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**Multidisciplinary International Research Journal**

ISSUE No- (CCCII )302

**July -2021**

**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**

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**Executive-Editor**  
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**Late Vasantao Kolhatkar**  
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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, 23<sup>rd</sup> 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 Bahuuddeshiya

Vikas Shikshan Sanstha, Rohana.



From the Principal Desk

I am very pleased for the full through 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, औद्योगिक दृष्ट्या 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 प्रश्नमंजुषा 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 अॅडेड कोर्से, अॅड ऑन कोर्से, सर्टिफिकेट कोर्से, बेटी बचाओ बेटी 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 विद्यार्थींमध्ये 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 खऱ्या 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 परिषदेतील शोधनिबंध संकलन रसिक-वाचक-अभ्यासक ,संशोधक व अखिल मानवजातीला उपयोगी व फायदेशीर ठरले म्हणून त्यांनाच विन्नमपणे समर्पित करतो.

धन्यवाद..!



डॉ.देवमन श्रीकृष्ण उंबरकर

आयोजक व सचिव

आंतरराष्ट्रीय परिषद



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## The Socio-economic scenario of a post-COVID-19 in India

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### Abstract

The pandemic could not have come at a more difficult time; the global order could see major changes. As COVID-19 spreads exponentially across the world, and the figures of those testing positive as numbers of deaths keep increasing in near-geometrical progression, profound uncertainty and extreme volatility are wreaking havoc of a kind seldom encountered previously. It might, hence, be wise to start thinking of what next, if at least to try and handle a situation created by the most serious pandemic in recent centuries. At one point, India was estimated to be among the 15 most affected economies by the COVID-19 epidemic, but as the pandemic has raged unchecked, all bets are off. An early estimate by the Asian Development Bank, soon after the epidemic was declared, was that it would cost the Indian economy \$29.9 billion. A recent industry estimate pegs the cost of the lockdown at around 4% of India's GDP. The Confederation of Indian Industry (CII) had at one point warned that the COVID-19 impact, and the existing stress in the financial sector.

**Key Words:** COVID-19, Pandemic, Corona-virus, Disrupt, Crisis, Civil Society

### Introduction:

The problem with the 'novel corona-virus' is that with the exception of China, which battled another coronavirus epidemic in 2003 - the Severe Acute Respiratory Syndrome (SARS) epidemic - there is little available for most nations on which to base their assessment of what next. What is known is that China's growth rate has further plummeted, even as it was confronting an economic slowdown which had been in the works for some time. The consequences for the global economy of China ceasing to be the world's biggest exporter of manufactured goods are considerable, and with no country in a position to replace it, this development will precipitate a further economic downturn internationally. It is not the intention here to minimize the human costs of the tragedy that has unfolded, and which is still unfolding, consequent on COVID-19. If China was the worst affected nation initially, The United States, Spain, Germany and Italy have since eclipsed China. Many other countries are today facing a serious plight, and few, if any, remedies are as yet available even as the human costs keep mounting.

The world was already having to contend with an uncertain economic environment, with industries in turn facing newer challenges such as having to adjust to a shift from cost efficiencies to innovation and breakthrough improvements. Added to this were: a global slowdown, increasing political and policy uncertainties, alterations in social behavior, new environmental norms, etc. Newly emerging economies, such as India, were even more affected by all this, than some of the older established ones. India has, no doubt, acted with speed in the wake of the pandemic and declared a lockdown early on. Indian P.M. declared the pandemic as a serious global crisis, and announced a series of steps such as a one day 'people's curfew' 'social distancing' and three-week-long lockdown. Several precautionary measures based on guidelines in vogue elsewhere in the world for preventing pandemics have been introduced including home isolation, quarantine, etc.

The prognosis as to what lies ahead is indeed bleak. Uncertainty, panic and lockdown policies are expected to cause demand worldwide to decline in a precipitous way. This will inevitably lead to a vicious downward cycle, where companies close down, resulting in more lay-offs and a further drop in consumption. A precipitous decline in GDP would follow. To compensate for this loss, massive



inflows of government funds would be needed, but most governments, India included, might find it difficult to find adequate resources for this purpose. Equally important, if not more so, is that such massive inflows of funds should be here and now, and not later, by which time the situation may well have spiraled out of control.

### **Objectives of the Present Study**

To understand and present the Socio-economic reality of the countrywide scenario of the post COVID-19 crises in India.

### **Research methodology**

For the purpose understand and present the Socio-economic reality of the post COVID-19 crises in India, the data has been collected from secondary data sources. The data had compiled from Journals, Magazines, Newspapers including the Web and E-Medea. The data has been analyzed on basis of the objective of the study and interpret the fact which present the social reality of the countrywide scenario of post Covid-19 in India.

### **Discussion and Result:**

#### **• Pandemic as Disrupter**

COVID-19 is, in turn, expected to bring about major changes in the global order. Some of these changes have, no doubt, been in the making for some time, but would get accelerated. As of now, these shifts cannot but, and are likely to, have a direct impact on the liberal international order. It could, in turn, give a boost to authoritarian regimes and authoritarian trends. Moving away from the political and economic consequences of COVID-19 are other concerns arising from an extended lockdown, social distancing and isolation. Psychologists are even talking of an 'epidemic of despair' arising from a fear of unknown causes, resulting in serious anxiety and mental problems. Extended isolation, according to psychologists, can trigger a different kind of pandemic even leading to possible suicidal tendencies, depression, alcoholism, eccentric behavioral patterns.

Another fallout from the current epidemic might well be the extent to which inequality in incomes impact segments of the population, facing a common malaise. Country lacking a comprehensive nationwide health system would find this an even more difficult situation to handle. Meantime, as the economy weakens, accompanied by job losses, those without high levels of skills would fall further behind. This is evident to some extent already given recent reports of mass migration across the Indian landmass. Out of work migrant labour, unable to find new jobs since they lack the necessary skills, are attempting to return to their normal habitat, bringing in their wake untold suffering and, perhaps even the spread of the virus. This has all the makings of a huge human tragedy. Existing curbs on their movement would further exacerbate the problem, and could even lead to a major law and order situation.

#### **• Socio-economy will not be the same post pandemic retreats**

As the economy changes, the need for lifelong learning is becoming more urgent than ever. During the lockdown period, people have learned things that they would never have before. It is said our economy and our society will not be the same from here on. The need for learning skills that will help to survive and thrive in the new economy was already being discussed before COVID-19. It appears now that the economy is going to change even more drastically. There will be more people dependent on agriculture and rural livelihoods. We need more productive land resources and more rural livelihoods. A large number of people have returned to villages. Some will go back to old jobs while others will need new skills to find work. The education system has to be sensitive to the immediate needs of the youth as we contemplate long-term reforms. There is going to be individual need to learn new work skills. Our experiences during lockdown are pointing us in the direction of necessary and possible changes.

**• The role of civil society in times of crisis**

The lockdown has come with many restrictions to our work. Yet, there is plenty we can do to help communities, hold governments accountable, and ensure that the vulnerable have a voice. The ongoing COVID-19 pandemic has shown us something that most of us haven't seen in our lifetimes: Large numbers of people unable to have two meals a day. The tragedy is that the government has enough and more food-grains to feed people during this time; the real issue is of distribution—both in terms of broken supply chains, as well as the insistence of the government to limit distribution to beneficiaries under the 'National Food Security Act' i.e., priority ration card holders. This approach is flawed because the NFSA has many exclusions, with some of the poorest of the poor, nomadic or Adivasi communities, and the urban poor being left out. Moreover, ration cards are of no use to migrant workers stuck outside their home state.

There are similar issues of exclusion in other services as well, such as livelihoods and healthcare. This is where civil society must step into put pressure on the government to universalize these services. At the 'Mazdoor Kisan Shakti Sangh' and through many networks, have been petitioning the government to distribute food-grains to everyone, and we need to apply this kind of pressure at a larger scale. It's seen this work in the past, in the case of programs such as 'National Food Security Act' and the 'Mt. Gandhi National Rural Employment Guarantee Act' - both these were a result of consultative processes between the government and civil society. In fact, these rights-based legislations are providing with framework for public service delivery during the crisis.

-.K. Narayan, **APRIL 04, 2020 00:02 IST**, The Hindu Daily, 19/06/2020,  
<https://www.thehindu.com/opinion/lead/the-spectre-of-a-post-covid-19-world/article31252172.ece/dt.19/06/2020>

**Build a network of civil society**

Civil society will have to build a network that cuts across the country. We will need to map the different organizations and groups providing relief in every district, block, and down to every village. We can do this because we have volunteers and workers-from field staff of nonprofits to government school teachers-all over the country, and we know whom we can contact for any information or assistance at any place. The strength of civil society lies in knowing and being the small, decentralized units that have taken responsibility for their entire area—identifying the number of people in the area, the relief needed, the gaps in government relief, the challenges on the ground, and so on. By bringing them together and forming a network, we can enable these units to call upon each other for assistance, such as procuring material or rebuilding supply chains. Most importantly, the network can have a voice at the national-level that says everyone is entitled to benefits, even if they are not ration card holders or active workers under NREGA.

**• Stand of delivering essential services**

COVID-19 is a high-risk disease, and we need to be very careful; but we cannot simply lock ourselves in our homes, because then those who are most vulnerable will not survive. Essential services absolutely have to continue. We have to build systems and mechanisms for safe delivery of services, and public servants have to be motivated, and given economic and moral support. Even though this has to be primarily done by the government, civil society organizations have a huge role to play as well. For instance, we need to stand in solidarity with those who are currently delivering these services—frontline health workers, sanitation workers, people running ration shops and *kirana* stores, those making home deliveries of goods, and so on. We have to understand their problems and put pressure on the government to support them.

The Delhi government recently announced insurance of Rs. One crore for frontline workers. That is the kind of security we should demand for every individual delivering services in this period. These essential jobs could also be the answer to protecting the livelihoods of the poor during this



time, by creating a fallback public works need to chart the vital program, unprecedented in scale. Civil society can demonstrate this model to the government. These services required today, such as delivering rations and caregiving, and show to the government how people can be employed in these roles. This will not only help communities affected by the pandemic, but the mechanism of doing so might help others in turn

- **Continue social movement in innovative ways**

When first lockdown happened, we filed a case in the Supreme Court to say that all active workers under NREGA should be given wages for all 21 days. The case is being heard via video conferencing. So, we have to explore all options that help put pressure on the government. We can engage with the state, send press notes, exchange information within our networks of civil society organizations, and document what's happening on the ground. Civil society leaders and activists must also continue writing for newspapers and alternative media to highlight the situation of the most vulnerable, and do it in a more organized way, by taking the unheard voices and disseminating them using our networks.

These must not just be confined to stories of suffering, but include positive stories and creative practices as well-of people working together despite socio-economic differences. Civil society can also help advocate that best practices in one state be replicated in others. This is an opportunity for civil society to highlight the plight of migrant laborers that existed even before the pandemic-their work and living conditions, the insecurity of work, and the fact that they have no real social support from the state. Therefore, in addition to looking after their welfare and security, we must recognize their contribution, and build respect for them and their work-not as a favor, but as a means to empower them.

- **Work with the Government**

The role of civil society does not stop at putting pressure on the government. There are many areas that the government is unable to reach; we have to reach there. We have to use our transparency and accountability mechanisms to monitor the government's work and make sure state resources are well-used. We also need to proactively find the gaps, and help fill those

Nikhil's online discussion with the team members of Azim Premji Philanthropic Initiatives, Azim Premji University,

<https://idronline.org/the-role-of-civil-society-in-times-of-crisis/dt.19/06/2020>

gaps. The government structure is working well in some areas and not working in others. In some of those places, the government is itself asking for our help. Given the enormity of the intervention required, the government cannot do it on its own, and civil society cannot replace the vast role of the government in facing this crisis. While civil society organizations can take responsibility for one area and fully ensure the well-being of the people there, we must also work with local governments, help people access relief measures down to every rural and urban ward, and fill the gaps in the government's response.

Apart from this, each one of us needs to think hard of the ways in which we can contribute. As individuals, we can immediately start looking at those around us-in our villages and our localities. Some of us can provide economic resources to plug the government's gaps; others can take up the job of distribution. There needs to be a concerted campaign for instance, to use the excessive food-grain stocks to universalize the PDS, at least for the next few months. We also need to support the demand for an enhanced employment guarantee program for rural and urban areas. We don't realize how powerful the middle-class, if they raise their voice enough, we will see improved situations around us. And lastly, let us not forget democracy at this time-the right to speak, the right to challenge. We need to amplify that voice to ensure that the most vulnerable get the most support, and those who are affluent only get something if it helps the most vulnerable.

**✓ Concluding Remark**

This is the time of a medical emergency. Crisis time calls for togetherness and partnership. Countries have to work together while dealing with the crisis, particularly for the post-crisis recovery. No event better demonstrates why a stronger network between countries is so vital to design a strategy for the entire Asian region. People who are ill with Coronavirus need doses of new medicines, which then go on building antibodies, save lives, improve oxygen levels and speed up recovery. In the same way, countries today need “economic antibodies” to save the economies from further disasters. Gradual opening of the economies and adjusting in “New Normal” is the need of the hour. Stimulus works well when it is well coordinated. India must step up its diplomatic strength in South and Southeast Asia as there are new scope and opportunities. Activating the Indo-Pacific this time may return high dividends in the post-pandemic period.

In this time of crisis, countries follow Keynesianism to generate jobs for the community, which will then help to improve the aggregate demand, and the production. Growth may eventually happen if both rise. At the same time, countries shall undertake reform to strengthen the digital economy and e-commerce not only to manage the pandemic but also to facilitate trade. Trade barriers should not be allowed to happen in trade in goods and services particularly those feed the health science. Since the onus is now on the government, the managed market economy should be allowed to work till the growth returns back. India must continue to play a larger role in building a cohesive neighborhood in this “New Normal” at a time when the partnership will be guided by new ethics, challenges and responses.

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**Economic (Unemployment) Impact of the Covid-19 Pandemic In India****Dr. Vidya P. Channe**

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**Introduction: -**

Covid-19 is a global epidemic. It first appeared in India in January 2020 and continues to this day. Throughout the period of this epidemic, the Hon'ble Prime Minister ran lockdown across the country, thinking that lockdown could be the only effective measure to save a large population from death. India's mortality rate was lower than other countries during the Covid-19 period, but India's unemployment rate has risen, productivity has declined, labor migration has increased, and retail debt has risen. Etc. The problem seems to have arisen on a large scale. Therefore, this research article looks at the adverse effects on the Indian economy during the Covid-19 period.

**Objective :-**

1. The objective of this research paper is to assess the impact of COVID-19 on the Indian economy .
2. Take a look at how this unemployment crisis may be different from previous unemployment periods.

**Unemployment rate in India due to Covid-19 :-**

According to the International Labor Organization (ILO) ILOSTAT database

1. Unemployment rate in India in 2020 - The share of non-working labor force is 11%. And reached its highest level in at least three decades.
2. For more than a decade, India's unemployment has been higher than that of its immediate neighbors, while Sri Lanka used to have a higher rate until 2009.
3. According to the Center for Monitoring of Indian Economy (CMIE) data in the subsequent period, the second Covid-19 wave seems to have further increased India's unemployment rate and the current calendar year is likely to be even higher in the country. According to the CMIE, the country's monthly unemployment rate rose to 7.97% in April 21 from 6.62% in January 2021. According to the CMIE, the unemployment rate rose to 14.5 per cent for the week ended May 16, 2021, and rose to 14.7 per cent for the week ended May 23.

| Unemployment Rate of Indian states & UT, between lockdown phases |                  |        |        |        |        |        |
|--|------------------|--------|--------|--------|--------|--------|
|  | States           | Mar-20 | Apr-20 | May-20 | Jun-20 | Jul-20 |
| 1  | Andhra Pradesh   | 5.8    | 20.5   | 17.5   | 2.1    | 8.3    |
| 2  | Assam            | 4.8    | 11.1   | 9.6    | 0.6    | 3.2    |
| 3  | Bihar            | 15.4   | 46.6   | 46.2   | 19.5   | 12.2   |
| 4  | Chhattisgarh     | 7.5    | 3.4    | 11.3   | 14.4   | 9      |
| 5  | Delhi            | 17     | 16.7   | 44.9   | 18.2   | 20.3   |
| 6  | Goa              | 5.2    | 13.3   | 21.2   | 10.1   | 17.1   |
| 7  | Gujarat          | 6.7    | 18.7   | 13.6   | 2.8    | 1.9    |
| 8  | Haryana          | 25.1   | 43.2   | 35.7   | 33.6   | 24.5   |
| 9  | Himachal Pradesh | 18.8   | 2.2    | 28.2   | 2.1    | 18.6   |
| 10   | Jammu & Kashmir  | 15.5   | NA     | 5.2    | 17.9   | 11.2   |
| 11   | Jharkhand        | 8.2    | 47.1   | 59.2   | 21     | 8.8    |
| 12   | Karnataka        | 3.5    | 29.8   | 20.4   | 9.2    | 3.6    |
| 13   | Kerala           | 9      | 17     | 26.5   | 20.1   | 6.8    |



|    |                |            |             |             |           |            |
|----|----------------|------------|-------------|-------------|-----------|------------|
| 14 | Madhya Pradesh | 2.2        | 12.4        | 27.5        | 8.2       | 3.6        |
| 15 | Maharashtra    | 5.8        | 20.9        | 16.5        | 9.7       | 4.4        |
| 16 | Meghalaya      | 1.6        | 10          | 5.9         | 1.1       | 2.1        |
| 17 | Odisha         | 13.1       | 23.8        | 9.6         | 4.2       | 1.9        |
| 18 | Pondicherry    | 1.2        | 75.8        | 58.2        | 4.2       | 21.1       |
| 19 | Punjab         | 10.3       | 2.9         | 33.6        | 16.8      | 10.4       |
| 20 | Rajasthan      | 11.9       | 17.7        | 14.1        | 13.7      | 15.2       |
| 21 | Sikkim         | 23.6       | 2.3         | 24.5        | 4.7       | 4.5        |
| 22 | Tamil Nadu     | 6.4        | 49.8        | 33          | 13.5      | 8.1        |
| 23 | Telangana      | 5.8        | 6.2         | 34.8        | 15.5      | 9.1        |
| 24 | Tripura        | 29.9       | 41.2        | 15.3        | 21.3      | 16.4       |
| 25 | Uttar Pradesh  | 10.1       | 21.5        | 20.8        | 9.6       | 5.5        |
| 26 | Uttarakhand    | 19.9       | 6.5         | 8           | 8.7       | 12.4       |
| 27 | West Bengal    | 6.9        | 17.4        | 17.4        | 6.5       | 6.8        |
|    | <b>India</b>   | <b>8.8</b> | <b>23.5</b> | <b>23.5</b> | <b>11</b> | <b>7.4</b> |

Source: Centre for Monitoring Indian Economy Pvt. Ltd.

The Indian economy started to slow down in 2019, contributing to a gradual rise in unemployment. As can be seen in the chart above,

**Effect on Different Sectors :-**

**1.Agriculture :-**The pandemic and the subsequent lockdown imposed to curb its spread had a significant impact on the supply, demand and wages of Agri-labour at all-India level. The country has also witnessed large number of migrant labourers attempting to return back to their native places. This had significantly impacted the supply of labour in some of the states.

The second wave has seen stricter lockdowns in the rural parts of the country. Due to the lockdowns, APMC Mandis have been closed for operations or have taken such steps voluntarily. Specifically, APMC Mandis in Gujarat, Rajasthan and Maharashtra were closed during the peak harvesting season. Farmers were not prepared for the ensuing chaos. As the Mandis have still not opened fully, crops are rotting in the fields. Due to the closure of Mandis, vegetable vendors, and processing industries have also been hit. We can see the contrasting impact of the first and the second wave in the agriculture wage growth data. The average wage growth for the agriculture sector for the period of November 2020 to March 2021 has reduced to 2.9 percent (2nd wave) from 8.5 percent in April to August 2020 (1st wave).

**2.Migration :-**Due to the lockdown, a large number of urban, rural and migrant workers working on daily wage lost their jobs and returned to their villages. Similarly, the number of workers returning home from different states during the Covid-19 period is as follows. (Until August 2020).

| Sr. No. | State,         | Number of workers returning home |
|---------|----------------|----------------------------------|
| 1       | Uttar Pradesh  | 32,49,638                        |
| 2       | Bihar          | 15,00,612                        |
| 3       | West Bengal    | 13,84,693                        |
| 4       | Rajasthan      | 13,08,130                        |
| 5       | Madhya Pradesh | 7,53,581                         |
| 6       | Jharkhand      | 5,30,047                         |
| 7       | Punjab         | 5,15,642                         |
| 8       | Assam          | 4,26,441                         |
| 9       | Kerala         | 3,11,124                         |
| 10      | Maharashtra    | 1,82,990                         |



11

Tamil Nadu

72,145

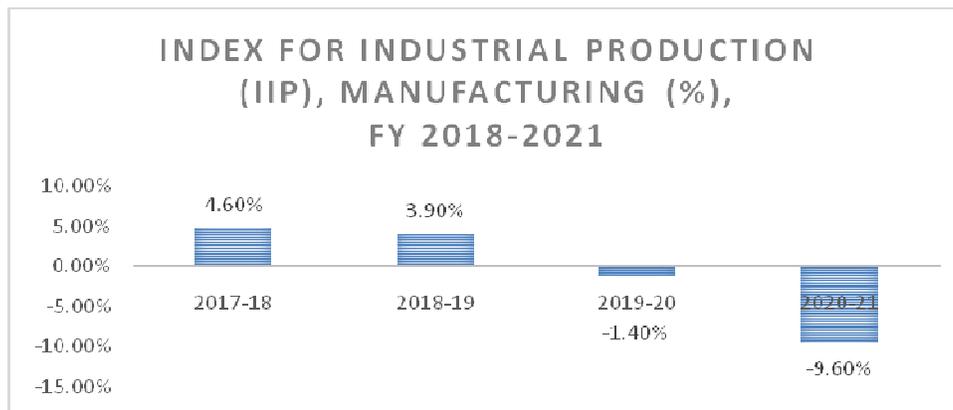
Source :Unstated Question No. 197, LOK SABHA, answered on 14 September 2020 : PRS.

This indicates migration within the state.

### 3.Manufacturing Sector :-

The manufacturing industry was affected in several ways due to the pandemic leading to low-scale operations, and eventually, a negative impact on production volumes. Over a period, this adversely affected the turnover and revenue.The IIP also fell to a negative growth of 9.6% indicating that core manufacturing activity also suffered setbacks resulting from the first and the second wave.

#### Index for Industrial Production (IIP), manufacturing (%), FY 2018-2021



Major companies in India such as Larsen and Toubro, Bharat Forge, UltraTech Cement, Grasim Industries, Tata Motors and Thermax momentarily suspended or significantly reduced operations in a number of manufacturing facilities and factories across the country. Many companies have decided to shut manufacturing facilities except for factories producing essentials.The impact of all this to reduce the salary of their employee and reduce the unorganized work force and the result is more unemployment.

4. **Travel and Tourism Industry:** - Considering the travel and tourism industry, during the Covid 19 epidemic period, the region in which this is the main business in India Almost all hotels, travel agencies and handicraft shops are closed.Not sure when this situation will return to normal. The lockdown has damaged more than 90% of the travel and tourism sector, which provides employment to more than 3.5 crore people in India. As the Covid-1 crisis continues, it will be a blow to employment in the region.

5. **MSME** :- impacted the MSME sector in the Indian economy. The growth rate in India had declined consistently since 2017-18. There was a decline from 8.2 per cent in 2017-18 & 7.2 per cent in 2018-19, 6.8 per-cent in 2019-20, and was expected to be about 5 per cent in 2020-21. The MSMEs were affected by this decline. The pandemic had disrupted manufacturing supply chains and sharply curtailed commodity demand. Though a business could open after a period of lockdown, many struggle to get back to their pre-COVID-19-pandemic situation.

6. **E-commerce** :-Amazon announced that it would stop sale of non-essential items in India so that it could focus on essential needs. Walmart-owned Flip-kart temporarily suspended some of its services on its e-commerce platform and would only be selling and distributing essentials.

**CONCLUSION :-**



1. Unemployment rose from 6.7% on 15 March to 26% on may 2021 then back down to pre-lockdown levels .
2. More than 45% of households across the nation have reported an income drop as compared to the previous year.
3. During the lockdown, an estimated 140 million people lost employment while salaries were cut for many others.
4. Those in the informal sectors and daily wage groups have been at the most risk.
5. A large number of farmers around the country who grow perishables also faced uncertainty.
6. In India, according to the 'Centre for Monitoring Indian Economy' Various business such as hotels and airlines cut salaries and laid off employees.
7. that a huge chunk of the workforce involved with tourism in the country faces unemployment.
8. A number of young startups have been impacted as funding has fallen.
9. According to a KPMG report venture capital in Indian startups has fallen over 50% in Q1 2020 from Q4 2019.
10. Government revenue has been severely affected with tax collection going down, and as a result the government has been trying to find ways of reducing its own costs.

**REMIDESIS :-**

1. On 14 May F.M Sitharaman further announced free food grains for the migrant workers, targeting 80 million migrant workers by spending ₹35 billion .
2. The governments of Uttar Pradesh, Madhya Pradesh and Gujarat sought to temporarily revise their labour laws in early May with the purpose of attracting industries and investments.
3. On 20 June 2020 the government launched the GaribKalyanRojgarAbhiyaan for the welfare of migrants.
4. In the Union Budget for FY 2020-21, the government allocated USD 3 billion for reforms in the power, renewable energy and infrastructure sector.
5. On 12 May 2020, the Government of India announced a special economic stimulus package of INR 20 trillion with the aim of empowering the industries and workforce that had been adversely affected by the COVID-19 lockdown. The package included increased borrowing limits of State government up to 5% from the previous rate of 3% of Gross State Domestic Product (GSDP), collateral-free loans for businesses and subordinate debt for MSMEs. (approx USD 275 billion; equivalent to around 10% of India's GDP)

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## **The Impact of Caste and Temple Politics: A Cricritical Evaluation**

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### **Abstract**

The caste system was never a closed system during the glorious days of Indian civilization. The Brahmins gained status in the society due to their knowledge of vedas. Later, they used their intelligence to use various important institutions of the society including monarchy, caste system to satisfy their own interests. The Brahmins were not equal to the Vaishyas in wealth and the Kshatriyas in courage, but nevertheless they managed to use the temples as a tool to extract wealth with intelligence.

**Keywords:** caste System, varna , brammins, temple , hinduism.

### **Introduction**

In Indian civilization, the Brahmins were placed at the top of the society because they deserved that place in terms of teaching and intectuality. However, with the passage of time, the Brahmins used their intectuality to strengthen their position and exploited the lower strata of society in various ways. In this case, under the leadership of Brahmins, the temples gradually evolved from a religious institution to an economic institution and class inequality increased in the society.

### **The Pride of India and the Shame of India**

The way Hinduism has evolved over time will really surprise us. In Indian society, caste domination gradually took the form of class domination. A study of the history of India reveals extreme discrimination against a particular class. 'Caste' is used as a tool to properly implement these inequalities. However, the brutality that has been seen in recent times centering on caste was not a shame in the past. It needs to be mentioned here that the source of the present form of caste system that we are currently familiar with cannot be found in just one book. The oldest reference to the caste system of India is found in the Purusha Sukta verse of the Veda. The divisions that are observed in the Rig Veda among the different classes of society can be termed as 'Varna'. Here it was basically divided on the basis of action and which was never a closed system. The caste rigidity and discrimination originated in the Smriti era.

In ancient Indian society Hindus were divided on the basis of karma and dharma. It needs to be mentioned here that in this case karma means work and dharma means duty. However, in the case of Hindu law and the caste system, manusmriti is considered an important and authoritative text. In the case of Hindu caste system, Brahmins were recognized as teachers and intellectuals and it was believed that Brahmins originated from the head of Brahma. The arm of Brahma is considered as the place of origin of rulers and warriors Kshatriyas. On the other hand, it is believed that the Vaishyas originated from the thighs of Brahma. They mainly made a living as traders. At the bottom of the heap were the Shudras, originated from the Brahma's feet. It needs to be mentioned here that to form a class outside this caste system was known as Atishudra. Although the three classes at the top of the caste system were assigned dignified jobs, but the Shudras and atisudras had to play the role of sweepers, gutter cleaners, scavengers, watchmen, farm laborers. They were basically untouchable in the society. The closed caste system that we Hindus are now familiar with is the opposite of our ancient Indian culture. In the Bhagwadgita (B.g. 18.41), Lord Krishna makes it clear that he created four varna and karma based on guna (Yogananda, 1999). But he never prioritized birth as the source of varna. Rishis, or sages, were always held a high position in Indian society. This includes VedVyasof



the Mahabharata and Valmiki of the Ramayana, who were not Brahmins by birth. Balmiki was a Shudra and VedVyas was the child of a fisherwoman named Satyavati.

The caste system seen in the present Indian society was the result of the combination of jati (one's birth-community) and varna (one's nature based on guna and karma), which occurred between 1,600 and 2000 years ago. In other words, the word 'caste' itself comes from a Portuguese word. The Spanish word 'casta' means breed or race. Therefore, it can be said that the Indian caste system can never be properly understood from a foreign point of view.

#### **Battle Between God and Evil**

The flexibility that was in the caste system gradually began to disappear. The harshness of the caste system brought pain of death to the society. One began to try to establish class domination over the other. Naturally, caste became an important tool in the game of establishing this dominance. At this time, the ninth avatar of Vishnu, the Buddha, appeared. So, it can be said that this time became very relevant 'dharma sanstapanarthaya, sambhabamijugejuge'. Vishnu, who was famous for playing the role of the savior, the preserver and the protector, came down to defend the dignity of Hinduism. Those who have been confined to the lower strata of society for so long find the path of liberation through this incarnation of Vishnu.

Gautama Buddha tried to reduce the dominance of these priests. In the past, priests acted as a mediator between man and God. Varnashrama was denied. In fact, the wheel of progress of Hinduism has at different times fallen into the hands of some people who have distorted Hinduism. That Buddha wanted to free Indian society from the curse of closed caste system, naturally, the worshipers could not accept Gautam Buddha, the symbol of liberation. In South India, Balarama is considered as the eighth incarnation and Krishna is considered as the ninth incarnation. This debate between Buddha and Balaram is not only a mythological debate, it is actually a fight between the proponents of caste and the opponents of caste. It needs to be mentioned here that in North India, Gautama Buddha was accepted as an incarnation of Vishnu.

#### **The Temple of the Gods or the Abode of the Powerful**

The varna system that once established order in Indian society on the basis of Guna later became a suffocating caste system. In order to successfully implement this task, a religious institution called Temple was transformed into an economic institution, which we will discuss in detail in our article. Reviewing the ancient history of India, it is seen that Shudras did not have access to most of the temples. People at the top of society never wanted people who had been exploited for a long time to be acquainted with the huge wealth of the temple. Therefore, they were denied access to the temple. In 1900, Mahatma Gandhi was barred from entering the Jagannath Temple. Again in 1934, Mahatma Gandhi and his followers were prevented from entering the Puri temple because they had Dalit followers with them (Khuntia & Bhatta, 2012)

The Kannada poet and famous historian Manu V. Devadevan, explains how modern Hinduism acquired property in the name of religion and managed its own needs. In this case, it can be seen that in most cases, the temples used to store the resources. He mentioned that most of the written references about the temple are between 300 and 400 CE and the earliest surviving temple structure is around 500 to 600 CE. Therefore, he claims that the temple can never be a Vedic institution. It has largely been able to gain a place in society with the development of pooja. It was originally based on agamas and tantras, which were completely different from sacrifice based worship of the Vedas. Manu V. Devadevan also claims that peasant proprietors and local elite Rai were the first to take the initiative to build the temple and arrange some land to meet the expenses of the temple. By 700 CE, the Pallavas of Kanchipuram, the Chalukyas of Badami and other monarchial states undertook the construction of temples. Between 1000 and 1200 CE there was a huge tide in temple construction (Devadevan, 2016). Not surprisingly, the great enthusiasm of the people of the society towards the construction of the temple also encouraged other people of the society. Naturally the temple occupies a



special place in the religion of the people at this time. During this time people started donating property, land and other resources to the temple and within a short time the temple emerged as an economically autonomous institution. The temple has great power and influence in the society, because no one had the power to disobey 'the orders of the gods'. As a result, the temple began to play a special role in trade, kingship, matrimony and fealty. The tendency of the priests to monopolize the temples has not only limited themselves to exploitation in society, but has also distorted Indian culture to foreigners. In 1850, sitting in the British Museum in London, the Prussian philosopher Karl Marx analyzed and criticized Indian society and Hinduism in a number of ways, using some research papers on India and translations of some ancient Sanskrit texts. The funny thing here is that Karl Marx himself never physically set foot on Indian soil. Karl Marx mentioned in his essay that enough, that the world still jogs on, solely through the self chastisement of this modern penitent of Vishnu, the capitalist (Marx, 1977). This is how Marx introduced Lord Vishnu, one of the pioneers of Indian culture, to the world. India has been disgraced to countless readers who have read *Das Kapital*, a wrong message has traveled all over the world. We can use the Padmanabhaswamy temple in the Indian state of Kerala as an excellent example. It needs to be discussed here that this temple is the richest temple in the world, but the more it is known in terms of mythology and greatness, the more it is known for the huge amount of wealth hidden in its womb. The funny thing here is that Lord Vishnu, whom Karl Marx called a capitalist, is worshiped in this temple. In 2011, the doors of the temple were opened one after the other by the order of the Indian Supreme Court and finally five doors were opened. Behind those doors are found lots of gold, countless ancient statues made of gold, and lots of gold coins whose value cannot be counted by hand (Dobson, 2015). A second example is the Jagannath Temple in Puri, Orissa (Mahapatra, 2018). Although the amount of wealth of this temple is much less than that of Padmanabhaswamy temple in Kerala, the exact amount of wealth in this temple has never been accurately found. Most of the temples were rich in treasures, so it can be said that the ancient temples in some cases functioned as modern banks.

### Conclusion

Indian civilization is a wonder to the whole world. Indian architecture, medicine, astrology, etc. have given India the pinnacle of prestige. But the caste system that was implemented in the interest of establishing order in Indian society has proved to be responsible for the decline of Indian civilization over time. The temples that bear witness to advanced architecture are at the same time bearing witness to class inequality. It is our responsibility to question the long-standing misinterpretation of Indian civilization by foreign philosophers.

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## Impact Of Caste, Class And Religion On Justice

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### ABSTRACT

One of the most significant features of India has been its diversity. India is a country where people belonging to different religions, races and ethnicities co-exist since time immemorial. Due to this large diversity, people have differences in the level of culture, lifestyle and thinking which, sometimes, become the reason for conflicts. Many times, these conflicts result in incidents of violence against a specific religious, ethnic or racial group. Presently, India's one of the major problems is the occurrence of such incidents, which affects India's global image. When such violence is committed on a large scale, it, sometimes, resembles the constitutive elements of the Crime of Genocide determined by the UN Convention on the Prevention and Punishment of the Crime of Genocide, 1948. The United Nations criminalized genocide by adopting the Genocide Convention on 9<sup>th</sup> December 1948. India ratified the Convention on 27<sup>th</sup> August 1959, and thus, being a state party to the Convention, India is bound to enact domestic legislation for combating genocide. As per the Constitutional provisions of India, the Indian parliament has the power to make the law to implement a treaty, convention or agreement for the whole or any part of its territory yet India has not enacted any law to criminalize genocide even after more than six decades of its ratification to the Genocide Convention. Due to this legal lacuna, no person accused of genocide can be prosecuted by the Indian Courts because it is not an offence as per India's existing law which poses a major challenge before India's existing criminal law regime.

### KEYWORDS

Genocide, Criminal Law, Ethnic, Crime, Religion.

### INTRODUCTION

One of the most significant features of India has been its diversity. Since time immemorial, People belonging to different cultures, religions and ethnic identity live here together which makes India a living example of unity among diversity but on the other hand, due to this large diversity, people have differences in the level of culture, lifestyle and thinking which, sometimes, become the reason for conflicts. Many times, these conflicts result in violence against a specific religious, ethnic or racial group.

When such violence is committed on a large scale, it, sometimes, resembles the constitutive elements of the Crime of Genocide enshrined by the UN Convention on the Prevention and Punishment of the Crime of Genocide, 1948.<sup>1</sup> India acceded to the Genocide Convention on 27<sup>th</sup> August 1959 which bound it to enact domestic legislation for combating genocide under article V of the Convention yet India's present criminal law does not have any provision on the Crime of Genocide. Due to this loophole, victims/survivors of the 1983's Nellie Massacre, 1984's Anti-Sikhs pogrom, and Gujarat carnage of 2002 could not get justice which poses a major challenge before the existing Criminal Justice System of India.

### MEANING OF GENOCIDE

Polish-Jewish Advocate and Academician Raphael Lemkin coined the term "Genocide" by combining the Greek word "*Genos*" (tribe, race or nation) and the Latin suffix "*Cide*" (to kill). So, literally it means a mass killing. According to Raphael Lemkin genocide is a coordinated strategy to finish the whole existence of a specific group identified by their language, religion, and national

<sup>1</sup>Hereinafter referred to as the Genocide Convention, 1948.



feelings, with their dignity, security, liberty, and life.<sup>2</sup> Thus, genocide is an identity-based extermination of people.

### INTERNATIONAL LAW ON THE CRIME OF GENOCIDE

Inhuman acts committed during the Holocaust and World War II was named “Genocide” in 1944<sup>3</sup>, was firstly criminalized by the UN General Assembly through its Resolution 96(I) on 11<sup>th</sup> December 1946. Later on, the United Nations on 9<sup>th</sup> December 1948 by adopting the Genocide Convention<sup>4</sup> further defined and penalized the Crime of Genocide. The Genocide Convention defines genocidal activities in legal terms and includes the following acts within the ambit of the Crime of Genocide which are perpetrated with intent to destroy an ethnic, religious, racial, or national group completely or partly, as such:

1. “To Kill members of the group;
2. To Cause serious physical or mental harm to destroy them;
3. Deliberately inflict the group’s life conditions calculated to cause its physical destruction in whole or in part;
4. To Impose measures aimed at preventing births within the group; and
5. To transfer forcefully children of the group to another group.”<sup>5</sup>

Thus, the Genocide Convention ensures punishment for killing members of a group directly or indirectly through actions leading to such killing in terms of deliberate deprivation of means and resources essential to sustain life and survival of the group which ultimately result in their destruction like imposing restrictions on food to cause famine. Forced sterilization or castration to prevent reproduction may also amount to genocide as it may lead a group to go extinct.

The International Court of Justice (ICJ) acknowledged the prohibition of genocide as a customary rule of international law<sup>6</sup> in 1951 and as a “*Jus Cogens*”<sup>7</sup> norm in 2006.<sup>8</sup> In *Bosnia and Herzegovina v. Yugoslavia*<sup>9</sup>, the ICJ ruled that the rights and obligations set down by the Genocide Convention constitute *Erga Omnes*<sup>10</sup> obligation. The ICJ further decided that the territorial restrictions do not extend to the rights and obligations of *Erga Omnes*.<sup>11</sup> So, presently under international criminal law, genocide is prohibited not only by treaty law but also under the “*Jus Cogens*” norm and “*Erga Omnes*” obligation.

<sup>2</sup>Raphael Lamkin, *Axis Rule in Occupied Europe: Laws of occupation, analysis of government, proposals for redress* 79 (The Lawbook Exchange Ltd., Clark, New Jersey, 2005).

<sup>3</sup>*Ibid.*

<sup>4</sup>The Convention on the Prevention and Punishment of the Crime of Genocide became effective on 12<sup>th</sup> January 1951.

<sup>5</sup>The Convention on the Prevention and Punishment of the Crime of Genocide, 1948, art.II.

<sup>6</sup>Advisory Opinion on Reservations to the Convention on the Prevention and the Punishment of the Crime of Genocide, ICJ Reports 23 (1951).

<sup>7</sup>“*Jus Cogens*” means “compelling law” often referred to as “peremptory norm” in International Law, has fundamental importance from which none can be derogated.

<sup>8</sup>Case Concerning Armed Activities on the Territory of Congo, Jurisdiction of the Court and Admissibility of the Application (*Democratic Republic of Congo v. Rwanda*), para. 64 (2006); also see Jan Wouters, “The Prohibition of the Genocide as a Norm of *Jus Cogens* and Its Implications for the Enforcement of the Law of Genocide” 5 *International Criminal Law Review* 401 (2005).

<sup>9</sup>Case Concerning Application of the Convention on the Prevention and Punishment of the Crime of Genocide (*Bosnia and Herzegovina v. Yugoslavia*), 2 ICJ Reports 616 (1996).

<sup>10</sup>The Latin phrase “*Erga Omnes*” means “in relation to everyone”.

<sup>11</sup>Ardit Memeti and Bekim Nuhija, “The Concept of Erga Omnes Obligations in International Law” 14 *New Balkan Politics* (2013) available at: [https://www.newbalkanpolitics.org.mk/item/the-concept-of-erga-omnes-obligations-in-international-law#\\_edn14](https://www.newbalkanpolitics.org.mk/item/the-concept-of-erga-omnes-obligations-in-international-law#_edn14) (last visited on August 12, 2020).



## THE CRIME OF GENOCIDE AND INDIA'S EXISTING CRIMINAL LAW REGIME

India was one of those countries which approached the United Nations General Assembly in 1946 to declare Genocide as a crime and to create universal jurisdiction against the Crime of Genocide.<sup>12</sup> After that, India acceded to the Genocide Convention, 1948 on 27<sup>th</sup> August 1959<sup>13</sup>, but it has neither signed nor yet joined the Rome Statute of the International Criminal Court, 1998 which also prescribes punishment for the Crime of Genocide. Article V of the Genocide Convention bound all the state parties to enact domestic legislation for combating genocide.<sup>14</sup> Thus, enacting a law on genocide is India's obligation under the Genocide Convention.

Indian Constitution also mandates<sup>15</sup> to foster respect towards International Law and treaty obligations. As per the Constitutional provisions, the Indian parliament has the power to make the law to implement a treaty, convention or agreement for the whole or any part of its territory<sup>16</sup> yet India has not enacted any law to criminalize Genocide with its associated acts even after more than six decades of its ratification to the Genocide Convention. This status has also been justified by India in 2016.<sup>17</sup> The existing Criminal Justice System of India is an old age system established by Britishers primarily based upon the Penal Legal System which has still not undergone any substantial change even after more than seventy years of Independence. Due to the legal vacuum on genocide, No person accused of genocide can be prosecuted by the Indian Courts because it is not an offence as per India's existing law which poses a major challenge before the existing Criminal Justice System of India. This results in a big problem of people losing faith in the Criminal Justice System of India.

## THE CRIME OF GENOCIDE AND PRESENT CRIMINAL LAW OF INDIA

In recent years, the increased number of mass killings shows a dangerous sign to the composite culture of India. What has been seen in Delhi, Gujarat, Bombay, Kandhamal etc. is nothing else but the ugly face of religious madness. In this regard, Delhi High Court observed in *State through CBI v. Sajjan Kumar & Ors.*<sup>18</sup>

<sup>12</sup>"In 1946, at the first session of the UN General Assembly Cuba, Panama and India presented a draft resolution with two objectives: 1. Declaration under which Genocide was Crime which could be perpetrated in wartime and during peacetime, 2. Creation of Universal Jurisdiction against Genocide (the Crime of genocide could be prosecuted by any state even in the absence of any territorial or personal link.)", William A. Schabas, "Convention on the Prevention and Punishment of the Crime of Genocide", United Nations Audiovisual Library of International Law, available at: <http://legal.un.org/avl/ha/cppcg/cppcg.html> (last visited on August 09, 2019).

<sup>13</sup>"India ratified the UN Convention on Genocide on August 27, 1959", Treaties, State Parties and Commentaries, International Committee of the Red Cross, available at: [https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/States.xsp?xp\\_viewStates=XPages\\_NORMStatesParties&xp\\_treatySelected=357](https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/States.xsp?xp_viewStates=XPages_NORMStatesParties&xp_treatySelected=357) (last visited on August 13, 2020).

<sup>14</sup>The Convention on the Prevention and Punishment of the Crime of Genocide, 1948, art. V says, "The Contracting Parties undertake to enact, in accordance with their respective constitution, the necessary legislation to give effect to the provisions of the present Convention and in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in article III."

<sup>15</sup>The Constitution of India, art.51, cl. c.

<sup>16</sup>The Constitution of India, art. 253.

<sup>17</sup>In 2016, during the session of *Rajya Sabha* while replying to a member's question, then Union Minister of State for Home Affairs said that being *Jus Cogens*, all the principles set down by the Genocide Convention are a part of India's common law. By acceding to the Convention in 1959, Genocide has also been acknowledged as an International Crime and both substantive (IPC, 1860) and procedural law (Cr. P.C., 1973) of India provide an effective legal framework to deal with acts similar to genocide. Unstarred Question No. 718 for 02-03-2016, Government of India Ministry of Home Affairs, available at: <https://www.mha.gov.in/MHA1/Par2017/pdfs/par2016-pdfs/rs-020316/718.pdf> (last visited on August 13, 2020).

<sup>18</sup>2018 S.C.C. Online Del 12930.



*“In India, the Riots in early November 1984 in which in Delhi alone 2,733 Sikhs and nearly 3,350 all over the country were brutally murdered (these are official figures) was neither the first instance of a mass crime nor, tragically, the last. The mass killings in Punjab, Delhi and elsewhere during the country’s partition remain a collective painful memory as is the killings of innocent Sikhs in November 1984. There has been a familiar pattern of mass killings in Mumbai in 1993, in Gujarat in 2002, in Kandhamal, Odisha in 2008, in Muzaffarnagar in U.P. in 2013 to name a few.”*

To deal with such mass killings and other acts similar to constitutive elements of genocide, several provisions of India’s various criminal laws are used e.g., The Indian Penal Code, 1860; The Police Act, 1861; The Explosives Act, 1884; The Explosive Substances Act, 1908; The Arms Act, 1959; The Unlawful Activities (Prevention) Act, 1967; The Code of Criminal Procedure (Cr. P.C.), 1973; The National Security Act, 1980; The Explosives Rules, 1983; The Prevention of Damage to Public Property Act, 1984, etc.

However, neither the Indian Penal Code (IPC) nor any other criminal law of India recognizes genocide as a crime. Only some provisions of the IPC, 1860 make some acts, analogous to the constitutive elements of genocide, culpable offences under Abetment, Criminal Conspiracy, Offences against Public Tranquility, Offences relating to Religion, Criminal Intimidation, etc. So in this way, the IPC does not recognize genocide as an offence but provides some provisions which can be used in genocidal situations. Past experiences have proven that the existing criminal law of India is unable to combat genocide with such limited provisions of the IPC which are more suitable to deal with individual crimes.

History reveals that genocide has been mostly perpetrated by the government and its employees,<sup>19</sup> but India’s existing criminal law refuses the accountability of the state for offences it might commit through its employees. Under Section 197<sup>20</sup> of the Cr. P.C. to prosecute public officials for acts committed in the course of their duty, the prior approval of Central or relevant State government is necessary. So, this provision provides a kind of immunity to public officials for the offences which might be committed to targeting innocent citizens under the shield of discharging duty.

The IPC also does not provide any remedy to the citizens for genocidal situations or against the offences committed by the state officials in discharge of their duty because the IPC itself is a colonial instrument drafted by Britishers in 1860 to control Indians that is why it has the classification of offences as “Offences against Property”, “Offences against the Human Body” and “Offences against the State” but nowhere “Offences by the State”.

In the post-independence criminal law regime, through “the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989”, crimes against specific communities have been criminalized. The roots of this law are in article 17 of the Indian Constitution which eliminates “untouchability” and also prohibits practicing it in any manner whatsoever. However, despite several provisions of the Indian Constitution regarding the Right to Life, Equality, and Non-discrimination, various atrocities and discrimination based on the caste system continued in practice, and the provisions of the IPC were insufficient to protect the members of SC/ST communities. To deal with

<sup>19</sup>Generally police and other armed forces.

<sup>20</sup>The Code of Criminal Procedure, 1973 (Act 2 of 1974), s. 197 (1) says “When any person who is or was a Judge or Magistrate or a public servant not removable from his office save by or with the sanction of the Government is accused of any offence alleged to have been committed by him while acting or purporting to act in the discharge of his official duty, no court shall take cognizance of such offence except with the previous sanction- (a) in the case of a person who is employed or, as the case may be, was at the time of commission of the alleged offence employed, in connection with the affairs of the Union, of the Central Government; (b) in the case of a person who is employed or, as the case may be, was at the time of commission of the alleged offence employed, in connection with the affairs of a State, of the State Government”.



such a situation, the Indian Parliament enacted “The Protection Of Civil Rights Act, 1955” to prescribe punishment for preaching and practicing untouchability but with time, this act was proved inadequate in preventing offences against SC/STs, which led the enforcement of “The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989” to prevent inhuman treatment of these communities and to establish special courts for prosecuting the offenders of atrocities and ensuring victims’ relief and rehabilitation.

After the Gujarat carnage, UPA Government came in the power and as they promised in the election to take necessary steps against such violence, “The Communal Violence (Prevention, Control, and Rehabilitation of Victims) Bill, 2005” was tabled in Parliament. However, it could not become a law because Parliamentary Standing Committee regarded this bill as contrary to the federal structure of the Indian Constitution. After that, the UPA government, in its second term, drafted “The Prevention of Communal and Targeted Violence (Access to Justice and Reparations) Bill, 2011” which was also deferred due to many drawbacks and replaced by “The Prevention of Communal Violence (Access to Justice and Reparations) Bill, 2014”<sup>21</sup> but just before the general election of 2014, the government dropped the plan to introduce this bill. Thus, the legal vacuum on the subject continues so far.

### CONCLUSION

In recent years, the increased number of instances of communal violence is a dangerous sign to the composite culture of India. What has been seen in Gujarat, Bombay, Bhagalpur, Delhi etc. is nothing else but the ugly face of religious madness. In absence of a comprehensive law to deal with such incidents and to punish the perpetrators responsible for such violence, the existing provisions of the IPC and Cr.P.C. are inadequate to impart justice in the real sense. With such loopholes, our present Criminal Justice System is not functioning properly and has proved inefficient in dealing with the incidents of genocidal violence even after more than seventy years of independence. The existing criminal law of India- both substantive and procedural- are the replica of the colonial legal framework which were drafted to rule India that is why these 19<sup>th</sup> century laws have lost their relevance in the 21<sup>st</sup> century and need reforms because the purpose of the criminal law is to protect the rights of the innocents and punish the guilty ones. The Crime of Genocide is a serious threat to the security and stability of India as well as the rights and personal liberty of its citizens. In 2018, Delhi High Court also highlighted this situation in *State through CBI v. Sajjan Kumar & Ors* and observed that bringing criminals accused of mass crimes to justice poses a serious challenge to our existing criminal law regime. Decades pass by before such criminals can be made answerable because India does not have any law on genocide. Thus, to deal with the incidents of mass killings and other acts similar to constitutive elements of genocide, the inclusion of the Crime of Genocide in India’s criminal law regime is the need of the hour instead of depending on the decades’ old legislations.

<sup>21</sup>Saubhadra Chatterji, “Bill to crack down on Communal Violence languished in Parliament for 9 years”, *Hindustan Times*, Mar. 04, 2020, available at: <https://www.hindustantimes.com/india-news/bill-to-crack-down-on-communal-violence-languished-in-parliament-for-9-years/story-YXKbGOUqACEhDa5wyz1SPhtml> (last visited on August 16, 2020).



## Minimum Competency Based Vocational Courses (MCVC) -A Critical Study

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Research Scholar

### Introduction-

Education plays an important role in shaping an individual's career. The level of education helps people to earn recognition and respect in the society. Undoubtedly education is both socially & personally an indispensable part of human life. However, the inequalities in the standards of education are still a major issue that needs to be solved as early as it could be. The importance of education in our life cannot be ignored at any cost. Education is the only way to get knowledge.

Skills based education is marred by multiple access barriers like limited infrastructure facilities, quality of training, rigid entry requirements, lack of financial support, and negative perceptions. These shortcomings exist more for the disadvantaged, especially women and rural communities. Developing our human resources reservoir that not only feeds to the domestic market but also the global workforce and labour crunch is the urgent growth imperative. Indian workforce needs to be trained across the four levels, from White Collar to the Rust Collar workers linking them to job opportunities and market realities.

### Meaning of Vocationalization

“Vocational subject should be given a place in curriculum of general subject so that the student become competent to earn his living after completing his general education” is called vocationalization”.

According to recommendations of the secondary education (1912-53) multipurpose school established at some place in the country have included the education in various vocational subject along with education in general subjects.

Kothari commission (1964-66) has emphasized work experience in education. This type of education will promote the all sided development of the individual.

### Vocationalization of education

Vocationalization has been defined by UNESCO as a “Comprehensive term embracing that aspect of the educational process involving, in addition to general education, the study of technologies and related science and the acquisition of practical skills, attitudes, understanding and knowledge relating to the occupation in the various sectors of economic social life. Such as education would be an integral part of general education and means of preparing for an occupational field and aspect of the continuing education.”

### Need for Vocationalization of Education in India

Vocational Education and Training (VET) is an important element of the nation's education initiative. In order for Vocational Education to play its part effectively in the changing national context and for India to enjoy the fruits of the demographic dividend, there is an urgent need to redefine the critical elements of imparting vocational education and training to make them flexible, contemporary, relevant, inclusive and creative. The Government is well aware of the important role of Vocational education and has already taken a number of important initiatives in this area.

**Objectives of the study-**

- 1) To study the criteria of selection of Minimum Competency Based Vocational Courses, courses and to study the selection of institution where these courses are located.
- 2) To study the relevance of Minimum Competency Based Vocational Courses, courses to the needs and aspiration of the people as also the relevance of these courses in terms of their content, linkage with the other academic courses' method of training and evaluation
- 3) To study the types of students who opted for Minimum Competency Based Vocational Courses, courses in terms of their socio economics status, academic achievement and attitude toward Minimum Competency Based Vocational Courses.

**Hypotheses of the study**

- Students get multiple benefits by opting MCVC education.
- Majority of students are satisfied with the MCVC courses.
- Majority of students feel that MCVC course will help them to secure employment.
- A significantly high percentage of teachers feel that MCVC course will make students self-dependent.

**Scope and limitations of the study:-**

- A. The study was limited the Maharashtra State.
- B. The study was limited up to the + 2 level of Minimum Competency Based Vocational Courses.
- C. The study did not include general science & Arts course student.

**Data Collection :-**

In the present study primary data collection was done by using questionnaire

**Instructions for filling responses :-**

The respondents were requested to express their views by tick marking in the appropriate column immediately after reading the statement as generally; the first thought which comes to mind is the correct response.

**Sample Size**

In the present study, data was collected from a total of 1350 respondents out of which 1000 respondents were students, 200 respondents were ex-students and 150 respondents were teachers.

**Statistical Analysis of Data :-**

Analysis of data was done with the help of suitable statistical tests. The descriptive statistics, such as mode, percentage, etc were determined from the collected data. The 'Z' test of proportion was used as inferential statistics test.

**Significance Level :-**

The significance level was chosen to be 0.05 (or equivalently, 5%) by keeping in view the consequences of such an error and to make the significance level as small as possible in order to protect the null hypothesis and to prevent, as far as possible, from inadvertently arriving at false conclusion.

**Results and discussion-****Students- Gender wise distribution Gender wise distribution of MCVC students-**

|        | No. of respondents | Percentage |
|--------|--------------------|------------|
| Male   | 789                | 78.9       |
| Female | 211                | 21.1       |
| Total  | 1000               | 100        |

Above table shows gender wise distribution of MCVC students selected in the study. It was apparent from the information that 78.9% MCVC students are male whereas 21.1% MCVC students



are female. Hence it is evident from the study results that majority of MCVC students selected in the study are male.

**Category wise distribution of students-** Category wise distribution of MCVC students selected in the study

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Open         | 158                | 15.8       |
| OBC          | 401                | 40.1       |
| SC/ ST       | 231                | 23.1       |
| Others       | 210                | 21         |
| <b>Total</b> | <b>1000</b>        | <b>100</b> |

Above table shows category wise distribution of MCVC students selected in the study. It was apparent from the information that 40.1% MCVC students belong to OBC category, whereas 23.1% students belong to SC/St category. Furthermore percentage of open and other category students was 15.8% and 21% respectively. Hence it is evident from the study result that majority of MCVC student belong to OBC category.

**Reason of opting this course-**

Information regarding the reasons due to which MCVC student selects this course

|                       | No. of respondents | Percentage |
|-----------------------|--------------------|------------|
| Own Interest          | 146                | 14.6       |
| Early Employment      | 451                | 45.1       |
| Self-Employment       | 123                | 12.3       |
| Suggestion of Parents | 142                | 14.2       |
| Suggestion of Friends | 138                | 13.8       |
| <b>Total</b>          | <b>1000</b>        | <b>100</b> |

Above table provides information regarding the reasons due to which MCVC student selects this course. It was apparent from the information that 45.1% MCVC students opt this course due to the possibility of early employment, whereas 14.6% MCVC student select this course on their own interest. In addition to this percentage of students selecting this course due to the reasons such as suggestion of parents, suggestion of friends and self-employment was 14.2%, 13.8% and 12.3% respectively. Hence it is evident from the study results that majority of MCVC student select this course because there is possibility of early employment.

**Do you think that, you can fulfill your goals in life by opting this course?**

Opinion of MCVC students about fulfilling their goal in life by opting this course

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Yes          | 653                | 65.3       |
| No           | 103                | 10.3       |
| Can't Say    | 244                | 24.4       |
| <b>Total</b> | <b>1000</b>        | <b>100</b> |

Above table shows opinion of MCVC students about fulfilling their goal in life by opting this course. It was apparent from the information that according to 65.3% MCVC students they can fulfill their goal in life by opting this course, whereas according to 10.3% MCVC student they can fulfill their goal in life by opting this course. Furthermore 24.4% students were uncertain regarding fulfilling



their goal in life by opting this course. Hence it is evident from the study results that majority of MCVC students were confident about fulfilling their goal in life by opting this course.

**Do you think that this course will help you to secure employment?**

Opinion of MCVC students about benefit of this course in securing employment

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Yes          | 612                | 61.2       |
| No           | 104                | 10.4       |
| Can't Say    | 284                | 28.4       |
| <b>Total</b> | <b>1000</b>        | <b>100</b> |

Above table shows opinion of MCVC students about benefit of this course in securing employment. It was apparent from the information that according to 61.2% students this course will help them to secure employment, whereas 10.4% students reported that this course will not help them to secure employment. However 28.4% students were uncertain regarding benefit of this course in securing employment. Hence it is evident from the study results that according to majority of students this course will help them to secure employment.

**Ex-students-**

**Gender wise distribution of ex-students Gender wise distribution of ex-MCVC students selected in the study-**

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Male         | 158                | 79         |
| Female       | 42                 | 21         |
| <b>Total</b> | <b>200</b>         | <b>100</b> |

Above table shows gender wise distribution of ex-MCVC students selected in the study. It was apparent from the information that 79% ex-MCVC students are male whereas 21% ex-MCVC students are female. Hence it is evident from the study results that majority of ex-MCVC students are male.

**Type of family-**

Information regarding family type of ex-students selected in the study

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Joint        | 87                 | 43.5       |
| Nuclear      | 113                | 56.5       |
| <b>Total</b> | <b>200</b>         | <b>100</b> |

Above table provides information pertaining to the type of family of ex-MCVC students selected in the study. It was apparent from the information that 56.5% ex-MCVC students belong to nuclear family, whereas 43.5% ex-MCVC students belong to joint family. Hence, it is evident from the study results that majority of ex-MCVC students belong to nuclear family.

**Number of family members-**

Information of number of family members in the family of ex-MCVC students

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Less than 3  | 42                 | 21.0       |
| 3 to 6       | 112                | 56.0       |
| 6 to 10      | 25                 | 12.5       |
| more than 10 | 21                 | 10.5       |
| <b>Total</b> | <b>200</b>         | <b>100</b> |



Above table provides information regarding number of family members in the family of ex-MCVC students. It was apparent from the information that 56% ex-MCVC students had 3 to 6 members in their family, whereas 21% ex-MCVC students have less than 3 members in their family. Furthermore percentage of ex-MCVC students having 6 to 10 members and more than 10 members in their family was 12.5% and 10.5% respectively. Thus, it is evident from the study results that majority of ex-MCVC students have 3 to 6 members in their family.

#### **Satisfaction of ex-MCVC student with their choice of opting MCVC as part of their educational qualification-**

Information regarding satisfaction of ex-MCVC student with their choice of opting MCVC as part of their educational qualification

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Yes          | 121                | 60.5       |
| No           | 12                 | 6          |
| Can't Say    | 67                 | 33.5       |
| <b>Total</b> | <b>200</b>         | <b>100</b> |

Above table shows information pertaining to the satisfaction of ex-MCVC student with their choice of opting MCVC as part of their educational qualification. It was apparent from the information that 60.5% ex-MCVC students were satisfied with their choice of opting MCVC as part of their educational qualification, whereas 33.5% ex-MCVC students were uncertain regarding satisfaction with their choice of opting MCVC as a part of their educational qualification. However, 6% ex-MCVC students were not satisfied with their choice of opting MCVC as part of their educational qualification. Hence, it is evident from the study results that majority of ex-MCVC students are satisfied with their choice of opting MCVC as part of their educational qualification.

#### **Gender wise distribution of teachers Gender wise distribution of MCVC teachers-**

| Gender       | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Male         | 123                | 82         |
| Female       | 27                 | 18         |
| <b>Total</b> | <b>150</b>         | <b>100</b> |

Above table shows gender wise distribution of MCVC teachers. It was apparent from the information that 82% MCVC teachers were male whereas 18% MCVC teachers were female. Hence it is evident from the study results that majority of MCVC teachers are male.

#### **Nature of MCVC course available in the college**

Information regarding nature of MCVC course available in the college

|                           | No. of respondents | Percentage |
|---------------------------|--------------------|------------|
| Linked with other courses | 12                 | 8          |
| Independent               | 138                | 92         |
| <b>Total</b>              | <b>150</b>         | <b>100</b> |

Above table illustrates information pertaining to the nature of MCVC course in the college where teachers selected in the study worked. It was apparent from the information that according to 92% teachers MCVC course was independent in their college, whereas according to 8% teachers MCVC course in their college was linked to other courses. Hence it is evident from the study results that MCVC course is independent of other subjects in majority of colleges.

**Opinion of teachers regarding MCVC course will make students self-dependent-**

Opinions of teachers regarding MCVC course will make students self-dependent

|              | No. of respondents | Percentage |
|--------------|--------------------|------------|
| Yes          | 128                | 85.3       |
| No           | 8                  | 5.3        |
| Can't Say    | 14                 | 9.3        |
| <b>Total</b> | <b>150</b>         | <b>100</b> |

Above table shows opinions of teachers regarding MCVC course will make students self-dependent. It was apparent from the information that 85.3% teachers MCVC course will make students self-dependent, whereas according to 5.3% teachers MCVC course will not make students self-dependent. However; 9.3% teachers were uncertain regarding the statement which states that MCVC course will make students self-dependent. Hence it is evident from the study results that according to majority of teachers MCVC course will make students self-dependent.

**Hypotheses Testing :-****Students get multiple benefits by opting MCVC education-**

On the basis of the study results, it was observed that the MCVC college students get multiple benefits, hence, the hypothesis, which states that "*Students get multiple benefits by opting MCVC education*", is accepted.

**Majority of students are satisfied with the MCVC courses-**

On the basis of the study results it was observed that majority of students learning in the MCVC colleges of the study region are satisfied with these courses, hence, the hypothesis, which states that "*Majority of students are satisfied with the MCVC courses*", is accepted.

**Majority of students feel that MCVC course will help them to secure employment-**

On the basis of the study results it was observed that majority of MCVC students feel that the course will help them to secure employment, hence, the hypothesis, which states that "*Majority of students feel that MCVC course will help them to secure employment*", is accepted.

**A significantly high percentage of teachers feel that MCVC course will make students self-dependent-**

On the basis of the study results it was observed that majority ( $P < 0.05$ ) of teachers feel that MCVC course will make students self-dependent, hence, the hypothesis, which states that "*A significantly high percentage of teachers feel that MCVC course will make students self-dependent*", is accepted

**Conclusion-**

Vocational Education system is dynamic in nature. It faces many hurdles in response to societal, technological and economic changes in the environment both home and foreign. The debate today is not only about the value and role of vocational education in the social and economic development of a nation but has a broader aspect. Vocational education is widely recognized as a vital part of the total education and training system. The real challenge is how to reposition it by shifting towards a developmental paradigm that holds sustainability as its core.

Vocational education is only likely to succeed when a large part of the nation has become sufficiently literate. It is an excellent thing to train an electrician's son in the latest development of his trade, but it is ridiculous to expect him to become a first rate electrical engineer unless he has gone through a primary course in liberal education. It is, therefore, not wise to put liberal and vocational educations in water-tight compartments. The proper policy would be to stress liberal education in the early stage, say till Matriculation, and then commence with the main course of vocational education basing on the student's choice of scientific research on aptitude and inclination.



Following data collection, statistical analysis was carried out and the results were interpreted in view of the study objectives. The data was collected regarding the problems and prospects of vocationalization of education at minimum competency based vocational courses (+2 level) in Maharashtra State in relation to occupational choice. The conclusions drawn on the basis of statistical analysis of data are presented hereunder.

**Suggestions and Recommendations :-**

1. Government should establish more and more MCVC institutes to increase technical manpower needed in industries
2. Government should provide special grants to MCVC institutes for their development
3. Every MCVC institute should have hostel facility for the students as majority of students come from rural areas
4. Government should establish MCVC institutes in rural and tribal area of state also to generate skilled manpower and employment from these areas
5. A clear cut strategy should be made by technical education board to encourage MCVC institutes
6. Government should also think of providing employment to students taken education through MCVC institutes.
7. Institutes should motivate the students to begin self-employment on the basis of their education
8. An arrangement should made in the course to take practical experience of industrial operations for the students
9. Similar studies should be carried out for industrial technical institutes in the rural areas of Maharashtra state

A study should also made for measuring impact of MCVC education on generating self-employment.

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## Fascinating Punjabi folk styles in Bollywood music: a Study

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### Summary

Audiences entertainment, satisfaction and attraction are the important factor for any script and composition. Bollywood music has become the pulse of Indian and Indian diaspora. The Punjabi folk style have proved them extremely popular among the audience being Punjabi as lovely and easy to understand language. Hence it is said that it has become the compulsion of music director and script writer to include in films to make it more popular.

### Introduction

Bollywood music has become the pulse of Indian audience. From bathroom to social functions it has reached to the temples, this music is used as entertainment and devotional medias. May be its lyrics changed but styles are being sung at parody. Bollywood music has replaced the classical forms of Indian music in masses.

The Bollywood music, though has its own identity, but if we study in depth, the music directors have used the popular songs and styles of various genres and folks. The Bollywood has used not only the folk styles in Indian origins but western movies too. Punjabi folk styles are being used in abundance and being liked and sung by the common people. Punjab has rich culture. The Punjabis are open and large hearted people. They enjoy every phase of life. On every occasion the folk is used and sung. The rhythm of music is very lively which strikes instantly and everyone gets involved.

Usually the styles and songs are according to script and situation, but at many situations / movies, it has been used independently without any concurrence with script. 'Punjabi Music has been cutting across the boundaries': Spotify India Indian marketing head- Neha Ahuja, Indian Express (13 APRIL, 2020).

### Observation and discussion

There is a proverb in Hindi 'Jo biktahaivobantahai' means in movies usually compositions, styles, scripts depend upon the choice / liking and popularity of public in masses.

India has many provinces and regions and each region has its own folk styles viz Punjabi, Rajesthani, Gujrati, Marathi, etc. It has been observed in Bollywood that since evolution of voice cinema in India in 1931, with film 'Alamara', the music has played key role in success and financial earning of the film. After 'alamara', the film 'shirin -Farhad' by Madan theaters had 17 songs, and was more successful. In 1932 film 'Indrasabha' had maximum 72 songs.

The Punjabi folk was introduced in films by Shri Gulam Haider in 1941 in his film 'khajanchi', where he used 'dholki' (the popular Punjabi instrument) in its song 'Wiz 'Diwali phiraagaisajni'. Punjabi folk music, with its versatile styles has become one of the most popular folk style & music in Bollywood. Its reasons are obvious being very vibrant, rhythmic, full of life and its connectivity with the audience. Dhol with bhangra compels any audience to dance and tap their feet with it.

Since 1995 with film 'Dil wale dulhniya le jaenge', Punjabi folk style are used extravagantly in Bollywood. Almost every music director has put one song of Punjabi folk style in his film. For instance, a movie showcasing bihari environment- 'jabariya Jodi', whose lead is Aresiddharath and Parineeti Chopra, who are definitely not the Punjabi characters, still the song like; 'Glassikhadke' on Punjabi track is included in the film. In the movie 'Nautankisaala' (2013), the characters are Bengali and Tamilian, but Parmar singing on Punjabi track the song "saadigaliaa jasanujaanvaaliye" was liked



by the audience. It shows the fascination of music directors for Punjabi folk styles. It tinkles to your mind analyze the reason for excessive use of Punjabi folk in Bollywood.

The Punjabi folk is very rhythmic, lively, vibrant and easy to catch, so even non Punjabis enjoy the beats. The Dhol, bhangra, bolliyan, tappa and suhag has become the part of 'even non Punjabi marriages and functions'. The three dimensional quality of Punjabi folk *i.e.* easy connectivity to the audience, its rhythm, melody and vibrancy has made this music the choice of most of the music director, singers and producer of the films. It has given the entertainments wide spread, throughout the world. Therefore, the Indian Hindi film/Bollywood has been using the Punjabi folk from the early years of its inception.

Punjabis enjoys/use the music on every occasion of their life span *i.e.* at the birth of child in the youth as a love song, in the engagements, marriage even at the time of separation. Indian film industry has encashed every style of Punjabi folk with or without the script demand. The main Punjabi folk style which has been used in Bollywood are as follow:

- Bolliyan
- Gidda
- Tappa
- Heer
- Jugni
- Dhola
- Bhangra
- Keekli

Less used are

- Jindmahi
- Chaeeli
- Suhaag
- Challa

**Bolliyan n gidda** has been used in Bollywood movies to showcase the different ceremony of marriage like mehendi ceremony, ladies sangeet, baarat, etc. In the 60s, many Hindi films picturized bolliyan, gidda and kikali.

Famous bolli 'varivarsikhatamgayasi' has been used by the lyricist in one of the songs 'tum sang preetlagairasiya' of Hindi film new Delhi (1956).

The tune and composition of the famous bolli 'balleballe tor panjabanki' is used in the songs 'gorisauraalchali' (shagun- 1964) and 'Balleballereshmidupattevali' (Dhanvaan- 1981). The lyrics of the song 'jagmagjagmag' from the movie 'Dard' (1981) is based on famous bolli 'mehfil ta sajdi'.

The use of bolliyan in Hindi films continues till date. The song 'aajhaibete da vyah' from the movie Chorriyan (2007) includes the style of bolliyan. The bolliyan is used almost in same traditional form in the movie 'Aloo chat' (2009). Though the lyrics of some of the bolliyan is taken same as the traditional form whereas the lyrics of few is changed according to the scene of the movie. These filmy versions of the bolliyan gained a lot of audience appreciation. The composition of one of the song 'baribarsikatangayasi' from the movie 'band bajabarat' (2010) has been transformed into an innovative tune. The singing style of the bolliyan also found to be used in songs 'kick lag gai' from the movie 'Bitto boss' (2012).

### **Suhag**

In Panjab, different folk music style like sithhaniyan, suhag, sehera, jaggo, etc. are performed on the occasion of marriage. Suhaag is being sung at the time of departure of bride to the groom's home. A few examples of suhaag songs used in Bollywood are: -

- 'Saddachidiyan da chambave' – KabhiKabhi (1976)



- 'Assaturjana' – Arpan (1983)
- 'Mavatedhiya' – Lila (2002)
- 'Saddachidiyan da chambave' – Mummy Panjabi (2011)

**TAPPA**

Punjabi folk tappas has a very melodious tune. 'Chita kukarhbanarete' and 'kotheteamahiya' etc. songs are in tappa style. The traditional composition of the tappa is used in the song 'tum rothkenajana' from the hindi film Fagun in 50s.

**Heer**

Heer is a Punjabi folk lore or Punjabi folk tale. It narrates the sad love story of Heer and Ranjha. It was used in Bollywood in the movie Heer (1970). The legendry music director ShriMadan Mohan ji used it almost in the pure traditional form. It is being said that LataMangeshkerji specially visited Punjabi folk singer Asa Singh Mastana to get the training of the singing style of the folk. Heerhas beenused in Bollywood in both lyrical and compositional manners. The examples of use of tune or the compositional aspect of heer are as follows: -

- 'Dollichadte hi' – HeerRanjha (1970)
- 'Sadkeheertujhpe' – Meranaam joker (1970)
- 'Dollichadhdiyanmaariya' – Mehboob mere mehboob (1992)
- 'Gharaajapardesi' (the beginning line) – Dilvalledulhaniyan le jaenge (1995)
- 'Heer' – Hostel (2011)

**Jugani**

Jugni is a folk style centering the experience of young Punjabi lady traveling through different cities. The flavor of this folk is peppy and crispy. The used of Jugni is observed in abundance in Bollywood movies. Jugni basically represents a juvenile lady who travels to different places and holds a specific own view point for the scenario.

The use of Jugni can be seen to represent a young and beautiful lady in the hindi films or in the reference to any tour and travelling through lyrical composition of the song. The Hindi films in which jugni is used: -

- Kaidi (2002)
- Oye lucky luckyoye (2008)
- Tannu weds mannu (2011)
- Dairy of the butterfly (2012)
- Cocktail (2012)
- Sahib bewiaur gangster returns (2013)
- Highway (2014), etc.

The songs in the above mentioned first four films are based on the eastern Punjab folk style of the Jugni whereas the song in the 'Cocktail' movie used the sufi style of the western Punjab (Pakistan). In the movies 'Dairy of a butterfly' and 'Sahib biwi and gangster returns' the Jugni is used with fusion of electronic music. Jugni is represented in a unique and new style in the movie 'Highway' by the music director A.R Rehman.

**Challa**

Challa is a sad Punjabi folk song having its own special tune. It was popularized by the GurudasMaan all over the world with the song lyrics '*Challabairipuure*'. The Challa Punjab folk style is found to be used in the movie 'Crook' (2010) and 'Jab takhaijaan' (2012). The former observes the use of Challa in traditional forms whereas the composition of folk style is completely transformed in the letter.

**Jindmahi (Jindua)**

The tune of the folk style 'Jindmahibaaztere' is used in the song 'Goriyeroopteragulzaar' from Hindi film 'Khelmukkadarka' (1981).

**Dholla**

In the punjabi word 'dholla' is translated as lover or beloved in English. The famous lyricist Rajender Prasad krishn has probably written the song 'Unchi niche rahen' (Baap beta -1959) inspiring from the writing style of this Punjabi folk.

Besides this song, lyricist in many Bollywoodsongs used the word 'Dholna' to address the lover or beloved.

**Chayee-** Bollywood lyricists has been inspired from the words of the Punjabi folk and used it in different manners as per their liking. The lyrical aspect of the one of the rare Punjabi folk style 'Chayee' is used in the song 'Gori Kabul aurbukhara' (Khiladi – 1961).

**Keekli –** The Punjabi folk dance form 'Keekli' is observed in many Bollywood songs. In very old movie 'Khajanchi' (1941), the heroines are picturized performing 'keekli' and the Bollywood choreographers of modern era also use this dance form off and on. The singing style of 'keekli' can be described as a rhyming and rhythmic poem which is used in the movie 'Love shavte chicken khurana' (2013).

**Bhangra -**

Bhangra is Punjabi folk dance form commonly used in Hindi films. The bhangra is being used in different genres like 'Rock n Roll', 'Hip Hop', 'Disco', 'D.J Mix' etc. for Bollywood movies. The popular examples of Bhangra songs from Hindi films are as follow: -

- Ye deshhai veer jawanonka (1957)
- Merijaanballeballe (1964)
- Oh jattaaiBaisakhi (1977)
- Dulhekaseherajane do (1984)
- Bhangrapalle (1995)
- Pagdisamhaaljatta (2002)
- Nagadanagada (2007)
- Mast kalander (2007)

**Conclusion**

The abundance of Punjabi folk in movies has been noted by the critics and they feel that this has become a compulsion of music directors to use it even without the script demand. Shri K.L.pandey, writer of "Hindi cine sangeetRagopedia" in his interview expressed, that after partition the Punjabi folk has used been in Bollywood because itfascinated not only the audience but also the music directors. Famous film sangeet journalist, shri Rajeev Vijaykar had similaropinionattributing it to the attractive rhythm and beat of punjabi folk.

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## Traditional Religious Beliefs in Conserving Biodiversity

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### Abstract:

Our Culture comprised of various beliefs, values, and different norms which are shared by a group of people known as Traditional or Indigenous Knowledge. In this sense we can say that, 'culture conditions individuals' perceptions of the world and influences what they consider important, and suggests courses of action that are appropriate and inappropriate. According to MadhavGadgil, Traditional Ecological Knowledge is defined as a cumulative body of knowledge and beliefs handed down through generations by cultural transmission about relationship of living beings with one another and with environment." Living in harmony with Nature has been an integral part of Human culture, which has been reflected in our diversified traditional practices, religious beliefs, rituals, folklore, arts and crafts, and in the daily lives of the people from pre-historic time for the elements that constitute ecosystems, drawing their sustenance from natural resources and at the same time protecting the environment that nurture them. Modern man tends to look upon indigenous people as primitive, superstitious andbackward. The worship of Mother Earth is a universal phenomenon in many indigenous cultures. There are innumerable examples of festivals, rituals, songs, and myths that celebrate the gifts of Mother Earth all over the world, revealing the intimate sense of togetherness and harmony that exists between man and nature in tribal societies. Today, when people throughout the world are perturbed by the degradation of the environment and the disastrous consequences of this, traditional ethics of nature conservation could be looked upon as a source of inspiration and guidance for the future. Perhaps it is said that no other culture can provide such a profound variety of cultural practices and ecologically sound relationship with nature as the Indian indigenous conservation practices do.

**Keywords:** Traditional beliefs, Taboos, Biodiversity, Conservation

### Introduction:

Traditional religions have real on-ground benefits for local biodiversity—in other words, that “non-scientific motivations can lead to scientifically valuable actions”.It was believed that traditional ecological knowledge would only be of folkloric interest and would be forgotten with technological and economic advancement (Gómez-Baggethun et al., 2013). However, traditional ecological knowledge continues to exist in many societies, some even adapting to new ecological and socioeconomic conditions (Gómez-Baggethun et al., 2013). Prior, many critics viewed the practice of taboos as irrelevant and dismissed its value in conservation (Colding&Folke, 1997). Taboos and traditional belief systems have traditional ecological knowledge embedded in them; this knowledge acts as a “library of information” and teaches people to cope with dynamic changes in the ecosystem (Berkes et al., 2000).

Conserving biodiversity and management of valuable natural resources like watershed areas, forests, flora and fauna of that area, minerals, pasturelands, etc. With these indigenous knowledge helped them to regulate interactions with their natural environment. Hence Traditional Ecological Knowledge (TEK) infused with practices, concepts, teaching and learning that relates directly or indirectly to resource stewardship and conservation at various scales.



**THE INDIAN CULTURE FOR CONSERVATION:**

For the people of India, biodiversity conservation is not a new concept. Historically, the protection of nature and wildlife was desirous and it also reflected in the daily lives of people, enshrined in myths, folklore, religion, arts, and culture. Some of the fundamental principles of ecology-the interrelationship and interdependence of all life-were conceptualized in the Indian ethos and reflected in the ancient scriptural text. The oldest visual image of the human fascination, love, and reverence for nature in India can be found in the 10,000 year-old cave paintings at “Bhimbetka” in Central India depicting birds, animals, and human beings living in harmony. The Indus Valley civilization provides evidence of human interest in wildlife, as seen in seals depicting images of rhino, elephant, bull, etc. Historically, conservation of nature and natural resources was an innate aspect of the Indian psyche and faith, reflected in religious practices, art and culture permeating every aspect of the daily lives of people. Many of the rituals which to modern society may seem meaningless and superstitious were traditional strategies to preserve the intrinsic relationship between man and nature. The worship of trees, animals, forests, rivers, and the sun, and considering the earth itself as Mother Goddess, were part of the Indian tradition.

**Traditional Conservation Practices:** This paper mostly deals with most important and famous traditional practices all over India are as follows:

1. For Conserving Sacred Sites / Areas
2. For Conserving Flora and Fauna
3. For Conserving Totemic species

**1. Conserving Sacred Natural Sites / Areas**

A location, site, object, or edifice, believed to be sacred or to possess magical or supernatural energies, or to be the dwelling place of spirits of the dead, nature spirits or gods. These places present huge potential for biodiversity conservation although they are often not recognized and protected under official conservation systems. The species and habitats in such areas are fully protected since access and any use are regulated. Conservationists see the potential of sacred sites as an opportunity for promoting in situ conservation of rare and endangered species (Mgumia and Oba 2002). There are various sacred natural sites namely – Sacred Groves, Sacred Forests, Sacred Water bodies (Machyals), Sacred Pond, Sacred Buggals / Grasslands etc.

**SACRED GROVES :** One of the finest examples of traditional practices in India based on religious faith

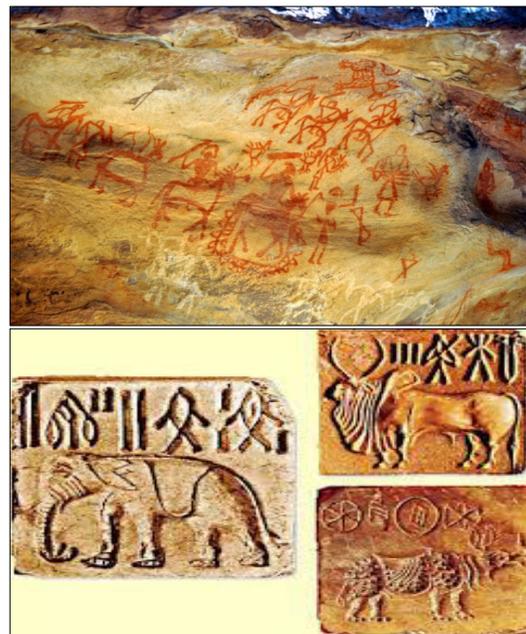


Fig 1: 10,000 year-old cave paintings at “Bhimbetka” & Seals during Indus Valley civilization 0

which has made a profound contribution to nature conservation has been the maintenance of certain patches of land or forests as "sacred groves' dedicated to a deity or a village God, protected, and worshipped. According to MadhavGadgil (1985): "Sacred groves ranged in extent from fifty hectares or more to a few hundred square meters. This practice must have been a very effective way of preserving biological diversity, from which



Fig 2: Sacred Grove image of Kerala



we are still discovering new species of plants which have disappeared from everywhere else, in these sacred groves

Sacred groves are found all over India, and abundantly along the Western Ghats, the west coast, and in several parts of Kerala, Karnataka, Tamil Nadu and Maharashtra. In Kerala there are hundreds of small jungles dedicated to snakes (*Sarpakavu*, *Sarpa* meaning snake, *kavu* meaning jungle). There are also Ayyappan *kavus* dedicated to Lord Ayyappa, the most famous of which, visited by millions of devotees every year, being the sacred hill of Sabarimala with an Ayyappan temple." In spite of the depletion of forests in many parts of India, some sacred groves still remain intact conserving rich biological diversity. Sacred groves of Western Ghats in India appear to be remnant of original forest cover, supporting rich climate vegetation including many rare plants; they are often last refuge for arboreal birds and mammals. There are also examples of sacred ponds attached to temples in many parts of India. Some of these have been responsible for the protection of certain endangered species of turtles, crocodiles, and the rare fresh water sponge.

## **2. Conserving Flora and Fauna:**

Many plants and animals have from historical times been considered sacred in India by various communities. Twenty-two centuries ago Emperor Ashoka decreed that it was a king's duty to protect wildlife and the trees of the forests. He got edicts inscribed on rocks and iron pillars throughout his kingdom, prohibiting the destruction of forests and the killing of various species of animals. This historical evidence, surviving to this day, is the first recorded measure on conservation anywhere in the world. The most outstanding examples are the peepal tree (*Ficus religiosa*). The banyan tree (*Ficus bengelensis*), and Khejdi tree (*Prosopis cineraria*), and these have been traditionally revered and therefore never cut. Number of other trees and plants considered sacred and grown in temple premises and are protected in other localities. More than a hundred such species of trees/plants in India are considered sacred by various communities and religious faiths. These include the sandalwood tree, beetlenut, palm, neem, coconut palm, juniper, champa, lotus, tulsi, pepper, etc. Such traditional cultural attitudes, though based on religious faith, have made significant contribution in the protection and propagation of various species of trees and plants in India. Many animals are considered sacred and worshipped by several Hindu and other communities, and have thus received protection since centuries. The peafowl, sacred to lord Karttikeya is never hunted, the blue rock pigeon is considered sacred to Saint Hazrat Shah lalal and is protected in the Bengal region. Even rodents are considered sacred and are allowed to breed in the famous temple of goddess Karnimata in Rajasthan.

The tiger and the cobra, though greatly feared, are afforded protection on religious grounds. Another proof of the special vogue of tiger-worship in regions lying outside the pale of Aryan society in Northern India is that there is a community named BaghelRajputs in Rajputana. Perhaps they are the descendants of some primitive community of tiger-worshippers. They worship tigers and never hunt them." Snake worship has been an established cult among the Nairs of Kerala. All these accounts vividly show how the ancient culture and traditions of Indian society contributed to the conservation of natural ecosystems, and the plants and animals that inhabited these.

### 3. Conserving Totemic species:

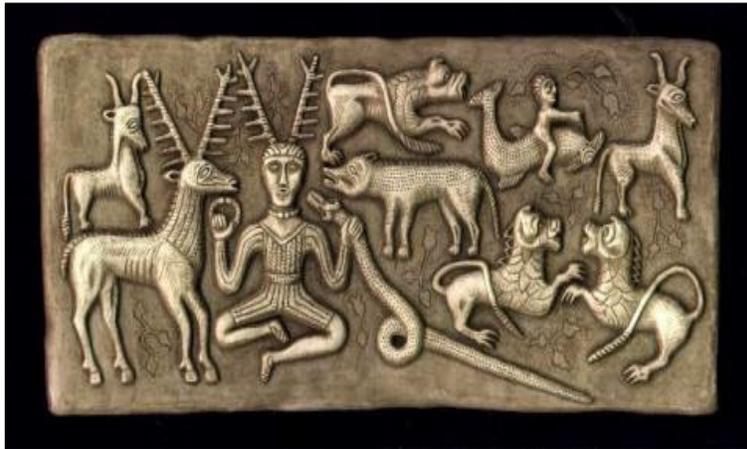


Fig 3. Representative image of totem

A totem can be defined as being an object or symbol representing animals or plants that serve as an emblem of a group, lineage or tribe that serve link to their ancestry or mythic past. (Merriam, 2004) Totemism has been important in religion as it help and protect the species.

In Assam, India the Karbis tribe believe not killing Snakes as they follow ritual of 'Dor'. "Rui-Teron" a particular type of snake is sacred for the Teron clan, while Tokbis revere the 'Eagles'. According to Kosambi (1964), in Maharashtra, the papal is the totemic tree of Pimpleys. A later Vedic Brahmin clan too is named as "Paippalada" named after the papal tree. In India, totemism is most widely practiced among the tribe groups. The Santhals are an example of totemic group which is named after plants and animals. The Kamar tribe have totemic group name after Netam (Tortoise), Sori (A Jungle Creeper), WaghSori (Tiger), Nag (Snake) and Kunjam (Goat). Among the Todas of Nilgiri the buffalo is the totemic animal.

#### Conclusion:

This paper tells that traditional religion and cultural practices which contributed in the conservation and protection of biodiversity. And the taboos or believes may indirectly responsible for protection of biological communities and indigenous people culture and most importantly sacred places which helps in enforcing rules and regulations. Hence during this modern world to conserve biological diversity these practices should be respected and incorporated. In particular, the important role of these traditional practices in conservation of biodiversity in India through sacred natural sites mainly sacred groves, sacred totemic species has been highlighted.

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## **The Impact of Racism and Ethnicity on the society in Afghanistan with reference to the novel *The Kite Runner***

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### **ABSTRACT:**

Afghanistan has been in the focus for civil war, human rights violation and abuses and the sufferings of people belonging to various ethnic groups. The purpose of this essay is to investigate the way in which racial or ethnic identity provides space for discrimination, oppression, exclusion and human rights violations with particular reference to *The Kite Runner* (2003).

Racism is a worldwide phenomenon based on the physical characteristics possessed by certain people, their ethnicity, nationality and so on. This has made some people superior while others inferior. Racism and Ethnicity are generally regarded as similar concepts. In every nation there are some ethnic groups that possess the same origin and similar customs that may or may not be judged equally by the power handler ethnic groups. Afghanistan is one such country where this scourge of discrimination is practiced against its ethnic minorities.

Khalid Hosseini's novel *The Kite Runner* has depicted two major Afghan ethnic populations, Pashtun and Hazara and the social-cultural and religious conflicts plaguing them. This article endeavours to investigate the root cause of ethnic prejudices, abuses and oppression among the Afghans in the novel and the reasons for their ethnic conducts are explained. In addition to this it provides some evidence to prove that the biological differences among people are just excuses for the powerful sections to gain their egotistic goals.

To analyse the novel this study has made use of descriptive, qualitative method by taking data from the novel and also data from journals, articles, thesis, essays and websites that were related to this study.

Prejudice and intolerance based on race and colour is found in every country, even the developed nations are not free from it. This research can be useful for all third world or developing nations where discrimination based on caste, race and ethnicity is practiced.

**KEYWORDS:** Racism, Ethnicity, Afghans, Pashtuns, Hazara, Marginalization, *The Kite Runner*.

### **INTRODUCTION:**

Racism is the belief that groups of humans possess different behavioural traits corresponding to physical appearance and can be divided based on the superiority of one race over another. It may also mean prejudice, discrimination, or antagonism directed against other people because they are of a different race or ethnicity.

In contemporary social science the concept of race and ethnicity are regarded to be separate. But in common parlance and older social science literature the two terms were considered quite similar. "Ethnicity" is many a times used to denote something traditionally attributed to "race": i.e., the segregation of human groups on the basis of qualities assumed to be innate to that group, for instance shared ancestry or shared behaviour. Hence racism and racial discrimination are often used to denote discrimination done on an ethnic or cultural basis. Irrespective of the fact that these descriptions are described as racial. The UN convention states that superiority based on racial discrimination is scientifically false and morally condemnable, socially unjust and dangerous. The



convention also declared that there can be no justification for racial discrimination in theory or in practice.

Discourse analysis endeavours to reveal the meaning of race and the action of racists in various written and oral works. It studies meticulously the ways in which these factors of human society are described in the works. Many an American fictional literature is related to issues of racism. To name a few; *Uncle Tom's Cabin*, *To Kill a Mocking Bird* and *Imitation of Life* or the non-fiction work *Black like Me*.

Ethnic Diversity is the hallmark of Afghanistan. The population forms a complex mosaic of ethnic and linguistic groups which reflect the country's geographic location and also its history of frequent foreign occupiers. As per the estimates of July 2007 there are approximately 32 million people living in Afghanistan. The country has exhibited a long history of ethnic hierarchy. This has led to imbalances in wealth, influence and education within its society. Being in the majority the Pashtuns have dominated the country. This has resulted in suppressing the voices of other ethnic groups within the society. The ethnic groups in Afghanistan do not exhibit a concrete caste system as in India but, the inter-ethnic interactions and relationships are dominated by a firm and structured hierarchy endorsed by the society in Afghanistan.

There are approximately eight major ethnic groups residing in Afghanistan, within thirty-four provinces or mini-states, each of these states have their own distinct cultural and political identity. The major eight ethnic groups are the Pashtuns, Tajiks, Hazaras, Uzbeiks, Turkmen, Nuristanis, Aimaqs and Balochis. There is no reliable current data on ethnicity in Afghanistan. Many a survey have pointed out some rough estimates of the population. Previous estimates put the population of Pashtuns to 42%, Tajik 27 %, Hazara 9 %, Uzbeiks 9 %, Turkmen 3 %, Baluchi 2 % and the remaining 8 % comprises of other groups.

The data based on religion is as follows: Islam 99.7 % (Sunni 84.7-89.7 %, Shia 10-15 %, and other smaller sects), Sikhism, Hinduism, Judaism. No official census has been conducted by Afghanistan since 1979.

Afghanistan has a history of being politically unstable, the absence of a strong central government has given way to regionalism, warlordism and fundamentalism. As evident from the depiction of the Russian invasion in the *Kite Runner* there are multiple external factors and actions that have contributed to the country's current state. The country has been a buffer zone and also a zone of contention for a number of foreign influencers.

Even though Khalid Hosseini covers many themes in the novel the *Kite Runner*, themes like friendship, migration, poverty and so on; this article will elucidate the theme of racism which deals with the conflict between the Pashtuns and Hazaras, the two ethnical groups in Afghanistan.

#### **LITERATURE REVIEW:**

From the cultural point of view and as said by John Arthur in *Race, Equality and Burdens of History* racism is the way in which individuals exhibit their concealed and open attitudes toward people in community [2007]. Irrespective of all these definitions, it can be assertively said that race is a socially constructed concept and categorises people into different groups and despite the fact that these divisions are not true by nature; people's social and economic place in society is influenced by them.

The objective of the present paper is to study the Racist and Ethnic views of Afghans with reference to Khalid Hosseini's Novel the *Kite Runner*.

Twenty five percent of Afghans are victims of ethnic, religious and linguistic discrimination while fourteen percent are faced with negative consequences of the practice, says a study.

The research was conducted by The Afghanistan Independent Human Rights Commission (AIHRC). The study is titled "Evaluation of Average Implementation of the International Convention



on Elimination of All Forms of Racial Discrimination".The commission polled a total of 3,498 persons of all ethnic groups in 29 provinces through questionnaires based on ethnic discrimination.

The report states that racial discrimination is prohibited under international law and also under, Afghanistan's constitution and other statutes. Perpetrators of racial discrimination shall be punished under the country's criminal law. It also states that racism is seen as a challenge to security and stability in Afghanistan.of the questions was related to being treated as a social outcast on the basis of ethnic, religious or linguistic affiliations. The findings of the research show that 25% of respondents acknowledged being harassed due to their ethnic, linguistic or religious backgrounds.These discriminations have been divided into three categories — ethnicity, religion and language. While announcing the findings of the study, AIHRC Chairperson Sima Samar said that efforts had been made to prepare and publish the report to implement the Convention on the Elimination of All Forms of Racial Discrimination.

"Discrimination in Afghanistan is one of the major challenges to social life and a source of violence, a key factor behind the continuation of violence. Effort must be made to achieve a safe and non-discriminatory society" -Sima Samar.

The novel the Kite Runner chronicles the lives of two boys, Amir and Hassan within the politically, socially and culturally charged landscape of Afghanistan.The story documents the trials and tribulations of adolescents and their friendships, as well as their ever-changing values and moral systems particularly in the face of ethnic conflict,war and social stigmas.

The Kite Runner is one of the few books that not only beautifully demonstrates internal conflicts within individuals and countries but also the external conflicts that affect them. The multi-ethnic mosaic of the population allows for a truly memorable tapestry of themes about fathers and sons, servants, best friends, love, family, loyalty, betrayal, reconciliation, redemption, war, fundamentalism and discrimination. The novel is a powerful platform which has created a space to discuss a vast spectrum of human rights issues. It has given rise to awareness, dialogue and social action which are three of the most important goals of Amnesty International's Human Rights Education Program.

## **DISCUSSION**

The following explanation and analysis give a clear picture of ethnicity views in Afghanistan as depicted in the Kite Runner. Racial discrimination is exhibited in Assef's words.

"Afghanistan is like a beautiful mansion littered with garbage, and someone has to take out the garbage.' 'That's what you were doing in Mazar, going door-to-door? Taking out the garbage?' 'Precisely.' 'In the west, they have an expression for that, I said. They call it ethnic cleansing.'

Assef boasts about this ethnically driven murder. He has been taught that Afghanistan is a "beautiful mansion" and the Hazara and other ethnically repressed groups are "garbage" that must be "taken out."

"They called him 'flat-nosed' because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people. School text books barely mentioned them and referred to their ancestry only in passing. Then one day, I was in Baba's study, looking through his stuff, when I found one of my mother's old history books. It was written by an Iranian named Khorami. I blew the dust off it, sneaked it into bed with me that night, and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi'a. The book said a lot of things I didn't know, things my



teachers hadn't mentioned. Things Baba hadn't mentioned either. It also said some things I did know, like that people called Hazaras mice-eating, flat-nosed, load-carrying donkeys. I had heard some of the kids in the neighbourhood yell those names to Hassan.” (The Kite Runner, 2007)

Here Amir narrates just how the history of the Hazaras has been erased from Afghani textbooks. Due to the Pashtuns being in the majority and under control of government agencies, it seems that attempts are also made to cover up the genocide committed by the Pashtuns against the Hazaras.

Hazaras were mocked and insulted by Pashtuns for the form of their eyes, nose and generally, their face, the subject that is repeated in the novel many a time by Hosseini. Another reason was that the majority Pashtuns were Sunni Muslims and the minority Hazaras were Shia Muslims which led to Pashtun domination.

The following week after class, I showed the book to my teacher and pointed to the chapter on the Hazaras. He skimmed through a couple of pages, snickered, handed the book back. “That’s the one thing Shi’a people do well,” he said, picking up his papers, “passing themselves as martyrs.” He wrinkled his nose when he said the word Shi’a, like it was some kind of disease.

These lines also expose the strong racist and ethnic relations in Afghanistan and that even if individuals who want to have a positive attitude toward the minority ethnic groups, society prevents them from doing so.

A close analysis of the novel reveals that the cause of racial discrimination is the structural, social and psychological factors. Hazaras are the poorest and the weakest in Afghanistan and lag behind in education. Hence, they are an easy target for murder, insult and torture by the Pashtuns.

#### **CONCLUSION:**

According to the definition of racism and ethnicity, it can be concluded that racism is more a social construct than a biological difference which roots in acts of some groups of people that use their facial preference to obtain their goals.

Moreover, research indicates that it is not just the presence of ethnic groups as such that leads to violence and instability but it is the absence of civil society and democratic governance that has had a devastating effect on civil society in Afghanistan.

Ethnic rivalry in Afghanistan has been mainly due to the fact that the Pashtuns and Tajiks have always managed to have a say in the government on account of their being in the majority, leading to the marginalisation of the smaller groups. For the maintenance of ethnic harmony, the present government should come up with programs for diverse group to interact and participate with each other; enabling all to climb social ladders and benefit despite the differences.

National Integration can be achieved only by overhauling the education, economic and political systems. An education system and an economic development program funded by the state can go a long way in inspiring national integration and also strengthening of central government control. National Integration is the key to the unification of an entire population of a country despite the differences in the language, ethnicity and religion and social background.

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## **Impact of Caste Dominance in Formation of Political Elite: Case Study of Western Maharashtra**

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### **Introduction**

The current study attempts to enquire how does elite class evolves and develops within a minority group of a particular religious sect Most castes are not only specific to a certain state but also specific to a particular region. This study gives an indication of the strong link between caste and localities or sub regions. The study of Western Maharashtra gives ample evidence of this.

In the process of formation of elites, elections play an important role, it study is based on elections. Modern democratic system, has witnessed a great change in the structure of the elites. The study of Political Elite is both intellectually fascinating and politically relevant. The continuous inflow of new social group is into Politics, Elite positions, their Functioning and role in political development of their leadership. Thus it may throw light on the new catchment areas of leadership formation in a minority group.

Caste is one of the important factors in Indian Politics. 'Occasionally a caste is dominant in a group of neighboring villages if not over a district or two, and in such cases, local dominance is linked with regional dominance' (Srinivas; 1987: 96). Caste plays an important role in providing integrity to the elites in Maharashtra. So the study of elites on the basis of castes is unavoidable. Election in India are dominated by caste. In such caste based electoral system the upper caste or a dominant caste gets an edge over other non-dominant or numerically weak caste. It is for the same reason that 'in the state assembly of Maharashtra, Maratha community naturally gets more representation which is approximately 125-140 seats. The Maratha Caste which has 31% of population has control over more than 50% seats in state assembly' (Vora; 2004: 66). However, at local level various other castes are also influential in the term of political representation. In the view of this fact it becomes important to study the growing importance of other equally influencing caste groups in asserting their influence at local elections.

Contemporary Politics is more or less revolves around caste and religion. Language, culture, economy, etc. provide a base to territoriality in order to sustain in Politics. It may be argued that caste is not only a strong base, but one, which potentially combines other factors – particularly economy – in providing a base to region to operate as a factor in Politics. Thus, we can imagine a complex relationship between caste and region.

In the context Caste consciousness is always expressed through be medium of localized area or a particular region. There is strong affinity between caste solidarity and regional identity because caste consciousness always active in a particular region. It is owing to the same reason that the researcher argues that caste based political leadership evolves and develops in a given geographical region.

There is no uniformity in terms and existence of caste Politics. Caste group are extremely in scattered form. We come across different stretch of region, where one can locate caste pockets. Caste group are not centered in a Particular area, but are scattered in a specific given territory, which may cover a geographical area of these states.

In a village or tehsil a caste which has majority, progresses towards power and ultimately develops its clout over local Politics. 'In Maharashtra there are 50 constituencies in which only



Maratha candidate has got elected since 1978' (Palshikar; 2004: 106). It has been observed that 'from the Districts like Solapur and Kolhapur candidates generally from Lingayat community tend to get elected. It has been also observed that in average six candidate from Lingayat community tends to get elected in the state assembly.

It is found that there are distinct 'pockets' of various castes. Most castes are not only specific to a certain state but also specific to a particular area. This means that a caste, which has a concentrated existence in one area, many also constitute numerically large or significant group in that area. In a study of north India Schwartzberg has shown how caste concentration takes place at village and district level. 'He shows that more than fifty percent of Ludhiana's population is Jat and Chamars and Majahabis have separate pockets in Punjab. The same applies to UP, Bihar, Orissa, etc. He argues that both in the case of peasant caste and Dalit, exclusivity seems to be the rule. This means be that if in one village, Jats are the largest group; other peasant castes would almost be-existent. Similarly, in districts where Majahabis are numerous (e.g. Amritsar), other Dalit castes are rarely seen' (Suhwarzberg; 1968: 99-106). This study gives an indication of the strong link between caste and localities or sub regions. In the case of peasant castes, the regional base is considerably expansive while non-peasant castes are often confined to smaller pockets. This pattern is evident in State after State: In Tamilnadu (TN), 'Vanniyars belong to North and South Arcot, Salem and Chingleput' (Hardgrave; 1965: 40), 'the vars in Ramnad (Betteille; 1970: 105-106); Nadars earlier belonged to Tirunelveli (Hardgrave; 1970:105-106). Similarly, 'Izahava sub castes belonged to different parts of Kerala-Tiyyars to North, Izhavas to central parts and Tandans to south' (Mencher-unni; 1976: 122). 'The Vokkaligas of Karnataka are concentrated in the Mysore region, constituting around 29% of the population of Mysore State' (Srinivas; 1962: 32)

'The Vokkaligas of Karnataka are concentrated in Mysore region, constituting around 29% of the population of Mysore State' (Srinivas; 1962: 32). 'In Maharashtra Agris are concentrated in one district of Konkan-Raigad, Leva-patils in Jalgaon district of North Maharashtra, Vanjaris in Nasik, Ahmednagar and Beed district'. IravatiKarve and Dandekar have given a detailed sketch of the residential pockets of different castes of Maharashtra (Karve-Dandekar; 1951: 19-42). 'The case of Jats of Western UP is too famous to require a mention. In Bihar, Bhumihars have a concentrated strength in the south while Rajputs have in western parts' (Frankel; 1989: 53). 'Kammas belong to Andhra region. 'More specifically, as Washbrook observes in the context of Tamilnadu, most endogamous Jatis extended over no more than a few adjacent villages' (Washbrook; 1989: 223). This association of many castes with specific territorial 'Pockets' has produced two political results. One is the rise of 'Locally Dominant' castes. Srinivas, early use the term 'Dominant Caste' which was specifically with reference to a small locality or village or group of villages: In his 1955 essay 'the social system of a Mysore Village' Srinivas mentions that 'the concept of the dominant caste is important for understanding interactive relations in any Local area' (Srinivas; 1987: 77). Elaborating on the concept in 1957, he uses the phrase 'locally' dominant and then adds, 'Occasionally a caste is dominant in a group of neighboring villages if not over a district or two, and in such cases, local dominance is linked with regional dominance' (Srinivas; 1987: 96). As far as 'local dominance' is concerned, there seems to be a direct link between dominant and numerical preponderance. Large size of population, though, has one other implication. Often, a caste has numerical advantage when it also has a high degree of control over resources- at the village level, land. Thus, economic power and size combine to produce patterns of local domination. 'For some castes, localization produced opportunities and experience of dominance whereas, for others, localization portends the fate of subordination' (Palshikar; 2004: 106). The other, more commonly noted political result of caste pockets relates to the electoral Politics. Localized pockets of castes have come to mean that candidates from a particular caste will always get elected from certain areas. This study of Western Maharashtra gives ample evidence of the Maratha-Kunabi caste cluster, which is spread almost over



the State, manages to send largest number of MLAs to State legislature irrespective of political upheavals. Thus, in one-fourth constituencies of Maharashtra, the caste of the MLA has been the same since 1978. To be more specifically, Agri community always get elected from Raigad district, Leva-Patils from Jalgaon district, Telis from Wardha and Bhandara districts, Lingayats from Solapur and Kolhapur districts, Mail's from Amravati district, etc. in Maharashtra.' (Thite; 1996: 55). It is clear that there exists a tendency among parties to match caste by caste in selection of candidates. But the case of Maharashtra suggests that local pockets of castes have an important implication for the phenomenon of regionally dominant castes. It is only through such localized pockets that smaller and non-dominant castes get an opportunity to stake their claims to power. If smaller, non-dominant castes are not concentrated in one area, they are not likely to get any representation on their own strength. In other words, localized concentration facilitates a space for contesting the domination of State-level dominant caste. Just as Maratha domination in Maharashtra can be contested through localized pockets of other non-Maratha castes.

Today we can talk about dominant castes in the context of States because in most cases, States have been linguistic States. 'These States have constituted a region not only in just a geographical-administrative sense, but in socio-cultural and political sense also' (Palshikar; 2004: 108).

One can come across many examples of different patterns of relations between caste and regional identity. These include assertions by upper castes, convenient collaboration between upper and middle castes, the rise of contending middle castes, exclusion of upper castes, etc. For instance Karnataka witnessed a tussle between Vokkaligas and Lingayats right from the time of creation of a Kannada speaking State. 'Vokkaligas dominated Mysore area but they felt that if the other Kannada speaking areas were brought together, Many States would witness keen competition between two castes or caste clusters. In view of such competition, the contending castes usually belong to a middle status and Lingayats would get an upper edge. Therefore, two Kannada speaking States were demanded. This has been recorded by the State Reorganization commission' (Srinivas; 1962: 32-33). There is an example of a large caste cluster opposing a unified linguistic State for fear of losing its numerical advantage. 'Vokkaligas dominated Mysore Politics between 1947 and 1956 (when one Kannada speaking State come into being). Since 1956, although Lingayats did get an upper hand, political dominance was shared by these two contending caste clusters till 1972' (Manor; 1989: 338-348).

The area of study of this Research is specifically selected to make a comprehensive study of a particular social group, besides this factor the researcher belongs to the same region. Hence, the comprehensive study is Possible.

It is interesting to unravel how a particular community within a specific region attempts to develop its political clout with the help of multiple means of dominance like forging alliances with political groups, economic institutions and other structural institutions like Credit Society, Agricultural Product Market Committee (APMC), Milk Dairies, Sugar Cooperatives Factory, Spinning Mills, Cooperative Banks, Business Organizations, Educational Institution, Caste Organization and Religious Organization etc.

The researcher wish to maintain that in the context of changing nature of local Politics, the nature of political elite in Maharashtra has also undergone structure change. It is further argued that such structural changes have led to develop of new trends in the realm of elite Politics in Maharashtra. For instance in Maharashtra there has been an emergence of a neo political elite class i.e. those who are not traditionally from dominant caste group, but have been representatives of small caste groups like Lingayat, Mali, Dhangar and Jain etc.

The dominant caste and political parties have also acknowledged the emerging political desire prevailing amongst the neo political elite. This has resulted in accommodation of neo political elites



by political parties within their fold. Thus it can be said that pent up political aspirations of neo political elites have been satisfied by established political parties by ungrumbled political accommodation. The study observes that neo political elites are now getting several gainful political avenues to fulfill its urge of political representation. This indicates a virtual endorsement of political aspirations of neo political elite by dominate caste group like Maratha.

Elections in independent India are dominated by caste Politics. Caste affiliations and caste solidarity have exerted tremendous influence in deciding the fate of election result in many constituencies in India. In other word one can say that Politics in India is highly caste oriented in nature or there has been politicization of caste.

In view of this political trend it is important to explore the factors influencing caste Politics at micro level. While vivisecting the process of caste Politics in the state of Maharashtra, the research has undertaken an independent case study of Lingayat community in western region of Maharashtra. It is argued that Lingayat community has begun to acquire a status of neo political elite in political process of western Maharashtra. This is a new emerging tend occurring in post 1990s period in the Politics of Maharashtra. Several reasons can be attributed to such new course of political equation like decline of Congress system, political emergence of OBC caste group, decline of Maratha dominance, economic reservations etc.

This new dynamic political scenario offers a space to explore and enquire the pros and cons of such new emerging trend in political process of Maharashtra. The current study basically deals with analyzing the emergence, sustainable and burgeoning of neo-political elite class group. The researcher has selected Lingayat community to elaborate the research question and further expand the contours of political themes like caste Politics, Regionality and political elite.

The study of Indian Politics has been done from different points of view and with different objectives by both Indian and foreign thinkers. There has been a sea-change in the contemporary thinkers in terms of aims and objectives. There observed an increased interest in Politics, its dynamism, the political behavior, the elites, the power and its form.

There has been a study of a new set of issues like the political parties, the pressure groups, the elites, the urban and rural leadership, etc. The old generation thinkers didn't pay enough attention to these issues. The contemporary thinkers have given enough weightage to the independent study of elite and formation of elite.

Limited research work has been done on Political elite in India with special reference to the Lingayat community which is unique in many respects of regional Politics. It has not been extensively studied from the point of view of political sociology by Indian scholars.

#### **Conclusion:**

It is argued that the process of democratization has changed the very basic fabric of Indian social system. This change facilitated the growth of new political elite class. Post 1990s period has more conducive to such development, which were inherent at local level. This atmosphere ameliorated a social condition which facilitated the growth of neo political elite class who challenged the familial monopoly of established elite class. This emerging trend has been a dynamic growth only at local level. The trend have traversed the boundaries of local Politics, it remained specific with the local Politics.

The elite class is an open one and is constantly changing as the society's power and expression is always changing. In a democratic society this circulation takes place through the impartial open method of election. The balance of the society is depends upon the circulation and inclusion of elites from the common people. The present study shows that the circulation of new political elites takes shape mainly through the newly emerged middle class, small land owners etc.

During the post 1990s it became unavoidable to include the new elites in to power. Besides the leadership emerged out of OBC and Women reservation were also being included. As it was



impossible to get them included at all levels they were being included at the specific local level and in to the non-political organizations like Agricultural Produce Market Committee, Agricultural Credit Societies, Dairies, Market Committees, Sugar Factories, Cotton Mills, Educational Institutes etc.

Thus, this study finally concludes that the emergence of post-Mandal wave, Modern Political ethos and erosion of established familial political monopoly has changed the very fabric of political structure, that created alternative political space for the new elite emerged from the castes like Lingayat, Mali, Dhanger, Jain, Vanjari, Muslim, Kunabi, Mahar, Matang, Chambhar, and other small castes. Majority of these castes were successful in developing their considerable political clout at the local level Politics. This has been possible only by means of awareness and unification and alliances of castes. It is stated that at this level the pockets of caste are created and they be called as local elite. This political shift in particularly in the context of western Maharashtra made them neo-local political elite. This will further lead towards an inclusive and vigorous democracy.

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## The Impact Of Caste In Indian Education An Assessment

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### Abstract :

India is a democratic country and the equalization of educational opportunities is the precondition of the democratic system. Education is the base of a society on which the social and Economical upliftment of a country is dependent. A big section of people of the total population of India is the people of Schedule caste and Schedule Tribe communities but in the educational sphere, they have always remained backward from the other people of the society. They always tolerate a discriminative attitude of the upper caste people. Though Educational and Cultural rights are the Fundamental Right of the Indian citizen but sometimes in the educational sphere. Not only the SC, ST students but also the lower classes student always faced avoidance from the upper caste students. The government takes many affirmative actions and provide reservation policies in education to upgrade their position in society but despite these, they have the same position of the society. The objective of this paper is to examine the impact of caste, class, and religion on education that is the cause of the inequality in the stratified Indian society. For the Economic and social barriers, this minorities section could not get an equal opportunity like the upper caste students.

**Key words:** Inequality, Society, Education, Development.

### INTRODUCTION :

From the ancient time to the present time the entire world has engrossed in the Caste system because the caste is a social weapon that stratified the society. Every sphere of society has been affected by the caste and class system and education is not an exception in that. Education is a tool that fulfills the gap of the discriminative society. On the other hand in this hierarchical system of Indian society caste, class, and religion have played a crucial role on national and international education. The origin of the caste system has seemed that from the sacred Hindu text Rig Veda and that is called 'chaturvarna' and beside the most important book on Hindu law Manusmriti stated that Brahmins who were the head of the society, created from the head of the Brahma's head, Kshatriyas who were the warriors class, created from his arms and Vaishyas who were the merchants, created from the Brahma's thighs and Shudras who were the lower caste, created from the Brahma's feet. According to the Hindu social order, it has seemed that Dalits have not belonged in these four classes. They are polluted or unclean. Gandhi Ji said them 'horizons' which means the children of the god. He used the term for protection from the upper caste atrocities. Dr. Ambedkar said them untouchable and he wanted to destroy the Hindu caste system.

**Education in the colonial period:** According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% Islam, 2.3% Christianity, 1.7% Sikhism, 0.7% Buddhism, and 0.4% Jainism. This data initially indicate that Hindus are a majoritarian caste for most of the Indian people. So it can say that India has ancient roots of Hindu casteism. In the early period education was confined only for the Brahma's males, all females and the other caste were not allowed for the education. In the later centuries under the Muslim regime, only upper-caste Muslim males were eligible for education, and women were excluded from education. In the colonial period, the British started to build up a structure of education system. This time upper caste brahman's children were got the chance in education. Sir Thomas Munro, Governor of the Madras, in 1822 ordered a district-wise survey for the students of four castes. Thomas Munro this time ignored the caste division in education and employment in Madras and Bombay. In 1882 the Indian education commission, known as the



Hunter commission first time stated in the report that the spread of primary education for the tribal and backward people should be the responsibility of the government. Although Jyotirao Phule criticized this governmental education policy and called it as 'glorious argument for aristocracy'. Because most of the teachers of the primary schools were Brahmins and confined with superstitions and caste-ridden. As an example, we can say about an 11-year-old Mahar caste student who has been deprived from the admission to the government Marathi school at Dharwar only for his caste.

**Affirmative action of Government:**

Equalization of Educational opportunities is the precondition of democracy. After the independence, the Indian Government takes many affirmative actions for the upliftment of the backward classes in the educational sphere. The first time, in 1953 backward class commission was formed by the Indian government. Article 15(4), 29, 46 of the Indian constitution stated for the equal opportunity of the minorities in education. Government takes reservation policies for the deprived and down-trodden people in education. The British government introduces the matter of reservation in the government of India act of 1909. In 1954, the Ministry of Education suggested that 20 percent of places should be reserved for the SC and ST in educational institutions. Besides this to eradicate educational discrimination in 1964 Kothari commission was formed. This commission recommended equal opportunity in the education of minorities. An important change started with the second backward commission which was known as the Mandal commission. This Commission's recommendations specified that 15% and 7.5 % of vacancies in the public sector and government-aided educational institutes should be reserved for the SC and ST candidates and this commission emphasized on the professional courses of backward caste students. According to the Schedule Caste and Schedule tribe prevention of atrocities act of 1989 the caste system in India is illegal.

**Education and discrimination:**

Despite this affirmative action, the development of education for minorities is obstructed. Several matters are responsible for this inequality that create an obstacle for the progress of minority's education. As an example, we can say about Dalit research scholar Rohit Vemula who was a victim of caste discrimination, attempted suicide. Like Vemula many students in the higher studies suffered for their caste. India's 2009 Right of children to free and compulsory education act make ensures that all children received basic primary educations but the reality is the opposite. At the school level, Dalit students have ostracized not only in the class but also the society. They could not sit beside an upper caste student they also sit on the floor. They could not eat food with the upper caste student and they could not drink water in the same tubewell with the upper caste students. Most of the Dalit students drop out the school for the discriminative attitude of their school teachers before completing their elementary education. Sometimes teachers compelled the Dalit student to clean the toilet, to mop the classroom. If the Dalit students are female they are sometimes victim of teacher's sexual harassment. Dropping out from the school they become bondage labor, scavenger, latrine cleaner. Sometimes language creates an obstacle for Dalit education because most of the Dalit speak their common language and they cannot understand teachers pure Bengali and English language that happened a big gap between the teacher and Dalit student. Upper caste teachers of the school should never be empathetic about the minority student. Besides for the problem of extreme poverty, the parent of the Dalit student did not want to send them to the school. The minorities reside in the detached localities from the upper caste localities so they could not reach easily to the school. Dalit female children are sometimes the victim of trafficking. According to the 2011 census, the common caste literacy rate was 74.04%, but the literacy rate of the SC and ST were 66.07% and 58.96% and this data clearly showed caste discrimination in education. Not only caste discrimination but also class discrimination is the prominent reason for the educational inequalities. The inequalities pertaining to class are the matter of the national and international level. The discrimination of caste plays a crucial role in the UK and USA context. This class discrimination has happened for economical backwardness. Indian society is a stratified society and there have many classes like upper classes, lower classes, and middle classes. For the economic advancement, the upper classes student



gets the privileges in education because some professional courses like MBA, IIT, IIM courses are very expensive. So, the middle and lower class students do not afford this. Sometimes despite the reservation quota they could not be able to reach this level so for this reason they suffered and could not get the scope of higher education. Many times they are compelled to drop out the study and sacrificed their dreams of higher education. Upper-class students get the chance to admit a high-quality prestigious private school but the lower-class student does not get this benefit for their economic backwardness. Most of the time the lower and backward class students are the first generation learners so their parents have no experience with higher education of their children. In the India OBC-A and OBC-B categories student for the economic backwardness could not easily get entry of the educational sphere and those students get the scope of the higher education by their effort and reservation quota they sometime oppressed by the upper caste student mentally and physically. For this thing they attempt suicide. The World Education Forum that organized in Dakar, Senegal, in April 2000, the international community were takes various goals for the development of the children education. School is a social institution where various student of different religious get the scope of amalgamation with each other. India is a Secular country but here the majoritarian people are Hindu so the Muslim, Sikh, Buddhist, are minority religion. The Muslim students are excluded from the education for their language problem because most of the time they preferred Urdu language .

#### **Impact of the Globalization on the caste based Education System**

Globalization brings a mobility in the multi-divided society of India. It brings the New economic policy in India. The impact of globalization introduced with different changes and advancements of education that initially progressed the quality of higher education. It developed the technological and communicational advancement and for this progress various student gets the scope to enter the International sphere of education. But on the other-hand a large number of minority student like Dalit, lower class student cannot adjust themselves in this technological advancement. Because globalization made the education as a private goods and they cannot get entry in the reputed School. They have no experience about the technology and technological equipment. So, they cannot move forward in the educational fields.

#### **Conclusion –**

For the caste based education system in India lower castes students like Dalit from the so many years suffers the discriminative attitude of the society and ignorance of the upper caste students. They cannot overthrow their caste-based identity. But the present days Covid-19 pandemic situation and long time lockdown increased the caste based discrimination between the students. Most of the Dalit and minorities people are the daily wagers labor and below the extreme poverty level so they cannot fulfill their children educational amenities like online-based education process, internet connection etc. Beside this they have no expertise knowledge about the technology so they get detached from the education system.

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**Impact of Class and Religion on Humanity Depicted in *The Last Burden*****Upmanyu Chatterjee****Ravindra Mahadeo Sadanshiv**

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**Abstract:**

This paper aims at delving into the inner vulgarity of the Indian social milieu, intruding into the domesticity presented in the light of modern tendency of class values, religious mindedness. He attempts a minute psychological and realistic observation with tinges of sharp humour and satire. He used the vehicle of sarcasm to drive his point of view. The narrative in the novel hints at the causes demoralization of the members in the family who run after money. They leave behind the traditional human values that are sustained in the Indian society through religious scripture and customs. As a result majority of people have abandoned the traditional joint family structure in favour of a nuclear one. All the intricacies that inhabit this world like financial pressure, lost love, unwanted but unavoidable obligations, have been given free rein in this novel which is one of the major effects of lack of human values in life.

**Introduction**

Upmanyu Chatterjee, is considered as one of the influential novelists in Indian writing in English for his theme and technique. He is known for use of contemporary elements in the fiction, pertaining to human life in the context of socio-political and domestic concern. However from stylistic point of view, he created a space for his excellence in varied aspects of the art of fiction. In the wake of understanding that Indian post-colonial, post-modern literature is known mainly for his excellent use of humour and satire which very often crosses the threshold of bitter sarcasm, Upmanyu Chatterjee has also attempted the same. He infuses a touch of humour and satire in mild form. Similarly, he has gained the popularity for his reformatory novels exposing the dark sides of the Indian administrative and political world which attracted the attention of layman in the society who dreams of corruption free state and polity.

To add a feather, he has presented the inner vulgarity of the Indian social milieu, intruding into the domesticity presented in the light of modern tendency of class values, religious mindedness. He attempts a minute psychological and realistic observation with tinges of sharp humour and satire. He used the vehicle of sarcasm to drive his point of view. Upmanyu Chatterjee has to his credit five novels and some short stories. However, his recognition as a novelist rests on his maiden novel, *English, August: An Indian Story* appeared in the year 1988 and its sequel with the title *The Mammaries of the Welfare State* in 2000 which won the Sahitya Akademy Award for literature. A recent criticism of his novels tends to divide his thematic concern into three distinctive categories. This shows that Upmanyu Chatterjee is a matured writer of this millennium.

Considering the theme and subject of his novels we find that in the first category is of novels relating to corruption and debauchery prevalent in bureaucratic and political world of India. His two novels fall into this category of theme- they are *English, August: An Indian Story* and *The Mammaries of the Welfare State*. The novels focusing on the intricacies and complexities of human relationship and family problems are *The Last Burden* and *Way to Go*. And the category explores the sexual and spiritual degeneration, prevalent in modern society, in the life of post-modern man includes his last novel *Weight Loss*.



As of now in this small scale critique of UpamanyuChatterjee's novel, the study is centered on the *The Last Burden*. This novel was published by Faber and Faber Limited, London in 1993. Actually this is second novel of UpamnyuChatterjee after his success as a novelist he achieved with the publication of his first novel, *English, August : An Indian Story* in 1988. The Last Burden came out after gap of five years. This is the more matured creation of the artist as it deals with the more complex and serious theme rooted deep in Indian society. It was new thing from the author, rather contrasting. No one expected him to present such a dark and gloomy picture of an Indian middle class family after having written the novel like *an English, August: An Indian Story*, which depicts the theme of power, corruption and weaknesses of Indian beurocracy. The Last Burden presents the Indian middle class family disturbed due to lack of proper values, religious ethics. The story in the novel hints at the causes demoralization of the members in the family who run after money. They leaves behind the traditional human values that are sustained in the Indian society through religious scripture and customs. Consequently, majority of populace abandoned the traditional joint family structure in favour of a nuclear one. All the intricacies that inhabit this world like financial pressure, lost love, unwanted but unavoidable obligations, have been given free rein.

The common link to bind the human being in relationship seems to be missing. They are heading life isolated in the crowd of detached affinity. The time period in which the story is set, is an important factor as the end of any century or any period always becomes a transitional one, having the major trends of the past and bearing the glimpses of the future i.e. the new rays and shadows. The changes that are about to come in the coming century is the point of significance of the time when the story is being narrated.

The head member of the family tree, Shyamanand is disintegrated despite the united co-existence of the family. The so-called 'united' middle class family functions here as the emblem of little post modern microcosm of the arriving post-modern era. This indicates that the storm has started and its dust and dirt have already arrived. However, "In *The Last Burden*, Chatterjee moves away from humour, his positive strength, and delves deep in a more profound sense.

The theme of universality, like the essence and essential meaning of life. At the outset we find the protagonist, Jamun, single and also a civil servant, is back home to Calcutta on receiving the news of his mother Urmila's need for a pacemaker to combat a persistent battle with heart disease. The plot provides the narrator the opportunity to examine the complex relationship that exists in the tiny joint family, Chatterjee himself has remarked that: I wanted to write about the suffering that family members inflict on each other and the terrible responsibility of emotional dependence. I wanted to describe the burden, I suppose of attachments. (Sagarika, 5) In this connection, Tarun Tejpal, an editor and critic, points out: Chatterjee explores the dark side of kinship and family ties because his thesis is that one is naked only with one's family. It is only that charmed/cursed circle that one can let everything hang out." (Tejpal, August 15)

*The Last Burden* is a type of saga that presents emotional bondage among the various members of a family. The family consists of two senior and retired civil servants, One Shyamanand, he is physically and emotionally too paralyzed, his wife Urmila, the representative of an average Indian woman and their two uncommon sons Burfi and Jamun. Burfi is married to a Christian wife, Joyce has two heirs namely Pista and Doom, aged ten and four years, respectively.

All the members of the family, except the younger son, Jamun, live together in a house which Shyamanand and Urmila got built after their retirement. The younger son Jamun is unmarried and lives somewhere in Maharashtra where he works in some office. Jamun's girl friend, Kasturi, who is now married to a certain Agastya and pregnant too, Satyavan. He has a Marathi fellow and Kuki, Jamun's friends, Kashi Bai, Jamun's maid and her son Vaman, Shyamanand's niece Chhana, Urmila's cardiologist Haldia, the family aya, are a few of the other characters in the novel.



The irony of situation is set in the point of their togetherness. The narrative presents by emphasizing, the focus on the family's time together, dealing with Urmila's illness. With Jamun's memories of the past, childhood and youth, rounding out the picture he dreams and hallucinates. He has envisioned a good many hideous things but most of what he sees is starkly real. Events in the present-visit to the doctor, Jamun taking Urmila on a walk to the beach, the throwing of ashes into the Ganges are interlaced with Jamun's memories of childhood, the death of his childhood aya, his discovery of sex, Shyamanand's stroke and so forth.

Actually, this picture of joint is a family that has peopled with human beings deeply despairing, cynical, lacking in warmth, violent and divided but not without their small redeeming acts that at once is uplifting but tragic. While in reality, the atmosphere in the family is bitter, full of strife, still they presented in need each other. From the technique of thematic point of view, such bitter This bitter, cynical, despairing atmosphere in disguise, is prone to compare to Charles Dickens, the English novelist of top rank, as his novels like *Great Expectations* and *A Tale of Two Cities* presents the same atmosphere with add-ons like suspense and terror portrayed by Even, Dickens here do not show that depth and greatness as in the Chatterjee's novels. Even some critics have compared, his novels with that of Graham, a modern English novelists to some extent. Greene's novels also bear the emptiness and despair of modern life.

### Conclusion

Perhaps being a post-modern writer, Chatterjee seems to have missed to put any message whatever he portrays, only the hollowness, dirt and filth of mind and behaviour. His protagonist is an outsider in mind, conscience and consciousness but he is not the outsider protagonist of Camus either, though the shadow of the latter cannot be denied totally. As remarked by Tejpal that the atmosphere, by an unnamed seaside town becomes oppressive as the clamminess of weather without and the emotional turmoil within the house keeps growing.

Chatterjee has used the stream of consciousness technique by starting the novel from the middle using in *medias res* mode. Its tempo moves sometimes backward and sometimes forward according to the thought process of Jamun, the protagonist. Most of the things have been depicted through Jamun's eyes, through his thoughts, conceptions, perceptions and experiences, mental, physical and emotional. Thus, one finds partial use of the stream. The novel does not follow the conventional pattern of chronological narration, rather it moves back and forth in time between Jamun's childhood, adolescence and adulthood.

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## Human Affliction in William Wordsworth, John Keats and Shelley's Poetry

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### Abstract:

Literature has the power to convey the minds of the people. The whole literature from ancient times to recent times is hovering to the complex nature of the human affliction. It lifts the human beings from these afflictions with its optimistic views. Romantic poetry appeals to individual suffering.

**Keywords:** Romantic poetry, subjectivity and human affliction.

Human life is a complex, and literature is nothing but the reflection of the human affliction from the Epic genre of ancient times to recent times. Literary themes emerge from human lives. The chief component of the literature is; to teach philosophy. The philosophy gives birth to literary creation, so its root goes back to ideology. The human affliction is one of the significant characteristics of the Romantic poets. Love for nature, imagination, supernaturalism and medievalism are the other features.

The German Poet, Friedrich Schlegel enlisted the term, *romantic*. According to him, "literature depicting emotional matter in an imaginative form."<sup>1</sup> The romantic poets emphasize the emotions and individualism. For de Man says, "It is not so much a case of literature being able to reveal something which philosophy cannot. Rather, all texts contain moments of insight, to which they are blind: in other words, read correctly, they can be seen to generate truths which they cannot state directly. This process of deconstruction operates in some of the most complex literary and philosophical works of the Romantic movement by staging moments of giddy delusion in which the claim of poetic text to resolve."

William Wordsworth is to be considered, as a high-priest of nature or worshiper of nature. His, *The Prelude*, is highly appreciated poetry for its autobiographical elements. These elements haul the readers along with him.

His self-revealing affliction can see in his choice of the theme. His treatment to nature; and man is subjective. It displays; his self-affliction that can transmit into the universal appeal. The poet says at the beginning of the poem,

"From, or the worshiper of nature the vast city, where I longed had pined

A discontented sojourner: now free,

Free as a bird to settle where I will."<sup>3</sup>

The same kind of freedom is the basic instinct of human being that is the feeling of Wordsworth. Everybody wants free life, as the enlightenment philosophy of Rousseau, "man is born free and everywhere he is in chains". Everybody is living his life in the bondage, and he has no time to enjoy the beauties of nature.

The research paper tries to compare the poet's affliction before composing and selecting the lofty theme for the poetry. It is the same affliction that is experienced by the students, research scholars, article-writers and authors. The poet says to Coleridge,

"Thus long mused,

Nor e'er lost sight of what I mused upon"<sup>4</sup>.



The affliction of the poet is that he could not choose the lofty- theme. He pondered over for a long time. The same feeling occurs in the heart of each one. The poets have the natural gift of creative sensibility and power to understand universal truths; are facing a duel situation. The poet says it needs some great efforts to achieve mastery over the creation,

“Of less regard, though won perhaps with toil  
And needful to build up a Poet’s praise.”<sup>5</sup>

According to Algy Pug, “The Prelude is the first major narrative poem in European literature which deals solely with the spiritual journey of the author. In this respect, the only predecessor to, which it can be compared is Dante’s Divine Comedy, which is similarly a journey from personal confusion to certitude, from ignorance to realism.”<sup>6</sup> It becomes clear that such kind of dual mind does not occur in the mind of the great nature poet, but it comes in the mind of each writer, who wants to write. The poet says that Milton might have dreamt, to write an epic on a romantic theme, but he did not reach his goal. The poet addresses his friend Coleridge that he wants to write a simple poem. But, the impact of the passion or spontaneous overflow of powerful feeling is such that the poet may not control himself. He writes a poem without thinking of anything. The same thing happens with the writers. When they try to create any work? The writer many time hesitate to write something. It may occur to lack of confidence or to avoid the risk of the criticism of the other people. It results in the delay of work. It may happen due to modesty.

P B Shelley is one of the greatest romantic poets in the English language. The poet here generalizes human affliction. The poet says,

“Oh, lift me as a wave, a leaf, a cloud!  
I fall upon the thorns of life! I bleed!”<sup>7</sup>

The poet considers 'the west wind' is both preserver and destroyer. The poem ends with an optimistic view. It is the general quality of human beings. Though, they are facing such affliction in their lives; but they don't try to run away from the difficulties of their lives. They have instincts in their hearts, so they survive with the mountains of the affliction on their heads. The poet expresses,

“The trumpet of a prophecy! O, Wind,  
If Winter comes, can Spring be far behind?”<sup>8</sup>

*To A Skylark*, is another famous poem by P B Shelley. He believes that the bird is pouring so sweetest song because that lives in the fountains, fields, waves, mountains and plain grassy lands. He says human beings like to listen and read the literature which tells saddest thoughts. The poet says,

“Our sweetest songs are those that tell of saddest thought”.<sup>9</sup>

John Keats' poetry deals with the feeling of human affliction. The poet gives a universal touch. He compares his infectious disease pains with the infected people in the world. He says,

“ The weariness, the fever, and the fret  
Here, where men sit and hear each other groan;  
Where palsy shakes a few, sad, last grey hairs,  
Where youth grows pale and spectre –thin, and dies;”<sup>10</sup>

These lines express the affliction of infectious or pandemic attacked people's feelings. The lines may apply to the present pandemic situation of the Covid-19. The people sit in their houses and discusses with each other on the pandemic situation of Covid-19. They moan on the helpless condition of human beings. The people find the same moaning discussion on media.

The poet composed these lines for those people who were attacked by tuberculosis. Those people might have no poetic tongues to express their affliction. Keats puts his words in their mouths. The tuberculosis was a dangerous disease in those days. Keats himself was the victim of it. It was passing from his brother, Tom to sister Elizabeth Taylor and Keats. It causes by bacteria (*Mycobacterium tuberculosis*), and it is infectious diseases. Its germs live in the air, and it passes from one person to another.



Keats describes the symptoms of the infected person in the above lines. The general symptoms of tuberculosis victims are "cough with sputum and blood at times chest pains, weakness, weight loss, fever and night sweats."<sup>11</sup>

Keats loved very much to his beloved Fanny Brawne. She left him; due to the infection of tuberculosis. He could not enjoy her love. Much younger fall in love but a few of them could reach to the union of marriages. The same feeling of human affliction reflects in the following lines. The poet says,

"And leaden –eyed despairs;  
Where Beauty cannot keep her lustrous eyes."<sup>12</sup>

Ruth is a Biblical character she described as very loyal to her husband's family. She was unhappy and in such mood; she was cutting the corns in an alien field. She was listening to the melodies song of the nightingale. The song consoled her. It proves that human beings have been facing affliction from Biblical times. She was sad about her husband's death. Keats was facing the same kind of death experience. Death is a natural cause, and every human being faces the affliction of death.

"Through the sad heart of Ruth, when, sick for home,  
She stood in tears amid the alien corn." <sup>13</sup>

Romantic poetry deals with the theme of human affliction. The only difference between ordinary human beings and the poets is that; these poets were gifted with sublime thoughts. So, they carry the readers along with them with the co-nostalgic affliction. Alex Thomson says, 'Literary texts both mystify and demystify simultaneously.'<sup>14</sup>

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**NAAC : Best Practices In The College Libraries****Dr.Rajendra Manikpure**

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**Abstract :-**

The present paper also highlight NAAC best practices. Paper also mention IT based best practices like Web page, Blogs, Wikis Virtual library tour, E-alert services, etc. Paper also throw light on other best practices like book bank, reading room facility, special facility scheme etc. Paper also mention General Library practices & Library extension services.

**Keywords :-** College Libraries, Best Practices, E-resources, Library services.

**Introduction :-**

The global changes particularly the information and communication technologies (ICT) have impact on the functioning of academic libraries. The ways to build collection and services to the end user very from the recent past practices. Thus preparing guidelines in a standardized way bases on the best practices employed by libraries is significant which will ultimately enhance the value based services of academic libraries. Best practices are an activity that leads to a superior performance. Successfully identifying & applying best practices can reduce cost and improve quality. These practices will help to inculcate good environment among the user community., UGC and NAAC are seriously concerned as how to improve standards of education and establish best practices in the universities and colleges and their libraries.

**Challenges before College Libraries :-**

The College libraries are today facing various challenges which are as follows.

- Information explosion
- Information Literacy about new technology
- Challenging role of the Librarian
- Information sharing in electronic formats. • Increased cost of the library documents
- Database creation and maintenance Marketing of library and information products.
- Increased requirements of the users.
- Time management
- Staff development.

**NAAC:-** Best Practices for Library & Information Center. While assessing the quality of Higher Education in the country, NAAC has providing the useful guidelines to improve the overall quality of Library & Information Center and services offered by these centers. In order to effectively meet the challenges posed by the global changes of technology, and to satisfy the multidimensional information needs of the library end users, NAAC has developed the set of forty eight best practices for the library and information centers. The data on best practices have been collected from the libraries across the country on a specific format developed by NAAC.

**The best practices are proudly divided into four categories .**

1. Management and Administration of Library.
2. Collection and Services.
3. Extent of the user of services.
4. Use of Information Technology in Libraries.

**The best practices suggested by the NAAC in its quality indicators in Library and Information services to the utilized / constituent colleges listed below.**

1. Computerization of Library with standard Software.



2. Inclusion of Sufficient information about the library in the college prospectus
3. Compiling user statistics.
4. Displaying newspaper clipping on the notice board periodically.
5. Career/ Employment information services.
6. Internet facilities to different user groups.
7. Information Literacy programs.
8. Suggestion box and timely response.
9. Displaying new arrivals and circulating a list of those to academic departments.
10. Conducting book exhibitions on different occasions.
11. Organizing book talks.
12. Instituting Annual Best User Award for students.
13. Organizing competitions annually.
14. Conducting user surveys periodically.

**Best Practices in College Libraries :-**

With the increasing impact of ICT on Higher Education, Academic Libraries on the ways of radical changes. The traditional role of libraries as custodian of recorded knowledge is convened into the gateways of the knowledge. In the era of IT, due to information explosion the information needs of the library users are drastically changed and the nature of information needs became multidimensional. It has great impact on the overall management of library activities and services. In order to cope with this changing environment and to meet the users expectation effectively, it became necessary for the college library to adopt some best practices in their overall management & service areas. Here following are the best practices which is to be adopted in College libraries are described in briefly. For convenience we can group best practices in to five categories.

A] Traditional Best practices.

B] IT based Best Practices.

C] Other Best practices.

D] Library Extension services.

E] General Best Practice

**A) Traditional Best Practices.**

1. Book Exhibition
2. :- Orientation Plan
3. Book Display Programme
4. Library Halls
5. Putting the list of newly available books on notice board
6. Staff User Meet
7. Library Information Broachers
8. Library short Term course
9. Training to use E-Resources
10. Review of Book
11. Book Talk program read
12. Readers Club :-
13. Interaction with Author
14. Best Library user Award
15. Counseling Center Regarding Competitive Examination.

**B] IT based Best Practices :-**

- 1) Computerized Library with some software.
- 2) Develop Dynamic Library Webpage
- 3) Virtual Library Tour should be developed and linked to Library website.
- 4) Develop Web OPAC to know the status of library collection with 24 x 7 access.



- 5) Digital Reference Service
- 6) Develop Virtual presence
- 7) E-Alerting services
- 8) E-Resources.
- 9) Institutional Repository

**C) Other Best Practices :-**

1. Book Bank Facility
2. Special Facility Scheme :-
3. Reading Room Facility :

**D) Library Extension Services****E) General Best Practices**

- 1) Regular Library Advisory Committee Meeting.
- 2) Binding of books & periodical Volumes.
- 3) Inclusive of Library Information in prospectus & College Websites.
- 4) Intercom facility for easy communication among various departments.
- 5) Pasting of barcode, spine label and stamping in a definite place on the books.
- 6) Question sets of previous examinations.
- 7) Library Calendar of Activity & Events.
- 8) Use of pesticides for keeping away book worm & damage of books.
- 9) Display of various library chart.
- 10) Keeping the library premises neat & clean.

**Conclusion** :- The This will create best image of the library & library profession in the society. The best practices adopted should bridge the gap between library & user for maximum utilization of the resources. Library adopted various best practices in its administration, management, collection & services, extent of the use of services and use of technology. The technology based services are essential for providing up-to-date information to user community. The web based services are essential for providing upto date information to all users. The development of any new research is based on the timely & accurate information given to the users, so the libraries must follow best practices.

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## Reflections on the teachings of Adi Sankaracharya in the Compositions of Carnatic Music

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### Abstract:

Musical compositions of Carnatic Music are perpetual confluence of Bhakti, Sahitya and Music. Various themes related to religious and non religious concepts are reflected in Carnatic music compositions. In this paper, a comparative analysis is attempted on select works of Acharya Sankara and Carnatic musical compositions which reflects on the religious as well as advaitic heritage of Indian culture.

Music is the expression of the creative knowledge, independent thinking and realization of an artist gained through Sadhana or Abhyasa. When the sweetness of the Sadhana is enjoyed or experienced by both the creator and the listener, there concocts the 'Brahmanada' or 'Advaithanubhava', 'Nadalaya yoga' or 'Satchidananda.' Jnana, Karma and Bhakti are the three paths to attain Moksha. The simplest and easiest way to reach or realize the 'Brahman' is music which is basically spiritual in nature and Bhakti is the usual theme of musical compositions.

The great philosopher Sankaracharya inspired posterity through his Stōtras, Prakarana granthas and Bhāshyās. Sankaracharya analyzed and interpreted all the scientific and spiritual aspects exist in this world. At last acharya proclaimed "Brahma Sathyam Jagan midhya" i.e., Brahman is the only truth and this world is midhya or illusion.

In the kriti 'Nadaloludai Brahmananda mandave manasa' Saint Tyagaraja says to his own mind that Oh! Mind attain the highest bliss or Brahmananda by immersing yourself in Nada which is a combination of Ragas, Saptaswaras and which fulfils all your righteous desires. All the sages followed this nadayoga path. This composition reveals the great position given to music for the attainment of salvation. In the kriti 'Mokshamu galada' in Sāramati, Tyagaraja doubts whether it is possible to attain moksha to a person devoid of Sangitajnana and Sadbhakti. **Dakshinamurti stotra**

Sankaracharya tried to teach the basic truth of advaita through Dakshinamurti hymn. Here Lord Dakshinamurti is addressed as the Guru by whose blessings and grace one receives the knowledge of non duality i.e., advaita. Within a short compass it gives the essence of advaita. The composition of Muthuswami Dikshitar in Phenadyuti<sup>1</sup> raga contains the same message.

Here Dikshitar adores Dakshinamurti as

Pallavi :

Sri Dakshinamurttimisam Chitprakasam

Anupallavi:

Vedantavedyam nyagrodha vrksha mulavasinam vallaki

Nadanubhavamodamamrta Phenadyutimandasma mukhambujam Charanam

Jananadi khedabhanjanachaturam jagadindra jalachamatkrtikaram

Munijanadi nikhila samsayaharammudrakaram guruguhakaram

Anadyavidyatamo bhaskaram acharyasekharam sundaram

Manovagagochara sasidharam mauninam madanaharam samkaram

### Bhajagovindam

The philosophy of Sankaracharya and Ramanuja can be seen in the compositions of Annamacharya-the great composer and Paramabhaktha of Sri Venkatesa. The composition in



Sudhadhanyasi 'Bhavamulona and 'Bhavayami gopalabalam' in Yamunakalyani reflects the idea of first lines of Bhajagovindam

Bhavamulona bahyamunandunu govinda govinda yani koluvavo manasa

Oh! mind in your inner and out word thought say 'Govinda' Govinda and pay reverence.

Bhavayami Gopalabalam mana-

sevitam tatpadam chindayeyam sada

I meditate upon the child Gopala who is constantly worshipped by the mind and his feet are suitable to contemplate.

In the Pancharatna kriti 'Dudukugala' in raga Gaula, Tyāgaraja represents himself as a person of all self-centered worst deeds in this world. 'Dudukugala nanne dorakodugu brōchura'. The answer of this composition can be seen in the Bhaja govindam or Mohamudgaram of Adi Sankaracharya.

Both the Acharyas Tyagaraja and Sankara teach to control the senses and mind (i.e. nityānitya vivēchanam) by complete devotion and dedication towards Guru. This leads one to achieve the self- realization.

### Concept of Maya<sup>2</sup>

The concept of Maya is defined in different terms by Sankaracharya. According to him the world is not permanently real. It is Maya or Midhya. Maya is the creative power of nirguna brahman. In Vivekachudamani, Maya is referred to as trigunātmika i.e. Maya is made up of three gunas ; satva, rajas and tamas. Maya can be destroyed through the ultimate realization of the pure and blemishless Brahman. We mistake this sensory world as real but when we investigate and shed the light of discrimination on our experiences conjured by Maya, the truth of Brahman appears as real and Maya disappears. The concept of Maya is explained in Prasna Upanishad bhashyam as it is some sort of false deportment by which a man appears out-ward in one manner and acts in another manner. One of the kritis of Sri Muthuswami Dikshitar in Tarangini raga conveys the same idea.<sup>3</sup>

Pallavi

Maye twam yahi mam baadhitum ka hi

Anupallavi

Dhyaye dhyeye tvamehi mudam dehi mam pahi

Charanam

Gaye geye yahi kahi ehi dehi pahi

upaye peye sarasakaye rasakaye

sakaye aye maye

This kriti is rich with literary beauty antyaprasa as well as gopucchayati Sarasakaye

rasakaye

sakaye

aye

In the pallavi Dikshitar repeats maya to get away from him and don't disturb him. In the anupallavi Dikshitar praises Devi as one who is worthy of Dhyana or meditation and give me the joy and wisdom and protect me.

He says Devi 'You appear as music and praised by music. You are both the path and goal: Upaye-peye. You have the beautiful form-essence of the form and everything. She glorifies Guruguha and she is the sudha or nector residing inside the hearts of dedicated virtuous devotees. She is the omnipresent.

Vedas also convey the same through 'Sarvam Khalu idam brahma' then what is the svarupa of Brahman? The answer is sat-chit-Atnanda. So maya Sakti devi is sachidanandamayi and chidrupini. Being Sri vidya upasaka, the kritis Kamalambanavavaranam, Abhayamba vibhakti kritis,



Nilōtpalāmba Vibhakti kritis and kshetra kritis on Devi of Sri Muthuswami Dikshitar rejuvenate this great idea of Vedas and Upanishads.

**Maneeshapanchakam** is the masterpiece composition of Sankaracharya for both common people and intelligent.

Annamacharya through his composition in Bauli raga, 'Tandanana ahi tandanana pure' proclaims that Brahman is one. There is no disparity of high or low, for everyone Hari is the antaratma- inner self. The genus of all creatures is only one; Sree Hari is the supreme inner self of everyone. The sun shines equally on an elephant and on a street car. For the noble and ignorant ,Sree Venkateswara is the Saviour.<sup>4</sup>

Tandanana ahi tandanana pure  
tandanana bhala tandanana  
brahma mokate parabrahmamokate para  
brahma mokate parabrahmamokate  
nindaara raju nidrinchu nidrayu mokate  
andane bantunidra adiyu nokate  
mendaina bramanudu mettubhumi yokate  
chandaludundeti saribhumiyokate  
Kanduvagu heenadhika maulindu levu  
antariki srihare amtaratma  
indulo jantukula minta nokate  
antariki srihari antaratma  
kadagiyenugu mida kaayuyendokate  
pudami sunakamu mida polayu yendokate  
kadu punyalanu paapa karmalamu sarigaaka  
jadiyu sri venkateswara nama mokate

In the fourth sloka of Maneeshapanchakam Sri Sankara conveyed the same truth

Ya thiryangnara devatabhi rahamithyatta sphanta grihyate  
Tath bhasa hridayaksha dehavishaya bhanthi swato chetana  
tham bhasyai pihitharkkamandalanibham sphurthim sada bhavayan  
yogi nirvrta manasa sa gururityesha maneesha mana

Here Sankaracharya says inner-self of all praises is Brahma and he also says that one who believes the non-dualistic truth that "Aham brahma asmi" or "sarvam brahmamayam" is the real guru, even though he belongs to a low caste or chandala.

**Upanishads:**<sup>5</sup> According to Mundaka Upanisad,"Tapasaa cheeyate Brahman" Brahman expands with heat.In Brahmasutra Bhashyam,it is mentioned as"Sarvamidam jagad praanaasrayam spantate,prana sabde paramaatmanyeva prayuktah" i.e Brahman is the Prana of this world on which everything vibrates.

In Taittiriyaopanisad the creation is explained as"Tasmadva etasmaadaatmano akasah sambhuta akaasaat vayuhu vayoragnihi agneraapah adbhyah prithvi"

Akasa came first out of self, from space the vayu, from air the fire, from fire the water and from water the earth.

In Pancheekarana- prakaranagrandha Sankara describes that when Nirguna Brahman associates with Mayasakti it acquires saguna rupa. This Saguna Brahman is the creator of the Universe. Thus maya prapancha is formed. Every creation of this nature is based on akasa, and air supports it. The compression of air gives rise to heat. When the heat reduces, liquid or water is formed when it is again cooled, it becomes solid or earth.



Thus life is nothing but the five panchabhutas. This indicates the fact that spirituality is the base of science also. Brahman is the ultimate Truth. Panchabhootha and Panchalingasthala group krithis of Dikshitar conveys the same theory.

**Karma theory:** Sri Sankara reveals the significance of Karma. According to him Upasana is a part of karma. Karma has the power to create, to acquire, to transform and to purify. Nishkāmakarma is very important. It gives the non dualist realization and Ātmasākshātkāra.

In the sixth chapter of Sankara's Chandōgyōpanishad bhāshya, he accepts the concept of rebirth.

In the composition in Mandari, 'Paralokabhayamuleka bhavapasa bandhulai edaru' saint Tyagaraja says, without the fear of the rebirth people get more and more immersed in Samsāra. People consider wife, children, fine clothing and all luxurious possession as their achievement without the fear of next janma.

All the carnatic music compositions convey the importance of Nishkāmabhakti.

Thus the rich Sanskrit language contributed a vast treasure of knowledge in both the theoretical and practical areas of Carnatic Music. The Lakshanagranthas in Music such as Sangitaratnakara and Chaturdandi prakasika in Sanskrit, paved the way for new systematic experiments and theories of ragas and instruments. Thus the literary part of Carnatic music compositions really preserved the rich spiritual culture and essence of Vedas, Upanishad-s and Sanskrit literature.

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## **A Study on Emerging Trends on Cyber Security and its challenges to the Society and newly using technology**

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### **Abstract:**

Cyber Security plays a very important role within the field of knowledge technology. Our attention is sometimes drawn on “Cyber Security” once we hear regarding “Cyber Crimes”. Securing the data became one amongst the most important challenges within the present day. Once ever we expect regarding the cyber security the primary issue that involves our mind is ‘cyber crimes’ that square measure increasing vastly day by day. Varied Governments and firms square measure taking several measures so as to stop these cyber crimes. Besides varied measures cyber security continues to be an awfully massive concern to several. This paper chiefly focuses on challenges long-faced by cyber security on the most recent technologies. It additionally focuses on latest regarding the cyber security techniques, ethics and also the trends dynamic the face of cyber security. The paper additionally describes the challenges to lack of coordination between Security agencies and also the vital IT Infrastructure.

**Keywords:** cyber security, cyber crime, cyber ethics, social media, android apps.

### **Introduction:**

In today’s Internet-connected world wherever technologies underpin nearly each side of our society, the method of conversion all told aspects of human life, like tending, education, business, etc., has step by step crystal rectifier to the storage of all styles of info, as well as sensitive knowledge. These days web is that the quickest growing infrastructure in way of life. In today’s technical surroundings several latest technologies square measure dynamical the face of the person kind. however thanks to these rising technologies we have a tendency to square measure unable to safeguard our personal info in a very effective approach and therefore recently cyber crimes square measure increasing day by day. These days quite sixty percent of total industrial transactions square measure done on-line, therefore this field needed a prime quality of security for clear and best transactions. Therefore cyber security has become a modern issue. The scope of cyber security isn’t simply restricted to securing the data in IT trade however conjointly to varied different fields like cyber area etc. Security is that the method of protective the digitized information from felony or from physical harm whereas maintaining the confidentiality and accessibility of knowledge however as technology is growing chop-chop, the law-breaking rate conjointly will increase each in range and quality. The explanation behind this tremendous growth in cyber-crime is that the usage of inadequate computer code, terminated security tools, style flaws, programming errors, simply out there on-line hacking tools, lack of awareness publicly, high rates of monetary returns, etc. so as to explore the vulnerabilities within the target and thereby to attack the victim, additional powerful attack tools square measure developed by the technical attackers. With this, new attacks in several variations square measure returning that square measure tough to observe. Increase in web dependency all told walks of life, digital nature of information in large amounts obtaining accumulated through on-line transactions and decentralization of information repositories, has crystal rectifier to the event of effective security algorithms. The ceaselessly dynamical nature of law-breaking conjointly results in the issue of handling and avoiding rising threats. The task of securing cyber-space is that the most tough and difficult task as advanced threats play a really active role. Therefore, it’s necessary to



induce insights into the ideas of security defence mechanisms, completely different techniques and trending topics within the space of knowledge security. Even the most recent technologies like mobile computing, E-commerce, internet banking etc conjointly wants high level of security. Since these technologies hold some necessary info relating to someone their security has become a requirement factor. Enhancing cyber security and protective important info infrastructures square measure essential to every nation's security and economic well-being. Creating the net safer (and protective web users) has become integral to the event of latest services still as governmental policy. The fight against cyber crime wants a comprehensive and a safer approach. Provided that technical measures alone cannot forestall any crime, it's important that enforcement agencies square measure allowed to research and prosecute cyber crime effectively. These days several nations and governments square measure imposing strict laws on cyber securities so as to forestall the loss of some necessary information each individual should even be trained on this cyber security and save themselves from these increasing cyber crimes.

### 1. CYBER CRIME

Cybercrime is criminal activity that either targets or uses a laptop, an electronic network or a networked device. Most, however not all, crime is committed by cybercriminals or hackers UN agency need to create cash. Crime is meted out by people or organizations. Some cyber criminalssquare measure organized use advanced techniques and square measure extremely technically skilled. Others square measure learner hackers. Rarely, crime aims to break computers for reasons aside from profit. These may well be political or personal. Crime that targets computers typically involves viruses and different styles of malware. Cyber criminals might infect computers with viruses and malware to break devices or stop them operating. They will additionally use malware to delete or steal information. Cyber crime that uses computers to commit different crimes might involve victimization computers or networks to unfold malware, prohibited info or prohibited pictures.

A noted example of a malware attack is that the WannaCryransomware attack, a worldwide crime committed in might 2017. As day by day technology is enjoying in major role during a person's life the cyber crimes additionally can increase in conjunction with the technological advances.

#### **Cyber Security:**

Cyber security refers to the body of technologies, processes, and practices designed to shield networks, devices, programs, and knowledge from attack, damage, or unauthorized access. Cyber security might also be brought up as data technology security. Cyber security is very important as a result of government; military, corporate, financial, and medical organizations collect, process, and store unprecedented amounts of knowledge on computers and alternative devices. a big portion of that knowledge is sensitive data, whether or not that be property, money knowledge, personal data, or alternative varieties of knowledge that unauthorized access or exposure might have negative consequences. Organizations transmit sensitive knowledge across networks and to alternative devices within the course of doing businesses, and cyber security describe the discipline dedicated to protective that data and also the systems accustomed method or store it because the volume and class of cyber attacks grow, corporations and organizations, particularly those who area unit tasked with safeguarding data regarding national security, health, or money records, ought to take steps to shield their sensitive business and personnel data. As early as March 2013, the nation's high intelligence officers cautioned that cyber attacks and digital spying area unit the highest threat to national security, eclipsing even terrorist act challenges of cyber security for an efficient cyber security, a company has to coordinate its efforts throughout its entire system.

Elements of cyber encompass all of the following:

**Network security:** The process of protecting the network from unwanted users, attacks and intrusions.



- **Application security:** Apps require constant updates and testing to ensure these programs are secure from attacks.
- **Endpoint security:** Remote access is a necessary part of business, but can also be a weak point for data. Endpoint security is the process of protecting remote access to a company's network.
- **Data security:** Inside of networks and applications is data. Protecting company and customer information is a separate layer of security.
- **Identity management:** Essentially, this is a process of understanding the access every individual has in an organization.
- **Database and infrastructure security:** Everything in a network involves databases and physical equipment. Protecting these devices is equally important.
- **Cloud security:** Many files are in digital environments or "the cloud". Protecting data in a 100% online environment presents a large amount of challenges.
- **Mobile security:** Cell phones and tablets involve virtually every type of security challenge in and of themselves.
- **Disaster recovery/business continuity planning:** In the event of a breach, natural disaster or other event data must be protected and business must go on. For this, you'll need a plan. End-user education: Users may be employees accessing the network or customers logging on to a company app educating good habits (password changes, 2-factor authentication, etc.) is an important part of cybersecurity.

The toughest challenge in cyber security is that the ever-evolving nature of security risks themselves historically, organizations and therefore the government have centered most of their cyber security resources on perimeter security to guard solely their most important system elements and defend against celebrated treats. Today, this approach is lean, because the threats advance and alter additional quickly than organizations will maintain with. As a result, consulatory organizations promote additional proactive and adaptation approaches to cyber security. Similarly, the National Institute of Standards and Technology (NIST) issued tips in its risk assessment framework that advocate a shift toward continuous observation and period assessments, a data-focused approach to security as opposition the standard perimeter-based model.

## **CYBER SECURITY TECHNIQUES**

### **Access control and password security**

If threat actors can't access your network, the quantities of harm they'll be ready to do are extraordinarily restricted. Additionally to preventing unauthorized access, bear in mind that even licensed users may also be potential threats. Access management permits you to extend your network security by limiting user access and resources to solely the components of the network that directly apply to individual users' responsibilities. The users limit their access or to line the sturdy countersign for security purpose.

### **Authentication of data**

This elementary cyber security technique intends to verify the identity of user supported the credentials hold on within the security domain of the system. the foremost common mode of governance is positive identification technology, the most challenge encountered in authenticating method is thwarting tries of unauthorized individuals to pay attention to the authenticating message. The positive identification transmitted over AN insecure medium is vulnerable to be intercepted by dishonest those that will use it to disguise because the original user. This downside is countered by coding.

### **Malware scanners**

Malware Scanning is that the method of detecting malware within the laptop to eliminate it. It's as a result of malware scanning that the threats lurking on the pc are known. While not malware scanning, the pc is in danger of malware infection.



It sporadically scans the pc to find and defeat any malware that may have slipped through. It's frequently updated to acknowledge the most recent threats. A laptop that's not scanned frequently might have already got malware infection solely it doesn't show any sign of malware nevertheless.

### **Firewalls**

If threat actors can't access your network, the quantities of harm they'll be ready to do are extraordinarily restricted. However additionally to preventing unauthorized access, bear in mind that even licensed users may also be potential threats. Access management permits you to extend your network security by limiting user access and resources to solely the components of the network that directly apply to individual users responsibilities.

### **Anti-virus software**

The threats of laptop or desktop computer viruses or undesirable short programs that trigger unwanted commands while not the specific consent of user have assumed monstrous proportions. Anti-virus package carries out 2 functions; it prevents the installation of virus during a system and scans the systems for viruses that are already put in. Most viruses are created to focus on Windows OS because it is that the most popular computing platform of plenty. Apple and operational system users can even return beneath the attack of viruses completely engineered for such operating systems.

### **Digital Signatures**

Digital signatures is erected out of constant mathematical algorithms that are utilized in uneven encoding. A user is unengaged to take a look at that he possesses a non-public key by obtaining some info encoded with it. Anyone will get constant decrypted by having the general public key which will verify the person's credentials. This method is in essence the precise reciprocal of public key encoding and likewise functions on the idea that the approved user solely has the non-public key.

### **TRENDS CHANGING CYBER SECURITY**

In this paper mentioned there are some of the trends that are having a vast impact on cyber security.

#### **Web servers:**

The threat of attacks on net applications to extract information or to distribute malicious code persists. Cyber criminals distribute their malicious code via legitimate net servers they've compromised however data-stealing attacks, many of that get the eye of media, are an enormous threat. Now, we'd like a bigger stress on protective net servers and net applications. Net servers are particularly the most effective platform for these cyber criminals to steal the info. Thus one should use a safer browser particularly throughout necessary transactions so as to not fall as a prey for these crimes.

#### **Mobile Networks**

Today we have a tendency to be ready to hook up with anyone in any a part of the globe. Except for these mobile networks security may be a terribly massive concern. Recently firewalls and alternative security measures have become porous as folks are exploitation devices like tablets, phones, PC's etc all of that once more need further securities except those gifts within the applications used we have a tendency to should always have confidence the protection problems with these mobile networks more mobile networks are extremely susceptible to these cyber crimes plenty of care should be taken just in case of their security problems.

#### **New internet protocol: IPv6**

IPv6 is the new Internet protocol which is replacing IPv4 (the older version), which has been a backbone of our networks in general and the Internet at large. Protecting IPv6 is not just a question of porting IPv4 capabilities. While IPv6 is a wholesale replacement in making more IP addresses available, there are some very fundamental changes to the protocol which need will contribute a lot to personal cyber threats. Social media adoption among personnel is skyrocketing and so is the threat of attack. Since social media or social networking sites are almost used by most of them every day it has



become a huge platform for the cyber criminals for hacking private information and stealing valuable data. In a world where we're quick to give up our personal information, companies have to ensure they're just as quick in identifying threats, responding in real time, and avoiding a breach of any kind. Since people are easily attracted by these social media the hackers use them as a bait to get the information and the data they require. Hence people must take appropriate measures especially in dealing with social media in order to prevent the loss of their information. The ability of individuals to share information with an audience of millions is at the heart of the particular challenge that social media presents to businesses. In addition to giving anyone the power to disseminate commercially sensitive information, social media also gives the same power to spread false information, which can be just as damaging. The rapid spread of false information through social media is among the emerging risks identified in *Global Risks 2013* report. Though social media can be used for cybercrimes these companies cannot afford to stop using social media as it plays an important role in publicity of a company. Instead, they must have solutions that will notify them of the threat in order to fix it before any real damage is done. However companies should understand this and recognise the importance of analysing the information especially in social conversations and provide appropriate security solutions in order to stay away from risks. One must handle social media by using certain policies and right technologies.

**Challenges:**

Digitalization or The use of e-resources more and more impacts all aspects of our lives and industries. We notice to area unit seeing the speedy adoption of machine learning and AI tools, similarly as Associate in Nursing increasing dependency on software package, hardware and cloud infrastructure.

**Conclusion**

Computer security may be a huge topic that's changing into a lot of necessary as a result of the globe is changing into extremely interconnected, with networks being employed to hold out vital transactions. Cyber crime continues to diverge down totally different ways with every New Year that passes so will the protection of the data. the most recent and troubled technologies, in conjunction with the new cyber tools and threats that come back to lightweight daily, area unit difficult organizations with not solely however they secure their infrastructure, however they need new platforms and intelligence to try to thus there is no good resolution for cyber crimes however we should always strive our boundary to reduce them so as to possess a secure and secure future in cyber area.

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**'Gender Equality and Women Empowerment in India: Status and Issues'****Dr. Kalpana Jamgade**

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**Abstract**

Gender equality is also a precondition for all round development and reducing poverty. Empowered women make invaluable contribution to the improvement of health conditions and educational status and productivity of whole families and communities, which in turn improve prospects for the next generation. The Millennium Development Goal also puts emphasis on gender equality and empowerment of women. It is now widely accepted that gender equality and women's empowerment are fundamental cornerstones for achieving development results. Keeping the status of women empowerment and its determinants in India, in this paper an attempt is made to present some of the key determinants of inequalities that exist in our country so as to have an idea about to what extent the women are empowered.

**Introduction**

Gender equality is a human right which entitles all persons irrespective of their gender to live with dignity and with freedom. Gender equality will be achieved only when women and men enjoy the same opportunities, rights and obligations in all spheres of life. This means sharing equally, power, influence, and having equal opportunities in economic and social spheres. Equal claim on education and career prospects will enable women to realize their personal ambitions. Gender equality demands the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. According to Census-2011, India has reached the population of 1210 million, which 48.5 % were females. The population of India accounted for 17.5% of the total world population and occupied second place. According to census 2011, the sex ratio was 930 in 1971 and it has increased to 940 and female literacy also increased from 18.3% in 1961 to 74.0% in 2011.

Women empowerment in India is heavily dependent on many different variables that include geographical location (rural/urban), educational status, social status (caste and class) and age. Policies on women empowerment exist at national, state and local levels in many sectors including health, education, economic opportunities, gender-based violence and political participation. The scope and coverage of the schemes launched has been expanding that include initiatives for economic and social empowerment of women and for securing gender equality. The following schemes at present are aiming at women empowerment and gender equality in India:

1. Integrated Child Development Services (ICDS)
2. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)
3. The Rajiv Gandhi National Crèche Scheme for Children of Working Mothers.
4. Integrated Child Protection Scheme. (Support to training and employment program for women)
6. Dhanalakshmi
7. Short Stay Homes
8. Swadhar
9. Ujwala
10. Scheme for Gender Budgeting (XI Plan)
11. National Mission for Empowerment of Women
12. Rashtriya Mahila Kosh



In spite of the effective implementation of all the above schemes and programs, there are significant gaps between policy achievements and actual practice at the community level. The Global Gender Gap Index observed that India is simply not doing enough for its women. The ranking of the country has fallen from 105 in 2012 to 87 in 2016.

### **Objectives of the Present Study**

This research paper has the following objectives:

- To understand the level of equality among girls and boys in primary, secondary and higher education.
- To know the Gender Equality and Share of women in economic participation and opportunity
- To Identify and examine the Gender Equality and Women Empowerment in Political Field and accessibility to resources

### **Research methodology**

For the purpose of the present gender and woman empowerment's status and issues, the data has been collected from secondary data sources. The data had compiled from Journals, Magazines, including the Government reports and documents and research. The data has been analyzed on basis of the objective of the study and interpret the fact which present the social reality of the gender equality and woman empowerment in India.

### **Discussion and Analysis**

Education is the main component to ensure gender equality and empowerment of woman. Girl's survival and transit to higher education lead to achieving gender parity. Substantial progress has been achieved towards gender parity in education as revealed by some important indicators. The Gender Parity Index (GPI) is the ratio of the number of female students enrolled at primary, secondary and tertiary levels of education to the corresponding number of male students in each level. Thus, GPI which is free from the effects of the population structure of the appropriate age group, provides picture of gender equality in education. It can be noticed from the primary education; the enrolment is favorable to females as GPI has crossed the level of one. In Secondary and higher education levels also, a rapid progress has been observed during the recent past towards gender parity.

#### **• Gender Equality in primary, secondary education, tertiary education**

The literacy rate in terms of number of girls per 100 boys enrolled shows remarkable progress has been identified at all levels of education. It shows that 8 to 10% growth is recorded in upper primary, secondary and higher education during the study period. Women's participation in labour force is seen as a signal of declining discrimination and increasing empowerment of women. It is thought that feminization of the workforce is also a sign of improvement of women's opportunities and position in society. Share of Women in Employment measures the degree to which labour markets are open to women in industry and service sectors, which affects not only equal employment opportunity for women but also economic efficiency through edibility in the labour market and respect economic factors in social empowerment of women. The labour force participation rate of women is low and a sizable gender gap persists. Moreover, when women work, they tend to end up in marginal jobs.

#### **• Mobility and Decision Making**

Instead of education, the economic empowerment changes in women's mobility in social interaction, participation in decision making are also necessary. Still today a very small percentage of Indian women have the freedom in household decision making, visiting their family and relatives and going outside home. Besides, in most of the Indian communities' women do not have the right to decide how many children they will have. Moreover, a woman does not have the freedom to spend her spouse's earnings and even her own earnings as per her choice and need. Gender equality and Women Empowerment in social and political elds Greater participation of women in social and political sphere is essential to make the social and political institutions more representative. It serves as a tool



for empowerment of women and contributes to gender sensitive decision making. Gender Equality and Women Access to Resources Access to resources is important for economic freedom of women as freedom of movement is linked with their economic independence and also infuses with power and expands agency.

- **Issues to be Tackled for Women Empowerment**

It shown that India women are discriminated and marginalized at every level of the society whether it is social participation, economic opportunity and economic participation, political participation, access to education or access to resources etc. Majority of Women in India are poor, uneducated and insufficiently trained. They often end up in the daily struggle of managing an ill-equipped family and are not in a position to propel out themselves of the oppressive and regressive socio-economic conditions. Although lots of things are happening and large amount of resources are being spent in the name of women empowerment in India, the actual situation however, just remains the same and in many instances worsens further. Deep-rooted systemic challenges still remain to be addressed. The following are some of the important issues to be tackled for women's empowerment and gender equality in India. Eliminating gender differences in access to education and educational attainment are key elements on the path to attaining gender equality and reducing the disempowerment of women.

- **The Status of Gender Equality**

Education, particularly higher education of women, is a key enabler of demographic change, family welfare, and better health and nutrition of women and their families. Special measures should be taken to create a gender-sensitive educational system, increase enrollment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/ vocation/ technical skills by women. Child marriage, which is still prevalent in our society, must be stopped. This is because an early age at marriage of women is an indicator of the low status of women in society and also curtails women's access to education. A woman needs to be physically healthy so that she is able to take challenges of equality. Women must have access to comprehensive, affordable and quality health care.

Women should be provided with proper wages and work at par with men so as to elevate their status in the society. Violence against women must be eradicated from the society. Apart from strict laws and legislations, the violence against women can only be tackled through a change in attitude that needs to take place in the family, in the society and the female members of the society as well. Gender sensitization and gender training programs are also important. Women's political participation has been considered a major measure of women's empowerment. Women's representation in the legislature is very poor in India. Women should come together as a unifying force and initiate self-empowering actions at the ground level.

### **Conclusion**

As women constitute almost one-half of India's population, without their engagement and empowerment, rapid economic progress is out of the question. For economic growth to be really inclusive, women empowerment is of utmost value. It is crucial for achieving sustainable economic development of our country and even beyond. Still a large part of women do not have sufficient autonomy regarding the value choices for their own life. The data also revealed that there is a necessity to look beyond economic resources or material prosperity and into cultural and social nuances, which are playing a significant role in shaping the women's autonomy and empowerment. Along with government, civil society organizations and all other stake holders must come forward and involve in the women empowerment process is the need of the hour.

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**Caste, Culture and Religion: Unbreaking the Immoral Code****Dhiraj b. Ambade**

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**Abstract:**

The Indian Caste System presents a very intricate intermixture of caste, culture and religion. The caste has almost become the most important social characteristics in India, with people divided by class, culture, religion, area, tribe, gender, language and even deities and gods. Although this and other types of difference occur in all human cultures and societies, it develops into a problem with overlapping one or more of these aspects serving and cementing a system oppressive, degrading and immoral. Besides, it also serves as the primary basis for systematic ranking and uneven access to valuable resources resulting in inequality and hierarchy, breaking a moral code. This paper studies these intricacies and inter-relationship between caste, culture and religion, to identify how they affect, in unison, to strengthen caste-based oppression.

**Keywords:** caste, culture, religion, moral code, Indian society

**Introduction:**

Caste has been one of the prominent features of the Indian culture. More so with a continuity of last 2000 years, however oppressive the system is, it still has a kind of social sanction most of which are backed by its majority religion- Hinduism. Having its base in the scriptures, mainly in Hindu Vedas, puranas, smriti, and others, the caste survives, exists and “functions almost in all walks of Indian life”(Kosambi 73). Indeed, caste has become synonymous with Indian society. Most of the reformists, political leaders and social groups in India regard the caste system as a “major stumbling block to national integration, economic development and the moral regeneration” of the nation (Sinha). However, majority still justify it as a balancer and pace- restoring mechanism. This claim often been made by the caste Hindus, particularly by the upper caste who mileage most from the caste advantages (Ambedkar 109). In fact, the caste system shows as one that perpetually divides people into hierarchic, inter-polluting and competing segments. It not only functions as a system of gross exploitation of the labour of the lower castes to the unilateral advantage of the upper castes, but also enforces a rigid, oppressive and an immoral system.

**The Structure of Castes**

Caste is more intricate than what it appears. Risley calls it as-“A collection of families or groups of families bearing a common name; claiming common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those competent to give an opinion as forming a single homogeneous community,” (Hutton 47). It can also be defined as an endogamous and inherited subdivision of an ethnic unit that holds a higher or lower social status than other subdivisions of the same ethnic unit (Sarma 37). Although Hutton links it with a certain occupation and is a closed stratification, making it endogamous (Hutton 47), it violates the universal code of morality, human dignity and values, enforcing servitude to most other classes. The Indian caste system develops a culture based on economic, and social inequality, human degradation and perpetual exploitation of its most disadvantaged, besides dividing people into four varnas, which are hierarchically classified castes.

This hierarchy of the social status and positions in a society excludes the servitude class from seeking any advantages. Branded as the outcastes (Ambedkar), they are forced to live a dependent and humiliating life. Previously classified according to their vocation, caste today affects their access to wealth, power, and privilege. A few powerful castes have monopolized leadership roles in society,



pursuing only their own interests. In ritual, the two upper castes are considered superior to the lesser castes (Smith 43). The Brahmans, who are usually priests and scholars, are at the top. The author of *Classifying the Universe*, Brian K. Smith, describes how he defines the brahman caste:

Its alleged priority defines primarily the Brahmin class (as the first class formed by the creator god), knowledge of the Veda, and the monopoly of this class has on the sacrifice procedure. These characteristics justify the class's social position in relation to others: they are dominant because they are first, and they claim to be above the power dynamics that govern social life for others because of their superior knowledge and exclusive possession of the ultimate "weapons," sacrificial techniques. However, there are several "degrees" of Brahmans, such as Kanya-Kubja, Tamil, Tanjore, and others, who dwell in various villages (Pintane). These sub-castes, known as jatis, are endogamous to where a Brahman is not only limited to marrying another Brahman but also to marrying a woman from the same Brahman subdivision (Hutton 47).

Each jatis' ability to advance was limited by occupational divisions. People are born into a caste and become members of that caste as a result of their birth. Then, under their jati, all of their life activities, including material assets, social power or influence, upgradation or degradation, social skills and position, such as the isolation of these Brahmans from others, are all predictors of their social standing (Pintane). Brahmans usurped state power in order to profit themselves. In modern India, economic competitiveness and education reign supreme, and the Brahmans are at the forefront of both (Sekhon 44) (Deshpande).

The Kshatriyas, or political rulers and troops, follow the Brahmans. They were the ruling class, and for ruling their realm, they usually worked with the Brahmans. The Holy Scriptures commanded the rulers of ancient India to conduct their kingdoms under the scriptures. As a result, in most circumstances, the kshatriyas operated according to the Brahmanical administrative code. Kshatriyas are notable for their physical and martial prowess and protectors of the Brahmanical system in most cases (Smith 48). "It charged the Kshatriya with the preservation of the higher Brahmin class with control over (and unfettered exploitation of) the lowly Vaisyas," he said of his relationships with others (Smith 48-9). Priests and soldiers were thought to be "the public viewed as a single ruling class better" or "superior" to the other castes, and. Although the Brahmans and Kshatriyas declared themselves superior to the commoners as a group, the Brahmans never hesitated to declare their own caste superior to the Kshatriyas. According to the Vedas, this is because Brahmans are self-sufficient, but Kshatriyas are reliant on priests. As a result, some argue while Brahmans can survive without rulers, rulers cannot adequately carry out their duties without the help of Brahmans (Smith 42). The Vaishyas, or merchants, come next. A Vaishya's job was to ensure the community's prosperity by farming, raising livestock, and trading. In compared to their rulers, the Vaishyas were considered and supposed to be weak, and they were infinitely exploitable and regenerating. However, because these oppressions were presented as a natural condition of affairs in the social realm, they were rarely boycotted. The Shudras eventually took over agriculture and livestock raising, while the Vaishyas became traders and merchants. Despite being "twice born" and economically powerful because of their domination of commerce, Vaishyas were denied a high social rank, which enraged the upper castes. Their support for anti-Brahminical sects like Buddhism and Jainism, which arose in the 6th century BC, was one manifestation of their displeasure (Zha). The Shudras, who are mainly laborer, peasants, artisans, and servants, were made the servants of the above three classes. Brahmans branded Shudras to have no unique abilities and could only serve as slaves to the upper three classes. Thus, they denied Shudras all rights and privileges, including the ability to offer sacrifices or homa, read or learn the Vedas, or chant mantras (prayer rituals). They also could not enter temples and could only work as a slave, barber, blacksmith, or cobbler for the top three classes (B. Ambedkar). They, too, backed the anti-Brahminical organizations that arose. The "untouchables" are those at the bottom of the heap. These people were considered outcasts because



they worked in jobs that were dirty and polluting, such as scavenging and skinning dead animals. The Hindu law texts majority of which is written by brahmins insisted on only four varnas and never a fifth, which was used as an excuse to reject India's indigenous people (Velassery 8). As a result, they were not considered to be among the ranking castes. If the untouchables defiled specific items with their presence, they may face criminal prosecution. It was, for example, illegal for a member of an excluded caste to willfully defile a shrine by his presence (broken people: Caste Violence Against India's "Untouchables"). 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 (Deshpande 7). The system still exists in most of the parts of India, perhaps in a unique form. Because they were caste outsiders, they were pushed to the fringes of the hamlet and never fully integrated into the village population. Their services, however, were still required for the health of the community and had to be included into the system in order to serve the upper castes (Velassery 8). Repulsion, hierarchy, and inherited specialty are all aspects of caste. "A society is defined by such a structure if it is divided into a significant number of hereditarily specialized groups that are hierarchically superposed and mutually opposed," according to Velassery. It does not accept increasing the status of mixed groups and changing occupations" (Deshpande).

#### The Culture of Oppression and Inequality

The Indian caste system with its several norms that caste members must follow to avoid being excommunicated by their fellow caste members or, according to Hinduism, being born into a less fortunate existence in the next. Endogamy and strict occupational restriction further worsened the Indian caste system, making it helpful to only to Brahmins. Marriage in the same caste became a custom, preventing social mobility and integration. Every member of a caste or sub-caste must marry someone from their own caste.

Regarding occupations, each caste has its own set of rules that its members must adhere to. The caste places dietary restrictions on its members and has its own set of regulations governing their eating habits. Pacca (meal prepared with melted butter) and Kachcha (food prepared with water) are the two varieties of food available. Only particular types of foods can be transferred across castes, according to the caste system. A Brahman, for example, can only accept Pacca food from a Shudra, whereas we can only accept Kachcha food from a person of the same caste or higher caste.

The intermingling of superior caste with an inferior caste, meets with several obstacles in place. As a result, under the caste system, each caste follows well-established conventions and interpersonal standards. Using the context of cleanliness and contamination, untouchability justifiably throttled down upon the excluded classes. Hinduism enforced the strict sanctions on the disadvantaged class, based on their impurity. However, while seeking advantages from these classes seemed a privilege of the upper castes. With this, the upper castes were thought to be more pure and less contaminated, while they thought the lower castes to be less pure and more polluted (Harper). The restriction of caste mobility, as was noted before, is a last feature that is critical to the stabilization of the Indian caste system. Birth into a certain caste locks a person within that caste and limits their mobility up and down the social ladder.

The caste system had a significant impact on the Indian village's economic structure. The hamlet was mainly a food-providing unit, with families from the craft or service castes intertwined with those from other castes. This system was known as the jajmani system, which survived in India up to the British. W.H. Wiser depicts the mutuality of relationships in a rural community based on the trade of commodities and services between different castes in his Hindu Jajmani System (Velassery 7). "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 (Velassery).



Each person had a predetermined economic and social rank. Even the beggar, for example, had a set place in society. Giving alms to the beggar was regarded a religious responsibility, therefore it could be claimed as a right, and each employee and employer had a relationship with one another. The same person who was an employer in one relationship was also an employee in another. The network of economic stability and security offered by an individual's own caste and those links obtained through his or her occupation was crucial to village life, as can be seen from the above list of caste distinctions.

### **Religion, Culture, and Caste**

One of the most important characteristics of India's social structure is the distinction of castes. Caste divides play a role in both actual social interactions and the ideal scheme of values in Hindu culture. Caste members are supposed to behave differently and hold different attitudes and ideals (Béteille 45). These distinctions are sanctioned by Hinduism. Traditional Hindu religious writings, particularly as interpreted by Brahmans, were used to legitimize India's caste system of stratification (Sekhon 45). Hinduism is both a religion and a social system. The caste system has served as the country's social foundation from ancient times, and it has become synonymous with the country. In ancient India, it rationalized the caste system for a variety of reasons. One of these was the Vedic justification. It is often claimed falsely that the caste system would not have been accepted by the Vedic people unless it was mentioned in the Vedas. The PurushuSukta, found in the Rigveda's 10th Mandala, tells how the castes arose from various elements of the Purusha, the Cosmic Soul, during a vast sacrifice conducted by the gods (B. Ambedkar). Brahmans sprang from his mouth, Kshatriyas from his arms, Vaiyshas from his thighs, and Shudras from his feet, as previously said. Another justification comes from the Karma idea. It rationalized the caste system based on birth with this premise. It supports the idea that people from lower castes are to fault for their troubles and inferior status due to their bad Karma from previous lives. According to the law of Karma, your current state of mind and body and, such as perplexity or tranquilly, is the outcome of previous decisions, and that you, as a person, are responsible for your bad fate as it due to your past actions. Future life events are shaped by your current thoughts, decisions, and actions, and these happenings have the capacity to change one's Karma by natural, moral decision and behaviour. (Oriental Philosophy). As a result, it is the belief that "one's specific duty is calibrated to the class into which one was born and the stage of life one is currently 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 one's social position in this life is ethically determined by moral actions in previous lives" (Smith 10). The sense of this moral is as described in the Brahmanical scriptures.

The Aryans developed reincarnation to explain their oppressive treatment of the indigenous and to keep the people from revolting against the system. This is how reincarnation helps to aggravate caste inequality. It justifies inequity and reroutes aspirations for growth from this life to the "next life." Reincarnation explains the advantage of high-caste birth for people (the brahmans) at the top of the caste system. Reincarnation justifies why people on the bottom, the Shudras and the untouchables, suffer because of their low birth. They must have earned their misery by committing sins in previous lifetimes. Hindus born as Shudras or untouchables taught to tolerate rather than oppose their own subjugation in order to prevent a low-caste birth in the next world. As a consequence, many oppressed people in India (such as the Shudras and "untouchables") joined anti-Brahmanical activities in order to protest the discrimination they faced. The caste system and the plight of the oppressed "untouchables" were one of the key motivations for the conversion to Buddhism in India during the 1950s under the leadership of B.R. Ambedkar (Sekhon 45). Conversion to Buddhism seems to be seen as the sole way to free oneself from the evils of 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 and resistance to



exploitation (Sekhon). 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).

**Conclusion:**

The Indian Caste System, as it exists for a long time, is still unchallenged with no sign of fading up. This is mainly because of the religious doctrines laid in Hindu scriptures. The caste as introduced and supported by these scriptures justifies the oppression of the disadvantaged, rather than improving the social order. This hard found Brahmanical moral code, even after its presence for over two thousand years thus, seems unbreaking.

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

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**Keywords:** Impact, Caste, Class, Religion, and Patriarchy.

### **Abstract**

In any civilization, the status and position of women are extremely important. One of the best ways to understand the spirit of civilization and to appreciate its excellence and realize its limitations is to study the history of the position and status of women in it. The history of women and their role and position in society can be studied by examining the impact of class, caste, and religion on women. It is necessary to define and explore how the religion has treated them. How the social institutions like caste, the family have affected them. Thus, this paper examines the impact of caste, class, and religion on Indian women.

### **Introduction**

Women count the half population in every society. The progress of any community is measured by the progress the women have achieved in that society. When we take women in India into consideration, we see that the constitution of India affirms gender equality regarding all its provisions and penalties. As women are considered as a weaker section of society, preferential treatment is allotted to them. Article 15 (3) of the Indian constitution offers special provisions for women and children. The preamble of the constitution proclaims the equality of opportunity and status. It emphasizes a sort of affirmative action towards women. Instead, all this into action for the last 74 years, we find that women have accessed the opportunity, that was denied to them some years before. Women have acquired important positions in every field, that was male-dominated. Despite the implementation of the constitution the status of women is found subordinated and subjugated in society. This position of women in the 21<sup>st</sup> century needs to be investigated. It is necessary to find whether caste, class, and religion impact Indian women in the contemporary socio-political scenario of our country.

### **Historical background.**

The history of status and position of women in India has a long history of nearly three thousand years. Many scholars converge that, the history of India starts from the Indus valley civilization, we find that, the society was matriarchal at that time. Women bear a prominent role in society. It doesn't mean that men were subordinated in society. After the Aryan invasion the matriarchal society, after many upheavals turned into a patriarchal society. Men were considered breadwinners and women were engaged in domestic chores. Due to the commencement of private property, men became the control and protector of property. For the protection of his property, he demanded a successor of his own. Consequently, he started controlling the sexuality of women from his family. A social system developed that gave power and control to men rather than women. Thus, the patriarchy becomes part and parcel of Indian society. Considering the ancient, medieval, and modern periods we find that the status of position was changed to some extent, but the subordination and subjugation were underlying in every period. The main period of Indian history is dominated by Vedic culture and its code of conduct. The Vedic culture has its foundation in the varna system. Religion displayed two important ethics for society. One is 'Dharma', that to behavior according to the rule's regulations, and norms of society. The other is 'DandNiti', if the person transgresses the rules and code of conduct, he was punished for his offense. The ethics of religion was originated from the religious scriptures.



During the Vedic period, women were entitled to upanayana and have the access to education. In the post-Vedic period, the Upanayana was denied, women were denied the right to take education. They were declared impure and thrown out of the varna -system. Many sacred works of literature were created stereotyping women in their traditional roles. In the medieval period, women started participating in warfare and were on the political front to some extent. In this period the tradition of Sati (Burning of women on the funeral pyre of her husband) was in vogue. After the advent of British rule, some reforms were made by the Britishers. The traditions like child marriage, sati were prohibited by making laws against them. The work of social reformers like Jyotiba Phule, Vittal Ramaji Shinde, Ranade, and Agarkar made a tremendous impact on the minds of Indian people, as well as the British. In the post-modern period, after the implementation of the Indian constitution, we find that women got the opportunity of an education. The constitution of India guarantees free and compulsory education to all children of the age of six to fourteen. Due to this provision in the late 20<sup>th</sup> century, we observe that women have acquired some important opportunities, that were denied to them previously. They are now found acquiring important key posts in many institutions and even in politics. But still, the position is not pleasing. The main hindrance to the development of women is caste and religion. The constitution of India guarantees all the rights for women, women have borne the highest position in the governance. What status religion endows on women is important. Whether the notions regarding women in the frame of religion have been changed needs an inquiry.

**Impact of caste on women.**

Indian society is caste-ridden. Society is stratified by caste. Caste is a notion. Caste is defined as an enclosed class. It excludes social interaction and bears the notion of purity and pollution. The custom of endogamy is the essence of caste. In the essay 'Caste in India, Their Mechanism, Genesis and Development' Dr. B R Ambedkar through his research at Columbia University in 1916 has rightly put forward the origin and creation of caste. The superimposition of endogamy on exogamy means the creation of caste. The tradition of endogamy is maintained by imposing rituals and traditions on women. by the tradition of girl marriage, sati. Imposed widowhood, and Jarat Vivah the number of marriageable units in the community is maintained. Accordingly, imposing inhuman customs and traditions on women the caste system is maintained. Women are the gateways of the caste system. The theory implies that gender and caste are intricately linked with each other. The caste and oppression of women are the two sides of the same coin. Hence, the eradication of caste and the emancipation of women should go hand in hand. In the present society, we find that caste has an impact on women. The oppressed women bear a triple burden of caste, class, and patriarchy.

**Impact of class on women.**

The concept 'baichijat' does not apply to women in India. The categorization of women on one footing as women is impossible in India. Even though the term 'baichijat' determines that all women (exclusively) form a single stratum, the fact defers. As the women are divided into a different caste, there is division in the social order as oppressed and oppressors. So, it is difficult to make a consolidated group of oppressed and oppressors. There is a large gap between the women of higher class and the lower class (victims of caste) women. The established women's movement had never taken the issue of caste on their agenda. They are ignorant about the problems of the women in the lower class. They are insensitive towards the problems of lower-class women. They did not hold any affinity and affection towards the oppressed women. Unless and until the women's movement take the issues of caste and the oppression underlying caste, the lower women will not have sympathized with the upper-class women. The caste and the class act as the main barrier in creating a homogenous group of women.

**Impact of religion on women.**

In India, we find that religion has a bias against women. Religion is very unsympathetic towards the woman. The roles and errands of men and women differ in the fold of religion. The



preference is always for the men. They are in controlling power in every family set-up. The religion exhibits that, women have to strive for the pleasure of men. The life of women aims to produce male offspring for the last rites of man. The religion defines the objective of survival of males as 'Purushartha' which encapsulates Dharma, Artha, Kama, and Moksha. In this objective's women have no place, they are evicted. The objectives are meant for men, and women should assist him to fulfil the placed objectives. Instead, they are observing as the obstacle and hindrance in the achievements of men. Women are considered as 'pap-yoni' and the door of hell. The nature of women is considered to seduce men. Consequently, we see that religion is the main source of gender discrimination and subjugation of women. Women are influenced by the customs and rituals propagated by religion. Women are seen as the upholders of culture. Also, patriarchy, caste, and class are the by-products of religion. Accordingly, the upper-class women are victims of class and patriarchy while the women are victimized by the burden of caste, class, and patriarchy.

**Conclusion.**

The half population of India is kept handicap by the religion and notion of caste. The violence against women is at the brim. The violence is based on two fronts one gender-based violence and second the caste-based violence. The NCRB report details that the violence against women is increasing day by day, minute by minute. This is very devastating. In India, a girl of four years of age and a woman of eighty get raped. This is a shame on Indian society. Still, women are considered impure so they are denied to enter the Sanctorum of many temples. The girls are denied their right to education. They are dropped out of education as they have to shoulder the responsibility of their family. A male child gets the preference in every field. Son is considered as the support of family in every stage. Gender discrimination is underlying in every family and society. Thus we can conclude that the issues and problems of women are mainly originated from religion. It is necessary to revolt against the religion that subjugates women in every sphere of life. The women's liberation movement launch their voices against the patriarchy but is necessary to launch their protest against religion which is the originator of all questions of women. Every woman must protest against the religion that burdens women through customs and sacraments. she should come forward and raise her voice to free herself from this thralldom she should realizethis as an obligation to free herself from all the clutches of religion.



## Indian Caste System, Religion, Culture and Its Impact on Middle Class Society

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### 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 chooseto access to prosperity, power, as well as asfreedom. 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 Rilely 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*” (Velasery,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 Brahmins (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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**Democracy as Conceived by Dr.B.R.Ambedkar.****Dr. Balvant Vishnu Ghogare**Dept. of Public Administration, Shri.Kumarwami Mahavidyalaya, Ausa,  
Dist. Latur**Introduction:**

Dr.B.R.Ambedkar's contribution is an parallel and remarkable in the making of modern India. He had a great faith in democratic government, and a great respect for free will. If the government proper is unable to solve the problems of people, it could be dissolved in peaceful way, was his policy behind it. Elections are also there, after the stipulated time period. Opposition and newspapers are the positive points of parliamentary government. So he considered democratic thought a must for India. His concept was not traditional one, albeit, be used to consider democratic government is panacea for all the problems Island in India. Democratic government the concept is rather old one. Its origin dates back to 700B.C.,in Greek. In the due course of time, it was considered as a way of life, a system, a principle,an Outlook.

**Meaning of democracy:**

Some of the definitions of the renowned Western philosophers are as follows.

1) **Herodotus:**

"Democracy is a type of government in which the whole power is with people".

2) **Dr B.R Ambedkar**

"type of government, in which revolutionary circumstances are created in the economic and social life of people, without bloodshed.

The definitions of Herodotus just touch one or other aspect of a democracy, but Dr. B.R Ambedkar definition is all inclusive one.

**The principles of a democracy:**

- 1) belief in the conscience of the people.
- 2) library equality and rights.
- 3) the sovereignty of a people
- 4) fraternity
- 5)majority government, political awaking the rule of law, decentralization of power.

Throw the above-mentioned principles are the ingredients of a democracy, their practical application was not in practice. So be anticipated social democracy from political democracy.

**Democracy as anticipated by Dr. B.R Ambedkar**1. **Support to fundamental rights.**

The focal point of Dr BR Ambedkar's what is to get one,once own rights people get certain rights along with their birth,viz, right to think, right to behave, likes and dislikes and if all these rights are given to him,social democracy will sprout and grow like anything.

2)**Economic and social equality**

Dr BR Ambedkar does not anticipate in imaginative democracy, but he anticipated the social equality, to solve the major problems prevalent in the Indian society. In India, economic equality is seen everywhere. There are only selected few who do possesses the major part of the economy, where was there are major duty of the people who are suffering from malnutrition and die of hunger. Farmers are under the heavy pressure of bank debt, Dr.B.RAmbedkar was of the view that unless this gap is breed democracy in its real sense cannot be counted as a successful one.

**3) Eradication of illiteracy and superstitiousness.**

A remarkable weakness of India society is illiteracy and exist superstitiousness. Major team of Indians blindly follow the self-proclaimed demi-gods. Because of illiteracy they just indulge superstitiousness and go away from their duties. It mars personal development and effects a democracy. So Dr. B. R. Ambedkar advised every Indian to adopt and follow the path of science.

**4) Independent and impartial courts.**

Dr. B. R. Ambedkar has given prime importance to impartiality of the courts. The courts should consider social welfare as a central, while giving any kind of verdict and should not come under the pressure of legislature and executive.

**5) Need of literate and conscious people.**

In India the ratio of illiterate people is more. This people cannot differentiate between which is good and bad. Education is an effective tool to differentiate it.

**6) Politics, and without casteism.**

Unfortunately caste is playing an important role in politics. Elections are becoming caste-based. This is dangerous for the progress of society and he anticipated the politics without caste.

**7) Sacrifice of violence.**

There is no place to violence in the process of a social democracy. For the demand of any rights he advocated to follow the path of peace. Midnight Marxism and communism, through the wrong effective ideologies at that time. The democracy is true democracy, in which there is a balance and equilibrium is maintained between economic and social life of a person, without any bloodshed.

**8) Avoidance of personality cult.**

Dr. B. R. Ambedkar considers personality cult as a threat to social democracy. In the name of religion people are blindly indulging in superstitiousness.

**Conclusion**

Dr. B. R. Ambedkar had a deep insight into democracy. His dream was to bring back the subaltern in the mainstream of society. Liberty equality and fraternity are the bedrock of social democracy. If they are separated the full democracy will collapse. Economical social and cultural difference should be destroyed. Otherwise the suppressed and oppressed people will revolt against of accepted democracy.

The objective of democracy in modern India is to attend the welfare of a people. He anticipated the the emancipation of human life in democracy.

The democracy anticipated by Dr. B. R. Ambedkar is an ideal one. But it fails to take its concrete form. In the so called modern India, as well as, the problems of casteism, racism could be seen everywhere and in every sector. These problems will not solve unless there is a decentralization of a social cultural and political power.

Democracy just does not include political system but a social system as will Dr. B. R. Ambedkar anticipated Liberty equality fraternity justice secularism tolerance co-operation understanding and to follow legal path for rights in social democracy.

Democratic government is based on the rules and regulations. The various units of government legislation, law and judiciary should act in the framework of a constitution. The ruling government should sideline selfishness, party politics and should aim to attend the human welfare.

The injustice done on the minority, backward caste women will devour up the democracy. We could not make progress unless and until those issues are present. There will be a peace and harmony in India only when we attend the democracy as is depicted in the definition of democracy by Dr. B. R. Ambedkar. India is suffering from terrorism, violence, injustice, oppression, robbery etc. The remedy for these problems could be found in social democracy as a depicted by Dr. B. R. Ambedkar.



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## Awareness Of Farmers And Benefits Of Crop Insurance Scheme In Khatav Taluka

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### 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 awareness and benefits of crop insurance scheme implemented in Khatav Taluka of Satara District.

**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 affect 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. AWARENESS OF FARMERS AND BENEFITS OF CROP INSURANCE:-**

**Table No 1 Awareness of Farmers 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 insured under NAIS?                           | 79              | 21 | 79         | 21 | 12                  | 38 | 24         | 76 |

*Source: Field Survey*

The table no.1 shows the awareness of farmers 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.

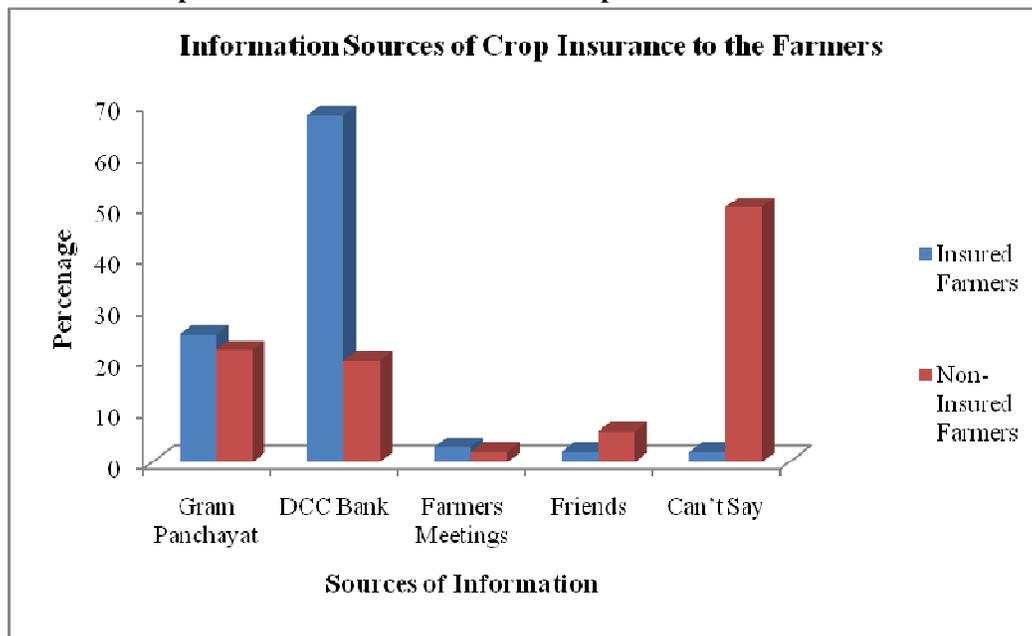
6. All types of crops are not insured by NAIS. Only few crops jowar, Bajra, onion, potato, and groundnut are secured under NAIS in KhatavTaluka. Only 79% respondents know the crops which can be secured under NAIS. On other hand 24% non-insured farmers has not information about different crops secured 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         |
| <b>Total</b> |                  | <b>100</b>      | <b>100</b> | <b>50</b>           | <b>100</b> |

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.

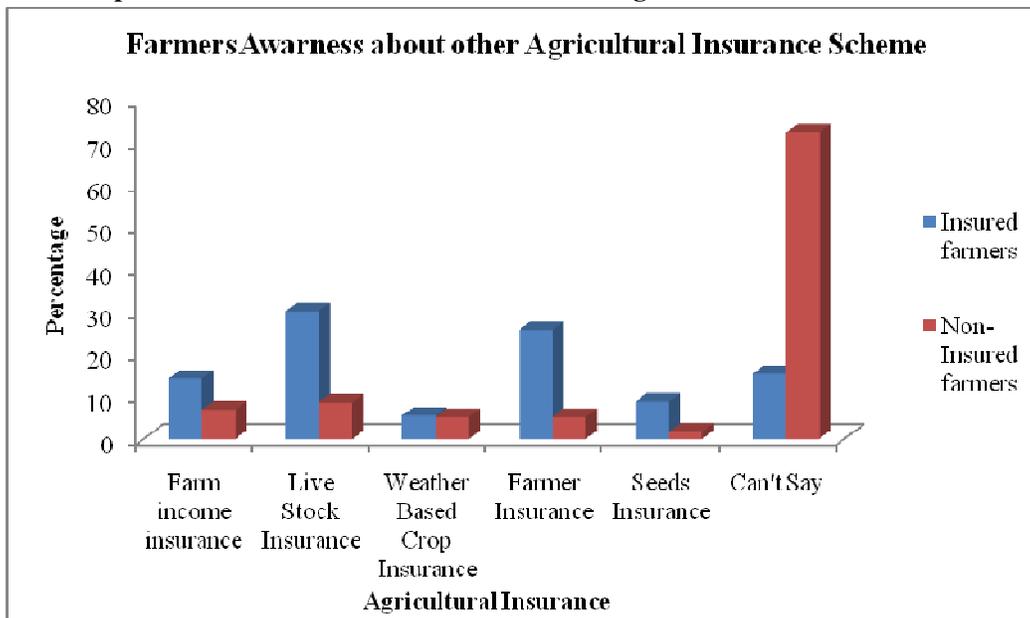


**Table No 3 Farmer's Awareness about Other Agricultural Insurance Scheme**

| 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      |
| <b>Total</b> |                              | <b>182</b>      | <b>100</b> | <b>58</b>           | <b>100</b> |

Source: Field Survey

**Graph No. 2 Farmer'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                      | 54          | 46 | 54         | 46 |



|   | income?   |    |    |    |    |
|---|---|----|----|----|----|
| 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 63 (63%) 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 implementing 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 were 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 a 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 the crop insurance scheme should be provided 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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## **Impact of Social Problems (Caste, Religion and Poverty) on the Indian Society**

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### **Introduction:**

For centuries, the society is practicing casteism in different ways. It is deep-rooted in the psychology of people which is not going to be abolished just by establishing some anti-casteism legislations. People need to understand the problem from their heart. A strong effort from all levels is required to make the people understand how the wrongfully creating social hierarchies and how this is damaging our reputation in the world. It is true that the groundwork is complete but that effort may go in vain if an all-around effort has not been made to implement the policies.

As said, the caste system in this country is thousands of years old. This system is based on a hierarchical structure. The status of the lowest caste in the social hierarchy is the lowest in every aspect such as status-wise, earnings-wise, and work-wise. This problem has got attention from the religious groups, sociologists, politicians, and many other groups and individuals. Even the makers of the constitution were much of the problem so they had kept some special provisions in the constitution from this social stigma and prevailing discriminations. Special reservations were granted to schedule Caste (SC), Schedule Tribe (ST) and Other Backward Classes (OBC) people. The makers of the constitution thought that the problem would be abolished by that time period. But now, this has become a political issue. All the political parties are asking for the votes of these classes of people and promising them big. None wants to abolish casteism in fear of losing the vote-bank.

Thus, "poverty", as a social malaise, is still prevailing as an epidemic in the country. All governments have been planning to abolish poverty, so also the caste system that is leading to poverty but nothing remarkable has happened till now.

Prof. Amartya Sen, the famous economist, and Nobel Laureate, has also made an intensive study on the world poverty. He has emphasized the fact that the problem needs to be seen from different perspective. He said that drawing a line of poverty for defining poor or rich was wrong. Inequality among the poor is also to be considered and special attention is required for the "poorest of the poor". Prof. Sen described the event of infamous Bengal famine in 1943 and analyzed the causes behind that famine. He argued that there were enough food grains in the stock to feed the whole population but the population was not capable enough to spend on foods. That means, according to Prof. Sen, people lacked purchasing power. In his own language, "their entitlement was short of their needs". He further stated that such "entitlement" doesn't end just by satisfying the hunger but people also need education, health facilities, and shelters and people look for social security, child-welfare, and women-welfare.

The concept of poverty has several psychological impacts on a society. Some people argue that there are "gang of beggars" who do not want to give up the profession. Experts wonder what kind of poverty is this one. The government needs to pay due attention to the problem of begging and pursue them to be engaged in good professions within. The government can enhance their skill and make them suitable for different professions. Children can be sent to the child care centers to be educated and skilled in some crafts. In this way, a large section of the so-called "poor" of the country can be eliminated.

The caste system is largely responsible for the increasing poverty of this country. People in the lowest strata of the caste hierarchy blame their luck for being "untouchable" or belonging to a "lower caste".



They bear a sense that they cannot be on par with the other human beings. This has created child-labor and bonded-labor classes in India.

So, this paper discuss about those social problems and its impact on Indian society which still suffers poor people in India for centuries.

### **1. Impacts of Caste System**

In spite of initiating with a positive note, the caste system fails eventually to cultivate the benefits and become a menace for the society. A few of such menaces are mentioned below:

#### **1. Hindrance of National Unity:**

A constricted or narrow-minded mentality is produced by the casteism and people become unnecessarily aware of their and others castes. In several instances, the dominance of a particular caste is more influential than the country's interests. So the entire social organization opposes the national unity and fraternity concept.

#### **2. Advertisements:**

The caste system is against democracy: The idea of democracy doesn't go in the same line of the caste system as the former idea is all about equality, parity and same treatment to all races and castes, whereas this very concept is thrashed in the latter concept. Caste system stands on inequalities, preferential choices; social grades where upper castes like Brahmins are the most dominant ones and Sudras or Dalits are the bottom-most sections.

#### **3. It Gave rise to suppression:**

Accordingly, the lower castes are exploited, oppressed and deprived of their basic rights. Ill-treatment, inequality in every aspect, non-allowance to use the same things or go to general places is salient features. Even the shadow of a lower caste is thought to be evil or unholy for upper castes. Inter-caste association is strictly prohibited.

#### **4. It hampered national development:**

Just countable few had the capacity to put the regulations on national life in the caste system whereas others such as Brahmins and Kshatriyas usually used to be involved in serving higher castes. It is quite important for every part of society to play a role in the social welfare for the national interest though the oppressed parts of the society were not allowed to have any say in the improvement and development of the country.

#### **5. It resulted in treachery and the ultimate fall of the Hindus:**

During the time of old-age cast-ridden society, Sudras knew there is no chance of them thriving in the Hindu society and therefore when the foreigners assaulted, a few Sudras ratted out our planning and strategies to them and they were seen working with the ones who assaulted rather than working with the people with whom they live. Such kind of betrayal eventually led to the fall of Hindus.

#### **6. It resulted in religious conversion:**

Sudras were the people who were often avoided and ignored in Hindu society and they could not tolerate the Brahminism supremacy anymore. Beliefs and principles of Islam and Christianity were very appealing to them and most of them adopted new beliefs which led to the caste system being more divided to expansion of Christianity and Islam in our country.

#### **7. It undermined the ability and aspirations of the people:**

Under the caste system, people's status and role are decided since the time they are born and remains with them throughout their life. Due to that, someone's capacity, individual efforts or persistence had no meaning. It was necessary for them to accept their own hereditary status and therefore the importance of objectives and capacities of people stooped to a lower level.

#### **8. It created a false sense of prestige among higher castes:**

According to higher castes, they had a good control of knowledge and they believed that every other remaining caste must look up to them and serve them which were the reason of a huge difference being created between higher and lower castes.

**9. It resulted in the creation of a class of idlers:**

Brahmins were on the top of the caste chain of command and often expected to follow teaching and preach religion. As the time passed by, they were uninterested in that occupation and rarely used to be devoted to teach and preach religion. They were aware that even if they were dishonest with their profession, they would not be kicked out of their castes and therefore they started to rely on the labor of lower castes while not playing any significant part for the betterment of society. With that, the Hindu social system saw the rise of freeloaders in the society.

**10. It resulted in the introduction of Untouchability:**

Untouchability was the most awful feature of caste system and there were many such untouchables. Untouchables had to go through different kinds of social, economic, political and religious disabilities. Lower castes were sorted into the group of untouchables and the children were not permitted to get education as they were automatically sorted to go in the garbage cleaning profession. They were beaten and abused in heartless manner and all of that in the name of religion. It was not allowed for Sudra women from putting on the same kinds of dresses as Brahmin women and they were even prohibited to utilize public well, ponds, temples, etc. Lower castes had to go along with the religious instructions and prohibitions as they were afraid of the consequences of God.

**11. It gave a lower status to women:**

Women were completely ignored under caste system and they had a very moderate and conventional position in the society. They were not allowed to get higher education and did not have the permission to speak up and provide their view in the public affairs. Women of higher castes did not go through less either. They lived unstable lives because they had to follow the child marriage traditions and the restrictions of remarriage of widows. People wanted their kids to be male and that caused women to have more and more children which obviously had effects on the mental and physical conditions. Higher caste men used to sexually harass lower caste women at times to which they were not able to raise their voice because of the social pattern. All in all, it was a very tough time for women in caste system.

**2. Impacts of Religion on Indian Society**

There are different sorts of religions in our country and the major religions in the world (Hinduism, Christianity, Islam, Buddhism, Jainism and Sikhism) can be seen in India. Religious institution has an influence on Indian society that can be summed up as:

**A. Positive Impact****1. Solidarity:**

People from a specific religion can recognize themselves with religious group.

**2. Ethical values:**

Religion can also develop ethical beliefs. For example: taking care of parents, safeguarding the children, helping out poor and disabled, honesty are the values which religion follows.

**3. Social control:**

Religion can work as a useful tool of social control. Once some particular ethical beliefs are absorbed, the religion can control the individual behavior.

**A. Negative Impact of Religion:**

There are various issues which have arrived in Indian society because of the institution of religion.

**1. Groupism:**

Religion can separate people and separations can serve as a type of obstacle in the path of development of our nation.

**2. Frequent conflicts:**

All kinds of people in the various religions believe that their religion is better than the others and often make an attempt to enforce religious practices on others that causes disagreement. Communal conflict is quite common in our country.

**3. Dogmatism:**

There are principles in all the religions that can also be called as superstitions at times and those beliefs can be the obstacles in the path of progress and development of people. For example, there are still a few communities, where the role of women has not made any progress.

**4. Blocks social change:**

Religion serves as an obstacle in the social change and it is very difficult to bring a change in the attitude of the conventional people. Even though the religion leads to many negative effects, it is almost impossible to create a society without religion.

**5. Management Perspective:**

There is an important part to play for religion in the business organizations and management practices rely on the religion. For example:

1. Day-off for certain religious festivals.
2. Bonus salary for particular festivals.
3. Offers for some specific festivals.
4. Poojas such as Lakshmi Pooja, Ayudha Poojas in the companies.
5. Holiday for Muslim workers on Fridays.

Therefore, Religion can be considered as a significant aspect which can affect practices and schemes of companies.

**3. Impacts of poverty****1. Illiteracy:**

Poverty leads to illiteracy as poor people cannot afford to go to schools. Education seems to be a luxury for them when there's no guarantee of fundamental amenities.

**2. Child Labor:**

In spite of the formal or legal prohibition of child labor, it's very much prevalent in India. Go through the article on Poverty and Child labor in India.

**3. Nutrition and diet:**

Malnutrition, improper diet is impacts of poverty in general. As the resources are limited, the diet or nutrition standards are compromised.

**4. Poor living condition and Housing issues:**

There are no effective and proper living standards for poor people. Getting the basic amenities like food, clothes, and shelter or house are their headaches. In India, there are thousands of families to stay in a single room.

**5. Unemployment:**

Migrating village population to cities and towns in search of work is a common picture in Indian society. They do not have education or skill, so only a handful less efficient scopes are available for them. Lack of jobs makes several people depressed and frustrated.

**6. Hygiene and sanitation:**

Poor countrymen do not have sufficient education or awareness about hygiene or sanitation aspects. They're not conscious about the dreadful results of poor sanitation. The Indian government is bringing novel schemes and facilities to provide safe water along with good sanitation to all the people.

**7. Feminization of poverty:**

Females become the easiest targets of poverty and impoverishment and, as per the reports, there are more poor women than men. Gender disparity, income differences, lack of health facilities and adequate nutrition are some of its reasons.

**8. Social tension:**

Inefficient and unequal wealth distribution, as well as income difference, is major aspects of poverty. Accumulation of wealth in the hands of rich people causes socio-economic disparities and social revolutions



whereas equality in wealth distribution can give rise to the upgrading of poor section as well as a balance in overall.

**Conclusion:**

The caste system of this country has further aggravated the problem of poverty, or we can say that poverty is the outcome of the caste system. The current caste system is very critical in India which segregates people on the basis of origin, economic condition, and work. Casteism is very much prevailing in every nook and corner of the country. It has resulted in a social hierarchy, untouchability, and superior-inferior concept. It has stalled social mobility and has been promoting caste conflicts.

Casteism is so much prevailing in Indian society that it is affecting the very base of the country's social, economic, and political lives of common people at large. Theoretically, India is no more worried about casteism, people in cities often condemn the system, and hundreds of news against it are published or aired, the reality says something else. It is a deep-rooted problem and an integral part of Indian society.

Caste has remained the foundation of the society in Hindu culture since Vedic times. After independence, India vowed to become egalitarian and the makers of the constitution reflected that motto in the constitution itself. Various special privileges were accorded to the backward classes so that they could overcome the hurdles easily and join the mainstream of the country.

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## Impact of Online Education during COVID-19 Pandemic Period

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### Abstract:

The Covid-19 pandemic has created the largest disruption of education system in human history. Educational institutions such as schools, colleges, and universities in India is totally based on conservative methods of learning i.e., face -to face teaching and learning but the sudden outbreak of deadly corona virus shook the entire world and forced to adapt new educational method. The main purpose of this study is to focus on both positive and negative impact of pandemic in education field on respective age group of students. The article includes the importance of online learning and Strengths, Weaknesses, Opportunities and challenges(SWOC) analysis of Online learning on the time of crisis. This article aims to provide a comprehensive report on the impact of COVID-19 pandemic on online education.

**Keywords:** Corona Virus, COVID-19, Online Education/ Learning, Students, Institutions

**Introduction:** The Global outbreak was first identified in December 2019 in Wuhan, China. The deadly Corona Virus spread all over the globe and disturb entire system of living. This infectious disease also known as COVID-19 deeply affected the global economy as well. Ultimately it also shaken up the educational sector and imbalance the traditional practices of learning globally. The outbreak of this horrific virus forced educational institute to remain closed temporarily. Many schools, colleges, universities abandon the face-to-face interaction way of teaching and learning and as per the researchers this will not going to end soon. Due to this pandemic new way of teaching got Highlighted i.e., Online education. Still many educational entities find it's difficult to cope up with the problem of teaching methods. Pandemic forced many sectors to think plan-B for every single action. All sector urged to adapt new techniques with the help of technologies. Various institution already adapted this global change and make themselves Online based educational platform to protect the future of world.This is a situation that demands humanity and unity. There is urgent need to protect and save students, faculty, academic staff, communities, societies and the nation as whole. The COVID-19 pandemic has provided us with an opportunity to pave the way for introducing digital learning.

Study also suggests some loopholes as the weakness of online teaching, the limited exposure of teachers to online teaching, the information gap, compatibility of learning from home makes student lethargic, internet facilities, online exam credibility etc. This article evaluates the impact of COVID-19 pandemic on Online education across the globe. The challenge and opportunities of online education.

### What is Online Education?

“Online education is electronically supported learning that relies on the Internet for teacher/student interaction and the distribution of class materials.” Anything that you can learn virtually by the mean of technology, internet is called Online education system. The process by which you learn or teach something is called ONLINE education as it is working on with the help of Internet.

### Online Education Programs

- 100% Online Education - Fully-online degrees are earned from the comfort of your own home with no required visits to your college or university campus.



- Hybrid Education - Hybrid education allows students to pursue a combination of online and on-campus courses.
- Online Courses - While online courses may be part of a degree program, they can also be taken on their own in order to master a certain subject or learn a specific skill.
- MOOCs - MOOCs, or massive open online courses, are usually delivered in lecture form to online "classrooms" with as many as 10,000 people.

The education system adopted "Education in Emergency" through various online platforms and urged to adopt a system that they are not prepared for learning tools plays a vital role in this pandemic for teachers as well as student. While adapting the new changes, staffs and student's readiness need to be supported. Some learner makes excuses to withdraw and always found it difficult to adopt the new method whereas the open mindset person quickly adopts the changes and move forward.

### **Strength of Online Education**

As the whole world witnessed the ongoing pandemic each and every sector is affected but in educational sector certainly "ONLINE EDUCATION" proves to be saviour. After lockdown many educational entities adopted Online system to take the path of learning and teaching practices on path. Points to be remember:

1. The best part of Online education in this pandemic is every pal and ward are secured and well protected against this deadly virus spread.
2. Online education makes take education by sitting at home.
3. Added Flexibility and self-paced learning.
4. Wide range of topics covered and affordable learning platforms.
5. Improved Virtual communication and collaboration
6. Hundreds of digital websites providing skill-based part time courses by famous universities such as Harvard, oxford, Udemy, coursera etc
7. New technical skills added as a part of curriculum for both teachers and students. E.g., Using google meet, skype, drobox. Slack etc

### **Weakness of Online Education**

Once a wise man Mr. Nelson Mandela said "Education is the most powerful weapon which you can use to change the world". We have already analysed the various strength of online education, now every coin has two side lets focus on weakness of online education. There are some major loopholes of online E-learning which always backdrops in some critical discussions.

These are some disadvantages of Online education:

1. Internet connectivity facility is biggest problem many rural students faced.
2. E-learning can cause social isolation.
3. Online student feedback is limited
4. Cheating prevention during online assessments is complicated.
5. E-learning lacks face-to-face communication.
6. Online education is inaccessible to the computer illiterate population.
7. Intense requirement for self-discipline.
8. Virtual learning doesn't seem to be real and authentic sometime (review of students)

All these loopholes can be demolished only by proper planning and handling by using skills.

### **Opportunities of online Education**

As the pandemic begins various sectors badly affected and everyone is searching for opportunities for survival. Online mode makes it easy for everyone to establish themselves as a person or entity. Many online education websites, platforms, applications were designed and they have appointed my tutors online to promote and facilitate online medium of learning. Websites like Udemy, Coursera,Unacademy, Skillshare, duolingo, intershala, linkedin and many more online



platforms are there which facilitate and give certificates after completion of each course. The use of online platforms such as Google Classroom, Zoom, virtual learning environment and social media and various group forums like Telegram, Messenger, WhatsApp and WeChat are explored and tried for teaching and learning for the first time ever to continue education. This can be explored further even after face-to-face teaching resumes, and these platforms can provide additional resources and coaching to the learners.

Some websites recruit Tutors to teach student online, website like vedantu, udemy, Byjus, unacademy provides jobs opportunities as well. Various homemaking females can also learn and grab opportunities to work online.

1. Student can avail learning resources from anywhere in the world.
2. Virtual classrooms can impart quality education while avoiding the risk of the spread of Covid-19, which is of utmost importance in the present
3. Students from rural areas do not need to travel long distances within the country or abroad in order to study in a good institution if they can avail online learning opportunities, thus cutting down costs. But, to do the same, they would require a good network connection as well as access to proper educational technology.

#### **Challenges by Online Learning**

While online learning opens up a range of new opportunities for imparting education, it comes with its own share of challenges as well. India still needs to go a long way in order to make online learning available to all the students in the country through proper developments in this regard. Some of the challenges that online learning presently faces in India include:

- Slow internet connectivity.
- Lack of Infrastructure facility.
- A large group of the population in the rural areas not possessing the means to own a good quality smartphone or laptop which is necessary to access online education.
- Lack of trained teachers well versed with online teaching platforms and methods.

#### **Conclusion**

The study shows that certainly there is a vital impact of ongoing pandemic on education system drastically but at the same time new way of teaching and learning introduced to the world. We have seen some problems in online education well its totally problematic to reach the bandwidth in rural areas as we are still developing nation. Internet bandwidth is relatively low with lesser access points, and data packages are costly in comparison to the income of the people in many developing countries, thus making accessibility and affordability inadequate. But yes, there are some few techniques by which we can reach up to suburbs areas as well. In future more such pandemic going to come as we human extract beyond limit from nature and it will someday come back to us and in that time Online education is one by which educational institute could connect to students and hence there should be no full stop in learning and teaching process.

Many Opportunities introduced via this online mode. One can establish their identity by publishing articles, making blogs, vlogs, videos etc and also learn new skill-based courses which we will be a cherry on a cake of your future resume. Making online teaching creative, innovative and interactive through user-friendly tools is the other area of research and development. This would assist and prepare the education system for such uncertainties in the future. The lesson learnt from the COVID-19 pandemic is teachers and students/learners should be ready to use different online educational tools. After the COVID-19 pandemic when the normal classes resume, teachers and learners should be encouraged to continue using such online tools to enhance teaching and learning.

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## Impact Of Caste On Indian Politics

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### ABSTRACT :

The caste system is a predominant aspect of the social and political structure in India. Caste is the most ancient feature of Indian social system and it is a major factor in the structures and function of the Indian political system.

The word 'Caste' is derived from the Portuguese word 'Casta' which means 'breed' or 'lineage'. It also means 'race' or 'kind'. In India caste is popularly known as "Jati" which means birth. Caste is a complex phenomenon. Hence, it is very difficult to define. There are two views about caste : structural and cultural. Caste as a structural system refers to the general principle of the stratification. The structuralist have viewed caste as a "Closed rank Group." Caste as a cultural system is understood as a 'Set of values, beliefs and practices'.

People born in particular race have their separate caste. It defines all social economic and political relationship for the Individual. Indian politics is caste-ridden politics. Caste determines the nature, organisation and working of political parties, interest groups and all political structures and their function. Indian society has been highly segmented along the lines of caste, religion, class etc., it eventually prevents, the true working of parliamentary democracy. The basic objective of this paper is to analyze the role of caste in Indian politics and how it becomes a major cause of serious concern and become an obstacle to the national integration. This paper concludes with a suggestion to overcome these challenge.

**KEYWORDS:** Caste, Stratification, Indian Politics and Society.

### INTRODUCTION :

Caste in Indian society refers to a social group in which affiliation is largely determine by birth. This caste system became fixed and hereditary with the rise of Hinduism. The law of the Manu (Manusmitri) refer to the impurity and servility of the out castes while affirming the dominance and total impurity of upper castes. Those the lowest cast are informed that their place in caste hierarchy is due to their sins in their past life. For political purposes the caste are broadly divided into :

- Forward castes (30.80% of the population)
- Other Backward classes (O.B.C ) (41.00% of the population)
- Scheduled casts (19.7% of the population)
- Scheduled Tribes (8.5% of the population)
- The Indian Muslims (14.2% of the population) and
- The Christians (2.3% of the population)

The caste played a huge role in the political arena many political parties in India have openly indulged in cast based vote bank politics. The parties used vote bank to maintain power. Manusmitri the most reliable text of Hindu religion legitimizes social exclusion and introduces absolute inequality as the guiding rule of social affairs. The upper castes want to keep caste alive to oppress the lower castes thereby maintaining their domination.

Indian politics is largely shaped by the cultural, varieties, social, ethnic, caste, community and religious pluralism. The known tradition of the country wide movement with the contrasting style of party leadership and unique contrasting ideological perfection. In every developing political system



two types of politics can be pointed out the politics of ideology and the politics of action. During vedic period the system of varna became the foundation of social stratification and according to this system there were namely four varnas like Brahmin, Shatriya, Vaishya and Sudra where each were assigned with a specific role. However with the progress of the caste system came to the endowment status which got resolved by birth and a result it has now become a divisive factor in our Indian society today.

**Caste based political parties :**

Caste factor is a component of the Indian party system. In India there are so many caste – based political parties which try to promote and protect the interest of particular caste. The regional political parties in particular stand predominantly influenced by the caste factor. Such as D.M.K. and AIADMK political parties from Tamil Nadu. In Panjab AKALI DAL. All political parties in India use caste as a mean for securing votes in election. B.S.P. banks upon the support of Scheduled Castes while B.J.P. banks upon its popularity among caste Hindu and the trading community.

**Caste based pressure groups :**

These are so many caste based pressure groups in India which, try to promote and protect the interest of particular caste and for this purpose they keep putting pressure on government i.e. Scheduled Caste Federation, AryaSamajSabha, SanatanDharamSabha etc.

**Cast and nomination of candidates :**

The caste factor is an important determinant of electoral politics in India. While nominating their candidates from different constituencies the political parties keep in mind the caste of candidate and caste other voters in that particular constituency. As a result of this candidate is sure to get the votes of voters of his caste. Even secularist parties take into consideration caste fact in selecting their condition.

**Caste and voting behaviour :**

In the election campaign voters are demanded in the name of Caste. Caste Consideration is given great weight in the selection of Candidate and in the appeals to voters during election campaign. In election caste is the most important political party.

**Caste and organization of Government :**

As caste is an important characteristics of Indian Society and Act as a dominant factor in various political process. It also plays key role in decision making. The caste factor affects state government policies and decision. The constitution of India provides for a single unified electorate and advocates the spirit of caste free politics and administration.

**Caste factor and local movement :**

The role of caste in working Panchayati Raj and other institution of local self-government has been recognized reality. In the rural Indian the caste was a mobilization of the communication channel, representation and leadership and a link between the electoral process and the political process.

**Caste Violence :**

Caste-based violence often finds its way into politics. The traditional differences between higher and lower castes become rigorous and have turned into a violent and fierce struggle for power in society. In state like Maharashtra, Bihar, Gujrat and U.P. Caste violence has raised. The demand for reservation by other communities have also started putting pressure on the government to make provision of reservation for them.

**Caste and Civil Administration :**

The bureaucracy also get influenced by the caste as mostly the posting transfer and appointments of public officials get influenced by the caste consideration. The interest of a particular caste are kept in mind which running the administration.

**Social and Political tension :**

The provision made for the protection of castes have also created so many social and political tension.

**Positive impact of caste system :**

1. Fixed occupation the caste system has promoted contentment and its stability of Indian society. The birth of a man fixes his curer for him and thus he has not to worry about the choice of an occupation.
2. Preservation of hereditary skill the son in early life picks up the trade of his father and become skilled.
3. Trade guilds : The caste originations served as a trade guild. They regulated production and prices and settled trade disputes.

**Negative impact :**

1. Caste system prevent the choice of occupation according to one's personal taste and ability.
2. Since change at occupations debarred by the caste system, mobility of labour is not possible.
3. Caste system hinds the growth of large scale enterprises
4. The rigidity of caste distinction is responsible for the tendency of higher classes to look down upon certain forms of labour.

The following points need to be looked for neutralizing the role of caste in politics :

1. The basic of the reservation should be economic all the poor section of society are benefited.
2. Media should play a neutral role
3. The recognition of caste based political parties should be withdrawn.
4. The education system should be remodelled on secular lines.
5. Promoting Inter caste marriage people whom does inter-caste marriage can bring changes in the next generation people.

**CONCLUSION:**

There is a close relationship between caste and politics in India and both influence earn other. Casteis an important component of a social system in India has made its special place in the Indian political system. Castesm is the biggest challenge for Indian democracy. The caste system cannot be eliminated without changing the mindset of the people. The problem has persisted largely because of the illiteracy and ignorance of the people. Hence they do not accept any social change. Our education system must inculcate the values of equality and fraternal bonds among allthe citizen. It for nation-building. The government should ensure that the operation of political practices and system are just and equal to all group religious and communities.

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## **A Case Study On Working Capital Management Of (Tapcms) Taluka Agricultural Produce Co-Operative Marketing Society In Hukkeri (District: Belgaum)**

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### **ABSTRACT**

Working capital is a prevalent metric for the efficiency, liquidity and overall health of a company. It is a reflection of the results of various company activities, including revenue collection, debt management, inventory management and payments to suppliers. This is because it includes inventory, accounts payable and receivable, cash, portions of debt due within the period of a year and other short-term accounts. The need for working capital varies from firm to firm, and they can even vary among similar companies. This is due to several factors, including differences in collection and payment policies, the timing of asset purchases, the likelihood of a company writing off some of its past-due accounts receivable, and in some instances, capital-raising efforts a company is undertaking.

The researcher has made an attempt to examine the efficiency of working capital management of Taluka Agricultural Produce Co-operative Marketing Society in Hukkeri (District : Belgaum) . The researcher has also presented descriptive analysis on working capital with the help of Current ratio that is related to working capital. The TAPCMS Hukkeri is selected as a sample unit for the present study for the period of five years i.e., 2013-2014 to 2017-2018.

### **INTRODUCTION :**

Working capital management is essentially an accounting strategy with a focus on the maintenance of a sufficient balance between a company's current assets and liabilities. An effective working capital management system helps businesses not only cover their financial obligations but also boost their earnings.

Managing working capital means managing inventories, cash, accounts payable and accounts receivable. An efficient working capital management system often uses key performance ratios, such as the working capital ratio, the inventory turnover ratio and the collection ratio, to help identify areas that require focus in order to maintain liquidity and profitability.

Efficient working capital management helps maintain smooth operations and can also help to improve the company's earnings and profitability. Management of working capital includes inventory management and management of accounts receivables and accounts payables. The main objectives of working capital management include maintaining the working capital operating cycle and ensuring its ordered operation, minimizing the cost of capital spent on the working capital, and maximizing the return on current asset investments. This necessitates the research on the management of these funds in an organization.

### **TALUKA AGRICULTURAL PRODUCE CO-OPERATIVE MARKETING SOCIETIES IN KARNATAKA :**

The Taluka Agricultural Produce Co-operative Marketing Society Ltd., was established in the year 1949 is located at Mysore, Karnataka with a membership of 889. The products of the society are PDS, Chemical Fertilizers, Pesticides, Insecticides, Agricultural Seeds, Kirloskar Pumpsets. The marketing sector is of two tier system. At the state level the Karnataka state co-operative marketing federation is functioning at the Apex institution and Taluk Agricultural Produce Co-operative Marketing societies at the taluka levels are functioning as primaries.

**RESEARCH DESIGN AND METHODOLOGY :****Objective of the study :**

The main objective of the study is to examine the efficiency of working capital management of Taluka Agricultural Produce Co-operative Marketing Society in Hukkeri, district Belgaum.

**Collection of Data :** The researcher has used secondary sources for collection of data as given below:

**a) Primary Data:** The primary data has been collected from the personal interview, observation and questionnaire filled from the managers and accountants of eight TAPCMS in Hukkeri (Belgaum district).

**b) Secondary Data:** The secondary data has been collected through the following sources:

I] **Published Sources:** The researcher has collected the data Secondary Data from the annual reports, books, research papers published in journals, articles, newspapers and different internet websites etc. presented at the end of every accounting year.

II] **Unpublished Sources:** Ph.D Thesis, M.Phil Dissertations and other unpublished sources are used for the study.

**Hypothesis of the study:**

The study is done to test the following hypothesis :

$H_0$  : There is no proper management of working capital in TAPCMS Hukkeri.

$H_1$  : There is proper management of working capital in TAPCMS Hukkeri.

**Period of study :** The period of study chosen for the present study is 5 years i.e., from 2013-2014 to 2017-2018.

**Limitations of the Study :** The aim of the study is limited only to Working Capital Management of TAPCMS in Hukkeri ( Belgaum district). This research work focused on the key concept of different components of working capital management provided by TAPCMS. The area of the research study of TAPCMS is Hukkeri ( Belgaum district) district only. Researcher has confined only to study the working capital management and its components Time is limiting factor for the present study. The researcher has selected working capital management provided by TAPCMS up to the year 2013-14 to 2017-2018 only.

**WORKING CAPITAL TREND ANALYSIS :**

To understand the changes in the current assets, current liabilities and working capital of any concern over a period of time can be done with the help of Trend analysis of working capital. This analysis enables to understand the upward, downward trends in the current assets, current liabilities and its effect on the working capital position of any concern. Trend analysis is a dynamic and widely used method . It is tool of financial appraisal where the changes in the factor are compared with the help of trend analysis.

Researcher attempts to analyse the trends of current assets and current liabilities of Taluka Agricultural Produce Co-operative Marketing Societies of Hukkeri in Belgaum district for in depth study of working capital trends.

**CURRENT ASSETS TREND : TAPCMS HUKKERI**

Following table depicts current assets trend of this society.

**Table No.1.0 Current Assets Trend of TAPCMS HUKKERI (2013-2014 to 2017-2018)**

| Year      | Current Assets (Rs. In lakhs) | Indices (2013-2014=100) |
|-----------|-------------------------------|-------------------------|
| 2013-2014 | 207.58                        | 100                     |
| 2014-2015 | 399.59                        | 192.50                  |
| 2015-2016 | 194.66                        | 93.78                   |
| 2016-2017 | 210.29                        | 101.30                  |
| 2017-2018 | 471.26                        | 227.03                  |

(Source : Computed from Annual Report of TAPCMS HUKKERI from 2013-2014 to 2017-2018)

It has been observed from the table 1.0 that the indices of current assets of TAPCMS Hukkeri were 192.50, 93.78, 101.30, 227.03 respectively for the year 2014-2015 to 2017-2018, as compared to 100 in 2013-2014, the base year. However, the indices of current assets decreased to 93.78 in 2015-



2016 from 192.50 in the previous year 2014-2015. The indices of current assets decreased due to sharp decrease in the level of inventory.

The linear least square trend values of current assets of TAPCMS Hukkeri are shown in the Table 2.0.

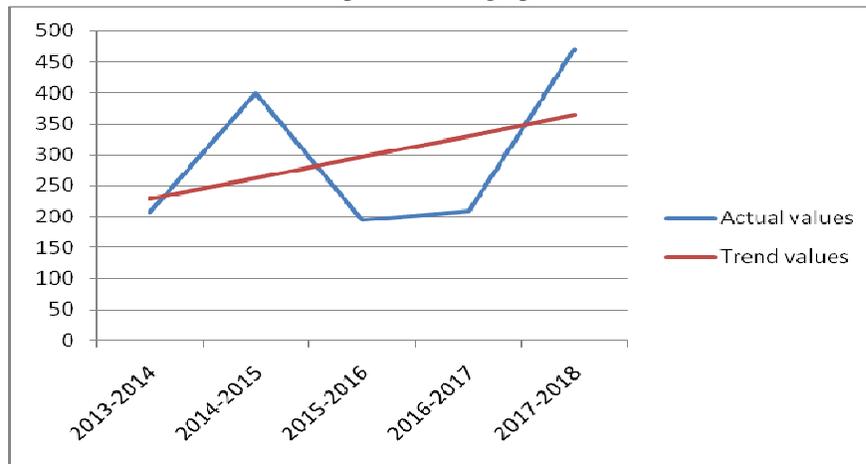
**Table 2.0 Original & Trend Values of Current Assets of TAPCMS HUKKERI (2013-2014 to 2017-2018) Rs. in Lakhs**

| Year(t)   | Current Assets(y) | x=t-2015-2016 | xy         | x <sup>2</sup>      | Trend Values y <sub>2</sub> |
|-----------|-------------------|---------------|------------|---------------------|-----------------------------|
| 2013-2014 | 207.58            | -2            | -415.16    | 4                   | 229.06                      |
| 2014-2015 | 399.59            | -1            | -399.59    | 1                   | 262.87                      |
| 2015-2016 | 194.66            | 0             | 0          | 0                   | 296.67                      |
| 2016-2017 | 210.29            | 1             | 210.29     | 1                   | 330.48                      |
| 2017-2018 | 471.26            | 2             | 942.52     | 4                   | 364.30                      |
| N= 5      | Ey=1483.38        | Ex=0          | Exy=338.06 | Ex <sup>2</sup> =10 | Ey+=1483.38                 |

(Source : Computed from the Annual Reports of TAPCMS HUKKERI from 2013-2014 to 2017-2018)

**Graph No.1**

The data in the above table has been presented in graph no.1



The yearly increase in the current assets comes to 33.81 lakhs. The trend values of current assets deviated significantly in all years of the study period except the year 2014-2015. The deviations during the year 2014-2015 was not significant. The deviations were both positive and significant in the second and the last years of the study period.

For testing the significance between the actual values and the trend values of current assets, a Chi-Square test has been applied. The following Table shows the calculated value of the Chi-Square

**Table 3.0 Calculated Value of  $\chi^2$  of TAPCMS HUKKERI (2013-2014 to 2017-2018)**

| O      | E      | O-E    | $(O - E)^2$ | $\frac{(O - E)^2}{E}$ |
|--------|--------|--------|-------------|-----------------------|
| 165.32 | 61.43  | 103.89 | 10793.13    | 175.70                |
| 57.17  | 73.23  | -16.06 | 257.92      | 3.52                  |
| 38.42  | 85.03  | -46.61 | 2172.49     | 25.55                 |
| 58.67  | 96.84  | -38.17 | 1456.95     | 15.04                 |
| 105.58 | 108.63 | -3.05  | 9.30        | 0.09                  |
|        |        |        |             | 219.90                |



(Source : Computed from the Annual Reports of TAPCMS HUKKERI from 2013-2014 to 2017-2018)

It is observed from the Table 3.0 that the calculated value of Chi-Square comes to 219.90. On the other hand the Table value of Chi-Square is 9.49 at 5 percent level of significance. Therefore it can be concluded that the differences between the actual values and the trend values of the current assets were significant because the calculated value exceeds the table value of Chi-Square.

Thus our hypothesis is rejected. It indicates that the society has not followed uniform current assets policy.

#### **CURRENT LIABILITIES TREND : TAPCMS HUKKERI**

The current liabilities of TAPCMS Hukkeri registered an increasing trend throughout the study period except in the years 2014-2015 and 2015-2016. The current liabilities trend is shown in the following table.

**Table 4.0**

#### **Current Liabilities Trend of TAPCMS HUKKERI (2013-2014 to 2017-2018)**

| Year      | Current Liabilities(Rs. In lakhs) | Indices(2013-2014=100) |
|-----------|-----------------------------------|------------------------|
| 2013-2014 | 165.32                            | 100                    |
| 2014-2015 | 157.17                            | 95.07                  |
| 2015-2016 | 88.42                             | 53.48                  |
| 2016-2017 | 58.67                             | 35.49                  |
| 2017-2018 | 105.58                            | 63.86                  |

(Source : Computed from the Annual Reports of TAPCMS Hukkeri )

Table 4.0 showed that the indices of current liabilities were 95.07, 53.48, 35.49 and 63.86 respectively for the years 2014-2015 to 2017-2018 as compared to 100 in 2013-2014, the base year. It is also observed that the increase in indices of current liabilities was mainly due to increase in amount of short term borrowings year after year.

The linear least square trend values of current liabilities from 2013-2014 to 2017-2018 are shown in the following table.

**Table 5.0 Original & Trend Values of Current Liabilities of TAPCMS HUKKERI(2013-2014 to 2017-2018)Rs. in Lakhs**

| Year(t)   | Current Liabilities(y) | x=t-2015-2016 | Xy          | x <sup>2</sup>      | Trend Values y <sup>2</sup> |
|-----------|------------------------|---------------|-------------|---------------------|-----------------------------|
| 2013-2014 | 165.32                 | -2            | -330.64     | 4                   | +71.43                      |
| 2014-2015 | 157.17                 | -1            | -157.17     | 1                   | +93.23                      |
| 2015-2016 | 88.42                  | 0             | 0           | 0                   | 115.03                      |
| 2016-2017 | 58.67                  | 1             | 58.67       | 1                   | 136.84                      |
| 2017-2018 | 105.58                 | 2             | 211.16      | 4                   | 158.63                      |
| N=5       | Ey=575.16              | Ex=0          | Exy=-217.98 | Ex <sup>2</sup> =10 | Ey <sup>2</sup> = 575.16    |

(Source : Computed from the Annual Reports of TAPCMS Hukkeri )

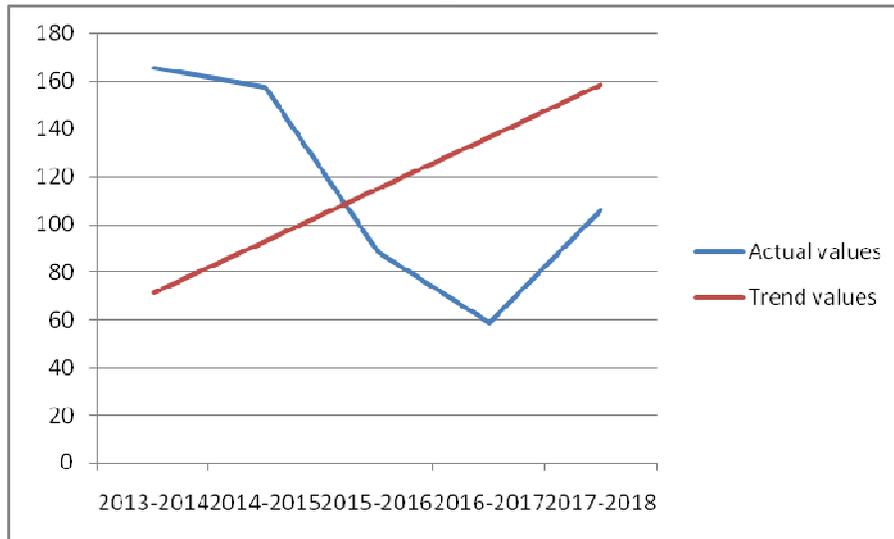
The data in the above table has been presented in graph no.2 on the following page.

The above table indicates that the yearly increase in the current liabilities comes to Rs. 21.80 lakhs. The difference between the actual values and trend values of current liabilities was positive and significant for the years 2013-2014 and 2014-2015.

In order to test the significance between the actual values and trend values of current liabilities, a chi-square test has been applied. The following table shows the calculated value of Chi-square.



**Graph 2.0**



**Table 6.0** Calculated Value of  $\chi^2$  of TAPCMS HUKKERI (2013-2014 to 2017-2018)

| O      | E      | O-E    | $(O - E)^2$ | $\frac{(O - E)^2}{E}$ |
|--------|--------|--------|-------------|-----------------------|
| 165.32 | +71.43 | 93.89  | 8815.33     | 123.41                |
| 157.17 | +93.23 | 63.94  | 4088.32     | 43.85                 |
| 88.42  | 115.03 | -26.61 | 708.09      | 6.16                  |
| 58.67  | 136.83 | -78.16 | 6108.99     | 44.65                 |
| 105.58 | 158.63 | -53.05 | 2814.30     | 17.74                 |
|        |        |        |             | 235.81                |

(Source : Computed from the Annual Reports of TAPCMS Hukkeri )

From the above table, it is clear that the differences between the trend values and actual values of current liabilities in TAPCMS Hukkeri were significant at 5 percent level of significance. The computed value of Chi-square comes to 235.81 which is more than the table value of Chi-square i.e. 9.49 at 5 percent level of significance .

Therefore, our hypothesis is rejected. The society had not followed uniform current liabilities policy throughout the study period.

**WORKING CAPITAL ANALYSIS :**

The working capital analysis is generally done with the help of the Liquidity Ratios.

**1. ANALYSIS OF CURRENT RATIO OF SAMPLE UNIT:**

Current ratio reflects the components of working capital. It is also referred to as working capital ratio. Current ratios are ascertained by dividing current assets by current liabilities. It determines the credit strength of an enterprise. It certifies the solvency of a business concern. The ability of a firm to pay it's bills as and when they fall due for payment is tested by the current ratio.

| YEAR      | CURRENT ASSETS (Rs.) | CURRENT LIABILITIES (Rs.) | CR   |
|-----------|----------------------|---------------------------|------|
| 2013-2014 | 207.58               | 165.32                    | 1.26 |



|           |         |        |       |
|-----------|---------|--------|-------|
| 2014-2015 | 399.59  | 157.17 | 2.54  |
| 2015-2016 | 194.66  | 88.42  | 5.07  |
| 2016-2017 | 210.29  | 58.67  | 3.58  |
| 2017-2018 | 471.26  | 105.58 | 4.46  |
| TOTAL     | 1483.38 | 575.16 | 21.36 |
| AVERAGE   | 296.68  | 115.03 | 2.58  |

It can be concluded from the above table that :

1. Current assets have increased in the last year of research period but overall they move in a mixed trend. While current liabilities move in an mixed trend during the study period.
2. Current Ratio comes out to 1.26 for the year 2013-2014 i.e. base year. Then, it increased for the year 2014-2015 i.e., 2.54 and for the year 2015-2016 it decreases to 5.07. Then, it decreased to 3.58 in 2016-2017 and for the year 2017-2018 it increased to 4.46 in the year 2017-2018 which has the highest level during the course period.
3. The average of current ratio works out to 2.58 which is highest than the base year ratio. So, it states the positive trend. But it is important to note that the average of ratio is higher than the standard ratio i.e. 2:1. It means, **“There is proper management liquidity in current ratio of TAPCMS HUKKERI”**.

#### **FINDINGS AND SUGGESTIONS :**

##### **FINDINGS :**

Average Current Ratio of TAPCMS Khanapur during the research period has come out at 2.58. As the analytical point of view is concerned, it can be noted that for every rupee of current liabilities, there is current assets of Rs. 3.00. So, it is a favorable ratio because the standard level of current ratio is 2:1.

##### **SUGGESTIONS :**

Following are important suggestions to further improve working capital position of TAPCMS in Belgaum district :

- Due to the fluctuations in the working capital of the TAPCMS Hukkeri , it may affect the working capital position of the society adversely. The management of the TAPCMS Hukkeri society should take steps to maintain working capital at a constant level. They have to make proper estimation of working capital requirement in every year.
- Few of the TAPCMS Hukkeri society do not utilize the external sources of funds for funding working capital. They used the internal sources of funds fully for financing working capital. The management of TAPCMS society Hukkeri should try to take steps for utilizing external sources of finance for financing working capital.
- The investment in receivables in TAPCMS Hukkeri society was always more during the study period. It is necessary to frame some guidelines for granting loans and advances to the person concerned. These guidelines should be strictly followed. A separate department should be created for granting loans and advances.
- There has been under or over investment in current assets of TAPCMS Hukkeri in this respect. There should be proper co-ordination among purchase, production, marketing and finance



departments. For achieving proper co-ordination among these departments management information system should be introduced and strengthened.

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## Effects of COVID-19 pandemic lockdown on Fish Diversity of Sarangpuri Lake, Arvi, District – Wardha (M.S.) India

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### Abstract :-

The aquatic environment is an enormously rich resource that offers good base of food. Fishes form one of the most important group of vertebrates, influencing life in various ways. The most effective exploitation of fish resources globally has occurred in the period following the Second World War, when fish became an increasingly important component of our daily animal protein intake and calorie supply. Fish biodiversity of reservoir essentially represents the fish faunal diversity and their abundance. Reservoir conserves a rich variety of fish species which supports the commercial fisheries.

Sarangpurilake is one of the major lake in Wardha district. Fishes in this area are favorite and popular for their taste as well as their food values. Therefore attempt has been made to study the fish diversity of Sarangpurilake in wardha district during March 2020 to May 2021. Regular survey, collection and identification up to species level has been done with standard keys.

Present study deals with Effects of COVID-19 on diversity of Fish population in Sarangpuri lake, Arvi, in Wardha district (Maharashtra) India. It is observe that there is tremendous increase in fish population and its diversity due to decrease in pollution. It was observed that total 29 species were identified , among order 06 of which 19 of Cypriniformes , 04 of Ophiocephaliformes , 02 of Perciformes , 02 of Siluriformes , one each of Synbranchiformes and Clupeiformes. Among those 13 family of which Bagridae 03 ,Balitoridae 01, Claridae 01 , Ciluridae, Cyprinidae 12, Saccobranchidae 01, Ophiocephalidae 04, Nandidae 01, Centropomidae 01, Siluridae 01, Sisoridae 01, Mastacembelidae 01 and Notopteridae 01. Total 29 species of fish are observed in Sarangpurilake, Arvi, during COVID-19 pandemic. Same number of species were found in previous study but population is found to be increased in the present study.

### Introduction-

Fishes are one of the important elements in the economy of many nations as they have been a stable item in the diet of many people. They constitute slightly more than one-half of total number of recognized living vertebrate species, there are descriptions of an estimated 27,977 valid species of fishes (Nelson, 2006).

Biodiversity is essential for stabilization of ecosystem. Protection of overall environmental quality for understanding intrinsic worth of all species on the earth (Ehrlich and Wilson,1991). Fish diversity of lake essentially represent the fish faunal diversity and their abundance. River conserves a rich variety of fish species which support to the commercial fisheries.

In India potential of fish culture is yet to be fully exploited. Fishes being rich source of proteins and have high nutritive value, Extensive development of aquaculture needs to be given priority after green revolution to feed ever growing population. Success of fish culture depends apart from other factors, on selection of suitable species. Secondly the country is rich in diversity of such important group of animals. Further there is need of a survey of diversity of fishes in different types of habitats of rivers all over the country.

The present investigation was carried out 29 species of fish to effect of COVID-19 pandemic on Fish diversity of sarangpuri lake, Arvi, District Wardha (M.S) India.



**Study area-**Sarangpuri Lake is 3km away from Arvi. Arvi is a city and municipal council in the Wardha district in the state of Maharashtra, India with geographical coordinates of in North and in East. It is positioned at 20.59n and 79.14E. Arvi has an approximate altitude of 828 meters. The town is getting the piped water supply since year 1918 and the source of water supply is a storage tank known as Sarangpurilake. Total catchment area of lake is 254 acres around three sides of reservoir and the average rainfall 1008 mm. Its Water storing capacity is 1.64mm<sup>3</sup>.

#### Material and Methods-

Fishes were collected from Sarangpurilake with the help of local fisherman using different type of nets and from daily local fish market during the period from March 2020 to May 2021 twice in every month. Immediately after fish collection, photographs were taken with the help of digital camera. Fishes were to preserved in 10% formaline solution in separate specimen jars according to size of species. Fishes were identified up to the species level with the help of standard keys and book (Day, 1963; Day Francis, 1994; Qureshi and Qureshi, 1983; Jhingran, 1997; Daniels, 2002 and Gupta and Gupta, 2006).

#### Results and Discussion-

In the present investigation, 29 species of fishes were observed in Sarangpurilake during 2020-2021 and tabulated in table 1.1. The fishes were collected with help of local fisherman as well as from local market of Arvi, district- Wardha.

In present investigation, 29 species were recorded belonging to 06 orders and 13 families, of which 19 of Cypriniformes, 04 of Ophiocephaliformes, 02 of Perciformes, 02 of Siluriformes, one each of Synbranchiformes and Clupeiformes. Pawar et al., (2003) reported 11 fish species belonging to 5 orders and observed dominance of order Cypriniformes with 6 species from sirur dam near Mukhed, Nanded (M.S). Sharma et al., (2007) reported 29 species of fishes belonging to six orders from Kishanpura lake, Indore and stated that Cypriniformes was dominant with 15 species, followed by Siluriformes with 6 species. Due to more fecundity of major carps and suitable environmental condition relatively higher population density of Cypriniformes was evident in the reservoir.

Khune (2012) studied fish diversity and reported 40 species of 23 different genera 15 Families and 06 Order were recorded from Chulbandhreservoir. Sakhare and Joshi (2002) studied the ichthyofauna of Bori reservoir in Maharashtra and reported 21 species of fishes belonging to 14 genera falling under 4 orders (Cypriniformes, Perciformes, Siluriformes, Osteoglossiformes). Cypriniformes order dominated with seven species with genus Puntius was abundant. Sawane et al., (2012) recorded an inventory of ichthyofaunal diversity consist of 38 species, 24 genera 14 Families and 07 Orders. Order Cypriniformes a major bulk of Ichthyofauna with 17 species, similar to present investigation. Though Sarangpurilake is rich in Fish diversity and population throughout year but fish population was found to be increased during lockdown period of COVID-19 due to decreased pollution of water because of decreased human activities during this period.

**Table 1.1 List of Fishes observed in Sarangpurilake during 2020- 2021**

| Sr. no | Family      | Order         | Genus          | Species   |
|--------|-------------|---------------|----------------|-----------|
| 1      | Bagridae    | Cypriniformes | Mystus         | seenghala |
| 2      | Bagridae    | Cypriniformes | Mystus         | vitatus   |
| 3      | Bagridae    | Cypriniformes | Mystus         | cavasius  |
| 4.     | Balitoridae | Cypriniformes | Lepidocephalus | guntea    |
| 5.     | Clariidae   | Cypriniformes | Clarias        | batracus  |
| 6      | Ciluridae   | Cypriniformes | ompok          | pabda     |
| 7      | Ciluridae   | Cypriniformes | Oxygaster      | bacaila   |
| 8      | Cyprinidae  | Cypriniformes | Cirrhinus      | mrigala   |



|    |                 |                    |               |            |
|----|-----------------|--------------------|---------------|------------|
| 9  | Cyprinidae      | Cypriniformes      | Labeo         | rohita     |
| 10 | Cyprinidae      | Cypriniformes      | Glassogobius  | gyrus      |
| 11 | Cyprinidae      | Cypriniformes      | Chela         | bacilli    |
| 12 | Cyprinidae      | Cypriniformes      | Rasbora       | rasbora    |
| 13 | Cyprinidae      | Cypriniformes      | Rassbora      | daniconius |
| 14 | Cyprinidae      | Cypriniformes      | Puntius       | sophore    |
| 15 | Cyprinidae      | Cypriniformes      | Cyprinus      | carpio     |
| 16 | Cyprinidae      | Cypriniformes      | Catla         | catla      |
| 17 | Cyprinidae      | Cypriniformes      | Puntius       | ticto      |
| 18 | Cyprinidae      | Cypriniformes      | Puntius       | amphibious |
| 19 | Saccobanchidae  | Cypriniformes      | Hetropneustus | fossilis   |
| 20 | Ophiocephalidae | Ophiocephaliformes | Ophiocephalus | orientalis |
| 21 | Ophiocephalidae | Ophiocephaliformes | Ophiocephalus | punctatus  |
| 22 | Ophiocephalidae | Ophiocephaliformes | Ophiocephalus | murulus    |
| 23 | Ophiocephalidae | Ophiocephaliformes | Ophiocephalus | striatus   |
| 24 | Nandidae        | Perciformes        | Nandus        | nandus     |
| 25 | Centropomidae   | Perciformes        | Chanda        | ranga      |
| 26 | Siluridae       | Siluriformes       | Wallgo        | attu       |
| 27 | Sisoridae       | Siluriformes       | Bagarius      | bagarius   |
| 28 | Mastacembelidae | Synbranchiformes   | Mastacembelus | armatus    |
| 29 | Notopteridae    | Clupeiformes       | Notopterus    | notopterus |

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**Gender discrimination and infant mortality****\*Triveni R Pol**

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**ABSTRACT:**

Infant mortality is the major indicator of the health of the country. The infant and childhood mortality have a very strong association with fertility levels. Mother and infants are among the most vulnerable members of the society to the problem and also infant mortality is a measure of a population's health status and level of development of a country. Infant mortality is primarily related to socio-economic factors such as poverty, poor housing, lack of guidance, sanitation, etc. Mortality rates for different age groups such as infant, children and adult and overall mortality indicators are important indicators of health status in a country, mortality rates are often used to identify the vulnerable population and they are among the indicators most frequently used to compare socio-economic development across the countries.

**INTRODUCTION:**

Age and sex are the two major components in all demographic analysis, pregnancy until the birth of at least a 'male baby' is on the list of natural selection in most developing countries. In all societies and countries sex ratio at birth is in favour of male babies. Reliable statistics on sex ratio of the still born babies or babies whose birth rate was prevented by abortion is not available. This is a secular trend observed in all societies and in all times for which some data are available. Although male babies are in small excess at the time of birth their death rate is also high in the days and months following the birth. Even then the specialists are of the opinion that in embryonic stage the sex ratio is in favor of males. It has also been observed that among the spoiled fetus the sex ratio is also in favor of males.

**GENDER DISCRIMINATION IN INFANT MORTALITY:**

The reversal of sex-differentials in mortality after the age of weaning has been observed in other studies conducted in South Asia and is thought to reflect relative nutritional and medical neglect of girls after breast feeding has ceased. Higher neo-natal mortality between boys than girls is originate in most of the population and reflects larger underlying male frailty. The baseline survey of Orissa also found that neo-natal and post neo-natal mortality rates were higher for boys than for girls.

Traditionally, male preference is particularly widespread in China, North Korea, India and Pakistan. Female infants and girls and women are discriminatory against when it comes to nutrition and health concern. Due to the advance in the technology, determining the sex of the fetus in the womb is now possible very early on. Girls are aborted or killed subsequent the birth or set out. The customary preference for sons is deeply rooted in the formation of the society.

Generally, males have to shoulder the major economic responsibility for the family in most societies. Though they are given some preferential treatment in their formative years, they remain susceptible to diseases, ailments, accidents and many other vagaries of life because of their greater exposure to external surroundings and frequent contact with people from various walks of life than females.

Even a few mostly in kitchen, in caring for children, attending to the needs of the other members of the household. Economic participation of the women among socially and economically



backward classes had been a common thing. However, such labour requires neither special skill nor education. Of late, women too are equipping themselves with necessary skills and are entering the labour market wherever economic opportunities exist.

A particular characteristic of infant mortality among girls relates to the predominance of female infanticide. As it is regularly conducted instantly after the birth of an unnecessary daughter, it is hardly mystified with still births and thus, falsely included sex ratio at the birth when it should instead be counted as part of early neonatal death rates.

In the context of India's patrilineal and patriarchal family structure, having one son is very important for the extension of the family line and many sons provides further status to the family. Finally, by utility of having sons arises from the essential religious functions that only sons can afford. According to the Hindu tradition sons are required to kindle the funeral pyre for their departed parents and to help in the recovery of the souls.

#### **SON PREFERENCE AND WOMEN DISCRIMINATION:**

Discrimination against women and especially against young girl is a well-known and still widespread reality in India particularly in the northern states. A noted manifestation of this discrimination has been the unnaturally high ratio of men to women in these areas, at all ages. Previous research suggests that proximate pathways through which sex ratio are affected include sex differences in domains such as abortion, infanticide, child health care and child nutrition. Son preference is particularly strong in areas where the cultural, social and economic role of women in the society and / or within the household is weaker. . It means, overkill female among young girls is more universal in areas where the role of women as bread-earner is smaller, where dowries are more common, or where bequests have a tendency to favour sons more than daughters.

#### **INFANT DEATH:**

Infant death also called Infant Mortality. The infant mortality rate is defined as the total number of infant deaths per 1000 live births in a specified time period of time

#### **OBJECTIVES:**

1. Infant deaths depends upon gender of the child among these both dalit and non-dalits communities.
2. Infant's breast feeding varies with gender among dalit and non-dalit communities.
3. Weight of the infant at birth varies with the genders in the both dalit and non-dalit community.

**Table 1: Caste versus Number of Infant Deaths within a Year versus Sex of the Infants**

| Community | Number of Infant Deaths within a Year | Sex of the Infants       |                           |                           |
|-----------|---------------------------------------|--------------------------|---------------------------|---------------------------|
|           |                                       | Male                     | Female                    | Total                     |
| Dalit     | One                                   | 66<br>81.5%              | 115<br>96.6%              | 181<br>90.5%              |
|           | Two                                   | 15<br>18.5%              | 4<br>3.4%                 | 19<br>9.5%                |
|           | Three                                 | 00<br>0.0%               | 00<br>0.0%                | 00<br>0.05                |
|           | Four and above                        | 00<br>0.0%               | 00<br>0.0%                | 00<br>0.0%                |
|           | <b>Total</b>                          | <b>81</b><br><b>100%</b> | <b>119</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |
| Non-Dalit | One                                   | 83<br>94.3%              | 111<br>99.1%              | 194<br>97%                |
|           | Two                                   | 4                        | 0                         | 4                         |



|  |                       |                          |                           |                           |
|--|-----------------------|--------------------------|---------------------------|---------------------------|
|  |                       | 4.5%                     | 0.0%                      | 2%                        |
|  | <b>Three</b>          | 1<br>1.1%                | 0<br>0.0%                 | 1<br>0.5%                 |
|  | <b>Four and above</b> | 0<br>0.0%                | 1<br>0.9%                 | 1<br>0.5%                 |
|  | <b>Total</b>          | <b>88</b><br><b>100%</b> | <b>112</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |

Source: Field Data, 2020

Table 1 shows the significant relationship between sex of the infant and number of infant deaths within a year among dalit and non-dalit communities. The Chi-square value is 12.879. There is a significant association between number of infant deaths within a year and success the infants with regards to dalit community. Vast majorities (96.6 percent) of the respondents have one infant death and it was female whereas it is 81.5 percent of infants were male.

18.5 percent of the respondents have two infant deaths which were male but 3.4 percent were female infants. None of the respondents has 3 and 4 and above infant deaths in dalit community.

The Chi-square value is 7.266. There is no significant association between number of infants and sex of the infants with regard to non-dalit community. In case of non-dalit community a large proportion (99.1 percent) of the respondents have one infant death which was female whereas 94.3 percent were male infants.

4.5 percent of the respondents have two infant deaths which were male infants. There were no infant deaths related to female.

1.1 percent of the respondents have three infant deaths which were male infants. There were no deaths related to female.

0.9 percent of the respondents have infant deaths which were female. None of the respondents was found related to male infants.

**Table 2: Caste versus Sex of the Infant versus Infant Breastfeeding**

| Community | Sex of the Infant | Infant Breastfeeding      |                          |                           |
|-----------|-------------------|---------------------------|--------------------------|---------------------------|
|           |                   | Yes                       | No                       | Total                     |
| Dalit     | <b>Male</b>       | 59<br>40.4%               | 22<br>40.7%              | 81<br>40.5%               |
|           | <b>Female</b>     | 87<br>59.6%               | 32<br>59.3%              | 119<br>59.5%              |
|           | <b>Total</b>      | <b>146</b><br><b>100%</b> | <b>54</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |
| Non-dalit | <b>Male</b>       | 49<br>36.6%               | 39<br>59.1%              | 88<br>44%                 |
|           | <b>Female</b>     | 85<br>63.4%               | 27<br>40.9%              | 112<br>56%                |
|           | <b>Total</b>      | <b>134</b><br><b>100%</b> | <b>66</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |

Source: Field Data, 2020

Table 2 presents the difference between sex of the infant and infant breast feeding among dalit and non-dalit communities. The Chi-square value is .002. There is no significant association between sex and infant breastfeeding with regard to dalit community. In case of dalit community more than half (59.6 percent) of female infants were breastfed whereas 59.3 percent of female infants were not breastfed. Nearly, half (40.7 percent) of the male infants did not have breastfeeding whereas 40.4 percent of male infants were breastfed.



The chi square value is 9.105. There is a significant variation between sex and infant breastfeeding with regard to non-dalit community. In case of non-dalit community majority of (63.4 percent) of female infants were breastfed whereas 40.9 percent of female infants did not breastfeeding. 59.1 percent of male infants did not have breast feeding while 36.6 percent of male infants had breast feeding.

**Table 3: Caste versus Sex of the Infant versus Weight of the Infant at Birth**

| Community | Sex of the Infant | Weight of the Infant at Birth |                           |                           |
|-----------|-------------------|-------------------------------|---------------------------|---------------------------|
|           |                   | Normal                        | Under weight              | Total                     |
| Dalit     | Male              | 48<br>70.6%                   | 33<br>25%                 | 81<br>40.5%               |
|           | Female            | 20<br>29.4%                   | 99<br>75%                 | 119<br>59.5%              |
|           | <b>Total</b>      | <b>68</b><br><b>100%</b>      | <b>132</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |
|           | Non-dalit         | Male                          | 59<br>61.5%               | 29<br>27.9%               |
|           | Female            | 37<br>38.5%                   | 75<br>72.1%               | 112<br>56%                |
|           | <b>Total</b>      | <b>96</b><br><b>100%</b>      | <b>104</b><br><b>100%</b> | <b>200</b><br><b>100%</b> |

Source: Field Data, 2020

Table 3 analyses the relationship between sex of the infant and weight of the infant among dalit and non-dalit communities. The Chi-square value is 38.707. There is a significant association between sex and weight of the infant at birth with regard to dalit community. In case of dalit community one-third (75 percent) of the female infants were born underweight and only 29.4 percent of female infants were born with normal weight. 70.6 percent of dalit community's male infants were born with normal weight whereas only 25 percent of male infants were born underweight.

The Chi-square value is 22.837. There is a significant association between sex and weight of the infant at birth with regard to no-dalit community. In case of non-dalit community nearly one-third (72.1 percent) of the female infants were born underweight while 38.5 percent of female infants were normal birth weight. 61.5 percent of non-dalit community's male infants were born with normal weight whereas only 27.9 % of male infants were born under weight.

**CONCLUSION:**

A specific element of infant mortality among girls relates to the incidence of female infanticide. As it is regularly conducted directly after the birth of an unnecessary daughter, it is irregularly confused with stillbirths and these incorrectly included in the sex ratio at birth when it should as an alternative be considered part of early neonatal mortality rates. Female infanticide is well-known feature of Asia's historical demography, especially in East Asia, but it was also reported as common among certain communities in South-Asia during the colonial period. In spite of rapid economic development and strong legal penalties, it has also been reported in contemporary China and India, though female infanticide tends to be mostly restricted to isolated and somewhat impoverished communities. One distinct feature of gender discrimination relates to birth order as the preference for children of a particular sex tends to worsen for higher-order children (the second, third, etc). In fact, data recommend that parents are often unsympathetic to gender at the time of their first child. At the same time levels of excess females' child mortality have been rising as parents seek to ensure having sons.



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## Impact Of Race, Cast And Religion On Indian Society

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### Abstract:

In India, the category structure developed and is prevalent since past and it remains as a decent thorn within the expansion of Mother India. The origin of sophistication structure will be the functional groupings, called varnas, which have their origins within the Aryan society. "According to the Rig Veda hymn, the varied classes sprang from the four limbs of the Creator. The Creator's mouth became the Brahman priests, his two arms formed the Kshatriyas, the soldiers and kings, his two thighs gave birth to the Vaishya, who were landowners and businessmen, while his feet gave birth to the Shudra, who were artisans and servants.. Then, it's believed that the category structure had been adopted by the Brahmins to specific their superiority. When the Aryan races swept into India, they wanted to require care of the prevalence then they maintained the caste systems. Gradually the category structure became formalized into four major groups, each with its own rules and regulations and code of conduct.

### The Origin and Evolution of Caste System

Caste in Indian society refers to a group where membership is basically decided by birth. This class structure became fixed and hereditary with the emergence of Hinduism and its beliefs of pollution and rebirth. The Laws of Manu (Manusmitri), sit down with the impurity and servility of the outcastes, while affirming the dominance and total impunity of upper castes. Those from the —lowest castes are told that their place within the caste hierarchy is because of their sins in their past life. Vivid punishments of torture and death are assigned for crimes like gaining literacy or insulting a member of a dominant caste. Manusmitri, the foremost authoritative text of Hindu religion legitimizes social exclusion and introduces absolute inequality because the tenet of social relations.

Caste still significantly matters to Indian citizens even within the present, though one must imply that different groups of citizens have different reasons for maintaining the system of caste. The upper castes want to stay caste alive to oppress the lower castes thereby maintaining their domination. it's very interesting to notice that the lower caste groups, who are speculated to hate the class structure, also want to use their caste identity to realize benefits within the corridors of power and politics and, at the identical time, they require to place a stop to the caste oppression imposed upon them by the upper castes. it's an ironical and interesting situation of the Indian society in modern India.

It was designed to emphasise that the four classes were related to the social organisation in the same way that the various organs of the Primordial Man were related to his body. Together they'd to function to allow vitality to the state. But the class structure grown to the extent of retarding the expansion of a personal within the name of caste and there by affecting the elemental rights of a private to measure or to grow, which is that the essence of democracy.

The impact of class stratification on democracy can be divided into two categories.

- Societal Democracy
- Political Democracy

### Caste System Vs Societal Democracy

Dr. Bhimrao Ambedkar once said that 'The roots of democracy lie not within the kind of Government, Parliamentary or otherwise. A democracy is over a style of government. it's primarily a



mode of associated living. The roots of democracy are to be searched within the social relationship, within the terms of associated life between folks that form a society.'

Caste is that the most confused knot of all social problems. Indian society is cast ridden. Religion is simply a belief and it can change anytime within the life, but caste may be a constant factor which don't change even when religion changes. It doesn't change when occupation changes or rank changes. that's Caste remains constant. it's sort of a omega value simply a mere constant don't change in any situation.

Caste system doesn't give upward mobility in society. If somebody's family comes from the lower economic strata, in an exceedingly society supported a class structure, that person would want to stay within that restricted level. class structure affects the society by making the people more exposed to prejudice, stereotyping and other things. These disparities in ranking frequently lead to social strife. class structure is full of inequality and injustice. The people of one caste don't prefer to mix with others. This division of society into numerous religions, castes and sub- castes comes within the way of the unity and integrity of the Indian nation.

Caste System is that the only reason behind women slavery. It encourages child marriage and opposes remarriage. Women are treated only as sex machine. In many religions', women aren't allowed to check, work outside or speak their mind. class structure is that the reason behind the lower rank of ladies in a number of the communities. In India, no caste respects women's rights or sentiments. An Indian cannot eat or marry with an Indian just because he or she doesn't belong to his or her caste. Because he or she belongs to his or her caste, an Indian cannot just touch another Indian. By consistently repressing a small number of people, the Caste System is the antecedent to Communal Violence. It forces lower caste people to require weapons in their hand. Naxalite and Maoist movements are just an aggression of lower caste people on economic inequality. Limited choice of occupations, which is enforced within a caste also as by other castes. A caste might follow quite one traditional occupation but its members would nonetheless be constrained to it range Restrictions on dietary and social interactions that outline who could consume what and accept from whom. like marriage arrangements, these restrictions apply at sub-caste level, not merely at the caste level. Many sections of the country have physical segregation. These are among limitations on movement and access, including to spiritual and academic areas and to basic facilities like supplies of water.

Since caste is an age old system which is followed traditionally, people find it difficult to simply accept the new ideal and scientific principles. class structure discriminates people and it violates all human rights norms on which UN instruments are founded. In its application, Caste has led to sub-human treatment of an enormous population. Presently, India's Dalits constitute around 17% of the population Other minorities in India, such as tribal peoples, Sikhs, and Muslims, make up around 85% of the population; the overwhelming majority. To the current day, the amount of violence against Dalits and other 'lower' Castes is atrocious. Social degradation perpetuated under the class structure has only a few parallels in human history. Such treatment continues to the present day. Discrimination is extended to all or any aspects of life: whether in a job, education, health, land holding, security, and every one aspects of women's rights. The psychological repercussions on 'lower' Castes are a clear violation of human rights and a continuous act of cruelty, undermining democracy.

We have to recollect and recollect the very fact that the Indian society doesn't contains individuals. It consists of innumerable collection of castes, which are exclusive in their life and don't have any common experience to share and don't have any bond of sympathy. The existence of class structure may be a standing denial of the existence of these ideals of society and so of democracy.



### **Caste System Vs Political Democracy**

Caste system could be a bane to democracy. Castes don't seem to be equal in their status. they're standing one above another. they're jealous of one another. It's an ascending scale of hatred and descending scale of contempt. Democracy is basically an alliance building exercise supported ideology but in our country alliance building was a criminal alliance of 1 particular community with other one (both stronger ones and numerically powerful one) leading to the marginalization of the opposite communities.

Caste becomes important in politics because politics is extremely competitive. Its purpose is to achieve power surely ends. It, therefore, exploits every kind of loyalties within the society to achieve and consolidate certain political positions; organization and articulation of support are important within the above process of politics in our country. One such organisation with which people are linked is caste. The linkage between politics and caste is thus important and within the process both interact so closely that they're transformed. Party programmes also cut across caste loyalties and members of one caste is also divided on the idea of ideological affiliations.

There is no denying the very fact that the politicisation of caste has benefited the lower castes and other backward groups, especially within the southern region of India. But the question arises: Have political parties, which mobilise different groups within the name of caste, ethnicity and religion, been ready to bring forth a society which is simply and egalitarian? Generally speaking, the leaders of such parties have taken the advantage of the inegalitarian system but unfortunately they need failed the folk belonging to the weaker sections. These leaders, mobilising the lower and backward caste groups, became another reasonably elite keeping most of the people out of the purview of development and egalitarianism. it's important to say here that such tendencies have afflicted the Indian society because the leaders have paid lip-service to the best of ideology. The upper-caste groups haven't provided sufficient space for the lower and backward caste groups. they're still trying to take care of their ideology of an unequal society, supported either caste or religion.

Role of caste in elections has two dimensions. One is of the parties and candidates and therefore the second is of the voters. the previous seeks support of the voters projecting themselves as champions of particular social and economic interests, the latter while exercising their choose favour of 1 party or candidate supported caste. People vote on the premise of caste and religion and don't take the merits of the candidate into consideration. Democracy itself has become a mockery because of this evil. India is that the world's largest democracy but everyday democracy fails. Even today, no dalit candidate may run for office in the non-dalit reserved constitution, and politicians refuse to debate casteless society since it divides people.

In India, every political party is sponsored by a caste. so that they don't allow people to urge united in casteless society because it difficult for minor caste party to stay within the politics. Since independence no changes has are available in this. Opposition leaders and politicians engage in caste politics in order to maintain power and get fortune. No equality within the society both economically and politically. We must make our political democracy a political orientation furthermore. Political democracy cannot last unless there lies at the bottom of it political orientation.

The term "social democracy" refers to a simple way of life that recognises liberty, equality, and fraternity as life's guiding ideals. It means an associated living among people with none discrimination. However, prejudice is enforced by class structure, and discrimination causes suffering, often extremely deep forms of inner anguish. Folks that are thus made to suffer withdraw. As result, they also refuse to co-operate. In such circumstances, if tolerance is to own any meaning, it must be sufficiently genuine and powerful enough to revive co-operation. Thus discrimination and toleration both reflect the standard of compassion, mercy and justice.

If there's a perception that these qualities are missing, the legitimacy of the social system and therefore the form of government as whole are going to be under challenge. it's where Dr. Ambedkar



came in and his concerns were really about the constitutional provisions for the class. He realized that Democracy was a broadly a majoritarian concept and can't really be confined to electoral exercise and so a mere political alliance of communities which cause political power cannot be the sole objective of a democratic exercise. Instead, he felt that our institutions should be strong enough to shield the constitutional provisions made for the foremost marginalized communities. He felt that the class people didn't understand much about discrimination and rights because it was thoroughly disempowered one.

He also realised that communities which remain in enslavement and hunger due to various ideologies and philosophies injected in their minds and that they didn't know or understand what their rights are. So, he wanted to make sure constitutional rights in order that the lower caste or the oppressed don't become victim of majoritarian assertion during the elections. that's why he fought for the separate electorate in 1932 and which was awarded by country, referred to as communal award. all told his life time, Dr. Ambedkar addressed the difficulty of the untouchables from the view point of a democratic polity and not just politics and after India got independence and Dr. Ambedkar oversaw the writing of the Indian constitution, which allocated 17.5 percent of seats in parliament and state legislatures to Dalits. we are able to see the class structure and its effect in politics in two most populous states of Uttar-Pradesh and Bihar. Both were the primary one where the National parties got thoroughly marginalized and an oversized number of the Dalit-OBC (the Other Backward communities, artisan-peasantry) dominated the political process since 1990. Individual leaders and their egos grew larger than their political parties, which became one man/woman shows with no internal democracy, resulting in the collapse of these forces.

#### **Fundamental Rights**

- Article 14 – Equality before the law and equal protection under the law.
- Article 15 – Discrimination on the basis of religion, race, caste, or sex is prohibited.
- Article 16 – Equality of opportunity in issues of public employment.
- Article 17 – Untouchability is abolished and its practise is prohibited.
- Article 18 – All titles save military and academic are abolished.

#### **Directive Principles of State Policy**

**Article 38** - to promote people's welfare by ensuring a social order based on social, economic, and political fairness, as well as reducing inequalities in income, position, facilities, and opportunities.

**Article 46** – To promote the educational and economic interests of SCs, STs, and other socially and economically disadvantaged people, as well as to protect them from social injustice and exploitation.

**Article 330** – Reservation of seats in the Lok Sabha for members of the SC and ST communities.

**Article 332** – Seats in the State Assembly reserved for SC and STs.

#### **Measures to be taken**

The class structure can't be eradicated without changing the mindset of the people. The class structure could be a great social evil. Social reformers and thinkers have attempted to abolish this evil on several occasions, but to no avail. it's a deep- rooted problem which has defied all solutions thus far. the matter has persisted largely thanks to the illiteracy and ignorance of the people. Their ignorance makes the people conservative and superstitious. As a result, they refuse to accept any societal change. They require things to continue as they are. Every measure of social reform is strongly opposed and is taken into account to be an attack on their religion by the religious fanatics.

Therefore, if the evil of class structure is to be eradicated every possible effort should be made to coach the people and thus create a powerful popular opinion against the evil. textbook books should be carefully revised. Lessons should be included to show the scholars that the class structure is manmade. it had been a system for the division of labour devised by our wise forefathers. Originally, man wasn't born into any caste and his caste made up our minds by his learning or by the character of



labor he did in life. Basically, all persons are equal; they need the identical quite blood in their veins. The differences of upper and lower are wrong and also the entirely the creation of vested interests. The similarities between the various castes should be stressed instead of the differences. during this way awareness would be created against the class structure and its hold upon society would be gradually loosened.

Only education can increase the consider the people and unite people. class structure exists only due to ignorance within the people. Education can bring next generation new bloods with new vision. By promoting Inter-caste Marriage and by providing special offers for those who does inter caste marriage can bring changes within the next generation people. Government economic policies should concentrate on overall development of all section of the people of our society. the difficulty of class structure is truly needed to be addressed as a civil rights movement instead of caste movement. it's to be broad movement for human rights and human dignity. it's to be a movement against the religious rituals and holy texts which kept them subjugated for hundreds of years and enslaved their minds.

India has adopted the liberal democratic system which is essentially supported equality, liberty and justice. Individual initiatives to develop one's faculties are also emphasised. India must make serious efforts to put the liberal democratic system's principles into practise.

### **Conclusion**

India's transition to democracy remains in process and marginalized communities are its biggest asset. New leaders from underprivileged populations will emerge as a result of the democratisation process. People want development, people want their voices to be heard which they are doing not seem to be ready that somebody within the name of their identity, It was commonly regarded that he/she seized the organisation and used it for personal advantage. The political leaders will must democratize themselves and address the fundamental problems with the person.

It is important that the Indian people should consider the category structure as a transitional phase, not as a permanent social reality which cannot be erased. the need of the hour is that we, Indians, no matter caste, ethnic religious and regional identities, should aim at creating an egalitarian society for the long term of India and develop some universal values upon which the edifice of the concept of India can stand proudly and glory.

"A person's worth is determined by his knowledge and capacity, as well as the intrinsic attributes that characterise his existence. The four fold division of castes' says the Creator within the Bhagavad Gita, was created by me in step with the apportionment of qualities and duties. Birth, sacrament, and learning do not constitute one dvija (twice-born), but only righteous behaviour does. He who is a raft on a raftless current, or helps to ford the unforgivable, deserves honour in every way, declares the Lord in the same epic, whether he is a Sudra or a member of the other class.

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## The Women Contemporary to Siddhartha Gautama Buddha and the Development of Buddhism

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### Introduction

The present paper is discussing the role of selected women those were contemporary to SiddharthaGautama Buddha and their contribution to the development of Buddhism. It's been so long observed that the women contemporary to Buddha have not been included sufficient in the main stream social sciences. Excluding glorious history of women how can we understand the Buddha Dharma? Social scientists they may a lot of scope to make scholarships about Buddha Dhamma as a scientific way of life style, specially, they have to pay adequate attention to those women who have contributed in the development of Buddhism. Social scientists must be challenge and wipeout disparities as religious orthodoxy, lack of vision for humanity and patriarchal mind set. When we read this paper title it will raise some questions in your mind that are what is importance of contribution by women in the development of Buddhism and what is its importance now? What can we expect today from those who contributed in the development of Buddhism? How can we empower women with this approach? All these questions can be challenging us but we will see that whether these questions are justifiable or not. Its Buddhism mostly focusing is on the emancipation of women and vice versa which have been considered here. Still today the inspiration of these women's is important to us. The women have had set the social values, knowledge, beliefs, and arts as the formation of Buddhism may lead the society. The Varna-caste conflict has been slave much people of the sub-continent of India. The basic cause root of the perpetuation of Varna and caste is the oppression of women based on patriarchal mind set. This system basically has affected humanity. The Buddha had observed the basic causes of sad. No equal status for women had publicly as much availed before the emergence of Buddhism. The spread of Buddhist teaching had been made a back ground of enlightenment that women had organized them self for their rights, at last, the Buddha, after a long debate with Ananda and MahaprajapatiGotami, at first opened the religious order of women for Buddhist Bhikkhunisangha. The ordination of women for Buddhist Sangha had a great access to women. The development of Buddhism is a real time socio-cultural formation through the interaction and interrelation pattern of human beings. Those activities and approaches have been followed by women to flourish Buddhism is a considerable contribution of them. The women who had been notably interrelated to the SiddharthaGautama Buddha were as Mahamya, MahaprajaptiGautami, Yeshodhara, Sujata, MigarmataVishakha, Dhananjani, Khema,Dhammadinaand Prakruti. Here we can understand the aspects that these women have made powerful communication and interactions through which Buddhism could be made its real-time middle path way of life style. No matter, the present ideal women are dates back to more than 2500 of years ago but still today we may inspire with their insights. Buddhism became a recognized a way of life in the world. In the ancient history of India, Vedic religion, Jain religion and Buddha Dhamma were originated in India and extended but among these only Buddha Dhamma has developed as well<sup>1</sup>it's because, the Buddha Dhamma had based on morality and freedom of women. It's known that the struggle between Arya and Dasa (slave) had taken place in the Saptshindhu region, which raised current of "Yajya culture", (violence), (sacrifice of animals). Vedic culture was not extended beyond the Kuru state, administered by Parikshitaand his son Janmayjai.<sup>2</sup> In contemporary the eastern countries, Dasa (slave) people had mostly believed in non-violence and austerity of Risi and Muni. It is the essence of topic that the lineage of self respect of



women had alive."Ganasatta" (Democratic provinces) and "Mahajansatta" (Monarch provinces) administration countries were mostly aware about the dignity of women.<sup>3</sup>Buddha's ancestors found in the capital of Shakaya's kingdom, the Kapilvastu. The Shakaya, Jayasena, his son Sinahu was married Kaccana. Sinahu had sons as Suddhodan, Dhontodhan, Sakkodhan, Suklodana and Amitodan along with two daughters Amita and Pamita.<sup>4</sup>

### Objectives

1. To know the women who contributed in Buddhism.
2. To assess the empowerment of women through Buddhist approach.
3. Understanding the utility of Buddhism for an enlightened society.

### Method

The present paper has used the exploratory research method. The doctrinal tool has used for collecting secondary data for research.

At the first we start to know here Buddhist women from the great lady queen Mahamaya. Mahamaya had a great lady, born in Devadaha village, north India. Mahmaya's father was Anjana and mother Sulakshana. Suddhodana had married with Mahamaya. Mahamaya on her pregnancy, she wished to go to her father's home. Suddhodana had sent her with a royal accompany. When she was on the way of Devadaha it was a beautiful Sal tree forest. She wished to halting and sporting therein for a while. She told couriers to take her in Sal grove and wait there. While holding the branches of Sal tree, she was delivered a son. The child was born in the year in the 563 B.C. on the Vaishakha Pournima Day.<sup>5</sup> the birth of son celebrated with a great pleasure. On the fifth day name has given to the child as Siddhartha. His clan name was Gautama. Mahamaya had no longer accompanied with the family, she suddenly fall ill and her illness became very serious. Knowing her end is coming nearer; she called Shuddhodan and Mahaprajapati to her beside and said: Mahamaya expressed her regret that she will not be live to see Siddhartha's greatness. She expressed about rearing her son to Prajapati. Siddhartha was only seven days old when his mother die.<sup>6</sup>

In the Thargatha it is incorporated that "*Mahamaya gave birth to Buddha to be enlighten majority people. He made people free from grief of death and diseases.*"<sup>7</sup>

### Mahaprajapati Goutami

In the context of women, the expansion of Buddhism had been started a lot from the ordination of Mahaprajapati Goutami. Mahaprajapati had born in Devadaha village. Her mother had Sulakshana and father Anjana. She was an elder sister of Mahamaya. When Suddhodana had shown his martial power he was allowed to choose a second wife so he chosen Mahaprajapati which was the elder sister of Mahamaya.<sup>8</sup> When she came in Shuddhodan's home, she had knew about the Mahamaya's last words. She had looked after Siddhartha Gautama as a foster mother. While Siddhartha going to be a parivrajak she had expected to go with Siddhartha with family but Siddhartha told her not to come with. Mahaprajapati had a great woman leader to constitute equality and organize of women in a democratic way. She had endeavored for a new way of life as Buddhism. She had known that women might be take parivrajika and get Nibbanaso she asked Buddha for ordination. After discussion with Ananda, Buddha permitted her for ordination.<sup>9</sup> Buddha had given ordination to Mahaprajapati. She became a Bhikkhuni with Eight Chief Rules. Then 500 women became Bhikkhuni. It was a great initiative to expansion of Buddhism. The Buddha had a pioneer of women's freedom to his contemporaries.

### Yeshodhara

Yeshodhara had a gentle lady in Buddhism. She was born in Shaky clan. Her name is found in Appadan epic.<sup>10</sup> Yeshodhara's mother was Pamita and father Dandapani. Yeshodhara had chosen Siddhartha for marriage. Her choice was right as per her own decision. She knew Siddhartha has been following thoughts of Rishi - Muni, even though, she had stood by with Siddhartha. Yeshodhara had married with Siddhartha. She had a son Rahul. Siddhartha Gautama raised a political



issue in Sangha to avoid war against the Kolia to constitute peace and treaty. There was no quorum of Sangha in favor of Siddhartha Gautama. Sangha ordered SiddharthaGautama have to take Parivarja as per the discussion in Sangha. When Siddhartha asked to Yeshodhara about his acceptance of parivarja, she had permitted him. Yeshodhara had knew that Siddhartha had right on his position as making proposal, avoiding war against Kolia forming a committee, following both sides members to shuttle the Rohini river water dispute between Shaky and Kolia. Yeshodhara was a competent intellectual. She had socially and politically supported SiddharthaGautama. She assured Gautama to keep his mother's, father's and Rahul's well being. She had optimist about the parivarja by Gautama that the Gautama will find a new way of life which would be happiness for humankind. Gautama had felt a proud on his courageous and visionary wife<sup>11</sup> after a seven years Buddha met Yeshodhara. She realized that SiddharthaGautama became Buddha. She permitted Rahul to meet Buddha. Yeshodhara might be discussed with kin companions about female ordination for Sangha. So, her mutual bonding and firmness, to be a member of Buddhist Bhikkhuni shows that she had played a great role in Buddhism. Yeshodharaordered as Bhikkuni at the same time while Mahaprajapti had ordained. Sangha after ordination she got name BhaddaKacchana. She rendered for human welfare and got Nibbana. Approximately she had lived till 78 years. She died perhaps before two years ago of Buddha's mahaparinirvana.

### **Sujata**

Sujata had offered Kheer(rice milk pudding) to theBodhisattva Gautama. The Gautama thought that hard austerities and mortification is not a way of attaining enlightenment, it's a need to nourished human body and thoughts as well. Sujata was a daughter of Senani<sup>12</sup> She had proclaimed a wish to the God of Banyan tree, for have a child, if she get a child then she would yearly be offer. Sujata's wish had been fulfilled. She approached to her destination with a golden bowl of honey like sugar milk rice pudding. She had realized that he had Gautama even though she had offered Kheer with a great pleasure. Gautama accepted offering by Sujata. Gautama went on the bank of river, after bathing he had eaten (Kheer) milk pudding. Gautama felt fresh and after thinking rational on the enlightened life he had attained enlightenment. Sujata knew he had Gautama, she shown her gratitude for him. It was a greatness of Sujata forwarding Buddha's life and thoughts.

### **Prakruti**

Prakruti wanted to marry with Buddhist BhikhuAnanda who wouldn't bemarrying with Prakruti. The Buddha guided her about what she is going to do. She realized that greed and unlimited desires of human beings falls in evils. She realized that physical and mental hardships creates sad and pain in life. Prakruti had obeyed the teaching of Buddha and followed the Buddha's teaching. She had over come on physically and mentally originated evils. She expressed her wish to join BhikkhuniSangh. She had becomeBhikhuni as per the Blessed Lord said; she became a model for noblemen and noblewomen by leading on path of Buddhism.<sup>13</sup>

### **MigarmataVishakha**

Vishakha had born to mother Sumana and father Dhananjaya.Vishakha at seven, she met Buddha and learnt Dhamma. She left Bhaiyathe city of Anga country and shifted to Saketa of Koshal country with her parents. Vishakha had married with Punnavadhana and went Sharvasti. Her father, on her marriage leaves, had gave her ten admonitions for better marry life. Her father in law Migara was an influential man who devoted to Niganthas. Vishakha had asked Migara to invite Buddha's monks to have a sermon. At first, Migara had not agreed. Vishakha had successfully convinced Migara to respect Buddha's monks and ideology of Buddha. Migara became a follower of Buddha. Vishakha, having a Buddhist approach, made successful efforts to spread of Buddhism on individual and public level. Migara, by seeing the righteousness of Vishakha, supposed her his mother.<sup>14</sup>Thus Vishakha becomes a famous lady in dissemination of Buddhist philosophy.

Amrapali



When Amrapali heard that Buddha had arrived at Vaishali and exalted one was staying there at her mango grove. She had approached to Buddha and asked him, come with his brethren and have meal in her house tomorrow. Exalted one gave, by silence, his consent. Then Buddha at the dawn, on the call of Amrapali, arrived with his brethren to the house of Amrapali. She welcomed with a great pleasure and served sweet food to Buddha after having meal, Buddha cleaned his bowl and hands. Amrapali sat on a stool near the Buddha and addressed Buddha to accept her mango grove as a donation for Sangha. Buddha accepted her pleasure and preached Dhamma then he had left place. Amrapali has a rational view towards the humanity and she contributed to Buddhism as well. Her thinking to constitute a great society based on Buddhist philosophy. She had rational, inclusive and visionary.<sup>15</sup>

#### **Dhananjani**

Dhananjani was devotee and follower of triple gems of Buddha. She often used to praise Buddhist thoughts but her husband restricted her doing so, even though Dhananjani continued praising Buddha's thoughts. Once upon a time, her husband of Dhananjani threatened to her for rigorous punishment. Dhananjani challenged her husband that does not come against the Buddhist teaching. She broken down the patriarchal attitude of her husband forever so here we can say that Dhananjani had constituted gender equality and paved the way for the Buddhist teaching to flourish all over the world. It is a lesson we can learn from her.<sup>16</sup>

#### **Kehma**

Kehma had a daughter of a king of Sagala city in Maharashtra. She had married with Bimbisara, the king of Magadha country. She had intelligent, intellectual in Buddhist psychological analysis.<sup>17</sup> Bimbisara had the follower of Buddha, so he rottenly visited Buddha, where the Buddha had stayed at Velu Grove. Bimbisara talked to Khema about Buddha's teaching but she neglected it, because she had heard that Buddha preaches asceticism. According to Bimbisara, the servant's guided well Khema to visit Buddha. She made her mind and met Buddha. She saw that a great beautiful lady had in service of Buddha that lady was great beautiful rather than her. Kehma imagined that the great lady, step by step was growing, becoming older and died in the sky. It means that she realized that everything is in flux. Buddha preached that as like a spider, people makes net of lustful behavior around them self and becomes narrow minded with but great person breaks down this net and becomes exalted one. Khema listening Buddha became an enlightened and after the permission of Bimbisara she became Bhikshuni. Here we may see that Khema who had so intelligent, eloquent and beautiful even though she left the prejudice and hate full attitude it is a greatness of Khema. She followed Buddha and became a great Bhikkhuni. Pasendi the king of the Kosal was on traveling from Saket to Sharavasti in between and he halted and has wished to listen Dhamma's teaching but there was not intellectual around there except Khema. He went to meet Khema. He asked her that does a Tahtagata exist after death. Khema answered no it is not teaching of Buddha it is difficult to say but it is no science to know it. Hence Khema was enlightened one of Bhikshunis.<sup>18</sup>

#### **Dhammadina**

Dhammadina a woman had made efforts to transform the traditional familial life and moved to achieve Nibbana. She had a wife of Vishakh. The Vishakh was a friend of the king, Bimbisara. Timely Vishakh became a follower of Buddha with the king Bimbisara. Dhammadina, on a day, by observing Vishakh asked for anything had happened wrong with you? No, if you don't mind, I just am following Buddha's sermons, said Vishakh. He proposed that you may stay here or in your mother's home no matter. Dhammadina understood the importance of teaching of Buddha and she also went to be a Buddhist monk. She spent a long time in a village for following Buddha's teaching. Then she travelled a lot for preaching Buddhism. One day, Vishakh heard about her preaching, he event to her and asked some questions regarding Buddhist thoughts then Vishakh went to Buddha and told all about discussion. Buddha said that I also would be answered questions like this. Dhammadina is an intellectual preacher of Dhamma. She is superior preacher among the Buddhist Bhikkhunis.



Dhammadina had contributed well to Buddhism following Buddha's sermons and teaching and this way we may appreciate the devotion of Dhammadina to develop or perpetuate Buddhism.<sup>19</sup>

In the 21st century the development Buddhism is going on. It's possible because having its highly democratic approach. It's having such moral values as socio-scientific evidence. Buddhist women are inspirational to us. The Buddhist social values are becoming more popular in societies. The values and norms guide us to adjust in situations. Such teaching of Buddhism will guides to anybody to take a decision to justify situation which is most convenient to the enlightened society. In every society women plays important roles for development of its society and contribute a lot. The women those are basically contemporary to SiddharthaGautamamade a glorified history. We got guideline in the form Buddhism. Buddhism is a stream of consciousness of present human world. Perpetuating a humanistic way of life we may see the views of women. We must bring women at center of the discourses of development. Empowering women will be a step towards the best way for any human society.

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## Application of information management technology for college librarian in 21<sup>st</sup> century.

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### **Abstract:**

The importance of clientele in the library is stressed. The need for good relation between the library staff and the users is highlighted. Representation for the clientele on some of the policy making bodies of the library like the Library Advisory Committee is suggested. The importance of library service through mass media is suggested for the benefits of illiterates. Concludes that the librarian should be conversant with the different aspects of information technology and the library operations and services should be modernized with on line information retrieval facilities and Internet.

Enumerates the steps to be followed in the planning of library automation. Examines the key issues of Information resources Management. States that document delivery should be done either through local collection or through resource sharing networks. Explains that services and products that can be generated with the design and development of databases. Since the professionals are freed from the routine works due to automation the need for concentrating on human relations-both with users and with other professionals-is stressed. Recommends that new marketing strategies should be evolved for setting up new services and products and to reach financial self-sufficiency.

**Keywords:** 21<sup>st</sup>Century, Digital Information Centre, Library Automation, bar-coding, Information Technology, Library Planning.

### **Introduction:**

Management Science has advanced very much branching out into different specializations like Production Management. Financial Management, Workforce, Marketing Management and so on. It is obvious that it is not possible to convert an information professional into a good manager by merely introducing more management theory in the existing curriculum of library schools. It needs a multi-pronged strategy to tide over the problem. Two such strategies are discussed here.

### **What Is A Digital Information Centre?**

A digital information Centre can be defined as an information repository which stores text, images, audio, animations video etc. in electronic form at one site or various sites linked together to provide access to a large collection of documentary information available in it.

The advantages of digital information center are numerous. Digital information centre can store copy of rare documents which can be made accessible to the on line users. The documents susceptible to loss or decay can be converted into digital form and preserved for future use. The digital storage technology enables cost-effective storage of huge quantum of data or information and allows searches of information from huge quantum, which is not practical manually. As well, digital information center can enable greater access to content from multiple and distant locations. Now many documents including highly used reference sources are available in digital form. Encyclopedia Britannica is a best example.

### **Library Automation and Bar-Coding:**

Bar-coding is an important phase of library automation. It makes the counter management tasks simpler and quicker. The manpower utilized in manual work can be saved and can be used to offer better personalized service to users. The automation of library has to be done as a phased



programme as it should not be done at the cost of library service and the members should be least disturbed.

**Information Technology and Libraries:**

The importance of information as a vital source in today's society hardly needs emphasis as information brings people and thoughts together. As a matter of fact, in the postindustrial society, it has been said that what counts is not raw muscle power or energy but information, and indeed the advanced economics of the world have already become information intensive. Consequently, large investments are being made in the IT which can be used in libraries, in the context of Ranganathan's Fourth Law "Save the time of the reader/staff" for many purposes.

**Planning For Library Automation:**

Applications of IT are now increasingly becoming popular in library and information field. However, its applications to library housekeeping operations have been given minimal importance. While information retrieval activities and library networks are being given priority, it has been hardly realized that an effective participation in a library network requires a well-planned implementation in a library network requires a well-planned implementation of library automation programmes. Still, hardly any library has gone for a total computerization. This is because library automation is still considered as luxury rather than a necessity, and on the other hand a misplaced priority is given on library networks vis-à-vis library automation, in addition to lack of adequate computing facilities in the library schools to train the required manpower. In the context of library automation, however, some of the challenges/issues to be encountered pertain to standards to be implemented for the bibliographical formats and records, retrospective will have access to the machine readable catalogue for the entire collection, indexing, policy, hardware and software, and design of automated systems, especially in the absence of computer culture and lack of funds. One of the important factors in the design is introducing "interactive records", so that transaction in one record causes changes in other related records. In designing a system, the other factors to be considered are i) Choice of systems, ii) Mode of operation (PC-based, LAN-based, online etc.), iii) Method of inputting identification data (of documents and borrowers) (for acquisition, cataloguing, circulation etc.) and iv) available hardware/software.

**Electronic Era:**

The virtual library in the electronic era represents the mixture of tradition and innovation: tradition in the activities like preserving and fostering benefits from what has come before, innovation in the sense of re-modifying the relationships, roles and locations among users, materials, ideas and knowledge workers. The computer technology may be the basic factor in all these, but it certainly is not the unique force of change. There should be the interplay of technology and the knowledge it provides and the organization that supports or backs it and the different categories of users with distinguishing demands of answers to their queries. With these changes, the scientific management rules that have been suitably mentioned for the traditional library housed in one place need to get modified as the amount of information is growing rapidly and with computer technology it becomes available to help manage it. As the electronic form of information becomes available and accessible remotely via networks, the boundaries between the library and external collections of knowledge continue to disappear. As the images, ideas and forms of knowledge become available across transparent networks, the activity of rare book intimation are getting extended beyond their walls and hence they become more "virtual".

**Strategies for the 21<sup>st</sup> Century:**

Management Science has advanced very much branching out into different specializations like Production Management, Financial Management, and Work for Management, and Marketing Management and so on. It is obvious that it is not possible to convert an information professional into a good manager by merely introducing more management theory in the existing curriculum of library



schools. It needs a multi-pronged strategy to tide over the problem. Two such strategies are discussed here.

**Conclusion:**

To sum up: libraries and librarians in the world over, especially in developing countries like India are facing two major crises – **Financial and Manpower which have direct implications to the efficient and effective management of information resources and information services.** Financial crisis occurs either due to the provision of inadequate funds crisis occurs either due to the provision of inadequate funds (as low as 2% of institutional grudge when it should be in the range of 6 to 10%) and/or due to diversion of funds allocated to library for other purposes, as also due to the attitude of management in resources allocation due to their not realizing management in resources allocation due to their not realizing the cost and value of information. On the other hand, manpower crisis may be due to lack of or non-availability of qualified professionals or due to lethargy in the appointment of Information Managers/Chief Librarians, or due to lack of dedicated and committed information professionals! When faced by scarcity of manpower and money what can the poor Information Managers do it the big question. Uncles the so-called Information Managers take some positive action.

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## **A Review on Impact of Caste on Indian Society**

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### **Abstract**

Religion and its forecasted structures have high and low level implications for business and for society also. There are different stratification schemes ubiquitous in country India, about the role, effect of caste and religion on culture of India and living together with humanity and happiness, two stratification scheme which are important and should be studied at workplace are caste, which has been an age-old, religion-mandated, closed social stratification prevalent in some religion that had led to inequality in the society, and another one is trade union, which is a relatively new and optional open workplace stratification that empowers workers and fosters equality. How does this factors and other affect the Indian culture is studied in this review article.

**Keywords:** Caste, Religion, Indian Society

### **Introduction:**

There are various studies done on present title that is Impact of Caste on Indian Society. In this the researcher have try to study how the two factor that is caste and trade union affect the Indian society and how these two structure influence each other; if yes how and why do they influence each other that is the tensions and contradictions that happen between them, and whether the influence is uniform for all members or not. For proving the above condition the author carried out the interviews with forty three members of trade union, three trade union leaders of two state-owned organizations in North India. From this study it was found that caste does not have any superficial effect on the relationship between the members of union, initially. When the same study is carried out deeply then it reveals that ancestry of this social realism imitate in the social and workplace interactions between the members of union, this have a effect on their faithfulness and social distinctiveness. Author also presented a model of twin loyalties between caste and union. From the institutional judgment standpoint, author also demarcates the caste and trade union viewpoint, and show how there is a change in trade union identity because of the influence of caste-based logic. Author's conclusions have implications for industrial democracy, worker representation, and union effectiveness (1).

India is one of the country where the various people of different religions live together with humanity. Historically the Indian Caste System is one of the main dimensions where people in India are socially distinguished 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 (4). The Caste System of India is considered as a blocked system of stratification, which indicates that a person's societal position is compelled to the caste in which they were born. Limits is been set for the interaction and behavior with people from another social status. Under British rule during Buddhist revolution, its history is particularly related to one of the important religions in India, Hinduism, and has been altered in many ways. In this paper author explored the various aspects of the Indian caste system related to its hierarchy, its history, and its effects on today India and studied it very well (4).

There are different theories behind the generation of different caste, religion in India. Some theories are religious and some are biological theories. 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. 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 biological theory claims that all existing things inherit three one of three categories of qualities. Varna means different shades of texture or color and represents mental temper. There are three Gunas: Sattva, Rajas and Tamas. Sattva is white, Rajas is red, and Tamas is black. These in combination of various proportions constitute the group or class of people all over the world with temperamental differences. People with different amounts of these inherent qualities end up adopting the appropriate occupation(4).

Most fundamental features of India's social structure are Religion, Culture, and Caste, the division of castes. Different Members of different castes are projected to act in a different way and to have different morals and principles. Different religion sanctioned these differences (4).

This differentiation has been dazzled in political communication as well. Certain social groups and larger Indian society has internalized it to some extent. Social cleavage is not new concept in India whether it is the cleavage of religion, caste, or gender. It remains quiescent under normal condition and circumstances but tend to become outstanding at times of social divergence. During social inconsistency, individuals identify themselves with groups they have their affinity with. For example language, religion, caste, and even gender may become a basis of their affinity. Although associations based on identity remains dormant during peacetime, it may take a violent form during the conflict of interest situations (2).

During the COVID-19 pandemic, this fragmentation came to the front position again. Covid 19 is a pandemic disease but it is considered that this disease are spreaded through the lower community people and expected that viral diseases are community-centric, it has been witnessed that, people belonging to lower-income groups, castes, and minority religions are either treated unequally or are implicated as super-spreader of the virus(2).

Ancient India is known for its skepticism towards religion and its toleration to opposing views, However, the alarming rise of Hindu religious nationalism and Islamic fundamentalism, and consequently, increasing conflict between freedom of expression and religion, has been well noted by both academic and public intellectuals.

Conflict between freedom of expression and religion in India is well known. The censoring of books and films by the State, and the victimization of writers, film directors, and academics by Muslim fundamentalist and Hindu religious-nationalist groups are well noted. In this context, the Indian Constitution not only empowers media and free thinkers, but also those who are religiously offended (3).

Author has done significant exploration into religious-nationalist groups, censorship, and secularism in India. This study is been done in the Varanasi city. Less study is carried out on contextual secular-multiculturalism framework.

This study is based on field work in Varanasi, conducted in 2016, as a part of the author's research. Varanasi, also known as Benares, or Kashi is a North Indian city the spiritual capital of India, it is the holiest city in Hinduism, Jainism, and Buddhism and it has gained unsavory reputation for Hindu-Muslim insurrection.

Researcher performed the study by carrying out the interviews at the university campus in Varanasi. Hindu respondents were master students of political science, mass communication, and social work,



whereas Muslim students studied Islamic religion at bachelor level. Two universities were consulted for students' interviews. Seven male students from KashiVidyaPeeth University and two female students from AryaMahila Degree College were interviewed. In addition, four students from Al-JamiaTusSalafiah (Deemed University) were also interviewed.

Interviews were conducted in Hindi that is the local language of respondents and researcher. Before each interview, a brief introduction of current socio-political situation was given to the respondents orally. The main purpose of the interview was to obtain students perceptions related to the conflict between the freedom of expression, caste and religion in India. After the interviews and interaction researcher found out that, a sudden rise in intolerance against liberal values, and religious minorities has plagued India since the some nationalist party came into power in 2014 (3).

**Conclusion:**

The role of caste and religion system is very significant in construction and shaping the Indian occupation and Indian culture and society. It has been known from century that religion is a constant push for this stratificationsystem, commencement with the Aryans and abiding down a long journey of unfowardprejudice, isolation, hostility, and discrimination. Daily lives and beliefs of the Indian people and backbone of the purity pollution complex are influenced by some religion in India. India found to be in continuous grip of caste consciousness even after many years of independence. Traditionally, India has been existing as a nation for millennia with closed groups that has a division by caste, creed and language. In India it is assumed that everybody work has been divided and each had his prearranged task from the time when birth, and inheritance of employment or occupation was a rule that played a big function in the finances of urban and rural life. Mobility of occupation or social group was constrained, and a person parting the occupation of his relatives in order to follow his or her own path was hardly ever witnessed. There is a role of religion or caste in vibrant of communal and opinionated connections within India. Now a days less important are given to caste or religion and hereditary occupation and less precincts are given on social interaction among castes, especially in urban areas. The present culture of Indian society are now moving towards the drastic change and progression which is highly obvious by the declaration of the human strength of mind irrespective of castes, belief and religion. Several actions demanding the injustices linked with the caste and religion system have buoyant individuals in India to be more social towards other people of other caste. Due to partial elimination of the caste system and differentiation due to religion, many of the lower castes people have obtained a lot from this system, and India should be much-admired for its steady endeavor to exterminate this system of stratification from its culture and society. It is important to look at the consequence of caste status and religion that has affected the quality of life and societal mobility in India today (4).

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**Fishdiversity of bakari river in wardha district (m.s.), india****S.S.Ningare**

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**Abstract:**

The fish diversity of water bodies, basically represents the Ichthyofaunal diversity. Indian water bodies have rich variety of fish species. Fish played an important role to providing protein rich and less fat diet to the mankind. Present study was undertaken in the period of January 2018 to December 2018 for exploration, Identification and Classification of fish fauna in Bakari river of Wardha District(Maharashtra), India.

In the present study period total 28 species of fishes were noted and identified, belonging to four Orders viz. Cypriniformes, Ophiocephaliformes, Osteoglossiformes, Siluriforme and eight Families Cyprinidae, Siluridae, Clavidae, Notoptevidae, Heteropueustidae, Sisuridae, Bagridae and Charidae. Out of 28 species, *Catlacatla*, *Labeorohita* and Common carp *Mrigal spp.* were most abundantly found and remaining fishes were shown their presence less in the river.

**Keywords:** Biodiversity, Fish fauna, Bakari river, Ashti.

**Introduction:**

India is one of the megabiodiversity countries in the world and occupies the ninth position in terms of fresh water megabiodiversity (Mittermeier and Mittermeier,1997). In India there are 2500 species of fishes of which 930 lives in fresh water and 1570 are marine (Kar,2003). There are about 450 families of fresh water fishes globally. Roughly 40 are represented in India.

Water is an indispensable resource gifted by the nature to us like a boon and one of the most needed factors for the existence of living organisms. The importance of fresh water resources in maintaining a healthy and prosperous nation in a healthy environment is amply understood from the very existence of the civilizations on this earth, out of the total global water 3% in the form of fresh water, which is suitable for human consumption. The changes takes place in the water bodies due to human's interference, it is difficult to monitor water quality only by using physico-chemical methods due to large number of pollutants and their low concentrations and it necessary to plan future fishery activity of the water bodies.

Bakari river is located in Ashti region of Wardha District and is famous for varieties of fishes which are popular and favorite for their taste and food value. So, the present study has been carried out to evaluate present status of fish diversity in Bakari river to protect the biological resources of traditional use values of local communities.

**Materials and Methods:**

The fishes were collected from Bakari river in the period of January 2018 to December 2018 by local fisherman. Specimens were packed, labelled in separate polythene bags, then brought into laboratory, washed, cleaned, observed and then identified up to species by referring standard literature of Qureshi and Qureshi (1983), Day (1958), Talwar and Jhingran (1991) and Jayaraman (1999). The checklist of identified fish fauna is prepared and presented in table form.

Immediately on reaching the laboratory fishes were separated according to the species and live fishes were killed in a solution of formalin. Before fixation the colour pattern of the fishes, specific marks, spots and designs were noted as far as possible in live condition, since formalin decolorizes the fish colour on long preservation.



**Observation:**

In the present study period total 28 species of fishes (Table 1) were noted and identified, belonging to four Orders viz. Cypriniformes, Ophiocephaliformes, Osteoglossiformes, Siluriforme and eight Families Cyprinidae, Siluridae, Clavidae, Notoptevidae, Heteropueustidae, Sisuridae, Bagridae and Charidae.

Ten species were belonging to Family Cyprinidae viz. *Garramullya*, *Anabusranga*, *Anabusnama*, *Punctitiusticto*, *Punctitiussarana*, *Punctitiuspunctitius*, *Catlacatla*, *Cirrhinusmrigal*, *Labeorohita* and *Cyprinuscaurio* which was dominating. Seven species were belonging to Family Charidae, viz *Channamarulius*, *Channapunctatus*, *Channastriatius*, *Channagaclura*, *Anabustestudineus*, *Nandusnandus* and *Glassogobiusgiurius*.

Three species were belonging to Family Siluridae viz. *Wallagoattu*, *Ompokpabda* and *Ompokbimalulatus*. Three species were belonging to Family Bagridae viz. *Mystusseenghala*, *Mystusaor* and *Mystuscavasius*. Two species were belonging to Family Notopteridae viz. *Notopterusnotopterus* and *Notopterschitala*. Single species was belonging to Family Heteropueustidae - *Heteropneusters fossils*, Family Clavidae – *Clariasbatrachus* and Family Sisuridae - *Glyptothorax spp.*

**Discussion:**

In the present investigation, total 28 species were identified among those, 10 species were of order Cypriniforme 07 species were belonging to order Ophiocephaliforms, order-Siluriformes had 07 species and order Osteoglossiforms had 04 species. Similarly, Jitendra *et al.*, (2013) reported total 62 fish species belonging to 41 genera, 20 Families and 09 Orders of which Order Cypriniformes (22 spp.) contributed maximum as compared to Siluriformes (20 spp.) and Perciformes (09 spp.) and Synbranchiformea (03 spp.) while Clupeiformes, Mugiliformes and Osteoglossiforms contributed two species where as Beloniformes and Traodontiformes shared only one species of Faizabad lake, U.P. Sakhare (2001) investigated the occurrence of 23 fish. viz Order Cypriniformes followed by order Siluriformes, Osteoglossiformes, Perciformes and Channiformes.

Dubey *et al.*, (2017) reported 13 species belonging to 03 Order, 05 Families and 10 genera order Cypriniforms was dominant. Mistry (2016) reported total of 37 species of fish belonging to 19 families out of 47 species 20 species of Cyprinidae family was dominated in the Ahiranlake, Murshidabad (W.B). Nayaka (2018) reported on the basis of percentage composition and species richness order Cypriniformes was dominant (05 spp.) followed by Perciformes (03 spp.), Siluriforms (02 spp.) at Mallasandra lake of Tumakuru, Karnataka. Kumar (2012) reported 40 species belonging to 18 families, 27 genera and 09 Order were identified in Turkaulilake, East- Champaran, Bihar. Out of 28 species, *Catlacattla*, *Labeorohita* and Common carp *Mrigal spp.* were most abundantly found and remaining fishes were shown their presence less in the river.

**Table 1: Check list of fishes in Bakari river of District Wardha.**

| Sr.No. | Order              | Family           | Scientific Name                |
|--------|--------------------|------------------|--------------------------------|
| 1      | Ophiocephaliformes | Charidae         | <i>Channamarulius</i>          |
| 2      | Ophiocephaliformes | Charidae         | <i>Channapunctatus</i>         |
| 3      | Ophiocephaliformes | Charidae         | <i>Channastriatius</i>         |
| 4      | Ophiocephaliformes | Charidae         | <i>Channagaclura</i>           |
| 5      | Ophiocephaliformes | Charidae         | <i>Anabustestudineus</i>       |
| 6      | Ophiocephaliformes | Charidae         | <i>Nandusnandus</i>            |
| 7      | Ophiocephaliformes | Charidae         | <i>Glassogobiusgiurius</i>     |
| 8      | Osteoglossiformes  | Notoptevidae     | <i>Notopterusnotopterus</i>    |
| 9      | Osteoglossiformes  | Notoptevidae     | <i>Notopterschitala</i>        |
| 10     | Osteoglossiformes  | Heteropueustidae | <i>Heteropneusters fossils</i> |
| 11     | Osteoglossiformes  | Clavidae         | <i>Clariasbatrachus</i>        |



|    |               |            |                             |
|----|---------------|------------|-----------------------------|
| 12 | Siluriformes  | Siluridae  | <i>Wallagoattu</i>          |
| 13 | Siluriformes  | Siluridae  | <i>Ompokpabda</i>           |
| 14 | Siluriformes  | Siluridae  | <i>Ompokbimalulatus</i>     |
| 15 | Siluriformes  | Sisuridae  | <i>Glyptothorax spp.</i>    |
| 16 | Siluriformes  | Bagridae   | <i>Mystusseenghala</i>      |
| 17 | Siluriformes  | Bagridae   | <i>Mystusaor</i>            |
| 18 | Siluriformes  | Bagridae   | <i>Mystuscavasius</i>       |
| 19 | Cypriniformes | Cyprinidae | <i>Garramully</i>           |
| 20 | Cypriniformes | Cyprinidae | <i>Anabusranga</i>          |
| 21 | Cypriniformes | Cyprinidae | <i>Anabusnama</i>           |
| 22 | Cypriniformes | Cyprinidae | <i>Punctitiusticto</i>      |
| 23 | Cypriniformes | Cyprinidae | <i>Punctitiussarana</i>     |
| 24 | Cypriniformes | Cyprinidae | <i>Punctitiuspunctitius</i> |
| 25 | Cypriniformes | Cyprinidae | <i>Catlacatla</i>           |
| 26 | Cypriniformes | Cyprinidae | <i>Cirrhinusmrigal</i>      |
| 27 | Cypriniformes | Cyprinidae | <i>Labeorohita</i>          |
| 28 | Cypriniformes | Cyprinidae | <i>Cyprinuscarpio</i>       |

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**Parsi -A Minority Community In India****Dr. Radheshyam Dipte**

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The typical Parsi culture symbols of seventeenth and eighteenth centuries such as language (a Parsi dialect of Gujarati), art, crafts and sartorial habits are evident and reflected in the Parsi theatre, literature, newspapers magazines and school.

The Parsis community believes in doing and giving. The Zoroastrians have the authentic and life-celebrating philosophy which makes their lives full of zest. It is in stark contrast to the moaning and groining interpretation many Hindus, Muslims and Christians have given to their traditions. Other religions teach life of restrain, while the Zoroastrians believe in enjoying life in its bounty.

Parsis own and run many business houses, charitable works like medical centres, ambulance corps, Boy Scout troops and clubs. They have their own charitable foundations and housing estates, legal institutions, courts and governance. Beginning with humble businessmen like weavers and petty merchants, they now establish and run banks, mills, heavy industry, shipyards and shipping companies. They are ardent about maintaining their own cultural identity, at the same time, they do not fail to recognize themselves as nationally Indian. It is worthwhile to give once again oft-quoted declaration of Dadabhai Naoroji, known as the Grand Old Man of India: "Whether I am a Hindu, a Mohammedans, a Parsi, a Christian, or of any other creed, I am above all an Indian. Our country is India; our nationality is Indian" (qtd. in "Parsi").

India is richer today due to the contributions of a tiny community. In the sciences, the arts and industry, Parsis have given back more than a thousand-fold in return to the land that give them shelter a thousand years ago. But they are a dying community. With UNESCO stepping in to help preserve their heritage, their story is one that must be told, read and preserved. (Sarkar)

The present researcher feels that it is necessary to study PARSIS - A MINORITY COMMUNITY IN INDIA. The present paper is a humble attempt to recognize contribution and struggle of this community.

**KEY WORDS:**Zoroastrian, Parsi, khorasan,**INTRODUCTION :**

*Story of Sanjan*, the only existing account of the early years of Zoroastrian refugees in India was composed at least six centuries after the tentative date of their arrival. Sanjan, one group of immigrants (today presumed to have been the first) originated from (greater) Khorasan. A geographical region covers the part of (in clockwise order) north eastern and east of Iran, Turkmenistan, Uzbekistan, Tajikistan, western and northern Afghanistan and the North Western Areas of Pakistan is historically known as Greater Khorasan. Khorasan is, as *Britannica Concise Encyclopaedia* provides information:

Historical region situated in what is now North-eastern Iran, Southern Turkmenistan, and Northern Afghanistan. The region was first named by Sasanian dynasty, in whose language it means "Land of the Sun." It was overrun by Muslim armies c. 650. it was conquered c. 1220 by Genghis Khan and c. 1380 by Timur. Its population is composed of many ethnic groups as a result of numerous migrations and invasions over the centuries. The languages spoken are Turkish, Persian, and Kurdish. ("Khorasan")



Khorasan was the largest province of Iran until it was divided into three provinces on September 29, 2004. The parliament of Iran (on May 18, 2004) and the Council of Guardians (on May 29, 2004) approved the provinces namely, RazaviKhorasan, North Khorasan, and South Khorasan.

#### **PARSIS IN INDIA:**

Parsis arrived in India 1200 years ago from Persia. Arab conquerors had been invading Persia. In order to flee away from the persecution at their hands, Parsis immigrated to India. They landed in Diu, off the south coast of Gujarat in India. They had nothing with them but a holy flame from their Temple which they had left behind. From Diu they went to Sanjan in Gujarat. The local ruler JadiRana granted them permission to stay, stipulating conditions: 1. they adopt the local language (Gujarati), 2. their women adopt local dress (the sari), 3. they henceforth cease to bear arms and 4. they should perform their marriage ceremony after the sunset as in Hindu customs. Accepting the conditions, the refugees founded a settlement and named it Sanjan, the name after the city of their origin: "As a site in the Bactria–Margiana Archaeological Complex, Sanjan is subject to the hypothesis that the Indo-Iranians, a major branch that split off from the Proto-Indo-Europeans, originated there" ("Sanjan").

Migration of the Parsis was a continual process. The first group was followed by a second group, also from Greater Khorasan, within five years of the first, and this time they had religious implements with them (the *alat*). They sought permission of the king to build the AtashBehram; they set about to build it. An AtashBehram (Fire of Victory) is the highest grade of a fire that can be placed in a Zoroastrian fire temple. For establishment and consecration of this fire, there was need to gather the sixteen different types of fire, that is, fires from sixteen different sources. The sources of fires included lightning, fire from cremation pyre, fire from trades where a furnace was operated, and fires from the hearths. Each of the sixteen fires was then subjected to a purification ritual before it joined the others. For the consecration ceremony, thirty two priests were required. The ceremony took up to a year to complete. For establishment and consecration of the fire to be placed in the fire temple at Sanjan, ceremonial implements – *alat* – was brought from priests in Khorasan over the land route with great difficulty, as the purity of the *alat* could not be maintained if brought in ships over the sea. Learned and pious priests- *Kmyagars* (alchemists) undertook the ritual purification. They collected and consecrated fires obtained from several sources – priests, warriors, businessman, farmer, blacksmith, etc., and again consecrated the fire after mixing them together. Following this finally, the sacred fire was enthroned in the temple. It was moved to different places.

Muslim rulers invaded India and captured the rule in their hands. Followed by the Muslim rulers of Ahmedabad's attack on Sanjan and the defeat of the Hindu king, the sacred fire was moved to the mountains of Bahrot (south of Sanjan) and kept there for twelve years, and later moved to the town of Vandsa (Navsari District of Gujarat) where it was kept for another fourteen years. Around 1490 A.D., a rich Parsi from Navsari, ChangaAsa, felt pity on the plight of the Sanjana priests, and he invited them to bring the sacred fire to Navsari. Sanjana priests started doing ceremonies outside the temple which broke their agreement (The agreement was that the Sanjana priests could perform ceremonies in the AteshBehram, while the local priests would do the ceremonies outside the temple.). The matter led to a legal conflict in the court of the Gaekwad ruler at Songadh. The court gave the verdict that the Sanjana priests should move to another town in their own jurisdiction. Thus, the sacred Iranshah fire was moved first to the town of Bulsar (near Surat in Gujarat) in 1740 A.D., and finally to Udwarda in 1742 A.D., where it burns today.

The first group that had immigrated and settled permanently in India is considered as the Sanjan group. Historians do not have consensus on the dates of their arrival. The possible dates are 936 C.E., 765 C.E. and 716 C.E.: "... three possible dates 936 A.D., 765 A.D. and 716 A.D. have been proposed as the year of landing. . . ." ("Parsi").



All estimates are based on the *Qissa* [*Qissa-iSanjan*]. The importance of the *Qissa* lies in its depiction of the Parsis; the way they have come to view themselves and related themselves to the dominant culture. The text plays a crucial role in shaping Parsi identity.

Even before Sanjan Zoroastrians, other Zoroastrians had links with the people of Indian subcontinent. The Sassanid (The Sassanid Empire was the last pre- Islamic Persian Empire, ruled by the Sassanid Dynasty from 224 to 651 A.D.) empire maintained military outposts at the eastern most territory (Western Gujarat, Sindh and Balochistan) of their empire. Hindus regarded trans-oceanic voyages polluting and hence, the Iranians continued to play a major role in the trade links between the east and west, even after they lost their territory. The harbours of Gujarat lay on the maritime routes for the Iranians. The fact complemented the overland Silk Road, and there existed extensive trade relations between the two regions. *Puranas* and *Mahabharata* (both 6<sup>th</sup> and 5<sup>th</sup> c. BCE texts) use the term Parasikas to refer to the people west of the Indus river. The Arabs charged non-Muslims higher duties when trading from Muslim-held posts. However, this might be the sole reason to emigrate seems unlikely.

The inscription at the Kanheri Caves near Mumbai suggests that until the early 11<sup>th</sup> century Middle Persian was the literary language of the hereditary Zoroastrian priesthood. A Sanskrit translation of the Zend commentaries ("refers to late middle Persian language commentaries on the individual Avestan books within Zoroastrianism" ("Zend").) of the Avesta (the primary collection of sacred texts of Zoroastrianism) illustrates that religious studies were pursued with great zeal at this period and that the command of middle Persian and Sanskrit, among the clerics, was of a superior order.

Parsis segregated themselves as there was a constant fear that they might be absorbed and assimilated in the vast multitudes among which they lived, and that there might be the annihilation of the racial characteristics and distinctive features of their community. Among Hindus, there is a rigid caste system. Parsis felt safe in encircling their fold by rigid caste system. Dhalla observes: "Living in an atmosphere surcharged with the Hindu caste system, they felt that their own safety lay in encircling their fold by rigid caste barriers" (qtd. in "Parsi").

The social stratification that Zoroastrians brought with them was unsustainable in the small community. They did away with all but the hereditary priesthood (called the asronih in Sassanid Iran). The behdini ("followers of daena", for which "good religion" is one translation) includes the remaining estates – the (t) ateshtarih (nobility, soldiers, and civil servants), vastaryoshih (farmers and herdsmen), hutokshih (artisans and labours). It facilitates the opening of the gene pool to some extent, as prior to this the interclass marriages would hardly take place. It also did away with the boundaries along occupational lines. The factor played a vital role in attracting the Parsis to the eighteenth and nineteenth century British colonial authorities. Naturally, the British colonial authorities had little patience for Hindu employees who in an attempt to observe the rigid caste system would not deal with an employee from another caste.

As per the commercial treaty between Mughal emperor Jahangir and James of England, the exclusive right to reside and build factories in Surat and other areas were granted to the British East India Company. Many Parsis, living in farming communities throughout Gujarat until then, moved to the British-run settlements to take the new jobs offered.

In the year 1668, the British East India Company acquired the control of the seven islands of Bombay on lease from Charles II of England. They set up their first harbour on the east coast of the islands, and in 1687 they transferred their headquarters from Surat to the fledgling settlement. The Parsis followed them, went to Bombay, took up new jobs with them and won trust in connection with government and public works.

As it is found in the Hindu society, the school or education was the privilege from the people of high class or priest class so is the case in Parsis. The Parsi priest class enjoyed the facilities of



education. The Parsis acquired not only the basic knowledge of reading and writing, but they also became familiar with peculiarities of the British establishment. As Lurimann observes these qualities were enormously useful to Parsis since it allowed them to “represent themselves as being like the British,” which they did “more diligently and effectively than perhaps any other South Asian community” (qtd. in “Parsi”). Parsis proved outstanding so far as intellectual and racial superiority than the rest is concerned. The British could deal with the other native communities through the offices of the Parsis. The British read the character of the rest of Indians as passive, ignorant, irrational, outwardly submissive but inwardly guileful. However, the British saw in Parsis many similar characters that they found in themselves.

As James Forbes, the collector of Broach (now Bharuch), would note in his *Oriental Memories* (1770):

Many of the principal merchants and owners of ships at Bombay and Surat are Parsis . . . Active, robust, prudent and persevering, they now form a valuable part of the Company's subjects on the Western shores of Hindustan where they are highly esteemed. (qtd. in “Parsi”)

The Parsi population was declining by the nineteenth mid-century. Becoming aware of the problem, Parsis saw a possible solution to the problem in imparting education. By the close of the nineteenth century, the Parsi population in colonial India was 85,393 and 48,507 of it was concentrated in Bombay. It constituted 6% of the total population of the city as per the census of the year 1881. In 1842 JamshetjiJeejeebhoy took initiative to establish the "Parsi Benevolent Fund" with the objective of improving the conditions through education of the poor Parsis living in Surat and its vicinity. In 1854 DinshawManeckji Petit founded the "Persian Zoroastrian Amelioration Fund" for improving the conditions of the deprived co-religionists in Iran. In the eighteenth and nineteenth centuries the Parsis had emerged as the topmost people in India so far as educational, industrial and social fields are concerned.

After their arrival in India, the Parsi community went through a lot of ups and downs. The community has a chequered history.

#### **CONCLUSION :**

Parsis maintained their own identity. But they also recognize themselves as nationally Indian. DadabhaiNaoroji, popularly known as grand father of India would note: "Whether I am a Hindu, a Mohammedans, a Parsi, a Christian, or of any other creed, I am above all an Indian. Our country is India; our nationality is Indian" (qtd. in “Parsi”). Undoubtedly, Parsis have given back more than a thousand-fold in return to the land that give them shelter a thousand years ago.

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## Perception Towards Food Saffety Its Impact On Infant Mortality

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### 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)<sup>1</sup>. 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)<sup>9</sup>. 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)<sup>12</sup>. 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.<sup>1</sup>

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.<sup>2</sup>

Fritz, K., Kaferstein, (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.<sup>3</sup>

#### 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)<sup>8</sup>. This table analyses the rate of infant mortality in the southern district of Tamil Nadu.

**Fig.1Rate of Infant Mortality**

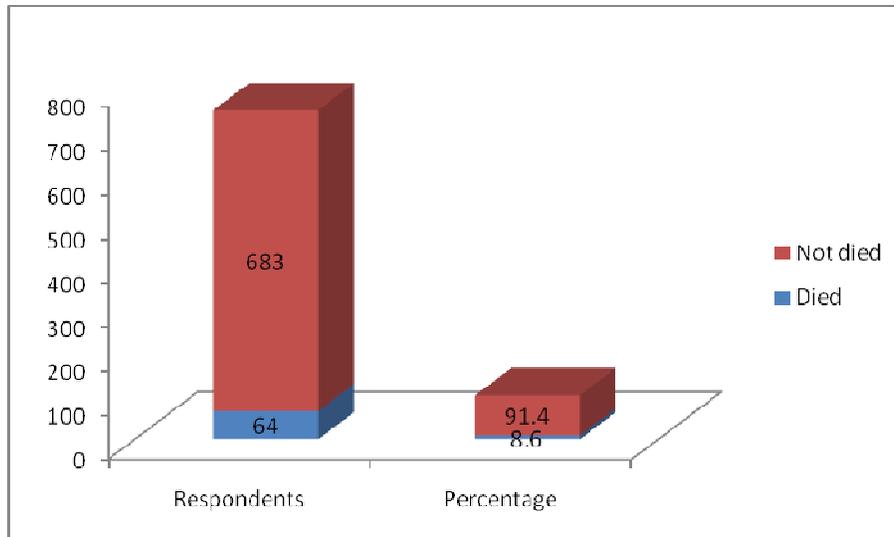


Fig1 explains the infant mortality rate in the southern districts of Tamil Nadu. Majority of the respondents (91.4%) have not come across infant mortality. Only 8.6% of the infants have died within the first few years of their life. Majority of the respondents have not come across infant mortality.

##### 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)<sup>7</sup>. This table explains the various causes for infant mortality rate.



**Fig2**Root Cause for Infant Mortality

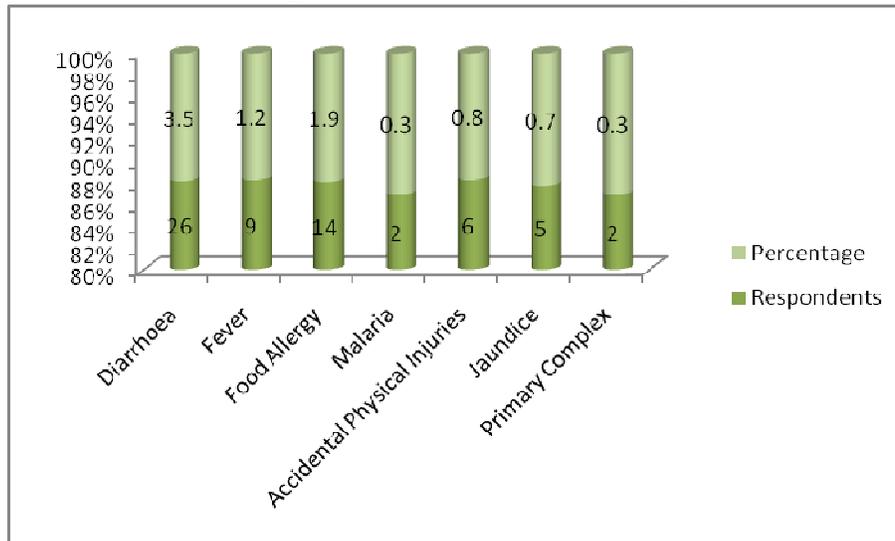


Fig2 analyses the various causes for infant mortality. Out of 747 respondents, only 8.6% of them have experienced infant mortality. Majority of the infants (3.5%) died due to diarrhoea, 1.9% of the infants died because of malaria, 1.2% of the infants died of fever, 0.8% of the infants died of accidental 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)<sup>9</sup>. 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)<sup>8</sup>. This table shows the mortality rate among different age groups of infants.

**Fig 3**Age of Infant during Death

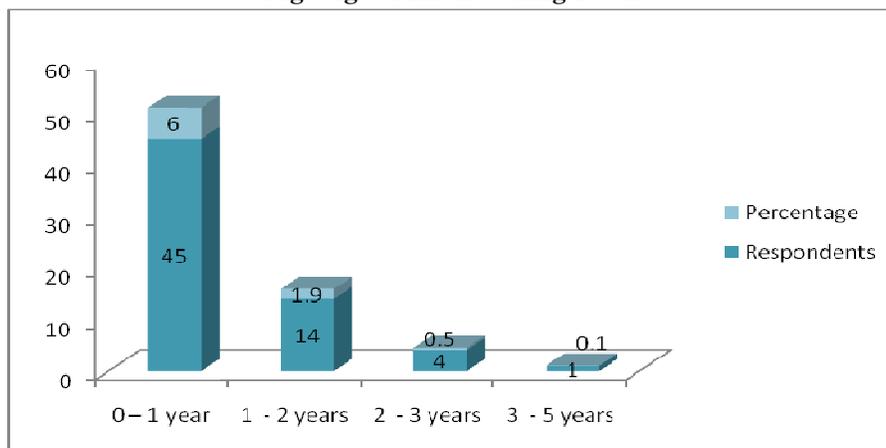


Fig 3 reveals the age of infants at the time of death. About, 6.0% of the infants died during 0 – 1 year, 1.9% of the infants died during 1 – 2 years, 0.5 % of the infants died during 2 – 3 years and the remaining 0.1% of the infants died during 3 – 5 years. Majority of the infants died during 0 – 1 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)<sup>15</sup>. This table analyses the incidence of health problems among the infants.

**Fig 4** Frequent health problem of infant

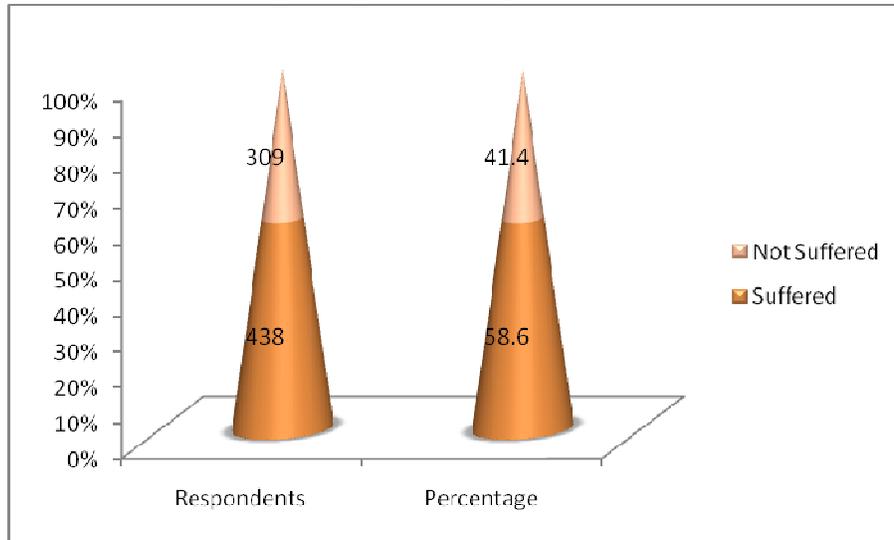


Fig 4 explains the occurrence of frequent health problems among infants. More than half of the infants (58.6%) have suffered from frequent health problems. And the remaining 41.4% have not suffered from any health problem. Majority of the infants have suffered from frequent health problems.

**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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**The human predicament and meaninglessness in the novel of Arun Joshi****'The Foreigner'****Mohan Sudhakar Mendhe**

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Novels are usually related to social problems deeply rooted in society. It happens with all the novelist of India. It may be the novelist of pre-independence or post-independence era. Theme of human predicament and meaninglessness is a dominant one in all the novels of Arun Joshi. His novels depict the pen picture of urbanized and industrialized modern civilization with its dehumanizing impact on individual. Joshi's male characters lonely despairing separated not only from society but also from friends and relatives.

Sindi Oberoi is the protagonist of the novel, Indian orphan brought up in Kenya, is now studying in the United States. He finds himself an uprooted young man living in later half of the twentieth century who became separated from everyone. His loneliness uprooted in himself. It is not depending on geography or nationality. Possession delivers pain to him. His generalization based on his own experience during the course of his affair with Anna, 35 years old minor artist separated from her husband with whom she has his first sex experience. He gives her up for more attractive woman Kathy who when the infatuation is over, leaves him for her husband in order to preserve the sanctity of marriage. Sindi totally disregarded values of human relations, naturally leads obsession with detachment and non-involvement. He always asks a question to himself, when he returns to India after losing two meaningful relationships of his life. She was an American girl June, whom he loses to Babu, his best friend, because of his inability to return her love suitably. It is totally wonderful that he himself makes his life too difficult by too much of brooding introspection. According to him, marriage is more often a lust for possession than everything else. People, he believes get married just they buy new cars and gobble each other up.

Arun Joshi experiments with the medium of literature for studying man's predicament particularly in the light of motives responsible for his action on his psyche "My novels" says Joshi "are essentially attempts towards a better understanding of the world and of myself..... If did not write, I would use some other medium to carry on my exploration"<sup>1</sup>

In the moment of extreme passion, he totally forgets his ideal of detachment. He doesn't want hurt to June. She has pretty and graceful like a cat, still lying beside him. She does not arouse him sexually, yet he wants to possess her. Her body shivers with passion, desire rises within him like a water behind a broken dam. He cries with lust for her. He enjoyed physical relations with her but when June expects a marriage with her proposal of marriage. He accepted to June that marital life was impossible for them.

June, is one of these rare persons who have capacity to forget themselves in somebody's trouble. She has such a complicated personality that she never soothes a person who left her, rather changes her choices. This is what she exactly does with two Indian students in the United States..... Sindi and his friend Babu. She likes a different people especially from Asia. To her, they are gentler and deeper than others. Babu is a person who can reach to any height for his love when June does not have any hope to get married to Sindi, she turns to Babu who physically seems to be fit for her. Babu is a kind of snob that he can do anything for June. He makes his decision fast, and never think of its result. Babu would not get what want in June. It is a fact only known to Sindi. June knows that she had married to a kid. Fed up with excessive dependence of Babu, June relaxes in the arms of Sindi.



Even Babu child which she is carrying in her womb, her desire to get rid from this, ultimately leads to her death at last.

Sindi seized with the of detachment. He detached from the world but not from him. For twenty years, he wanders from here and there, but find no relaxation from life. He questioned himself to his own demeanor. Tragic death of Babu and June shattered Sindi forever. The sub-plot of Mr. Khemka, father of Babu, sent his son to America for higher education. He boasted about his son in a club and added more value to his family status.

After Babu's and June's death, Sindi returned in India. He was senior executive, in Mr. Khemka's concern, but he was unfit to work there also. Later on, Mr. Ghosh, employee of Mr. Khemka left job due to some business matters. He later became income tax officer, raided on Khemka's empire and spoiled him. Now, Sindi left this job and went to Bombay. He also has some problems remained detached from his companions.

At the beginning of the novel, Sheila expresses deep regret over the death of Babu, who is sister of Babu and daughter of Mr. Khemka. Sindi hid all about Babu and June. But, later on, he revealed the whole incident that how Babu and June died in a car accident.

Joshi came into limelight with his first novel *The Foreigner* which appeared in 1968. Writing for him is not a conscious process "Some part of *The Foreigner*, my first book was written when I was student in America, I gave it up then and completed it later in 1966."

When June came to know that she is pregnant by Babu, she feels utterly frustrated. It is really his false and cold detachment that leads to the tragedy of Babu and June. He has been frustrated and frustrated forever from life. His love affair with many women like Anna, Kathy, Judy Brady, Christine, June Blythe and Sheila, enjoying sex under bogus garbs of detachment. Basically, he is a foreigner person having no control over his own destiny and actions, an uprooted young man, perennial outsider<sup>3</sup>

Mohan Jha rightly remarks that the change in Sindi's life from detachment to involvement is certainly "A study in experience"<sup>4</sup> Grace Stuart rightly remark "there is heaven when one goes out to one's oneself. Hell is being without affectionate relationship; one may go through circle after Dante's *Inferno* down and down and although there are always crowds there is never relationships"<sup>5</sup> Viyan Richards rightly remarks isolation and neglect are men's hell: fellowship is heaven and again "Even touch of kindness that opens one's isolated self to others and theirs to us begins to enrich and perfect our being"<sup>6</sup>

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## Women Empowerment Through Teaching Learning Process

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### **Abstract:-**

The women empowerment is meant as to develop women personality as a human being and confer them the equal opportunities. The women empowerment in which women get established in the society on the sustained position through a process of an oppose to women's exploitation, an active participation in all fields of life, decision making, thinking ability, place in power, designation, status, sources, possession of wealth. The opportunity for education to women is considered as the milestone in the way of empowerment. But even today, education could not decrease the inequality and discrimination in the society. So, the teaching methods need to be changed massively to sustain the women empowerment and to be activated to rescue the new generation of the conventional thinking process. The behavioural changes in the routine life and on the familiar level along with bookish education are expected to strengthen the women empowerment certainly.

**Keywords:-** development, women, opportunity, gender discrimination, education, empowerment

### **Preface:-**

The concept 'women empowerment' has been emerged in the decade 1970 to 1980. The women empowerment is a continuous process. In this process, women get the equal rights, equal opportunities, responsibilities along with awarding them participation in power with men and women empowerment is effectively used to overcome the social problems of women like exploitation, tyrannies', oppression. The transformation from social, economic to political transformation is called the women empowerment. The women empowerment means to make women economically self-reliant, confident and positive thinker about self identity.

### **The background of the women's social position:-**

In the pre-period of the Indian culture, women were rated equal to the men. In the middle period, she became the symbol of the lust and disgrace and in the post period she was trapped in the slavery. The male dominated civilisation is responsible for their secondary position and slavery. Society's economic condition caused to highlight the women's secondary status.

### **Women empowerment and feminist ideology:-**

The feminist ideology needs to be understood before understanding the women empowerment. The feminist ideology started in the western nations in the period of 1910 when they started an awareness of the self-existence, freedom and self-esteem.

Feminist ideology is a promoter of the gender equality. The gender equality means men women on the equal platform. Sex discrimination is the fruit of patriarchy. The sex discrimination, cannot be understood from principle or competitive point of view, but a process to reduce the women's secondary position formed due to culture and conventional customs. The more the patriarchic system fastens women by customs, culture and traditions, the more its part of respecting them, making their sublimation as goddess. Such type of statement was mentioned by the court while opining in case of article 497.

The feminist ideology states that the women need not to be either worshipped as goddess in the temple or made her sandal. Being a woman, she has a free existence and she should be awarded an equal treatment, rights, justice and respect.

**The gender discrimination:-**

The gender based inequality means discrimination among the women and men as superior or inferior on the basis of gender. The gender equality is aimed to set on all level of life in social, economic, educational, religious, political, culture, law, health fields.

The gender inequality begins at the family level. For example, male baby is rated as the runner of the family while the female baby is addressed as the asset of the another family, son is supposed the support of the old age while the daughter is symbolized as creeper, while she seemed to dependent on her father, husband, son through all stages of her life. The process of socialisations related to the gender discrimination begins at early childhood knowingly or unknowingly.

The education is very necessary to accept this advance thoughts by leaving the conventional ideology away. The new lessons of men women equality will be practised re-socialisation through educational process. The women education plays an important role in the women empowerment. The radical changes are observed in the progressive societies in law, women emancipation, women educational movements, social awareness, but the girls' education has a secondary importance even today. In India, the proportion of girls' dropout in the schools is double in comparing to the boys. The complete negligence to the education of girls is being observed in the rural, tribal areas and in the families of low income social groups.

The serious attention needs to focussed on the women education as the proportion of the men education is recorded 82.14% while women education stands up to 65.46%.

For women empowerment, only bookish education is not sufficient but transformation in the mass' thoughts is expected as well. There should be a genuine education which enables the students to think innovatively, stands as a real teaching learning process and it needs to be strengthened further.

**Need to change the teaching learning process:-**

The teaching learning process is directly connected to our thinking process. The method of teaching and learning should be framed in such a way that could plant a scientific approach by satisfying the queries of the students. One who carries only bookish knowledge and gains academic degrees, cannot be addressed as educated and civilised person, until one does not implement thoughts for changing one's approach. The daily teaching method changes the opinions of the young generation on the gender inequality and women empowerment. It should be focussed on thoughts, new dimensions, new approaches and implementation in a life directly.

Men women equality, feminist ideology are studied well in the syllabus or books, but not even implemented in life and on family level no proper treatment given to the women. Girls need to be motivated through the teaching learning process for a higher education, because the girl education and her economic self-reliance even today are rated secondary thing.

The boys and girls need to be motivated by giving them the proper knowledge of conformed thoughts. Specially the rural boys and girls should be well guided and encouraged for self-reliant. The awareness among the students needs to be produced about family violence, dowry victim, sexual exploitation on women.

The students and youth should be encouraged and aware of the wrong conventional rites and customs by introducing the conformed social thoughts, customs and traditions through the current education system. For example, to stop dowry custom, the youth should be called to pledge for not desiring the dowry from the next side, may be the proper result of the teaching learning process.

Through the teaching learning process, the teaching of respecting girls, of boosting them to achieve their goals or dreams without wrong interpretation, of helping them on every step of life, should be given specially to the boys.

There may be a speed to the process of women empowerment only when there is a transformation in the thoughts of the boys and girls through educational process. The maturity in the



responsible behaviour of the boys and girls during the today's social media period is expected through the teaching learning process.

**Conclusion:-**

As there is a good start for the women empowerment process and as a result there is a quiet progress in the condition of the women that leads them to the way of the progress. But unfortunately, there is a less proportion recorded as well. Even today there is a worst condition of the working, hardworking women from the rural, tribal, vagabond societies. They are being victimised everyday physically and economic exploitation, family violence, female foeticide, rape, an acid assault, molestation are the routine accidents in case of these exploited women. So, it is observed that there should be a speed to the women empowerment process by a transformation in the thoughts of the youth through educational process.

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## Study the Attitude of B. Ed. Trainees towards Global Warming and Environmental Issues

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### Abstract:

Protecting the environment is the need of century. If the trees do not survive, where will they breathe? If the forests are not protected, there will be only deserts on this earth. Such type of issues is raised in present paper which focused on global warming and environmental issues. For getting the result researcher objected to study the attitude of male and female B. Ed. Trainees and compare it. For the above survey method is used. Total 168 students of B. Ed. has selected by using multiple stage sampling method. Self developed attitude scale is used which is named as in Marathi 'Jagatik Tapamanvadhvishayak Abhivrutti Mapika (JTAM)' 'Paryavaran Abhivrutti Mapika (PAM)'. The results shows highly positive attitude of B. Ed. trainees towards global warming and environment issues. There is no found any difference between the mean score attitude of male and female B. Ed. trainees towards global warming as well as environment issues.

### Introduction:

While running many environmental cases in Maharashtra, there found that waste management is the most serious and complex issue of the environment. The Bhandewadi waste depot in Nagpur city of Maharashtra is major issue is also in the news due to mismanagement. Other issues also found in other part of Maharashtra such as Aalandi-devachi in Pune, Naregaon Garbage Depot of Aurangabad, Burudgaon Garbage Project in Ahmednagar, Denor Garbage Depot in Mumbai, Bedag Road Garbage Depot in Sangli-Miraj-Kupwad, Valvanti Depot in Latur, Garbage in Sangamner are unanswered. Plastic ban has been declared in Maharashtra but production of plastics is still going on. Cause of plastic for sewage system in all the big cities like Mumbai, Pune, Nashik, Kolhapur, Thane, and Aurangabad due to plastic waste is creating many other environmental problems.

The constant increase in the average temperature on the earth's surface is called global warming. In a study conducted in 2005, the average global temperature over the last 100 years was 0.60C to 10sec. (10F to 1.80F). The increased amount of green house gases is causing it. These gases include vapor, carbon dioxide, methane, nitrous oxide, ozone and chlorofluorocarbon CFC. The International Panel on Climate Change (IPCC) has conducted that the rise in temperature since the middle of the twentieth century has been man-made. Global warming is caused by the burning of fossil fuels and deforestation. Most of the combustion of fossil fuels takes place in vehicles, industries and power plants. This combination produces green house gases which affect environment. Social, political and economical issues are being discussed at various levels regarding global warming. According to the IPCC, global warming will hit poorer nations, especially those in Africa whose emissions are much lower than those in developed countries.

### Rational of the Study:

Environmental management includes the principles laid down for the control of human recklessness, the protection of natural resources, and the solution to environmental problems. It seeks to maintain the quality of the environment along with the social and economic development of human beings. Environmental management is a coordinating process between humans and nature. It seeks to



serve the interest of human beings without disturbing the balance of the environment and maintaining a pollution free environment.

An analysis of Earth's temperature recorded since the 18<sup>th</sup> century has shown that meteorologists are gradually increasing it. In particular, over the past few decades, human activity has contributed to global warming. Rising temperatures will increase sea surface temperature and acidity. This could endanger marine ecosystems. High water temperatures cause harmful processes in corals. Rising temperatures could spread the disease to Europe, North America, and North Asia. Long-lasting and intense heat waves can increase the risk of illness and death. Floods and droughts cause hunger and malnutrition. However, warmer climate are likely to reduce the number of deaths due to extreme cold in some parts of the world. The effect of global warming is detrimental to the habitat of living things. The search for new habitats could lead to animal migration, climate change, flooding, and hurricanes, melting of ice a earth's poles, rising sea levels, and the extinction of some species. A part from this, outbreaks of disease, decline in agriculture production and changes in transport routs may occur in certain parts of the world.

**Objectives:**

- 1) To study the attitude of B. Ed. Trainees towards global warming.
- 2) To study the attitude of B. Ed. Trainees towards environmental issues.
- 3) To compare the attitude level of male and female B. Ed. Trainees towards global warming.
- 4) To compare the attitude level of male and female B. Ed. Trainees towards environmental issues.

**Hypothesis:**

- 1) There is no positive attitude of B. Ed. Trainees towards global warming.
- 2) There is no positive attitude of B. Ed. Trainees towards environmental issues.
- 3) There is no significance difference between mean score of male and female B. Ed. Trainees towards global warming.
- 4) There is no significance difference between mean score of male and female B. Ed. Trainees towards environmental issues.

**Method of Research:**

From the above objectives the study is focused on the environmental issues and global warming. The area of research is surrounded with the attitude of Trainees for which researcher collected the data in present situation. So survey method is used in present study.

**Sampling:**

The researcher selected the sample from the B. Ed. Trainees of Jalgaon district. Scope of the study denotes Jalgaon district which is consisted of 15 Tahsils from which by using Lottery Method of Random Sampling researcher selected 2 Tahsils. Selected Tahsils and colleges are such as Sau. SumantaiPatil College of Education, Pachora and Shri.Prakashchand Jain College of Education and Research, Jamner. From these colleges total 168 B. Ed. Trainees have been selected in which 78 (45 female and 33 male) Trainees from Pachora and 90 (48 female and 42 male) Trainees from Jamner. Thus in present study multiple stage sampling method is used.

**Tool:**

For the measuring attitude of B. Ed. Trainees towards Global Warming, researcher has used self developed attitude scale. The scale is having five points responses, ie strongly agree (5), agree (4), indefinite (3), disagree (2), strongly disagree (1). The scale consisted of 32 items. The scale is in Marathi language and called as 'JagatikTapamanvadhvishayakAbhivruttiMapika (JTAM)'

**Table 1: Showing marking scheme for JTAM**

|  | Interpretation of Awareness Level         | Range of Marking |
|--|---|------------------|
|  | Very High Attitude Towards Global Warming | 121-150          |



|       |   |        |
|-------|---|--------|
| Items | High awareness Towards Global Warming     | 91-120 |
|       | Moderate awareness Towards Global Warming | 61-90  |
|       | Low awareness Towards Global Warming      | 31-60  |
|       | Very Low awareness Towards Global Warming | 0-30   |

For the measuring attitude of B. Ed. Trainees towards Environmental Issues, researcher is used self developed attitude scale. The scale is having five points responses strongly agree (5), agree (4), indefinite (3), disagree (2), strongly disagree (1). The scale consisted of 32 items. The scale is in Marathi language and called as 'ParyavaranAbhivruttiMapika (PAM)'.

**Table 2: Showing marking scheme for PAM**

| Items   | Interpretation of Awareness Level               | Range of Marking |
|---|---|------------------|
|   | Very High Attitude Towards Environmental Issues | 129-160          |
| High awareness Towards Environmental Issues     | 97-128  |                  |
| Moderate awareness Towards Environmental Issues | 65-96   |                  |
| Low awareness Towards Environmental Issues      | 33-64   |                  |
| Very Low awareness Towards Environmental Issues | 0-32  |                  |

**Data Analysis and Findings:**

Researcher do their work as per planned for study. He adopted the survey method for collecting data from the target group and got true response. After collecting the data researcher analyzed it and found answer of question.

**Objective 1:** To study the attitude of B. Ed. Trainees towards global warming.

There are also formulated the hypothesis for testing the objective no. 1 as per below:

**Hypothesis 1:** There is no positive attitude of B. Ed. Trainees towards global warming.

For testing the above hypothesis, calculation is done as per below:

**Table 3:** Data Analysis in Mean, 't' Observation & Hypothesis Acceptation/Rejection

| B. Ed. Trainees | No. | Mean   | Data    |         | Significance level | Observation   | Hypothesis      |
|-----------------|-----|--------|---------|---------|--------------------|---------------|-----------------|
|                 |     |        | 't' obs | 't' tab |                    |               |                 |
|                 | 168 | 120.14 | 47.29   | 1.97    | 0.05               | 't'obs>'t'tab | Ho1 is Rejected |

From the above table no.-3 it should be concluded that for df=167 of significance level 0.05 observation 't' value is greater than the table 't' value. It means hypothesis is rejected. It means there is positive attitude of B. Ed. Trainees towards global warming. The mean 120.14 is defined that the attitude of B. Ed. trainees is highly positive towards global warming.

**Objective 2:** To study the attitude of B. Ed. Trainees towards environmental issues.

There are formulated the hypothesis for testing the objective no. 2 as below:**Hypo 2:** There is no positive attitude of B. Ed. Trainees towards environmental issues. For testing the above hypothesis, calculation is done as per below:



**Table 4:**Data Analysis in Mean, 't' Observation & Hypothesis Acceptation/Rejection

| B. Ed. Trainees | No. | Mean   | Data    |         | Significance level | Observation   | Hypothesis     |
|-----------------|-----|--------|---------|---------|--------------------|---------------|----------------|
|                 |     |        | 't' obs | 't' tab |                    |               |                |
|                 | 168 | 130.71 | 84.67   | 1.97    | 0.05               | 't'obs>'t'tab | Ho2 isRejected |

From the above table no.-4 it should be concluded that for df=167 of significance level 0.05 observation 't' value is greater than the table 't' value. It means hypothesis is rejected. It means there is positive attitude of B. Ed. Trainees towards environmental issues. The mean 130.71 is defined that the attitude of B. Ed. trainees is very highly positive towards environmental issues.

**Objective 3:** To compare the attitude level of male and female B. Ed. Trainees towards global warming.

There are formulated the hypothesis for testing the objective no. 3 as below:

**Hypo 3:**There is no significance difference between mean score of male and female B. Ed. Trainees towards global warming.

For testing the above hypothesis, calculation is done as per below:

**Table 5:**Data Analysis in Mean, 't' Observation & Hypothesis Acceptation/Rejection

| Gender | No. | Mean   | Data    |         | Significance level | Observation   | Hypothesis     |
|--------|-----|--------|---------|---------|--------------------|---------------|----------------|
|        |     |        | 't' obs | 't' tab |                    |               |                |
| Male   | 75  | 120.09 | 0.052   | 1.97    | 0.05               | 't'obs<'t'tab | Ho3 isAccepted |
| Female | 93  | 120.19 |         |         |                    |               |                |

From the above table no.-5 it should be concluded that for df=166 of significance level 0.05 observation 't' value is smaller than the table 't' value. It means hypothesis is accepted. From the above it is defined that there is no significance difference between attitude of male and female B. Ed. Trainees towards global warming. The mean value of both male and female students is nearly equaled i.e. 120.09 and 120.19, respectively, which is denoted that the attitude of male and female B. Ed. trainees is highly positive towards global warming.

**Objective 4:** To compare the attitude level of male and female B. Ed. Trainees towards environmental issues.

There are formulated the hypothesis for testing the objective no. 4 as below:

**Hypo 4:**There is no significance difference between mean score of male and female B. Ed. Trainees towards environmental issues.

For testing the above hypothesis, calculation is done as per below:

**Table 6:**Data Analysis in Mean, 't' Observation & Hypothesis Acceptation/Rejection

| Gender | No. | Mean   | Data    |         | Significance level | Observation   | Hypothesis     |
|--------|-----|--------|---------|---------|--------------------|---------------|----------------|
|        |     |        | 't' obs | 't' tab |                    |               |                |
| Male   | 75  | 130.01 | 0.974   | 1.97    | 0.05               | 't'obs<'t'tab | Ho4 isAccepted |
| Female | 93  | 131.27 |         |         |                    |               |                |



From the above table no.-6 it should be concluded that for  $df=166$  of significance level 0.05 observation 't' value is smaller than the table 't' value. It means hypothesis is accepted. From the above it is defined that there is no significance difference between attitude of male and female B. Ed. Trainees towards environmental issues. The mean value of both male and female students is nearly equaled i.e. 130.01 and 131.27, respectively, which is denoted that the attitude of male and female B. Ed. trainees is very highly positive towards environmental issues.

**Conclusion:**

Global warming and environmental issues is highly gossiped today by youth. There is running bio-medical war which is harmful to our society. Developed countries are highly competitive with each other. Bio- War gets support cause of bad environment called as pollution which is major issue. Today COVID-19 majorly issue in society, so we have taken that example; in New Delhi COVID-19 attacked on society again and again rather than other cities or state. The major cause of that is telling by scientist is that the environment of New Delhi is very badly impacted and caused to pollution; which is raising the COVID-19 cases in comparatively other. In present research researcher studied about the teacher trainees attitude towards the issues like global warming & environment which is correlated with each other. The result is in favor of research which is denotes that the attitude of B. Ed. Trainees is highly positive towards global warming and environmental issues and there has not found any difference in attitude among male and female students.

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**Political Participation Of Madiwal Community.****Dr. Gangamma V. Madiwalar**

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**ABSTRACT**

The forces of social change and mobility are active among madiwal's of Karnataka state. The social, cultural, political and occupational transformation and others are taking place among madiwal's. Educational advancement, migration, industrial development and other factors have given rise to either modify or change in the traditional occupations. The main aim of this work is to analyze the all-round changes among madiwal's including occupational mobility. The researcher intended to understand the changes among madiwal's such as their socio-economic conditions like marriage, family structure, income level, educational achievements, rites, rituals, usages, political awareness and participation and occupational mobility.

**INTRODUCTION**

India is a democratic country so every caste and community should have involve in political because political sense is very important India have some political party they are always active in election thus we had survey on community how Madiwal's involve or interest on political, the entire details of political is given below. Awareness about the present political situation: Table no. 4.51 details about the political awareness among the madiwal's.

**Objectives of the study**

1. To study the political participation of madiwal's.
2. To study the Family respondents Involvement in active politics.

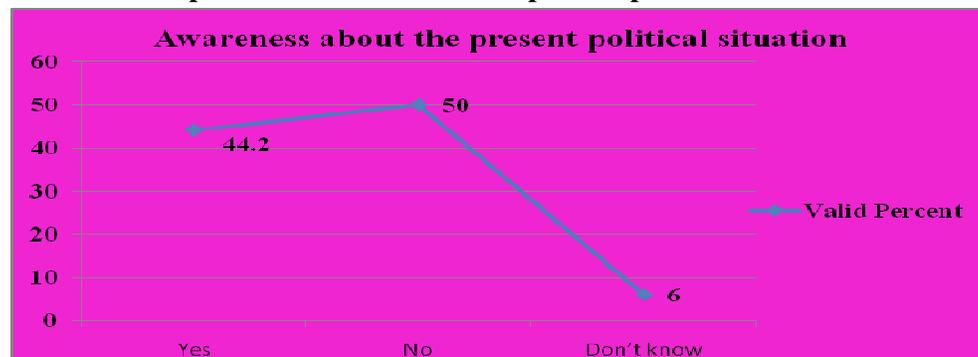
**Awareness about the present political situation:**

Table no. 1.details about the political awareness among the madiwalas.

**Table No-1 Awareness about the present political situation**

| Sl. No | Awareness about the present political situation | Frequency | Valid Percent |
|--------|---|-----------|---------------|
| 1      | Yes   | 221       | 44.2          |
| 2      | No  | 250       | 50            |
| 3      | Don't know                                      | 29        | 6             |
|        | Total   | 500       | 100           |

Source: Field Investigation

**Graph -1 Awareness about the present political situations**



Above table gives details about the present political awareness among the madiwalas. India is largest democratic country in the world. Every community to some extent or larger extent is involved in politics. Madiwala community is not an exception to this. 221 (44.2%) of the respondents know about the present political condition both in the state and the nation. 250 (50%) respondents do not have any idea about present political condition. 29 ( 5.8%) respondents are neutral about their knowledge on present political condition.

**Supporting political parties in Karnataka:**

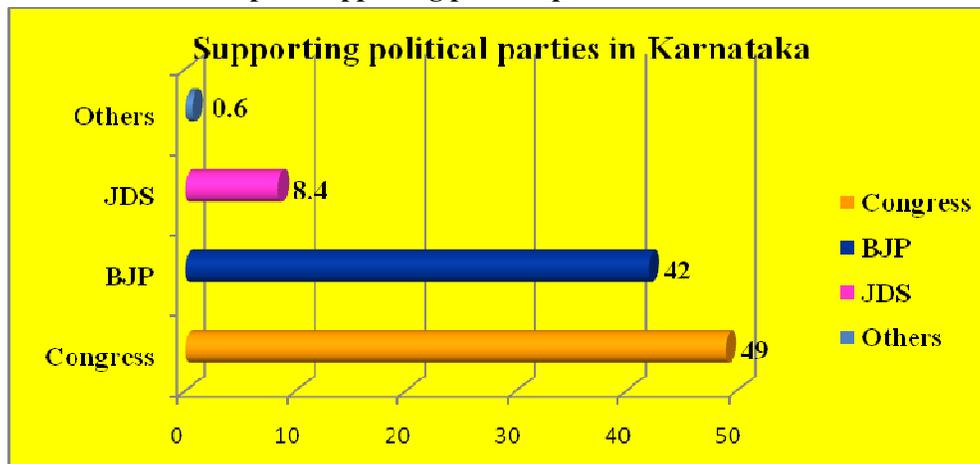
Table no.2.provides a gist of information about the madiwalas support to different political parties.

**Table No-2.Supporting political parties in Karnataka**

| Sl. No | Supporting political party in Karnataka | Frequency | Valid Percent |
|--------|---|-----------|---------------|
| 1      | Congress                                | 245       | 49            |
| 2      | BJP                                     | 210       | 42            |
| 3      | JDS                                     | 42        | 8.4           |
| 4      | Others                                  | 03        | 0.6           |
|        | Total                                   | 500       | 100           |

Source: Field Investigation

**Graph -2Supporting political parties in Karnataka**



The researcher has tried her best to elicit the information from the madiwalas about their inclination towards the political party of their own. As other communities, it is common on the part of madiwalas also to get associated with various political parties. As researcher has identified that majority of the madiwalas are associated with Indian National Congress (49.0%), followed by BharatiyaJanata party (42.0%) and followed by Janatadala (Secular) with 8.4%.

**Reasons for supporting the political party:**

Table no. 3.analyses the reasons for supporting various political parties.

**Table No-3Reasons for supporting the political party**

| Sl.No | Reasons for supporting the political party | Yes | No  | Total |
|-------|--|-----|-----|-------|
| 1     | Political party's achievement              | 284 | 216 | 500   |
| 2     | Political party's truthfulness             | 265 | 235 | 500   |
| 3     | Development for our caste                  | 358 | 142 | 500   |
| 4     | Presence of our caste respondents          | 354 | 146 | 500   |
|       | Others                                     | 376 | 124 | 500   |

Source: Field Investigation



Above table analyses the reasons for supporting various political parties. As other communities, madiwalas also support different political parties for different purposes. They 284 out of 500 respondents tell that they support a political party for its achievement. But the same is not the opinion of 216 respondents. 265 respondents opine that they support a particular political party for its truthfulness and the same is not the opinion of 235 respondents. 358 respondents say that they support a political party as it is helpful for the development of madiwala community.

**Encouragement to community political leaders:**

Table no. 4.enumerates the fact about the encouragement of the madiwala respondents to the political leaders of their own community.

**Table No-4.Encouragement to community political leaders**

| Sl. No | Encouragement to community political leaders | Frequency | Valid Percent |
|--------|--|-----------|---------------|
| 1      | Yes  | 365       | 73            |
| 2      | No   | 135       | 27            |
|        | Total  | 500       | 100           |

Source: Field Investigation

**Graph -4Encouragement to community political leaders**



Above table enumerates that 365 (73.0%) out of 500 respondents are of the opinion that they support their own community political leaders. Whereas 135 (27.0%) out of 500 respondents opine that they won't support the political leaders of their own community.

**Family respondents Involvement in active politics:**

Table no. 5.helps us understand the involvement of family members in active politics.

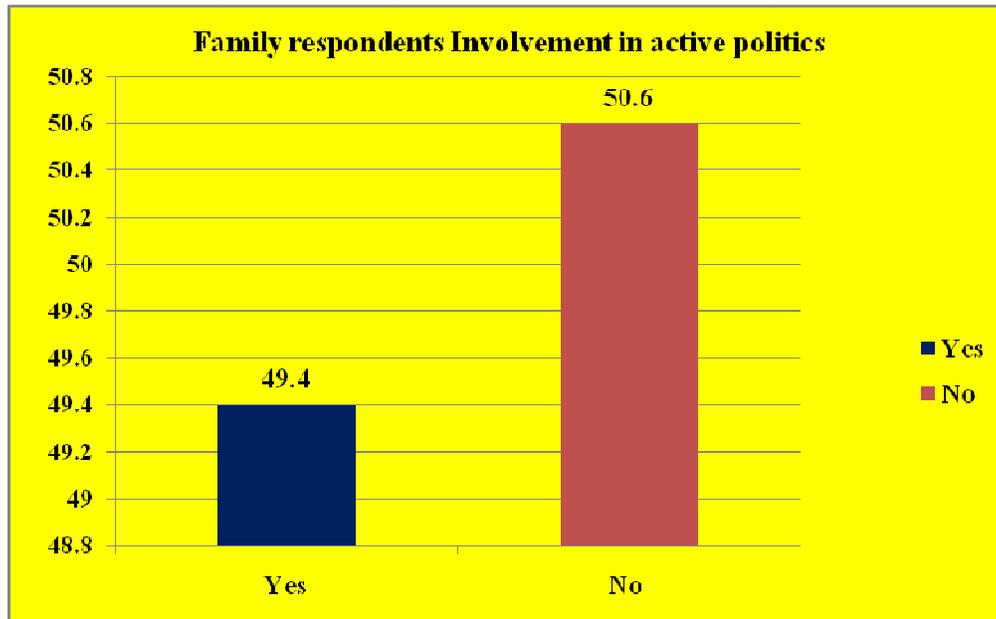
**Table No-5Family respondents Involvement in active politics**

| Sl. No | Family respondents Involvement in active politics | Frequency | Valid Percent |
|--------|---|-----------|---------------|
| 1      | Yes   | 247       | 49.4          |
| 2      | No  | 253       | 50.6          |
|        | Total   | 500       | 100           |

Source: Field Investigation



**Graph-5** Family respondents Involvement in active politics



Above table helps us understand the family members involvement in active politics. As the researcher has investigated she has come across 247 (49.4%) respondents whose family members are actively involved in politics. Inversely, 253 (50.6%) respondents are found that their family members are not at all involved in active politics.

**The status of membership of madiwalas in organizations:**

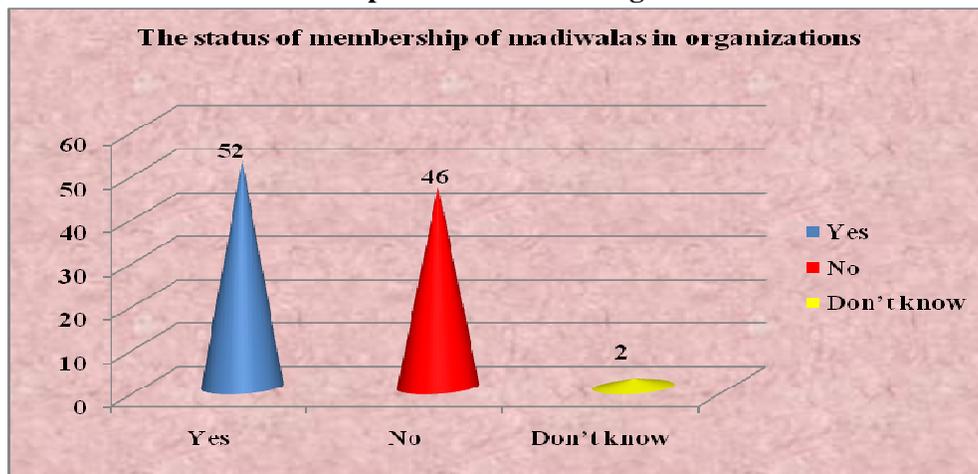
Table no. 6. describes the status of membership of madiwalas in organizations.

**Table No-6**The status of membership of madiwalas in organizations

| Sl. No | The status of membership of madiwalas in organizations | Frequency | Valid Percent |
|--------|--|-----------|---------------|
| 1      | Yes  | 260       | 52            |
| 2      | No   | 230       | 46            |
| 3      | Don't know   | 10        | 2             |
|        | Total  | 500       | 100           |

Source: Field Investigation

**Graph -6**The status of membership of madiwalas in organizations





Above table describes the status of membership of madiwalas both in government and non-government organization. 260 (52.0%) out of 500 respondents say that their family members have membership in both government and non-government organization. But 230 (46.0%) out of 500 respondents say that their family members do not have membership in either government or non-government organizations. 10 (2.0%) respondents unfortunately, fail to say that they do not have any about membership in any government or non-government organizations.

#### **CONCLUSION**

The mobility is depended on education occupation, culture, religion and some factors about the government acts like reservation policy during the jobs. Urbanization, education and occupation in private and government sectors are the for most pull factors to earn their daily bread for livelihood to a different. These factors are leading them to acquire modern occupation and the same time it makes uninterested them to continue their traditional work. The occupational mobility is one of the important factors for change in economic condition of the entire Madiwala society. Similarly it is evident that the full factor for the livelihood moreover. Adjacent to the urban setup has impacted on the occupational change among the Madiwala community which has resulted in the occupational mobility in the society. As well as the study of Madiwala community illustrate the entire condition of community particularly, education, political, social, customs rituals, festivals and traditional arts, celebration. Above the survey is very helpful to Madiwala community.

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**Impact Of Ict Services On The Empowerment Of Tribal Women Community:****A Socio-Economic Analysis****Dr. Bidya Ratan Tikader**

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E-mail : [b.k.tikader@gmail.com](mailto:b.k.tikader@gmail.com), Mobile : +91-8910042808**Abstract**

The current modern ICT service formation is primarily about the ability to electronically input, process, store, output, transmit and receive data with information. This information and communication technology services are increasingly being used in a variety of fields such as agriculture, education, medicine, tourism etc. As we know, a gender gap between male (82.14%) and female (65.46%) literacy rate remain high at 16.68 as per 2011 Census. Although, the use of ICT service and its contribution to socio-economic development of women community is generally becoming more intense in developed countries than in developing countries and also in urban areas than in rural areas due to the challenges posed by the digital divide and other factors. It is an important fact that, no society can advance without women progress; they should be given equal scopes in almost half of the population. With the help of the Information and Communication Technology Services (ICT) revolution, empowered women can shape and improve the implementation of broader developments in agriculture that will influence rural society. This article provides an overview of the extent of ICT service's role and adoption in various fields in farming that contribute to socio-economic development in developing countries and rural areas, communities have a variety of possible ways to maximize the potential benefits they receive & empowered from ICT services.

**Keywords:** ICTS, Development, Rural, Empowerment.**Introduction**

Although in every society, it is said that the women gender has not been considered as a helpful category but is seen as evil, fruitless, wasteful and defeating (as cited in Gupta, 2018). Yet empowerment of women through information and communication technology (ICT) services has evolved into as an international movement. However, empowerment is a complex concept and it is interpreted in different ways. It comes from the term "empower" which means to give empower or authority and to enable or empowering (Shrinidhi et al, 2018). These empower or authority can be achieved through poverty reduction, increased awareness of universal education, improved health awareness among these women. In addition, they need to preserve their natural habitat by examining the environmental damage that occurs regularly taking place in their natural home. The issue of empowerment can be understood as empowering the weaker sections like poor women especially tribal women to acquire power and resources for their own decision-making. Their primitive way of life, economic and social backwardness and low education literacy, believes in superstition, physical infrastructure of backward tribes and population values of tribal areas show the need for women's empowerment. Empowerment is envisaged to help reduce the gender system substantially and will enable women to play social roles, which they cannot perform without it. In Indian society, this means helping women to enjoy their constitutional and legal rights to equality in real life (ibid). Human resource development attached an equally to both women and men. Women act an equal role even in the sustainability of development through the world but the consequences of development are distributed unevenly among the males and females. Although a lot has been said and debated on this issue, yet gender discrimination amongst the subtle is one of the utmost pervading forms of



institutionalized deception and unfortunately, the country of India is no separate from this. Therefore, it is relevant to established big effort to find out ways of empowerment of women and bring some solutions so that the general status of women empowerment can be improved (as cited in Gupta, 2018).

Information and communication technology (ICT) service formation of a set of goods, applications and distribute process and transform information in the society and consists with segments of electronic gadgets as diverse like as mobile, telecommunications, e-governance, television and radio broadcasting, laptop & computer hardware and software system, electronic media like the Internet service, electronic mail, e-commerce, computer games and modern technological toolsetc (Suresh, 2011). This new technology services have become an effective forces in transforming to economical, social and political life in very entirely of globally. Without of its incorporation into the information age, there is little chance for countries, regions and rural societies to develop. In the developing countries, a bulk number of women are in the deepest section of the divide further removed from the information age than the men whose poverty they share. ICT service cannot be an important tool for men only but in meeting, women's basic needs and can provide the access to resources in rural society to lead women out of poverty line (Suresh et al, 2004). As a Lower status and without any pay women are spending work two thirds of the world's total working hours mainly on food production and cooking, rearing to children, caring for the elder person and maintaining a house etc., which is universally accepted in rural and urban society (Care).

In this context empowerment of women, statuses are essential to bring about an egalitarian human society. Societies cannot succeed never by suppressing the talents of half of the members in no society. The India's first Prime Minister Pt. JawaharLal Nehru remark "You can tell the condition of a nation by looking at the status of its women section". We know promoting status of women empowerment was declared as an important millennium development goal adopted by the Millennium Summit held in New York in September 2000 (as cited in Gupta, 2018).

#### **ICT on Empowerment of Tribal Women's Development**

Although in literal terms, empowerment means increasing one's confidence in one's own capabilities and becoming stronger in life and it was introduced as an idea or a concept in the International Women's Conference held in 1985 at Nairobi, where they called it is the reconstruction of every day social life, authority and control of resources in support of women's lives (UNPOPIN, 2010; Gupta, 2018). It has been observed that rural and urban tribes often live in remote areas beyond the reach of modern means of information and communication technology. They are thus being deprived of important information related to development initiatives, employment programs, etc. day after day. The use of current new types of IT can enable women, regardless of village or city, to enhance their agricultural skills and become entrepreneurs and information mediators. It can provide indigenous women education with farm information such as best method packages, weather forecasts, credit access and availability of farm inputs, market information, and more. Empowerment of tribal women requires knowledge, education and awareness. Their primitive way of life, economic and social backwardness, low level of literacy, old methods of production, absence of pricing system, physical infrastructure scattered in backward tribal areas and the quality of population in tribal areas are developing indigenous and tribal areas (Awais et al, 2009).

From that point of perspective to say that in India, it refers to enhancing skills and ability through information and communication technology that helps women for better adjusting into society and provide them the opportunity to overcome social and institutional barriers and encourage participation in the economic, social and political activities so as to being about overall improvement in their quality of life and economical independent.

**Review of literature**

Literature reviewing dictates in various ways that the researcher reviews the literature not only to associate the results, previous findings but also to present a new and unique measurement.

Ghufran&Bisht, (2006) created the Women's Empowerment Scale, gave a theoretical explanation of women's empowerment to a group of judges who were teachers in psychology and education, and was established women's empowerment based on testing.

Shukla et al, (2008) directed on study the impact of both newer ICTs and older ICTs in the day-to-day life of rural communities in the rural areas. There was found that people did not have easy availability or access to different ICTs. Lack of training, skills and illiteracy were other factors responsible for not access and having ICTs. Gender bias and cultural barriers were considered equally important in hindering the spread of ICT in all the districts.

Bori,(2017) examined economic Empowerment of women inGolaghat district fall on gonigaonpanchayat area and paper evaluate to some economic factors such as income expenditure, saving and investment of the women members after joining SHG.

Gupta, (2018) explainedthat, in India women construct a large portion of the rural population and play a significant role in the rural manufacturing sector. Where their involvement in a number of productive activities is usually overlooked. For example, the experience of women in the field of animal husbandry, especially in dairy farming, is a case in point. Women expressed their helplessness in caring for the cows, diagnosing various diseases and providing immediate care.

**Objectives of the Study**

In my study, objectives are as follows:

- To study the socio-economic background of tribal women beneficiaries.
- To analyze agricultural development through ICT services among tribal women members in Nadia district of West Bengal.

**Methodology and Study Area**

According to the Census of 2011, India is the second most highly populated country. The majority of the world's poor (roughly 75% overall) live in rural and remote areas practicing agriculture for their daily livelihood (Byerlee et al, 2009). Almost 70% (Census 2011) of the population are dependent on agriculture. Thus, the utilization of modern technology with ICT service for agricultural improvements is necessary for the betterment of human living conditions. The study used primary data and secondary data for analysis according to the objectives which set out in the study. To understand the impact of ICT services in empowering Munda and Oraon tribal women farmers in Modna and Sahapur areas. A field study was conducted in Hanskhali Block in Nadia District was prepared. From that list 54 women was selected purposively those who are apply ICT services more or less for agricultural activities.

**Data Analysis**

As pointed out earlier, the main aim of the present study was to examine the impact of ICT services in the empowerment of the women status. For this, data were collected from women farmers and agricultural labour from the two village areas of hanskhali block in Nadia district by ICT usage questions, which can directly and indirectly empowered to women.

**Conclusion**

In the era of rapid competition in present situation, where various organizations are motivated to compete with each other and strengthen their core competencies, the steps taken through information and communication technology services to protect interests of tribal women are truly commendable. In addition to providing them with ICT service support in the field of agriculture, they are typing their level best of their ability to perfect various interpersonal skills and proper training programs through information and communication technology services they have sought to increase output with the amount of input reduction. The implementation of information and communication



technology services is a very positive step in ensuring the advancement of tribal women and providing them with appropriate assistance to increase their productivity in agriculture, which has taken the form of empowerment of tribal women in my research area. The application of technology in the socio-economic development of society is really appreciated.

Swami Vivekananda, the first socialist of India, considered 'man and woman as two wings of a bird', which "bird could not fly just on only wings", and he said, "Can you improve the condition of your women? Then there will be hope for your well-being. Otherwise you will be as backward as you are now" (Singh, 2014; Swami Vivekananda-Wikipedia Education and Philosophy). So we can conclude that women as one wing of the bird also need to be brought under the purview of information and communication technology services, need to be more effective and that will ensure helpful results in the future.

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## Cyber Security – Challenges and Suggestions at Global Level

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### Abstract

Cyber crime has been continuously rising for the past few years and it is not showing any signs of slowing down. The situation has been further worsened with the onset of the COVID-19 pandemic in 2020 which has just aggravated the situation. According to the World Economic Forum's Global Risks Report 2021, cyber risks are continue to be increasing in ranking among global risks. In the first quarter of 2021 only, the World has witnessed many cyber attacks such as Channel Nine, Harris Federation, CNA Financial, Florida Water System, Microsoft Exchange Mass Cyber Attack, Airplane Manufacturer Bombardier, Computer Maker Acer, University of the Highlands and Islands, Sierra Wireless, Accellion Supply Chain Attack etc. In February 2020, the FBI has warned the U.S. citizens to be very careful about confidence fraud that cybercriminals planned to commit by using dating sites, chat rooms and apps. In 2020, a Twitter breach targeted 130 accounts. These included those of its past presidents and Elon Musk, resulted in attackers swindling \$121,000 in Bitcoin through nearly 300 transactions. In 2020, Marriott unveiled a security breach which has impacted data of more than 5.2 million hotel guests. In late 2019, The Australian Cyber Security Centre has warned all its National Organizations about a extensive global cyber attacks from Emotet malware. In December 2019, the U.S. Department of Justice (DoJ) charged the leader of an organized cyber-criminal group for having their role in a global Dridex malware attack. Thus, there is a pressing need for the leaders and policy-makers around the globe to upgrade its cyber security strategy and also to take initiatives to combat Cyber threats. This paper tries to present the common methods which are used to threaten cyber security, Cyber security challenges at Global level and to point out some suggestions to preserve cyber security and to tackle cyber threats.

**Keywords: Challenges, Cyber Security, Global Level, Suggestions.**

### Introduction

Cyber crime has been continuously rising for the past few years and it is not showing any signs of slowing down. The situation has been further worsened with the onset of the COVID-19 pandemic in 2020 which has just aggravated the situation. Those who are in positive expectation that the cyber crimes may decrease in 2021 are to be disappointed as the number of cyber attacks is only increasing day after day. According to the World Economic Forum's Global Risks Report 2021, cyber risks are continue to be increasing in ranking among global risks. The COVID-19 pandemic has quickened the adoption of technology in all spheres. Yet, it exposed cyber susceptibilities and unpreparedness, while at the same time aggravated the technological inequalities within and between societies.

### Cyber security

Cyber security is referred to as to the set of technologies, processes, and practices intended to protect computer networks, devices, programs, and its data from attack, harm, or unauthorized access. Cyber security may also be termed as information technology security or electronic information security. Cyber security is the exercise of protecting computers, servers, mobile devices, electronic systems, networks, and data from mischievous attacks.



A data breach is a cyber attack in which sensitive data, confidential data or otherwise protected data has been accessed and \ or divulged in an unauthorized manner.

The term Cyber security applies in different contexts, which may vary from business to mobile computing. It can be classified into a few common categories.

Network security - Network security is the exercise of safeguarding a computer network from attackers, whether they are targeted attackers or opportunistic malware.

Application security – The main focus of Application security is to keep software and devices free of threats. Successful security starts at the design stage, well before a program or device is installed.

Information security - The main aim of Information security is to protect the integrity and privacy of data, both in storage and in transit.

Operational security – It includes the practices and decisions for handling and safeguarding data assets.

### **Objectives of the study**

1. To study common methods which are used to threaten cyber security .
2. To study Cyber security challenges at Global level.
3. To point out some suggestions to preserve cyber security and to tackle cyber threats.

### **Research Methodology**

The present study is based mainly on the secondary sources of data which is collected from various websites relating to Cyber Security and challenges at Global level.

### **Rationale of the study**

According to the World Economic Forum's Global Risks Report 2021, cyber risks are continue to be increasing in ranking among global risks. In the first quarter of 2021 only, the World has witnessed many cyber attacks such as Channel Nine, Harris Federation, CNA Financial, Florida Water System, Microsoft Exchange Mass Cyber Attack, Airplane Manufacturer Bombardier, Computer Maker Acer, University of the Highlands and Islands, Sierra Wireless, Accellion Supply Chain Attack etc. In February 2020, the FBI has warned the U.S. citizens to be very careful about confidence fraud that cybercriminals planned to commit by using dating sites, chat rooms and apps. In 2020, a Twitter breach targeted 130 accounts. These included those of its past presidents and Elon Musk, resulted in attackers swindling \$121,000 in Bitcoin through nearly 300 transactions. In 2020, Marriott unveiled a security breach which has impacted data of more than 5.2 million hotel guests. In late 2019, The Australian Cyber Security Centre has warned all its National Organizations about aextensive global cyber attacks from Emotet malware. In December 2019, the U.S. Department of Justice (DoJ) charged the leader of an organized cyber-criminal group for having their role in a global Dridex malware attack. Thus, there is a pressing need for the leaders and policy-makers around the globe to upgrade its cyber security strategy and also to take Initiatives to combat Cyber threats.

### **Indian Scenerio**

India's digital economy consists of 14-15% of its total economy. It is estimated to rise up to 20% by 2024. As per reports from Cybersecurity firm Kaspersky, cyber frauds in India will likely to increase in 2021 with continuous growth in her digital economy. India has witnessed a sharp rise in the number of cyber incidents among the different sectors of the economy. As per the information brought before and tracked by Indian Computer Emergency Response Team (CERT-In), there were total cases of 17,560, 24,768 and 26,121 of hacking of Indian websites during the year 2018, 2019 and 2020, respectively. As per the data shared by the Government, there was jump in the Cyber security incidents from 3,94,499 in 2019 to 11,58,208 in 2020. On average, 3,137 cyber security-related issues were stated every day during 2020. Over the last two years, India has suffered with many high-profile cyberattacks. Among these, it was alleged that some were originating in North Korea that targeted the Kudankulam Nuclear Power Plant and the Indian Space Research Organisation (ISRO) in 2019. Very recently, security consultants reported finding a China-backed operation to target India's electricity



grid. Thus, there is a pressing need for India to upgrade its cyber security strategy and also to take Initiatives to combat Cyber threats. The major cyber security initiatives taken by the Government of India to preserve cyber security and to tackle any cyber threats are Indian Computer Emergency response Team (CERT-In), National Critical Information Infrastructure Protection Centre (NCIIPC), Guidelines for Organization's Chief Information Security officers (CISOs), Cyber Swachhta Kendra (Botnet Cleaning and Malware Analysis Centre), To make regular Audit of Government Websites, Crisis Management Plan, Regular Training Programs, . Personal Data Protection Bill, 2019, National Cyber Security Strategy, 2020, National Cyber Coordination Centre (NCCC), National Cyber Security Policy, 2013, Cyber Surakshit Bharat Initiative, Sandes Platform.

### **Some common methods which are used to threaten cyber-security**

#### **Malware**

Malware is a type of software which is designed to gain unauthorized access or to cause damage to a computer. Malware means malicious software. This is one of the most common cyber threats, in which a cybercriminal or hacker has created to disrupt or damage a legitimate user's computer. This cyber attack is usually done by spreading unsolicited email attachment or legitimate-looking download. Cybercriminals may use this malware cyber attack to make money or in politically motivated cyber-attacks.

There are various types of malware. These are :

- Virus: Virus is a self-replicating program that assigns itself to clean file and spreads throughout a computer system, contaminating files with malicious code.
- Trojans: A type of malware that is masked as legitimate software. Cybercriminals trick users into uploading Trojans onto their computer through which they cause damage or collect data.
- Spyware: Spyware is a program which is intended to record secretly what a user of that program does. After that, the cybercriminals use this information. For example, the cybercriminals could capture credit card details through this Spyware.
- Ransomware: Ransomware is a kind of malicious software. It is prepared to extort money by blocking access to files or the computer system until the ransom is paid. Paying the ransom may not assure that the files will be recovered or the system restored.
- Adware: Adware is an Advertising software through which malware can be spreaded easily.
- Botnets: Botnets are networks of computers which is infected by malware. Cybercriminals can access these networks and use them to perform tasks online without the user's permission.

#### **SQL injection**

An SQL (structured language query) injection is a type of cyber-attack intended to take control of data from a database. Then the data is stolen from database. Cybercriminals take advantage of the weaknesses in data-driven applications to insert malicious code into data via a malicious SQL statement. Through this, the cybercriminals can easily get access to the sensitive information contained in the database.

#### **Phishing**

Phishing is the exercise of sending fake emails that look like emails from reliable sources. The objective of this practice is to steal sensitive data like credit card numbers and login information. Phishing is the most common form of cyber attack. This can be safeguarded through education or a technology solution that filters malicious emails.

#### **Man-in-the-middle attack**

A man-in-the-middle attack is a type of cyber threat in which a cybercriminal captures communication between two individuals in order to steal data. For example, on an unsecure WiFi network, an attacker could capture data being passed from the victim's device and the network.

**Denial-of-service attack**

A denial-of-service attack is a cyber attack in which cybercriminals stop a computer system from satisfying legitimate requests by devastating the networks and servers with traffic. This leads the system to be unusable and thus it prevents an organization from executing its vital functions.

**Cyber security challenges at Global level**

The main cyber security challenges that global leaders should consider while making policy matters and tackle them successfully.

**1. More complex cyber security challenges**

It cannot be denied that Digitalization process increasingly shows impact on all aspects of our lives and industries. The world is witnessing the rapid adoption of machine learning and artificial intelligence tools. People throughout the Globe are witnessing an increasing dependency on software, hardware and cloud infrastructure.

The digitalization process is also becoming much complicated. This implies that that governments of different countries are fighting different battles — right from “fake news” aimed to influence elections to cyber-attacks on critical and strategic infrastructure. These include the recent surge of ransomware attacks on healthcare systems to the persistent influence of a compromised provider of widely-adopted network management systems. Vital processes, such as the supply of the vaccines targeted to treat COVID-19 in the months to come, may also be at risk due to cyber attacks.

As the risk is highly increasing in cyber security, the decision-makers and leaders should recognise the fact that cybersecurity is a national security priority. The blurring line between digital and physical domains implies that nations and organizations throughout the World will only be secure if they incorporate cybersecurity features, principles and frameworks. This is very vital for all organizations, especially those with high-value assets. In today’s battles, governments of all countries have to adapt to fight against cyber attackers that are silent, dispersed, diverse and technically savvy. The public and private sectors are equally engaged in this battle – and especially, the private sector will need what only the public sphere can bring to the fight, including policy-making, market-shaping incentive models and training on a large scale.

**2. Fragmented and complex regulations**

Cyber attackers do not stop to enter countries’ borders, nor do they observe rules of different jurisdictions in the World. Organizations, meanwhile, must direct both a growing number and increasingly complex system of regulations and rules, such as the General Data Protection Regulation, the California Consumer Privacy Act, the Cyber security Law of the People's Republic of China and many others worldwide. Privacy and data protection regulations are necessary. But they can also generate fragmented, and sometimes conflicting, priorities and costs for companies that can deteriorate defence mechanisms.

Within organisations' budgetary limits, companies have to secure and protect themselves against cyber attacks. At the same time, they also try to follow with complex regulations.

Policymakers in different countries have to keep in mind the impact of cyber attacks while taking their decisions. Individual regulations may have similar intent, but multiple policies add complexity for businesses that need to observe all regulations. This complexity gives chance its challenges to cyber security and data protection, not always improving them. Such policies are to be taken by Policymakers which are creative in increasing protection while decreasing regulatory complexity. Cooperation among different policymakers is critical.

**3. Dependence on other parties**

Organizations function in an environment that is likely more extensive and less certain than many may identify. It is estimated that connected devices are expected to reach 27 billion by 2021 globally. The main factors for such a jump in the devices are the rise of 5G, the internet of things and smart systems. In addition, the surge in remote work digitization that began with the COVID-19



pandemic is projected to continue for many. However, with the concentration of few technology providers globally, the cyber criminals searching their entry points to enter throughout the digital supply chain. The ecosystem of cyber technology is only as strong as its weakest link. The recent attacks against FireEye and SolarWinds focus the sensitivity of supply chain issues and dependence on providers of Information Technology functionality and services. Organizations must take in to account their exposure to cyber attacks and must take steps to measure the real extent of their entire attack surface and flexibility to threats. An inclusive and cross-collaborative process involving teams across different business units of different countries is vital. This is needed to make sure that there is an acceptable level of visibility and understanding of digital assets.

#### **4. Lack of cybersecurity expertise**

In the present-day World, Ransomware is the fastest-growing cybercrime and the COVID-19 pandemic has further aggravated this threat. Preventative measures for ransomware or any other cyber-attack should be taken. These include preparation to fight against cyber attacks such as back up IT resources and data, continuity of operations in interruptions to computer systems, and drill and train the organization in realistic cyber response plans.

Those businesses which actively adopt cybersecurity system and more significantly improve their cybersecurity infrastructure are more likely to be successful. These businesses have come to treat cybersecurity as a booster to everyday operations. In the coming days, the significance of cybersecurity will likely to only increase in order to take advantage of the speed, scale, elasticity, and resilience that digitalization assures. Security by design and by default are becoming crucial to the success of Organizations.

The priority of every Organization must include a proactive plan for each business to form and retain its own cybersecurity workforce. All Organizations must take steps to develop the talent of cyber security of their employees on their own. Organizations must also recognize that mobility is inherent in the modern technology workforce. It will be important to plan for the expected tenure of experienced professionals in the field of cybersecurity. It will also be vital to identify the long-term benefits that will accumulate from a reputation for developing this expertise, transmitted from veterans to newcomers entering the field of cybersecurity.

#### **5. Difficulty tracking cyber criminals**

As cyber criminals offer big rewards and few risks, until recently, the possibility of detection and prosecution of a cybercriminal was estimated to be as low as 0.05% in the US. This percentage is even lower in many other countries as because of difficulty in tracking cyber criminals. One cannot obscure criminal activity if it is done through techniques such as dark web tactics. In such cases, it is very challenging to prove that a specific actor committed certain cyber crime acts. The increasing sophistication of tools on the darknet makes it easier for malicious services. Further, anyone can easily access malicious services if they hire services of a cyber criminal. Thus, Cyber crime is a growing business model to the cyber criminals in the future days. Policymakers can help in reducing cyber crime by working with cyber crime experts to establish internationally accepted criteria for attribution, evidence, and cooperation in tracking cyber criminals and bringing them to justice.

#### **Suggestions to ensure cyber security at global level**

1. The software and operating system must be operated at regular intervals.
2. Anti-virus software is to be used and the software is to be updated for the best level of protection.
3. Always strong passwords are to be used. It is to be ensured that passwords are not easily guessable.
4. It is suggested that email attachments are not to be opened from unknown senders. These could be infected with malware.
5. It is advised that links in emails are not to be opened from unknown senders or unfamiliar websites. This is one of the common ways to spread malware. Unsecure WiFi networks are to



avoided for use in public places. These unsecure networks may be a road to vulnerable to man-in-the-middle attacks.

6. In the present days, unawareness of employees about cyber security is a biggest weakness for any Organization. Generating awareness among employees about the prevalent and emerging cyber threats is one of the most effective ways to ensure cyber security.

7. A phishing incident response tool like TAB shall be implemented. This can empower employees to detect and report suspicious emails right away, significantly reducing cyber risks and ensure cyber security.

8. Periodic Vulnerability Assessment and Penetration Testing (VAPT) is to be conducted in order to detect any exploitable vulnerabilities in organization's IT infrastructure including applications, servers and networks.

9. All hardware and software systems in the Organization are to be up-to-dated with the latest security updates and patches. Failing to do so can create weaknesses in security infrastructure and lead to cyber attacks.

10. A Multi-Factor Authentication (MFA) system should be implemented across all the applicable endpoints of Organization's networks. This will not only add an extra layer of security but also protect you in case employees' user credentials are stolen. Thus it can ensure cyber security.

### Conclusion

People around the World have witnessed and learned a lot on cyber crimes during the past few years and especially, the last 18 months. And the year 2021 is no exception and different. We need to continue to familiarize and take cyber risks seriously by planning, preparing, educating and creating awareness on cyber attacks and related crimes. As it is a universal issue, there must be open communications among corporations, policymakers, and regulators of different countries. This is a critical key to success for combating cyber crimes and to enforce cyber security. There is a pressing need for the leaders and policy-makers around the globe to upgrade its cyber security strategy and also to take Initiatives to combat Cyber threats and to ensure cyber security.

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**Human rights, Society and Indian Constitution****Dr. Ashwini Thakre/ Bhingare**

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**Abstract:-**

Human rights, today, occupy top- level priority internationally as well as nationally. Human rights are norms that aspire to protect all people everywhere from severe political, legal, and social abuses. Rights are those external conditions which are essential for the physical wellbeing as well as moral and intellectual development of an individual. Rights can be claimed not only by the individual but also by a group of individuals. Fundamental rights are embodied in the constitution of the state itself. Human rights are essential for the overall development of individuals. We are known to be social beings and cannot live without society. Peaceful coexistence is the basis of our life and thus it is important to have respect as well as protect the life of each other. It is the responsibility of the State to protect the human rights proclaimed by the UDHR. Under the heading of civil and political rights, all governments are to protect the life, liberty and security of their citizens. They should guarantee that no one is enslaved and that no one is subjected to arbitrary arrest and detention or to torture. Everyone is entitled to a fair trial. The right to freedom of thought, expression, conscience and religion are also to be protected. In this Research paper human rights have been explained in detail.

**Keywords:-** Human rights, Constitution, Society.**Aims:-** Everyone needs social welfare in our society for our all over development. There are various recommendations in government or Indian Constitution. We can use effectively these recommendations to protect our rights in society.**Introduction:-**

The primitive societies had probably no conception of human rights even after inception of human civilization. The idea of human rights in the form of some basic natural rights, goes to the founder of the natural law theory. The natural law theory promoted the idea that man is endowed by birth with certain inalienable rights of which right to life, liberty and property are paramount. The Magna Carta (1215) was a British document that was an agreement stating that the sovereign or king had to consult with the lords or barons of the kingdom in establishing certain public policies. Human Rights are primarily ethical in nature.

Thomas Hobbes was the first champion of the theory of 'natural rights'. He asserted that all human beings were equal, without any consideration. John Locke:- Locke wrote that all individuals are equal in the sense that they are born with certain: inalienable" natural rights. That is, rights that are God-given and can never be taken or even given away. Among these fundamental natural rights, Locke said, are "life, liberty, and property." Rousseau is regarded to be the greatest master of the natural law school. In his celebrated book, 'The Social Contract', Rousseau states that "All men are born free but everywhere they are in chains".

Oxford Word- power Dictionary, published in 1993, defines human rights as 'The basic freedoms that all people should have, e.g. the right to say what you think, travel, etc. Not every age possessed the concept of human rights. There is indeed a controversy over whether the legal system of ancient Greeks or Romans evinced an extended knowledge of the concept of rights, much less of human rights.



The American Declaration of Independence 1776 affirmed as self – evident “truths that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. Thirteen years later the French Declaration of Rights of Man and of Citizens reiterated similar claims.

The UDHR was the first international document that spelled out the “basic civil, political, economic, social and cultural rights that all human beings should enjoy.” The UN General Assembly ratified the declaration unanimously on December 10, 1948. Our country was one of the original signatories to the International Covenant on Civil and Political Rights and therefore the framers of Indian Constitution were influenced by the concept of human right and recognized as well as guaranteed most of the human rights which were subsequently embodied in the International Covenant 1966. NHRC (National Human Rights Commission) of India is an independent statutory body established on 12 October, 1993 as per provisions of protection of Human Rights Act, 1993, later amended in 2006. NHRC works to spread human rights literacy among various sections of society and promotes awareness about human rights.

Human rights are essential for the overall development of individuals. India’s constitution, framed during 1947-49, is strongly rooted in the classical western constitutional values of liberalism, rule of law, judicial review etc. Its three key features are parliament, federalism and economic arrangements based on a broad humanistic social philosophy. . The Preamble of the Indian Constitution reflects the inspiring ideals with the specific mention of "dignity of the individual". The Rights and Fundamental Rights are sections of the Constitution of India that provides people with their rights. These Fundamental Rights are considered as basic human rights of all citizens, irrespective of their gender, cast, religion or creed. etc. These sections are the vital elements of the constitution, which was developed between 1947 and 1949 by the Constitution of India.

The Constitution of India makes provisions for basic rights also known as Fundamental Rights for its citizens as well as for aliens. There are six fundamental rights in India. They are Right to Equality, Right to freedom, Right against Exploitation, Right to Freedom of Religion Cultural and Educational Rights, and Right to Constitutional Remedies.

#### **Constitutional Rights available to women in India:-**

The status of women in India has improved. Women have the right to choose her life companion, they have right to work on the parity with men, they have right to divorce, they have succession in the property of family, they are working in political field on the parity with men. They have reservation facilities on local level.

- (1) Fundamental right to equality before Law that is, equal protection of laws in India- Article 14.
- (2) Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. Article 15
- (3) Empowers state to make any special provision for women and children –Article 15
- (4) Equality of opportunity in matters of public employment or opportunity to any office under state and prohibits discrimination on ground of sex Article 16
- (5) Freedom speech and expression and freedom to practice any profession or to carry out any occupation, trade or business- Article 19
- (6) Protection of life and personal liberty- Article 21
- (7) Right to Privacy –Article 21
- (8) Right to property Article 300
- (9) Political Rights- women reservation in for instance, Panchayats Article 15 of the constitution allows special provisions for women and children to be made for their welfare

**Constitutional Rights available to Children in India** The UN General Assembly adopted the Convention on the Rights of the child is the first international treaty that defines the basic right of the Children .The fundamental rights in the constitution that directly relate to children are



- (1) Article 15(3) requires the state to make special provisions for children
- (2) Article 21-A provides free and compulsory education to all children of age 6 to 14 years. This
- (3) Article 23 prohibits trafficking of human being including children
- (4) Article 24 mandates that no child below 14 years can work in any hazardous occupation or industry.

**Conclusion:-**

Human rights are standards that allow all people to live with dignity, freedom, equality, justice, and peace. Under human rights treaties, governments have the primary responsibility for protecting and promoting human rights. The UDHR states

“Every individual and every organ of society.....shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance.”

This provision means that not only the government, but also businesses, civil society, and individuals are responsible for promoting and respecting human rights. International human rights law provides an important framework for guaranteeing the rights of all people, regardless of where they live. Human rights also guarantee people the means necessary to satisfy their basic needs, such as food, housing, and education, so they can take full advantage of all opportunities.

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## Impact Of Caste, Class And Religion On Children

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### Abstract:

**Ya Bharatat Bhandhubhav nityav asu de**

**De varachiasa de.....**

**Sarvapanth, sampradya eak disu de**

**Matbhednasu de.....**

Rashtrasant Tukadoji Maharaj has rightly praying to God in this beautiful poem that in India there is always be good relationship between people like brotherhood and all race, community must live in perfect unison. How wonderfully visualized and pen down the poem for wellness of all by RashtrasantTukadojiMaharaj. In ancient scriptures also found the concept of “**Vishwabhandhuta**”, “**Vasudhyava Kutunbakam**”which is nothing but the guideline for the citizen that the world is one. In this rich spiritual and cultural background still Indian society is segregated, divided, stratify into religion, caste and classes and entangled into vicious circle of hatred and jealousy. This tendency and societal system further widen the gap between the persons and ultimately damage the human values and culture. In this article researcher tried to critically analyses the impact of caste, class and religion on children and their development.Further, Tried to discuss the Constitutional and legal provisions toward re-establishment of equality amongst class, caste and religious groups also discussed the efforts taken by the successive democratic governments for its removal and impact on children directly and indirectly. Also find out the workable solution.

**Key Words:** Class, Religion, Children

### Introduction

**As William Wordsworth rightly said “Child is the father of man”**

The interpretation of this sentence or the message which author wanted to convey is that it is necessary to instill in children healthy attitudes and affirmativequalities so that they grow up to become balanced individuals, a future citizens in the form of educationist, scientist, administrator, a leader etc. Hence, child upbringing plays vital role in given family, community and society. The Constitution of India and various laws enacted for the protection of children and for their appropriate upbringing so also various policy and schemes launched by the Government.

Before discussing the laws and policy,we need to peep into the past for analyzing the present structure of Indian society and thereby can be able to find the answers to following question such as, what was the position of Indian society? In what ways does the caste class and religion impacts on the childdevelopment? How different classes emerged in society? How do caste and class correlate to each other? What is the role of religion in social life of the society?

**“Caste” paste present and future**

Caste has been described as the fundamental social institution of India. Sometimes the term is used symbolically to refer to rigid social distinctions or extreme social exclusiveness wherever found. It is among the Hindus in India that find the system in its most fully developed form although analogous forms exist among Muslims, Christians, Sikhs and other religious groups in South Asia. It is an ancient institution, having existed for at least 2,000 years among the Hindus who developed not



only elaborate caste practices but also a complex theory to explain and justify those practices (Dumont 1970). The theory has now lost much of its force although many of the practices continue. This stratification plays a vital role in shaping young minds. This arrangement may help to preserve culture and tradition but sometime may adversely affect the young minds and cause hatred for other caste.

### **Classes and its impact**

Classes, generally refer to the economic basis of ownership or non-ownership in relation to the means of production. The class system is a system of stratification of society on the basis of education, property, business/work etc Karl Marks aptly said that, 'Man is a class animal' i.e. his status, age, education etc are not same in the society. Generally classes are categorized into three ways as,

- On the basis of Property – capitalist & the poor – the haves & the have not's.
- On the basis of Education - Illiterate & literate
- On the basis of Business or Occupation –engineers, farmers, clerk officers, industrialists etc.

I belong? Identifying oneself in a particular group or family is the key. The behavior of a person is fixed due to their class consciousness. This is feeling of superiority & inferiority in class system. The higher class has the feeling of superiority & the lower class feels inferior. In these classes too there are sub classes. Class system is open in character. Because it is based on a variety of things like age, sex etc. This classification of society on the basis of class leadsto widen the gap and further lead to criminality in the classes having scarce resources

Caste and class resemble each other in certain respects and differ in others. Castes constitute the status groups or communities that can be defined in terms of ownership of property, occupation, and style of life. Social honor is closely linked to ritual values in this closed system. Class positions also tend to be associated with social honor; however, they are defined more in terms of ownership or non-ownership of means of production. The classes are much more open and fluid and have the scope of individual upward social mobility. In the caste system, only an entire segment can move upward, and hence, the mobility is much slower.

### **Religions and society**

According to the 2011 census, 79.8% of the population of India and nearly 86% of the world's population is religious including all religion. **In India and so many other countries of the world, religion guides social behavior and plays a significant role in daily life.** A religion is a group of beliefs and rituals.It consists of rules, stories and symbols which are adopted by the society, a group or a person. Religion may be a way of life and/or a search for answers regarding life and death.It's good to preserve the rich and unique culture of these religious groups but some time blind faith on religion maylead to destruction and creates terrorists, rebellions having distractive mind sets & antisocial behaviour. This behaviourmaybarricade the perfect development of young one.

In all when talk about caste, class and religion we create an image in our mind of that person/ community and accordingly our behavior changes. Hence extremity of these practices is prejudice the development of the society especially behavioural change in children.

### **Constitutional and legal provisions**

The Indian Government has enacted laws to remove inequality on the basis of caste, class and religion and has also brought in many reforms to improve the quality of life for the weaker sections of society (Children). Few among them are:

- Constitutionally guaranteed fundamental human rights
- Abolition of 'untouchability' in 1950
- Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989
- Provision of reservation in places like educational institutions, for employment opportunities etc.



- Establishing Social Welfare Departments and National Commissions For The Welfare Of Scheduled Castes And Tribes

These measures adopted by the government have brought some relief to the weaker sections of society. The urban areas have shown good amount of impact and some improvement. However, people in rural areas and villages still face extreme discrimination. We indeed have a long way to go in achieving the objectives set to eradicate and abolish discrimination, on the basis of caste and creed. It now depends on our efforts and a change in our mindset is sure to see a perpetual change, bringing about equality for all.

To tackle the class discrimination abolished titles. Article 18 of the Constitution of India prohibits the State from granting any titles. Citizens of India are not allowed to accept titles from a foreign State. Titles like RaiBahadurs and Khan Bahadurs given by the British government have also been abolished. The Government of India hastaken this affirmative step towards abolition of classes.

India is one of the most diverse nations in terms of religion, it being the birthplace of four major world religions: Jainism Hinduism Buddhism and Sikhism. The Preamble of the Constitution has the word "secular", and articles 25 to 28 implying that the State will not discriminate, patronize or intervene in the profession of any religion. However, it shields individual religions or groups by adding religious rights as fundamental rights. Article 25 says "all persons are equally entitled to freedom of conscience and the right to freely profess, practices, and propagate religion subject to public order, morality and health." Further, Article 26 says that all denominations can manage their own affairs in matters of religion. All these rights are subject to be regulated by the State.

The government has set up the **Ministry of Minority Affairs**, the **National Human Rights Commission** (NHRC) and the **National Commission for Minorities** (NCM) to investigate religious discrimination and to make recommendations for redressal to the local authorities.. These organisations have investigated numerous instances of religious tension including the implementation of "anti-conversion" bills in numerous states, the 2002 Gujarat violence against Muslims and the 2008 attacks against Christians in Orissa.

Further, various State Government enacted state laws for protection to religious groups as Madhya Pradesh Freedom of Religion Act of 1968, Orissa Freedom of Religions Act of 1967, Arunachal Pradesh Freedom of Religion Act of 1978, Gujarat Freedom of Religion Act 2003, Himachal Pradesh Freedom of Religion Act 2006 and recently Uttar Pradesh Unlawful Conversion Prohibition Ordinance, 2020.

### **Impact of caste, class and religion on Children**

There are the cases were the young population become victim of this caste system though this stratification has been removed by the Constitution of India theoretically but in reality this caste system still alive in the minds and hearts of the people and thereby family upbringing and social environment of the children affects a lot, Dr. payalTadvi who died as she was harassed and tortured at her place of work, her medical institution, based on her caste. Ph.D scholar Rohith Vemula was found hanging in the hostel room of the Central University, Hyderabad. This incidence again showed the image of today's society that even the young minds have age old idea of caste. Hence they are instigating either to commit crime or become victimized of being tortured.

The stratification of society on economic basis (class system) leads to tension amongst young ones. Poverty, lack of education, unemployment of their parents and extreme materialism tempt to commit crime .Cyber fraud, bank robbery and may other incidences of crime we always read in the daily news in print or in electronic media. The NCRB report also showed that of the crimes committed by juveniles both illiterate and literate were murder rape cases, molestation cases, robberies, incidents of unnatural sex, dacoities and of rash driving etc.

Religion creates tensions amongst society, stone pelting incidence of J & K wherein we have observed that mostly young people were involved in it. Several riots such as the Gujarat Riots, Anti



Sikh riots after the assassination of late Prime Minister of India, Bhagalpur riots, Kashmir violence, Godhra train burning, Gujarat riots, and Muzaffarnagar Riots, and recently the CAA agitations have taken place since the Independence of India, and these riots are carried out vastly in the name of religion. All this religious based violence and crimes are leading to unrest in the society. By the influence on the religious practice young people join their hands in different criminal groups and become hardcore criminals.

### **Suggestion and Conclusion**

After analyzing the concept of caste class and religion and its alarming impact even in present generation, following are few suggestions to tackle the issues which are as follows;

1. During formative years of child, teachings of moral and ethical values should be the basis of education at family and school level.
2. Fear of God is no doubt imperative for shaping the life of young ones, in that way religion (righteousness) plays crucial role in each one's life. Whatever good practices of every caste/religion should be compiled in one, and be a part of school/college curriculum thereby children will come across all rich culture of every community, society, and religion. It will help them to develop critical and analytical thought regarding caste/religion/culture to understand its importance for living in perfect unison.
3. One nation one uniform rule is the answer to curb this vicious circle of caste, class and religion.
4. Removal of Caste criterion from various official documents.
5. No discrimination on the basis of caste/religion
6. Facilities and privileges will be based on social and economic conditions of individual.
7. There is only one caste, religion in public life i.e. "Indian".

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## Child's mentality and impact of social differences

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Biologically child is the stage of human being between birth and adolescence. At this stage they don't have any of their own thinking or their own choices. Children are like water; they take the shape of surrounding in which they are kept. Children today reflect the future of the world, they themselves are future. Since the mind of the child is originally blank it is her/his surrounding which shapes the thinking of child. Many factors influence in this. As it is said that child's first school is his/her home, so it is. From the day child is born her/his family members take her/his care until the child become capable to take his/her own care. During this period child's mind is completely blank and had no thoughts. But as the child lives with his/her family every word spoken by family members make a great influence on child. As child at this stage has no thoughts, he/she could not even think upon what is correct or what is wrong, child take everything said to him/her as truth.

**Impact of family's thinking on child's mind-** as the child is born his/her family is first to shape his/her mind. From the child is born this shaping starts. In some communities, people pray to God after the child is born and from this action of his/her elders, child also starts believing in God. Not only in the case of God but in every case, child will perceive truth whatever he/she hear or see or experience in this stage. Thus, family performs very important role in shaping child's mind, if child's family members keep fighting, so will the child do. If child's family is lazy or any member in the family is lazy, so will be the child. In many cases family is responsible for introducing inequality and social differences in child's mind, as the child keeps first step in his/her home first social difference which is introduced to the child is the difference between men and women. As child look around his/her surrounding he/she can see that at home most of the work is done by females in the house and thus child accept it as truth that women have to do household work. Gradually with these other social differences are also introduced to the child's mind, these differences include the religious differences and many other inequalities.

**How child learn to discriminate on the bases of religion-** as the child is born, he/she starts to get know about religious differences in his/her surrounding, from the type of cloths a person wears to the quality of persons language all of this make a person different from other, in general we today divide society among religions on the bases of which god a person prays, other factors such as language are also added to it. as the child look around these differences in people his/her mind itself perceives them different ( on the bases of visual observation of child himself/herself) and as sometimes people close to child might talk about religion or criticize some religion, these thoughts get embedded into child's mind and thus the difference among the people which was created in the mind of child by looking at different people becomes even sharper and the child's mind is shaped in a quite religious manner because at that stage child's mind was blank and he/she had perceived everything elders say as universal truth.

When child grows 3-4 years old at that time, he/she start going to school and starts mixing with surrounding. When the child goes outside the house at that time, he/she sees many kinds of things, when child sees different places of worship such as temple or mosque his/her mind thinks those places difference and also the child spot difference in people going to these different places. But this difference created in child's mind (by his/her visual observation) is minute, that is it can be removed from child's mind or child does not perceive sharp differences in those two or more different groups. Then how these differences become sharper in child's mind? The answer to this question is that –



when the child finds that his/her family members or elders also categories themselves different from other group, child starts strongly believing that the different groups are completely different and that these different groups can't mis up.

**Difference in thinking from child to adult-** we all know that children never express the differences created in their mind. As a child all people have friends of different religion but as they start growing into adult the number of friends from different religion somehow decreases, this happens due to the change in mentality, child don't know what the differences are or at least child does not express the differences in his/her mind but as the child grows into an adult, he/she gain power or courage to express himself/herself. As the child grows these differences of religion, gender get fixed in his/her mind through the surrounding in which he/she lives and these differences also become sharper with the time.

**Negative effect of social differences on child's mine** –children have a creative mind by birth, there mind is filled with peace and harmony. A little child has a ability to generate peace and love within the society, but such abilities of child are destroyed when child's mind become prone to social differences.

Children always feel free to mix with people from other community, for them the difference between two communities is just material and spiritually (as a child think) both communities are same. In fact, if we think properly then we will find that children think more practically than any adult could. As the social differences are introduced to the child's mind, he/she starts viewing two communities as different, this take away the ability of generating peace and love from child because now the child himself/herself is filled with differences and sometime anger for other community. This leads to decay of creativity in child's mind, because creativity in child's mind (which is there by birth) can only sustain if child stay happy and peaceful with everyone.

Any parent may not tell their child to discriminate among religion or on any other bases, but as children have creative mind, they start imagining other communities as totally different or sometimes as enemy, but as the children are un able to express the differences in their mind they just keep them in side their mind, and as the child grow the differences in his/her mind take the root and continue to grow until the child has grown old enough to express the differences.

**How to neutralize the negative effect of social differences?** -It is nearly impossible to hide all social differences from child. Even if family doesn't introduce the differences to child the differences get introduced to her/him by outside surrounding.

Surly life without differences is impossible but if we try then we could also find something useful from those difference. In many countries people have accepted the differences and agreed to live together in peace, laws are also made for this purpose. But some times these laws get ignored by some sections of society.

What we have to understand is that these differences where not there actually and we as a human have created them, although today the society today is filled with differences and we could not end the differences completely but we can still minimize the impact of those differences on our day-to-day life

In the case of child, the differences will be introduced to his/her mind any ways but to prevent the negative effect of these differences following measures could be taken-

- When the child is introduced to religion by his/her family, family should take care that they also faithfully tell the child that people of other religion are also similar to them.
- As in the early age child's mind is blank, people in his/her surrounding should take care that they fill child's mind with thoughts of peace and harmony.
- Child's family should act peacefully with people of other community so that child can also learn from them.



➤ Even if the child thinks deeply about the difference, his/her elders should tell him/her that these differences are just from outside and from inside we all are human being and live similar to each other

**Conclusion-**

Children are born with empty mind, they do not have their own stream of thinking they just copy what people in their surrounding do and perceive it as correct and truth. Child's mind is like water, it takes the shape of surrounding in which we put it. Religion and social differences have a great impact on child's mind, this could also lead to some negative effects. World without differences is impossible and we can't end the differences completely but we can take some measures to neutralize the negative effect of these social differences. At last, we have to remember that society can't be reformed only by hard work of one person, we all have to give our share for bright future of the world and we should always remember that the **“small difference made by us can have a large positive impact on the society”**.

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## “Impact of Caste, Class and Religion on Before Independence Indian Society”

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### **Introduction:**

The Indian Caste System is verifiably one of the principle measurements where individuals in India are socially separated through class, religion, district, clan, sex, and language. Albeit this or different types of separation exist in every single human culture, it turns into an issue when at least one of these measurements cover one another and turn into the sole premise of efficient positioning and inconsistent admittance to esteemed assets like abundance, pay, force and distinction . The Indian Caste System is viewed as a shut arrangement of separation, which implies that an individual's societal position is committed to which station they were naturally introduced to. There are limits on cooperation and conduct with individuals from another economic wellbeing . Its set of experiences is enormously identified with one of the unmistakable religions in India, Hinduism, and has been changed from various perspectives during the Buddhist upheaval and under British guideline. This paper will investigate the different parts of the Indian rank framework identified with its pecking order, its set of experiences, and its consequences for India today.

The beginning of the Indian standing framework has numerous speculations behind it. Some of them are strict, while others are organic. The strict hypotheses disclose that as indicated by the Rig Veda, which is the antiquated Hindu book, the base man, Purush, annihilated himself to make a human culture and the various pieces of his body made the four unique 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 progression is dictated by the sliding request of the various organs from which the Varnas were made. For instance, Brahmins, who were gotten from the head of Purush, are viewed as the savvy and most impressive varna due to their insight and training and are a portrayal of the cerebrum. Similarly, Kshatriyas, thought about the champion station, were made by arms, which address strength. Another strict hypothesis guarantees that the Varnas were made from the body organs of Brahma, who is the maker of the world in Hinduism.

Religion, Culture, and Caste The division of standings establishes quite possibly the most crucial highlights of India's social design. In Hindu society, position divisions have an influence in both genuine social cooperations and in the best plan of qualities. Individuals from various positions are relied upon to act diversely and to have various qualities and goals . These distinctions are authorized by the Hindu religion. Generally, the standing arrangement of separation in India was legitimized through old style Hindu strict writings, particularly as deciphered by Brahmins . Hinduism is "as a very remarkable social framework as a religion... Its social structure has from early occasions been the position framework, and this has... become... progressively recognized as Hinduism accordingly" . The position framework was supported in antiquated India on different grounds. One of them was the legitimization in the Vedas. The station framework would not have discovered endorsement among the vedic individuals except if there was some reference to it in the Vedas.

The PurushuSukta in the tenth Mandala of the Rigveda depicts how the ranks appeared: from changed pieces of the Purusha, the Cosmic Soul, at the hour of a terrific penance performed by the divine beings. As referenced before, the Brahmins emerged from his mouth, the Kshatriyas from his



arms, the Vaiyshas from his thighs, and the Shudras from his feet. Another support gets from the hypothesis of Karma. This idea excuses the station framework dependent on birth. It upholds the contention that individuals of the lower positions need to fault themselves for their difficulties and low status due to their terrible Karma in their previous existence. The law of Karma expresses that the current state of your spirit, for instance, disarray or peacefulness, depends on your choices before and that you, as an individual, have made yourself what you depend on your activities. Likewise, your current considerations, choices, and activities decide your future life occasions, and these occasions can modify one's Karma through regular, moral choice and activity (Oriental Philosophy). Along these lines, it is the idea that "one's specific obligation is adjusted to the class into which one was conceived and the phase of life one is as of now going through", and that one of the fundamental entailments of the standing framework is "the faith in karma and the pattern of resurrection whereby ones social situation in this life is morally controlled by upright activities in previous existences". Since one of the principle convictions in Hinduism is that the outcomes of your past choices have decided your current state, rebirth assumes an enormous part in the avoidance of individuals rebelling against the rank framework. Rebirth was made by the Aryans to legitimize the harsh conduct they were forcing on the locals and to hold individuals back from ascending against the framework. Resurrection supports station abuse twoly. It legitimizes unfairness, and avoids expects progress from this life to a "next life" (JoT). For individuals on top of the station framework (the Brahmins), resurrection legitimizes why they get the advantage of posh birth. Those advantages were procured through temperate practices in their previous existences, and a special birth demonstrates that one merits advantage. For individuals on the base, the Shudras and the untouchables, resurrection legitimizes why they languish over their low birth. They more likely than not acquired their enduring evil demonstrations in previous existences. To stay away from a low-rank birth in their next life, Hindus who are brought into the world as Shudras or untouchables figured out how to help instead of go against their own abuse. Hinduism shows low-station individuals that the best approach to advance their situation in their next life is by having a temperate existence this time around without any demonstrations of aberrance tow.

### **Religion, Culture, and Caste**

The division of standings establishes perhaps the most basic highlights of India's social design. In Hindu society, standing divisions have an impact in both genuine social cooperations and in the best plan of qualities. Individuals from various ranks are relied upon to act diversely and to have various qualities and goals . These distinctions are authorized by the Hindu religion. Customarily, the standing arrangement of separation in India was legitimized through old style Hindu strict writings, particularly as deciphered by Brahmins. Hinduism is "as a very remarkable social framework as a religion... Its social structure has from early occasions been the station framework, and this has... become... progressively distinguished as Hinduism thusly" . The rank framework was defended in old India on different grounds. One of them was the avocation in the Vedas. The rank framework would not have discovered endorsement among the vedic individuals except if there was some reference to it in the Vedas. The PurushuSukta in the tenth Mandala of the Rigveda depicts how the ranks appeared: from changed pieces of the Purusha, the Cosmic Soul, at the hour of a fabulous penance performed by the divine beings . As referenced before, the Brahmins emerged from his mouth, the Kshatriyas from his arms, the Vaiyshas from his thighs, and the Shudras from his feet. Another avocation gets from the hypothesis of Karma. This idea defends the rank framework dependent on birth. It upholds the contention that individuals of the lower ranks need to fault themselves for their difficulties and low status on account of their awful Karma in their previous existence . The law of Karma expresses that the current state of your spirit, for instance, disarray or serenity, depends on your choices before and that you, as an individual, have made yourself what you depend on your activities. Additionally, your current musings, choices, and activities decide your future life occasions, and these occasions can



adjust one's Karma through regular, moral choice and activity (Oriental Philosophy). Thusly, it is the thought that "one's specific obligation is adjusted to the class into which one was conceived and the phase of life one is by and by going through" , and that one of the principle entailments of the station framework is "the confidence in karma and the pattern of resurrection whereby ones social situation in this life is morally controlled by upright activities in previous existences".

#### **SUM UP**

The Indian station framework has assumed a huge part in molding the occupations and jobs just as upsides of Indian culture. Religion has been the consistent push towards this delineation framework for quite a long time, starting with the Aryans and proceeding down a lengthy, difficult experience of awful separation, isolation, savagery, and disparity. Hinduism was the foundation of the puritypollution complex, and it was the religion that impacted the day by day lives and convictions of the Indian public. Even following 63 years of autonomy, Indians keep on being in the hold of rank cognizance. Truly, India has been getting by as a country for centuries with shut gatherings partitioned by position, belief and language . Work was separated and each had his assigned undertaking since birth, and heredity of occupation was a standard that assumed a major part in the financial aspects of metropolitan and country life. Versatility of occupation or station was limited, and an individual leaving the control of his progenitors to follow their own way was once in a while seen.

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## Cultural Diversity In Music Education

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The study of the arts is seen as a means for augmenting student performance in more "legitimate" skill and subject areas (e.g., the development of character, mental discipline, patience, cooperation, increasing standardized test scores, getting smarter by listening to Mozart, etc.). More important, these examples underscore the historical and relative position of arts education. The study of the arts has yet to share universal acceptance into the public school curriculum.

Although the immediate benefits of English, math, and science are recognized, the arts have historically been viewed as supplemental, enriching, and "noncore" activities. This quest for curricular legitimacy, and the politics surrounding it, is perhaps the defining issue in arts education. It provides a context for understanding many of the other issues currently facing the arts education community. More specifically, the intent is to examine the following multicultural issues associated with music education: issues of access (or equal music education opportunity) and issues related to the stylistic and idiomatic hegemony of the Western classical tradition.

Several reasons are offered for this narrower focus. —music is the predominant art form in public education. A survey by the National Center for Education Statistics indicates that some form of music education is offered in 97% of public elementary schools and 94% of public secondary schools. These offerings are to be compared with those in the visual arts (85% elementary, 89% secondary), dance (43% elementary, 13% secondary), and drama-theater (8% elementary, 54% secondary).

— to adequately address the multicultural issues associated with each of the arts would require space that exceeds the parameters of this volume.)

— a focus on music education allows the examination of two important multicultural issues shared by the other arts, namely, issues of access and competing definitions of artistic beauty.

— a focus on music education allows one to examine the Multicultural implications of a defining tension in arts education. In the context of music, this tension is reflected in two competing educational purposes:

- a. education for musical performance versus
- b. education for general musical literacy.

If music is to remain a viable curricular option in public education, it will be argued that music educators must adapt both curriculum and methods to meet the cultural backgrounds and needs of a changing national student population and provide quality music experiences for all.

### ESSENCE AND UNIVERSALITY OF MUSIC

To appreciate the larger multicultural issues associated with music education, the essence and universality of music as a pan-cultural phenomenon must be considered. Music may be defined as sound purposely arranged into pleasing and interesting patterns. It is one of civilization's oldest art forms. To say that music is universal is to say that it is a pervasive way in which humans



understand and interpret the world. Music represents a distinctive yet global means of human discourse and communication. Although its meaning, form, and expression vary across cultures, music is a basic expression of human culture.

Yet, like other art forms, music is more than an expression of and commentary on culture. It is a means of cultural transmission, reproduction, and at times, resistance. Music acculturates, socializes, enhances, and even disrupts

social cohesion. Viewed from this perspective, music functions to realize both musical and extramusical ends. Whereas Arnold and Dewey described the power of music and the arts to transform and uplift, Marx argued that the primary function of the arts is not artistic production and aesthetic satisfaction, but to educate and indoctrinate the masses in the bourgeois ethic. A useful example of music's multiple functions is found in Lee Greenwood's song, I'm Proud to Be an American, a popular song performed by students in schools across the United States.

From an artistic and aesthetic perspective, this music functions to unify and uplift. Yet from a critical perspective, Greenwood's song gives expression to an ideology that draws attention away from the social injustices and oppressive relationships found in American society. Ho's study of music education in Hong Kong provides another example of the multiple functions served by music in society. Examining the implementation of civic education in Hong Kong secondary music education, Ho documents how music has been used strategically by the Chinese government to facilitate the social transition occurring in that city. The multiple functions served by the arts hint at a set of philosophical and political tensions that define music education in a multicultural society.

Music can be used to convey a variety of musical and nonmusical (political, civic, economic, and religious) messages. These messages can be monolithically imposed at the expense of subcultural expressions. Where music education is culture specific and requires the individual to deny the value of a native musical expression and its cultural context, there is a denial of opportunity. A basic awareness of these musical and nonmusical meanings defines an important component of musical literacy in a multicultural society.

The Consortium of National Education Associations published the national arts standards, the second content-area standards to appear after mathematics. These standards were subsequently incorporated into the Goals 2000:

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**Reservations in Higher Education: From the Perspective of Human Rights****Dr. Suryanarayana S. Bure**

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**Introduction**

When we are rising the issue of rights, we should judge the equity, because from this perspective, developing countries like India some section of the people are incapable to get the rights because India is a country with highly rigid caste-based hierarchal structure, with ascending order of privileges and descending of disabilities, which operated for about 3000 years. There was an overwhelming majority in the nation that was still backward-socially, economically, educationally, and politically. These victims of entrenched backwardness comprise the present scheduled castes (SC), scheduled tribes (ST) and other backward classes (OBC). Even though, these classes are generically the "backward classes" the nature and magnitude of their backwardness are not the same.

After achieving independence from the British in 1947, various committees have formed for making of constitution to India. In those committees Dr. B.R. Ambedkar was the chairman of drafting committee made certain arrangements for the backward classes to allow them to enjoy a human lifestyle and for their upliftment. The reservations for the backward classes are of three broad categories: political, educational and employment. In this premise, this paper tries to discuss, how these reservations are reflecting the human rights in educational institutions particularly in higher education, because of primary and secondary educations are compulsory free education to all.

**Why reservations are required**

Here small attempt made to describe briefly on why reservations is required particularly in education in India. There are so many reasons for this, in that some of the following reasons are muscularly emphasizing the need of reservations for disabled.

**Rigid Caste based Hierarchal Structure**

Hindu society is divided into four Varna, or classes, a convention which had its origins in the Rig Veda, the first and most important set of hymns in Hindu scripture which dates back to 1500-1000 B.C. at the top of the hierarchy are the Brahmins, or priests, followed by the Kshatriyas, or warriors. The Vaisyas, the farmers and artisans, constitute the third class. At the bottom are the Shudras, the class responsible for serving the three higher groups. Finally, the untouchables fall completely outside of this system. It is for this reason that the untouchables have also been termed a Varna ("no class"). Jati, or caste, is a second factor specifying rank in the Hindu social hierarchy. Jatis are roughly determined by occupation. Often region-specific, they are more precise than the sweeping Varna system which is common across India and can be divided further into sub castes and sub-castes. This is also the case among untouchables. Andre Beteille defines caste as "a small and named group of persons characterized by endogamy, hereditary membership, and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system".

Jatis in the three highest Varna's in the hierarchy- Brahmins, Kshatriyas, and Vaisyas are considered twice-born according to Hindu scripture, meaning they are allowed to participate in Hindu ceremonies and are considered more pure than the Sudras and polluting untouchables. This concept of pollution versus purity governs the interaction between members of different castes. The touch an untouchable is considered defiling to an upper-caste Hindu. In southern India, where caste prejudice



has been historically most severe, even the sight of an untouchables were barred from entering temples, drawing water from upper-caste wells, and all social interaction with upper-caste Hindus (including dining in the same room). These social rules were strictly imposed and violators were severely punished: some were even killed.

Despite constitutional Prohibitions and laws, most recently the scheduled castes and scheduled tribes (prevention of atrocities) act of 1989, violence and injustices against untouchables continue today, particularly in rural areas of India. More recent examples include Dalit students at government school in Rajasthan who were punished for asking to drinking water from a pitcher used by higher caste students and a Dalits in Punjab who were murdered by “ affluent raj put Hindu youths” after his dog ran into a Hindu temple.

In its latest published report, the government of India’s national commission for scheduled castes and scheduled tribes states that “...even after 50 years of independence untouchables has not been abolished as provided in article 17 of the constitution & incidents continued to be reported. The commission lists 1,157 registered cases of abuse of untouchables and tribal. An independent overview is provided annually by the U.S. department of state in its annual report to congress on worldwide human rights practices. For India in 2001, the department commented inter alia that

- Dalits are among the poorest of citizens, generally do not own land, and often are illiterate. They face significant discrimination despite the laws that exist to protect them, and often are prohibited from using the same wells and from attending the same temples as higher caste Hindus, and from marrying persons from higher castes. In addition they face segregation in housing, in land ownership, on roads, and on buses. Dalits tend to be malnourished, lack access to health care, work in poor conditions, and face continuing and severe social ostracism.

- The scheduled castes and scheduled tribes (prevention of atrocities) act lists offenses against disadvantaged persons and provides for stiff penalties for offenders. However, this act has had only a modest effect in curbing abuse. Under the act, 996 cases were filed in Tamil Nadu and 1,254 cases in Karnataka in 2000. Human rights NGO’s allege that caste violence is on the increase.

- Intercaste violence claims hundreds of lives annually: it was especially pronounced in Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh, Tamil Nadu, and Andhra Pradesh.

In addition to specifying an economic and social role, caste is also accompanied by certain popularly held generalizations. Nevertheless, there is increasing social mobility, especially in India’s urban areas. Some untouchables and Sudras have tried to move up in the hierarchy by adopting customs of upper castes, a process labeled sanskritization. Others have attempted to escape the system entirely by converting to Buddhism or Christianity. The prominent Dalit politician and lawyer, Bhimrao Ramji Ambedkar (1891-1956), who saw the demolition of the caste system as necessary for the emancipation of India’s Dalits, converted to Buddhism at the end of his life.

#### **Unequal distribution of economic resources and political power:**

Dalits are among the poorest of citizens generally do not own land, and often are literate. The trend seems to have shifted to reverse discrimination rather than mere affirmative action. Some backward class elites have gained political and/or economic power based on this reservation. However a majority of the backward classes is not living any differently than before. Their subsistence is meager and rural lifestyles do not provide them with any of the benefits. Thus, a distinct economic class system exists within the backward class. The condition of Andhra Pradesh, the recent land survey viewing that only 17% and out of total cultivating land hold by the backward class, with in that, more than 45% of land grab by the dominant upper cast, though the land reforms are illustrating the distribution of land to poor people. It arises not only in Andhra Pradesh and also across the country.

Though the formers of the Indian constitution given political reservations to backward class in legislation according to their population, lack of economic power and social identity these people are



remain for long to political power. Thus, some people are in poor, lack of social identity, they are also discriminate at power sharing. Ex; recently in Andhra Pradesh, a ruling party MLA (SC) discriminates at CM meeting. In that incident the MLA is lady, even though the upper caste politicians didn't considered as lady and they discriminated her by caste and gender base. All these happened in front of the CM. As well as the recent incidents in Gujarat, Bihar and Rajasthan all are illustrating that unequal distribution of economic and political powers to the backward class (SC, ST, OBCs). Thus if there is no special provisions and acts for them, they could remain be as slaves to upper cast people.

### **Indian Colonial Historical Experience**

In the Indian context, reservations were introduced during the last decades of the 19<sup>th</sup> century at a time when the subcontinent could be broadly divided according to two main forms of governance- British India and the 600 princely states.

Some of these states were progressive and eager to modernize through the promotion of education and industry and by maintaining unity among their own people. Mysore is in south India and Baroda and Kolhapur in western India took considerable interest in awakening and advancement of the minorities and deprived sections of the society. It should not surprise us then that the very first records of implementing reservations policies are from these princely states.

When English was introduced as the official language, the upper and monetarily well off classes decided to go into law or civil service. The untouchables are the repressed classes had joined the presidency armies and fought battles under the command of British officers. They had contributed a great deal towards the creation of British Empire. The untouchables were asking for concessions and facilities for their upliftment and had not organized themselves as a political force. It was with the arrival of Ambedkar that they acquired a leader of stature and education who could make a political difference.

### **Increase social diversities in campus**

We see with the success of the policy of preferential treatment in the enrolment of education, there will increase the number of different social groups in the campus. As a true academic environment dependence upon the heterogeneity of its learners, it will encourage debates, discourses and discussions originated out of the differences among students. Social diversities are major sources of learning and research, sharing of knowledge, information and ideas, and encourage and improve learning, among India's vastly diverse classes deserve encouragement.

### **Towards social equality**

Equality has also been enriched in various international instruments, such as the 1948 universal declaration of human rights. Its preamble speaks of "the equal and inalienable rights of all members of the human family", and of "the equal rights of men and women".

Reservation is one of the many tools that are used to preserve and promote the essence of equality, so that disadvantaged groups can be brought to the forefront of civil life. It is also the duty of the state to promote positive measures to remove barriers of inequality and enable diverse communities to enjoy the freedoms and share the benefits guaranteed by the constitution. In the context of education, any measure that promotes the sharing of knowledge, information and ideas, and encourages and improves learning, among India's vastly diverse classes deserves encouragement. To cope with the modern world and its complexities and turbulent problems, education is a must and it cannot remain cloistered for the benefit of a privileged few. In the word of president Lyndon Johnson, "You do not take a person who, for years, has been hobbled by chains and liberate him, bring him up to the starting line and then say, "you are free to compete with all the others.."

### **Mandal Commission Report**

The Mandal commission report of 1991 was in favor of reservations in higher education and government services for the other backward classes of India. All are regions emphasizing the why reservations required, as I was mention, though there are some constitutional provisions and acts still



more than 75% of untouchables are out of the higher educational institutions, in that it is high in gender higher education.

**Justifications for reservation in education: human rights perspective:**

There are several right-based justifications for reservation. They provide a legal framework of human rights those can be knocked to argue for reservation in higher education. Following are some of the reflection of international as well as national legislations that those are support of reservation in education in general and higher education in particular.

**Preamble of UDHRs:**

Speaks of “The equal and inalienable rights of all members of the human family”, and of the equal rights of men and women.

**Article 25, 26 and 27 of UDHR:**

“Article 25<sup>th</sup>, everyone has the right to standard of living”. (Health, well-being of himself and his family)

“Article 26<sup>th</sup>, everyone has right to education. Education shall be free, at least in the elementary and fundamental stages. Technical and professional education shall be made generally available and higher education shall be equally accessible to all”.

“Article 27<sup>th</sup> everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits”.

**Article 29 of Indian constitution (FR);**

Any section of citizens residing in the territory of India or any part of India having a distinct language, script or culture of its own, shall have the right to conserve the same. No citizen shall be denied admission into any education institution maintained by the state or receiving aid out of state funds on grounds or religion race, caste language or any of them.

For the second, an implication exists in the constitution provision-article 15(4) which allows the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for the sc's and STs,

For the third, the constitutional provisions as modified and simplified from time to time are the article 16(4), article (4a), article (164b), article 335, and article 320(4). These articles provide explicitly for reservation in education in educational institutions for the backward classes and the authority of the state to make any required changes with time, as required.

**Article 46 of Indian constitution**

The constitution directs in this article that the state shall promote with special care the educational and economic interests of the weaker section of the people, in particular, of the SCs and STs, and shall protect them from social injustice and all form of exploitation.

All are these articles of international as well as national legislations that those are support of reservation in education in general and higher education in particular. These articles reflecting the human rights in general and reservations in particular, because an untouchable cannot enjoy the rights without reservations based on his social and economic background.

**Human Rights Principles and Reservation in Education:**

There are certain human rights principles which demands equity in education. As there is a storingresemblance between reservation for certain deprived sections with in education, central principles of human rights basically propagates for strengthen of that resemblance. Below are some of the important human rights principles those strengthen the arguments in favor of giving preferential treatments to those who have historically been deprived to access higher education.

**Equality of opportunity**

Refereeing to the equal opportunities to all, for providing equal opportunities to all, for providing equal opportunities to the deprived, reservations must be because these people have historically been deprived to up lift them reservations are the steps.



**Justice:** social, economic and political equality and opportunity to all section of people.

**Reduction of poverty:** a life with satisfying needs in pursuance with freedom. Education can eliminate the poverty level by empowering the human beings. Through education individuals improving their skills and knowledge level, with that people can earn money and fulfill their needs. When, the educational amenities make available to all section of people in the society than only it would possible. To make accessible educational facilities to all reservations are one of the means.

**Life with Dignity and Freedom:** is possible with educational development only, education brings the seemliness life of human being. In UnniKrishan J.P. & ors vs. state of Andhra Pradesh & ors, the Supreme Court delivered that, every citizen has the right to live with dignity and freedom of life. Unless and until a person would not being educated he/she cannot lead the dignity life, though he can survive but he can't live with dignity life. Therefore, Supreme Court uttered educational as a fundamental right of human being in it 1993 judgment.

**Participation** of individuals in decisions affecting their life, gave rise to the importance of education. In the words of president Lyndon Johnson, "you do not take a person who, for years, has been hobbled by chains and liberate him, bring up to the starting line emphasizing the positive discrimination treatment to the helpless people to bring them at thresh hold level. Then only people can effectively participate in the all activities.

Accountability of agencies/governments is made though active concerned educated individuals.

### **Conclusion**

As for the formers of the Indian constitution, the main objective of providing positive discrimination is too move towards social equality, achieve caste less society and protect rights of backward people (SC, ST, OBCs). These reservations are means to achieve the prime objects of constitution, through empowering the people. In that education has given more priority, because education brings social transition in the civilization. While giving positive discrimination in educational institutions to the disable, it is the human right of them, because historically they have been socially, economically and politically and educationally backward. As I was mentioned in above my argument, most of the people condition not changed better than before, still majority of the people living below poverty line and discriminated by the upper caste people. So in these circumstances there is more need to effective implementation of reservation to protect disable human rights, because reservations is itself human right to the disable people.



## Rise of Online Advertising in India

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### Abstract

Online advertising, synonymous to Internet Advertising is defined as the paid form of promotion of ideas, goods and services to targeted Consumers using Internet. Online advertising is a comparatively nascent phenomenon for Indian advertising industry but has shown immense potential in its early years and is envisaged to give all other advertising mediums a run for their money soon. Internet has pervaded into almost every sphere of human life in past few decades. Businesses across the globe have already begun to realize its immense potential as a tool of commercial communication and profit maximization. One of the most conspicuous effects of internet in the business arena is discernible in the field of advertising. A whole new domain of advertising with revolutionary attributes and ramifications have evolved. Internet has inculcated various new and exciting dimensions to advertising providing advertisers with tools to capture attention of target audiences with greater accuracy and efficacy. The most important dimension that internet has added to advertising is that of 'measurability'. That is, the feedback to any. Advertising campaign on internet can be measured accurately, rendering it possible for advertisers to ascertain productivity of their investment in the campaign objectively. One of the main advantages of internet advertising is the ability to publish information instantaneously with the convenience of modifying the content according to requirements without bothering about constraints of time and geography. This paper dives into the online advertising market in India closely tracking the way in which the Indian online ad Industry has evolved.

### Methodology

AI propose to employ Library Research and Online Research methods of data collection for exploring the dimensions of Online Advertising.

### Introduction

Online advertising may be defined as promoting goods, ideas or services to targeted consumers using internet as medium. Internet has included various new and exciting dimensions to advertising providing advertisers with tools to capture attention of target audiences with greater accuracy and efficacy. The most important dimension that internet has added to advertising is that of 'measurability'. That is, the feedback to any advertising campaign on internet can be measured accurately, rendering it possible for advertisers to ascertain productivity of their investment in the campaign objectively. One of the main advantages of internet advertising are the ability to publish information instantaneously with the convenience of modifying the content according to requirements without bothering about constraints of time and geography. Online advertising is highly apposite for 'consumer-segmentation', a process that helps in creating well defined consumer groups making it easier for advertisers to create specially designed messages for specific consumer-segments. There are immense opportunities in the field of internet advertising for advertisers but there are plenteous obstacles as well that need to be eradicated before full potential of internet advertising can be realized. The potential of internet advertising can be gauged by the fact that internet advertising revenues in the United States alone totalled \$12.1billion for the first six months of 2010.This is indicative of the growth potential this industry has in store for developing countries like India.



### Forms of online advertising

The Internet is a great place to advertise. There are many forms of online advertising. Some of the main ones involved:

- \* E-mail sponsorship advertising
- \* Newsletter and E-zine advertising
- \* Rich media advertising (flash ads, Interstitials & Superstitions, streaming audio/video, etc)
- \* Pop-up/pop-under advertising
- \* Online banner advertising
- \* Sponsorship (web sites, e-mails, sweep stakes)
- \* Advertorial (Paid-for editorial) placements.

### Online advertising: Indian perspectives

Online advertising is still in the embryonic stages in India, while in other parts of the world it has already taken deep roots. The share of India's online advertising in world pie is almost negligible. But developing countries like India, where Internet users are growing very rapidly, it has huge potential. India's leading advertisers are starting to advertise online, but at a very slow pace now has changed rapidly due to Covidsituation . Indian companies are also showing keen interest in promoting their products or services online. Currently finance sector is most dominating sector in online advertising and accounted about 40% of total online advertising in India. Some of the leading companies from this sector are HDFC, Citibank, SBI, and UTI etc. FMCG goods have just started to come in led by companies like Hindustan Lever, Procter and Gamble etc. India is among the fastest growing economies of the world. Economic Survey of India has predicted that Indian Gross Domestic Product (GDP) will grow at a rate of 6 % in the financial year 2013-14. The growth that has occurred in India since the adoption of Industrial Policy of 1991 coupled with the recent economic recession in the developed western countries has made.

India one of the most sought-after business destinations in the world. Also, a large population with continuously increasing purchasing power has resulted in creation of a stupendously huge and lucrative market. This augurs well for Indian Advertising Industry which is now looking at harnessing the benefits of internet to augment its growth. Total Online Advertising market of India was estimated at INR 785 crores for the financial year 2009-10 and is estimated to grow in the coming financial year. This amounts to a remarkable increase of approximately 26 % over the previous financial year. Display advertisements constitute a major portion of this revenue generation followed by text advertisements. Display advertisements contributed about INR 417 crores, whereas text advertisements about INR 368 crores, in the total revenues generated by the industry during the financial year 2009-10. Display advertisements are expected to post a growth of 30% in the financial



year 2013-14 followed closely by text advertisements which are expected to grow at 26% during the same period. Still the size of internet advertising industry in India is miniscule when compared to developed western countries. Online advertising is among the most extensively talked about topic in the world of advertising. In Developed countries, online advertising has already become a big phenomenon and is attracting both the advertisers as well as the consumers owing to its plethora of advantages over traditional forms of advertising. Rupert Murdoch has famously said, **“The Internet has been the most fundamental change during my lifetime and for hundreds of years.”** This statement coming from arguably the most influential person of our time epitomises the importance in the world of communication and media. Internet has changed the rules of the entire communication game. Online is the only place where the world wants to be, and advertisers are no exception. The increasing predilection of the advertisers towards is not because of a rat-race, but due to multifarious advantages it provides over other forms of advertising. David Merman Scott, Eminent Marketing Guru and famous speaker once said, “You can buy attention (advertising). You can beg for attention from the media (PR). You can bug people one at a time to get attention (sales). Or you can earn attention by creating something interesting and valuable and then publishing it online for free.” David Merman Scott, Eminent Marketing Guru and famous speaker. The claim about online advertising being completely free may be a little exaggerated; nevertheless, the cost-effectiveness of online advertising cannot be challenged. Online advertising methods are, arguably, leading to significant reductions in transactions costs between merchants and consumers. The methods enable merchants to deliver information that is targeted to those consumers who value the information the most and are most likely to act on it. David Evans in his research paper “The Online Advertising Industry: Economics, Evolution and Privacy” has mentioned that Online advertising accounts for almost 9 percent of all advertising in the United States. Online advertising started in United States in 1994 when Hot Wired, a web magazine, sold a banner ad to AT&T and displayed it on their web page. Origin of online advertising is a disputed topic amongst the scholars. Still, there is considerable research going on the topic in the developed countries like United States, but in India amount of research on advertising is exiguous. In India, there is little data available regarding the genesis and development of online advertising and there is almost no research being carried out regarding its prospects at present. Although few industries specific studies are there, but there is no authentic academic research available in the area in us country. Even in the context of the world, research in the field of online advertising started as late as towards the end of the twentieth century. In India, however, there is severe dearth of authentic scholarly articles on the topic. There are various dimensions of Online Advertising that need to be explored and deliberated upon by the researchers and industry experts before it can be catapulted into the high growth orbit. Online advertising is already a booming industry in the developed countries with companies like Google and Yahoo making billions out of it. However, in India there is still scepticism about the utility of online advertising as a potent tool of Integrated Marketing Communications capable of reaching the masses and more importantly, increasing revenues and augmenting profits. John Wanamaker, who may be regarded as the first advertiser of the world, has famously said during the later decades of the nineteenth century that, “Half the money I spend on advertising is wasted. The trouble is, I don't know which half.” Now in the twenty-first century, Greg Stuart, chief of Internet Advertising Bureau, United States of America, estimates that ‘advertiser’s waste’- the advertising messages that do not reach the targeted audiences or advertising messages received by none – is around \$112 million in America alone and \$220 million in the world, amounting to half of the total expenditure of the advertisers. This is the biggest drawback of traditional advertising. Online advertising, which adopts a completely different model of advertising, can minimize this humungous waste which costs advertisers very dearly.



Traditional advertising is directed towards theoretical audiences who may or may not be receiving and responding to advertising messages as planned or perceived by the advertisers, leading to wastage of exorbitant amounts of money and labour. Internet advertising can be used effectively to minimize advertiser's waste, reduce per capita cost of advertising, ensure that the advertising messages reach to their target audiences and authentic feedback is received. The opportunities in the field of online advertising are innumerable, but to reap the benefits of online advertising, Indian companies and businesses need authentic data regarding the behaviour of the consumers, various latent attributes of online advertising, the way it impacts the prospective leads or turns casual bystanders into leads and the factors impeding its growth are required. There is negligible research in the field of online advertising in India. This research study will endeavour to provide authentic data regarding the genesis and growth of online advertising in India and will aim to delineate various routes that online advertisers may take to maximize their benefits on every rupee spend on advertising. This will also pave way for further research in the field and provide a foundation on which new edicts will be raised.

#### **Internet and online advertising**

The Internet has produced a revolutionary new way for business to communicate and interact with customers. Everyone from small businesses to fortune 500 companies are racing to make their mark in cyberspace with their own "Home Pages" on the worldwide web. The reason it presents great advertising opportunities for marketers because of its continuing growth. The number of Internet users around the world is constantly growing. The computer industry almanac has reported that by the year 2005, 118 people per 1000 around the world will have Internet access. As Internet users are growing day by day; so are Internet advertisers because they can easily, effectively and efficiently communicate their products or services to targeted mass audience. Add to this the fact that Internet users are well educated with high incomes, it is only logical to conclude that Internet surfers are a desired target for advertisers.

#### **Reasons for the growth of online advertising in India**

\* Due to the outbreak of Covid , people sitting at home with full access of Wi-Fi connections & also mobile data have opened a new world of Advertisement.

Advertisement can reach very large number of potential buyers globally.

\*Web superiority over other advertising medium.

\* Web page (advertisement) can be updated any time and changes, or corrections are painless.

\* Online advertisement works 24 hours a day, 7 days a week, 365 days a year.

\* In online advertisement specific interest groups or individuals can be targeted.

\* Online advertisement can effectively use the convergence of text, audio, graphics, and Animation.

\* Online advertisements are cheaper in comparison to traditional advertisement. There are no printing costs, no postage costs etc.

**Benefits of online advertising**

The Internet has great potential as media carrier compared to traditional media. It offers higher selectivity which is tailored to the user's profile. The customer can also customize the adverts as he/she oversees his own navigation. Through the online advertising the advertiser can get quick, easy and inexpensive feedback in real time, which no other media offers, providing a higher feedback rate. Some other benefits of online advertising are as under:

- \* Online advertising facilitates the advertiser to reach an absolutely pinpointed and targeted audience.
- \* "Traditional advertising is usually a one-way mechanism there is no way for customers to act on the information in the advertisements. On the Internet, however, interested customers can click on a banner, learn more, and make purchase on the spot,"
- \* The Internet as a medium knows no demographic boundaries and gives the advertiser a huge audience to tap and build brand image if not sell products.
- \* Internet's interactive nature allows for greater flexibility than traditional media in the type of information transmitted and the method of transmission.
- \* Online advertisement can facilitate purchase decision.
- \* Enhance customer company relationship.
- \* Protection of environment.
- \* Online advertisement expands the company's market to global market.
- \* It is easy to create, and place, it saves time, labour and money.
- \* No loss of quality even after a very long period.

**Conclusion**

No doubt, online advertising offers potential benefits like target ability, tracking, deliverability, flexibility, interactivity, so it is in its developing phase in India. The fact in favour of India is that most of the western developed economies have become saturated with negligible growth potential while India has vast untapped markets and enormous growth potential. Now to exploit the vast potential of internet advertising in India it is imperative that comprehensive policies are made to facilitate growth of the industry and business conglomerates should foray into the unknown territories of the industry in order to support its growth and development. This is not an easy task given the complex demographic variables like socio-cultural, linguistic and religious diversity of India, highly skewed per capita income, urban rural divide, etc. There are numerous lacunae that need to be filled before internet advertising industry can flourish in India.

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## **A Study of Market, Sales & Profit Margin of Scheduled Tribe Women Entrepreneur's in Goa**

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### **Abstract**

The Goa state is the hub for tourism and different agricultural and forest vegetable production. Goa state is having fruitful prospect in future for horticulture marketing. In case of vegetable, the efficiency of marketing is crucial in determining the profits from the products. It is therefore, necessary to identify different marketing constraints along with production constraints to boost-up the production of vegetables. Majority of Vegetables are produced and sold by Gauda & Kunbi community women's. Existing vegetable marketing practices and market center are poorly organized and undeveloped. Inefficient marketing system is a result of poor linkage and integration between marketing functionaries particularly in village area. Therefore, in order to boost up the vegetable production and to raise the level of income of the Gauda & Kunbi community women's, it is essential to improve the current marketing practices.

**Keywords:** Vegetables, Scheduled Tribe, Market, Profit Margin, Entrepreneur's.

### **1. INTRODUCTION**

Vegetable production and marketing is gradually emerging as an important sub-sector having shared in contributing to gross domestic product (GDP) in Goa. The productivity and accordingly the production show an increasing trend. Apart from which, vegetable is a potential source of export earnings, rural employment and economic growth. In such situations, improving production and marketing efficiencies is only way to sustain local produce in the market. However, the country is not able to harness available market for vegetables, and different factors at production and marketing levels hindering vegetable business are not fully identified and declined. Studies on vegetable production and marketing to substantiate economic relation between farmers, Gauda and Kunbi (ST) are not reported in Goa. Some rapid market appraisals and national seminars have raised some issues as problems. They observed this community poor access to fair prices and marketing support services and policy weakness as major problems. Review of the literatures also suggests that women are selling vegetables and their problems are generally ignored during policy formulation due to lack of farm level information. This study addresses such gaps and empirical evidences from such studies help in proper policy formulation and program planning regarding vegetable production and marketing promotion among Gauda and Kunbi Community.

### **2. THE DEPARTMENT OF TRIBAL WELFARE**

The Department of Tribal Welfare performs the statutory and administrative functions relating to protection and empowerment of scheduled tribes in the state. It is also responsible for preparing the Tribal Sub Plan and monitoring of implementation. Implementation and monitoring of Welfare schemes is carried upon by the department which is framed by Government of Goa.

Also responsible for protecting the interests of Tribal's in matters pertaining to employment in government service. It establishes and monitors the functions of statutory bodies pertaining to growth and protection of Tribals. The census and survey of Scheduled Tribes community is carried out for facilitation preparation of database on key social and economic indicators.

### **3. RESEARCH METHODOLOGY OF THE STUDY**



This research is based on the case study method. Case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context. In this method researcher used both survey and informal interviews with the targeted respondents. Structured questionnaire is the instrument of data collection. This research focused on market, sales and profit margin problems faced by vegetable selling women's from Gauda and Kunbi (Scheduled Tribe) community in Goa For the purpose of research the researcher has selected Goa state of India.. Since high population of Gauda and Kunbi community women's are involved in vegetable production and selling activities and such community are found in all talukas of Goa state. So the researcher has selected all Taluka for the purpose of the study

The Goa state is having two districts that are North Goa and South Goa. Panjim is headquarters of North Goa and Margao is headquarters of South Goa. There are total 11 talukas of Goa state. For the purpose of study samples are selected from all 11 talukas of Goa state as per the convenience. The Gauda and Kunbi community women's who are involved in vegetable production and selling are considered for the study.

#### **4. FINDINGS**

1. When there is high demand from the local market vegetable selling women's from Gauda and Kunbi are selling their vegetables in local market and the returns in local market is more compare to market yard.
2. When the vegetables are in bulk quantity they have to sell vegetables to agents, when there is low quantity of vegetables they sell directly to the customers in the market and road side.
3. It is found that majority of the respondents give the importance for packaging since proper packaging of vegetables reduces the spoilages. To maintain the freshness of vegetables proper packing is required.
4. Only few of the vegetable selling women's from Gauda and Kunbi are connected with super malls whereas majority of the respondents are not supplying vegetables for super malls. If quality vegetables are supplied to super malls there is low returns for vegetable selling women's from Gauda and Kunbi.
5. It is observed that majority of the respondents are disagree about the weighting of vegetables. They are doing proper weight as well as in proper quantity vegetables are sold to customers.
6. Overall it is found that majority of the respondents strongly agree that vegetables are sold once they are out of the farm. There is less provision of storing and conserving facilities for vegetables in the market.
7. It is observed that majority of the vegetable selling women's from Gauda and Kunbi are selling their vegetables on cash basis. Only for big hotels and catering parties vegetables are sold on credit basis.
8. In Goa it is found that there is no association of vegetable selling women's from Gauda and Kunbi in the market. The association plays an important role to provide the right price for the vegetables and supports the Gauda and Kunbi community.
9. Majority of the respondents are not getting the expected profit margin. If there is demand for quality vegetables in the market, price increases but it does not have effect on profit margin of vegetable selling women's from Gauda and Kunbi.
10. Majority of the respondents are in the opinion of there is spoilage of vegetables when marketing/auction of vegetables in market as well as while observing the quality/freshness of vegetables there is spoilages of vegetables in market.

#### **5. CONCLUSION**

When there is low quantity of vegetables they sell directly to the customers in the market and roadside. Proper packaging of vegetables reduces the spoilages. To maintain the freshness of vegetables proper packing is required. If quality vegetables are supplied to super malls there is a low



return for Gauda and Kunbi. Vegetables are sold once they are out of the farm. There is less provision of storing and conserving facilities for vegetables in the market. In Goa there is no association of vegetable selling women's from Gauda and Kunbi in the market. The association plays an important role to provide the right price for the vegetables and supports the Gauda and Kunbi community and because of no association they are not getting the expected profit margin.

Overall it is concluded that there are problems for Gauda and Kunbi community while vegetable selling in Goa. Goa is the hub of vegetable and fish market. The vegetable and fish is exported nearby states. The vegetable marketing is required to be conducted in systematic manner and support of all stakeholders is required to increase the vegetable marketing operations in Goa. The more focus on vegetable selling women's from Gauda and Kunbi community is required to be made because the rural vegetables are demanded more by urban customers for festivals and on certain occasion.

## 6. SUGGESTIONS

1. Vegetable selling women's from Gauda and Kunbi community are not approaching to the market to sell their vegetables, at roadside vegetables are sold so vegetable selling women's from Gauda and Kunbi community association is required to be established for grievances and development of Gauda and Kunbi community.
2. NGOs have to play important role of providing different types of assistance while vegetable selling for the development of Gauda and Kunbi community social and economic condition.
3. Market and Municipal Corporation authorities are required to provide proper space, packaging and storage facilities for the vegetable selling women's from Gauda and Kunbi community for maintaining the quality and freshness of vegetables.
4. Banks and other financial institutions are required to provide financial assistance for vegetable selling women's from Gauda and Kunbi community without lengthy process and documentations.
5. There is need of special numerical skill development programmes to avoid financial mistakes record keepings, interest computation, depositing etc. so NGO's and schedule tribe department authorities are required to conduct such programmes for the smooth functioning of vegetable marketing.
6. In Goa there is scope for vegetable selling women's from Gauda and Kunbi community but space is required, financial assistance is required for expansion, which should be provided by the government. In the form of establishment of vegetable shops for women in different areas at low rent, providing government vegetable cart at subsidies rate for needy vegetable sellers and special planned vegetable market is required to be established.
7. Vegetable selling women's from Gauda and Kunbi community have to follow the rules and regulation given by Municipal Corporation and village panchayat while vegetable marketing, they have to obtain the license and regularly payments of different taxes local government.
8. While selling the vegetables a standard price should be followed by the sellers if there is price discrimination there will be unhealthy competition while selling the vegetable, then there will be low demand from the consumers.
9. Vegetable selling women's from Gauda and Kunbi community association is required to be formed to bring the uniformity in price and vegetable marketing to solve the different problems of vegetable sellers.
10. In Goa vegetables produced by women's from Gauda and Kunbi community are demanded more because such vegetables are cultivated in rural areas of Goa and which are not easily available to urban customers. The department of horticulture and Municipal Corporation has to make the special provisions and establish special shops for such types of Vegetables.



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## Open Access E-Books In Law On Directory Of Open Access Books (Doab): An Overview

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**Key Words:** DOAB, Law, E- books, Open Access, Law e-books.

**Abstract:** The present study is the Directory of Open Access Books (DOAB) in the field of law Subject e-books. The requisite data has been collected from the DOAB database up to 21, June 2021. A total of 2214 e-books of Law subjects have been found in DOAB. The study includes analysis of Law E-books by Sub subject wise, Author wise, Language, year of publications and licenses wise. The result revealed that there is significant growth of e-books on DOAB on Law over the year and maximum law e-books are published in the English language.

### **Introduction:**

The Directory of Open Access Books (DOAB) is a joint service of OAPEN, Open Edition, CNRS, and Aix Marseille University, Provided by the DOAB Foundation. The Directory of Open Access Books (DOAB) is the major milestone in facilitating organized free access to open e-books. The huge collection of e-books in DOAB in various subjects. Therefore the considering the importance of e-books collection the study is taken for research purposes.

**Open Access e-books:** An e-book, a short form of an electronic book, also known as a digital book, which can be viewed on a desktop computer or a portable device such as a laptop, or e-book reader. E-books now include both born-digital and made-digital books. An open-access e-book is a book in electronic or digital form that is available on the public internet free of charge, which can be read on a computer, laptop, or e-book reader. These e-books are available on different webArchives like digital repositories, institutional repositories, databases, and digital libraries, and offer creative possibilities

### **Directory of Open Access Books:**

The Directory of Open Access Books (DOAB) is a discovery service for peer-reviewed books published under an open-access license. DOAB provides a searchable index to the information about these books, with links to the full texts of the publications at the publisher's website or repository. The Directory of Open Access Books was officially launched on 1 July 2013.

### **Review of literature:**

The researcher has revived related research work on DOAB such as ChakrabartiAbhijit&MandalSukumar (2017) highlights the open access e-books in library and information science available in DOAB. The requisite data has been collected from the DOAB database up to 14th October 2017. Total 35 books are available under the subject heading library and Information. LamaniM.B,Patil R.R.,Kumbar B.D.(2018) Analysis of the Open Access E-Books in Social Science: books available in DOAB.KhisteGajanan P. (2018) analysis the "Mathematics" subject E-Books as reflected in EBSCO E-Books Collection for the period from 1947-2017. This study investigates the Top 10 Sub-Subject of Mathematics, Top 10 Publishers of Mathematics E-Books, Language wise Mathematics E-Books, Top 10 Category wise Mathematics E-BooksKeita Tsuji (2018) has studied the statistics e-books available on open access e-books on Directory of Open Access Books. Amir Amanullah, GajananKhiste (2019) has analyzed the Chemical Technology e-books available on DOAB in this paper he studied the year-wise publication of books, Author-wise, publication-wise analysis of the e-books.

**The objective of the study:**

1. To study open Access e-books in DOAB.
2. To study law e-books in DOAB
3. To study Language, Publisher, Author, Licenses, subject Coverage of law subject in DOAB.
4. To overall study of law e-books in DOAB.

**Scope and limitation of the study:**

1. The present study is limited to the database of the Directory of Open Access Books (DOAB).
2. The present study is limited to only Law subject e-books in DOAB.
3. The present study is limited to only e-books in DOAB.
4. The present study is limited to the period of coverage up to 21<sup>st</sup> June 2021.

**Research methodology:**

The present data were collected by visiting the URL (<https://www.doabooks.org/>) of DOAB period coverage up to 21 June 2021. After that, the retrieved data was tabulated and analyzed by using a simple percentage and presented in tabular and graphical form to represent the data.

**Analysis and interpretation of data:**

Keeping in the view given the above-mentioned objectives of the study the researcher first study the 2214 e-books from DOAB and after analyzing the e-books in the LAW subject found in DOAB, the following result has been prepared.

**1. Author contribution of e-books in DOAB Table no.01- Author Contribution**

| SN | Authors Contribution   | E- books    | Percentage |
|----|------------------------|-------------|------------|
| 1  | Single Author          | 315         | 14.23      |
| 2  | Two Author             | 714         | 32.25      |
| 3  | Three Author           | 623         | 28.14      |
| 4  | More than three Author | 411         | 18.56      |
| 5  | Editorial books        | 151         | 6.82       |
|    | <b>Total</b>           | <b>2214</b> | <b>100</b> |

From the above table no. 01 it reveals that the maximum number of law e-books are contributed in DOAB is two authors 714(32.25% ) followed by three authors 623 (28.14%) and more than three authors 411(18.56%), Single Author Contribution is 315(14.23%). Editorial books are very less 151(6.82%) respectively.

**2. Sub- subject-wise distribution of e-books in DOAB Table no.02 – Sub-subject wise distribution**

| SN | Sub- Subject wise               | E- Books    | Percentage |
|----|---------------------------------|-------------|------------|
| 1  | Jurisprudence and general issue | 214         | 9.67       |
| 2  | Law                             | 365         | 16.49      |
| 3  | International Law               | 188         | 8.49       |
| 4  | Political science and theory    | 180         | 8.49       |
| 5  | General law and Procedure       | 355         | 16.03      |
| 6  | Criminal law and procedure      | 220         | 9.94       |
| 7  | Law and society                 | 215         | 9.71       |
| 8  | Environmental law               | 153         | 6.91       |
| 9  | Family Law                      | 155         | 7.00       |
| 10 | Company law                     | 169         | 7.63       |
|    | <b>TOTAL</b>                    | <b>2214</b> | <b>100</b> |

From the above table no.02, it is found that maximum law sub- subject's e-books on DOAB are Law-sub Subjects 365 (16.49%) and General Law Procedures 355 (16.03%). Jurisprudence and

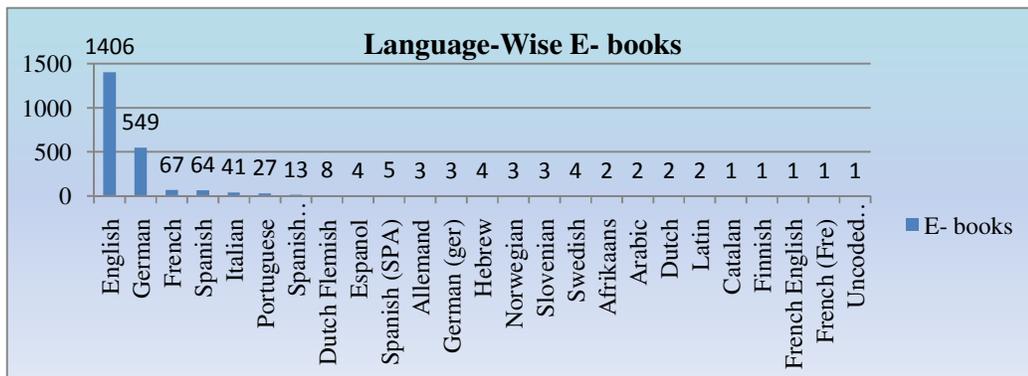


general issues 214 (9.67%) Criminal law procedure sub-subject 220 (9.94%), Law and Society 215 (9.71%), International Law 188(8.49%) and Family Law 155(7.00%) and Company Law 169 (7.63%)

**3. Language-wise distribution of e-books in DOAB Table No-03- Language-wise distribution**

| SN | Language- wise   | E- books    | Percentage |
|----|------------------|-------------|------------|
| 1  | English          | 1406        | 63.60      |
| 2  | German           | 549         | 24.57      |
| 3  | French           | 67          | 3.03       |
| 4  | Spanish          | 64          | 2.89       |
| 5  | Italian          | 41          | 1.85       |
| 6  | Portuguese       | 27          | 1.22       |
| 7  | Spanish Cathleen | 13          | 0.50       |
| 8  | Dutch Flemish    | 08          | 0.45       |
| 9  | Espanol          | 04          | 0.18       |
| 10 | Spanish (SPA)    | 05          | 0.23       |
| 11 | Allemand         | 03          | 0.14       |
| 12 | German (ger)     | 03          | 0.14       |
| 13 | Hebrew           | 04          | 0.18       |
| 14 | Norwegian        | 03          | 0.14       |
| 15 | Slovenian        | 03          | 0.14       |
| 16 | Swedish          | 04          | 0.18       |
| 18 | Afrikaans        | 02          | 0.09       |
| 19 | Arabic           | 02          | 0.09       |
| 20 | Dutch            | 02          | 0.09       |
| 21 | Latin            | 02          | 0.09       |
| 22 | Catalan          | 01          | 0.05       |
| 23 | Finnish          | 01          | 0.05       |
| 24 | French English   | 01          | 0.05       |
| 25 | French (Fre)     | 01          | 0.05       |
| 26 | Uncoded Language | 01          | 0.05       |
|    | <b>Total</b>     | <b>2214</b> | <b>100</b> |

From the above table no.03, it reveals that the highest number of e-books in the English Language 1406 (63.60%) followed by the German language 549 (24.57%) and French language 67 (3.03%), Spanish 64 (2.89%) respectively. Whereas very few e-books are published in another language such as Arabic (0.09%), French English (0.05%), and uncoded language respectively. **Figure no.01- Language-wise e-books**



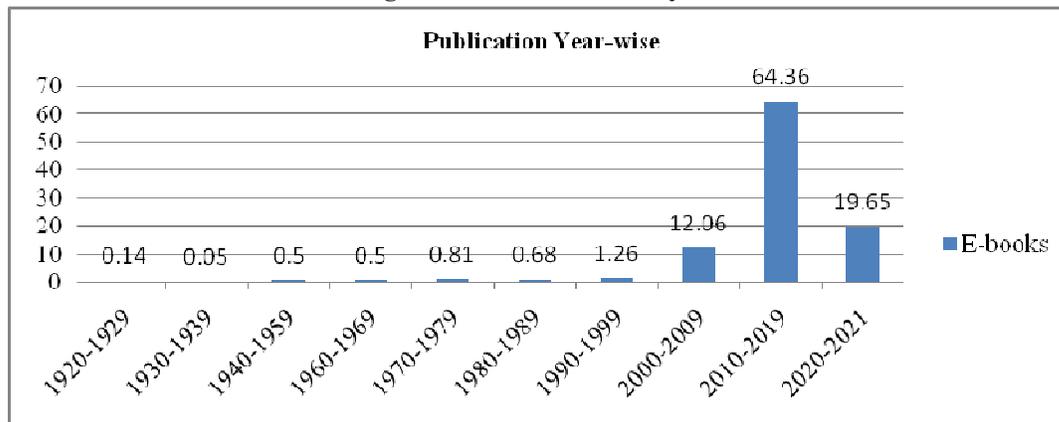


**4. Publication year-wise distribution of e-books in DOAB Table no.04- Year-wise publication**

| SN | Publication Year- wise      | No. E-books | Percentage |
|----|-----------------------------|-------------|------------|
| 1  | 1920-1929                   | 03          | 0.14       |
| 2  | 1930-1939                   | 1           | 0.05       |
| 3  | 1940-1959                   | 11          | 0.50       |
| 4  | 1960-1969                   | 11          | 0.50       |
| 5  | 1970-1979                   | 18          | 0.81       |
| 6  | 1980-1989                   | 15          | 0.68       |
| 7  | 1990-1999                   | 28          | 1.26       |
| 8  | 2000-2009                   | 267         | 12.06      |
| 9  | 2010-2019                   | 1425        | 64.36      |
| 10 | 2020-2021 ( Upto June.2021) | 435         | 19.65      |
|    | <b>Total</b>                | <b>2214</b> | <b>100</b> |

From above table no.02 it is found that maximum e-books in Law on DOAB are published during the year 2010-2019, 1425 (64.63%) and in the year 2000-2009 267(12.6%) and during one the year 2020-2021 (up to June.2021) 435 (19.65%) respectively. Whereas the very few e-books in law publication on DOAB during 1930-1939, 1(0.05%) and 1920-1929,3 (0.14%) respectively. In the year 1940-1949 and 1950-1959, 11(0.50%)

**Figure No.02- Publication year-wise**



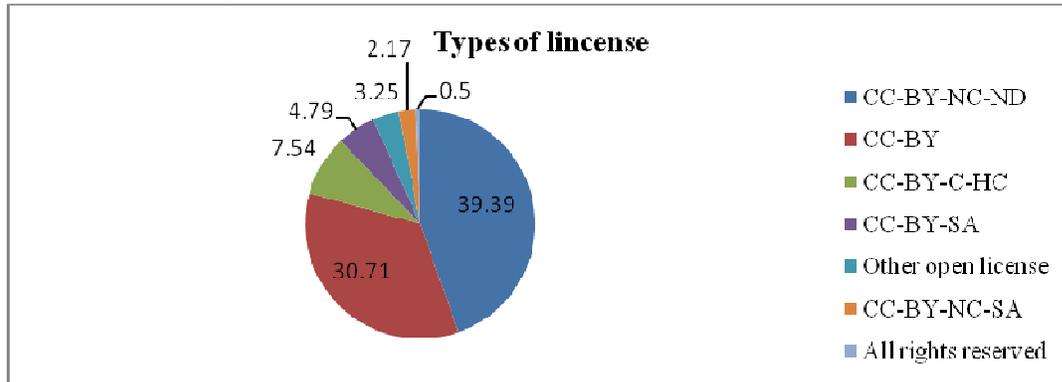
**5. License-wise distribution of e-books in DOAB Table no.05 – License wise distribution of e-books**

| SN | Type of License     | E-Books     | Percentage |
|----|---------------------|-------------|------------|
| 1  | CC-BY-NC-ND         | 872         | 39.39      |
| 2  | CC-BY               | 680         | 30.71      |
| 3  | CC-BY-C-HC          | 167         | 7.54       |
| 4  | CC-BY-SA            | 106         | 4.79       |
| 5  | Other open license  | 72          | 3.25       |
| 6  | CC-BY-NC-SA         | 48          | 2.17       |
| 7  | All rights reserved | 11          | 0.50       |
|    | <b>Total</b>        | <b>2214</b> | <b>100</b> |

From the above table no.05, it is found that the Maximum Law e-books CC-BY-NC-ND license in DOAB 872 (39.39%), CC-BY- 680(30.71%), and CC-BY-C-HC -167(7.54%) whereas CC-BY-SA license are very less 106 (4.79%), Other open Licenses are 72 (3.25%), CC-By-NC-SA 48 (2.17%) whereas All rights reserved 11 (0.50%)



**Figure No.03- 5. License-wise distribution of e-books in DOAB**



**Findings:**

From the analysis, it is found that the collection of Law subjects e-books collection is rapidly growing on DOAB. These e-books cover Family Law, Criminology, International Law, Space law, IPR, company Law, Environment law, Jurisprudence, and political science books. The subjectwise analysis majority of Law e-books and Author wise analysis most of the books are two Author books and more than two author whereas very few books are edited books. Language-wise analysis of the books more than 60% of e-books are in the English Language whereas French language e-books are very few, The books available in DOAB in 26 different Languages. Maximum books are published from 2010 to 2019 in DOAB.

**Conclusion:**

The Directory of Open Access Books (DOAB) is very useful for Legal Education students and researchers during these pandemic situations. All the library has provide e- services to user and provides e- resources to users during COVID-19 pandemic situation. The e-books available through DOAB in Law are published in 26 different languages. The highest number of e-books is published in the English language. Maximum number of E-books contributed in DOAB in Two Authors and more than two authors. Law and Law sub-subjects books are found more and other books are also available related to law. The maximum number of e-books is published during the year 2010-2019 and very few e-books are published from 1930 to 1939. The maximum license is CC-BY-NC-ND are found in DOAB.

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**Impact of Race, class and religion on International lifestyle. –****Institutional Racism****Dr. Sindhu Varghese**

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**Abstract**

The impact of race on International lifestyle is herculean indeed. This paper looks at the impact of Race, class and religion with a special emphasis on Race-. Institutional racism has eroded history of many races like the Red Indian communities in America, and Canada. We are aware of the thousands of graves found in residential school in Canada. The Jewish holocaust is a tragic incident in the annals of history. Race is no more cultures and eras, ancestral and familial ties, but more of superficial physical characteristics. Institutional racism refers to the way in which racial distinctions are used to organize the policy and practice of state, judicial, economic, and educational institutions. As a result, they reproduce inequalities along racial lines. It is time to learn from mistakes, and make the world a better place to live in.

**Keywords-** Institutional Racism, Religion, Class, Jewish, Canadas Residential schools.

**Introduction**

The human being is total set of various factors, the environment factors, but also near family, psychological personal and economic factors. This paper is to understand the impact of race class and religion on International lifestyle. The time and scope of the study is limited, as a reason race is predominantly discussed, compared to class or religion. In race as it covers vast topics, Institutional racism is the area of interest.

In the annals of history various incidents have been the result of discrimination of race

- Jews genocide
- Canadas government school's genocide

**Race**

The concept of race has changed across cultures and eras, eventually becoming less connected with ancestral and familial ties, and more concerned with superficial physical characteristics theorists have posited categories of race based on various geographic regions, ethnicities, skin colors, and more. Their labels for racial groups have connoted regions (Mongolia and the Caucus Mountains, for instance) or denoted skin tones (black, white, yellow, and red, for example).

**Religion**

Religion is more important to the lives of lower-income citizens. In some cases, the differences between income groups were quite large. For instance, 86% of lower income Malaysians said religion is very important in their life while 60% of the middle-class expressed the same view.

Most people across the income spectrum in Egypt and South Africa indicated that religion is very important to them. Roughly eight-in-ten South Africans stated that religion is very important to them, while just over six-in-ten in Egypt expressed this view. By contrast, few among either income group in Ukraine and Russia considered religion very important.<sup>1</sup>

**Class**

A person's social class has a significant impact on their physical health, their ability to receive adequate medical care and nutrition, and their life expectancy. While gender and race play significant roles in explaining healthcare inequality in the United States, socioeconomic status (SES) is the greatest social determinant of an individual's health outcome. Social determinants of health are



the economic and social conditions that influence individual and group differences in health status. Social determinants are environmental, meaning that they are risk factors found in one's living and working conditions (including the distribution of income, wealth, influence, and power), rather than individual factors (such as behavioral risk factors or genetics). Social determinants can be used to predict one's risk of contracting a disease or sustaining an injury and can also indicate how vulnerable one is to the consequences of a disease or injury. Individuals of lower socioeconomic status have lower levels of overall health, less insurance coverage, and less access to adequate healthcare than those of higher SES.<sup>2</sup>

### **Impact of Race, class and religion on International lifestyle**

#### **Institutional racism**

**Institutional racism** refers to the way in which racial distinctions are used to organize the policy and practice of state, judicial, economic, and educational institutions. As a result, they systematically reproduce inequalities along racial lines. They define what people can and cannot do based on racial characteristics. It is not necessarily the intention of these institutions to reproduce inequality, nor of the individuals who work in the institutions. Rather inequality is the outcome of patterns of differential treatment based on racial or ethnic categorizations of people

#### **Discrimination also manifests in different ways.**

The illustrations above are examples of individual discrimination, but other types exist. Institutional discrimination or **institutional racism** is when a societal system has developed with an embedded disenfranchisement of a group, such as Canadian immigration policies that imposed "head taxes" on Chinese immigrants in 1886 and 1904.

Clear examples of institutional racism in Canada can be seen in the Indian Act and immigration policy, as we have already noted. The effects of institutional racism can also be observed in the structures that reproduce income inequality for visible minorities and aboriginal Canadians.

The median income of aboriginal people in Canada was 30 percent less than non-aboriginal people in 2006 (Wilson and Macdonald 2010).

Rates of child poverty (using Statistics Canada's after-tax low-income measure) for all aboriginal people in 2006 were at 40 percent, while rates for non-indigenous, non-racialized, non-immigrant children were 12 percent (Macdonald and Wilson 2013).

Institutional racism is also deeply problematic for visible minorities in Canada.

While labor participation rates in the economy are equal for racialized and non-racialized individuals, racialized men are 24 percent more likely to be unemployed than non-racialized men.

Racialized women are 48 percent more likely to be unemployed. Moreover, racialized Canadians earned only 81.4 percent the income of non-racialized Canadians because they tend to find work in insecure, temporary, and low-paying jobs like call centers, security services, and janitorial services.

Those identifying as Chinese earned 88.6 percent of the income of non-racialized Canadians; South Asians 83.3 percent; and Koreans, Latin Americans, and West Asians approximately 70 percent.

From 1883 until 1996, over 150,000 aboriginal, Inuit, and Métis children were forcibly separated from their parents and their cultural traditions and sent to missionary-run residential schools. In the schools, they received substandard education, and many were subject to neglect, disease, and abuse. Many children did not see their parents again, and thousands of children died at the schools. When they did return home, they found it difficult to fit in. They had not learned the skills needed for life on reserves and had also been taught to be ashamed of their native heritage. Because the education at the residential schools was inferior, they also had difficulty fitting into non-aboriginal society.



The residential school system was part of a system of institutional racism because it was established based on a distinction between the educational needs of aboriginal and non-aboriginal people.

Historically, it has indeed served dominant groups well to discriminate against subordinate groups. Slavery, of course, was beneficial to slaveholders. Holding racist views can benefit those who want to deny rights and privileges to people they view as inferior to them, but over time, racism harms society.

Outcomes of race-based disenfranchisement—such as poverty levels, crime rates, and discrepancies in employment and education opportunities—illustrate the long-term (and clearly negative) results of slavery and racism in Canadian society.

Race is fundamentally a social construct. Ethnicity is a term that describes shared culture and national origin. Minority groups are defined by their lack of power.<sup>3</sup>

### **Discussion**

Racism is based on the idea that there are different human races: the 'white race', the 'black race', the 'yellow race', and the 'red race'. People of the same race are assumed to share certain characteristics. Hitler and the National Socialists (Nazis) also believed that people could be divided into races. And they believed that the races were in competition with each other. According to the Nazis, the Jews were a weak, dangerous, and inferior race that did not belong in Germany. The ideas of Hitler and the Nazis were racist. After the Second World War, science showed that the classification of humanity into different races is wrong.<sup>4</sup> Questions of race inform Jewish experience in complicated ways because Jews have been both victimized by and complicit in racialized thinking. Right now, American Jews face rising white nationalism and antisemitism that present an increasingly brazen and lethal threat. At the same time, many American Jews are thinking hard about their role in the systemic racism that America has yet to overcome. Adding another level of complexity is the racial diversity within the Jewish community. Jewish identity is interwoven with the other identities Jews hold, as Whites, Blacks, Asians, Latinx, Mizrahi Jews and multiracial Jews.<sup>5</sup>

### **Conclusion**

In this paper the impact of institutional racism is discussed, A general view on impact of race, social class, religion is touched upon. But emphasis is given on race as in international context. Two incidents are highlighted in the per view of this paper, Jews genocide, Canadas government school's genocide. the effects of this institutional racism are discussed at length. There are no positive effects or impact but a black mark in history wherever racism and discrimination are done. The sanctity of humankind is put under doldrums. So many reformers and activists have laid down their life to improve upon mankind's hypocrisy. We wish and pray that a utopia for mankind prevails, where every human is not discriminated based on race religion or class.

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**Caste an Established Custom in Everyday Life****Dr. Sachin A. Bhoyar**

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**Abstract:-**

The everyday life of the caste-conscious 'peasant' has played a critical role in shaping the ways in which both rural and urban Indians have come to understand the phenomenon of caste. This rests on a sense of affinity which is both open-ended and demanding in its consciousness of rank, and its claim of differentiation between those of superior and lesser blood. The other element to stress here is how strongly this consciousness of 'substantialised' caste ideals has been reinforced by the rhetoric of the all-India political arena. The sturdy Jat, the Valorous Khatri and the humbly virtuous Chamar or Bhangihave all been repeatedly told that while some manifestations of jati and varna convention are bad, backward or 'casteist', it is nevertheless modern and progressive to identify with the heritage and entitlements of one's 'community'. It is by this means that the party boss may tell voters that he embodies the will and character of a 'community', and that by acting as their guardian or instrument he has thereby transcended consideration of career and personal gain. Of course, these messages from the public arena did not of themselves keep caste conventions alive in the everyday world; indeed in many cases they have been contested by trends and messages which were far from favourable to those promoting the claims of caste-based 'community'.

**Caste Conventions**

Despite the great diversity of India's social and political experience since Independence, awareness of both 'substantialised' and 'traditional' jati and varna norms continues to be transmitted from one generation to another, subtly changing to accommodate new circumstances, and yet persistently recapitulating messages about the importance of preserving and perpetuating one's 'community'. These features of Indian life have been extensively documented in accounts of both town and village experience from the 1950s through to the 1990s.

In the anthropologist R.S. Khare's account of the typical north Indian 'hearth and home' (published in 1976), the forms of service enacted were far more elaborate than those of the urban households. Among the 'twice-born' villagers whom he observed, Khare found women devoting great care to the supervision of specialist cooks, water-carriers and pollution-removers, each form a different named jati group. There were the Kahar, for example, whose occupational specialities have been reported since the colonial period as the carrying of palanquins (sedan chairs), the carrying of water, and the purification of household cooking areas with cow-dung.

These specialities all have important ritual connotations: palanquins are still widely used in marriages and other ceremonial occasions, and the milk and dung of cows have been employed for centuries as temple and household sanctifying substance. In the locales which Khare studied, the retention of specialised service-providers was still regarded as an act which defined thread-wearing Kanyakubja and Bhumihar Brahman householders as persons of worth and substance. Even families with experience of 'modern' consumer product chose to persist with these routines despite the availability of affordable labour-saving alternatives. Prosperous villagers are 'Western-style' foods from factory-made chinaware which they washed with commercial detergents. Yet these households maintained a separate hearth equipped with brass and bronze vessels to be used for 'traditional' food;



cleansing in this case was carried out with 'traditional' materials processing ritual purifying properties.

In many cases, superior thread-wearing villagers and low-status service groups have been equally determined to sustain such networks and conventions. This may seem surprising given the efforts of early twentieth-century 'caste reform' movements of persuade lowly specialists like the Kahar to repudiate ideas of collective ritual inferiority by insisting that their water-carrying services were merely a form of wage labour, to be freely entered into like any other. Yet it is clear from modern anthropological evidence that people of Kahar birth often have little choice but to sustain themselves through the cleansing of twice-born hearths. This may well be the best livelihoods available in areas where land and employment are scarce, even though such work defines the Kahar as a service-giver who contributes to other people's dharmic correctness, and therefore lower in zat essence than the householders who pay for his services.

In many other ways too, and despite all that the 'secular' Constitution has to say about the ideal of a casteless and classless India, the logic of rank and 'community' still pervades the etiquette of everyday life. In Tamilnad, cosmopolitan 'peasants' with long-standing experience of overseas migration and far-flung commercial interests were found in the 1980s to speak of themselves in 'fluid' terms as being shaped by the unique balance of essences that characterise the soil, air and water of their particular ur or natal locality. And even in localities where the prosperous clean-caste 'peasant' has access to satellite television and the internet, Jat and Bhumihar parents may still teach their children to avoid the shadow and touch of the Chamar. The Thakur and the Kurmi might send their children to the same school, but will be unlikely to smoke together in the tea shop; and at the public watering-places which still supply so many rural households, the Thakur's wife will expect to fill her bucket ahead of women of lesser sat-sudra status.

Correct conduct often matters more than ever in these 'modern' environments, especially in the demands it places on women. A 'modern' woman's husband, sons and even unmarried daughters may well earn a wage in a multi-caste workplace. But even where women themselves are employed outside the home, it is still primarily the task of wives and mothers to counteract the inescapable pollutions which afflict their households by undergoing fasts and penances, and by supervising the cleansings, tonsurings and other rituals that identify the household with the conventions of their 'kind'. So the Hindu 'caste person' is not really man-in-society, if this is taken to mean a male whose existence is radically unlike that of the renouncer who transcends worldly ties of kin and caste. Now more than ever, respectability in caste terms many depend on what a household's women do on both of these fronts, meaning their activities as guardians of the family's jati and varna endowments, and also their periodic forays into the renouncer's way of life.

The conventions defining this kind of respectable caste lifestyle may be subtly or even openly subverted by 'Dalit' labourers and service-providers, in some cases through oral traditions which give a distinctive gloss to ideologies of hierarchy and pollution. They can also be at least partly suspended in the appropriate context, for example in the ecstatic communication of pilgrims on the road to a Ganges bathing site or a great south Indian hill shrine.

This apparent castelessness is also a feature of the giant melas or worshippers' concourses that have become one of the hallmarks of contemporary devotional Hinduism. Yet on these occasions 'casteless' pilgrims commonly seek the services of Brahmans and hereditary ritualists from other named jati groups. Furthermore, as Parry has shown, there is generally a subtle interplay between the ascetic, renunciatory and apparently caste-denying or transcendent features of these pilgrimage experiences, and the elements which emphasis fulfilment of dharmic caste duty. And whether alone or in a bus load of fellow villagers, the fasting barefoot pilgrim on the road to the shrines of Banaras or Sabirimalai follows conventions that only temporarily approximate to an ideal of caste-free unworldliness and renunciation. They apply when approaching an abode of divinity, but are not



expected to dissolve the claims of caste in everyday town or village life. So these moments of wholly or partially casteless renunciation implicitly acknowledge the inescapability of worldly ties. Few would deny that there are claims of kin, blood and jati that must reassert themselves when the questing pilgrim returns to the life of the ordinary householder.

Of course it is not just as a devotee that a villager or city-dweller can suspend the conventions of rank and 'community'. In a crowded bus or railways carriage the touch of an unknown Chamar or Paraiyan carries no lasting danger; and, of necessity, strangers address one another in neutral casteless language. On their home terrain, too, the Thakur landlord and Koiri ploughman may joke and share a cigarette in the fields, but when they re-enter their home village's streets the lower-caste man still use formalised terms of deference to those of superior birth. He may even be expected to remove his shoes or shirt like a pious suppliant before entering the lanes where his thread-wearing superiors reside.

These conventions allow for complex shadings and variations and may well reflect distinctions of wealth and power as well as birth. The village 'big man' of high caste will be spoken to more respectfully than a person of high caste who lacks means or strong local political affiliations. Even so, within those sensitive zones of 'hearth and home' where personal conduct and standards of household purity are closely scrutinised, it is widely expected that the Rajput speaks, dresses and behaves like a Rajput, and that he and his mustachioed kin will have a stake in policing the boundaries between those of different 'blood' or kind.

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## The impact of the caste system on Indian democracy

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Caste in Indian society refers to a social group whose membership is mainly determined by birth. This caste system was established and inherited with the rise of Hindus and their belief in pollution and rebirth. The law of Manusmitri refers to the impurity and submission of the exiled, and affirms the rule of higher castes and total impunity. They were told that their status in the caste hierarchy was due to the sins of their previous lives. Crimes such as increasing the literacy rate or insulting members of the ruling caste are punishable by severe torture and the death penalty. Manusmitri is the most authoritative text of Hinduism. It legitimizes social exclusion and uses absolute inequality as the guiding principle of social relations. Even in the modern world, caste is still very important to Indian citizens, although it should be noted that different groups of citizens have different reasons to maintain the caste system. The high caste wants to maintain the survival of the caste, in order to suppress the low caste, so as to maintain its supremacy. Interestingly, small groups that should hate the caste system also want to use their caste status to make money in the world. Corridors of power and politics, and at the same time they want to end caste oppression imposed on them by higher castes. This is an ironic and interesting situation in modern Indian Indian society. Indeed, it should be shown that the social organization of these four classes is the same as the relationship between the various organs of primitive people and their bodies. They must work together to revitalize political institutions. "But the caste system has grown. On the level of representing caste slowing down human growth and violating the basic human rights of life or growth as the essence of democracy. How the caste system affects democracy can be roughly divided into two categories.

- Societal Democracy
- Political Democracy

### **Caste system against social democracy**

"The root of democracy lies not in government, nor in parliament, nor in any other way. Democracy is not just a form of government. It is mainly a related way of life. The root of democracy lies in social relations and living together. Between the people who make up the society.---  
Dr.Ambedkar

Caste is the most tangled knot in all social issues. Indian society is caste governed. Religion is just a kind of belief, which can be changed at any time in life, but caste is a constant factor, even if religion changes, it will not change. Change of occupation or change of social status. In other words, the caste remains the same. It is like an Omega value, except that the constant will not change under any circumstances. The caste system does not allow social progress. If a person's family comes from a lower economic class in a caste society, the person must remain within this limited level. Prejudice, stereotypes, etc. These valuation differences are often controversial in society. The caste system is full of inequality and injustice. People of the same caste do not like to communicate with others. This division of society into many religions, castes, and sub-castes hinders the unity and integrity of the Indian nation. The caste system is the only reason why women are enslaved. It advocated child marriage and opposed remarriage. Women are treated as sex machines. In many castes, women cannot study, work on the streets, or express their opinions. The status of women in some communities is lower. There is no caste in India that respects the rights and feelings of women. An Indian cannot eat



or marry an Indian just because he does not belong to his caste. An Indian cannot touch an Indian at all, because he belongs to his caste.

The caste system is a harbinger of community violence and continues to oppress some people. He asked the lower caste to take up arms. The Naxalites and Maoist movements are only low-caste aggression against economic inequality. Caste and other castes. A caste can have multiple traditional occupations, but its members are still limited to this field: food and social interactions that determine who can consume what from whom. Physical isolation exists in many parts of the country. At the same time, movement and access are restricted, including access to religious and educational areas and important facilities such as water supply. Because caste is an old system traditionally followed, it is difficult for people to accept new ideas and scientific principles. This violates all human rights norms on which UN instruments are based. In its application, caste caused the inhumane treatment of a large population. Currently, Dalits make up about 17% of the Indian population. Together with other ethnic minorities, such as indigenous people, Sikhs and Muslims, ethnic minorities in India account for about 85%; today, the level of violence against Dalits and other "lower" castes is frightening. The humiliation caused by the caste system has almost no similarities in human history. This treatment continues to this day. Discrimination affects all areas of life: employment, education, health, land ownership, security, and all aspects of women's rights. The "lower" castes represent serious violations of human rights and continued atrocities and It should be remembered that Indian society is not made up of individuals, but countless castes, who are different in their lives, have no common experience, and no sympathy. The system constantly denies the existence of these social ideals, thereby denying the existence of democracy

#### **The caste system and political democracy**

The caste system is a nightmare of democracy. The lock level is different. They are stacked on top of each other. They are jealous of each other. This is the rise of hatred and the fall of contempt. Democracy is essentially an alliance. Thought building But in our country, the formation of alliances is a criminal alliance between one community and another (both strong and powerful), which leads to the marginalization of other communities.

"The government, which was designed for the people, has got into the hands of the bosses and their employers, the special interests. An invisible empire has been set up above the forms of democracy"- *Woodrow*

Caste has become important in politics. Because political competition is fierce and its goal is to come to power for certain benefits, it uses various loyalties in society to win and consolidate certain political positions; It has always been important in the political process. In our country, caste is one of the organizations that people associate with. Therefore, the connection between politics and caste is very important, and in doing so, they interact so closely that they change. The party plan also runs counter to caste loyalty, caste members can be divided according to ideology.

It is undeniable that caste politicization has benefited lower castes and other backward groups, especially in southern India. But the question arises: Can political parties mobilize different groups in the name of caste, race, and religious belief? To achieve a just and just society? In general, the leaders of these parties have taken advantage of the unequal system, but unfortunately, they failed ordinary people from the disadvantaged class. These leaders who mobilize lower castes and backward groups have become another kind of elite, keeping most people away from the realm of development and upgrading. It is worth mentioning that this trend has affected Indian society because leaders have expressed the ideals of social democracy in words. The high caste group does not provide enough space for the lower and backward groups. They are still struggling to maintain the ideology of an unequal society based on caste or religion.

The role of castes in elections has two aspects: one is the role of political parties and candidates, the other is the role of voters, one is to seek support from voters who represent certain



social and economic interests, and the other is to implement their vote. For caste parties or candidates. People vote based on caste and religion, regardless of the dignity of candidates. Because of this evil, democracy itself has become a mockery. India is the greatest democracy in the world, but democracy fails every day. Even today, you will not find a Dalit candidate who can compete in an unconditional constitution, and politicians will not talk about caste society because they want people to do so. Every political party in India is firmly supported by the caste. Nattamangalam and Kiripatti in Madurai District, Kottakachiendaal in Virudhunagar District-Elections are not only held because of caste issues, low-caste presidential candidates are the most difficult of all regions. We also need to transform our political democracy into social democracy. Unless this is the foundation of their social democracy.

What does social democracy mean? This means a way of life based on the principles of freedom, equality and fraternity. This means that people can live together without any discrimination. However, the caste system enforces discrimination, and discrimination causes pain, which is often very deep-seated internal pain. People who in this case, for tolerance to become valuable, it must be real and strong enough to restore collaboration. Therefore, discrimination and tolerance reflect compassion, sympathy and fairness. If you feel that these qualities are lacking, then the legitimacy of the social organization and the entire political system will be questioned. Then came to Dr. Ambedkar to help, and what he really cared about was the constitutional provisions for the lower classes. This is the concept of the majority, and in fact it should not be limited to elections. Therefore, simple community political alliances that lead to political power cannot be the only goal of the democratic movement. Instead, he believes that our institutions should be strong enough to uphold the constitutional provisions adopted for the most marginalized communities. He felt that the lower class people did not understand much about discrimination and rights as it was thoroughly disempowered one. He also recognized that communities that are still enslaved and yearn for different ideologies and philosophies will be trapped in their minds without knowing or understanding their rights. The majority decision in the election. Therefore, he fought for separate electorate in 1932 and which was awarded by the British, known as communal award. His whole life, Dr. Ambedkar solves the problem of untouchables from the perspective of democratic politics, not just politics, after gaining independence and Dr. Ambedkar supervised the drafting of the Indian constitution, and the Dalits received 17.5% of the reserve resources. Parliament seats. And the state legislature. We can see the caste system and its influence on politics in the two most populous states of Uttar Pradesh and Bihar. Both were the first to be completely marginalized national parties, and a large number of OBC Dalits (other backward communities, artisanal farmers) prevailed. The political process since 1990, but as individual leaders and their arrogance have grown faster than their political parties, it became a spectacle for men and women, and the lack of internal democracy in these parties led to the collapse of these forces.

#### **Acts & Constitutional Provisions for a Casteless Society**

India has one of the best constitutions but it is rarely implemented fully. The below provisions are the results of the sincere efforts taken by the Great Indians.

- Protection of Civil Rights Act-1976
- Prevention of atrocities against SC & ST's Act -1989
- Fundamental Rights – First Right is the Right to Equality
- Article 14 – Equality before law and equal protection of laws.
- Article 15 – Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
- Article 16 – Equality of opportunity in matters of public employment.
- Article 17 – Abolition of untouchability and prohibition of its practice.
- Article 18 – Abolition of titles except military and academic.

**Fundamental Duty**

51A- (e), to promote harmony and the spirit of commonbrotherhood amongst all the people of India transcendingreligious, linguistic and regional or sectional diversities andto renounce practices derogatory to the dignity of women.

**Directive Principles of State Policy**

- Article 38 – To promote the welfare of the people bysecuring a social order permeated by justice – social,economic and political – and to minimize inequalities inincome, status, facilities and opportunities.
- Article 46 –To promote the educational and economicinterests of SCs, STs and other weaker sections of thesociety and to protect them from social injustice andexploitation.
- Article 330 – Reservation of seats in LokSabha for SCand ST’s.
- Article 332 – Reservation of Seats in State Assembly forSC and ST’s.

Without changing people's consciousness, the caste system cannot be eradicated. The caste system is a huge social evil. Reformers and social thinkers try to eradicate this evil from time to time, but to no avail. This is a deep-seated problem that cannot be solved. The problem is mainly due to illiteracy andIgnorance of people. Their ignorance makes people conservative and superstitious. Therefore, they do not accept social changes. They want everything to stay the same. Any social reform will be strongly resisted and viewed by religious fanatics as an attack on their religion.

Therefore, to eradicate the evil in the caste system, we must do everything possible to educate people, so as to form a strong public opinion against evil. Need to check the school books carefully. Curriculum should be included to teach students that the caste system is effective. This is a system of division of labor developed by our wise ancestors. He was not born in any caste, his caste is determined by his education or the work he has done throughout his life. In essence, all people are the same; the same blood flows in their veins. The distinction between upper and lower is wrong and usually produces selfish interests. It is important to emphasize the similarities between castes, not the differences. Conscience will rebel against the caste system, and its control over society will gradually weaken.

Only education can improve people's thinking and bring people together. The punishment system exists only because of people's ignorance. Education can bring new blood and new horizons to the next generation. Changes in the next generation. The government's economic policy should be geared to the overall development of the population of all strata of society. The question of the caste system really needs to be seen as a civil rights movement rather than a caste movement. It must be a broad movement for human rights and human dignity. Become a movement against their obedient religious rituals and sacred texts For centuries, they have enslaved their minds. India has established a free and democratic system based mainly on equality, freedom and justice. It also values the initiative of individuals to develop their own skills. India must work hard to implement the principles of a free and democratic system. India’s transition to democracy is still underway, and marginalized communities are its greatest asset. The democratization process will lead to the arrival of new leaders from marginalized communities. People want to develop, they want their own voice to be heard, and they do not want someone to use the power structure for personal gain in the name of personality. This is generally accepted. Political leaders need to democratize and solve the basic problems of ordinary people.

**Conclusion**

It is important for indigenous peoples to view the caste system as a transitional stage rather than a permanent social reality that cannot be erased. The need is that we indigenous people, regardless of caste, race, religion or regional identity, should strive to create an equal society for India’s future and develop some universal values. The idea of establishing India is based on these values. It is the foundation that can build a position. Pride and fame



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“The spirit of democracy is not a mechanical thing to be adjusted by abolition of forms. It requires change of heart”-*Mahatma Gandhi*

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**Decadal Variation In Child Sex Ratio In Maharashtra.****Dr. Rajesh B. Survase**

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**Abstract**

There are many evidences that point out female birth is as burden on family in many district of Maharashtra. The result shows rapidly lowest child sex ratio report by the 2001 & 2011 census in Maharashtra. Maharashtra is amongst the most affected state regarding declining and imbalance of child sex ratio. Though there are the many reasons behind decline in the child sex ratio, but the most significant is the son preferences in Maharashtra and sex select abortion. This study has given some suggestions for the upgrading of the socio-cultural and socio-economic fundamental and increase the value of daughters to their parents in this modern era. Using data from the Census of India and the National Family Health Survey, this paper shows challenges, causes, trends and declining in child sex ratios in Maharashtra. Latest census data (2011) shows that the child sex ratios have decreased compared to data from the last years. Increasing son preference and ignore of daughters in many district in Maharashtra. The main objective of this research is to evaluate imbalance in child sex ratio as well as sex select abortion is a challenges and emerging issues in Maharashtra. This study provides result that people of Maharashtra always preferred birth of son as compared to the daughter. General sex ratio (GSR) in the India 927, 933 and 940 in census 1991, 2001 and 2011. In Maharashtra General sex ratio (GSR) 934, 922 and 925 in same time scale. As compare to child sex ratio (CSR), in the India child sex ratio 945, 927 and 914 in census 1991, 2001 and 2011, in Maharashtra 946, 913 and 883 in same time interval.

**Keywords:** Sex Ratio, Child Sex Ratio, Sex Select Abortion, National Family Health Survey, Son Preference.

**INTRODUCTION**

The high masculine sex ratios of the Indian population had been a matter of concern for many decades. Considerable attention have been paid to different dimensions of female deficits in India and persisting regional variations (Sen 1990; Agnihotri 2000; Dasgupta and Bhat 1995; Miller 1981 and 1989), since the numerical imbalances between the male and female sexes were pointed out in the seventies (Visaria 1971; Natarajan 1972). The results of 2001 Census have set off a further debate on the issue and have narrowed down the focus to the changes in the juvenile or child sex ratio. Changes in the sex ratio of children, aged 0-6 years, are better indicators of status of girl child in Indian environment known to be more hostile to females in their early ages. It also reflects the sum total of intra-household gender relations. The present paper concentrates on the child sex ratio rather than sex ratio of total population in 1991, 2001 and 2011 census.

**OBJECTIVE**

The present paper focuses on find out the District wise Child Sex Ratio in Maharashtra and decadal variation in Child Sex Ratio.

**DATA BASE AND INFORMATION**

Primary Data: - In field survey, the primary data are collected.

Secondary: - This study is based on the reliable and accurate census data. The required secondary data will be collected from the following sources. Census of Maharashtra and District census handbook (1991, 2001 and 2011). Published records of the Government like. 1) Socio-economic Review. 2)





articles published in various National and International journals have also been consulted for the purpose. Necessary primary data have been generated through questionnaire based survey meant for different target groups following stratified random method of sampling with a sample size of 625 household's representing households of slums and shanties on one hand while household and apartment's categorized under non-slum communities on the other. The data thus collected will be processed, analyzed by using different quantitative, statistical techniques. The tables are used to analyses the data. Computation of data is followed by cartographic representation and analytical notes.

To calculate the sex-ratio of population formula will be used as given below.

|                          |
|--------------------------|
| Female Population        |
| Sex Ratio = ----- X 1000 |

### Results and Discussion

The Districts Mumbai (suburban) and Mumbai of Maharashtra made progress in the field of human development especially in health and education. The Health and education as two components of social infrastructure are invariably linked. This is true in case of Nagpur also. The over view of child population result that Male and Female child (0-6) population has decreased in rural area (-7.5% from males and -10.1% for females). In the 10 district the growth rate 0-6 age population is positive but in case of female children it is positive only in 7 district. Kolhapur, Sangli, Satara and Chandrapur the decline in male child population is more than the same of female child population. The state of Maharashtra has recorded an upward general sex ratio with a declining child sex ratio. In 2001 the state has registered general sex ratio of 922 (fig.2) which has increase to 929 in 2011(fig.3). The top five districts in general sex ratio are Ratnagiri, Sindhudurg, Gondiya, Satara and Bhandara. The general sex ratio low in Mumbai (suburban), Mumbai, Thane, Pune and Bid. The child sex ratio has, however, declined from 913 in 2001 to 894 in 2011. The highest child sex ratio in Gadchiroli (961), Gondiya (956), Chandrapur (953), Bhandara (950) and Nandurbar (944) Districts are recorded. The lowest child sex ratio are found in Bid (807), Jalgaon (842), Ahmadnagar (852), Buldhana (855) and Aurangabad (858) District of Maharashtra (tab.1).

### Trend in Child Sex

Overall in Maharashtra, in spite of the worst scenario of the child sex in many districts, the decline in child sex ratio from 949 to 913 to 883, shows another reduction of 36 girls per 1000 boys during the decade 1991-2001 and 30 girls per 1000 boys during the decade 2001-2011. This in other words, there is increase the of girls per 1000 boys, from 50 in 1991 to 87 in 2001 and 87 in 2001 to 117 in 2011. The highest reduction of about 93 is found Bid, and such steep fall is also noticed in Buldana (66), Hingoli (59), Washim (59). Parbhani (57), Jalna (56) and Jalgaon (51). The reduction in sex ratio is found in 33 districts ranging from 53 to 77 in three districts, 30 to 53 in seven districts, 2 to 30 in 22 districts. Only in four districts viz., Satara, Chindrapur, Kolhapur and Sangli there is a nominal increase (from 14 to 24 only)(fig.6).

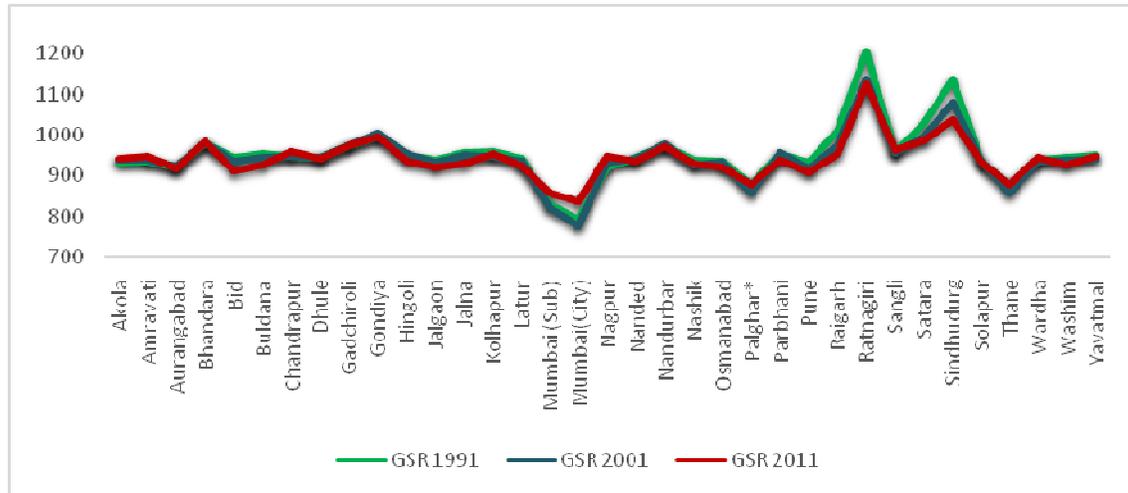


Fig. 2 Districts wise General Sex Ratio in Maharashtra

| Sr. No. | District          | GSR 1991 | GSR 2001 | GSR 2011 | CSR1991 | CSR2001 | CSR2011 |
|---------|-------------------|----------|----------|----------|---------|---------|---------|
| 1       | Ahmadnagar        | 949      | 940      | 934      | 949     | 884     | 852     |
| 2       | Akola             | 934      | 938      | 942      | 929     | 933     | 912     |
| 3       | Amravati          | 936      | 938      | 947      | 950     | 941     | 935     |
| 4       | Aurangabad        | 922      | 925      | 917      | 933     | 890     | 858     |
| 5       | Bhandara          | 980      | 981      | 984      | 964     | 956     | 950     |
| 6       | Bid               | 944      | 936      | 912      | 929     | 884     | 807     |
| 7       | Buldana           | 953      | 946      | 928      | 945     | 908     | 855     |
| 8       | Chandrapur        | 948      | 948      | 959      | 965     | 939     | 953     |
| 9       | Dhule             | 945      | 944      | 941      | 947     | 907     | 898     |
| 10      | Gadchiroli        | 976      | 976      | 975      | 980     | 966     | 961     |
| 11      | Gondiya           | 995      | 1005     | 996      | 978     | 958     | 956     |
| 12      | Hingoli           | 952      | 953      | 935      | 953     | 927     | 882     |
| 13      | Jalgaon           | 940      | 933      | 922      | 925     | 880     | 842     |
| 14      | Jalna             | 958      | 951      | 929      | 951     | 903     | 870     |
| 15      | Kolhapur          | 961      | 949      | 953      | 931     | 839     | 863     |
| 16      | Latur             | 942      | 935      | 924      | 947     | 918     | 889     |
| 18      | Mumbai (Suburban) | 831      | 822      | 857      | 930     | 923     | 913     |
| 17      | Mumbai(City)      | 791      | 777      | 838      | 942     | 922     | 914     |
| 19      | Nagpur            | 922      | 932      | 948      | 951     | 942     | 931     |
| 20      | Nanded            | 945      | 942      | 937      | 960     | 929     | 910     |
| 21      | Nandurbar         | 975      | 977      | 972      | 977     | 961     | 944     |
| 22      | Nashik            | 940      | 927      | 931      | 954     | 920     | 890     |
| 23      | Osmanabad         | 937      | 932      | 920      | 947     | 894     | 867     |
| 24      | Palghar*          | 879      | 858      | 880      | 952     | 931     | 924     |
| 25      | Parbhani          | 954      | 958      | 940      | 956     | 923     | 884     |
| 26      | Pune              | 933      | 919      | 910      | 943     | 902     | 883     |
| 27      | Raigarh           | 1010     | 976      | 955      | 961     | 939     | 935     |
| 28      | Ratnagiri         | 1205     | 1136     | 1123     | 961     | 952     | 936     |



|    |            |      |      |      |     |     |     |
|----|------------|------|------|------|-----|-----|-----|
| 29 | Sangli     | 958  | 957  | 964  | 924 | 851 | 867 |
| 30 | Satara     | 1029 | 995  | 986  | 941 | 878 | 895 |
| 31 | Sindhudurg | 1137 | 1079 | 1037 | 963 | 944 | 922 |
| 32 | Solapur    | 934  | 935  | 932  | 935 | 895 | 883 |
| 33 | Thane      | 879  | 858  | 880  | 952 | 931 | 924 |
| 34 | Wardha     | 939  | 935  | 946  | 952 | 928 | 919 |
| 35 | Washim     | 946  | 939  | 926  | 941 | 918 | 863 |
| 36 | Yavatmal   | 951  | 942  | 947  | 961 | 933 | 922 |

Tab. 1 Districts wise General and Child Sex ratio in Maharashtra.

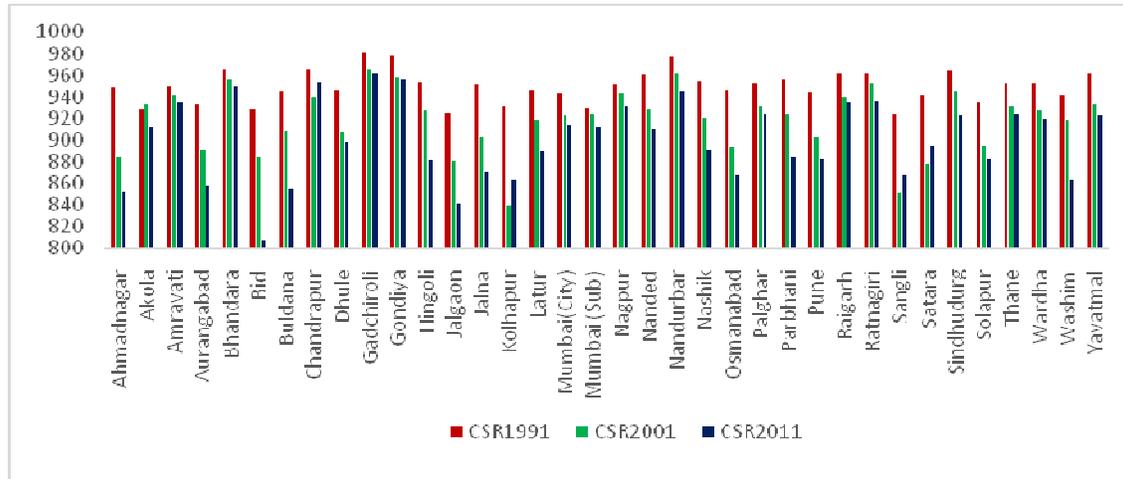


Fig. 3 Districts wise Child Sex Ratio in Maharashtra

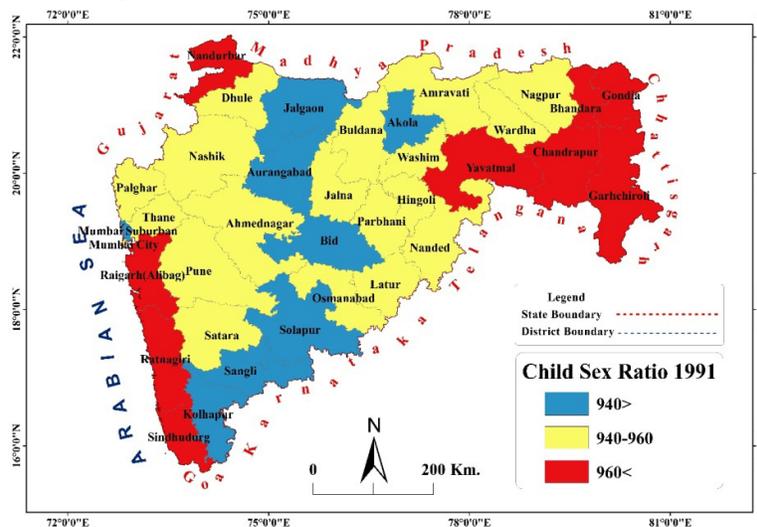


Fig.4 Districts wise Child Sex Ratio in 1991 Census

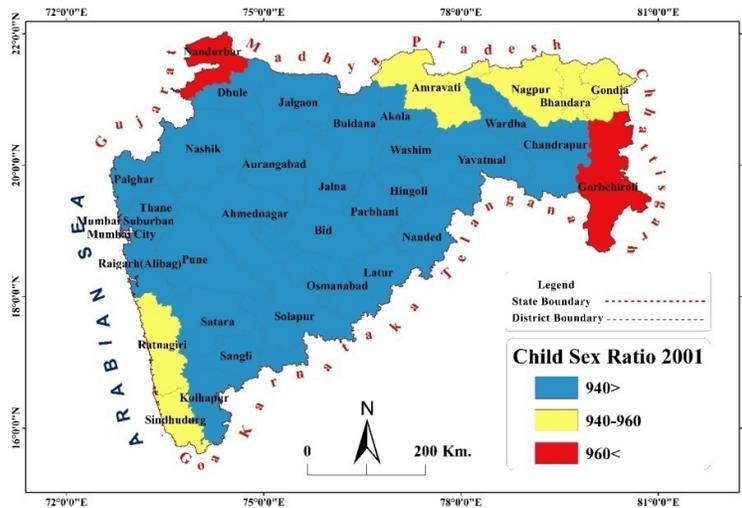


Fig.5 Districts wise Child Sex Ratio in 2001 Census

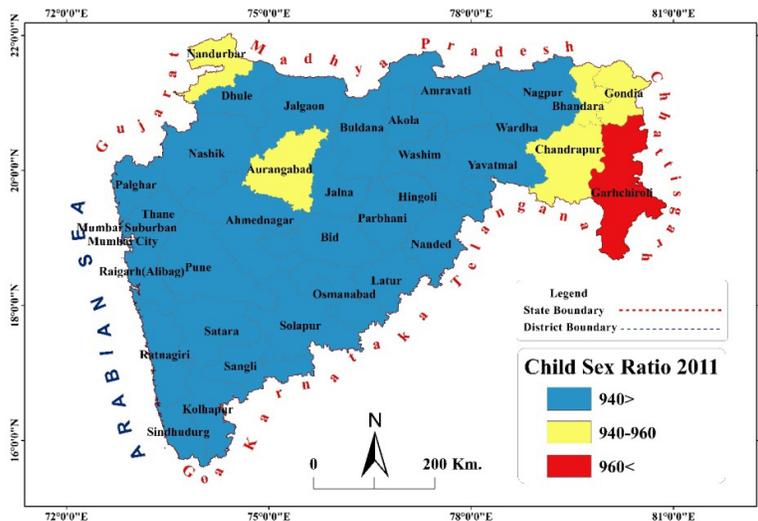


Fig.6 Districts wise Child Sex Ratio in 2011 Census

**Suggestions:**

- Identify the economic contribution of women
- Implication of precise population polices on child sex ratio
- Increase literacy ratio
- Improve women status in society
- Reduce gender differences
- Protection for girls
- Provide job opportunity for women.

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## International Human Rights In Sport

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### INTRODUCTION

Sport is a field that has a unique ability to attract and inspire almost all people of the world. The sport includes all the physical activities and skills, by which two sets of teams entertain people by their performance. Sports are seen to be pertinent these days as it develops the emotional and physical health of the people and helps to build social connections. Sports have a huge impact on human rights and it is the best ambassador to promote human rights. Human rights are the rights that belong justifiably to every person without any discrimination.

Sports are connected to the definition of human rights as it helps to promote various rights, the right to culture, right to health, right to participation, and right to education. Its impact on human rights is as it encourages the integration of people from different cultures and backgrounds, those with physical disabilities, and also helps to promote gender equality. Sports are a pertinent enabler of sustainable development and have been proven to be a cost-effective tool for promoting peace objectives. Sports had also played a vital role in enhancing the Millennium Development Goals and now have the same place in the Sustainable Development Goals-2030 Agenda. Sports has also contributed to the promotion of peace and development in many ways like empowering women and young people, educating about health benefits to individuals and communities, and social inclusion objectives. In this article, we will discuss the various international charters and organizations related to sport and human rights.

### INTERNATIONAL CONVENTIONS AND ORGANISATIONS

Sports touch upon many human rights aspects and international conventions concerning human rights. Sports were mentioned at the UN level Human Rights Council resolution on promoting human rights through sports. The resolution recognizes sport as a vehicle to foster the inclusion and development, promote health, education, peace and strengthen children's education; empower female gender; conflict prevention and peace building, prevent drug abuse and other diseases, promote wellbeing of persons with disabilities [PWD], and calls upon states to cooperate the efforts of different committees' effort to use sport as a tool to promote peace, development, reconciliation, dialogue, and human rights. Thereafter an advisory committee was formed to study the use of sport and the Olympic ideal to promote human rights. Some of the international conventions related to human rights in sports are:

### THE OLYMPIC CHARTER

The Olympic Charter was codified in the year 1908 and was written by then-IOC President, founder of the modern Olympic movement, and a French aristocrat. It is chartered from the Swiss Federal Council, the executive-legislative body of the Switzerland Government. It is the compilation of rules, fundamental principles, and bylaws that establish and regulate the International Olympic Committee and its other subsidiaries. The Olympic Charter contains a Preamble and seven Fundamental Principles, and the main body organized into six chapters. The Fundamental Principles place sports in the broader context of community, culture, humanity, and declare sports as a human right. The second principle describes the goal of Olympism as to place sport as the service of the harmonious development of humankind, and to promote a peaceful society concerned with the preservation of human dignity. The fourth fundamental principle of the Olympic Charter declared that the practice of sport is a human right. Every individual must have the possibility of practising sport,



without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity, and fair play. The sixth Fundamental Principle of the Charter said that rights and freedom should be secured without any discrimination of any kind of status.

#### **UNESCO INTERNATIONAL CHARTER OF PHYSICAL EDUCATION, PHYSICAL ACTIVITY AND SPORT**

During the 38th Session of the UNESCO (United Nations Educational, Scientific, and Cultural Organization) General Conference on 18th November, 2015 the International Charter of Physical Education, Physical Activity and Sport was adopted. This charter is the successor of the International Charter of Physical Education and Sport which was adopted in 1978. The original charter was the first right based document to state that “the practice of physical education and sport is a fundamental right for all.” This charter highlights the inclusion of all the persons including those with disabilities, benefits of sports and physical activities, and the role of sport for peace development, the need for integrity of sport from violence, corruption, manipulation, doping, and violation of human rights.

The objective of the Charter is to promote gender equality, social inclusion, non-discrimination, and sustained dialogue in societies and mainly to promote sport as a human right. The charter contains a preamble and twelve articles. Article 1 of the Charter recognizes the practice of physical education, physical activity, and sport as a fundamental right of all the people. It recognizes that there should be the support to practice the sport and other physical activities by government and sport and educational institutions and that it should be inclusive, adaptable, and safe to all ages of people. It also recognizes the importance of preserving traditional and indigenous sports, games, and other physical activities to express the rich heritage which must be promoted and protected. The charter reviews the importance of participation and the sustainability of economic, social, and environmental activities and stresses the need for proper, adequate, and efficacious training, research, and safe spaces.

#### **THE UNITED NATION OFFICE ON SPORTS FOR DEVELOPMENT AND PEACE**

In the year 2001, The United Nations Office on Sports for Development and Peace was introduced and it is situated at the UN Office Geneva. The main objective of this office is to promote the sport in a systematic and coherent way as a means to contribute to the achievement of development and peace. It has implemented many strategies to foster the development of the sport, especially of youth. It also addresses the areas of child protection in sports, protection of human rights in sports, and also strengthens child, and youth education. It has proposed that nations should implement policies and international standards to educate youth, parents, and coaches to prevent or combat the human rights abuses/violations in sports. This strategy promoted the non-discriminatory behavior of the people, equality, and fairness in the sports system. This strategy of educating the people will help to combat breaches of human rights and abuse and will guide them about the risks of abuse in sports, their rights, and to whom to report in such a situation.

#### **COUNCIL OF EUROPE**

The Council of Europe is the most active institution for the protection of human rights of youth and athletes founded in 1949 consisting of 47 member states, with a population of 820 million approx. It was founded with the view to promote sport as a most pertinent factor in human development and ensure the government of the member states takes necessary steps to apply the provisions of the charter in accordance with the principles in the Code of Sports Ethics. Membership of the institution is open to all European countries who seek cooperation, harmony, good governance, and human rights, accepting the principle of law and also willing to guarantee democracy, fundamental human rights, and freedoms. It helps to enable the participation of every person in sports and to ensure that all people should have the opportunity to receive proper physical education and basic sports skills. The Charter will also help to protect and develop the moral and ethical aspects of



sport and promote the human dignity and safety of those involved in sport, by safeguarding sport, sportsmen, and women from exploitation for political, commercial and financial gain and from practices that are abusive or degrading including the abuse of drugs and the sexual harassment and abuse of children, young people, and women.

#### **CENTRE FOR SPORTS AND HUMAN RIGHTS**

The Centre for Sports and Human Rights was established on 25th June, 2018 at Geneva. This is the main center for promoting and protecting human rights tied to sports. The center is the unprecedented coalition of governments, sponsors, intergovernmental organization, sports bodies, national human rights institutions, trade unions, local organizing committees, non-governmental organizations, athletes, and employers that have come together to show that sport has the potential to create a positive change in the world. The main aim of the center is to curb human rights abuses tied to sports and assist victims. It also addresses the abuses linked to mega-sporting events such as the World Cup, and the Olympics. It was established under the auspices of the Institute for Human Rights and Business and the center is headed by the former president of Ireland and former UN High Commissioner for Human Rights, Mary Robinson. The center will seek to provide resources for remediation and learning, working to limit and ultimately eradicate the serious human rights abuses and violations. It will try to prevent future human rights abuses linked to sports and will provide a space for the victims seeking justice.

Mary Robinson said that the center is the product of several years of collaboration and development by various people across the value chain of sport. He said that the center's vision is to create an environment in a world of sport that fully respects human rights. The center is created with an aim to the public good while working with sports bodies, affected groups, events hosts, and others to share knowledge, strengthen accountability, and build capacity. He also said that they have a duty to ensure that the freedom of sport is not built on the freedom of others.

#### **THE CENTER IS CREATED TO MAINLY FOCUS ON THESE ISSUES:**

1. Pressing for remedies for human rights abused victims (tied to major sporting events);
2. Protection of journalists, athletes, right monitors, and defenders;
3. Tackling systemic discrimination on the basis of gender, generally against women and LGBT people in sports;
4. Improving the safety of workers to curb end worker deaths and injuries on stadium and other infrastructure construction sites.

Minky Worden, the director of Global Initiatives at Human Rights Watch said that "Sport has the potential to inspire and celebrate human achievement. So there is no reason one worker should die or one journalist should be jailed to deliver a major sporting event," We expect the center to move the ball forward to protect the rights of workers, journalists, athletes, environmentalists, and fans."

#### **CONCLUSION:-**

The protection of human rights in regard to sports needs to be given significant attention. Sport is that practice by which people learn various values such as fairness, equality, perseverance, team building, inclusion, respect, and discipline that cross nationality, gender, physical condition, or age. Sports have contributed to the wellbeing of the person regardless of age, gender, or ethnicity. It has become paramount to build stronger bridges to advocate, pledge, and promote sport as a human right. When it comes to sport everyone practices it without any kind of discrimination such as nationality, sexual orientation, social origin, race, language, color, property, birth, sex, or any other status. It is enjoyed by all, and its reach is unrivalled. The question of human rights and sports is gradually becoming part of the sports movement and international sports policy. It is a reflection of the ever-strengthening universality of human rights, of the major role sport plays for a large part of the world's population, and also of a society which is becoming more litigious.



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“The practice of sport is a human right and should be done with a spirit of friendship, solidarity, and fair play.”

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## **A Comparative Study: Nutrition And Habits Of University And National Level Female Players**

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### **Abstract**

Nutrition is the science that deciphers the supplements and different substances in food corresponding to support, development, multiplication, wellbeing and sickness of an organic entity. It incorporates food admission, retention, digestion, biosynthesis, catabolism and discharge. Habits are so ground-breaking since they make neurological yearnings: A specific conduct is remunerated by the arrival of "delight" synthetics in the cerebrum. The above examination does the exploration on the sustenance Habits for the college and public level female players. For the examination, appropriate strategy is finished. During this investigation the scientists chose the female players of National and college level by purposive inspecting technique for assortment of information and top off the sustenance and propensity based poll from them. From the information the analyst has dissected the outcome and inferred that as sustenance and Habits are the significant components for the players to make their presentation more and better. In above paper, the nourishment is given comparable significance by University level and National level female players.

### **Introduction**

At the most fundamental level, nourishment is significant for athlete since it gives a wellspring of energy needed to play out the action. The food we eat impacts on our solidarity, preparing, execution and recuperation. Not exclusively is the sort of food significant for sports sustenance however the occasions we eat for the duration of the day likewise affects our presentation levels and our bodies capacity to recuperate subsequent to working out. Suppers eaten when exercise are the most significant in games nourishment however you should be cautious with all that you put into your body. When in doubt of thumb competitors ought to eat around two hours prior to practicing and this feast ought to be high in sugars, low in fat and low to direct in protein. Sugars are the fundamental wellspring of energy that controls your activity system and protein is needed to help muscle development and fix. Subsequent to practicing you need to supplant the starches you have lost and you need to guarantee legitimate muscle recuperation by remembering protein for your post preparing dinner. The extents of protein and carbs that you require will change contingent upon both the power and sort of game so to get your individual equilibrium right. Master dietitians can assist all level competitors with accomplishing ideal games nourishment to meet their presentation objectives. Sustenance might be essentially characterized as-"The food you eat and how your body utilizes it" Nutrients are the synthetic which can be acquired from food that permit the legitimate working of the body. Supplement plays primary working as follows:

1. Providing energy for work out.
2. Providing primary material concerning bones and muscles.
3. Participating in the guideline of body measure.

There are 50 unique supplements comparable ones are gathered. Classifications in enlightened starch, fat, protein, nutrients, minerals and water minerals are required in modest quantity called minor components for example Zinc, iron, copper. Non-supplement parts of food



incorporate fiber, caffeine, liquor most food added substances. Supplements assume a critical part in the avoidance of ailment, just as in treatment and recuperation. We ought to improve the taste by adding spices, flavors or flavor upgrades such as monosodium glutamate government is attempting to grow better rules and projects for sustenance, maybe even specific suggestion for actually dynamic.

Habits shape your life definitely more than you presumably figure it out. Habits are solid. Indeed, our minds stick to them at the rejection of all else - including sound judgment. Habits are the premise of your prosperity - or possibly your defeat. However in spite of the significance of Habits, hardly any individuals think a lot about how they work.

Habits are frequently considered contrarily, for example, a medication propensity or a betting propensity. Be that as it may, there can be acceptable Habits, for example, practicing routinely, offering smart remarks, reflecting, considering every option. A propensity is something we do consistently without intentionally contemplating it. It is a programmed mental and conduct movement. Habits make it workable for us to get things done without burning through excessive mental energy. They make regular daily existence conceivable - for fortunate or unfortunate. We need construction and routine in our lives. Our bodies anticipate it. They perform best when we work on a normal timetable. We particularly need to eat and rest about a similar time every day. On the off chance that you are the parent of a small kid, you must show this propensity early.

There are some significant Habits which should be applied

1. Get on a decent timetable.

We need construction and routine in our lives. Our bodies anticipate it. They perform best when we work on a normal timetable. We particularly need to eat and rest about a similar time every day. On the off chance that you are the parent of a small kid, you must show this propensity early. This normal stays with an individual their entire life and encourages them to grow great work Habits. Discover a timetable that works for you and stick to it!

2. Eat a solid eating regimen.

Our minds need the correct food to perform at their pinnacle. Try not to go to class or work on a vacant stomach. Understudies need to prepare themselves ahead of schedule to eat a fair and solid eating routine. We will in general convey the Habits we realize when we are youthful forward with us for the greater part of our lives. Figuring out how to eat right currently can keep away from numerous medical problems as it were.

3. Learn to work out.

We need active work to remain solid. The advantages of customary exercise are very much recorded. We need to discover practice schedules that are fun and match our individual tastes. Building up a decent exercise routine is a propensity that will increment both the amount and nature of your life.

4. Respect the climate.

It is by all accounts hip to be "green", yet being a decent steward of our current circumstance is truly not excessively new. Shrewd guardians have been showing these standards to their youngsters for a long time. We just have this one world and we rely upon it for our endurance. Each individual requirements to do their part to ensure what we have. Create Habits since will assist you with being a decent ecological resident for a lifetime!

5. Develop great study habits.

Concentrating adequately is an expertise. Individuals that carry on with life to the fullest is long lasting students. They try constantly new things. One necessities to study and assemble new information in a powerful and productive way. Figuring out how to consider and get the information to succeed doesn't simply happen normally. It should be educated. Take an examination abilities course or ask others for tips on improving your investigation Habits.

**Purpose of the study**

- 1.To get information about the type of nutrition taken by university and national level female players.
- 2.To get the information about the habits of the players.

**Hypothesis**

The hypothesis of the above research is that the National and University female palyers both does not differs more in their habits and nutrition.

**Review of Related Literature**

The Nutrition is one of the important factors in humans and definitely for the players to maintain their health for their good game and good performance.The study is about the nutrition and habits of the University and National level female players. Effective research is based on past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation.

Paul D. and Kaur T. (9189), Conducted a study to assess the status of the nutrition component of the ICDS in different status. The study found that the food supplement was adequate for the malnourished children and women in ten projects out of 26. Due to the irregular supply of ration's and calamities the food supplement did not reach other intended beneficiaries with regard to nutrition and health education; the services varies from every day to once a month. Maternal case was the least attended- community participation had a mixed response.

**Methodology**

The researcher has described the design of the study in detail.The size and selection of the sample, the variable and the control employed the sources of data, the tools and the method of gathering data, the description of data gathering instruments and the statistical procedure used in the analysis are carefully described.

1. Sources of data
2. Selection of subject
3. Collection of data
4. Representation and analysis of data

1. Sources of data

Study for this process data collection through national and university level female players.

2. Selection of subject

During this study the researchers selected the female players of National and university level by purposive sampling method for collection of data and fill up the nutrition and habit based questionnaire from them.

3. Collection of data

Firstly researchers take permission from principal of their college for collection of data through national and university level players then give information about nutrition. By this collection data is possible by fill up questionnaire.

4. Representation and analysis of data

During this collection of data and its analysis and evaluation of data is going in which fill up the questionnaire from national and university level female players for collection of data then analysis the data and then data is changed in form of statically table.

**Analysis of data**

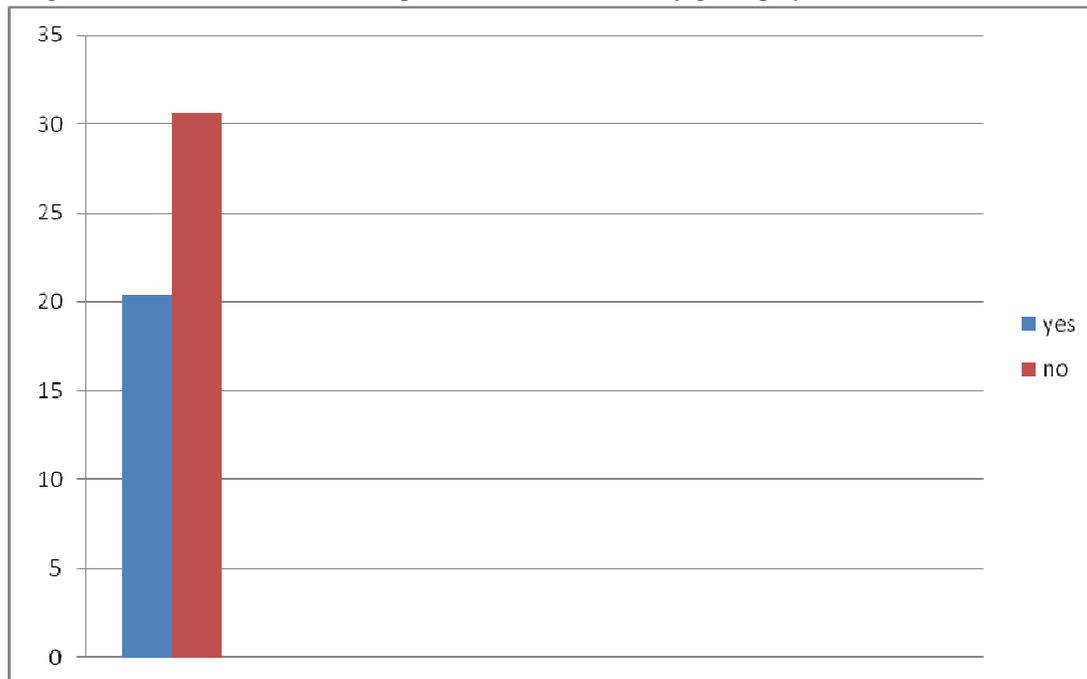
The collected data from national and university female players of Nagpur city was tabulated in different tables for the statistical treatment. The hypothesis was tested and resulted were interpretation after the statistical findings.



University girl's players

| Sr. no. | University girls | Mean | S.D. | Mean Difference | 'T' Ratio |
|---------|------------------|------|------|-----------------|-----------|
| 1       | Yes              | 12.8 | 5.73 | 5.5             | 0.61      |
| 2       | Yes              | 7.2  | 6.91 |                 |           |

We get the mean of University girls (Yes) is 5.73 and S.D. of University girls 9 (No) is 6.91 after we get value of 'T' Ratio is 0.61. Representation of University girl's players



National girls National Girls players

| Sr. no. | University girls | Mean | S.D. | Mean Difference | 'T' Ratio |
|---------|------------------|------|------|-----------------|-----------|
| 1       | Yes              | 13.7 | 5.29 | 7.4             | 0.87      |
| 2       | No               | 6.3  | 6.54 |                 |           |

We get statistical analysis of table no. 2. The mean of National girls (yes) is 13.7 and mean of National girls (no) is 6.3 as the S.D. of National girls (yes) is 5.29 and S.D. of National girls (No) is 6.54 after that we get value of 'T' Ratio is 0.87.

Graphical Representation

**Conclusion**

As nutrition and habits are the important factors for the players to make their performance more and more better. In above paper, the nutrition is given similar importance by University level and National level female players. They have similar habits too. The difference between both the types of players, in their nutrition and habits is negligible. They both have proper routines of their particular diet. It may differ in their individual habits and source of nutrition.

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## **A Study of Selected Physiological Variables between Athletes and Non-Athletes**

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### **Abstract**

The purpose of the present study was to find out the Comparison of Selected Physiological Variables between Athletes and Non-Athletes. Eighty Athletes and Non-Athletes were selected purposively from four schools ranging from 11 to 14 years of age of Nagpur City were selected as subjects for this study. In the present study Pulse rate was measured manually for 1 minute and the score was recorded. Systolic and diastolic blood pressures were measured by using sphygmomanometer and stethoscope and the score was recorded in mmHg. The data of the selected variables were analysed through Statistical procedure by using Independent 't' test and also the level of significance for the present study was set at .05 levels which was found to be the appropriate enough for the study. From the result of the study it was found that Athletes showed significantly better in Physiological variables as compare to Non-Athletes.

**Key Words:** Physiological Variables, Athletes and Non-Athletes,

### **Introduction**

Human body is a gift by nature. Life in the computer age is not less than the blessings of God. Scientific discoveries have changed the entire face of our planet. It has changed the entire face of our planet. It has changed the thorny life into the bed of roses. Good health provides sound and solid foundation on which fitness rests and at the same time fitness provides one of the most important key to health and living one's life to fullest.

Same is the case with games and sports in rural and urban settings. We notice that there is a lot of difference in the interest of children. Like we observe that in rural areas children are indulging in minor, indigenous activities and field games like football, kabaddi, kho-kho, hockey, wrestling, athletics etc. whereas, in urban we find children playing basketball, swimming, badminton, tennis, squash, golf etc. The main cause of difference is the availability of facilities and financial support of parents.

Physiological factors also play a dominant role in addition to the physical fitness for best sports performance. Each sport required a predominant physiological quality which helps to win competitions. Though numbers of studies have been undertaken on physiological factors but no attempt has been made to find out a comparative study on selected physiological variables between Athletes and Non-Athletes. The purpose of the present study was to find out the Comparison of Selected Physiological Variables between the Athletes and Non-Athletes.

### **Material and Methods**

Eighty Athletes and Non-Athletes were selected purposively from four schools ranging from 11 to 14 years of age of Nagpur City were selected as subjects for this study. The research was a descriptive comparative method. In the present study Pulse rate was measured manually for 1 minute and the score was recorded. Systolic and diastolic blood pressures were measured by using sphygmomanometer and stethoscope and the score was recorded in mmHg. The data of the selected variables were analysed through Statistical procedure by using Independent 't' test and also the level of significance for the present study was set at .05 levels which was found to be the appropriate enough for the study.

**ResultsTable-02****Comparative analysis of selected Physiological variables between Athletes and Non-Athletes**

| Group                    | Number       | Mean   | S.D  | 't' Value |
|--------------------------|--------------|--------|------|-----------|
| Pulse Rate               | Non Athletes | 91.7   | 8.93 | 4.30*     |
|                          | Athletes     | 84.94  | 7.06 |           |
| Systolic blood pressure  | Non Athletes | 115.67 | 6.97 | 3.49*     |
|                          | Athletes     | 112.57 | 8.93 |           |
| Diastolic blood pressure | Non Athletes | 76.2   | 4.88 | 3.32*     |
|                          | Athletes     | 75.2   | 6.25 |           |

**Findings and Conclusion**

. In the present study there was significant difference observed between the Athletes and Non Athletes in all the selected physiological components. The analysis of results indicates a high level of better physiological efficiency in the group of the examined Athletes as compared to Non Athletes.

The results of the 't' value showed significant Differences in Pulse rate, Systolic and diastolic blood pressures Components between Athletes and Non Athletes. The Athletes were found superior and stronger than their counterparts.

In conclusion the results of the present study Confirm that Athletes are comparatively better than Non Athletes in selected physiologically. Athletes are superior to Non Athletes in Pules rate, Systolic blood pressure Diastolic blood pressure etc. This shows that regular energetic activity produces physiological fitness improvements.

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**DR. B.R.Ambedkar views on Annihilation of Caste and Untouchability****Dr. D. T. Shende**

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**Introduction :**

Bharat ratna Dr. BabasahebBhimraoAmbedkar , born on 14<sup>th</sup> April 1891 in Mhow in Madhya Pradesh , popularly known as 'Babasaheb'. He was known as the architecture of Constitution of India , the champion of downtrodden. Bodhisatva, social philosopher , great economist , visionary politician , historian , Indian jurist , anthropologist , revivalist for Buddhism in India and the independent India's first Law Minister . Barack Obama , the President of America , in his address in Indian Parliament , referred to Dr. Ambedkar as a "founding father of modern India".

Born into a poor Mahar family, Dr. Ambedkar campaigned against social discrimination of Hindu caste system. Dr. Ambedkar writes in 'Annihilation of Castes' – caste is a nation cause to Hindus. Caste is no doubt primarily the breath of the Hindus. But , the Hindus have fouled the air all over and everybody is infected. Hindu religion consists of multitude of castes is restricted to their respective castes only. Loyalty, virtue and morality have become caste-ridden. Charity begins with the caste and ends with the chaste. In the interest of the castes, Hindus have committed treason against their country. Unless they change their social order, they cannot achieve little by the way of progress. They cannot mobild up a nation on the foundation of castes. If they attempt to do so, it will soon crack and will never be a whole.

**Objectives of Paper :**

- a) To plunge into background study of origin of untouchability.
- b) To search sources responsible for their upliftment in life.
- c) To assimilate efforts made by Dr. Ambedkar for annihilation of castes and untouchability.

**Origin of Untouchability :**

Chaturvarna system deadens, paralyses and cripples the people from helpful activity. What is Chayurvarnas is an ideal social organization Manu has systematically formed it in the Manusmruti . The Chaturvarna is based on three or four varnas namely the Brahminus, the Vaishayas, the kshatriyas, and the Shudras. Work was divided as per their hierarchical status. The Brahminus were the priests and intellectuals. The Vaishayas were traders. The Kshatriyas were soldiers and the Shudras were bound to servitude, doing mental work. It is said that Caste system was originated.

Around 7 A.D. Castes were determined by birth and not by race. So long as the fourth varna i.e. the Shudras was in connection with untouchability. Dr. Ambedkar well defined the origin of the Shudras in "Who were Shudras" Dr. Ambedkar wrote and I quoted here that the Shudras were one of the Aryan communities of the Solar race. There were a time when the Aryan Society recognized only three Varnas, namely ,Brahmins , Kshatriyas and Vaishayas. The Shudras did not form a separate varna. The ranked as a part of Kshatriya varna in the Indo-Aryan society. There was a continuous conflict between the Shudras kings and the Brahmins in which the Brahmins were subjected to many tyrannies and indignities. As a result of hatred towards the Shudras generated by their tyrannies and oppressions, the Brahmins refused to perform the Upnayana of the Shudras. Owing to the denial of the Upnayana, the Shudras who were the Kshatriyas, became socially degraded, fell bellow the rank of the Vaishaya and thus came to the form of the fourth varna. Dalit means oppressed or broken people, formerly known as untouchables who were at the bottom of the Chaturvarna system. Now the government has labeled them as Schedule Castes and Schedule Tribes.



Dr. Ambedkar's contribution in Annihilation of Castes and Untouchability :

Dr. Ambedkar was a spomen man of the sufferings and disabilities of untouchables. He was also a passionate fighter for elementary human rights. They politically , socially , economically and culturally backwards. Without that they cannot lead a better life.

**i) Inter – castes Marriages**

Dr. Ambedkar said that to Hindus, caste is a nation. It is a state of mind. Destruction of caste means a national change. All are the slaves of caste-system. But, all the slaves are not equal in status. To bring about the reform of the Hindu social order need abolish castes. Abolition of sub-castes would make castes more powerful and mischievous or inter-dinning formula may be an inadequate remedy. The real remedy is inter-marriages that that could kill the spirit of caste and the consciousness of caste. Fusion of blood can alone create feeling of being kith and kin. In this way, the feeling of kinship will surpass the feeling of being aliens by castes.

**ii) Education :**

The higher one is educated, the lesser he has the feeling of caste. Dr. Ambedkar is a great educationist. Emphasizing on importance of education, he says – “Education is tigris” milk. Those who drink it, must not stop themselves roaring”. He believes education makes man enlightened and helps live better life. He successfully uses this weapon to remove untouchability. He exhorted his people “to educate, to organize and to agitate”. He sent six persons abroad for education . The intention was to spread education among untouchables rapidly. Today, we see around his people enjoying higher positions in every walks of life.

**iii) Economic Progress :**

Economical condition of Dalits was miserable because of menial tasks enforced upon them by rigid system. Dr. Ambedkar in his address exhorts Dalit communities that they must stop traditional work and they should not depend only on village work. They should go to cities and engage in new professions and earn more money. Once they are economically independent, they can throw off burden of being untouchables. When Dr. Ambedkar was Law Minister, he sanctioned scholarship to depressed class students for purpose of education.

**iv) Social Awareness :**

Dr. Ambedkar runs Mooknayak, Prabuddha Bharat etc. to instill a sense of consciousness among untouchables. Entering into Kala Ram Temple and drinking water of Chawdar Tal are two examples that untouchables struggled for self-respect and social equality.

**v) Constitution of India :**

Writing the Constitution of India was a golden opportunity to Dr. Ambedkar. He inserted article 17 to abolish untouchability entirely. The Constitution states that “the state shall not discriminate against any citizen on ground only of religion. Race, Caste, Place and any form.” The state shall not promote with special care the education and economics interest of the Schedule Caste and Schedule Tribes (SC/ST) and shall protect them from social injustice and all forms of exploitation.”

**vi) Conversion to Buddhism**

On 14<sup>th</sup> October 1956, DR. Ambedkar along with around 5 lakh people accepted BoudhaDhamma, a religion free from castes and discrimination. I am convinced by the reason that this initiative was far better than former one i.e. inter-castes marriage. M.K. Gandhi said that untouchability is a blot on Hindu religion and he would wipe it out by changing Hindu's hearts. Dr. Ambedkar remarked “many saints have come and many saints have gone. But untouchables have remained untouchables.” “ Glory to those who devote their time, talents and their all to the amelioration of slavery. Glory to those who would reap their struggle for the liberation of the enslaved in spite of heavy odds, carpine humiliation, storms and danger till the downtrodden secure their Human Rights.”

**Conclusion :**

Mulk Raj Anand in his famous novel, *The untouchable*, asserted three solutions to remove untouchability. i) conversion to Christian religion ii) Mahatma Gandhi's promise to wash out untouchability and iii) the poet's message. This is not an adequate solution. The Indian Constitution of 1950 abolishes the practices of untouchabilities and provides measures for positive discrimination both in educational institutions and public services for Dalit and other social groups who lie within the caste system. These are supplemented by official bodies such as the National Commission for Scheduled Castes and Scheduled Tribes. Despite instances of Caste discriminations are numerous across the country. Kharlanji massacre is recent example. On 22<sup>nd</sup> October 2013, the Indian Express underlines the article – Dalits face social boycott in Raigad District. The villagers passed two resolutions to boycott Dalit families in Buldana and Alibaug. A social boycott means that a village will not interact with these families and if any one will interact, he will have to pay a penalty. When a complaint was lodged in the police station, the complaint was not filed. Although Hindus do not change their notion of mind towards Dalits or government does not take rigid action, it will take generations to abolish untouchability.

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## Healthy Diets Essential for Sportsperson to Stop Injuries

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### Introduction

Just as proper physical techniques should be part of every athlete's safety routine, maintaining adequate nutrition and hydration is also important. By following basic nutrition and hydration tips, athletes can stay at peak performance before, during, and after activity.

### Nutrition for Growth and Performance

#### Total Energy

Most equations for calculating energy needs consider an individual's gender, age, weight, and height as well as the level of physical activity. Given these differences and the importance of consuming adequate calories, it is important to consult a sports dietitian for the optimal energy prescription.

#### Carbohydrates

A super star to keeping your energy levels at their best during exercise and on game day is carbohydrates. Carbohydrates will provide the energy for you to run fast, jump high, change direction quickly, and stay mentally in the game. Your muscles store a limited amount of carbohydrates, kind of like a gas tank in a car. If you don't fill the tank and at the right times, your energy levels run low. Carbohydrates should range from 45% to 65% of your total calorie intake, depending on activity. More specifically, 2.5–5.0 grams of carbs/body weight (lbs) per day. Lower range for off days and higher range for two-a-days or multi-day tournaments.

- Excellent choices include whole grains, oatmeal, fruit, rice, pasta, beans, potatoes, milk, and yogurt. They provide steady energy.
- Limit choices such as soda, candy, cookies, cupcakes, sugary cereals, pop tarts, and fruit drinks. They provide a roller coaster of energy.

#### Protein

Protein foods will supply building blocks (amino acids) for hormones, enzymes, immune cells, muscle tissue, bones, cartilage, and blood. All areas of the body that is important for growth and performance. Protein in your body is constantly being broken down and replaced every day. The recommendation is for 15–20% of your total daily calories come from protein or 0.5–0.8 grams/body weight (lbs). During times of high intensity, long duration exercise, and/or critical growth periods, the higher end of the range is optimal. Muscles love it when you spread out your protein foods throughout the day, for example 15–30 grams at each meal, depending on calorie needs.

- Excellent choices include chicken, turkey, lean beef, fish/seafood, pork, dairy, eggs, beans, soy, and nuts.
- Limit choices such as hot dogs, greasy cheeseburgers, fried chicken/wings, bacon, and
- Sausage.

#### Fat

Dietary fats provide long lasting energy and help absorb vitamins A, D, E, and K. Not all fats are created equal. Some fats can promote inflammation and slow recovery. Other fats can be anti-inflammatory, enhance muscle recovery and improve brain health. The recommendation is for 25–35% of your total daily calories to come from fat, primarily the healthy fats.



- Healthy fats include fatty fish (salmon, tuna), avocado, peanut butter, nuts/seeds, eggs, dairy, and olive oil.
- Limit choices such as fatty red meats, bacon, sausage, potato chips, fried foods, hotdogs, cookies, cakes, donuts, and fast foods.

#### **Vitamins/Minerals/Antioxidants**

Vitamins, minerals, and antioxidants support muscle contraction, bone growth, vision, fast recovery, and help with energy production. They are key players on the team that may not score goals directly, but they get credit for the assists. Calcium, vitamin D, and iron are commonly found to be low during the adolescent years, yet vital to help young athletes reach optimal growth and lower risk of injuries.

- For peak performance eat the colours of the RAINBOW: fruit and vegetables (red, yellow, green, and orange, purple, blue). Excellent choices included broccoli, carrots, sweet peppers, spinach, berries, grapes, apples, cherries, and tomatoes.

#### **Eating before Exercise**

Meals should be eaten 3–4 hours before and snacks should be eaten 1–2 hours before activity. This allows the meal to be digested and avoids stomach upset, along with filling the fuel tank to provide the needed energy.

- Meal example: Meal—baked chicken strips, rice, broccoli, milk, blueberries, whole grain roll
- Snack example: half of peanut butter and jelly or deli meat sandwich, grapes, water, or milk

#### **Eating During**

Exercise the focus for eating during exercise is on carbohydrates, especially sources of glucose and electrolytes. If exercise lasts longer than an hour, it is necessary to consume an additional 30 to 60 grams of carbohydrates during the activity.

- Examples: sports drink, energy bar, fruit chews, fresh fruit

#### **Eating for Recovery**

Recovery nutrition should be consumed within 30 minutes of exercise, especially if the next meal will be delayed or another activity quickly follows (within ~6–8 hours). Strive to consume 30–60 grams of fast acting carbs (e.g., glucose, fructose) and 10–25 grams of quality protein (e.g., dairy, whey) to kick start the reloading of muscle glycogen (fuel) and the rebuilding of muscle. Then return to a normal meal pattern within the next 2–3 hours post activity to include a mixed meal of carbohydrates, protein, and fat. During hot weather and/or long duration exercise > 2 hours, strive to add electrolytes to the meal. Primarily sodium and potassium type foods/drinks.

Examples: low fat chocolate milk, banana, 100% orange juice, smoothie, Greek yogurt

#### **Hydration**

Fluids help to regulate body temperature and replace sweat losses during exercise. Water is a sufficient fluid for hydration in activities lasting < 1 hour. For exercise lasting > 1 hour and/or in a hot and humid environment, it is recommended to consume a sports drink containing 10–19 grams of sugar and 100–200 mg sodium per 8 ounces. Dehydration (1–3% bodyweight loss) can decrease performance, increase fatigue, and can place athletes at risk for heat illness.

How much fluid do you need each day?

Daily Needs: Total body weight in pounds ÷ 2 = the total of fluids ounces you need per day

#### **Add exercise needs:**

- 2 hours before: 16 ounces
- During: 10–26 ounces/hour\*
- After: 16–24 ounces for every pound lost
- Conduct a sweat rate (measure body weight before and after exercise, add fluids Consumed) to determine fluid loss during exercise to personalize fluid intake.

**Tips**

Always carry a personal water bottle to your activity and check urine colour during the day.

Goal: light yellow/ lemonade colour. NOT clear like water! NOT dark like tea!

**Female Athlete Triad**

Energy imbalance—young girls are busy and active, and sometimes do not meet their fuel needs as an athlete. This can cause a delay or stop their menstrual cycle. If 3 cycles are missed in a row or they come and go (< 6x per year), consult with a sports medicine physician. Lack of a menstrual cycle can cause estrogens levels to drop, increasing risk of stress fractures and affecting long-term bone health. Being an athlete is not a cause of missed menstrual cycles, it is lack of fuel.

**Supplements/Energy Drinks**

Supplements and energy drinks are not regulated and pose a health risk for young athletes. Typically, they are not needed and improperly used. Please consult a physician or sports dietitian to determine if warranted.

**Resources:-**

- American College of Sports Medicine position stand. Nutrition and athletic performance. *Med Sci Sports Exerc.* 2009 Mar;41(3):709-31
- [www.sports & nutritious Wikipedia](http://www.sports & nutritious Wikipedia)



## **Impact Of Ict Serviceson The Empowermentof Tribal Women Community: A Socio-Economic Analysis**

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### **Abstract**

The current modern ICT service formation is primarily about the ability to electronically input, process, store, output, transmit and receive data with information. This information and communication technology services are increasingly being used in a variety of fields such as agriculture, education, medicine, tourism etc. As we know, a gender gap between male (82.14%) and female (65.46%) literacy rate remain high at 16.68 as per 2011 Census. Although, the use of ICT service and its contribution to socio-economic development of women community is generally becoming more intense in developed countries than in developing countries and also in urban areas than in rural areas due to the challenges posed by the digital divide and other factors. It is an important fact that, no society can advances without women progress; they should be given equal scopes in almost half of the population. With the help of the Information and Communication Technology Services (ICT) revolution, empowered women can shape and improve the implementation of broader developments in agriculture that will influence rural society. This article provides an overview of the extent of ICT service's role and adoption in various fields in farming that contribute to socio-economic development in developing countries and rural areas, communities have a variety of possible ways to maximize the potential benefits they receive & empowered from ICT services.

**Keywords:** ICTS, Development, Rural, Empowerment.

### **Introduction**

Although in every society, it is said that the women gender has not been considered as a helpful category but is seen as evil, fruitless, wasteful and defeating (as cited in Gupta, 2018). Yet empowerment of women through information and communication technology (ICT) services has evolved into as an international movement. However, empowerment is a complex concept and it is interpreted in different ways. It comes from the term "empower" which means to give empower or authority and to enable or empowering (Shrinidhi et al, 2018). These empower or authority can be achieved through poverty reduction, increased awareness of universal education, improved health awareness among these women. In addition, they need to preserve their natural habitat by examining the environmental damage that occurs regularly taking place in their natural home. The issue of empowerment can be understood as empowering the weaker sections like poor women especially tribal women to acquire power and resources for their own decision-making. Their primitive way of life, economic and social backwardness and low education literacy, believes in superstition, physical infrastructure of backward tribes and population values of tribal areas show the need for women's empowerment. Empowerment is envisaged to help reduce the gender system substantially and will enable women to play social roles, which they cannot perform without it. In Indian society, this means helping women to enjoy their constitutional and legal rights to equality in real life (ibid). Human resource development attached an equally to both women and men. Women act an equal role even in the sustainability of development through the world but the consequences of development are distributed unevenly among the males and females. Although a lot has been said and debated on this issue, yet gender discrimination amongst the subtle is one of the utmost pervading forms of



institutionalized deception and unfortunately, the country of India is no separate from this. Therefore, it is relevant to established big effort to find out ways of empowerment of women and bring some solutions so that the general status of women empowerment can be improved (as cited in Gupta, 2018).

Information and communication technology (ICT) service formation of a set of goods, applications and distribute process and transform information in the society and consists with segments of electronic gadgets as diverse like as mobile, telecommunications, e-governance, television and radio broadcasting, laptop & computer hardware and software system, electronic media like the Internet service, electronic mail, e-commerce, computer games and modern technological toolsetc (Suresh, 2011). This new technology services have become an effective forces in transforming to economical, social and political life in very entirely of globally. Without of its incorporation into the information age, there is little chance for countries, regions and rural societies to develop. In the developing countries, a bulk number of women are in the deepest section of the divide further removed from the information age than the men whose poverty they share. ICT service cannot be an important tool for men only but in meeting, women's basic needs and can provide the access to resources in rural society to lead women out of poverty line (Suresh et al, 2004). As a Lower status and without any pay women are spending work two thirds of the world's total working hours mainly on food production and cooking, rearing to children, caring for the elder person and maintaining a house etc., which is universally accepted in rural and urban society (Care).

In this context empowerment of women, statuses are essential to bring about an egalitarian human society. Societies cannot succeed never by suppressing the talents of half of the members in no society. The India's first Prime Minister Pt. JawaharLal Nehru remark "You can tell the condition of a nation by looking at the status of its women section". We know promoting status of women empowerment was declared as an important millennium development goal adopted by the Millennium Summit held in New York in September 2000 (as cited in Gupta, 2018).

#### **ICT on Empowerment of Tribal Women's Development**

Although in literal terms, empowerment means increasing one's confidence in one's own capabilities and becoming stronger in life and it was introduced as an idea or a concept in the International Women's Conference held in 1985 at Nairobi, where they called it is the reconstruction of every day social life, authority and control of resources in support of women's lives (UNPOPIN, 2010; Gupta, 2018). It has been observed that rural and urban tribes often live in remote areas beyond the reach of modern means of information and communication technology. They are thus being deprived of important information related to development initiatives, employment programs, etc. day after day. The use of current new types of IT can enable women, regardless of village or city, to enhance their agricultural skills and become entrepreneurs and information mediators. It can provide indigenous women education with farm information such as best method packages, weather forecasts, credit access and availability of farm inputs, market information, and more. Empowerment of tribal women requires knowledge, education and awareness. Their primitive way of life, economic and social backwardness, low level of literacy, old methods of production, absence of pricing system, physical infrastructure scattered in backward tribal areas and the quality of population in tribal areas are developing indigenous and tribal areas (Awais et al, 2009).

From that point of perspective to say that in India, it refers to enhancing skills and ability through information and communication technology that helps women for better adjusting into society and provide them the opportunity to overcome social and institutional barriers and encourage participation in the economic, social and political activities so as to being about overall improvement in their quality of life and economical independent.

**Review of literature**

Literature reviewing dictates in various ways that the researcher reviews the literature not only to associate the results, previous findings but also to present a new and unique measurement.

Ghufran&Bisht, (2006) created the Women's Empowerment Scale, gave a theoretical explanation of women's empowerment to a group of judges who were teachers in psychology and education, and was established women's empowerment based on testing.

Shukla et al, (2008) directed on study the impact of both newer ICTs and older ICTs in the day-to-day life of rural communities in the rural areas. There was found that people did not have easy availability or access to different ICTs. Lack of training, skills and illiteracy were other factors responsible for not access and having ICTs. Gender bias and cultural barriers were considered equally important in hindering the spread of ICT in all the districts.

Bori,(2017) examined economic Empowerment of women inGolaghat district fall on gonigaonpanchayat area and paper evaluate to some economic factors such as income expenditure, saving and investment of the women members after joining SHG.

Gupta, (2018) explainedthat, in India women construct a large portion of the rural population and play a significant role in the rural manufacturing sector. Where their involvement in a number of productive activities is usually overlooked. For example, the experience of women in the field of animal husbandry, especially in dairy farming, is a case in point. Women expressed their helplessness in caring for the cows, diagnosing various diseases and providing immediate care.

**Objectives of the Study**

In my study, objectives are as follows:

- To study the socio-economic background of tribal women beneficiaries.
- To analyze agricultural development through ICT services among tribal women members in Nadia district of West Bengal.

**Methodology and Study Area**

According to the Census of 2011, India is the second most highly populated country. The majority of the world's poor (roughly 75% overall) live in rural and remote areas practicing agriculture for their daily livelihood (Byerlee et al, 2009). Almost 70% (Census 2011) of the population are dependent on agriculture. Thus, the utilization of modern technology with ICT service for agricultural improvements is necessary for the betterment of human living conditions. The study used primary data and secondary data for analysis according to the objectives which set out in the study. To understand the impact of ICT services in empowering Munda and Oraon tribal women farmers in Modna and Sahapur areas. A field study was conducted in Hanskhali Block in Nadia District was prepared. From that list 54 women was selected purposively those who are apply ICT services more or less for agricultural activities.

**Data Analysis**

As pointed out earlier, the main aim of the present study was to examine the impact of ICT services in the empowerment of the women status. For this, data were collected from women farmers and agricultural labour from the two village areas of hanskhali block in Nadia district by ICT usage questions, which can directly and indirectly empowered to women.

**Conclusion**

In the era of rapid competition in present situation, where various organizations are motivated to compete with each other and strengthen their core competencies, the steps taken through information and communication technology services to protect interests of tribal women are truly commendable. In addition to providing them with ICT service support in the field of agriculture, they are typing their level best of their ability to perfect various interpersonal skills and proper training programs through information and communication technology services they have sought to increase output with the amount of input reduction. The implementation of information and communication



technology services is a very positive step in ensuring the advancement of tribal women and providing them with appropriate assistance to increase their productivity in agriculture, which has taken the form of empowerment of tribal women in my research area. The application of technology in the socio-economic development of society is really appreciated.

Swami Vivekananda, the first socialist of India, considered 'man and woman as two wings of a bird', which "bird could not fly just on only wings", and he said, "Can you improve the condition of your women? Then there will be hope for your well-being. Otherwise you will be as backward as you are now"(Singh, 2014; Swami Vivekananda-Wikipedia Education and Philosophy). So we can conclude that women as one wing of the bird also need to be brought under the purview of information and communication technology services, need to be more effective and that will ensure helpful results in the future.

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## Chhattisgarh: Uncorking the folk talents from Populace cinema and staging

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### ABSTRACT

It is a universal truth that cinema is a powerful reflector of society. It mirrors the transformations, cultural tensions and new trends that are surfacing in society in interesting ways. In short, cinema captures the essence of life itself. Towards eastern side of the heart of India, full of natural beauty and resources, Chhattisgarh state's Chollywood Industry has set up a benchmark to represent local folk culture nationwide, in fact some of its actors, artists, directors are world class quality protectors and reflectors. Since 1965 upto now, journey of regional movies making is remarkable and speed up has been observed for last thirty years. In the budget of 10-25 lakhs, super-duper hits are produced, marketised, managed and popularized. Multitalented Padmashree awardee an eminent actor Anuj Sharma, extremely poignant PadmashreePandavani singer TijanBai, Classy Theatre director HabibTanveer including many actors and artists have been holding name of the state proud. Dialogues in Chhattisgarhi movies are just a piece of one-liner but bring the value in whole movies. Chollywood movies produce pursuit of happiness, they tend to entertain us, some of them inspired us. They fed the value in our life, give a goal to live our lives in a more **interesting** way. This paper is a brief odyssey to present Chollywood platter of popular actors and artists on whose shoulder the budding industry depends upon.

**Key words:** Chollywood, industry, movies, padmashree, actors, artists, interesting, entertain.

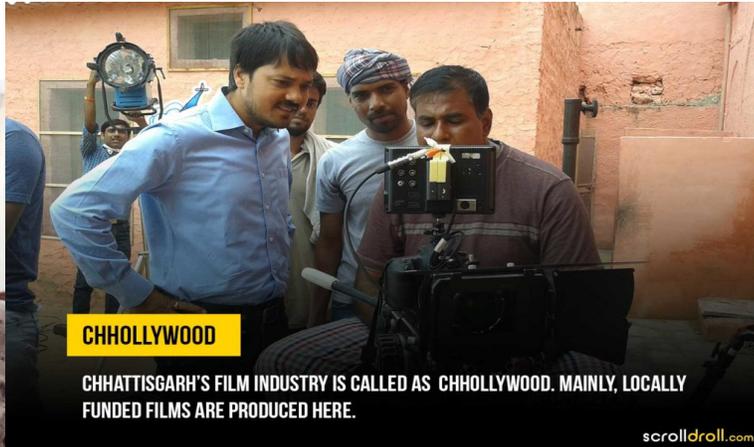
An area residing in the dense forest, where hard working people exhibiting their energy in mines, factories and household, where tribal dominance perform art and craft derived from daily life, where nourishing observation of facts of people manifest woodcarving, bell metal craft, bamboo ware and tribal jewellery, where still in some tribal castes, happiness is celebrated on the birth of a girl child as she brings dowry at the time of wedding knot, where temples do not possess great architecture but instead very simple and unadorned where Gods and Goddesses (Danteshwari, Kudargarhi, Mahamaya, Chaturbhuj etc.) are worshipped as bestower of wishes and protector against evils and animoic form of folk arts of Gods and Goddesses are more popular. Most interesting facts, where custom 'Ghutul' imbibes live in relationship and swayambar custom representing mod- liberal lifestyle. The land which is known for 'Kosa Silk' and 'Lost Wax Art', where handmade products- bows and arrows, bird and fish traps, baskets along with handloom DhurvaSarees are trademarks, where cock-fights, tribal dances-Karma, Salai and Suma have established as benchmark of state's identity and the land which is popularly known as 'Rice Bowl Of India.' It's all a beauty bounty Chhattisgarh.

Legend Kautilya embarked his notions on King and his rule policies. Among them one is said that if Raja has shortage of money and revenue, he has to extract mines and minerals to fulfill needs of subject. That statement was given by AcharyaKautilya looking at minerals rich Gondvana land of ancient India which is popularly known as Chhattisgarh. The land has expanded its wings in all the fieldsuptill now. Among them the most charming, lively and productive field is cinema. Indian cinema has become a part and parcel of our daily life whether it is a regional or a Bollywood movie. It has a major role to play in our society. Though entertainment is the key word of Indian cinema it has far more responsibility as it impacts the mind of the audiences.



“In a 1963 report for the United Nations Educational, Scientific and Cultural Organization looking at Indian Cinema and culture, the author (*BalloonDhingra*) quoted a speech by Prime Minister Nehru who stated, “the influence in India of films is greater than newspapers and books combined.” Each one of us today is aware of the terms-*Cinema*, *Bollywood*, *Films*, *Actors*, *Movies* etc. So deep rooted are these terms in our society that even a five year old kid could explain the meanings of the same. Films have by far become one of the most popular medium of mass communication and one of the biggest revenue earners for the country. So now to know “Chollywood” cinema industry of Chhattisgarh state.

Versatile actor, singer, director, television star Padmashri awardee first from Chhattisgarh to receive such a prestigious award very popular Chollywood actor Ramanuj Sharma popularly known as Anuj Sharma started showing his talent of acting and singing from quite an early age. Born and brought up at Bhatapara in Raipur itself Anuj completed his schooling from local school and college from Ravi Shankar University. At present his family consists his lovely wife Dr. Smita Sharma and two lovely daughters. Anuj made his debut in the 2000 film, *MorChhainBhuiyan* that became a huge commercial success. The release of the movie took his career graph to the peak. The film was screened at two cinemas for a week at eight shows a day, a record reported to be standing till now. The success of the debut film elevated Anuj to stardom which saw him making eight releases a year and 4 silver jubilee hits, the only lead actor to do so in Chhattisgarhi films; the career, which featured successful movies like ‘Maya’ ‘MrTetkuram’ and ‘MohuDiwanaTuhuDiwani’, also saw him getting the best actor award four times; even many awards have drawn in his lap. Among them Chhattisgarh RatnaSamman - PanditRavishankarShukla University, Raipur in year 2013, PratibhaSamman - Chhattisgarh B. S. Central Committee in year 2011, Vipra Samman - Sarv Brahman Samaj in year 2011, Toy Award by JCI Raipur Metro in the same year, Young Communicator Award - International School of Business and Media in year 2010, Young Communicator Award - Symbiosis Institute of Media and Communication consequently in 2009 and an Honour - Tamil Nadu Hindi Sahitya Academy. It is noteworthy that Sharma's stage appearance as an anchor is worth to watch. Not only in Chollywood but Sharma's films have been dubbed into many other languages such as Sambalpuri, Jharkhandi, Bundelkhandi, Gujarati, and Bhojpuri, he has also acted in a number of Bhojpuri films.



pictures of Anuj Sharma and his direction skill, courtesy-Scrolldroll.com, Internet.

Chhattisgarhi tourism board as well as other commercial firms are enhanced by this famous actor by making promotions advertisements. One local fest Cherchera consists of a slogan ‘ Cherchera, gharkekachara la her hera’ emphasizing on cleanliness. Anuj Sharma is the first Chhattisgarhi compeer who has compered more than one twenty five television shows. His skill has spreaded wings as Radio jockey in National FM channel. Number of century is crossed of his video albums of folk songs. Blessings bestowed upon him for being multifarious, he can be defined as Chhattisgarhi culture narrator and a power house of multitalents to keep growing regional art and cinema. “Sir Alec Guinness, upon receiving a special Oscar in 1980, said that when he started in films he realized he should do nothing, and he’s been doing it for twenty five years; being simple!” 2 Same is with Anuj Sharma. Artistic genius is found in his nerve.

A glimpse of his awards

Source: Internet

| Category             | Film                   | Awarded by                                    | Year              |
|----------------------|------------------------|---|-------------------|
| Best Actor           | MorChhainhaBhuinya     | Chhattisgarh Film Awards                      | 2002              |
| Best Playback Singer | Angana                 | Chhattisgarh Film Awards                      | 2002              |
| Best Actor           | MorChhainhaBhuinya     | Government of Chhattisgarh                    | 2003              |
| Best Actor           | JhanBhulav Ma La       | Chhattisgarh Film Awards                      | 2005              |
| Best Actor           | MahunDiwanaTahunDiwani | Chhattisgarh Film Awards                      | 2010              |
| Best Film            | Mister Tetkuram        | GrandyaraRanjhanjhar Chhattisgarhi Cine Award | 2012              |
| Best Popular Actor   | MahunDiwanaTahunDiwani | Chhattisgarh Film Awards                      | 2013 Good Actors. |

Coming to one more who can be called lively art legend is Padma shriTeejanBai, well known Pandavani singer. Born in a small village Ghanyari near Bhilai city in socially considered downtrodden family. From the age of thirteen she has been shining . In the truest tradition of a Chhattisgarhi performer to help the audience to understand the narration of Mahabharata in two typical style of Pandwani- Vedamati and Kapalik. In the Vedamati style, the narrator sits on the floor crossing his/her feet and makes a plain statement of facts as they happened. In the Kapalik style the

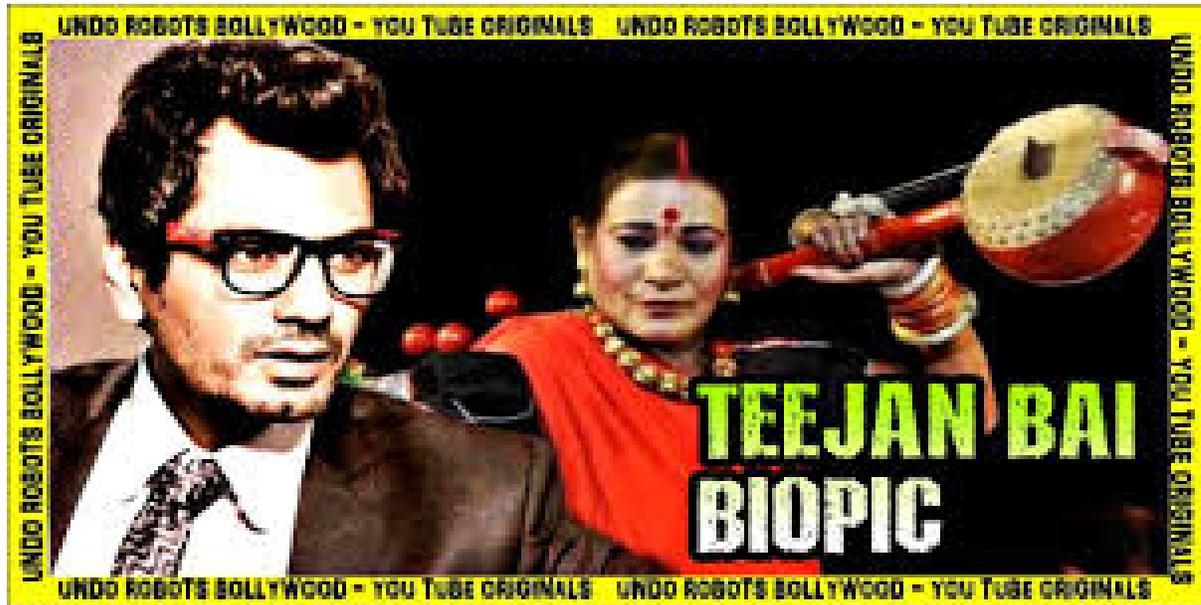


story-teller enacts the story through action and expressions. TeejanBai is tremendous in Kapalik style. Its magical to experience a lady in traditional style cotton saari, armband, waistband, bangles, nose ring and anklets of silver in typical folk style jewelery, big blood red bindi and beetal nut kinda lips, vermillion on her combline in desi style and loud tone of narrating having different facial expressions and postures is truly mesmerizing. After invoking the blessings of the God in the first line of her performance “‘BoldevbindabanBiharilalki jai’, TeejanBai initiated her story telling journey. She has established herself as an epitome to challenge patriarchal hegemony in the field of Pandvani, before her which was only subject of male orators.



Source: Scrollroll.com, Internet.

Her big-break came, when HabibTanvir, a famous theatre personality from Madhya Pradesh, noticed her talent, and she was called to perform for then Prime Minister, Indira Gandhi. There was no turning back from then on, in-time she received national and international recognition, a Padma Shri in 1988, SangeetNatakAkademi Award in 1995, and Padma Bhushan in 2003. Beginning in the 80s, she travelled all over the world as a cultural ambassador, to countries as far as England, France, Switzerland, Germany, Turkey, Tunisia, Malta, Cyprus, Romania and Mauritius. Behind her unique singing, rigorous fight of her personal life pushed TeejanBai to fight against all odds to protect her singing to the younger generation. Married at the age of 12, splited from husband. She built herself a small hut and started living on her own, borrowing utensils and food from neighbours, yet never left her singing, which eventually paid off for her. In the following years, she was married twice times over, though none of her marriages succeeded. Later she fell in love with Tukka Ram, a former harmonium player in her troupe, and they had three children.



Source: youtube.com

An adept actor of Bollywood Nawazuddin Siddiqui along with his wife Aiasha Siddiqui is on plan to make biopic on Teejan Bai. It's a news released by Bombay Times newspaper in February 2019. The pair has wished to see Amitabh Bachchan's grandfather of legendary Teejan Bai. It's interesting to know that even Amitabh Bachchan's father Harivansh Rai Bachchan was also fan of Teejan Bai's exponent Pandvani style. If the film would come on silver screen, it would be the first biopic from Chhattisgarh state.

Cinema is mirror reflection of reality. Life is real and needs exposure through strongest source, i.e. movies. Looking at these two artists-Anuj Sharma and Teejan Bai, notion of thinking folk art as miniature art is misconception in general. People usually think that folk art and folk cinema are restricted in their boundaries and get less popular widely but seeing and observing these two, who have the audience eating out their hands, we have to start to assure ourselves, especially y-generation about folk artists of national and international caliber, who not only fly prestigious flags of own states they belong, but become source of inspiration and motivation for many budding and established actors, artists, directors, producers, painters, print media and so on. Finding their stature so high sometimes art is found bigger than life. In short, cinema captures the essence of life itself.

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## Implementation of Scheduled Castes Sub-Plan (SCSP) In India

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### Introduction

India has its own form of racism. We refer to it as "Casteism." India's caste system was shaped based on socio-economic factors or ideological factors. In 1500 BC, Aryans arrived in India and unheeded local groups. They formed three groups, namely warriors, priests and farmers. Warriors and priests fought for the leadership role. Out of which priests emerged victorious to supreme their power over India. In the end, farmers, craftsmen, warriors and locals were led by Brahamans or priests. Like many societies, a son will inherit his father's job in India. This inheritance continued for a long time and it ended up as a community, jaati or a caste in the Indian system. Brahamans encouraged socialism only within their respective groups that created inequality in this diversified country. A caste looking down on the other is a common occurrence and it is publicly accepted. People who clean drainage are aligned to the "Scheduled Caste" and they are termed as "untouchables." The caste system is a significant social system in India. One's caste affects their options regarding marriage, employment, education, economies, mobility, housing and politics, among others.

At the time of independence 15% of the total population of the country was SC and approximately 95% SC population was below poverty line. The Government has held special apprehension and commitment for the well-being of the Scheduled Castes who suffer due to their social and economic backwardness and relative isolation. The figure-wise or quantitative allocation of the funds for welfare looks handsome but considering the vast proportion of SC population in the country (16.9% as per 2011 census), the allocation seems insufficient. Moreover, there is doubt regarding the actual outcomes of these benefits as the Human Development index figures for Scheduled Castes show no appreciable improvement in their condition.

**Constitutional Safeguards:** The Preamble of the Constitution of India provides, Social Economic and Political Justice and Equality of Status and opportunity to all citizens. The Directive Principles of state policy as contained in Article 46 of the Constitution provide that "the state shall promote with special care the educational and economic interests of the weaker sections of the people, and particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation". The Constitution under Article 366(24) specifically defined the term Scheduled Castes. The various safeguards and protective measures sought to ensure for their all-round development and freedom from exploitation and social injustice in order that they could from part of the mainstream of the society.

**Scheduled Castes Sub Plan (SCSP):** The nomenclature of SCP was changed to SCSP in 2006. Guidelines for formulation and implementation of Scheduled Casted Sub Plan, have been issued from time to time by the Planning Commission. The Planning Commission in December, 2006, had issued consolidated guidelines on formulation, implementation and monitoring of SCSP by Central Ministries/Depts. These guidelines, provide for the following:

- (i) Earmarking of funds under SCSP from the Central Ministry/Department Plan outlay at least in proportion of SC population to total population of the country.
- (ii) Placing the earmarked funds under separate budget head/sub-head (789) for each Central Ministry/Department for implementing SCSP.



(iii) SCSP funds should be non-divertible.

In XII Plan' on SCSP has proposed a paradigm shift from 'post-facto accounting' to 'pro-active planning' approach with regard the sub plans. The Twelfth Plan proposes a set of key implementation measures to strengthen the SCSP such as - Earmarking of the SCSP funds from the total plan outlays well in advance of the commencement of the financial year, preparation of pro-active planning documents as Sub-Plans, building up an institutional framework to effectively implement these changes etc. The Committee has prepared its report against this backdrop.

The State government should clearly determine the SC families residing in their domain and assign a unique identity number to the families (same as Aadhaar where this number has been assigned to the individuals), since government benefits mostly accrue to the families and not to individuals. This list should be made accessible to all the programme managers/Departments and also the Banks so that they are able to facilitate the social and financial inclusion through their programmes. After identification, the target groups can be linked with the various programmes of the State and Central government that are meant for the SCs. The implementation of Scheduled Castes Sub-Plan (SCSP), should study the Human Development Indicators of the SC groups and general population and also their income/employment levels. On the basis of the development needs of the Scheduled Castes they should design such schemes that have the potential to bridge the gap in the development levels of the Scheduled Castes and eliminate the regional disparities.

The States/UTs having SC population shall fix clearly defined targets, based on parameters like educational status, enrolment, occupation, health indicators, per capita income, access to basic amenities like drinking water, housing etc. taking into account the national targets. Efforts should be made to achieve the assigned targets.

#### **State wise SCSP allocation 2013-14 to 2015-16:**

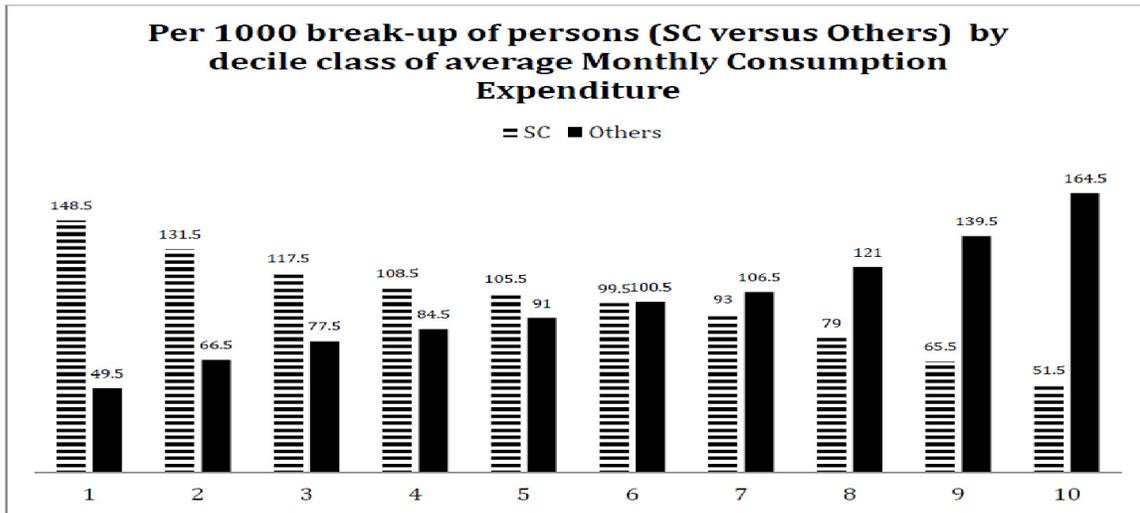
- States with SCSP outlay less than % SC population (between 2013-14 to 2015-16):
- AP, Assam, Goa, Gujarat, Himachal Pradesh, Jharkhand, Odisha, Rajasthan, Uttarakhand.
- States with SCSP allocation at par with SC population: Bihar, Chattisgarh (2013-14 & 2014-15), Kerala, Punjab (2013-14 & 2014-15), Rajasthan (2015-16), Tamil Nadu (2013-14 to 2015-16), Uttar Pradesh (2013-14 & 2014-15), Uttarakhand (2014-15), Chandigarh, Daman & Diu, Delhi, West Bengal.
- There is reduced allocation from 2013-14 to 2015-16 in case of AP, Assam, Goa, Haryana, HP, Jharkhand, Odisha, Puducherry
- States which show an increase in allocation over 2013-14 are Karnataka (2014-15), MP (2014-15), Maharashtra (2014-15), Manipur (2014-15), Rajasthan (2014-15).
- The information of percentage expenditure to SCSP outlay is not available during the Annual Plan 2014-15 and 2015-16, therefore no comments can be given.
- The information above the SC specific schemes to the total State plan allocation is not available.

#### **Monthly Per capita Consumer Expenditure (MPCE)**

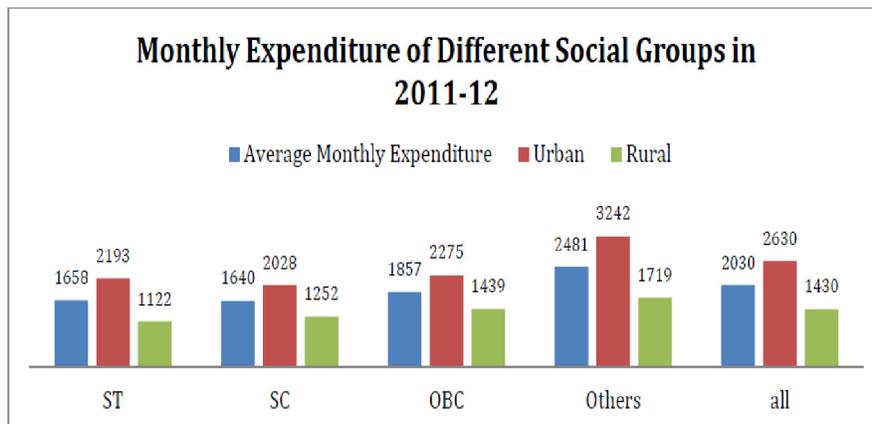
The following graph shows the extent of inequalities prevailing in India and proves that economically, the scheduled castes as a social group are significantly backward as compared to the other castes:



*NCSC Report 2016 : Effective Utilisation of Funds under the Scheduled Castes Sub Plan (SCSP)*



The graph shows the per 1000 break-up of persons by decile class of Monthly Consumption Expenditure. The above graph shows that only around 51 out of every 1000 scheduled caste people make it to the top economic strata of the society. Around 165 out of 1000 other category people make it to the top economic strata of the society, a difference of more than 300%. In fact, as one moves up the economic strata, the representation of the scheduled caste population steadily diminishes as most of the scheduled caste population is concentrated in the lower economic segments of the society. In terms of average monthly expenditure, the scheduled caste population seems to be the poorest social group in the nation. As of 2011-12 the total average monthly expenditure was lowest for Scheduled Castes (1,640), followed by Scheduled Tribes (1,657.5), and Other Backward Classes (1,857). as shown in the graph below



Estimates from the quinquennial consumer expenditure surveys conducted in 2004-05, 2009-10, and 2011-12 indicate that the ranking of the social groups by MPCE5 has remained the same over the 7-year period 2004-05 to 2011-12 in both rural and urban sectors.

Overall, "Others" had the highest MPCE, followed by "OBC", over this period. The lowest MPCE was that of the SCs in the urban areas and that of the STs in the rural areas.

**Recommendation on SC & ST Budget Policies**

Innovative Schemes that are not only relevant but designed to address the growing gap in development between the Scheduled Castes, to be urgently taken by all the ministries and departments. Suggested schemes have been listed above.

All schemes for the welfare and development of the SC to be strengthened by effective participatory, accountable and transparency mechanisms with strong social audit and grievance redressal measures in planning, designing and implementation stages. The general, notional and obsolete schemes for SC, which are more than 70% of the total schemes in this budget must be avoided at all costs.

- The Government of India should issue fresh guidelines for the implementation of the SCSP including an institutional framework for this purpose as outlined.
- Initiating a Pro-Active Planning Process for SCSP by the Central Ministries and State Departments.
- Stringent Appraisal & Approval of the SCSP plans prepared by the Central Ministries/State Departments. Re-appropriation.

There is a lack of implementation as there is no legislative framework. It is therefore critical that this must be legislated and machinery established not only to bridge the gap but for ensuring financial inclusion.

**Conclusion**

Scheduled Caste in India is one of the marginalized communities, majority of the Scheduled caste one belongs to low-income categories. All over the India, status of the Scheduled caste is not yet improved. Still different types of discrimination, violation, atrocities and other types of untouchability existing against the Scheduled caste. Reservation policy and sub plan are focusing the Scheduled caste as socio-economically empowered from various periods but, what happened in the real sense is one of the major questions. Allocation of sub plan and distribution to various sectors are placed attractively in the paper, not in reality. Allocation of sub plan money not reached the real beneficiaries due to various reasons. Therefore, there should be a special attention to reach the sub plan allocation to the concerned Scheduled Caste in the state and the government must undertake an evaluation study on effectiveness and impact of the sub plan and its impact on socio economic empowerment of Schedule Caste in the state. Implementing schemes and establishing institutions are not enough to fulfil the needs of the marginalized people, there should be a periodical review about the schemes and its impact on the life of the beneficiaries. Hence, this study concludes, effectiveness of the sub plan and its allocation to each sectors needs to revise according to its reaches to the Scheduled Caste in India.

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**"Pandemic Crisis And Challenges In Migrant Life"****Dr. Kiran Namdeorao Kumbhare**

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**Abstract :**

Migration is an important part of a person's life, a person of any community has to come to any country or state to live anywhere. It is said that migration is an essential part of a person's life. The life of the tribal community is even more frightening for those tribal who live in the forest hills. The crisis of epidemic is not limited to one community only, but this challenge is in front of the whole world. Still, the whole world is trying to get rid of the pandemic, but with this migrant life, every person has to struggle in the time of the Epidemic. The tribal community is also facing serious problems at the foot of backwardness in the Society. During this article, the aspects related to the migration of tribal communities have to be studied. During the period of this epidemic, the tribal community also used to go to work in the country and state within their nation, but when the crisis of epidemic came, then the condition of this community got worse? The analysis will be done on the dimensions of the efforts of the tribal community, all the issues related to this topic will be analyzed through this article.

**Key Words:** Migrant Life, Tribal Community, Epidemic, Challenge.**Introduction:**

The social life of the tribal community has deteriorated in the time of this pandemic crisis. According to the 2011 Census of India, India's internal migrants constitute approximately 450 million (37 percent). Inter-state migrants as well migrants from each state have also been included. There are different reasons for migration, women have given marriage as the reason for most of the migration, due to the situation of poverty, women also go out to work and this has also been the reason related to men, to migrate for employment. have to go out. While travelling, one has to face many difficulties while living. Tribal community has to lose social life and personal life in migrant life. The dimensions of migration of the tribal community have been highlighted, this epidemic has caused many problems to the tribe during the epidemic period.

**Effect of Epidemic on tribal society:**

No such country or any community in the world has been unaffected by this epidemic of Covid-19 and its effect on all countries, all communities, all societies, all citizens of the country, women, children, almost all hit by the pandemic. The impact of this epidemic on the tribal society has been very deep. The life of tribal society is different from that of other communities because their sources of income are minimal. The life of the people of tribal society is dependent on agriculture, like going to work in other's agriculture to do wages, whatever wages he will get from him. Living life in this way is day-to-day life, that is, the outbreak of this epidemic has suffered a deep blow on the tribal community.

**The questions about the aspects of migrant life are as follows-**

1. Difficulties are being created in the migrant life of the tribal community.
2. In the crisis of epidemic, the problems of the tribe are increasing.
3. During the period of lockdown, food sources also became difficult for this society.



4. Due to poverty, moving from one region to another for subsistence.
5. Tribal have suffered the biggest hit during the period of lockdown.
6. Madhya Pradesh, Bihar, Chhattisgarh, Rajasthan, Orissa, Jharkhand, Uttar Pradesh migrate most of the states of India in connection with employment.

**Hypothesis:**

- 1) The tribal community is facing many problems during the migrant era.
- 2) The condition of the tribal community is bad during the crisis of this epidemic.

**Method :**

In this article, the secondary source will be used as well as the primary source, this is not only the main source, but since the lockdown has been imposed in the migrant life of the tribal society, the situation has completely changed from time till the present. The basis of the documents published here has been considered as the main source.

**Discussion:**

Ministry of Tribal Affairs has launched 'Shramshakti' digital data solution for migrant workers through Union Tribal Affairs Minister Shri Arjun Munda has launched Shramshakti, a national migration assistance portal, which has been launched by Shri Arjun Munda. Regarding the difficulties being faced by all the migrant community due to Coronavirus, Shri Arjun Munda addressed the Adivasi that the Tribal Migration Repository will be successful in bridging the gap related to manpower data and empowering the migrant workers who They generally migrate in search of employment and income." Through this, the government will also help in connecting the migrant population with the existing welfare schemes. This situation has made the tribal society completely vulnerable to the epidemic crisis, which is difficult to get rid of.

Before this epidemic, tribal societies used to go to other countries and run their livelihood, but as soon as the epidemic started, they were forced to return to their respective homes, due to which they started completely dependent on others. It happens that in any area of the country, Dalit and Adivasi go for employment, then their figures are like negligible.

According to the Report of the Working Group of Migration 2017, Delhi has not notified a single Scheduled Tribe (ST) in itself, the biggest example being that Delhi. It is that there is not a single Scheduled Tribe in the Union Territory of Delhi as per the 2011 Census. In comparison, other states have tribal group people. According to the National Sample Survey 2011-12, 2.5 percent in Delhi has consumed S. T. But the question is that there is no single definition of 'migrant' in India, there are many such definitions. Therefore, the Working Group questioned whether changing home from one place to another is not migration. It is clear from this that if the country goes for employment within the state, then it does not come under the definition of 'migration'. According to the report of the Census of India, if you migrate or migrate from one state to another, caste-based information is never available.

There is an administratively listed caste belonging to SC, ST, and Backward Classes and is notified and managed at the state level itself. From this, it can also be said that when there is any community, if it reaches from one state to another, even after being in the same community, one's classification based on administration can be different from the community. From this, it is completely clear that if a person belonging to the category of SC within one state does not remain in the category of ST within another state, then caste violence increases in some communities, due to which those people choose the path of migration. The Working Group in its recommendation also said that the Registrar General of India should address this issue by making changes in the provision of data to be collected under the Census of India. The migrant coming from the Scheduled Castes Scheduled Tribes category should be considered or counted in the same category in big metros or in other states also.



During the crisis of the epidemic, the situation changed, every person or community used to go from village to city related to 'employment but in the present, the situation has changed, the character of migration has changed from the city to the village, this too these days. can be seen in. Due to the lockdown, the people of the villages, the people of the city, the migrant people had come on the way/roads and the tribal of different states had gone to the big cities to do work and subsistence, but as soon as the lockdown situation was created, all of them The tribal community had to roll towards their home, this picture can be seen in India.

**Why do tribal communities always have to go through hardships:**

The tribal community has to go through hardships because of the lack of education in the tribal communities, they have to suffer from many tortures. Even today, many such tribal societies live in the forests, mountains in remote areas, it is even more difficult for them to live because, in the crisis of this epidemic, the tribal of the forests go to some plains, baskets, bass, such things as tribal. People of the social work and they used to sell in the market so that they can survive, but today's the situation has completely changed, in the time of epidemic, they cannot really sell in the market because the lockdown is imposed, so it is difficult to survive. For this, the government is also making efforts, how to help these people, schemes are also being made, but alas, the benefits of those schemes are not fully benefited by those tribal groups.

Scheduled Castes and Scheduled Tribes for employment within the country of India Any Labour of this category or people of SC and ST from any small or backward state enter the big metropolis of employment, then to the migrant labor SC and ST. had to come back Now the question in front of them is how to earn a livelihood. In Assam, the tribal of Jharkhand has the largest number of people working in tea gardens in West Bengal, they are also facing problems.

**Conclusion :**

The epidemic has wreaked havoc on the tribal society in the life of the migrant. Tribal women are migrated, especially by bringing tribal women of states like Jharkhand, Bihar to places like Delhi, with the lure of providing employment, they are also exploited. Tribal society is also exploited because due to lack of education, still, the participation of tribal society in the educational field is minimal. There are many different reasons for migration. Equality can be seen between men and women in tribal society. In the context of household work, both make decisions together, this is also the specialty of the tribal society, but both have to bear the havoc of the migrant, the situation of the tribal society has become completely disturbed during the lockdown, this is the reality.

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**Ation in India: An Overview”****Dr. Ashok Gangaram Sabne**Head of History Department Babasaheb Patil Ekmbekar Gramin  
Mahavidyalaya, Hanegoan, Degloor (MS)**Abstract:**

Discrimination amongst human being is the major issue at universal level; it may be racism or casteism. India has been in the realm of bad caste system for centuries. This system has its roots in ancient times and has changed over time. The rulers of medieval, early modern and modern India adapted it to their convenience. People of higher castes were treated higher and people of lower castes were looked down upon. There are some instances of caste exclusion in some texts like Manusmriti in the post-Vedic period and according to Manusmriti such people should be thrown in the sand. Many recent researches have shown that there is a big difference between the social systems described in the post-Vedic texts and the discussions on the Indian caste system in the colonial period, and the same is stated by Duman's theory of caste system in Indian society. In today's time, caste system has become the basis of reservation in India when it comes to getting education and getting jobs. There are four categories in India as far as caste is considered i.e. Brahmins, Kshatriyas, Vaishyas and Shudras. Caste on the other hand is called the caste of a person and refers to the birth of a person. There are thousands of castes and these are usually determined by the traditional occupation of a community. Due to this caste discrimination, India is facing conflict at National level. The current work is an overview of Indian caste system.

**Key Words:** Discrimination, caste, gender, India, reservation policy etc.**Introduction:**

The Indian caste system is the basic system of Indian society. This system developed in ancient India and is believed to have changed further in the middle Ages, the modern East and the modern times. Some sociologists have used the concept of caste in place of the concept of 'Jnati', which is rooted in religion. According to anthropologist Lewis Duomo, the kinship system has a ritualistic stratification, and that stratification is rooted in religious concepts such as purity and pollution so religious concepts are based on secular ideas. Many other sociologists have opposed this view and that stratification is rooted in religious concepts such as purity and pollution so religious concepts are based on secular ideas. Many other sociologists have contradicted this view, arguing that secular ideas are essentially economic, political, and often geographical.

If the kinship system is only a system of professional classification, then it must be possible for individuals or groups to transact business in this system. One of the main features of kinship is that they are intermarried, the members of which are allowed to marry within their own kinship. Relatives existed among Hindu, Muslim, Christian and even tribal tribes, and they did not have any general straight-up system.

Major structural changes in the system are believed to have taken place during the Mughal Empire and the British Empire. The caste system is made up of two different concepts, the caste system and the caste system are actually two different methods used for the analysis of this social stratification. The present caste system has evolved towards the end of the Mughal period and many changes in Indian society at the beginning of the British period. Many powerful individuals and groups emerged during the late Mughal Empire.

While some believe that the Aryans introduced this system at that time to control the local population. To organize things, they defined the main roles and assigned them to groups of people.



However, in the 20th century, this theory was rejected because it was said that the Aryans never invaded the country.

According to another theory, the caste system in the country was started by Aryans around 1500 BC. It is said that the Aryans introduced this system to control the people and make things work more systematically. They assigned different roles to people from different groups. On the other hand, according to Hindu theologians, the system began with Brahma, the Hindu god who is known as the creator of the universe.

After independence of India, a number of changes took place, including a list of Scheduled Castes and Scheduled Tribes by the Government of India, and caste-based reservations were applied to government jobs and education. Since 1950, the Government of India has enacted a number of laws and social initiatives to improve the social and economic conditions of the lower caste groups.

**Definition of Caste:**

Caste is not a native Indian word, although it is now widely used in India and abroad, even in English. According to the Oxford English Dictionary, the word caste comes from the Portuguese *casta*, which means 'race, lineage, mating, pure and unadulterated weena or race', meaning cast. However, the word cast cannot be accurately translated into Indian languages. Yet, *Varna* or *kin* is a Sanskrit word that comes close to it.

A.W. Green says, "Caste is a system of stratification in which mobility, movement up and down in the status ladder, at least ideally, may not occur<sup>1</sup>."

Risley defines caste as "A collection of families is bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling and is regarded by those who are competent to give an opinion as forming a single homogeneous community<sup>2</sup>."

**Characteristics of Caste:**

There is any generalized definition of caste. Due to the complex processes of caste, all attempts to define caste fail. On the other hand, much of the research material on the subject is devoted to commenting on the accuracy of the use of the concept. According to Ghurye, the interpretation could be applied to British India. But Ghurye also acknowledged that caste cannot be universally defined and that there is regional diversity in the concept of caste in the Indian subcontinent. Yet he presented the following six characteristics of the caste:

1. Segmental division of society:
2. Hierarchy:
3. Restriction on feeding and social inter-course:
4. Civil and religious disabilities:
5. Lack of unrestricted choice of occupation:
6. Restriction on marriage:

**Varna in India:**

The word *Varna* literally means type, color, class, copy. *Varna* was a system that divided the people of India in the ancient Vedic society into different groups. It is mentioned in many ancient Indian texts. The groups of *Varna* are given below:

**a. Brahmins:**

Brahmin is one who performed religious and ritualistic duties. They are called as Priests, teachers and scholars

**b. Kshatriyas:**

Kshatriyas are also known as Rajans. Kshatriyas were rulers, administrators and warriors.

**c. Vaishyas:**

Vaishya were those who were artisans, traders, farmers and merchants.

**d. Shudras:**



Shudras were who were Harkami workers or labours.

Thus, as a result of the classification there were also people who did not participate in these four characters, those who belonged to the tribal and untouchable groups. Just as they were not given a place in the classification, they had no place in the world of Hindu society, not even a place to be mentioned as a component of society. The community was divided into 3,000 castes and 25,000 sub-castes were divided on the basis of community occupation, in which one person was born.

#### **Reservation Policy in India:**

During the British rule, the social transformation led to the formation of stable castes in the British administrative system. As a result, there was widespread opposition in the 1920's and the British had to change their policy. And then the British started taking lower caste people for some positions in government jobs and a few percent of the total posts and started reservations. After India's independence, a number of changes took place, including a list of Scheduled Castes and Scheduled Tribes by the Government of India, and caste-based reservations were applied to government jobs and education. Since 1950, the Government of India has enacted a number of laws and social initiatives to improve the social and economic conditions of the lower caste groups. These educational, governmental reservations and other facilities were inherited by certain castes and could not be provided by the beneficiaries to any other person. Not only that, but incidents of communal violence are collected and monitored by various agencies of the Government of India.

#### **Benefits of Caste System:**

##### **a. Tend Union and Orphanage:**

The Caste system provides stable social environment to every person. In Hutton's words, the individual gets a permanent body of committees, which governs his/her entire behavior and contacts. Their caste provides direction in the selection of marital partner; acts as it is tend union. It is a club and orphanage for her, health insurance and provides for cremation if required.

##### **b. Sense of Cooperation:**

The caste system develops a sense of harmony and cooperation among the members of the same caste. It helps the construction and the needy, so that state assistance is not required. It reduces jealousy or happiness.

##### **c. Determination of Economic Occupations:**

It determines the economic occupation of an individual. Each caste has a specific occupation, which not only determines the future of the child, but also gives him a fair opportunity to become a trainee. Since, business has an identity with caste, in which less attention is paid to change, so there is a proud experience in workmanship. In ancient India, there were many generations of artisans who were skilled in their skills. Thus the farmers also used to be diligent in their work.

##### **d. Racial Purity:**

It has preserved the racial purity of the upper castes by imposing a ban on interracial marriages. It has developed shapes of cleanliness with an emphasis on cultural purity.

##### **e. Affects Mental Formation:**

It affects a person's mental capacity. Since, caste commands a person to follow caste rules related to food, rituals and marriage, his views on political and social issues are influenced by his caste practices. It also develops a sense of equality in groups.

##### **f. Unification of the Country:**

It develops class consciousness without increasing class struggle. It has given birth to efficient organization of Hindu society without giving birth to class struggles and factions. It was a universal tactic to unite people of different cultural levels into one society. This saved the country from being divided into conflicting ethnic groups. It integrated Indian society into a vast and multi-colored community and provided the country with a secure foundation of security and continuity which enables a stable and orderly structure of society.

**g. Arrangement of Various Functions:**

It deals with various functions required for social life from education to cleaning, governance to domestic service and arranges religious beliefs with the satisfaction of faith in karma doctrine, leading to the unequal division of functions. Even the divine grace of the world is understood and accepted. It provides a relatively high degree of division of labor in the European class system.

**h. Cultural Diffusion:**

Caste system helps in cultural diffusion within the group. Ethnic practices, beliefs, skills, behaviors and trade secrets are transmitted from one generation to the next. Thus, culture passes from one age to another.

**i. Separation of Social and Political Life:**

It has kept its freedom from political influences with keeping social life separate from political life. S. C. Hill (S-C. Hill) says that the social life of Hindus has been completely untouched by political conditions. It also serves as a great temple and has maintained its religious status by worshipping ethnic deities.

**Defects of Caste System:****a. Restrictions on the Mobility of Labor:**

Since a person has to do his own ethnic occupation, which he cannot change according to his will or reluctance, it has stopped the mobility of labor. This has led to stagnation.

**b. Untouchability:**

This has given birth to untouchability. According to Mahatma Gandhi, untouchability is the most hateful expression of the caste system. Most people have reached the state of slavery. In addition, it has given birth to other vices, such as child marriage, dowry system, veil system and casteism.

**c. Obstacle to Unity:**

It has prevented the development of harmony and unity in Hindu society by separating one caste into another and restricting any social intercourse between them. It disintegrated Hindu society and made it weak.

**d. Unsuitable Person in Business:**

Sometimes a person has to adopt wrong business. It is not necessary that the son of a priest also likes to become a priest or has the ability to become a successful priest. Under the caste system, he cannot take up any other occupation, even if he has ad hoc qualifications and interest. It does not make full use of the incompetence and capabilities of the people, which hinders its maximum production.

**e. Obstacles in National Unity:**

Caste system has become a huge obstacle in the development of national unity in the body. The lower castes feel dissatisfied with their social behavior. Ghuraye has written that the spirit of caste-devotion created hatred towards other castes, which created an unhealthy environment, which was not conducive to the development of national consciousness. E. Schmidt also thinks that the most tragic consequence of the caste system is that it has stifled the development of general national consciousness.

**f. Obstacle to Social Progress:**

It has been a huge obstacle in the social and economic progress of the nation. As people believe in the doctrine of karma, so they become traditionalists, and as their economic status is fixed, it leads to inertia in them and ends their undertaking and enterprise.

**g. Undemocratic:**

At the end, the caste system is undemocratic, because everyone is not given equal rights without discrimination of caste, color or creed. In the path of lower caste people, especially social barriers are erected, who do not get freedom of mental and physical development and ad hoc opportunities are not provided.

**h.Promotion of Casteism:**

The caste system has given birth to casteism. Members of a caste have racial sentiments and they show selfless devotion towards their caste by forgetting the healthy social standards of justice, equality, brotherhood and justification. The words 'Brahmanism' and 'Kshatriyaism' are indicative of casteism. Members of one caste without the influence of casteism do not hesitate to harm the interests of members of other castes. Casteism promotes autocracy in place of brotherhood. Politicians exploit the spirit of racism for their own benefit while sacrificing national interests.

**Conclusion:**

Thus, the merits and demerits of the caste system clear that its faults are more, its merits less. The caste system gives birth to a stable and sluggish society. Since, the situation is determined on the basis of birth, which one cannot change or improve by one's actions, specific efforts are not encouraged. Very few people will complete the work required of them and some will not do at all. Whether the elite works or plays, the elite will remain. No matter how hard a Harijan person works, he cannot escape from slavery. This is the closed form of the Indian caste system, due to which the people of India lack entrepreneurship and the society as a whole is rooted and exemplified.

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**Assessment on Eating Habits of College Going Adolescent Girl's****Dr. G. Y. Dhoke (Dr. G. A. Bhalerao)**Associate professor and head department of home economics S. S. Girls'  
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**Abstract**

Adolescent health, or youth health, is the range of approaches to prevent, detect or treat young people's health and well being. Adolescence is a nutritionally vulnerable time period. Poor eating habits are formed during adolescence, which can lead to obesity and diet related deceases in later years.

Unhealthy eating habits are seen in adolescent in the United States and many other countries. Collage students are exposed to a variety of new experiences and potential life style changes that may bring changes in eating habits. Hence the present study was conducted to assess the healthy eating habits of adolescents.

Present study is conducted in the Gondia district. Structured interview schedule was developed to collect the information from adolescent girls. Total 200 college going students were selected randomly from Home Science and Arts faculty. Data was collected by personal interview technique. Statistical analysis was done by computing frequency and percentage. Data was show by graph. The present study concluded that adolescents moderately eat healthy food.

**Key words**

Adolescent, Healthy food, eating habits, college going girls.

**Introduction**

Adolescence is the phase of life between childhood and adult hood, from ages 10 to 19. It is a unique stage of human development and an important time for laying the foundation of good health Adolescent health, or youth health, is the range of approaches to prevent, detector treat young people's health and well being.

During this phase adolescents establish patterns of behaviour. For instance, related to diet, physical activity, substance use, and sexual activity that can protect their health and the health of others around them, or put their health at risk now or in the future.

Adolescence is a nutritionally vulnerable time period. Poor eating habits are formed during adolescent that can lead to obesity and diet related diseases in later years.

Unhealthy eating habits are seen in adolescence in the United States and many other countries.

Sound nutrition can play a role in the prevention of several chronic diseases. Collage students are exposed to a verity of new experiences and potential life style changes that may change eating habits. Hence the present study was conducted to assess the healthy eating habits of adolescent girls.

**Objective**

1) To assess the healthy eating habits of adolescent girls.

**Hypothesis**

Adolescent girls are eating healthy food.

**Limitations**

- 1) Study is limited only to adolescent girls students.
- 2) Study is limited only to healthy food eating habits.

**Research method**

Present study is conducted in the Gondia district. Structured interview schedule was developed to collect the information from adolescent girl. Total 200 college going student were selected randomly from Home Science and Arts faculty. Data was collected by personal interview technique statistical analysis was done by computing frequency and percentage. Data was shown by graph.

**Research finding and discussion**

Major purpose of the study is to assess the healthy eating habits of adolescent girls. For assessment survey has been done and obtained data was show in the table. In present study it was observed that 80.5 % adolescent girls were interested in health related information and only 19.5% girls were not interested in health related information.

**Table 1- Table showing the Healthy Eating Habits of Adolescent Girls.**

| S.no | Item                                      | Yes       |            | No        |            |
|------|---|-----------|------------|-----------|------------|
|      |   | Frequency | Percentage | Frequency | Percentage |
| 1.   | Interested in health related information. | 161       | 80.5       | 39        | 19.5       |
| 2.   | Skip breakfast.                           | 121       | 60.5       | 79        | 39.5       |
| 3.   | Skip lunch.                               | 157       | 78.5       | 43        | 21.5       |
| 4.   | Skip dinner.                              | 139       | 69.5       | 61        | 30.5       |
| 5.   | Eat variant fruits in a week.             | 128       | 64         | 72        | 36         |
| 6.   | Eat variants of vegetable in a week.      | 175       | 87.5       | 25        | 12.5       |
| 7.   | Use low fat food.                         | 139       | 69.5       | 61        | 30.5       |
| 8.   | Eat whole grain                           | 171       | 85.5       | 29        | 14.5       |
| 9.   | Eat pulse daily.                          | 122       | 61         | 78        | 39         |
| 10.  | Eat suger coated breakfast.               | 57        | 28.5       | 143       | 71.5       |
| 11.  | Eat junk food.                            | 58        | 29         | 142       | 71         |
| 12.  | Taking salt from above in food.           | 67        | 33.5       | 133       | 66.5       |
| 13.  | Eat salty rosted nuts.                    | 76        | 38         | 124       | 62         |
| 14.  | Drink milk and eat diary products daily.  | 104       | 52         | 96        | 48         |
| 15.  | Eat nuts daily.                           | 93        | 46.5       | 107       | 53.5       |

Breakfast being the first meal of the day is the most important meal. One should not skip breakfast as it helps in breaking your overnight fast. Those who skip breakfast tend to eat more portions of food in the next meal.

According to various studies, missing breakfast regularly can lead to the developing of type 2 diabetes as it may cause chronic insulin resistance. Without having breakfast the insulin levels can drop and then spike after lunch, which might increase the risk of type 2 diabetes. In present study it was observed that 60.5% girls skipped breakfast and 39.5% took regularly.

Skipping meals can also cause your metabolism to slow down, which can cause weight gain or make it harder to lose weight.

“When you skip a meal or go long time without eating, your body goes into survival mode.” Says Robinson. This causes your cells and body to crave food which causes you to eat a lot. It



was found that 78.5% adolescent girls skipped lunch in week and 21.5% girls took lunch regularly. In present study it was found that 69.5% adolescent girls skipped dinner in a week and 30.5% took dinner regularly.

Fruit is high in important nutrients like vitamins, minerals, fiber and antioxidant. Eat many different types to get the most benefit.

Multiple studies indicate that eating fruit is associated with lower calories intake and many contribute to weight loss overtime. In present study it was observed that 64 % adolescent girls ate variant of fruit in a week where as 36 % girls did not ate variant of fruit.

There are many studies indicating that fruit intake is associated with a lower risk of many serious diseases.

Most studies show health benefits with two to five servings of fruit per day. However, there seems to be no harm in eating more than that. In present study it was observed that 64% adolescent girls ate variant of fruits in a week and 36% girls did not ate variant of fruit.

Research shows that increasing the variant of vegetables in your diet may help reduce your risk of heart disease and even improve your overall quality of life. It was found that 87.5% adolescent girls ate variant of vegetable in a week where as 12.5% girls did not ate variant of vegetable.

The low fat diet benefits everyone, in addition to helping you lose weight by using calories on more filling foods, following a low fat diet can help you ward off serious medical conditions. Including heart disease, high cholesterol, and diabetes.

Table 1 shows that 69.5% adolescent girls used low fat food where as only 30.5% girls did not use low fat food.

A diet rich in whole grains has been shown to reduce the risk of heart disease, type 2 diabetes, obesity, and some forms of cancer.

Present data shows that 85.5% adolescent girls ate whole grain in their diet and only 14.5% girls did not use whole in their diet.

Pulses are low fat, high fibre, no cholesterol, low glycemic index, high protein, high nutrient food. They are excellent food for people managing their diabetes, heart disease or celiac disease.

In present study it was found that 61% adolescent girls eat pulses in their diet daily and only 39% girls didn't had pulses in their diet.

Research has been done on the impact of sugary foods on emotional health in humans, and has suggested that consumption of junk food can negatively impact energy levels and emotional well being.

Table 1 shows that 28.5 % adult girls are eat sugar coated breakfast and 70.5 % girls are not eat sugar coated breakfast. About junk food it was found that 29 % girls eat junk food and 71 % girls did not eat junk food.

Taking salt from above in food is harmful. It was observed that 33.5 % adolescent girls are taking salt from above in food and 66.5 % girls are not taking salt on food.

Dairy products are an important source of calcium, helping to give us strong bones protein, carbohydrate and fat as well as many important vitamins and minerals. Present data shows that 52 % adolescent girls drink milk or milk related product daily and 48 % girls did not ate dairy products daily. Roasted salted nuts are high in sodium, which health professional link to heart disease. Table shows that 38 % girls ate salty nuts and 62 % girls did not ate salty nuts.

Nuts have been shown to promote weight loss rather than contribute to weight gain. Several studies indicate that your body doesn't absorb all of the calories in nuts.

Several studies have shown that blood sugar, blood pressure, and other health markers improve when people with type 2 diabetes and metabolic syndrome include nuts in their diet.

Research suggest that nuts may reduce inflammation, specially in people with diabetes, kidney disease, and other serious health conditions.

Several studies suggest that eating nuts can boost fat and calorie burning in people who are over weight or obese.

Present study table shows that 46.5 % adolescent girls ate nuts daily and 53.5 % adolescent girls did not ate nuts daily