self-discipline in their daily lives. In business, they are seen as astute, trustworthy, reliable, and versatile, operating in most of the modern world cities with effortless ease. Their biggest success has been in the Diamond industry, where out of nowhere, in fifty years, they have come to dominate the world diamond polishing trade and have a strong presence in business.

This paper analyses the values of the Jains and how they have contributed to economic success. It demonstrates the critical importance of culture and community to lasting business success, and shows how modern-day studies of social responsibility and sustainability could learn a lot from the Jain culture and community. The purpose of this paper is to examine the ethics and practical values of this highly successful and moral business community.

KEYWORDS: Jain, Ahimsa, business ethics, reliable

INTRODUCTION:

Metaphysically Jainism emphasizes that all souls are essentially the same. It has been repeatedly stressed that rank depends upon moral qualities rather than purity of birth ^[1]The presence of Caste system in the Jain community has often been seen as a differently as a problem by society .The Jains denied the authority of the Vedas. In the early period, in fact, there was strong tendency in Jain tradition to counter caste system. Jainism was looked as the protest against caste exclusive- ness. Ancient Jain literature did not mention the existence of the caste system in the Jain community. Jain religion as such does not recognize the castes in the community.^[2] At the same time the Jain texts do not specifically obstruct the observance of caste rules by the members of the Jain community. The Jain texts do not give much importance to them than to consider them as a social practice.

HISTORICAL BACKGROUND:

Jain community adopted this feature of socio-economic and ideological life of India and gradually castes, which existed in Hinduism, emerged in Jainism, too. Variety of factors can be related to the formation of the caste system among the Jains. The mass conversion of Hindus to Jainism was one of the significant reasons. As a small number of Jains had to live among the non-Jains, in particularly among the Hindus, the acceptance of Hindu practices became natural and obvious. Again, regional variations and traditions contributed to, a greater extent, to the formation of the castes in Jainism. The origin of many of the Jain castes can be traced to 'particular' place. In most cases the Jain castes originated from the urban background. They were named after the places of their origin. By twentieth century the Jains stood as caste-bound community. The castes became significant component of the Jain community. Many of the castes in the Jain community are spread over a wide area. They are found in large number in cities like Mumbai, Calcutta, Delhi, and Nagpur. There are



different regions where different Jain castes have been mainly concentrated. Similarly they are found mainly in Gujarat, Osavāls in Gujarat and Rajasthan and so on. Many of these Jain castes have their national and state associations. These organisations conduct their caste-journals; get their caste-histories published.

One of the oldest living religions in the world, Jainism, also boasts one of the most successful and enduring business communities today. This paper analyses the values of the Jains and how they have contributed to economic success. It demonstrates the critical importance of culture and community to lasting business success, and shows how modern-day studies of social responsibility and sustainability could learn a lot from the Jain culture and community.

Mahatma Gandhi, one of the greatest leaders of the twentieth century was inspired in his philosophy of non-violence by the Jain faith. The Jain tradition is over three thousand years old, originating in India and having its own distinct set of scriptures, art, literature, rituals and philosophy. Although small in number, the Jain influence on the history and culture of India has been extremely significant (Jaini, 1979). The primary philosophy of the Jains is Ahimsa, reverence for all life, and modern Jains follow an ethical code of conduct – they are strict vegetarians, have strong family and community values, are generous philanthropists, and have a high sense of self-discipline in their daily lives. In business, they are seen as astute, trustworthy, reliable, and versatile, operating in most of the modern world cities with effortless ease. Their biggest success has been in the Diamond industry, where out of nowhere, in fifty years, they have come to dominate the world diamond polishing trade and have a strong presence in Antwerp (Bilefsky, 2003). In North America, in a short time many Jains have come to occupy senior positions in medicine, information technology, business, finance and commercial property. In Europe, the largest concentration of Jains outside India is in the city of London where again they excel in a range of businesses. There are in all 40,000 Jains in the UK alone, and beautiful temples and cultural centres in London, Leicester and Manchester.

As we have often seen, business practices cannot be isolated from their social and cultural contexts – hence to understand them, we need to examine and analyse these wider contexts. Weber's classic study (Weber, 1930) demonstrates that what we know as capitalism today would not have arisen were it not for the Protestant work and religious ethics.

The best values come not from impersonal rules and regulations but from the ideals of individuals who set their own standards of honesty, thrift and integrity. The success of the Jewish community in business worldwide is widely known and acknowledged. This success is founded on similar values to the Jains – hard work, self-discipline, education and intelligence, integrity and also a sense of community loyalty. When the Jains migrated from India to East Africa at the turn of the twentieth century, they took very little in their pocket, but their culture helped them not only to flourish but to educate and transform a whole new generation. Their influence on the economic development of that region has also been significant.

Jain scriptures and texts are in Prakrit, Sanskrit and other ancient Indian languages which are not easily accessible to the modern reader. However, there has been a significant growth in study and scholarship of this culture in the twentieth century, with several books and articles written in the English language. Examples of these are Dundas (2002), Jaini (1979), Glasenapp (1999), Cort (2001), Sangave (1997) and Chapple (2002), This study draws widely from this rich research.

The purpose of this paper is to examine the ethics and practical values of this highly successful and moral business community. Jain history and philosophy will first be discussed and then the analysis will move on to the business and social practices of the Jains, teasing out the strengths and weaknesses of this framework and community. In particular, this paper also examines the state of the modern day community and the erosion of values, highlighting the critical challenges that lie ahead. Finally, the salient messages of this study for the literature on Business Ethics will be analysed and implications for future research will be teased out.

**VALUES:**

Ahimsa means non-violence, something that is common in most faith traditions. However, for Jains, Ahimsa starts from the mind, and the non-violence has to be lived in thought, word and deed. It also extends to all living beings, not just to human beings alone. Lord Mahavir said 'Every living being has a zest for life, and we must respect this in all our thoughts and actions.' Thus the Jains are the oldest living vegetarian community on the planet, and have had a huge impact on the practice of vegetarianism in modern India. For example, in all prisons, the diet is strictly vegetarian, a direct influence of Jain philosophy.

When a community respects all living beings, its natural characteristic becomes humility and simplicity, allowing space and freedom for all to co-exist. Also, this has led to restrictions in the trades that Jains can pursue as they cannot partake in any business which involves animal products (Jaini, 2002).

The principle of Aparigraha explains that possessiveness and materialism are the root causes of human bondage and prevent us from realising true spiritual freedom and liberation. In fact, greed is seen by Jains as a form of violence, as its nature is exploitative. Thus although the Jains are less than 1% of India's population, they are known to give more than 50% of all charitable donations in India. For them, business is an occupation, not a pre-occupation, and charity is a natural outlet for business success.

Anekant explains that truth has many facets – there is no single absolute truth (Mahapragya, 2002). It depends on who is seeing and from what perspective. Such an approach prevents fundamentalism, and even respects other faiths and world-views. This encourages Jains to be tolerant and respect and assimilate with different cultures, and anekant has helped them significantly in operating in the dynamic multi-cultural modern world. In business, they will deal with all nationalities, and only appear Jains when others see what they order for dinner! Otherwise, they do not impose their values on others.

Asteya&Satya encourages Jains to be truthful and honest in their actions, and not steal that, which belongs to others. Integrity and sincerity are very critical to their conduct and character. Often their business philosophy is win-win rather than win-lose. ParasparopagrahoJivanam explains that all life is interdependent, and operating often as close family or community-knit businesses, the Jains have a high sense of mutuality and this also restrains their greed and selfishness. Jains believe that man should be a master of his senses, not a slave to them. Hence Saiyam or self-discipline and self-control is very important, and this is widely acknowledged as a key ingredient of successful leadership.

Tapas, or restraint in eating is also a very critical virtue. Regular fasting (no food allowed, only water) is encouraged, with eight-day fasts during the holy festival of Paryushan being very common. The aim of this is to control greed and hunger, and also purify the soul for liberation.

These values are reinforced daily through religious practices like pooja, samaik and meditation. It is fascinating to visit a Jain temple in the heart of Mumbai's business district and watch entrepreneurs coming to pray and worship in the morning before they start their businesses. Without such regular reinforcement and renewal, it is likely that the pace of modern life and the tide of greed and materialism that is sweeping the world today would erode the values. In essence the culture is deeply introspective, where individuals are encouraged to see the fault in themselves first before they look for or identify fault in others. It is a philosophy of continuous self-improvement and self-purification.

COMMUNITY:

The Jain psyche is of collectivism, not just with one another, but also with other life forms, the planet and the universe. The individual is part of a family, which is part of the community, which is part of the country, the planet, the universe. The entire culture has evolved around this belief, and as



a result, wherever Jains migrate, they form such communities. This is also common to other Indian cultures like Hinduism and Buddhism. Spirituality plays a strong part in these groupings, and encourages a sense of humility and camaraderie. It has a significant impact in business and tampers the selfishness, egoism and individualism that can result from business success. All are equal in the philosophy of Jainism. The fact that Jains live and participate in organised community groupings also acts as a check on their moral behaviour, as the fear of loss of name or reputation would lead to implicit abolition from the community and a loss of credit. This works especially strongly in the global Diamond business community and has helped them to organise into an effective 'cartel' in a very short space of time (Kothari, 2003).

Many writers have described the importance of social capital in commerce, especially for new and smaller enterprises – it gives them a priceless start, not just financially, but in all other respects including advice and guidance (see.g. Hawken, 1993; Roddick, 2000). In some of the historic districts of Mumbai, it is fascinating to see temples in the heart of the business districts, which acted as a focal point for social networking and mutual support, enabling them to become some of the giants of business today.

SUSTAINABILITY:

There is a growing literature on the importance of sustainability in business – with a special focus on the preservation of the eco-system (see e.g. Hawken, 1993). Much of this literature has been a reaction to the environmental crisis of the modern world and rarely draws upon the wisdom of ancient cultures or traditions, many of which have actually lived very sustainably for generations. When one examines the philosophy and practices of the Jains, there is a deep sense of eco-consciousness. In actual fact, the Jains never saw nature or the environment as something separate worthy of care and protection – they always felt that they were a part of nature itself and to harm nature was to harm oneself (Singhvi, 2002). These beliefs had a strong impact on their choice of business and professions and of course the conduct and character of their businesses. We can say that the approach was integral and holistic, with little separation from their business lives and personal lives – all flowed into one another in a natural way.

Jains believe that they are merely passengers on this planet and should endeavour to minimise harm and maximise good. Therefore, business is always a means and never an end. Profit is not the overriding aim; quality service, workmanship and discipline are vitally important. Business is a means to serve society and, if possible, uplift it. The monks who own nothing and are nomadic, walk barefeet, thus leaving a light footprint, not just in theory, but in everyday practice. Right Knowledge and Understanding (SamyagGnan) is crucial to their livelihood.

The trade or the professions Jains choose to pursue are determined by their values (Jaini, 2002). They avoid the meat industry or anything that is directly or indirectly connected to the killing of animals. They tend to specialise in trading businesses, import/export, wholesaling and retailing. A Jain family owns one of the largest newspapers in the world, the Times of India. A lot of business is conducted on the basis of relationship and trust, avoiding the need for expensive lawyers and contracts. There is a desire to benefit the opposite party in any deal, not to squeeze them and exploit them as actions are taken with a longer-term orientation, and it is understood that relationships are key to long-term success.

Inter-dependence is a natural law, even in business, and business transactions adhere to this. A lot of businesses tend to be family run, with many continuing and evolving for generations. There is a deep sense of loyalty to the locality from where business is done, and there is active charitable contribution and community patronage. Employees are treated and trained as colleagues, and those who leave are helped in setting up their own businesses and not seen as threats or competition. This is especially true for the diamond-polishing industry.



Through a daily 48-minute Samayika, Jains reflect on their actions, seek forgiveness for any transgressions and actively attempt to renew and rekindle their intelligence so that harm is avoided and good is done. This is a daily act of humble worship and meditation. It is an inner bath and cleansing, removing the grime of greed, of ego and selfishness. It is part of the process of constant self-improvement. It keeps the ego down and raises the soul up. In this way, right understanding is retained and even elevated.

Jain monks are the role models and examples of selflessness. They possess nothing, and hence do not suffer from financial insecurity. They have firmly put their faith in the wisdom of the inner soul and its capability to transcend life. As nomads, they have to beg for their food and provide knowledge and wisdom to people whom they meet along their journey.

Many Jains feed the monks with their own hands and spend valuable time with them, listening to their discourses and resolving any personal questions or dilemmas. All over India beautiful temples have been built, hospitals, schools, orphanages and libraries by businessmen who have been inspired by Jain monks. Their lifestyle is one of unconditional giving, and they spread this wisdom wherever they set foot. This is elevation, not sustenance – hence true Jain philosophy moves beyond the idea of sustainability to human evolution and liberation.

NOT FOR PROFIT:

Jains believe that the wealth and financial profits earned by their businesses do not belong to them. This comes from the principle of Aparigraha or non-possesiveness. Just as the monks are simple and selfless, entrepreneurs are encouraged to detach themselves from their business and believe that success is not because of effort or personal intelligence but due to their good merit earned from past lives (punya). Profit is a reward and not a return. It is nature's dividend and not a performance measure or benchmark. It has no connection with any person or ego, as no one person is the true performer. Thus charity becomes a natural act for Jains, not requiring any active sacrifice. Nature's fruits need to be replanted, so that more trees and fruits may grow in the future. They are certainly not meant for hoarding. Accumulation leads to rotting, insecurity and, finally, loss. For Jains, business helps them fulfill their household duties of earning and protecting the family, but they are constantly reminded of their higher moral purpose. The entrepreneurs are in essence mediums for the circulation of wealth (Jaini, 2002).

Thus the standard measures of accounting, the profit and loss account and the balance sheet do not hold much significance. In fact, the limitations of quantitative measurement have been understood a long time ago, and business is practiced with strong qualitative criteria, which do not appear on any financial statement. Values like trust, relationships, human capital and employee morale, service and loyalty, have long been recognised as vitally necessary to business success and longevity. Through private ownership, there is a strong sense of responsibility – very few Jain businesses are quoted on stock markets anywhere in the world, even though they may be bigger than some quoted companies. Shah (1996) explains why ethical behaviour guided by conscience is much easier in owner-managed companies than in large quoted companies.

Ownership and the related responsibility are rarely delegated. In such a scenario, the importance of financial and ethical accounting standards is much less – if there is a fraud or cheating, the owner is doing it to himself or herself! Similarly, auditing is done by owners themselves visiting various branches and seeing how operations are conducted.

Typically, Jain businesses stay within controllable human limits and do not get overtaken by greed and desire for growth and expansion for its own sake. If entrepreneurs were unfair or unjust, they would find out very quickly as the supplier or customer is not a remote but a relationship partner. Hence actions would be revised and mistakes corrected if necessary.

Charity leads to personal contentment and encourages the entrepreneur to give more and see the fruits of their harvest, reminding them of the need to circulate wealth and not accumulate it. Jain



businessmen have inspired some of the greatest artistic triumphs of the human soul – witness the temples of Mount Abu in Rajasthan or Palitana in Gujarat. This is social and ecological elevation, not private exploitation or greed. Neither is it purely about sustenance.

Very often, Jain entrepreneurs involve themselves directly in their local communities, sharing their skills and expertise and also their financial wealth. This direct involvement helps them to keep their feet on the ground and to understand the needs of the community. Here again, like business, charity is rarely at arm's length but a direct extension, which empowers the Jain to fulfil the needs of the people and the environment in every which way.

Financial surpluses, if they exist, are re-invested in the business or the community, and there is a bias towards ethical investment. Wherever possible, Jains like to know where their money is used, and where they are unsure, they would not invest.

The word 'greed' is related to hunger, and primarily relates to food, although today it has been translated to business and materialism. Jains have a very strong sense of restraint where food is concerned. They understand it as the root cause of greed and so keep it at bay, eat very moderately and fast very often. Of course the food must not harm or injure, but it must not lead to indulgence either. Restraint of food is another reminder of the temporality of life on this planet and so is the importance of focussing on salvation through self-discipline and self-improvement. Hence Jain businessmen actively control their greed through self-restraint. It is believed that desire for food is a root cause of violence and active restraint helps one to keep such tendencies.

True Jains do not just leave a light footprint on the planet. They raise the quality of all life, inspire others through their own wisdom and example, and keep things simple, trusting in nature for salvation and liberation. They elevate life, modestly, silently and selflessly.

MORAL LEADERSHIP:

Almost every book on leadership identifies values and integrity as a key ingredient to successful leadership in any field (e.g. Covey, 1989). Where individuals come from cultures or communities with strict moral codes of conduct, there is evidence that these produce some of the best leaders. Examples of these are the Mormons, the Japanese, Jewish and Protestant communities. The Jains also come in this fold – often people say that they are natural born leaders. This is why they are business leaders today, and in some cases, leaders of whole sections of industry as we saw in the case of the diamond polishing industry. By being humble and un-imposing, they often become role models for their workers and for other entrepreneurs with whom they trade. Thus the impact of their values often transcends their own businesses.

Elsewhere, Newton (1984) and others have argued that change in corporate consciousness and ethics depend to a large extent on the leadership and the values of the leaders. There are plenty of examples of business leaders today who are also public heroes because of their personal stories and lived examples of their values. Where leaders come from strong active communities, these traits are mutually supported and reinforced. Also, family ties and relationships are very important in Indian culture, and most Jain businesses are family owned. These networks help new entrepreneurs and build goodwill and mutuality. In the process, new life is breathed into the culture and values. Here again, the success of the Jain diamond industry is significant because of this huge network of families and relatives – it has given them a collective power that has arisen from their common Jain roots. Infact, historically, in ancient India that was ruled by various Kings, the Kings entrusted the precious stone trade to the Jains as they were seen to be the most honourable and trustworthy communities of India.

In India, there are plenty of examples of Jains having been in a family business for generations, and hence having inherited contacts and ties over hundreds of years. Here again, the social networks become a considerable resource of strength and support, and become priceless when it comes to growth and expansion. New migrant communities in any part of the world have to start from scratch as they cannot easily rely on old networks in a new land as these are non-existent. This is true



even among the migrant Jains of the twentieth century who went to the Far East, East Africa, UK and North America. Often, they had to start from zero, although their success and growth came from importing their families and building new local communities in places where they migrated. Today, there are Jain temples and communities in all major cities of the world including London, New York, Los Angeles, Chicago, Hong Kong, Nairobi – but these were built by the migrant Jains.

GLOBALISATION:

The forces of globalisation have been said to lead to a mono-culture of greed and wealth maximisation, where culture and communities are becoming increasingly fluid and irrelevant (Korten, 1995). In the case of Jains, globalisation has been a boon because it has helped them to live their values and earn their income over a much larger geographical space and market size. As tolerance and versatility are key to their culture, these have become unique assets in the fast-changing world of today. As a result, Jain businesses operate in every major city of the modern world, with some Jains even operating in Siberia, Russia! They take their vegetarian food with them to last them for several months during the long winters.

However, retaining culture in a changing world and in foreign lands is trying for any community, and the Jains have not been immune to this. In particular, it has affected the young generation, who are born and raised in very different environments, and the only place they would encounter Jainism would be in their homes or community centres. This crisis is particularly true in North America and the United Kingdom. What is prompting Jains to search and learn about their culture is their identity crisis where they are trying to come to terms with who they are and what they believe in and stand for, and how they relate to the wider communities where they live today.

Men primarily dominate the 21st century Jain business community – in fact, business has generally been a male endeavour. Modernity and travel has led to a significant transformation of the community. In particular it has distanced these men from their spiritual roots and consciousness. Very few of the modern jet-set entrepreneurs would pray or meditate regularly, and even fewer understand the philosophy and meaning of Jainism as it is quite complex. Also the retention and passing of inherited wealth and businesses to new generations within the family, coupled with the exponential rise in profits and wealth in recent years has given rise to greed and materialism among the modern entrepreneurs and a related erosion of their values. The existence of stock markets and quoted companies has given rise to a huge increase in 'unearned' income and wealth – this has led to significant financial indigestion and the related ills. Aparigraha needs to be reminded and revived, as money has taken over so many social customs – even at times festivals and celebrations are dominated by who has given what rather than the inner wisdoms and spirituality. In India, there is a huge boom in Jain temple construction, not because of the need, but because of the importance of exhibitionism and showmanship. There seems to be an obsession with control over anything – be it wealth, business or public activity, and the deeper sense of charity and selflessness is getting lost in this tide. If they are not careful, the Jain business success story of today may become history in a short span of time.

CONCLUSION:

This paper examines the ethics of an important global business community, which operates under its own values which are strongly influenced by their cultural and religious heritage. It demonstrates that such communities succeed because of these beliefs and cohesiveness, and there is an individual and collective conscience that regulates their behavior.

Modern literature on corporate social responsibility, sustainability and fair trade could learn from such cultures and communities who have stood the test of time and geography. There is significant scope here for future research – field studies, which analyse individual family businesses and their inter- and intra- generational histories and practices, would be very illuminating. Also historical studies of the traditional merchant guilds that were formed around the temples would



illuminate the deep connection between spirituality, ethics and commerce that would be relevant for sustainable businesses of the future. The processes of self-regulation that check ethical behavior would be fascinating to unravel. Similarly, the role played by conscience and its influence on leadership and character for enduring businesses would help understand why it is that some communities continue to prosper over generations.

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**“Trademark Infringement and its Remedies : A Case Study in India”****Dr. Bharti R. Deshmukh**Assistant professor, Department of Computer Application,
Prerna College of Commerce, Nagpur, MH (India) ,phalkebharti2@gmail.com**ABSTRACT**

Intellectual property (IP) refers to creations of the human mind: inventions, literary and inventive works, and symbols, names, images, and styles utilized in commerce. Intellectual property protection is the key issue for economic process and advancement within the high technology sector. An intellectual property right could be a right over the property, to the creator of the property. In India Trademarks are protected by The Trademarks Act, 1999 that came into force repealing the Trademarks and Merchandise Act, 1958 to satisfy the World Trade Organization (WTO) and Trade-Related Aspects of Intellectual Property Rights (TRIPS). During this paper some cases of infringement and remedies over infringement are mentioned.

KEYWORDS

Ttrademark, infringement, Offence.

INTRODUCTION**DEFINITION**

A trademark is way like that of an individual's being as a result of the lifetime of a trademark could also be related to the lifetime of an individual's being. Each person is to be named immediately after his birth on this earth and on a similar line each product is to be known with a trademark. Therefore there's ought to nurture trademarks like human beings. A trademark may be a form of belongings, and generally a reputation, word, phrase, logo, symbol, design, image, or a mixture of those parts. (Trademark - Wikipedia, 2009)

TYPES OF TRADEMARKS

There are basically four types of trademarks:

- Service Mark
- Collective Mark
- Certification Mark
- Trade Dress

All these types of Trademarks are equally important and promote activity as well as maintain the distinctiveness of the product.

NECESSITY TO REGISTER A TRADEMARK

- Registration of a trademark provides the registered owner of the mark right to use the mark in respect to merchandise or services that the trademark has been granted.
- It identifies and distinguishes the supply of the products or services of the party from those of different.
- It is associate proof of possession of the mark.
- To provide licenses & franchises.
- It is a notice to the general public that you just claim possession within the mark.
- If an individual uses a mark in reference to sure goods/ services within the course of trade, that is identical or deceivingly like a registered trademark for similar goods/services, the registered owner are going to be ready to sue for infringement of a trademark.
- If the mark isn't registered, then the owner of the trademark will take the action of passing off below common law and also the action below the passing off, needs proof of use associated name of the



Trademark on every occasion associate action is launched against an infringer. This method is extremely cumbersome.

- If you are not doing registration of your trademark and somebody else registers the same or identical mark, the owner of the registered mark prevents you from exploitation the mark.

PROBLEM STATEMENT

Many of the researchers have done research on this concept before but nobody has covered all the aspects of it within single research. This research will contain all the aspects that are related with Trademarks, such as - essential features of trademark, infringement of trademarks, infringement cases in India, remedies over trademark infringement etc.

It will help to improve understanding of trademark related issues among Indian people, its need and its advantages.

HYPOTHESIS

This research will be carried out with following hypothesis

- Awareness about Trademark infringement in India has increased and there is protection of Trademark in India.
- The popular Trademarks also get infringed but Trademark laws provides protection to the owner.

SCOPE AND LIMITATIONS

Present research contains all the aspects related with Trademark under IPR. This research includes –

- Infringement cases of Trademark.
- Remedies for infringement of Trademark

Present research has following limitations –

- The study is limited to India only.

NEED FOR THE STUDY

Need for doing the research is given below –

Intellectual properties are emerging as a new wealth and power of notations described as a new global currency. This research will help to improve the understanding of Trademark related issues among Indian people, its need and its advantage. Indian people are not still well fully aware with this concept. So, this research will provide all information about Trademark and its infringements for a common man.

RESEARCH METHODOLOGY

In this paper research methodology used is “Descriptive”. The research technique used to collect the data was “Survey” of the Websites. Intellectual property right laws, government websites, web site of Controller General of Patents, Designs and Trademark Office, web site of WIPO, Trademark statistics sites, Trademark search.com and website of USPTO were surveyed and accessed.

REVIEW OF LITERATURE

For above cited topic, review of previous literature has been taken by visiting different websites, different e-Books available on the internet, research papers, journals, seminars and various books based on the concept of Trademark.

According to APEC IPR Service Center (2005), the owner of a trademark right owns the exclusive right to use the registered trademark for the designated goods or services listed in the application for trademark registration (“Designated Goods” or “Designated Services”) for 10 years of duration from the date of registration. The paper gives brief explanation about trademark infringement with the example of the trademark consisting of letters with similar appearance and sound In Chandrika Jain’s (2009) article, the author has described the interim injunction granted by the Madras High for restraining Google from infringing Chennai-based Consim Info Pvt Ltd’s registered trademarks like Bharamatrimony.com, as a landmark judgement.



TRADEMARK INFRINGEMENT

Trademark Infringement could be a violation of exclusive rights attaching to a trademark without the authorization of the trademark owner or any licensee. Trademark infringement largely happens once someone uses a trademark which can be either an emblem or a style, with resembles to the product closely-held by the opposite party. The trademark owner could begin a legal proceedings against a party, that infringes its registration. (APEC IPR Service Center, 2007)

ILLUSTRATIVE CASE LAWS ON TRADEMARK INFRINGEMENT

1. Plaintiff was commerce cosmetic merchandise beneath the registered Trade Mark "Lakme". Defended was mistreatment the Trade Mark "Like-Me" for identical category of merchandise. It had been command that there was placing similitude between the two wards. The two wards also are phonetically similar. There's each chance of deception and confusion being caused within the mind of the potential buyer of the plaintiff's merchandise. Injunction was created permanent (PTC 1996, 567).



2. The plaintiffs are registered proprietors of trade marks 'CASTROL' 'INDROL' 'INDROL' 'MONOGRAMME' in respect of business oils and greases and conjointly command copyright in INDROL device. Infringement was alleged on ground of deceptive similarity by the utilization of trade mark INDROL with similar color combination, rise up and lay out in reference to similar product, i.e. brake fluids. Interim injunction granted in favour of the litigant and also the same was confirmed by the state supreme court (PTC 1995, 37).



3. Plaintiff were registered proprietors of the trade mark 'MITASO', the defendants used the marks 'META-SHOW'. Infringement was alleged on the ground that the two mark on the face of it were deceptively similar phonetically and any ordinary customer can be simply misled in treating the goods of one as coming from the supply of another, injunction restraining the defendants from exploiting the trade mark 'META-SHOW' was granted (PTC 1995,105).



4. The party within the trade mark register created an application for registration of trade mark "FIXACOL". The opponents were registered proprietors of trade mark 'FEVICOL' Who pleaded rejection of the appliance on the grounds of deceptive similarity and confusion. The appliance was refused registration on the higher grounds (PTC 1995, 105).



5. The plaintiffs were a supposed manufacturer of dental cream COLGATE. Defendants use the mark COLGATE that is phonetically kind of like the plaintiff's mark with the deceivingly similar latter in white with red background thus on cause confusion within the minds of the client and to pass off its merchandise as COLGATE. Therefore the mark was restrained through injunction (PTC 1995, 389).





6. The Supreme Court in *Amritdhara v. Satya Deo* determined that the normal buyer would go additional by the structure and phonetic similarity and therefore the nature of drugs he has antecedently purchased or has been told concerning, or concerning that he has otherwise learnt and that he need to buy . The word 'Amritdhara' were control misleadingly similar through registration of 'LAKSHMANDHARA' was allowed on the premise of honest co-occurring user (AIR 1963 SC 453).



7. The Plaintiff seeking injunction against the Defendant from suspect from unharnessed of the film under the title "HARI PUTTER" on the ground of parties trade mark "HARRY POTTER" despite phonetic similarity, audience of "HARRY POTTER" is altogether different from that of "HARI PUTTER" and therefore, no injunction can be granted. *Warner Bros. Vs. Harinder Kohli* 2008 (155) DLT Page 56 DHC



8. As in the case of *Glaxo Smith Kline Pharmaceuticals Ltd. v. Unitech Pharmaceuticals Pvt. Ltd.* [1] the complainant claimed that defendants are selling products under the trademark FEXIM that is misleadingly almost like the plaintiff's mark PHEXIN, that is employed for pharmaceutical preparations. The defendants are selling anti-biotic tablets with the trademark 'FEXIM' with the packing material deceptively similarly to that of the plaintiff, whereby assuming to not solely to infringe the trademark however additionally to pass off the goods as that of the complainant because the two marks are also phonetically similar. The Court restrained the defendant from using the trademark 'FEXIM' or any trademark misleadingly almost like the trademark of the complainant 'PHEXIN', any label/packaging material misleadingly similar and containing the same pattern as that of the complainant.



9. If a party using the deceptively similar name only for a single shop and not spreading its business by use of that particular name then also that party could be stopped from using the tradename of other company. This is given in *M/s Bikanervala v. M/s Aggarwal Bikanerwala* where the respondent was running a sweet shop in with the name of AGGARWAL BIKANERVALA and the plaintiff was using the name BIKANERVALA from 1981 and also got registered it in the year 1992. hence they applied for permanent injunction over the use of the name AGGARWAL BIKANERWALA for the sweet shop by the defendant. Court held in favour of the plaintiff and stopped defendant from manufacturing, selling, offering for sale, advertising, directly or indirectly dealing in food articles for human consumption under the impugned trade mark/trade name/infringing artistic label 'AGGARWAL BIKANER WALA' or from using any trade mark/trade name/infringing artistic work containing the name/mark 'BIKANER WALA/BIKANERVALA' or any other name/mark/artistic work which is identical or deceptively similar to the plaintiff's trademark 'BIKANERVALA'.



10. If the trademark isn't registered by any party however one party started mistreatment it before the opposite then first one would have the legal authority on it explicit mark. As within the case of Dhariwal Industries Ltd. and Anr. v. M.S.S. Food merchandise [3] wherever appellants were mistreatment the name MALIKCHAND for his or her product and also the respondents were mistreatment the name MANIKCHAND that is analogous to the previous one and each parties haven't registered their emblems. Court command during this matter that even if complainant haven't registered their trademark they're mistreatment it from while back and thence court granted perpetual injunction against the respondents.



11. Even if a corporation isn't doing business in country, however it's a acknowledge company or acknowledge product, then additionally it'd be entitled to induce authority over its trademark. As given just in case of N.R. Dongare v. Whirlpool firm. Ltd.[4] wherever the defendants have didn't renew their trademark 'WHIRLPOOL' and within the time unit the plaintiffs have gotten registration of identical. during this case court same that tho' there was no sale in Bharat, the name of the complainant company was motion trans border to {india|Indian Republic of Bharat|Bharat|Asian country|Asian nation} yet through industrial message created in magazines that are available in or brought in India.

The "WHIRLPOOL" has non inheritable name and goodwill during this country and also the same has become associated within the minds of the general public. Even advertising of trade mark without not existence of products within the mark is additionally to be thought-about as use of the trade mark. The magazines that contain the advertising do have a circulation within the higher and higher middle financial gain strata of Indian society. Therefore, the complainant acquired transformer reputation in respect of the trade mark "WHIRLPOOL" and encompasses a right to guard the invasion hence.



12. Private firm not allowed to use 'Mother Dairy' brand name: The Delhi High Court did not allow Maa Baisnavi Enterprises, a private firm in Delhi to use the brand name 'Mother Dairy' for its milk products.' Mother Dairy" is a wholly-owned subsidiary of the National Dairy Development Corporation, which was set up in 1974 in Delhi under the Operation Flood Programme. It sells dairy products like milk, curd, ice creams, cheese, butter and wide range of oils. In January 2009, 'Mother Dairy', filed a petition before the Delhi High Court seeking an interim order restraining Maa Baisnavi from unauthorized use of its trade mark in Jharkhand. The Court had then allowed the petition restraining the Jharkhand firm from using the brand name. Now again on a plea made by the Jharkhand firm, the court rejected the contention of the firm that the mark 'Mother Dairy' is a descriptive or generic word in relation to milk products and there was no trademark violation in using it. The court was not satisfied by its contention and refused to lift the interim stay on using the trademark. The Court held that the firm would not be allowed to use the brand name till Mother Dairy's petition on trademark violation is decided.



13. Facebook attempting to grab 'Face' as trademark : once filing a suit against the users of teachbook for 'book', Facebook is attempting to shield the mark 'face' currently. This trademark was taken by Facebook from a website referred to as 'Faceparty'. Thereafter, Facebook is persuing this application



before USPTO. The trademark was filed in Gregorian calendar month 01, 2005 at school thirty eight with application no.78980756 for "Telecommunication services, namely, providing on-line chat rooms and electronic bulletin boards for transmission of messages among pc users within the field of general interest and regarding social and recreation material, none primarily that includes or with reference to driving or to cars". The mark was printed for opposition on might twenty five, 2010. the method was interrupted once Aaron Greenspan, UN agency currently runs a corporation named 'FaceCash' opposed the trademark application. Greenspan was a schoolfellow of Mark Zuckerberg in Harvard. Earlier additionally he took facebook corporate executive Zuckerberg to court over the creation of facebook. The suit was settled last year. For opposition of mark 'face', Greenspan has already taken two extension to file the opposition and currently he had to submit his opposition by September twenty two, 2010. the first point was Midsummer Eve,2010.

Greenspan's action is additional as a safeguard live to shield his trademark 'faceCash' that is employed for mobile payment application, and word 'face' for his future merchandise. If the mark 'Face' is granted to Facebook then together with Greenspan, several alternative corporations as well as apple (for their trademark 'Facetime' the recording feature) can are available bother.

Facebook has additionally filed nearly one dozen applications for the mark 'like'



14. Creator of Spider-man and X-men sued for Trademark infringement: Stan Lee, the Creator of Spider-man and X-men is sued for Trademark Violations by the owners of toy company 'Super 7'. According to the toy company, the new comic series of Stan Lee 'Super Seven' is violative of their trademark. Allegedly, Lee has announced the plan of his comic series in July'2010, while they have already approached him in February'2010 to change the name. The suit is filed in the U.S. District Court in California. In the suit, the toy company has demanded an injunction to stop Stan lee from using the trademark 'super seven'.



15.Rajasthan High Court restrains Hilton from coming to India : The decision of the District court of Sirohi is restraining Hilton Group of Hotels from using their trademark Hilton for hospitality services due to the presence of a Hotel called Hilltone in Mount Abu. A single-judge bench comprising of Justice GK Vyas of the Rajasthan High Court has upheld the order of District Court. In the original suit filed by the Hilltone, a hotel founded in 1973, the owners have alleged that the Hospitality giant 'Hilton' was trying to misuse their trademark. Justice Gopal Krishan Vyas of the Rajasthan High Court admitted, that the local Hilltone Hotel is pursuing their business under the registration which is made prior to the registration of the international group Hilton here." The Hilltone group had moved to the Court after the reports of 'Hilton group of Hotels' plan of opening up a hotel in Mount Abu which falls within Sirohi, Rajasthan.



16.Amul wins trademark case in Gujarat HC : totally Butterly Amul's name cannot be employed by the other man of affairs though the corporate is mercantilism product apart from that oversubscribed



by the man of affairs who has registered the trademark. In an exceedingly important judgment, the Gujarat tribunal has dominated that a registered trademark user has the correct to limit others victimisation their trademark for various category or product. HC's judgment was in reference to a case wherever the Kaira District Co-operative Milk Producers' Union popularly Amul dairy farm and also the Gujarat Co-operative Milk promoting Federation (GCMMF) had filed trademark infringement cases against two native look home owners, Amul Chasmaghar and Amul Cut Piece Stores within the district court. Whereas Kaira Union owns whole Amul, GCMMF manages the whole. It had been on April 25'2007, that the district court had passed associate degree order that it had been a transparent case of infringement and restrained the two from victimisation Amul trademark. Amul Chasmaghar but had challenged the district court's interim injunction within the HC, wherever justice D N Patel upheld ruling of the district court. Justice Patel whereas upholding the district court's ruling declared that he saw no reason to entertain Amul Chasmaghar's attractiveness because the order glided by the tribunal was true, correct, legal and in consonance with the facts of the case still as in accordance with the provisions of the emblems Act 1999.



17. Dealing with the form of the instrumentation, is that the case of Dabur India Ltd. v. Rajesh Kumar and Ors. [2008 (37) PTC 227 (Del.)]. The suit at hand was a suit for injunction claiming that Rajesh Kumar and his co-parties were infringing Dabur' trade mark and its registered style whereas passing off their product as those of Dabur'. Dabur claimed that it had been promoting 'Dabur Amla Hair Oil' in bottles having a particular style - a semi circular shoulder with a full-bosomed back and front panel covering taperly into one another. They claimed the form and configuration of the bottle to be distinctive, novel and original and had registered identical underneath the styles Act, being valid till Feb, 2011. The inexperienced cap place over the bottle was additionally registered underneath styles being valid till June, 2011. They additionally contended that these bottles had the trademark 'Dabur' decorated at rock bottom. Dabur alleged that Rajesh Kumar was producing plastic bottles that were imitation of Dabur' bottles and additionally speculated to carry the 'Dabur' trade mark embossing at rock bottom. They additionally alleged Rajesh Kumar of commerce these bottles to counterfeiters of 'Dabur Amla Hair Oil'.



18. Cadbury is extremely explicit regarding intellectual property. In some jurisdictions, it even owns the correct to the employment of a shade of purple on chocolate wrappers. In India, it had registered three logos containing the word Eclairs (Chocolate Eclairs, Orange flavored Chocolate Eclairs and Chocolate Eclairs Pop). All three names were, however, not in use despite being registered means back in 1972. ITC won the case in 2015, once being in court over the matter for quite a decade.

19. M/S Castrol restricted (hereinafter referred as 'the Plaintiff') is that the registered man of affairs of the mark 'CASTROL' and 'ACTIV'. They claim to possess adopted the mark ACTIV in 1999. The registration details of the Plaintiff's emblems Ltd consistent with the TMR records are: The plaintiff conjointly claims to possess the trade dress and copyright below Section two (c) of the Copyright Act, 1957 within the packaging because it is an inspired inventive work. Registration of a trademark isn't obligatory however it offers higher legal protection for action for infringement. The registration will be done to the trademark workplace. Today E-filing of trademark is most popular because it saves time and cash.

**TRADEMARK LAWS IN INDIA**

Numerous issues arise on infringement, law of passing off etc. and these were resolved by application of section fifty four of the precise relief act 1877. To beat the same difficulties the Indian Trademarks Act was passed in 1940. Once this there was Associate in increasing would like for a lot of protection of logos as there was a serious growth in Trade and Commerce. The replacement to the present act was the Trademark and Merchandise Act 1958. This Act was to produce for registration and higher protection of Trademark and for bar of the utilization of dishonest marks on merchandise. The reappellation of the logos and Merchandise Act gave rise to the Trademark Act 1999; this was done by the Government of India in order that the Indian Trademark Law is in compliance with the journeys obligation on the advice of the planet Trade Organisation. (Trademark – Wikipedia, 2009). The act of 1999 additionally provides department of local government the correct to arrest just in case of infringement. The previous acts increased penalty for offenders, exaggerated the amount of registration, registration of non-traditional logos. The principles of this act are referred to as Trademark Rules 2002. each the Act and its set of rules came to impact on Gregorian calendar month fifteenth 2003.

REMEDY FOR TRADEMARK INFRINGEMENT

Under Section 29 in The Trade Marks Act, 1999, in case of infringement/passing off trademark, a criminal complaint can also be filed. Under the Provision of the Trade Marks Act, 1999, the offences under the Act are cognizable, i.e. police can register an FIR (Fast Information Report) and prosecute the offenders directly.

Civil remedies in Trademark

The courts will direct custom authorities to withhold the infringing material, shield the interest of the homeowners of IPRs. The damages may be claimed. Conjointly the court appoints native commissioner for custody or sealing of infringing material.

Civil Remedies for Trademark Infringement are available in following heads :

Injunction

The action of AN injunction is referred as stopping one person from doing explicit activity or task through the judicial method. With relation to trademark infringement, it's restraining an individual from unauthorized use of the trademark. Through a short lived or permanent keep, the court grants protection to the trademark owner.

In form of Damages

Damages discuss with the recovery of loss faced by the trademark owner through the trademark infringement. The value of economic loss or complete impairment is recovered below this head. The number of damages are going to be granted by the court when considering the particular and anticipated loss of owner because of infringement.

The damages in Trademark law as a relief has progressively assumed importance and therefore the main aim of the damages is to monetarily compensate.

**Custody of infringing materials**

This remedy suggests that the Court could raise the infringer to deliver all product or products that are tagged with the brand. Here, the Court could direct the authorities to withhold the connected materials accounts and destruct all such merchandise. Wherever the trademark relates to services, i.e. a Service Mark is infringed; the order could also be passed to prevent the availability of the services straightaway by the infringer.

In case of infringement/passing off trademark, the criminal grievance can even be filed and noted below the Trade Marks Act, 1999 that states the registered owner of the trademark includes a likelihood to file the FIR through police on the infringer.

Criminal remedies

In case of infringement / passing off trademark, a criminal grievance can even be filed. It's going to be noted that the Infringement of a trademark may be a knowable offence and criminal proceedings will be initiated against the infringers.

Criminal prosecution against infringers of Registered Trademark is additionally provided below Section 103 and 104 of logos Act, 1999 and prosecution against violation of Unregistered Trademark is additionally offered below varied provisions of the Indian legal code, 1860.

In case of a criminal action for infringement of registered trademark [Section 103 of the logos Act, 1999], the offence is punishable with imprisonment for a term that shall not be but six months however which can be 3 years and with fine that shall not be but bureau fifty,000 however which can be bureau two hundred,000.

CONCLUSION

From the above study, it was concluded that in India, the attention to guard the brand name through registration is increasing. However infringement cases disclosed that some owners are still passive about the unauthorized usage of their registered trademark. With the assistance of a Trademark lawyer, one might recover and compensate all the damages occurred due to the infringement. The owner can shield their trademark from the unauthorized users. The area of management of Intellectual Property Rights (IPRs) has assumed an excellent significance in the present day world of explosive technological growth and developments. Protection of intellectual property rights will definitely promote the development of new products, services and national economies.

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