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ABOUT THE JOURNAL

Started in 2012, Jamshedpur Research Review (ISSN-2320-2750) is a Government registered, Peer- Reviewed, Multi-Disciplinary, English Bi-Monthly Research Journal published by Gyanjyoti Educational and Research Foundation, 62, Block-3, Shastrinagar, Jamshedpur, Jharkhand-831005. Jamshedpur Research Review is one of the most reputed and regularly published research journals in the eastern India. So, for its 42 issues have been published without any irregularity.

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- • **The Journal aims to integrate and promote new ideas, concepts and practices, for public welfare and strengthening the civil society.**

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Editorial

THE FRENZIED FACE OF THE CROWD IS DANGEROUS FOR THE COUNTRY!!

The growing religious intolerance, especially among the youth, is becoming a serious threat to the unity and integrity of the country. In fact, any society is threatened not by 'religion' but by 'communalism'.

Hindus, Muslims and Christians in India all fear that their religion is in danger; and the followers of other religions are trying to destroy their religion. These scared people have created an atmosphere of toxic communalism, individual insecurity, mpb violence and social unrest across the country. Scared people react in a very violent and frightening way. Hordes of frightened people trample everything in the way with extreme insensitivity.The rapidly increasing incidents of mob lynching and mob violence in India is a testimony to this fact.

Hundreds of people go crazy to kill a single man or mob violence. They attck religious processions and religious sites. Hundreds of and nameless people involved in mob lynching and mob-violence destroying public and private property express their anger by brutally attacking helpless persons of their own country and then disappear from the site by becoming a part of the mob.

These unknown faces of violent mobs are the big threat to any civilized society.

We have done very little research to study the mindset of violent croud and mass hysterial behind mob violence. Why does a mob of ordinary people become so brutal and mindless and what are the reasons, triggers and catelists behind.

There is a verse in Sanskrit – 'Vidya Dadati Vinayam.' The level of education in the country is continuously increasing. But why does educated people becoming narrow minded and they are being controlled by less educated people? is these any fault in our education system? What are the deficiencies in our education system which is not making the Indian youth wise and intelligent? Why are the youth of our country so vulnarable to religious envy and fundamentalism? Is it rooted in the shortcomings of our socio-economic and political system?

Do you not think that we should do serious research on all aspects of these changed circumstances and increasing barbarism, social and economic intolerance and cases of mob violence among the people??

Editor
Dr. M.K Choubey
1 April 2022

GUIDELINES FOR AUTHORS

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The author's submitted article should be original research work. It can be based on primary (field-based) or secondary (literature-based) research. Ethical standards should be adhered to during primary research, which means that among other things, informed consent should be sought and gained from respondents. Data should not be fabricated or falsified (manipulated) neither should the analysis include any misrepresentation. Data and records should be properly managed, such that if requested, the author can provide clear and accurate records of the procedures followed. Duty of Care over respondents and others involved in the research (including animals) should be maintained. Thus, the author should not breach confidentiality or place any person in danger or psychological discomfort. Literature and data referred to in the article should be properly cited and referenced (using APA style), including by giving page number whenever required. Photos should be credited to their owner.

After the review process, authors have the responsibility to revise the Research Paper/ Book Review based on the reviewers' comments. Authors should clarify point by point how and where the changes have been done in a covering letter to be submitted along with the revised Research Paper/ Book Review . The time period of the revisions will be handled on the level of revisions, either minor revisions (e.g. within 4 days) or major revisions (e.g. 14 days).

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Jamshedpur Research Review(JRR) welcomes research articles on issues of current interest in Socio-Economic **All Research Paper/ Book Review** should be structured along these lines: Abstract (up-to 200 words), Key words, Introduction, Review of Literature, Objectives, Research Methodology, Findings and Analysis, Discussion, Conclusion & Recommendations and References. Further, the Research Paper/ Book Review must be typed in letter quality (font size 12 in New Times Roman) in double-space on one side of A4 paper with margins of at least one inch on all sides. Authors should submit their Research Paper/ Book Review to the Editor (JRR) using the email id: editorjrr@gmail.com. Research Paper/ Book Review should not exceed 4000 words.

Research Paper/ Book Review of a paper should have a**cover page**providing the title of the paper, the names (s), address (es), phone, fax numbers and e-mail address (es) of al authors and acknowledgements, if any.

Following the cover page, there should be an **abstract page**, which should contain the title of the paper, the subtitle 'abstract' and a summary of the paper in single space, not exceeding 150 words. **References** should be cited in the 'APA style' with a title REFERENCES. Examples of how the references are to be listed at the end is given below:

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- **Edited Book:**
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statistics 2014: At a glance(Bulletin (Technical) No. 07/2015). Ranchi, Jharkhand: ICAR-Indian Institute of Natural Resins and Gums. Retrieved fromhttp://ilri.ernet.in/~iinrg/Lac%20Statistics.pdf

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Jamshedpur Research Review

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THE GREAT BENGAL FAMINE OF 1943: LOOKING BEYOND THE FAD THEORY

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Abstract:

The famine of 1943 and the famine-induced epidemic diseases that followed, cost the Bengal province some three million lives. A vast number of those who survived suffered decline in economic position and social status as they had to sell their land, plough cattle, utensils, tools, implements and ornaments to buy food. Judged by any standard the famine was a great calamity for the province.In this paper, we will see how the Famine Inquiry Commission, appointed by the Government of India in 1944, saw natural disasters leading to food availability decline as the precipitating factor bringing on large-scale starvation and famine. But the theory of Food Availability Decline (FAD) has been questioned by scholars like Amartya Sen, Paul R. Greenough and others in the subsequent periods.

Keywords: Famine, Famine Inquiry Commission, FAD theory, Boat Denial Policy, Bengal Famine Code

Introduction:

The famine of 1943 and the famine-induced epidemic diseases that followed cost the Bengal province some three million lives.[1] A vast number of those who survived suffered decline in economic position and social status as they had to sell their land, plough cattle, utensils, tools, implements and ornaments to buy food.[2] Judged by any standard, the famine was a great calamity for the province. Scholars are of divergent opinions regarding the question what led to the crisis of such a magnitude.In this paper, we will see how the Famine Inquiry Commission, appointed by the Government of India in 1944, saw natural disasters leading to food availability decline as the precipitating factor bringing on large-scale starvation and famine. But the theory of Food Availability Decline (FAD) has been questioned by scholars like Amartya Sen,[3] Paul R. Greenough and others in the subsequent periods. Furthermore, we have to take into consideration the perilous impacts of the Second World War on the European colonies. Due to this isastrous effect Bengal suffered a lot. Recently some scholars also blame Winston Churchill and his War Cabinet for this tragedy. The half-hearted relief effort of the government was unable to solve the problem. Thus, an avoidable crisis crushed Bengal in many ways- famine victimization took several disastrous forms.

Causes of the Great Famine: The contemporary non-official observers were almost unanimously of the view that the famine was 'man-made'[4], no natural factors such as drought or flood caused such a shortage of rice as to make large-scale starvation and death inevitable. The leading Calcutta daily the *Statesman* showed this catastrophe as man-made. The famine constituted the worst and the most responsible administrative breakdown in India since the political disorders of 1930-31. K.C. Neogyopines that this famine was a state industry, it bore the hallmark of a genuine British manufacture.[5] According to this view, the famine was due to the negligence of the government, gross administrative inefficiency and implementation of wrong policies. The Famine Inquiry Commission which was appointed by the Government of India in 1944 to investigate the causes of the famine and to recommend steps for its prevention took a different view. According to the Commission, the famine was caused by two factors. Firstly, during 1943 there was a serious shortage in the

total supply of rice available for consumption in Bengal as compared to the supply normally available. This was due to the shortage in winter rice harvested towards the end of 1942 and early in 1943, shortage in the stock of old rice carried over from 1942, and loss of import from Burma. Current supply of the three varieties of autumn, winter and summer rice was sufficient for 43 weeks' requirements and the carry-over from 1943 was sufficient for another six weeks. Thus, the total supply of rice in 1943 could have met 49 weeks' requirements of the province, leaving a deficit of about five percent. Secondly, there was a phenomenal increase in price level. Consequently, food grains prices went beyond the purchasing power of those who normally depended on the market supply for the part or the whole year and there were large-scale starvation and death.

Refuting the FAD Theory: George Blyn argues that in 1942-43, cyclones and floods reduced the Bengal rice crop by about a third; this, coupled with the absence of imports from Japanese controlled Burma and inadequate relief, led to famines, epidemics aggravated by widespread starvation.[6] Paul Greenough estimates that even after reducing the losses due to the cut-off of Burmese imports, Midnapur cyclone, flood and serious crop disease, 90 percent of the usual supply of rice was available in 1943.[7] None of them takes the view that FAD as such was the primary factor behind the famine. Amartya Sen rejects what he calls "the standard explanation of the famine", that is, the view that the crisis was caused by food availability decline(FAD).[8] One principal aim of Sen's Poverty and Famine was to provide a critique of the FAD theory of famine and establish the 'food entitlement approach'. It is undeniably true that one cannot have a precise idea of the extent of starvation by simply dividing the food availability of a country by its population. Other factors such as volume of income of the affected people, prices of goods, and loss of livelihood also contributed to the magnitude of destitution and starvation. These factors, taken together, are sought to be encapsulated in the entitlement approach. Sen takes concrete examples of the great Bengal famine of 1943, the Bangladesh famine of 1974, the Ethiopian famine of the early 1970s and finds in these cases that there was only marginal decline in per head food availability. What mattered more were the movements in the food prices or changes of income level in real terms, which pushed down the exchange entitlement of the affected people and shrunk their entitlement set.Sen, thus, rescues amines from a climate- opulation framework and lent them some much needed ingredients of political economy/ Sen concedes that 1943 was not a very good year in terms of crop availability, but it was not by any eans a disastrous year either. Furthermore, the supply for 1943 was 13 percent higher than in 1941 and there was of course no famine in this year. Famine occurred in 1943 because for a large section of population there was a marked decline in exchange entitlement to rice.[9] Firstly, there was a dramatic shift in the ratio between agricultural wages and the price of rice between these two years. Consequently, by 1943 wage level of agricultural labourers as share of the price of rice declined by 2/3rd, i.e., the index of exchange rate stood at 34. Therefore, it is no wonder that this occupational category contributed most to the total number of deaths and destitution. Secondly) Sen shows the decline in exchange entitlement to rice of producers of other commodities such as mustard oil, cloth, bamboo, umbrella, milk, fish etc. Subsequently, there was large-scale starvation and death also among these groups of people. Sen undertakes empirical data to prove that famine in the sense of starvation of particular groups of people can Occur without an overall FAD. Sen argues that the FAD approach gives little clue to the causal mechanism of starvation, since it does not go into the relationship of people to food.[10] Sugata Bose has gone a step further. Bose argues that the famine struck Bengal "amidst plenty".[11] He does not make any attempt to estimate the level of food production in per capita terms at all.

War-Famine: Sen further argues that the great Bengal famine was due to war-induced market failure rather than to adverse food supply shocks. Crucially, the famine was a war-famine Rangoon had fallen to Japanese forces in March1942. In the following months, they sank a destroyer and several merchantmen in the Bay of Bengal, and engaged in sporadic bombing of Bengali cities; an air raid on Calcutta in December

1942 created considerable panic and the displacement of thousands of civilians to countryside. Although Japanese forces were too thinly spread to risk an invasion, Bengal remained exposed and vulnerable.[12] Sugata Bose maintains that this Japanese military victory reduced food availability in Bengal.[13] Bengal had since the turn of the century been dependent on relatively small quantities of coarse Burmese rice, preferring to export some of its own finer varieties and to switch possibly from rice to jute. The Japanese occupation of Burma in March 1942 cut off this supply. This had a vastly disproportionate effect on food prices in a disorderly market. On military advice, officials removed rice and paddy deemed surplus to local requirements from coastal districts such as Midnapur, Khulna etc. Officials also requisitioned and destroyed boats capable of carrying ten or more passengers to prevent their use by any invading Japanese soldiers. This boat denial policy' compromised the livelihoods of two of the most vulnerable groups- fishermen and boatmen- and increased transport cost. Bose states that the denial policy coupled with the October cyclone, reduced the direct entitlement to food-grains of many peasant labourers. Moreover, the authorities prioritized Calcutta, where many workers were engaged in war-related production, over the rest of the province. More than half of India's war-related output was produced in Calcutta by an army of workers numbering up to one million, made up to a considerable extent of a volatile class recruited from outside Bengal. Concern for the city's priority classes accounted for the forcible requisition of rice from mills and warehouses in and around the city in late December 1942.[14]

Collapse of Grain Marketing:

Greenough talks about a gradual collapse of the grain marketing system in the early 1943 as the cause for the famine.[15] How rice came to be so scare and expensive at all its puzzling, since there was no great failure of crops which might easily account for these market phenomena. It was a derangement of the market rather than a deficiency of food supplies that precipitated famine. The rice marketing system was both unorganized and unsupervised, Anyone could enter the trade, especially at the lower levels. There were no government controls or licensing restrictions. No data were kept to show the number of consumers or market-active producers in the various districts. Apart from an association of rice-mill owners, there was no trade organization or even trade publication to unify all the elements in the system. Yet there was no chaos. Traders and suppliers at each level and in particular localities were linked to one another by long-standing acquaintance and by extensive credit relations. When Burma fell in March 1942 the hidden mechanism which had for years kept supply and demand in balance in Bengal was rudely jarred. The Government of India made a last-minute attempt to bring quantities of rice from Burma to Bengal, but there is no evidence this effort succeeded. Greenough says that the failure of official procurement to bring rice into Calcutta greatly strengthened the black market.[16] Kali Charan Ghosh states that the prices had been soaring higher and higher in thorough disregard of Governmental threats, and controlled commodities gradually disappeared from the market. There was a black market for the rich.[17] Sen points out that Rs 13 per 'maund' of rice in December 1942 it shot up to a range of Rs 80 to Rs 105 in November 1943.[18] Greenough reports that in Calcutta the price of coarse rice rose from 11 rupees four annas in January 4, 1943 to its peak 34 rupees eight annas in August 23, 1943.[19] Sugata Bose points out that the price of rice was up 33% in September 1940 and 69% in September 1941 on its August 1939 level and in early March 1942 the index stood at 159.[20]

Half-Hearted Relief Programmes:

The Bengal famine began in two areas which had been subjected to extreme calamities and disorders in 1942- cyclone-affected Midnapur and war-torn Chittagong. In these districts there appeared a common syndrome of scarcity which was to develop quickly in most of the districts of Bengal. The first of these features was obvious, a rise in the price of rice which put it beyond the reach of the poor by early 1943. The second) was less obvious but more ominous: cultivators and traders failed to bring into the marketplaces enough rice to satisfy demand. Only in late 1943, with the delivery of the rice to the districts from storehouses in Calcutta and with the gathering of a large paddy harvest, did the price of rice

fall and starvation come to an end/The Bengal rice market in the meantime, with the knowledge and sometimes the consent of government, had been a veritable engine of distress. Requests for relief supply had been sent to Calcutta as early as January 1943 by Chittagong officials, but to no avail. By early June, reports of starvation were coming into the capital from officers not only in Chittagong but also in Noakhali, Faridpur, Dacca, Murshidabad, Burdwan and Rangpur districts. But the Bengal government declined even to begin organizing relief until the middle of August 1943. In the meantime, a few energetic officials began local relief programmes on their owndepending on donations and requisitioning for the necessary supplies. In Calcutta several private organizations also began to distribute food to poor destitute entering the city; subsequently they took up relief work on a modest scale among the starving in the districts. The Government showed no hurry to begin relief work itself. Greenough argues that the reasons for foot-dragging and delay were mixed.[21] First, there was the preoccupation with feeding Calcutta, a matter not settled until the free-trade supplies began to build up in June. Second, there was the expectation that large shipments of food promised since March by the Government of India-350,000 tons was the official target- would soon arrive and loosen up the regional rice market; relief then would be unnecessary. Third, there was an apprehension that discussing scarcity openly, declaring a famine and distributing relief would strengthen the rather than weaken the grip of hoarders and black-marketers on food supplies. Finally, responsible officials in the Revenue and Civil Supplies ministries simply did not know how to proceed with relief under the bizarre conditions that had developed by mid-1943. The Bngal Famine Code, mainstay of famine campaigns for 50 years, was of little use. The Code had been designed to stimulate traders to carry rice into zones of localized drought or flood by putting sizeable amounts of cash into peasants' hands in the form of wages, alms or agrarian loans. But the need for food in rural Bengal in 1943 was general, not localised, and in any case there was virtually no functioning rice market by July. Thus, whatever test relief works and agricultural loans to cultivators were initiated, as in cyclone-affected Midnapur, the injection of

money had little effect: food, not cash, was required.[22] The Bengal Governor's claim that the government simply did not have the food to give the prescribed ration must be viewed in the light of colonial state's sense of priorities. Famine relief that was undertaken by the government from August 1943 to supplement private efforts already underway proved inept and inadequate. Amartya Sen points out that even if a famine is not caused by food availability decline, large injections of food into the public distribution system would be needed in order to break it.[23] Sugata Bose argues that the government of India were unable to impress upon London the desperate need for external supplies. The famine was not even officially acknowledged in the British Parliament until October 1943.[24]

Blaming Churchill for the Tragedy:

Recently scholars like Madhusree Mukherjee blame Winston Churchill and his war-cabinet for this great famine. Mukherjee states that the 1943 famine was not only man made, but the outcome of the British Empire's looting of India, using free trade as one of its vicious weapons.[25] She further argues that this was an avoidable crisis which was orchestrated from outside. Since 1939, the United Kingdom had been drawing grain and manufactures from India for the war effort, and the colonial government had been printing money to pay for these purchases. The resulting inflation had combined with other factors to precipitate the famine in 1943. According to the official account, Bengal did not receive aid during the famine as there were neither food supplies nor ships to spare for such a relief effort. The British leaders further alleged that the rice eating Bengali people would shun wheat. As the Bengali people starved, Churchill meanwhile sent shiploads of Australian wheat to a Balkan stockpile meant to feed southern Europe once the war came to an end. Grain imports also went to other British colonies all along the Indian Ocean. In public, Leopold Amery, the Secretary of State for India, dutifully placed responsibility for the Bengal Calamity on Indians, The United Nations and the Almighty. However, Amery's diary and correspondence reveal that he viewed the famine as a direct consequence of a war effort that tapped India dry of resources and manpower in the interests of an Allied victory.

For his part, the Viceroy of India, Lord Wavell observed that Churchill did not respond to his telegrams about the dire famine in Bengal. Greenough maintains that an unperceived but gradual decline in the per capita availability of rice, along with an inefficient grain-marketing system upon which millions of rural consumers depended for subsistence, were the underlying conditions which made a famine in Bengal likelier than anyone could have expected. The disruptions arising from a full-tilt war effort, when combined with local disasters, political struggle, and clumsy market interventions, triggered the onset of a lurking food crisis.[26] But at the same time Greenough refutes the idea that military activities directly precipitated the famine.[27] Bengal was never invaded. No enemy starved the cities, nor did the Allied military authorities in Bengal precipitate famine by scouring the countryside and seizing rice. British, American and Indian troops in any case did not consume rice in quantity, and what requisitioning there was took place only in coastal subdivisions under civil officers during the rice denial episode in April-May 1942. True, the military presence was disruptive, the removal of 60000 boats and 35000 peasant households for military reasons produced great hardships, and the bombing of targets in urban areas had serious psychological effects, but these were not on such a scale as to cause province wide famine.

Role of Press:

Sen states that famines are unlikely in democracies, since free assembly, a free press, and the threat of electoral redress force elites to intervene.[28] The role of the press during the Bengal Famine is interesting in this respect. On the one hand, wartime censorship limited the freedom of the press to criticise or to publish news deemed damaging to the war effort. A good case in point is the devastating tsunami that struck Midnapur on October 16, 1942, news of which took a fortnight to reach a senior minister in the Bengal government. Opposition spokesmen claimed that the severity of the impending famine was being kept from the people because the government had gagged the press and forbidden public meetings where food problems were likely to be discussed. On the other hand, the government did not ban press reports of the famine, nor did it ban newspapers not deemed directly subversive. Amrita Bazar Patrika and Hindustan Times continued to appear, though they presumably engaged in some self-censorship, as did pro-government newspapers. Ministers also expected the press to propagandize on their behalf. In Bengal in 1943 this meant helping to calm public fears about the food supply and to counter the psychological factors responsible for food shortages and price rises, Here the case of Bengal's most influential English language daily, the Calcutta Statesman, is of particular interest. The Statesman won accolades for publicizing the famine through a series of graphic photographs published in August 1943 and later. Yet, for months beforehand, it toed the official line, berating traders and producers, and praising ministerial efforts.

Famine Victimization:

The most significant process of victimization was the decline of starving persons into death and sickness. It cannot be ignored, however, that other kinds of loss were commonly experienced. For example, many Bengalis suffered a profound decline in economic position and social status. Even more regrettable was the constriction of patronage when landlords, employers, and family authorities turned their backs on many of their employees and dependents. Since moral bonds of patronage were a principal mechanism of cohesion in Bengali society, their severing threw large numbers of desperate persons upon their own devices for survival. Some of these joined the clamouring crowds of beggars who were so notable in towns and cities; most silently starved in their native villages. Greenough points out that while most Bengalis experienced some of these deprivations, not everyone experienced them all.[29] It can be assumed that each succeeding stage was graver than the stage preceding, and that the number of persons affected was proportionately smaller in the most serious stages. There was thus an unequal distribution of losses, and whether a victim suffered one, several, or all largely depended upon his initial positions in the rural economic order and in a domestic subsistence unit. The effect of high prices was to victimize first the impecunious, then the economically marginal. Later, even property-holding Bengalis lost their assets and customary means of subsistence. At last,

women were deprived in favour of men, and children in favour of adults, and such discrimination led inevitably to the break up households. A sub population of famine victims was thus generated out of the rural population of Bengal between late 1942 and the end of famine conditions in 1946. The social composition of this population changed as the famine wore on, and it also varied from district to district according to pre-famine social and economic conditions. Greenough sees the notion of cultural choice as providing the most useful framework for understanding processes of abandonment and victimization.[30] A persistent theme running through the course of the famine is the self-preservation of those who saw themselves to be best placed to recreate in the future a specifically Bengali cultural construct of prosperity. A cultural ideal of prosperity was turned in a crisis into an ideology of abandonment by authoritative male patrons of dependants deemed inessential for the reconstruction of prosperity. Greenough argues that the process of abandonment by Bengal's destined provides subsistence occurred at three levels- the household, the land-holding, and the province. It is no surprise that mortality in Bengal rose substantially during an extended period of starvation and epidemic diseases. While the exact amount of famine mortality cannot be determined, it seems likely that between 3.5-3.8 million Bengalis died of famine between 1943 -1946, there were deaths in excess of normal mortality for such a period.

Fatalism and Resistance:

Those excluded from the select brotherhood generally died quietly without protest in the great wartime famines although there were instances of lootings in the early phases. Greenbush has provided a new twist to the old notions about the fatalism of the Indian peasant. Bengali fatalism represented the continued acceptance in a crisis of the very values which hitherto had sustained the victims: that submission to authority is the essence of order and that men and women, adults and children, patrons and clients, rulers and ruled stand in different relations of necessity to the establishment of

prosperity.[31] In the European tradition, famine violence was turned outward and upward against offending landlords, merchants and officials; in Bengal the tradition was to turn violence inward and downward against clients and dependants. This was the cold violence of abandonment rather than of bloodshed and tumult. But Sugata Bose does not join hands with Greenbush here. Bose argues that the peasant protest during the 1930s and again after the end of the war suggests that their decision to die quietly was not a matter of cultural choice.[32] It is more plausible to explain fatalism in terms of physical and mental costs of mass starvation given the sheer magnitude of the crisis, the knowledge of the repressive capacity of the colonial state which had a powerful military presence in this period and had just put down the Quit India Movement and the problems of political organizations and leadership.

Conclusion:

The Bengal famine is often described as India's last, although most of its victims lived in the mainly Muslim area that would become East Pakistan between 1947 and 1971 and thereafter Bangladesh. The famine has become paradigmatic as an entitlement famine, whereby speculation born of greed and panic produced an artificial shortage of rice, the staple food. The lack of political will to divert foodstuffs from the war effort rather than speculation in the sense outlined was mainly responsible for the famine. Neither price movements nor the outcome of the food drives of the summer 1943 support the case for massive hoard of rice being kept from the market in the hopes of further price increases. The problem in Bengal was not internecine strife, but the failure of the imperial power to manage the problem efficiently. It may be stated that if the same official and voluntary energy and effort had been devoted to combating the Bengal famine as was devoted to civil defence measures and military and civilian medical services in Britain, the toll of death, disease and suffering would have been substantially reduced.

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A COMPARATIVE STUDY OF BUDDHA'S LAW OF EPHEMERALITY AND HEISENBERG'S UNCERTAINTY PRINCIPLE

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Abstract: Two thousand and six hundred years ago, Gautama, the Buddha, through his personal observation of mind and body, realised the ephemerality of the self and discovered that there was no entity which could be called 'self'. This was the state of egolessness or Anatta, as in Pali. On the other hand, Western science through centuries studied physical laws in great depths. Galileo, Newton, Einstein, Bohr, Heisenberg, Maxwell, to name a few, expounded theories of classical physics and quantum physics, one at the macroscopic level and the other at the microscopic level. In the beginning of twentieth century, the quantum physicist Heisenberg propounded the theory that the subatomic particles constituting matter behave in a very elusive and shifty manner so much so that it is impossible to determine with certainty, both their position and velocity at the same time. This came to be known as the Heisenberg's Uncertainty Principle. The objective of this paper is to study the parallel analogies between the discoveries of physicists of the natural phenomena at the microscopic level and that of Buddha of the laws of nature working at the level of mind and body (matter) in the form of biochemical reactions.

Keywords: Buddha, Ephemerality, Vipassana, Dhamma, Heisenberg, Uncertainty Principle, Quantum Physics, Classical Physics

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1. Introduction

Humans by propensity are inquisitive beings and since the beginning of civilization have tried to fathom the all-pervasive laws of Nature. Scientists, both at the physical level and the spiritual level, have tried to comprehend truth to its minutest detail. Clearly, one has to begin from the apparent reality which surrounds us in the physical world. The laws of the universe can be divided into two basic categories –

    (a) Physical, that which can be perceived with the naked eye.
    (b) Non-physical, that which is invisible to the naked eye.

We tend to identify ourselves with our beliefs, thoughts, emotions and think that whatever the mind perceives and conceptualizes is the reality of the physical and mental world. It is only through minute observation that the truth can be revealed about the fundamentals of the physical and the metaphysical realities.

About two thousand and six hundred years ago, Siddhartha Gautama (6th century BC), the heir apparent of the Sakya clan, renounced his home and kingdom in search of truth about human existence. He discovered that mind and body are inseparable and have a constant mutual effect. Gautama, who had now become the Buddha, the Enlightened One, arrived at this understanding by observing the reality of the mind or *nama*, as in Paliand matter or *rupa*, as in Pali, in the framework of his own body. The technique discovered by the Buddha to attain enlightenment of the ultimate truth of our existence (the cycle of life and birth) is called *Vipassana* (Pali word consisting of two words *Vi* and *Passana*). *Passana*means to see the reality and *Vi* means to see it objectively as it manifests itself and not influenced by our mental conditionings (Hart, 1988).

Since the beginning of human civilization, mankind has been intrigued by the laws of nature that govern our life. Scientists, through their empirical studies, have tried to comprehend the physical reality of the

universe in which we exist and spiritual scientists have likewise tried to unravel the mystery of mind-matter phenomenon. This paper presents an account of the discoveries of Buddha and the scientists of the physical world spanning across a period of two thousand and six hundred years.

The endeavour to have a rational comprehension of nature began with ancient Greek philosophers and scientists, such as Thales of Miletus (626-545 BC), who is often referred to as the Father of Science. He is known to have looked beyond myths and blind beliefs about nature and proclaimed that every event had a natural cause. Around 500 BC, Heraclitus, another pre-Socratic, ancient Greek philosopher proposed the theory that the only basic law governing the universe is the principle of change and nothing remains in a constant state permanently. Aristotle (384-322 BC) believed that all matter was made up of a combination of four elements, viz. earth, water, air and fire (Umajivani, 2013). Many ancient scientists, philosophers and mathematicians such as Archimedes (around 250 BC), Hipparchus (190-120 BC), Ptolemy (around 90 BC), to name a few, continued in their journey to understand the functioning of the basic principles of nature.

Indian philosopher PakudhaKaccayana (6th century BC), a contemporary of Buddha, is known to have propounded the theory that all matter is constituted of atoms.

Giving due credit to the contributions of various scientists from all over the world, since ancient Greek times, we would like to mention Galileo Galilei (1564-1642 AD), popularly acknowledged as the Father of Modern Science followed by Sir Issac Newton (1642-1727 AD), known as the Father of Classical Physics. Newton contributed extensively in the study of natural phenomenon and expounded it for the benefit of humankind, through the law of gravitation and three laws of motion. Although Newton was not keen on exploring the metaphysical connection of the universe with his scientific findings, his discoveries of the physical world at the macroscopic level laid the foundation for the modern physicists to explore the ultimate reality of natural phenomena at the microscopic level.

The beginning of the twentieth century saw the advent of a new era in physics known as Quantum Mechanics or Quantum Physics, where the scientists were keen to understand the interactions of matter through experiments and scientific tools. The pioneers of modern physics are Nobel laureates Albert Einstein (1879-1955) and Max Karl Planck (1858-1947) for propounding the theories of relativity and quantum (atomic and subatomic) particles, respectively (Asimov, 1956; Chalmers, 1998).

German physicists and Nobel prize winners Max Born (1882-1970) and Werner Heisenberg (1901-1976) did pioneering work in quantum mechanics. Danish theoretical physicist Niels Bohr (1885-1962) won the Nobel prize in Physics in 1922 for pathbreaking work in understanding atomic structure and quantum theory. The contributions of these and many other theoretical physicists established that the world is made up of quantum particles (the building blocks of matter) that behave like waves but as far as predicting or even fully fathoming their behavioural properties is concerned, that still remained a mystery despite many breakthrough scientific discoveries (Kusso, 1997).

In his book *Buddhism and Science: Breaking New Ground (2003),* Wallace explains that in classical physics, it is possible to measure the present state of a physical system and its future evolution based on the knowledge of forces acting on it. On the other hand, quantum theory only gives the probabilities for the outcome of a measurement. In fact, it is impossible to predict when the unstable radioactive particle will decay.

Heisenberg made an empirical study of the probabilistic behavioural nature of the quantum particles in (Uncertainty Principle), earlytwentieth century and Buddha discovered almost two thousand and six hundred years ago that everything that exists in the universe, whether animate or inanimate, has the inherent nature of decay or impermanence (Law of Ephemerality). He arrived at this understanding by observing the reality of the mind and matter in the framework of his own body (Hart, 1988; Goenka, 2019)

In this paper, we shall begin with Buddha's Law of Ephemerality of mind-matter phenomenon and Buddha's interpretation of *atoms as kalapas* (Pali). This will be followed by the elucidation of Heisenberg's Uncertainty Principle of the behaviour of quantum particles compared to Buddha's explanation that it is the reactionary habit pattern of the mind that triggers all the biochemical changes taking place in the body. Subsequently, the related analogies between these two principles will be expounded. Last but not least, the comparative study of the theory of cause and effect, as discovered by Buddha and the physicists will be explained.

2. On Understanding Ephemerality

Buddha explored the connection between the mind and the body and discovered that the quality of *anicca* (impermanence or ephemerality) is inherently present in all component things and these are subject to change and decay.
In the words of Buddha (Krishnamurti)

Sabbesankharaanicca "ti
yada pannayapassati
athanibbindatidukkhe
esamaggovisuddhiya

All *sankharas* (Pali word meaning biochemical/mental reactions) are impermanent (*anicca*) and an individual must observe this truth with *panna* (experiential wisdom) to come out of *dukkha* (suffering). This is the path of purity (*dhamma*) or *dharma* as in Sanskrit (Hart, 1988; Goenka, 2019).

Buddha explained that the mind is essentially divided into four aggregates. The first segment of the mind is *vinnana* (consciousness). Its function is to take cognisance of the consciousness that arises when anything comes in contact with any of the six sense doors, namely, eyes, ears, nose, tongue, skin and the mind. The *vinnana*or the consciousness of each of these six senses of sight, sound, smell, taste, touch and emotions or thoughts will lead to the rise of the next aggregate of the mind which is *sanna*(perception). This part will recognise and evaluate the characteristics of a particular consciousness. For example, if the words of abuse have come in contact with the ears sense

doors, then using its memories and impressions of the past, *sanna*will immediately evaluate it as bad and similarly the words of praise will be labelled as good. As soon as the second part of the mind does its job, the third part raises its head, that is, *vedana* (sensations). It is able to experience the sensations throughout the body. Depending on the evaluation of *sanna*as good or bad, these neutral sensations will turn pleasant or unpleasant. As soon as this third part of the mind experiences this flow of sensations flowing through each and every part of the body and gives its evaluation, the fourth aggregate of the mind *sankhara* (reaction) comes into being. Its job is to react with craving or aversion towards the sensations according to the evaluation done by *sanna*. This was the unique discovery of Buddha that in the habit pattern of generating the *sankharas* (mental volition)of craving or hatred lies the seed of suffering. The mind is essentially reacting towards the *sankharas*(biochemical flow or bodily sensations)which are intrinsically neutral but get charged positively or negatively if analysed as pleasant or unpleasant respectively (Hart,1988; Goenka,2019). Buddha's enlightenment was that the mind is conditioned to react involuntarily (because of its past conditionings) to these sensations and any such reaction generates only unhappiness because these sensations are ephemeral in nature.

2.1 Atom versus *Kalapa*

The term 'atom' is attributed to the Greek philosopher Democritus around 450 BC, who coined the word 'atomos' which literally means "uncuttable". Although, Democritus did not have any scientific apparatus to prove his theory, he propounded it using the simple rationale that as any object can be physically cut into smaller and smaller pieces, it would eventually reach to the smallest indivisible piece which he chose to call an 'atomos' (Pyle, 1997; DeWitt,2017).

Democritus's line of thought was rejected by many philosophers and thinkers including Aristotle. It took several centuries for scientists to finally establish the existence of atoms through experimental evidence (Chalmers, 1998). An interesting fact to note

here is that nearly three centuries ago, Gautama Buddha had discovered *kalapas* as the smallest constituent of matter. He did not make use of any laboratory or scientific equipment to prove his theory. Buddha discovered *kalapas* through observing the sensations in his own body. The tool that he used for this experiment was his mind (*nama*) which was trained and sharpened through *Anapana* technique to minutely observe the reality that manifests in the body (*rupa*) in the form of *samvedana* (sensations) (Hart, 1988; Goenka, 2019)

The concept of 'atom' as proposed by Democritus was lost to mankind until 1800 AD when a British chemist named John Dalton proved experimentally that atoms exist as tiny particles in matter and are in a state of constant motion (Chalmers, 1998) This is another fact observed experientially by Gautam Buddha that *kalapas*are always in a flux and are dying the moment they come into existence.

It is a well-known fact that Dalton thought that atoms were the smallest particles of matter which cannot be further subdivided. But this theory was proved wrong by J.J. Thomson in 1897 with his discovery of electrons (Navarro 2012). Thomson proved through his experiment of passing electric current in a tube that electricity flows from negative charge to positive charge and is carried by particles of matter instead of rays. Thomson's experiments essentially proved two things *viz.*, electric current consists of negatively charged particles and these particles are smaller than atoms. This refuted Dalton's theory that atoms could not be divided further (Vlastos, 1945; Navarro, 2012).

Thomson further elucidated that since atoms are neutral in charge, the electrons must be negatively charged. This is still not the end of the story of atoms. But before moving further, let us reflect on another peculiarity between *kalapas*and atoms. Thomson had proved experimentally that a positively charged atom contains the seed of a negatively charged electron (Navarro, 2012). Buddha discovered through direct experience of the inter-relation of mind (*nama*) and matter (*rupa*) that the flow of sensations is neutral in itself (Goenka, 2019). But the mind which is in constant

awareness of the sensations reacts positively or negatively towards them accordingly as it perceives them as positive or negative. By positive reaction we mean reaction with craving towards pleasant sensations and similarly negative reaction means aversion towards unpleasant sensations.

Asimov in his book *Inside Atom* (1956) talks about the bio-chemical reactions present in all parts of the body of any living creature. It has been proved by the scientists that all beings are composed of tiny particles called 'atoms' which are in a constant state of arising and dissolution.

This scientific fact was known to Buddha several centuries ago. He expounded to his disciples that the components of matter are even smaller than atoms. In fact, matter is composed of *kalapas*which are much smaller than the size of atoms, each dying out simultaneously as it comes into existence (Hart, 1988; Goenka, 2019).

Sayagyi U Ba Khin (Khin, 1995) explains that each *kalapa* is a mass formed of eight basic elements of nature *viz.*, *Pathavi* (earth), *Apo* (water), *Tejo* (fire), *Yayo*(air), *Vanna* (colour), *Gandha*(smell), *Rasa* (taste) and *Oja*(nutrition). The first four have material qualities predominant in a *kalapa* and the remaining four are subsidiaries dependent upon and born out of the former four. A *kalapa*is the minutest particle in the physical plane still beyond the range of science today. Buddha propounded *Vipassana*, a technique (mental exercise) of observation and analysis of *kalapas* leading to an understanding of *anicca*(impermanence) and *anatta* (nonself). It is this experiential realization of the impermanence of the constituents of matter that paves the path for enlightenment and emancipation from suffering (Pagis, 2015) . Gautam Buddha can be considered a super scientist who discovered the reality of mind and matter through his individual efforts and experience.

3. Heisenberg's Uncertainty Principle

Quantum science has broken the myth about the substantiveness of matter. It has proved that matter is just a form of energy which is constantly in a state of flux. At the heart of

quantum mechanics lies the Uncertainty Principle of Heisenberg (Busch et al., 2007). Werner Karl Heisenberg, a German theoretical physicist, known as the pioneer of Quantum Mechanics, was awarded the Nobel Prize in Physics in 1932 for studying the phenomena of the microworld of atomic and sub-atomic particles that constitute matter.

Heisenberg made a momentous discovery about the behaviour of the fundamental particles of matter which simply put, states that it is impossible to exactly locate the position of any fundamental particle simultaneously with its velocity. This uncertainty is not due to lack of human endeavour or intellect but is inherently present in the properties of natural phenomena. The very effort made to determine the position of a sub-atomic particle causes its momentum to change and vice-versa (Ozawa, 2002).

At a subtler level, the mind also behaves no differently. The thoughts occurring in the mind are of such a shifting nature that trying to focus on them from moment to moment is as difficult a task as ascertaining the position of a moving electron. Does this mean that it is impossible to know the ultimate? The present moment of instant reality is so fleeting that in the mere cognizance of its existence, it slips into oblivion. M.S. de Bianchi (2011) proves that the existence of microscopic particles is only a cognitive illusion since the "microscopic particles are not particles, but are instead the ephemeral spatial and local manifestations of non-spatial and non-local entities" (Bianchi, 2011: pp. 393).

Buddha's perception of *kalapas* fits the description perfectly as these tiny particles are so elusive that the mere act of grasping their essence would result in these disappearing into oblivion. Buddha's teachings can be summarized in the following verse (Thero, 2020):

Aniccavatasankhara
Uppadavayadhammino

All *sankharas* (reactions) are impermanent. All beings, tangible and intangible objects, situations etc. that come into existence cease to exist. This is their true nature – (*dhammino*). Buddha understands of the process of arising and ceasing of all conditionings was experiential. He realised that gross reality breaks down into an impermanent flux if observed with a sense of detached equanimity (Goenka, 2019). Physicists, in the quest of ultimate truth, discovered that the apparent solidity of matter is nothing but a manifestation of energy. Buddha realised the same truth as the physicists but through his personal experience and this made all the difference.

Quantum physics discovered that there are no definite outcomes of an experiment done at the microscopic levels. It is the attitude of the experimenter that largely determines the final outcome of the experiment. In other words, the observer becomes the part of the observed system. Heisenberg's Principle exemplifies the mind-matter connection by showing how the mind can influence the behaviour pattern of the small particles constituting matter. In a way, the observer by his mere act of observation affects a change in the observed state (De Young et al., 1993).

Buddha enunciated the same truth about the mind and the sensations in the body. The old conditionings of the mind force it to judge and evaluate the neutral sensations as pleasant or unpleasant, thereby triggering a reaction of craving or aversion towards them. Any such reaction generates only unhappiness because these sensations are ephemeral in nature. They are as subtle and as shifting as the elusive subatomic particles. Does this mean that the reality is so evasive that no amount of effort put in can reveal it in entirety and in its true form? Here again, scientists through their physical experiments and the spiritualists through their internal observations of the mind have arrived at the same conclusions.

4. Reality Versus Illusion

The Nobel laureate Steven Weinberg made the momentous observation that the quantum (subatomic) particles that form the reality of our existence are merely reduced to a secondary mental phenomenon (Bianchi, 2011).

This was also the discovery of Buddha that the flow of his chemical reactions in the body is the result of past conditionings and impressions of the mind. The mind recalls the

reactionary patterns of the past to a given incident and reacts with craving or aversion according to whether memory is good or bad respectively.

Heisenberg's Uncertainty Principle poses a question mark on the very existence of these quantum particles. On a more philosophical note, a physical entity whose behavioural properties are not discernible and are highly unpredictable might just give the impression of being an illusion. This is so especially for entities that are not even visible to the naked eye.

Heisenberg's Uncertainty Principle established the limitation in calculating the experimental outcomes of the microscopic particles with regards to their position and momentum, the two observables which will help to determine their existence in the reality of the three-dimensional space we live in. Bianchi (2011) explains that a particle or a system of particles is said to have an existential reality only if without disturbing the system, it is possible to predict with certainty the value of the physical quantity attached to the system. This line of thought was given by Albert Einstein along with his two post-doctoral research associates Boris Podolsky and Nathan Rosen (Fine, 2017).

Anything that is ephemeral is bound to give a sense of non-existence. The existentiality of any object depends on its perception by the sense organs. The physical world around us is tangible and can be easily perceived through vision, smell, taste, sound and touch. Also, there is a considerable gap between the time the object comes into being and perishes. At the microscopic level, this phenomenon is evidently comprehensible. The history of the physical entities from the beginning till the end can be observed and recorded. This is the gross reality as seen by the naked eye. On closer inspection, one observes that the smallest to the largest part of this universe, whether physical or non-physical is bursting with activity; the true nature of every activity is getting formed, then getting destroyed and the cycle continues. The truth is that there is nothing substantial to grasp so much that even reality seems like illusion.

Buddha discovered this phenomenon by breaking down the solidification of the body into biochemical reactions through observation. It only requires the penetration of a perspicacious mind to dissolve the solidity into waves and vibrations. What is essential in this observation is the quality of detachment on the part of the observer. It is only when there is no reaction towards the flow of energy, either with craving or with aversion, that the true nature (behaviour) of the energy particles is revealed to the individual experiencing this phenomenon within the framework of mind and body.

Bohr believed in the philosophy that we could have objective knowledge only in case we can distinguish between the experiential subject and the experienced object. It is a precondition for the knowledge of a phenomenon as being something distinct from the sensorial subject, that we can refer to it as an object without involving the subject's experience of the object (Faye, 2002). This line of thought clearly corroborates with Buddha's experiential analysis of reality versus illusion. We live in an impermanent realm where everything is in a state of flux, always changing with constant creation and destruction. The theoretical physicists relied on heuristic knowledge to realise this truth whereas Buddha's working domain was direct experience of the natural phenomenon.

5. The Law of Cause and Effect

The Buddha said that understanding the Dhamma (laws of nature) is equivalent to understanding the law of cause and effect and this truth has to be realized within oneself. According to the Buddha, the investigation of truth pertaining to matter and mind and to the mental concomitants would eventually lead to the realisation of how the mind influences matter and how matter influences the mind. Classical Physics also follows the Principle of Causality, that is, every event or every change of a system has a cause (Feldman, 1999).

This is in sync with Buddha's Law of Dependent Origination (paticcasamuppada) (Bhattacharya, 1982; Feldman, 1999) ; in other words, every event has a definite cause; nothing happens in this universe without a predetermined cause. The Twelvefold Formula

of Dependent Origination as given in SamyuttaNikayais as follows: Avijja (ignorance)paccaya (causes) sankhara (blind reactions); sankharapaccayavinnana (consciousness);vinnanapaccayanama-rupa (mand and matter); nama-rupapaccayasalayatana (six sense doors with their objects of touch, taste, sound, sight, smell and thoughts); salayatanapaccayaphassa (contact); phassapaccayavedana (sensations); vedanapaccayatanha (craving); tanhapaccayaupadana (clinging); upadanapaccaya bhava (becoming); bhava paccayajati (birth); jatipaccayajara-marana (decay and death). Buddha explained that our ignorance (avijja) causes (paccaya) a chain of reaction of mental conditionings that lead to suffering, both at the emotional and physical levels. In order to extricate oneself from this misery, any one of the links in this chain of dependent origination has to be broken and Buddha's discovery was that this link is vedana (sensations). Although it may seem that the mind reacts to external stimuli,in reality, every thought causes a biochemical flow (vedana) and the mind reacts blindly towards these sensations. The sensations are ephemeral in nature and thus any reaction towards them will result in misery. Its only by developing anicca-vijja(wisdom of impermanence) that we can reverse the wheel of suffering to the wheel of liberation. Vedana is the cause of our bondage and also the means of our salvation. Buddha's last words (Goenka, 2019), before his passing away (Mahaparinibbana) wereVayadhammasankhara, appamadenasampadetha (All compounded things are impermanent; work out your own salvation with diligence). Understanding Dependent Origination is to understand the reality as it exists, not as perceived by the past conditionings of the mind. It would be an interesting observation to make here that Aristotle also invented four kinds of causes. These are (i) material cause (ii) formal cause (iii) efficient or moving cause (iv) final cause, to explain why things occur the way they do and how it impacts our thoughts and actions (Umajivani, 2013).

In classical physics, every occurrence of a particle or a system of particles has a definite place and time. This is elucidated as the Principle of Determination or Determinism, that is, every later state of a system is uniquely determined by any earlier state. This conforms with the Theory of Karma, that is, "action and reaction are equal and opposite" which is also Newton's third law of motion. But our present actions (*karmas*) can change the course of our destiny. If we observe the sensations (which are arising due to our past conditionings) without attachment or intervention, then the biochemical reactions begin to act in their natural state; the process of multiplication ceases and the process of eradication begins.

This has been precisely the observation of theoretical physicists with regards to the behaviour of subatomic particles. At macro level, it seems that we have control over our predictions and these can be done accurately with respect to some given conditions but at the micro level, nature does not allow us to exercise our domination over these invisible particles. The Uncertainty Principle unequivocally establishes this fact about the propensities of microscopic particles.

Buddha gained this insight as a result of experiential observation. Mind and matter (body) are like two sides of the same coin; one is abstract and the other tangible. Buddha's enlightenment was that the natural phenomenon which is occurring at the level of the body (matter) can be experienced by the mind.

William L. Ames has beautifully encapsulated the similarities and differences between classical physics and Buddhas' exposition of the laws of *dhamma* (Wallace, 2003). Both the subjects are in agreement that the world is composed of particles which behave according to deterministic laws of nature, the only difference between the two being that one is understood through experimentation and observation of the physical world and the other through direct experience within the realm of mind and body.

But classical physics had its limitations as it could only explain the phenomena behind the apparent reality. Ames has also highlighted the fact that whereas one principle (*dhamma*) is mental, the other deals with the physical phenomenon of the universe (Wallace, ibid).

Classical physics explained the gross reality of the physical world we live in but it could not expound the same phenomenon at the microscopic level. These shortcomings of classical physics were later explicated through the discovery of theory of relativity by Einstein and later of quantum theory by Neil Bohr, Heisenberg and Max Born. We have already seen how quantum physics is more in consonance with the experiential understanding of the mind-body reality as elucidated by Buddha.

Bohr believed that physical equivalents of 'space', 'time', 'causation' and 'continuity' were the concepts 'position', 'time', 'momentum' and 'energy' which he referred to as the classical concepts (Faye,2002). He also believed that in order to have an objective understanding of any observed phenomenon, there should be a marked distinction between the experiential subject and the experienced object (Faye, ibid).

This line of thought is in absolute sync with Buddha's path to liberation that a dispassionate, detached observation of the phenomenon occurring at the level of mind and matter can free us from the bondages of Dependent Origination (Feldman, 1999).Although the sensations occurring in the body are felt by the mind, in order to comprehend their true ontology, the mind has to completely de-link itself with the nature of these sensations. Devoid of any evaluation as pleasant or unpleasant, the mind will be able to perceive the ephemeral nature of these biochemical reactions and be able to develop *anatta* (non-self) and be relieved of the conditionings of generating misery for oneself.

6. Conclusion

Is reality so elusive that no amount of effort put in can reveal it in entirety and in its true form? Here again, scientists through their physical experiments and the spiritualists through their internal observations of the mind have arrived at the same conclusions. According to Heisenberg's Principle, a quantity is determined only up to some uncertainty and this could be due to lack of knowledge by an observer or due to experimental inaccuracy with which a quantity is measured. Also there is multiple

terminology being used for quantum mechanical uncertainties, viz, inaccuracy, indeterminacy etc. but the crux of the matter lies in the underlying inherent property of the particles for imprecise and inaccurate behaviour. This validates the fact that matter behaves in an unpredictable and random manner.

Through *Vipassana* meditation, Buddha discovered the erratic behaviour of the matter (body) and how it influences and in return, is influenced by the mind. But the Buddha did not make it an intellectual exercise. The experiential reality of the mind and body leads to enlightenment of the ultimate truth and eventually to emancipation from mental defilements and sets the practitioner on the path of liberation from suffering. This path of spirituality shown by Buddha can be encapsulated as follows:

Yathabhootagnanadarshanam(Goenka 2019)

which means to observe reality as it manifests itself and not as you perceive it or wish it to be. This will reveal the ephemeral characteristic of matter.

Here, it is worth mentioning that Buddha's discovery of *Vipassana* technique was prevalent for about five hundred years after his passing away (*Mahaparinibbana*), and then was lost to humankind. It is only in the second half of the twenty first century that it has been revived and made available to humanity. All the discoveries by the physicists have been happening independent of the awareness of Buddha's realisations of the mind-matter phenomenon. Although one path is experimental and the other experiential, it is no surprise that The Principle of *Vipassana* finds an echo in the following quote of Heisenberg (Hilgevoord, 2001). : *I believe that one can formulate the emergence of the classical 'path' of a particle succinctly as follows: the 'path' comes into being only because we observe it.* Although at some physical level, Heisenberg was in communion with Buddha's findings but where Buddha's conclusions were derived through personal experience, Heisenberg's were drawn from physical experiments, and that is where the cause of uncertainty lies.

The paper concludes by showing another interesting link between Buddha's technique of *Vipassana* and Quantum Physics which can be studied as a new area of research. The basis of this lies in the paper by Ben Brubaker (Brubaker, 2021).One of the findings of quantum mechanics that has intrigued the scientists is John Stewart Bell's (1964) theorem which says that quantum mechanics permits instantaneous connections between far-apart locations (Brubaker, 2021). It is natural to believe that there cannot be a connection between two incidents occurring at remote parts of the world but quantum mechanics has been able to prove heuristically statistical correlation in the outcomes of certain far-apart measurements.

Now *Vipassana* is a technique of mind-purification from all defilements of ego, anger, lust, hatred, jealousy, animosity etc. and a pure mind is filled with equanimity, sympathetic joy and compassion for one and all. Such a pure mind generates vibrations of goodwill (*metta*), harmony and loving kindness for all beings. It is an experiential truth realised by all those who traverse on the path of *Vipassana* that by generating *metta*, we eliminate ego and open our mind and make it a conduit for the forces of positivity to spread throughout the universe. A selfless transmission of *metta* at tunes the mind to positive and wholesome vibrations anywhere in the universe and thus impacting the environment in a positive way (VRI, 2008).

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SPIRITUALITY & HUMAN EQUALITY: A STUDY OF SUFI AND BHAKTI MOVEMENTS

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Abstract

An attempt has been made in the paper to connect the urge of spirituality equality with social justice. It is very pertinent to mention that the modern social reforms movement has owned to the long heritage of the social and spiritual movements of the ancient and medieval India. Although the internationalization of human rights, human governance has came very late but the concerns for the human equality and human governance has always remained part and parcel of the social and spiritual movement in India across the ages. The spiritual social justice and spiritual equality which has been evolved in the hymns and thoughts of Bhakti and Sufi saints during the medieval period of Indian history has proved to be the foremost concern and principles of the modern human rights discourse. Their voices of freedom from socio-religious rigidity and the concerns for social justice have laid the foundation of social justice and gender equality in the modern India. This paper links the hymns and thoughts of Bhakti and Sufi saints with the modern discourse of humanism, human equality, human rights and social justice.

Key Words: Sufi, Bhakti, Movement, God, Human Rights, Social, Justice, Hymns, Hinduism, Sikhism, Islam.

Human rights refer to the basic rights and freedoms, to which all human beings are entitled, often held to include the right to life, liberty, equality, justice, freedom of thought and expression. They are concerned with the dignity of human- beings and ought to maintain a level of self-esteem which promotes a sense of belongingness among the human. In the present world –order, they are regarded as the grammar of political governance, which must not be denied by any government. They are the absolute rights of human beings and everyone has an equal claim upon them. The article 1and 2 of Universal Declaration of Human Rights hold "all human beings are born free and equal in dignity and rights." and that "everyone is entitled to all rights set forth in this "Declaration", without distinction of any kind, such as, race, colour, sex, language, religion, political or other opinion, nation or social origin, property, birth or other status."[1] In the modern terminology human rights are of very new origin and they are traced back to the rhetoric of the democratic alliance during the Second World War.[2] But as socio-religious concept human rights has been passing through many generations and many civilisations of human-folk before coming to the present stage. The origin of human rights can be traced back to the very beginning of human civilisation across the world; they are supported by the principles of moral teaching, natural rights and religious texts at the initial stage.

The critics of the modern terminology and the internationalisation of human rights have alleged that the modern concept of human rights is influenced by the western values and the agenda of western powers to the glorification and universalize their values over the whole world. Their argument is that the cultural differences and cultural- relativism are not given the proper space while developing the universal theory and the law for the advancement of human rights at the

international level. The regional and local cultures have been not only ignored but also criticised due to the lack of modern out-look and social conservatism in the mainstream discourse of human rights.

The concept of culture-relativism is, however, recognised by the educationists and research institutions at the national and international levels. The teaching and research on the human rights is tracing the genesis of human rights to the very dawn of human civilisation now. The new and basic argument regarding the historical evolution and the development of human rights is that the development of human civilisation is very much imbibed to the development of human rights and human values and they depend on each other for their growth. Definitely human civilisation could not flourish without securing the right to dignity and right to development to the human beings.

Although as a subject of international activism and international politics human rights are not an age – old phenomena, their evolution can be traced back to the rhetoric of Second-World War and to the Universal Declaration of Human Rights (1948): but as a socio-religious concept human rights has been evolved throughout the history of mankind, they are intricately attached to the laws, customs and religion throughout the ages of human civilisation.[3]

In most of human history, people have acquired rights and responsibilities through their membership in a family, group, community, religion and polity. Most of the human societies and civilisations have had traditions similar to the "golden rule" of "Do unto others as you would have them do unto you." The Hindu Vedas, Buddhism, Sikhism, Babylonian Code of Hammurabi, the Bible, the Quran (Koran), and the Analects of Confucius are the oldest written sources which address questions of people's duties, rights, and responsibilities. In fact, all societies, whether in their oral or written traditions have had systems of property and justice as well as the ways of tending to the health and welfare of their members.[4]

The relevance and importance of human rights has been increasing in today's world and slowly they are becoming the symbol of human and good governance. The national historians are linking the development of their national civilisation along with the principles of socio-cultural and religious tolerance and protection of human rights from many centuries back. As a civilsation every nation is claiming to be more sincere and sensitive towards human rights from a very long time.

As a nation India is also claimed to be one of the oldest civilisation with moral values and a long cultural heritage. It has witnessed too many socio-religious and cultural movements under the political set-ups of the ancient, medieval and modern periods. Although a systematic campaign and movement for the recognition of rights in written and modern terminology could start only after the establishment of British Empire. The genesis of human rights and duties in India, however, can be traced back to the ancient and medieval periods of the Indian civilisations. A large number of anecdotes and historical documents still exist to prove that the community relations under the Indian civilisation were governed by the principles of moral rights and duties.

As we know that India has been a state with multiple religions and cultures which are not only living together but also prospering together in harmony from immemorial times. There are multiple views, sources and believes on the emergence and development of human and moral values across the country. However, no religious texts and historical documents denied human values and moral duties. In fact every religion and culture has established certain paradigm of the moral rights and duties. Despite the diversities and ambiguities the selected texts of Hinduism, Buddhism of Ancient India, "Sufi" and "Bhati" Movement of Medieval India and the "Freedom Struggle" of Modern India can be identified as the crucial movements for the development of human rights and duties in India.[5]

Significantly, the popular movements for the promotion of human values and moral duties emerged in the medieval India. It was the first ever in the history of Indian civilisation that the hymns of saints questioned the exploitation of the masses at the hands of ruling class. During the ancient India the concepts of peace,

human values and duties came through established religion and the established ruling classes either it was in the case of Hinduism or Buddhism.

The voices from below particularly the popular poetry of Sufi and Bhakti saints for the first time in the Indian history advocated for the emancipation of masses from the exploitation of dominant classes. The proponents of both "Sufi" and "Bhakti" movement voiced their concerns of human liberty, equality, freedom and justice and presented their views on the pathetic condition of the masses from both the Hindus and Muslims. They registered their protest against the social hierarchies and the inhuman treatment which was meted out to the Dalits (untouchables) and Women in the middle ages. In their mystical thought and preaching, the saints voiced for the freedom of human kind from the socio, religious and political nexuses of the dominant classes. This notion was further concretised and shaped into the Civil, Political, Economic social and cultural rights during the freedom struggle.

The " "Bhakti and Sufi" saints launched a serious attack on the socio, religious and political evils, which were promoted by the Mullah (the Muslim clergy) and the Pandits (the Hindus clergy) to serve the interest of the dominant classes during the medieval period. They negated the concept of sacred language and the middleman (priest) to worship the God and advocated for the direct relationship between the God and individual. To end the religious bigotry and the exploitation of masses at the hands of middleman, they wrote hymns in vernacular language and inspired the common men to worship the God in their own language instead of paying the middleman for the sacred language.

To strengthen the direct worship and a direct relationship between the God and individual, they developed the new concept of *Jeev Atma* (a feminine soul) and *Parmata* (God). By transforming the relation of God and individual into the sacred relationship of husband and wife they established that as the wife doesn't need any sacred language or

middleman to meet her husband, same is true in the relationship of *Jeev Atma* and *Parmatma*. The voices and the struggle of the Bhakti and Sufi saints sharpened and entered into new era with the advent of Guru Nanak and Bullah Shah.

Bhakti Movement

The Medieval Period saw the rise of devotional movements led by Ramanuja, Ramananda, Tukaram, Guru Nanak, Surdas, Chaitanya, Mirabai, Tulsi Das and many other saints. These devotional movement named as Bhakti movement started between the 7th and the 12th century. Several factors favoured the rise of Bhakti Movement, some of them were (a) Hinduism became more ritualistic and dogmatic and was ridden by caste system, which alienated the lower castes; (b) Both Buddhism and Jainism preached extreme austerities and had gradually lost their charm; (c) With the advent of Islam in India, the Sufi saints preached the idea of equality and brotherhood; (d) People were interested in religious thoughts that could satisfy their reason and emotions.

The Bhakti Movement of South India was led by a series of popular saints Nayanars (Shaiviites) and Alvars (Vaishnavites), who disregarded the austerities preached by Jainism and Buddhism but instead preached personal devotion to God as a means of salvation. These saints, some of whom were also women, spoke and wrote in local languages like Punjabi, Tamil and Telugu and travelled widely to spread their message of love and devotion to everyone, irrespective of caste, colour and creed.

The proponents of Bhakti Movement like Bhagat Ravi Das, Bhagat Kabir, Meera Bhai, and Guru Nanak Dev, among others, sharply attacked the Varna System and the socio-religious and political evils of the time. They questioned the caste and gender hierarchy under which injustice was done to the lower castes and women.

To quote Saint Kabir:

"Garbh vas mein kulh nahi Jati,
Braham bind de sabh utpaatti.
Kahu re Pandit Baaman kab ke hoye,
Bamn keh-keh janam mat khoye.
Jee tu Brahmin, brahmini jaaiaa,
Taou toon aan bat kaahe nahi aaiaa.
Tum kat Braahman hum kat Sood.
Ham kat lohoo tum kat soodh.
Kahu Kabir Jo Brahm bichare,
So Brahmin kahiath hain hamare.[6]

In these lines Kabir launched a serious attack on the caste hierarchy and concept of supremacy of the Brahmin caste. Kabir argued that all the human beings are shaped in the women womb and the biological process for birth of whole humankind is also same, how then a similarly born Brahmin can be greater and higher than other caste people? He argued that the higher status and the greatness of human beings are found in their deeds and thought not in the birth caste. Greatness has nothing to do with the "caste of birth" as all human beings are the creation of same God.

Bhagat Ravi Dass

Nagar janaa mayree jaat bikhi-aat chamaara II
Ridai raam Govind gun saara II1II rahaa-o II
Sursaree salal kirat baarunee ray sant jan
Karat nahee paana II
Suraa apvitar nat avar jal ray sursaree
Milat neh ho-ay aana II
Tar taar apvitar kar maanee-ai ray
Jaisay kaagraa karat beechaara II
Bhagat bhaag –ut like –ai tih oopray
Pooje- ai kar namaskaara II
Mayree jaat kut baa dhor dhovantaa
Niteh Banaarrsee aas paadasaa II
Ab bipar pardhan tihi karah dand-at I
Tayray naam sarnaa-ay Ravidass daassa II[7]

O humble town people, I am obviously just a shoe maker. But in my heart I cherish the glory of Lord, the Lord of Universe. Even if the wine is made from the water of Ganges, O Saints do not drink it. This wine and any other polluted water mixes with Ganges are not separated from it. The Palmyra palm tree is considered impure and so its leaves are considered impure well. But if devotional prayers are written on paper made from its leaves, then people bow in reverence and worship before it. It is my occupation to prepare and cut leather each day, I carry the carcasses out of city. Now the important Brahmins of the city bow down before me, Ravi Dass, yours slave, seeks the sanctuary of your name. In these lines Bhagat Ravidass negated the concept of the caste hierarchy by holding that the creator of human folk is one and that is supreme god. As the water of Ganga's can't be compartmentalize into pure and polluted water, if the water of Ganga's is polluted, by no way it can be separated from Ganga's and it remain the water of great Ganga. The same is true in case of human-folk; the God has created the human beings same and equal and the Caste hierarchy can't separate them.

Bhagat Naam Dev

Dasi sut jan Bidar Sudama ugarsain ka o raj de e
Jap hin tap hin kul hin karam hin name suami teu tare.[8]

You saved Bidur, the son of the slave – girl and sudama; you restored ugrasain to his throne. Without meditation, without penance, without a good family, good deeds, Naam dev Lord and Master saved them all. In the above hymn Bhagat Naam Dev denounced the concept of birth caste and hold that all the human beings are equal in the eyes of God. He doesn't discriminate between the people of high origin and low origin. He can be pleased by the good deeds and we have the examples of the Slaves and prostitutes whose good deeds pleased the God.

Meera Bai

Yogini Meera, also known as Meera Bai was a Hindu mystic poet of the Bhakti movement. She referred to the Lord, whom she saw as her husband, with different names like Satguru, Prabhu Ji, Girdhar Nagar and Krishna. She even called him the husband of her soul.[9] Her in-laws disapproved of her public singing and dancing as she belonged to a Royal Family of Mewar and was a princess. But she had too much love for her god and sacrificed everything, even her family, for god and attained Moksha through Bhakti Yoga. She is a celebrated Bhakti saint, particularly in the North Indian Hindu tradition.[10]

In her poems, Krishna is a yogi and lover, and she herself is a yogini ready to take her place by his side into a spiritual marital bliss. Meera's style combines impassioned mood, defiance, longing, anticipation, joy and ecstasy of union, always centered on Krishna. My Dark One has gone to an alien land. He has left me behind, he's never returned, and he's never sent me a single word. So I've stripped off my ornaments, jewels and adornments, cut my hair from my head. And put on holy garments, all on his account, seeking him in all four directions. Mira: unless she meets the Dark One, her Lord, she doesn't even want to live.[11]

Guru Nanak

"Bhand jaminye, Bhand manggan Viaho.
Bhand hoye dosti, Bhando chalo raho.
Bhand moa Bhand bhaliye,
Bhand hoye bandan.
So kyo manda akhiye, jit janmey Rajan.
Bhand hi upache, Bhand baj na koi"[12]

Guru Nanak wrote that we are all born from woman (The word Bhand is used for woman) we are shaped in the womb of woman, engaged and married to a woman. We make friendship with a woman and our lineage continued because of women. When one woman dies, we take another one, we are bound with the world through women. Why should we talk bad of her, who gives birth to kings? Man is born from woman; there is no one without her. Guru Nanak also condemned the caste hierarchy and concept of the graded inequality that is central to caste system.

To quote Guru Nanak-
:

"Nicha ander nich jat hu Aat nich,
Nank tin ke sang sath.
Wadain sang kya rish".[13]

In these lines Guru condemned the arrogance of upper caste, to which the upper caste feel to have taken birth in a higher caste. Guru predicts that he likes the people of lower caste (low origin)), who have a real sense of life rather than the arrogance and proud to be born in the higher caste. The unity and oneness of god is recognized by the Fifth Guru of Sikh

Koee boloai raam raam, koee Khudaae I
Koee savai guseeaa koee alaah I
Kaaran Karan Kareem I
Kirpaa dhaar reheem (1) rehaao!
Koee naavai theerath, koee haj jaae I
Koee karai pooja koi sir nivaae I
Koee parai baedh koee kathaeb I
Koee outai neel koee supaedh I
Kaaran karan Kareem I
Kirapaa dhar reheem (1) rehaao I
Koee kehai thurak koee kehai hindoo I
Koee baashai bhisath koee suragindhoo I
Kahu Nanak jin hukam pashaatha I
Prabh Sahib kaa thin bhaedh jaathaaI[14] I

Some call Him, 'Raam, Raam' and some call Him, 'Khudaa'. Some serve him as 'Gusain' and other as 'Allah'. He is cause of causes, the generous lord. He showers His grace and mercy upon us. Some bathe at sacred shrines of pilgrimage and some make pilgrimage to Mecca. Some perform devotional service and some bow their heads in prayer. Some reads the Vedas and some Koran. Some wear Blue robes and some wear White. He is cause of causes, the generous lord. He shows his grace and mercy upon us. Some call themselves Muslim and some call themselves Hindu. Some yearn for paradise and others for heaven. Says Nanak, one who realizes the Hukam (order) of God's will knows the secrets of his Master. In the above hymns Guru Arjun Dev give the message of oneness of God. Guru holds that the ways and places of the performance of the religious ritual of various religions may be different but the ultimate goal of all religion is to worship the great God and he is one. He is the cause of all causes and only the true lovers and obedient of his order can take his blessings irrespective of their religion.

Bhai Gurdass

Puchhan Gal Eemaan Dee Kaajee Mulaan Ikathhay Hoee I
Vadaa Saang Varataaiaalakhi N Sakai Kudarati Koee I
Puchhan Dholi Kitaab No Hindoo Vadaa ki Musalmaan Oee I
Baabaa Aakhay Haajeeaa Subhi Amalaa Baajhahu Dono Roee I
Hindu Musalamaan dui Dargah Andari Lahani Na dhoee I[15]

Qazi and maulvis got together and started religious discourse with Guru Nanak Dev. A great fantasy has been created and no one could understand its mystery. They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim. Baba replied to the pilgrim hajis that, without good deeds both will have to weep and wail. Only by being a Hindu or a Muslim one cannot get accepted in the court of the Lord.

 In the above hymns Bhai Gurdas narrated a story under which Qazis asked Guru Nanak that which religion is great, whether a Hindu is great or a Muslim is great. The Guru answered that both the religion are equal and only good deeds of the human being works in the court of great God.

Bhakti movement reached to its zenith with the advent of Sikhism. The inclusion of the hymns of the Dalit saints in the Ad-Granth

(the holy book of Sikhs) as equal to the saints from upper caste was one of the radical achievement of the Sikhism to establish the human equality in middle ages. The negation of the Hindu order of purity and pollution and the starting of the tradition of "Langar" (serving of free food without any discrimination and to take this food everyone is required to sit in a line irrespective of one's social economic and political status) by the first guru of Sikhs and the further development of this tradition at the Sikh Temples was remarkable to promote the human equality in the middle ages.[16]

During the time of tenth Sikh Guru Gobind Singh, the struggle of Sikhism entered into the new phase and a direct challenge to the socio-political establishment of time was given by the Guru. He established the *Khalsa Panth* and challenged the Varna system by treating the all castes equal under his newly founded Khalsa Panth.

He founded the Panj Pyara (literally the five beloved ones) as the leaders of sangat (congregation) in 1699 and became the first members of the Khalsa fraternity. Their Castes were: Khatri (shopkeeper), Jatt (farmer), Chhimba (washer man), Ghumar (water-carrier/ Pouter) and Nai (Barber). If we look at the caste of each of them, it was different; they were all from different castes and majority of them was from lower caste. Further, if we analysis the role played by the different castes in the Sikh religion the companion of Guru Nanak Bhai Mardana was also from low caste. Bhai Rangretta to whom the tenth Guru called Ranghareta Guru Ka Beta" (*"the young man of the Ranghareta caste is the Guru's own son"*) was also from low caste. The names *Singh* and *Kaur* were assigned, by Guru Gobind Singh, as a means of shattering the caste system.[17]

Sufism

The Sufi movement made a valuable contribution to Indian society. Like the Bhakti saints who were engaged in breaking down the barriers within Hinduism, the Sufis too infused a new liberal outlook within Islam. The interaction between early Bhakti and Sufi ideas laid the foundation for more liberal movements of the fifteenth century. You will read that Sant Kabir and Guru Nanak had preached a non-sectarian religion based on universal love. The Sufis believed in the concept of Wahdat-ul-Wajud (Unity of Being) which was promoted Religion and Philosophy in Medieval India.

Baba Farid is known as the foremost founder of the Sufism in India, however, Sufism and Sufi movement reached to its zenith with the advent of Baba Bullah Shah in Punjab. Sufism initiated reforms within Islamic personal laws and criticised the orthodoxical traditions which it found contrary to egalitarianism. With the rise of its following and popularity, the message of Sufism got embedded in the minds of people and enabled them to transcend the social and religious boundaries. It became like the thought of common man at the time of Baba Bullah Shah.

It is pertinent to mention that Sufism experienced a sea change in peoples thought and action with the advent of Bullah Shah, Hashim, Shah and Vaarish Sahah. The mystical content of the hymns of Baba Farid with which he initiated Sufism in India remained under the shariat (Islamic canonical law) and followed the five time prayer, however, he wrote his mystical poetry in vernacular (Punjabi) and also establish his contact with masses in vernacular.

To quote Baba Farid:

Uth Farida sutaya, Subah Nivaz Gujar.
Jo ser sai na nive, so ser kap uttar.
Farida benivaja kuttaya, eh na bhali reety.
Kabuh na chal aaya, paj-e waqat Masit.[18]

The religious orthodoxy was condemned by the proponents of Sufism from the very beginning and the medium of vernacular language was adopted by them to address the issues of masses. Baba Farid negated the concept of middlemen and sought to establish

the relationship of individual with God directly. Sufism, however, remained under the Shariat and the five-time prayer was considered necessary for religious life. In the above lines Baba Farid asked the *Jeev Atama* to follow the rule of five time prayer in the Mosque to lead a spiritual life.

As mentioned above that the Sufism experienced a sea change in its thought and deeds and started questioning the socio-political and religious conservatism with the advent of Baba Bullah Shah and crossed the lines of Shariat also. In his mystical poetry Bullah Shah launched a direct attack on the socio- religious bigotry and orthodox regressive traditions of Islam.

To quote Bullah Shah:

"Je koi snau Sayied aakhe,
dojakh milan sjawa.
Je koi sanu Arayai aakhe,
Bahishti Peenghan pawa".[19]

In the above lines Bullah Shah condemned the caste hierarchies' which prevailed in Islam. Bullah was of a higher caste (Sayied) and his Guru (Mentor) was of a lower caste (Arayai). While expressing his regard to his Guru (Mentor) Bullah Shah wrote that he will love those who will call him of low origin and will pray to god for a place in heaven for them. Bullah Shah also condemned the religious orthodoxy.

To quote Bullah

"Vrindavan me Gayon charave,
Lanka chad ken nad vajave,
Makke da haji ban jave,
Wa wa rang watainda"[20]

In these lines Bullah Shah wrote that both Hindus and Muslims worship the same God. The God is Lord Krishna to Hindus when they visited Vrindavan and Prophet Mohammad to the Muslims when they visited Mecca. The God is the same. Only the names of God are changed. It imparts the message of humanity and secular traditions which were developed by Sufism during the medieval India.

Vajid

Utpat sabh padaish, Ekasey Raab di I
Ek sahib dueay hadeey, Roop sabh Raab di I
Ekna raah shariat, Eknas Ram har I
Bajida ! kaun sahib nu akhey eyo nahi enjh kar[21] I

All the human beings and relgions are the creation of one God. The God is one he is creator of the souls of both the Hindus and Muslims. Muslims follow the Shariat and Hindu follow the Ram and Hari. Both religions are under his loardship and no one can instruct him to do his work in another way. He does whatever he likes. In the above lines Wajid gives the message of oneness of God to both the Hindus and Muslims. He wrote that although the Hindu and Muslims have different ways of living and worshiping of the God. All the happening in atmosphere is according to the wish and that all is according his will.

Hashim Shah

Amla de upper hog nabeda,
Kya Sufi kya Bhangi I
Jo raab bhave soi thessi
Sai baat hai changi I
Appey ek anek kahave,
Sahib hai bahu rangiI
Kahe hussain suhagun soi,
Jo saho de rang rangi[22] I

Conclusion

Bhaktism and Sufism proved to be the most popular religious movements from the below and the sacred poetry of the saints of Bhakti and Sufi saints become an instrument for the masses to challenge the established socio-religious hierarchies. Both the movements not only contributed to the literary development but also resulted in the awakening of the masses against the prevailing socio-religious, economic and political hierarchies during the medieval India. The proponents of Bhakti and Sufi aimed at the growth and preservation of human equality and humanism. They consider nothing above humanity, caste, class, race, gender, and creed or illusionist view of the world. As the pertinence of all these elements obstruct the growth of humanity, the poetry of Bhakti and Sufi saints attacked them in an uninhibited and dauntless manner.

They not only recognised the absurdities of the social system but also expressed their feeling of rebellion against them. This spirit of rebellion against feudalism and the resultant creative potential of mass culture had not been expressed in any other form of Indian poetry before the Bhakti & Sufi Movements. The Sufi and Bhakti thoughts have been helping the revolutionaries and the social reformers in their mission to establish an equalitarian and just society as both the movements laid the strong foundation for the upcoming work of the social reformers. Their imprints have arguably been much more enduring on the socio-political set-up of the then Indian society. The concept of the socio-religious equality and the negation of sacred language and middleman by the Sufi and Bhati Saints became the four pillars for the social reformers who followed them in modern India. Their spiritual ideals and thoughts on liberty, equality freedom and justice have laid down the foundation of the human rights in modern India**.**

Presently Indian society is going through the deep cultural and religious crisis. These crises have their enduring impact on the socio-political fabrics of the Indian society. Now days the ruling classes are using the cannon balls religion and culture to enhance their vested interests. This new politics is moving ahead favoured by the storms of religious storms of fanaticism, narrow-sectarianism and anti-human tendencies. And it is destroying the heritage of broad minded human values, social ideals and cultural aspirations of the Sufi and Bhakti Movements. In this situation it becomes necessary to recognise the past relevance and present significance of the Bhakti and Sufi Movements. The hymns and poetry of the Bhakti and Sufi saints can help us to rise above the pressent crisis as their poetry is woven into the life of the people even today. Therefore it can help in creating the possibility to initiate a dialogue with the people of different faiths.

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PERSONALITY CORRELATES OF CRIMINALS: A COMPARATIVE STUDY OF MURDERER AND RAPIST

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Abstract:

Background: A Crime is an act forbidden by the law of the land and one which is considered sufficiently serious to warrant providing penalties for its commission. There are several types of crime among which murder and rape is very common. **Objectives:** The objectives of the present study were to study the Personality psychodynamic contents and traits of murderer and rapist. **Participants:** The study was conducted on 120 convicted criminals which is further split into 105 murderer and 15 rapist in Bhagalpur Central Jail in the age range of 24 to 36 yrs. The sample was selected on the basis of incidental sampling technique.

Tools: The Thematic Apperception Test by Henry Murray (Indian adaptation by Dr. Uma Chaudhary), Case study method and 16 PF (Indian adaptation) have been used.

Results: The analysis of data revealed that there was no significant difference on all the six needs between murderer and rapist. Further there was significant difference (.01 level) on factors A, B, C and Q_1 only, which means murderers and rapists strongly differ on these factors.

Key words: Personality, Murderer, Rapist

Background:

A Crime is an act forbidden by the law of the land and one which is considered sufficiently serious to warrant providing penalties for its commission. It does not necessarily follow that this act is good or bad; the punishment follows for its violation and not necessarily for any moral transgression. It is apparent that a thing is not necessarily bad because it is forbidden by law. Legislators are forever repealing and abolishing criminal statutes and the organized society is constantly ignoring laws until they fail into disuse and die. Examples of such laws are: Witchcraft law, laws affecting religious belief and many social customs which legislators and courts have once made criminals. Not only are criminal statutes always dying and by repeal or repealed violation, but every time a legislature meets it changes its penalties for existing crimes and makes criminal certain acts that were not forbidden before. The criminal is one who violates habits and custom of life, the 'folkways' of the community where he lives. These customs and folkways must be as important in the opinion of the community as to make their violation a serious affair. Men did not arrive at moral ideas by a scientific or a religious investigation of good and bad, of right and wrong, of social and antisocial life. Paths, customs and constitutions are forever changing. So are the ideas of right and wrong and so too are statutes. So, crimes come and go with new ideals, new movements and new conditions. Crime is only such conduct or act as is forbidden by law and for which penalties are prescribed. The classification of the act does not necessarily have relation to moral conduct. This cannot be fixed by any exact standard.   There is no demarcation line between the good and bad, the right and

wrong. The general way of determining the two is always uncertain and shifting. In the last analysis, good or bad conduct rests upon the folkways, habits, beliefs and customs of the community while this is the real basis of judging conduct, it is always changing and from the nature of things, if it could be made stable, it would mean that society was stratified and all hope of improvement is dead.

In rape, sexual behaviour is usually directed towards normal sex object but the behaviour takes place in anti social conditions. It is almost exclusively the male who is the offender. Most rapists are in their early twenties and curiously enough about half of them are married and living with their wives at the time of the offences. Rapists frequently inflict serious injuries upon their victims and sometimes even brutally murder them. It is not uncommon for women who struggle against their attackers to receive numerous physical injuries such as broken ribs, fractures, bruises on breasts and abdomen and various local injuries due to penetration. In rape cases all accusations are not valid; occasionally women who have been seduced with promises of livelihood and marriage and who subsequently find themselves pregnant and deserted have been known and make false accusations of rape which have resulted in imprisonment for the men hundred. (Tappan, 1950).

Review of literature: Several useful studies have been conducted to study the psychodynamic contents and need patterns of criminal.

Krishna (1982) examined the incidence of murder in India during the period 1990-2000 and notes a steady increase of 72% murder, was considered to be the result of personal, socio-cultural interaction and psychological antecedents. However, handling social, psychological and economic problems requires a point endeavor on the part of community and criminal justice functionaries. (Warmith.J.S.1990)

Other research also suggests (Wood etal.1961) a close correlation between aggression, frustration, anxiety and depression among murderers. In a previous study Frank etal (1999), suggested due to their inability to control impulsive emotionality murderers feel frustrated, depressed and anxious, a consequence of which is reckless aggression. Sinha (1998) administered the Bell adjustment inventory and neuroticism scale questionnaire to 75 male prisoners (convicted of murder) and 75 other convicted of petty crimes. Murderer had higher scores on neuroticism than the other ss and also showed poor home, social and emotional adjustment. However murderers also showed a significantly better health and occupational adjustment as compared to other SS. Kanckar and Mazumdar (1995) conducted an experiment on male and female criminals. Result shows that female SS were more punitive towards the criminal than male SS especially in the case of rape; the rapist received a longer sentence than the robber especially from female SS tended to recommend a longer sentence than objective female SS.

The rapists were found to be anti social personalities who had aggressive tendencies and past records of aggressive anti-social actions though not always of a sexual nature. Durham (1973) found that almost half of the offences in case of forcible rape in Michigan had previous police records. His aggressive anti-social behaviour is apparently related to a buildup of hostility and tension and afterwards feels guilty and much concerned about the well-being of his victim. Often the rapist shows very little aesthetic preference in his choice of sex objects. Sometimes he simply decides that he will rape the next women he seeks, conditions permitting. In a case of an unprepossessing old maid over 70 years of age who was raped and then murdered by a man who was not mentally retarded, drunk or suffering from psychosis. Punia (1995) discusses rape and options for its prevention and treatment in India under the Indian penal code, rape increased erratically between 1971 and 1978 and declined slightly in 1979, and most victims were dependents, un-employed or students and were from the middle and lower classes and 86% involved physical force against the victim. Sociocultural norms emphasizing male dominance and the subordination of women add to the problem insecurity. Sexual inadequacy and emotional immaturity are among the intrapersonal factors in rape. Re-evaluation of social and moral values and a greater emphasis on the equality of women are needed, women should be taught self defense and media portrayals of

violence against women should be discouraged. Frank (1999) worked on depressive symptom in rape victim in which 15 SS were found to be moderately or severely depressed. A closer examination of these SS reveals that 8 were suffering from a major depressive disorder. All clinicians working with rape victims should be alert to the emergence of depression in this population. Marolla and Sully (1998) conducted a study with the hypothesis that rapists are emotionally average men who have been socialised to view aggressive behaviour as appropriate in various situations. Attitudes toward women of 114 rapists (mean age 28.8 yrs) and 75 other felons (Mean age 30.2 yrs) were compared via interviews and 5 scales measuring attitudes about violence, women and rape. Findings reveal that rapists were more pro feminist than traditional but the more traditional they were, the more hostile they were towards women. Both groups were fairly accepting interpersonal violence. Rapists and other felons were similar in attitudes toward women, hostility to women and definition of rape. It is suggested that societal rape myths serve to provide excess and justifications for rapists.

Objectives of the study: The major purpose of this study was to measure and assess psychodynamic contents and underlying hidden urges, personality traits, and many other psychological characteristics of murderers and rapist. It was also aimed to measure the non-criminal persons on same need dimensions and thus make a comparable study between criminal and non-criminal.

Based on an extensive review of earlier studies in this field the following research hypothesis had been formulated for further investigation in this study.

Hypothesis1- The murderer and rapist groups of subjects will differ significantly on n-infavoidance, n-counteraction, n-dominance, n-aggression, n-affiliation and n-rejection scores.

Hypothesis 2- The murderer and rapist groups of subjects will differ significantly on P.Fs. – A, B, C, E, F, G, H, I, L, M, N, O, Q_1, Q_2, Q_3 & Q_4 scores.

Method:

Sample: The sample consisted of 120 criminals (convicted and stay in the central jail of Bhagalpur) which was split into 105 murderer and 15 rapists who were chosen through incidental sampling technique. Criminal sample cannot be chosen according to methods prescribed but it depends upon the availability of the sample elements. Non criminal sample also consist of 120 persons from general population of Bhagalpur district by random-selection procedure as matched on the dimensions of age, sex, education, SES, residence etc.

Tools: In order to measure and assess the personality traits, psychodynamics following tools were used.
1. **Case study** – descriptive analysis. Relevant information was obtained from the prison record of murderer and robber subjects.
2. **Sixteen P.F.questionnaire** 'Form A' (Indian adaptation by S.D.Kapoor 1978)
3. **TAT cards by Henry Murray** (Indian adaptation by Dr. Uma Chaudhary)

Procedure: First of all relevant information about their family background, parents (father-mother) education, income, socio-economic status, crime history, their education, job doing, and conditions which led them to commit the crimes had been collected not only from jail records but also given by criminals. In order to measure psychodynamic content and need pattern the subject were shown TAT card, (through individual contacts) and asked them to write/tell the stories which they could do so by looking at the cards. Those who were literate, write the stores themselves and those who could not write the stories were written (verbatim) by the researcher himself. It was important to mention here that only six needs (n-inf avoidance, n-counteraction, n-dominance, n-aggression, n-affiliation, n-rejection) out of 20 manifest needs were used.

The Sixteen P.F. questionnaire 'Form A' containing 187 items was given to both groups. Their responses were noted on the answer sheets. In this way data was obtained for both groups.

Statistical Analysis: statistical analysis of raw data was done with the help of mean and 't'ratio.

Result and Discussion: After necessary statistical analysis the result was obtained for hypothesis.

Mean scores and t values of murderer and rapist groups on n- infavoidance, n-counteraction, n-dominance, n-aggression, n-affiliation and n-rejection.

Table-1: t test

n-Dimension	Murderer(N-105) mean	Rapist(N-15) mean	t-value	level of significance
n-Infavoidance	.419	.4	.064	n.s
n-Counteraction	1.104	1.2	.352	n.s
n-Dominance	3.028	2.333	1.79	n.s
n-Aggression	3.495	3.2	.776	n.s
n-Affiliation	.323	00	1.814	n.s
n-Rejection	3.657	3.66	.005	n.s

It is obvious from the above table that the values of 't' .064, .352, 1.79, .776, 1.814 and .005 on n-infavoidance, n-Counteraction, n-dominance, n-aggression, n-affiliation and n-rejection respectively which are not significant even at .05 level of confidence. The hypothesis was not accepted suggesting that being criminal in the two groups do not affect on these six need dimensions. There is no significant difference on all the six needs. It may be concluded that as far as needs are concerned both type of criminals are similar. On the basis of mean scores murderers get higher scores than rapists on n-infavoidance, n-dominance, n-aggression, and n-affiliation. Rapists get higher scores on need counteration and n-rejection.

Table 2: Mean scores and t-values of murderer and rapist subjects on P.Fs. – A, B, C, E, F, G, H, I, L, M, N, O, Q_1, Q_2, Q_3 & Q_4.

P.F.	Murderer (N=105) Mean	Rapist (N=15) Mean	T-value	Level of significance
A	4.809	6.666	5.216	<.01
B	4.133	6.866	5.790	<.01
C	5.256	6.933	3.070	<.01
E	2.92	2.46	1.105	n.s
F	3.809	4.533	1.430	n.s
G	5.209	5.8	1.688	n.s
H	4.504	4.33	.453	n.s
I	4.142	4.733	1.40	n.s
L	3.6	3.333	.914	n.s
M	3.466	2.8	.782	n.s
N	3.523	3.133	.902	n.s
O	2.990	3.666	.62	n.s
Q_1	4.342	3.133	2.818	<.01
Q_2	3.580	4.066	1.392	n.s
Q_3	5.619	5.133	2.528	n.s
Q_4	3.019	2.533	1.211	n.s

The perusal of the above table shows that the murderer and rapist differ significantly only on four personality factors i.e. A-Outgoing, B-Intelligence, C-Ego strength and Q_1 –

Radicalism. The t-values are 5.216, 5.790, 3.07 and 2.818. They are significant beyond the .01 level of confidence. It suggests that type of criminals (murderer and rapist) affect strongly the mean scores of personality factors- Outgoing, Intelligence, Ego-strength and Radicalism.

On the rest of the factors E, F, G, H, I, L, M, N, O, Q_1 Q_2, Q_3, there is no significant difference, suggesting that the type of criminals are alike and similar on these personality traits.

Murderers getting higher scores on factors E, H, L, M, N, Q_1, Q_3, and Q_4 and rapist getting higher scores on A, B, C, F, G, I, O, Q_2 factors.

Conclusion: It may be concluded that there is no significant difference on all the six needs. It may be concluded that as far as needs are concerned both type of criminals are similar. There is significant difference (.01 level) on factors A, B, C and Q_1 only, which means murderers and rapists strongly differ on these factors.

Limitations: In the present research these were limitations.

a) Studies are made relating to crimes against women like bride burning, terrorism and crimes against the nation, white collar criminals etc.
b) The study of criminals should be made from genesis point of view. A probe into conditions which give rise to crimes and criminal activities should be made.

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IMPACT OF CAUSAL FACTORS ON PERCEPTION IN USING PLASTIC BAGS IN HYDERABAD - CORRESPONDENCE ANALYSIS – A STUDY

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Abstract:

Correspondence analysis is appropriate when attempting to determine the proximal relationships among two or more categorical variables. Using correspondence analysis with categorical variables is analogous to using correlation analysis and principal components analysis for continuous or nearly continuous variables. A key part of correspondence analysis is the multi-dimensional map produced as part of the output. The correspondence map allows researchers to visualize the relationships among categories spatially on dimensional axes; in other words, which categories are close to other categories on empirically derived dimensions. Correspondence analysis is an exploratory data analysis technique designed to analyze simple two- way and multi-way tables containing some measures of correspondence between the rows and columns. As opposed to traditional hypothesis testing designed to verify a priori hypotheses about relations between variables, exploratory data analysis is used to identify systematic relations between variables when there are no a priori expectations as to the nature of those relations.

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Introduction

The social sciences are concerned with explaining social phenomena and this necessarily involves searching for, and testing for, relationships among variables. Social phenomena do not just happen, but have causes. In looking for causal factors, attempting to determine which variables cause or influence other variables, the researcher examines the nature of relationships among variables. The researcher is concerned with whether a relationship among variables exists or not. If the relationship appears to exist, then the researcher wishes to know more concerning the nature of this relationship. The size and strength of the relationship are of concern, and there are various tests concerning these. Correspondence analysis is a statistical visualization method for picturing the associations between the levels of a two-way contingency table. Correspondence analysis is appropriate when attempting to determine the proximal relationships among two or more categorical variables. Using correspondence analysis with categorical variables is analogous to using correlation analysis and principal components analysis for continuous or nearly continuous variables. A key part of correspondence analysis is the multi-dimensional map produced as part of the output. The correspondence map allows researchers to visualize the relationships among categories spatially on dimensional axes; in other words, which categories are close to other categories on empirically derived dimensions.

Data Collection- A survey was conducted on the perception of Hyderabad citizens (200 respondents) in using the plastic bags. The survey was explored on a 2 way relationship between the 4 categories of age and the 4 categories of perception on usage of plastic bags. The survey results are summarized in the following table 1.a.

Table 1.a - Correspondence Table

Age	Plastic bags				
	Not Harmful	Harmful	No Idea	Paper bags better	Active Margin
<20 Years	0	25	0	10	35
20 - 35 Years	4	30	2	15	51
35 - 50 Years	5	28	1	20	54
> 50 Years	0	30	0	30	60
Active Margin	9	113	3	75	200

The data was analyzed using SPSS version 20 and the results summarized below.

Table 1.b – Summary

Dimension	Singular Value	Inertia	Chi Square	Sig.	Proportion of Inertia		Confidence Singular Value	
					Accounted for	Cumulative	Standard Deviation	Correlation 2
1	.248	.062			.687	.687	.041	.026
2	.156	.028			.273	.959	.066	
3	.060	.000			.041	1.000		
Total		.090	17.944	.036[a]	1.000	1.000		

a. 9 degrees of freedom

The Summary table.1.b displays a variety of useful information. First, we see that 3 dimensions were derived, but only two are interpretable (i.e. only two dimensions account for a supposedly meaningful proportion of the total inertia value). The Singular Value column displays the canonical correlation between the two variables for each dimension. The Inertia column displays the inertia value for each dimension and the total inertia value. The total inertia value represents the amount of variance accounted for in the original correspondence table by the total model. Each dimension's inertia value, thus refers to the amount of *that total variance* which is accounted for by each dimension. So for instance, we could say that dimension 1 accounts for 6.2% of the 9% of the total variance our model explains in the original correspondence table. Stated another way; our model accounts for only 9% of the variance in the original correspondence table

and of that (small) percentage, dimension 1 explains 6.2%. The chi-square test is testing the hypothesis that the total inertia value is / is not different than zero. Here, our sig. or p-value is less than 0.05 (a common cutoff value); which indicates our total inertia value is significantly different than zero. Keep in mind, this chi-square is not a model fit statistic; it does not lend itself to comparing models with different variables as chi-square is often used. It is only testing the inertia value against zero. The Proportion of Inertia columns represent the proportion of total inertia for each dimension; for example, dimension 1 (.062) accounts for 68.7% of total inertia (.090). The Standard Deviation column refers to the standard deviation of the Singular Value(s) and the correlation column refers to the correlation between dimensions.

Table 1.c - Overview Row Points[a]

Age	Mass	Score in Dimension		Inertia	Contribution				
					Of Point to Inertia of Dimension		Of Dimension to Inertia of Point		
		1	2		1	2	1	2	Total
<20 Years	.175	-.164	.303	.021	.077	.657	.223	.761	.984
20 - 35 Years	.255	.272	.052	.021	.305	.028	.896	.033	.928
35 - 50 Years	.270	.191	-.113	.015	.160	.141	.662	.232	.894
> 50 Years	.300	-.307	-.119	.033	.459	.174	.863	.130	.992
Active Total	1.000			.090	1.000	1.000			

a. Row Principal normalization

The Overview Row Points in table1.c displays values which allow the research to evaluate how each row contributes to the dimensions and how each dimension contributes to the rows. The Mass is simply the proportion of each row to the total (200). The Score in Dimension displays each row's score on dimension 1 and dimension 2. The scores are derived based on the proportions (mass) for each cell, column, and row when compared to total sample; the scores are representative of dimensional distance and are used in the graphs below. The Inertia column shows the amount of variance each row accounts for of the total inertia value. The contribution Of Point to Inertia of Dimension columns show the role each row plays in each dimension; these are analogous to factor or component loadings. The contribution Of Dimension to Inertia of Point columns show the role each dimension plays in each row -- these are not the inverse or opposite of the previous two columns because each dimension is composed of multiple points. The Total column represents the sum of each dimensions role in the row.

Table 1.d - Overview Column Points[a]

Plastic Bags	Mass	Score in Dimension		Inertia	Contribution				
					Of Point to Inertia of Dimension		Of Dimension to Inertia of Point		
		1	2		1	2	1	2	Total
Not Harmful	.045	3.680	-1.629	.041	.610	.119	.909	.071	.980
Harmful	.565	.026	.866	.010	.000	.424	.002	.994	.996
No Idea	.015	3.971	-.131	.017	.237	.000	.842	.000	.842
Use Paper bags	.375	-.640	-1.104	.021	.154	.457	.457	.540	.997
Active Total	1.000			.090	1.000	1.000			

a. Row Principal normalization

The Overview Column Points table displays values which allow the research to evaluate how each column contributes to the dimensions and how each dimension contributes to the columns. The Mass is simply the proportion of each column to the total (200). The Score in Dimension displays each column's score on dimension 1 and dimension 2. The scores are derived based on the proportions (mass) for each cell, column, and row when compared to total sample; the scores are representative of dimensional distance and are used in the graphs below. The Inertia column shows the amount of variance each column accounts for of the total inertia value. The contribution Of Point to Inertia of Dimension columns show the role each column plays in each dimension; these are analogous to factor or component loadings. The contribution Of Dimension to Inertia of Point columns show the role each dimension plays in each column -- these are not the inverse or opposite of the previous two columns because each dimension is composed of multiple points. The Total column represents the sum of each dimensions role in the column. The correspondence map has shown in the following two dimensional graph.

Row and Column Points

Row Principal Normalization
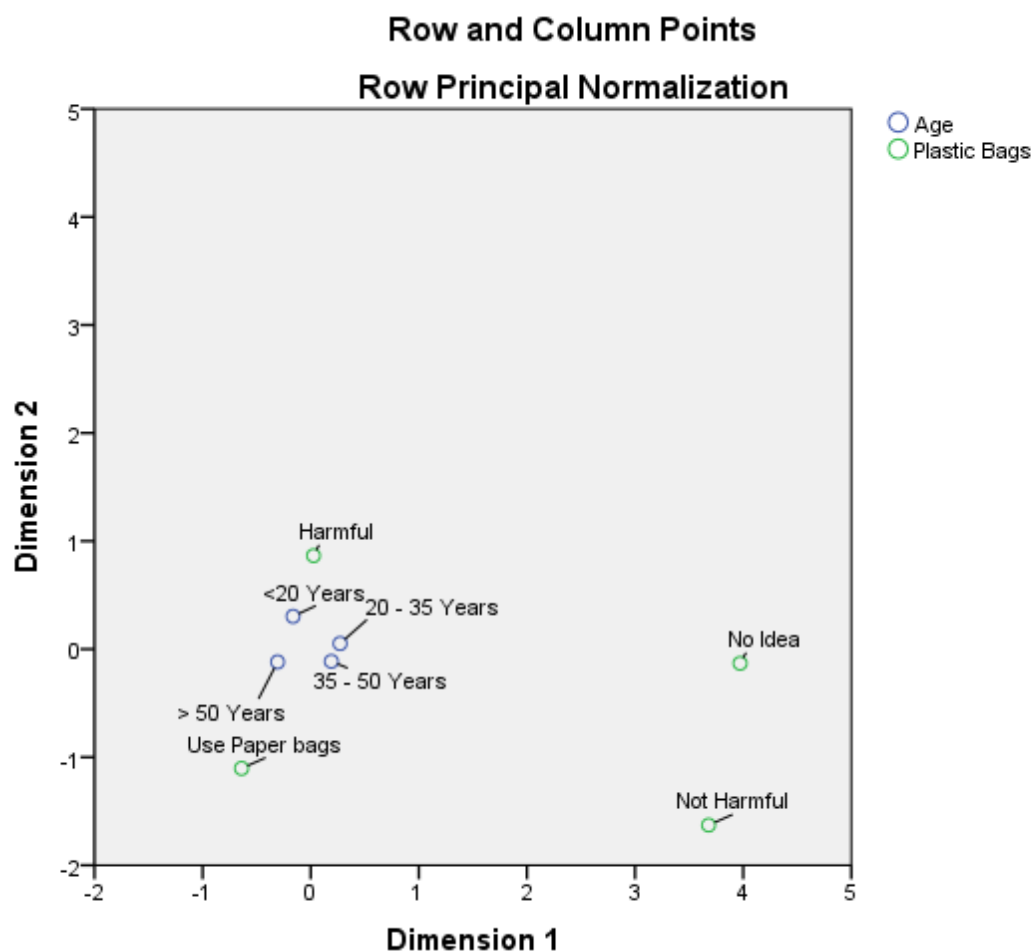
The correspondence map shows each category score on both dimensions (at once) for both age of the respondent and perception on the usage of plastic bags (at once). Now we can see the usefulness of scores as measures of distance on the two interpreted dimensions of our model. The scores allow us to compare categories across variables in (this case) two dimensional space. Remember, correlation is a standardized measure of relationship between two (typically) continuous variables. Correspondence is a standardized measure of relationship (in space/distance) between categories of multiple variables (in this case two). It is important to note that the dimensions are empirically derived axes or eigenvectors and not simply the variables entered into the analysis. The interpretation of the plot is fairly simple, row points that are close together are more alike than row points that far apart. So, we could say that all age group respondents appear to have the perception that plastic bags are harmful to the environment and are also in favor of use of paper bags in place of plastic bags. This was also *significantly different from zero* total inertia value of 0.090; we really can have confidence in this data's ability to offer conclusions about the general population. The model is good all with 9% of the variance in the original correspondence table accounted for by the total model (all three dimensions; only two of which were interpreted).

Conclusion

Correspondence analysis is an exploratory data analysis technique designed to analyze simple two- way and multi-way tables containing some measures of correspondence between the rows and columns. As opposed to traditional hypothesis testing designed to verify a priori hypotheses about relations between variables, exploratory data analysis is used to identify systematic relations between variables when there are no a priori expectations as to the nature of those relations.

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KALINJAR - A LIVING HISTORY OF THE INDIAN CULTURE, CIVILIZATION, AND INVINCIBILITY

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Abstract:

Kalinjar-is one of the most important places in India from mythological and historical point of view. Its description is also in Rigveda. Apart from this, the Puranas and ancient historical books also described this place with different names. From the mythological point of view, this area is famous as the resting place of Lord Shiva. Historically, this place is famous as the capital of Chandel and Bundela kings. The fort of Kalinjar itself contains wonderful stories and facts of history, mystery, delusions, daunting, invincibility and struggle. Today this place is developing as a great tourist destination. A short distance from this place is the great ancient caves and artifacts of Alora. This place, which has a great history from the fifth century to the present day, always brings some new facts for the researchers of history. This research article put some new light on the history of Kalinjar and the myths associated with it.

Keywords: Kalinger, Kalinger fort, Chandel kings, Bundel kingas, lord siva, medival period shershah, Akabar, Chatrsal

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Introduction

Between the 4th century and 2022, about eighteen hundred years have passed. In such a long time, even the memories get clouded by time. But the place which is being discussed here is still. Kalinjar itself contains hundreds of mysteries and history. Today the fort of Kalinjar stands like a mysterious storyteller on the Vindhya mountain to tell the story of the great Kalinjar. In this fort there is intimidating music of ghungroos tearing the silence, this fort is a dreadful magical miracle for the weak hearted. And a treasure trove of adventures for the strong hearted.

The magnificent fort, which was once like a palace, has turned into ruins today. But the life here is still alive. The deserters here still make one feel alive and when the day gets tired and sleeps, the solitude of the night here is often broken by the sizzling sounds of the ghungroos. In this fort of Kalinjar, there are many mysterious talismans of the black caves. People say, as soon as night falls, there is a strange movement in these caves. As silent as this fort appears during the day, it is equally scary at night. At the height of 800 feet of the fort, the water stream flows from the bottom to the top. Kalinjar Fort is built on hills 800 feet above the ground in Banda district of Uttarpradesh. Some called Kalinjar fort a miracle and some called it a unique tilsim.

The history of these thousands of years old Kalinger fort is such that people still get drawn towards these deserted ruins. In the sixth century, this fort used to be the property of the Chandel Empire. Historical evidence suggests that the fort of Kalinjar was ruled by the Chandelas from the 6th century to the 15th century. Ghaznavi, Qutubuddin Aibak and Humayun tried to conquer this fort but failed to control it fully.

This miraculous fort was known by different names in every era of history, which has also been mentioned in Hindu texts. Actually Kalinjar means the one who ruins the time.

Apart from the thrill and miracle, the mythological significance of Kalinjar is also due to the poison of Shiva. After drinking the poison found in the churning of the ocean, Shiva had rested in this place and defeated the speed of time(Kaal), hence the name of this place was Kalinjar.

Description of Kalinjar (Kalanjar) is found in ancient Indian mythological texts with different names. According to Hindu epics and mythological texts, this place has been famous as Kirtinagar in Satyuga, Madhyagarh in Tretayuga, Sinhalagarh in Dwapar Yuga and Kalinjar in Kaliyuga. And its capital was Suktimati city.[1] According to Valmiki Ramayana,[2] then the Kosala king Rama gave it to the Bharvanshi Brahmins for some reason. In the Dwapar era, it again came under the Chedi dynasty and then its king was Shishupala. After that it came under King Virat of Central India.[3] The first mentioned name on the fort of Kalinjar in Kaliyuga is that of Dushyanta- Bharata, son of Shakuntala. Apart from this, manuscripts of the ninth century are stored in Budha-Buddhi Sarovar and Neelkanth temple, in which the description of Chandela-dynasty period is found. The first gate of the fort has the script of Prashasti written by Aurangzeb in the 16th century. Near the fort is the Kafir Valley. It has a commendation installed in 1545 AD by Islam Shah, the nephew of Sher Shah Suri.

According to some texts Kalinger was founded by Chandra Varma, the founder of the Chandel dynasty, although some historians believe that it was built by Kedarvarman in the second to third century. According to the 16th century Persian historian Firishta, the city of Kalinjar was founded by a king named Kedar in the 7th century. According to the stories of the Chandela period, the fort was built by a Chandela king.[4] Chandela kings ruled Kalinger for a very long time and hold the title of Kalinjaradhipati.[5]

There have been big attacks by Hindu kings and Muslim rulers of different dynasties to gain supremacy on this fort. But apart from the Chandela rulers alone, no king could rule over it for a long time. Kalinjar is also mentioned in Buddhist literature in travelogues of Buddha. The Chedi dynasty ruled here during the time of Gautama Buddha (563–480 BC). But later Kalinjar came under the authority of Maurya Empire and became famous as Vindhya-Atavi.[6] In the Prayag Prashasti of Samudragupta, this region is mentioned by the name Vindhya Atavi. After this it also came under the Vardhan Empire. It came under their control during the rule of Gurjara Pratiharas and remained till the time of Nagabhatta II. The mention of Kalinjar is found in almost every text or inscription of that time[7] In 249 AD, the Haihaya dynasty was ruled by Krishnaraja. In the fourth century, the rule of Nagavanshi rulars was established here, who built the temple of Neelkanth Mahadev. After this the rule of the Gupta dynasty was established here. [9] After this it was under the Jejakabhukti (Jayshakti Chandela) empire. From the 9th to the 15th century, it was ruled by the Chandela rulers. During the reign of Chandela kings, Kalinjar was attacked by Mahmud Ghaznavi, Qutbuddin Aibak, Sher Shah Suri and Humayun but they failed to conquer this fort.[10, 11] In 1023, Mahmud Ghaznavi attacked Kalinjar and plundered some of the property here, [12, 13] but he could not control the fort completely.

The Mughal invader Babur was the only commander in history, who in 1526, on his way back from King Hasan Khan Mewatpati, gained control over the fort but he too could not keep it. Sher Shah Suri was a great warrior, but he could not even get the key of this fort. While fighting with the Chandellas to acquire this fort, on 22 May 1545, he died due to his Ukka's firearm (cannon) hitting the wall of the fort and falling back to Suri, he died. [14, 15, 16, 17, 18] In 1569, Akbar won this fort and presented it as a gift to Birbal. The details of the efforts made by Babur and Akbar, etc. to take over this fort are found in the texts like Baburnama, Ain-Akbari, etc After Birbal, the Bundela king Chhatrasal got the right over this fort. [19] After this, the ruler of Panna, Hardev Shah took over it. In 1812, this fort came under the control of the British. [11] British bureaucrats destroyed and corrupted many parts of this fort. Signs of damage done to the fort can still be seen on its walls and in the open courtyard. During the First Indian War of Independence in 1857, it was owned by a British contingent. With the attainment of India's independence, this fort came under the control of the Government of India.

Architecture of Kalinger fort-

Kalinjar fort is situated on the hill of Vindhyachal at an altitude of 800 feet. The total height of the fort is 108 feet. Its walls are wide and high. Three prominent styles of architecture are seen in this fort, such as Gupta style, Pratihara style, Panchayatan Nagar style, etc.

It appears that the architect has designed it according to Agni Purana, Brihad Samhita and other architectural texts. There are three such temples which have been built by arithmetic method. There are seven gates to enter the fort and all these doors are decorated with different styles from each other. There are many copies in the pillars and walls here. It is believed that the secret of the treasure here is hidden in them. [19,20]

The first and main gate of this fort with seven gates is Singh Dwar. The second gate is called Ganesh Dwar. The third gate is called Chandi Dwar and the fourth gate is called Swargarohana Dwar or Buddhagarh Dwar. There is a reservoir near it which is called Bhairavkund or Gandhi Kund. The fifth gate of the fort is very artistic and its name is Hanuman Dwar. Here artistic craftsmanship, sculptures and inscriptions related to Chandela rulers are found. The names of Kirtivarman and Madan Varman are mainly found in these writings. There is also a picture of Shravan Kumar, a mother-father devotee. The sixth gate is called the Lal Dwar, in the west of which the Hammir Kund is situated. The love of art of the Chandela rulers is clearly visible from the two sculptures here. The seventh and last gate is the Nemi Dwar. It is also called Mahadev Dwar. [21]

Apart from these seven gates, this fort also has other gates named Alamgir Darwaza, Chauburji Darwaza, Buddha Bhadra Darwaza, and Bara Darwaza built by Mughal emperor Alamgir Aurangzeb.

In the fort there is a small cave called Sita Sej where a stone bed and pillow are kept. Lokmat considers it to be the resting place of Sita of Ramayana. Here are the articles written by many pilgrims. There is a pond here which is called Sitakund. There are two pools in the fort named Budha and Budhi, whose water is believed to be full of medicinal properties. It is believed that their water is beneficial for skin diseases and bathing in it also cures leprosy.[22] Folk belief is that Chandela king Kirtivarman's leprosy was also cured by bathing here.[23]

There are two grand palaces in this fort named Raja Mahal and Rani Mahal. It has a reservoir named Patal Ganga. Water keeps dripping from the rocks in the Pandu Kund here. It is said that once upon a time there used to be a Shivkuti, where many Shiva-devotees used to meditate and the Ganges used to flow from below. With that it fills the pool.[24]

An important site of this fort is Koti Tirtha, where there are signs of a reservoir and ruins of several temples nearby. A palace was built by the Chandel ruler Aman Singh near the Koti Tirtha reservoir. A glimpse of Bundeli architecture is visible in it. At present only its ruins are found. Outside the entrance of the fort, there is also a beautiful palace built by the Mughal emperor in 1583 AD, which is a beautiful example of Mughal architecture.

There is also the palace of Rajkunwar Aman Singh, the descendant of Chhatrasal Maharaj. Its gardens, gardens and walls and windows give a glimpse of Chandel culture and history.

Mrigdhara has formed in the south central part of the fort. Here two chambers have been made by cutting the rocks, out of which there are idols of seven deer in one of the chambers and the water of the deer keeps flowing continuously. Its mythological context is associated with the story of the seven rishis. Here a very beautiful and artistic idol of Bhairav and Bhairavi has been made by excavating inside the rock.[25]

In this fort, Shiva devotee Bargujar rulers have shown their refined aesthetic and artistic interest in building temples of Shiva as well as other Hindu deities. Among them, the statue of Kaal Bhairav is the most magnificent. It is 32 feet high and 17 feet wide and 18 hands are shown in this statue. The narwhal and three eyes hanging in the chest make this idol very alive. Near Jhiriya, the idol of Manduk Bhairav of Gajasur slaughter is engraved on the wall, near which is Manduk Bhairavi. In the Manchachar area, there are statues of Chaturbhuji Rudrani Kali, Durga, Parvati and Mahishasura Mardini.[26]

Many trinity have also been made here, in which the faces of Brahma, Vishnu and Shiva have been made. At a distance, there is a huge idol of Sheshasayee Vishnu situated at Kshirsagar. Along with this, idols of Lord Shiva, Kamadeva, Shachi (Indrani), etc. have also been made.

The idols here are also influenced by different castes and religions. It becomes clear here that there is no contribution of any particular region in the Chandela culture. The Bargujar rulers preceding the Chandela dynasty were

the followers of Shaivism. That is why most of the stone crafts and idols are of Shiva, Parvati, Nandi and Shivling. Many idols of Shiva are shown dancing in the tandava posture, or with Mother Parvati.

Historic significance

Both this fort and the town situated in the foothills below it are important historical heritage. The remains of many ancient temples, sculptures, inscriptions and caves are present here. About 20 thousand years old conch script is located near Koti Tirtha in this fort, which mentions the arrival of Lord Rama in Kalinjar during exile in Ramayana period. According to this, Shri Ram was staying in Sita Sej near Sita Kund.

As mentioned before the description of this fort is also found in many Hindu mythological texts like Padma Purana and Valmiki Ramayana. Apart from this, manuscripts of the ninth century are stored in Budha-Buddhi Sarovar and Neelkanth temple, in which the description of Chandela-dynasty period is found. The first gate of the fort has the script of Prashasti written by Aurangzeb in the 16th century. Near the fort is the Kafir Valley. It has a commendation installed in 1545 AD by Islam Shah, the nephew of Sher Shah Suri.

Islam Shah built a mosque here after the coronation of Delhi. He also changed the name of Kalinjar to Sherkoh (meaning Lion's Mountain) after his father Sher Shah. According to BD Gupta, 72 of his associates including Kirtivarman, father of the successful king of Kalinjar and Queen Durgavati, were also murdered by him.[27]

Neelkanth Mahadev

In ancient temple of Neelkanth Mahadev, the presiding deity of Kalinjar, is also established in the western part of the fort. To reach this temple, one has to pass through two gates. Many caves and rock-cut artifacts have been made along the way. From the architectural point of view, this pavilion is a unique work of the Chandela rulers. At the entrance of the temple, there is a Chandela ruler named Parimadra Deva composed of Shiva and a Swayambhu Shivling is established inside. There is a natural source of water above the temple, which never dries up. The

consecration of Shivling from this source continues in a natural way. This region of Bundelkhand is also known for its drought, but no matter how dry it is, this source never dries up. They tell that the area of the throat of the idol of Lord Shiva carved on the Shivling always appears soft when touched. This is evidence in support of the story of drinking Halahal poison that came out as a result of ocean-churning of the Bhagavata Purana, keeping it in his gut. It is believed that sweat also comes out of the Shivling here. [28]

For the water source located in the upper part of the temple, two ponds have been made by cutting the rocks, which are called Swargarohana Kund. In the lower part of this, there is also a statue of Kaal-Bhairava made by carving the rocks. Apart from these, hundreds of idols have been engraved on the rocks in the premises. [29]The idols of Bhagwati Parvati and Bhairav are also installed near the Shivling. On either side of the entrance, the idols of many gods and goddesses are carved on the walls. Remnants of rectangular pillars with many broken pillars are also seen here. According to historians, a six-storey temple was built on them. Apart from this, there are many specimens of stone crafts, which are in dilapidated condition due to age.

Sitting on the land here, many sages and sages composed the hymns of the Vedas. It is here that the Narada Samhita, Brihaspati Sutra, etc., were composed. Adi poet Valmiki created Valmiki Ramayana here and Mahakavi Vyasa composed the Vedas, and later Goswami Tulsidas also composed Ramcharitmanas near here. Jagnik created the book Alhakhand, Chandel Naresh Gand composed many poems here emotionally, through which Mahmud Ghaznavi also turned into a friend. The great poet Padmakar was from here, and the author of the Sanskrit text Prabodhchandroday was also born here. Literary writers like Kalidas and Banabhatta were influenced by Vindhya Atavi and continued to describe here in their texts. The poet Ghasiram Vyas, Krishnadas of Bundelkhand have also given emotional and artistic descriptions of this place.[30]

Maharaj Chhatrasal was poet of even better quality. He and the famous Lalkavi have also mentioned here through their poems. Mahakavi Bhushan mentioned this area. The

then Solanki king had bestowed him with the title of Bhushan. writes:

Duj Kannauj Kul Kashyapi, Ratnakar Sutdhir. Basat Trivikrampur Sada, Tarni Tanuja Tir

From Veer Birbar, the poet Aru Bhup was born. Dev Biharishwar Jahan, Vishweshwar Tadrup

Kulaklank Chitkootpati, the ocean of courage. Poet Bhushan Padvi Dai, Hridayram Sut Rudra

—*Chands 26-29, Kavi Bhushan, Shivraj*

Apart from these, famous novelist Vrindavan Lal Verma has described Rani Durgavati as the daughter of Kalinjar King Kirtisingh in the novel Rani Durgavati. Rani had a love marriage with Dalpat Shah. The mention of Jejakabhukti is found in a text called Abriha, which has been explained by the English scholar Ronald and has told that Kalinjar was a part of it. [31] Arab scholar traveler Ibn Battuta had visited here and mentioned in detail. [32] Jain scholars have considered it a Jain pilgrimage and have described it as Kalyan-Cuttack. [33]In Buddhist texts it is written as Kanchan Parvat, Kargeek Parvat and Chitrakoot. Shown to the south of the Yamuna river, the capital of which is described as Kalinjar. The king here then ran away in fear and this area was looted a lot, which was more than 25 lakhs according to the then. [34]

Conclusion

Kalinger-A wonderful fort in Banda district of Uttar Pradesh has stood for the last 2500 years with many stories of Indian culture, civilization and architecture. This is the fort wthat was attacked by hundreds of foreigners, but it remained impregnable and undefeated for centuries . Around this fort, historical and mythological evidences of Hindu, Buddhist, Jain and Islamic art, cuture and civilization are scattered. This region has been described by great writers in the Rigveda, Puranas, and ancient travelogues to modern literature. This place is not only the place of creation of the compositions of the Vedas, but it has also been the birthplace of Ramayana, Ramcharit Manas, and many other compositions. Kalinjar Fort is a wonderful heritage of Indian culture.

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A REVIEW ON WORKING CAPITAL MANAGEMENT AND ITS IMPACT IN INDIAN INDUSTRIES

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Abstract:

Working capital is an important element, which decides the liquidity position of a firm. Its management has got an important place in deciding the overall profitability of a firm. In this paper, a chronological abstraction of information on working capital management and its impact on the overall financial position of a firm has been made. In this regard, an attempt has been made to identify various parameters deciding the level of working capital management. Inventory conversion period (ICP), cash conversion period, creditors deferral period, average collection period are a few to name. Profitability has been considered as the main indicator of the financial status of the firms. The paper throws light on the various aspects of the relationship between working capital management and the profitability.

Key words: WCM, CCC, ICP, CR, AP, INV

Introduction- Literature review is a vital part of a thesis because it signifies the whole gamut of research conducted in the past on the research topic and formulates the research design. Literature review gives better insight and helps to find the gaps in the past research. Efforts have been taken to present a shared scheme of various facets and problems related to these empirical studies conducted in the past at the national and international stage in various companies. Some significant conclusions and research gaps have been brought forth from the reviews of various research papers, articles, theses and textbooks available through libraries and internet sources. Working capital management as a financial concept were studied by several researchers and scholars and in turn they have arrived at a conclusion that it can be broadly categorized in following two parts effectiveness in management of working capital and relationship between the working capital management and profitability.

The efficient management of the working capital among different firms and industries has been carried by the researchers given above. Now the researchers given below have reviewed the relationship between efficient management of working capital and its impact on the profitability. On this area very few researches have been conducted in India while several researched has been carried abroad to review the relation of maintaining suitable working capital on profitability.

Objectives of the study- To find out the conceptual frame work on Working capital management
- To Review the working capital among different firms and industries
- To Review the working capital management and its impact on Profitability.

Research Methodology-This present review based study is completely based on secondary data in nature. The secondary data has been collected from, books, journals, periodicals, annual reports and website. For this review, researcher selected some research articles to meet the objectives of this study.

Review of Literate- The first conceptual paper on working capital management was

written by Sagan (1955) emphasizing the theoretical aspect working capital .He emphasized that the primary job of a finance managers is to manage the cash flow generated in the course of business. However, the other elements of working capital such as account receivable, inventory, payable also call for attention since they all affect cash cycle. He focused primarily on cash component of working capital because he stated that if working capital is managed efficiently by the manager then borrowing from outside sources can be avoided. Although, the research indicated that there collection of funds require improvement however, not much emphasis was laid on how to improve the same. Moreover, this study is descriptive without any experiential support.

The first organization to undertake the study of nature and norms of working capital was NCAER (National Council of Applied Economic Research) (1959.The study encompassed mainly three industries namely cement ,sugar and fertilizers selecting 15 companies from sugar industry, 9co's from cement industry and 8 co's from the fertilizer industry. The period of investigation was from 1959-63. The study highlighted that inventory is one of the significant variable in working capital in the three important industries for the economy with highest in sugar industry as compared to cement as well as fertilizer industry. Furthermore, the study also highlighted that amongst all the three industries sugar industry had inefficient utilization of working capital mainly due to ineffective management of inventory. There is an endless accumulation of stock lying in the factory. As regard to financing of working capital is concerned, very little contribution is being made from the internal source for all the industries.

Misra (1960) also studied the problems of working capital in selected enterprise such as HUL, Fertilizers corporation of India ltd, BHEL ltd, NCDC ltd, ,NMDCI ltd and Instrumentation ltd. The period of the investigation was from 1960-68 for all the sampled enterprise. Financial ratios and questionnaire have been used as tool for the analysis. The results regarding the structure and utilization of working capital revealed by Misra were quite similar to the results revealed by NCAER..The major finding of the research was that there has been total mismanagement of working capital in selected public sector undertakings.

Chakraborty (1973) emphasized upon operating cycle concept to be considered for better credit management along with broader perspective of higher returns on capital employed. He pointed out that ROCE (return on capital employed) signified an aggregate measure of overall efficiency in conducting business, therefore, overall ROCE could decrease due to excessive working capital and lower capital turnover ratio.

Braj kishor (1978) in his paper attempted to give a general frame work to analyze working capital policy issues both for public enterprises and private business firms. He analyzed the financing of current asset first. The alternatives of long term tests and current liabilities have been evaluated on the basis of cost and risk. A hypnotically numerical examples illustrated the risk return trade off while doing so, an attempt was made to incorporate subjective publishers of risk free rates, so that expected interest after a time period could be established this would then enable a decision with regard to whether a conservative, aggressive or moderate current liability policy should be pursued. A similar exercise was then repeated for the current assets, finally, two exercises would be merged together so that an interpreted policy decision both for current assets and current liabilities emerges.

Tata Iron and Steel Company Ltd. (TISCO), Steel Authority of India Ltd. (SAIL) and Indian Iron and Steel Company(IISCO) were taken as an example by Verma (1989) to study the iron and steel industry .The period of study was from 1978-79 to 1985-86 . The financial methods and quantitative analysis were used .The results highlighted that Tata Iron and Steel Company Limited prevailed over Steel Authority of India Limited and Indian Iron and Steel Company in respect of working capital management. Furthermore, the results also indicated that the three firms taken as sample for the study had relied heavily on borrowings from banks to finance the need of working capital.

The share and the cost of financing of working capital which may contribute towards the growth of a firm through reduction was studied by Roy and Bhattachariyya (1991). The study concludes that as long as the income is comfortable for financing of current assets by current liabilities it would not cause any problem. But when the projected income becomes uncertain, the situation will turn to be critical. But it will not be so, if the finance is served from the self finances like depreciation provision. Here the supply of finance from the depreciation provision is spontaneous if the revenue remains sufficient to cover this provision.

Tewolde (2002) carried his study in Eritrea. He studied the working capital management practices adopted the firms under study. The results depicted that managers of the Government and transitional firms are efficient still they fails to manage the working capital because of lack of powers and authority to take decisions and stringent Government rules and regulations. In case of private firms there has been the slack in the management of working capital as the managers are not empowered to take decisions and also there is lack of vision and objectives.

The efficiency in management of working capital in National Thermal Power Corporation Ltd. has been studied by Jafar and Sur (2006) for the period of 10 years from 1983-81 to 2002-03. The quantitative analysis has been used for the purpose of study and presented the results that during the post-liberalization era the company has been able to manage working capital efficiently by taking into account the current business environment with respect to liberalization, globalization and competitiveness.

Garcia et al. (2007) collected panel data of 8872 small to medium sized enterprises (SME) from Spain between 1996 and 2002. The effects of working capital management on the profitability of selected enterprises were empirically tested. For the collection of data AMADEUS database was used. AMADEUS contains Financial and Economic data of European companies. Four regression equations were used to estimate the relation between dependent variable ROA (Return on Assets) with independent variables AR (the number of days accounts receivable), INV (the number of days inventories), AP (the number of days accounts payable), and CCC (the cash conversion cycle). Four control variables namely SIZE (natural logarithm of total assets), SGROW (the sales growth), DEBT (the ratio of debt to liabilities), GDPGR (the annual GDP growth rate) were used in the regression equations. One of the important observations on credit policy was that the firm performance improved when the credit policy more restrictive and gave less time to customers to make payments. A contrary observation on the same factor was that the profitability increased with a customer oriented payment facility inducing sales growth. It was also found that reduction in number of days inventory improves profitability. There was reduced profitability associated with increased number of days accounts payable.

Vural et al. (2012) conducted a study of firms listed on Istanbul Stock Exchange Market. The data set used comprised 75 manufacturing firms for a period of nine years ranging from 2002 to 2009. Profitability and value of firm were used as measures of firm performance. As an indicator of profitability Gross Operating Profit was used. It was measured by dividing (COGS) by the difference of total assets and financial assets. To determine firm value represented by TOBIN Q sum of book value of debt and market value of equity was divided by total assets. Certain control Variables were also used. Firm size as represented by natural logarithm of total assets was used as one of the control variables. Financial leverage as measured by total liabilities divided by total assets was used as another control variable. The results showed that shortening of collection period of accounts receivable and cash conversion cycle had a positive impact on profitability.

Some of the important conclusions indicated that shortening of collection period of accounts receivable and cash conversion cycle had a positive impact on profitability. The regression results suggest that extending the cash conversion cycle impacted firm value positively. Lower leverage was supposed to positively impact the firm value and profitability as well.

Chatterjee (2012) ,has carried out study on the sample of 100 Indian companies listed in Bombay Stock Exchange . He aimed at finding out the impact of working capital components on the profitability. The time period of the study was 2010-2011.The results established that working capital components and liquidity both a had negative correlation with the profitability. However, the size of the firm had positive association with profitability while debts and profitability are negatively correlated.

Conclusion

There are many more studies which can be incorporated here however their availability for reading without making payment and subscription could not be identified even after repeated efforts on the internet. However the major themes and some very important research works have been considered in this section to understand the chronological and thematic development of research work around working capital management policies in the international perspective. Working capital management as a financial concept were studied by several researchers and scholars and in turn they have arrived at a conclusion that it can be broadly categorized in following two parts effectiveness in management of working capital and relationship between the working capital management and profitability

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ACADEMIC ACHIEVEMENT RELATION WITH ANXIETY AND ACHIEVEMENT MOTIVATION OF SECONDARY SCHOOL STUDENTS

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Abstract:

Students are not only the base of any nation but also the future of the country. In the present time of technological advancement, students are struggling for their career. On the one hand they are suffering from anxiety and on the other hand achievement motivation has a crucial role to mould the career of the future generation. The author tried study the relationship between anxiety and academic achievement of secondary school students, the relationship between achievement motivation and academic achievement of secondary school students and the difference between anxiety, achievement motivation and academic achievement of secondary school students. The researcher selected 120 students as sample of ninth class. Comprehensive Anxiety Test and Achievement Motivation scale developed were used as tool. The find out that there is no significant correlation between boys and girls anxiety and achievement motivation in this selected sample. But in terms of total sample, achievement motivation and academic achievement there is no significant difference between boys and girls anxiety and achievement motivation and academic achievement but girls have more mean than boys**.**

Key Words: Academic Achievement, Anxiety and Achievement Motivation

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Introduction

Education is the training of the new generation that gives them the consciousness to live. Education is a mental, physical and moral training and its purpose is to produce highly civilized people who are capable of performing their duties as good human beings and as responsible citizens of nation. Education is like a beacon in the darkness of human life that guides them the abilities come out sharp and the human being move towards a better and more successful life.

Education According to Gandhi: By education I mean an all-round round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education or even the beginning"- M.K. Gandhi (Harijan: July 31, 1937)

The above quote reveals the fact that education is the all over development of personality of the child and word personality has a special place in the field of education. In psychological language, whatever a person is in himself/herself is his/her personality. The behavior of oneself and others reflects one's personality. Human personality actually includes many aspects such as physical, mental, emotional, social and educational. In this way each person has a special personality trait. An individual sets goals for himself by understanding his strengths and weaknesses and keeps on striving to achieve them. This means that when a person fails to achieve the set goals of his life, he gets into all sorts of problems such as anxiety, worry, depression, etc.

Concept of Anxiety

Anxiety is a psychological and organic condition. It describes the elements such as "Somatic Emotions and Character". These components create unpleasant feelings,

especially those are facing anxiety, fear or worry which can be observe.

Anxiety is a general mood condition which can often be found without any identification dynamics. In this way fear is differentiated which is found in the presence of threat. Additionally, fear is related to avoidance or withdrawal behavior. On the other hand anxiety is the result of threats which can be called uncontrollable and unavoidable. Anxiety is also a future oriented state in which one is easy or with upcoming negative events prepared to attempt to cope suggesting that it is a distinctions between future and present danger that divides anxiety and fear. Anxiety can be considered a response to stress which can help a person to cope with difficult situations. When anxiety becomes excessive, it can take the form of anxiety disorder.

Anxiety symptoms may be seen as physical effects which include heart palpitation, muscular weakness, tension, fatigue, nausea, chest pain or shortness of breath, difficult in taking, or headaches, etc. and various problems arise in the body. For example, increases in blood pressure and heart rate, an increase in sweating, an increase in blood flow in a large group of functions, and an impairment of the functions of the immune system. External symptoms of anxiety include yellowing of the skin, sweating, pale skin, trembling and papillary dilations. Some people who suffer from anxiety may experience terror or fear. However, the disturbed person does not feel the panic attack and always fears that he is about to die.

Types of anxiety

The following are the types of anxiety:

1. **Existential Anxiety:-**According to Paul Tillich, (Tillich, 1952, p.35) "anxiety is the existential awareness of nonbeing". Existential anxiety is a condition in which a soul awakens from its potential annihilation and as a result the awakened anxiety is placed in three categories. First is fate and death, second is guilt and hatred, and third is emptiness and meaninglessness. According to Tillich, inter-spiritual anxiety is the most important of these three types of existential anxiety. According to Tillich, this type of anxiety can be considered part of the human condition.

2. **Anxiety of Examination and Achievement:** According to Yerkes, it is important to be alert and interested in the best way to perform any task, such as exam competition. When the level of anxiety increases, the results gradually decrease. Test anxiety is a condition in which students experience anxiety, panic, nervous weakness, and fear of failing an exam. Some characteristics are found in students which are affected by test anxiety such as the association of great with personal worth, fear of embarrassment by a teacher, fear of alienation from parents of friends, time pressure feeling of loss of control.

3. **Stranger and Social Anxiety:-**A feeling of nervousness or anxiety is also a stranger anxiety in meeting or discussing with strangers. In this way a person also feels nervous about meeting people in the society and it is called stranger and social anxiety. It is more common in adults but it is not a sign of phobia in young children.

4. **Trait Anxiety:-** Trait anxiety can be either short-term or long-term. De facto trait Anxiety reflects stable tendency to respond with state anxiety in the anticipation of personality trait of Neuroticism.

5. **Choice or Decision Anxiety:-**When an individual or organization needs to choose between two options, such an symptoms encourages decision Anxiety. Here it is difficult to decide which one is better because the options are almost the same. Today everyone are in search of a better things (even in a short time which causes anxiety) and that is why most people seem to be affected by this kind of anxiety.

6. **Paradoxical Anxiety:-** aradoxical Anxiety is a disorder caused by the use of techniques which is used to reduce anxiety. These techniques include meditation. But in order to gain insight into the natural religion, one has to think mentally which causes this kind of anxiety. When anxiety is deep, it takes the form of anxiety, which causes

a great deal of anxiety in the mind. in psychological terms this is known as anxiety disorder. The sufferer is unable to help himself and cannot find a solution to the problem.

Motivation-Motivation is derived from the Latin word motum which means moving force and caused by an inanimate object. There must be some stimulus behind it. In other words, motivation refers to the state of mind that produces purposeful activity and it seems to be active in achieving the goal. According to the New Comb, this condition of the ellipse is named after its condition. In which energy is concentrated and its direction is directed towards acquiring the environment.

Bernard defined motivation is a fundamental problem of psychology in education. Skinner emphasizes that motivation is the best way in acquisition.

Types of Motivation- Intrinsic Motivation intends to be supported by internal elements then it's called Intrinsic motivation. If the student intends to be supported by external elements, then it is called Extrinsic Motivation. Physical instincts, emotions, theology, heartfelt desires, needs, etc. are internal stimuli. Adolescents are not mentally mature. They are not in a hurry to participate in the process. It is therefore important that they participate in practical acquisitions. It should be given an external impetus. School should use different motivation in the classroom depending on the mental and needs of the children.

Teachers play an important role in creating motivation for students to acquire education. There are number of factors that play a role in generating these stimuli. The learning process involves more mental effort and willingness than the personal desire of the students. For example, if a student reads a subject ten times in a row, it will indicate his ability to persevere and continuity in his study. But if he reads a compiled article and reads it, he draws difficult words, makes paragraphs, etc. reading the related article will give an idea of his motivation. In school, students generally do not seem to be motivated to learn and even if they are forced to sit in the classroom, they seem to feel bored and bored instead of studying. Students are also likely to face most

failures in academic activities. However, students who receive the full attention and guidance of their teachers do their work responsibly and enjoy the success of the result.

Achievement Motivation- The concept of achievement motivation was taken as a sign of strength which is an indication of hard work and struggle. While through the work of individual perception individual success is realized. If our need for success exceeds the need to avoid failure, then in such a situation any one start trying to achieve success by taking any important risk. On the other hand, if the need to avoid failure exceeds the need to accept any benchmark, then we begin to try to ignore the relevant situation. If the success of the students is more than the fear of failure, then even if they face failure, they do not give up and try to solve the problem. On the other hand, the success that is easily achieved greatly reduces the level of motivation and the students who are more afraid of failure are discouraged as a result of small failures.

Academic Achievement- Academic achievement is an important aspect of a complete system. Achievements can be used to gauge the position of a particular student in this competitive world. Through this, the marks obtained by the students can be used to assess their abilities, qualifications in the material, application of the information gained on the subject, application of the student in a particular subject, weakness, and teacher's teaching in a particular subject.

Academic achievement is a symbolic expression of the artistic goals and concepts acquired by the students. Academic achievement refers to the knowledge, skills, concepts, understanding, and outward disclosure of the situation acquired by the student who has been trained for a certain period of time. According to Bug Sten (1985), achievement can be defined in three ways:

- From the grades obtained by the students in the school.
- From student demonstration in standard examination.
- From the time spent in school.

Generally academic achievement is judged by examination. In this, the abilities of the

students can be compared to a certain standard which is determined by the examinations.

Justification of the Study- India is a developing country and is currently facing various challenges. The theme is the best and most effective weapon to meet the challenges of the 21st century and to make the country prosperous. Education plays an effective role in expanding modern attitudes, values and ideas. It is through education that individuals become acquainted with their society and the outside world and creates potential in his personality. In which its distinctive identity is maintained but what is the real situation today? In India, education is generally provided in the age of traditional practices and methods.

The quality of education always depends on the curriculum and methodology of the students and the qualifications of the teachers. But the traditional curriculum and teaching methods have no place in today's world. Therefore, it is perceived that in the present system of education, needs, emotions, desires and motivations of the students cannot be ignored. Emphasis is placed on traditional content rather than student and there is no place for personal observation of the student which has a limited scope of acquired experiences.

Our education system teaches strong skills to children from an early age. However, no instruction is given to regulate the internal imbalance of children. Previous research has shown that students are motivated by their global performance and academic attainment. But in the context of modern research in the last few years, it is clear that not only the role of motivation but also other people are driven in achieving motivation such as reducing anxiety, promoting achievable motivation in a systematic way. The need and importance of this study is also evident from the fact that in the present age of materialism, anxiety, failure to commit suicide, disturb family are some of the factors that increase a student's anxiety. Therefore, this study seeks to determine the extent to which students 'anxiety levels and achievement motivation have a positive effect on life.

The 21st century is a time of multiculturalism and globalization. Each student is seen competing with each other. As a result, students get involved in various debates and anxieties. It is a universally accepted fact that the development of any educational institution and the better education of the students is the key to its success. Therefore, in view of the various problems and characteristics of the present age, there is a need for expertise in modern methods and solutions. In order to improve the implementation process, anxiety and achievement motivation are seen in the viewer's importance in teaching and learning.

UNESCO International Commission on Education in 21st century (1996) presented a report on the educational process. The report states that the world is currently facing various problems and challenges and may prove to be even more dangerous in the future. First, all countries should promote the following four main pillars of learning in the curriculum and teaching process:

- **Learning to know**
- **Learning to do**
- **Learning to live together**
- **Learning to be**

The Commission noticed that teachers adopted traditional practices during the educational process. However, in the current situation teaching learning should move around the students' anxiety level which also motivates students towards education. The report explicitly states that motivational skills in the teaching and learning process should be developed among the students in an appropriate manner. Therefore, keeping in view the above issues, the focus should be on formulating strategies for education and various educational reforms as required. In this context, the author tried to study the anxiety and achievement motivation in relation to academic achievement.

Objectives of the Study: The objectives of the study were:

a) To find out the relationship between anxiety and academic achievement of secondary school students.
b) Find out the relationship between achievement motivation and academic achievement of secondary school students.

c) To find out the difference between anxiety, achievement motivation and academic achievement of secondary school students.

Hypotheses of the study: The hypotheses of the study were:

a) There will be a negative relationship between anxiety and academic achievement.
b) There will be a positive relationship between achievement motivation and academic achievement.
c) There will be significant differences between boys 'and girls' anxiety, achievement motivation and academic achievement.

Methodology

Population and Sample- The population for the present study was all the government schools of Darbhanga, Districts of Bihar and all the students of these schools. In the present study, the researcher selected 120 students of the above government secondary school of ninth class through random sample technique. Thus, sample for the present study comprised of 120 students studying in ninth class from six schools which included 60 male and 60 female students.

Tools of the Study

The tools used in the present study are as follows:

1. **Comprehensive Anxiety Test:**
   This test was developed by Dr. R. I Bhardwaj, Dr. H. Sharma and Dr. M.

Bhargava (2006). This test is available for students of both English and Hindi languages. It is used to diagnose anxiety in school children. According to the comprehensive Anxiety test developed by Dr. H. Sharma, Dr. R. L. Bhardwaj and Dr. M. Bhargava, anxiety is a state of anxiety which is related to the brain and its effect on the individual performance and social life of a person. The higher the symptom of anxiety, the higher the level of anxiety. In the same way, the lesser the signs, the less anxious they will be.

2. **Achievement Motivation scale:**
   This test was developed by Dr. Beena Shah. The 40 questions in this test are placed in four different categories. The answers to these questions are marked with a 'b' and the one which is most suitable (✓). According to the manual of the achievement motivation scale used, the students who have higher achievement motivation marks will also have higher academic achievement marks. Therefore, the researcher has analyzed himself in this way.

Result and discussion

As mentioned above, the purpose of the present study is to look at the effect of anxiety and achievement motivation on student's academic achievement..

Table No. 1: Correlation between anxiety and achievement motivation of total sample

Group	N	r	Level of Significance
Total Sample	120	-0.05	N.S

The table above shows the coefficient of correlation between total sample anxiety and academic achievement. A value of 0.05 was found which is not significant at any level. This means that there is no significant relationship between students' anxiety and learning attitudes.

Table No. 2: Correlation between anxiety and academic achievement of total boys

Group	N	r	Level of Significance
Boys	60	-0.02	N.S

The above table shows the coefficient of correlation between total boys' anxiety and academic achievement. A value of 0.02 was found which is not significant at any level.

This means that there is no significant relation between boys' anxiety and academic achievement.

Table 3: Coefficient of correlation between anxiety and academic achievement of total girls

Group	N	r	Level of Significance
Girls	60	0.171	N.S

The above table shows the coefficient of correlation between total girls' anxiety and academic achievement. The value of which was found to be 0.171 which is not significant at any level. This means that there is no

significant relation between girls' anxiety and academic achievement. So, there is no correlation between anxiety and academic achievement, so the author rejects the hypothesis that there is a relationship between anxiety and academic achievement.

Table No. 4: Correlation between achievement motivation and academic achievement total sample

Group	N	r	Level of Significance
Total Sample	120	0.163	.01

The table above shows the coefficient of correlation between achievement motivation and academic achievement of the total sample. The value of which was found to be 0.163

which was found significant at the level of 01. This means that there is a significant relationship between the achievement motivation and academic achievement of the whole sample.

Table No. 5: Correlation between achievement motivation and academic achievement of total boys

Group	N	r	Level of Significance
Boys	60	0.075	N.S

The table above shows the coefficient of correlation between the achievement motivation and academic achievement of the total boys. A value of 0.075 was found which

is not significant at any level. This means that there is no significant correlation between achievement motivation and academic achievement of boys.

Table No. 6: Correlation between achievement motivation and academic achievement total girls

Group	N	r	Level of Significance
Girls	60	-0.08	N.S

The numerical head coefficient of correlation between achievement motivation and academic achievement in the above mentioned girls was shown. The value of -0.08 was found which is not significant at any level. This means that there is no significant relation between girls' achievement motivation and academic achievement.In Table 4 above, the researcher finds an important relationship between the achievement motivation and academic achievement of the total sample.

Tables 5 and 6 do not find any significant relationship between the achievement motivation and academic achievement of boys and girls. According to the manual of the achievement motivation scale used, the students who have higher achievement motivation marks will also have higher academic achievement marks, but only the important results were found in Table 4 in the results obtained. Therefore, the hypothesis 2 there will be a positive relationship between

achievement motivation and academic achievement on the total sample supports this,

so, the researcher rejects the hypothesis between boys and girls.

Table No. 7: Table showing the significant difference between the Mean boys and girls anxiety

Group	N	Mean	S.D	df	t-value	Level of Significance
Boys	60	51.5	4.64			0.05
Girls	60	49.9	4.98	118	1.81	

In the above table, boys and girl's mean of anxiety, the standard deviation, and the t-value are shown where the mean and standard deviations of the anxiety of boys and girls are 51.5, 4.64 and 49.9, 4.98, respectively. After placing them both in the t-test formula, the value was found to be 1.81 which is significant at 0.05. This means that there is a significant difference between the anxiety of boys and girls. Table 7 also shows that there is a significant difference between boy and girls anxiety.

However the researcher in his assigned hypothesis between the anxiety of boys and girls proved the difference. Therefore, the researcher accepted this hypothesis 3.

Table 8: **The significant difference between the Mean of achievement motivation boys and girls**

Group	N	Mean	S.D	df	t-value	Level of Significance
Boys	60	92.31	5.62	118	4.04	0.05
Girls	60	96.75	5.05			

Table 8 shows the mean, standard deviation of the academic motivation of all boys and girls and the t-value. The t-value of was found to be 4.04.It is significant at 0.05 level. This means that there is a significant difference between the achievement motivation of boys and girls. However, the researcher could not prove in his hypothesis that there would be a significant difference between the academic motivation of girls and boys. The researcher rejects the hypothesis that there will be significant differences between boys and girls achievement motivation.

Table 9: **The significant difference between the mean of academic achievement of boys and girls**

Group	N	Mean	S.D	df	t-value	Level of Significance
Boys	60	56.66	3.90	118	3.74	0.05
Girls	60	54.15	3.42			

The table above also shows means and standard deviation of academic achievement of boys and girls are 56.66, 3.90 and 54.15, 3.42, respectively. The t-value is 3.74 which is significant at 0.05. This means that there is a significant difference between the academic achievement of boys and girls. However, the researcher could not prove the hypothesis that there would be a significant difference between the academic achievement of girls and boys. The author rejects the hypothesis that there will be significant differences between boys and girls anxiety, achievement motivation and academic achievement.

Conclusion

Academic achievement is an important element of the complete system. Academic achievement can be used to gauge the position of a particular student in this competitive world. It is also true that anxiety is permanent

phenomena in life of students. When the thought is deep, it takes the form of anxiety which creates uneasiness in the mind. People with this condition are unable to help themselves and cannot find a solution to the problem. In this way, anxiety takes the form of fear. Anxiety is mostly imaginary. The reasons are often more illogical than the real ones. Anxiety is usually of an emotional level. It is caused by a special accident. Anxiety is more intense in childhood. Academic motivation is a relatively new concept in the field of motivation. Basically there is also a type of motivation and academic motivation is natural and personal. Those who engage themselves in a specific task that counts in a movement cannot be said to possess the spirit of motivation. This research shows that there is no significant correlation between boys and girls anxiety and achievement motivation in this selected sample. But in terms of total sample, achievement motivation and academic achievement there is no significant difference between boys and girls anxiety and achievement motivation and academic achievement but girls have more mean than boys. The present study shows that academic motivation is helpful in achieving goals and happy life while on the other hand it is also helpful in reducing anxiety, depression etc. Motivational skills can be developed so that students can have better academic attainment and creative thinking.

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COVID-19 PANDEMIC AND EDUCATION IN RURAL INDIA

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Abstract:

Irrespective of age group, caste, religion, and region proper and good education is very important for all of us. Education facilitates the acquisition of knowledge, skills, values, morals, beliefs, and habits. Education gives us knowledge of the world around, changes it into something better, helps in developing a perspective of looking at life within us and helps us build opinions by making us capable of interpreting things. It facilitates quality learning all through our life. For the young in India, education is also about discipline, development, curiosity, creativity, and a path to breaking the cycle of ignorance and poverty leading to employment and prosperity. But the Covid-19 pandemic had imposed a challenge to the Indian educational system along with the rest of the world and Rural India had got a high challenge. How rural India experienced the transition to online mode of education in such a short period of time is the main focus of the study.

Keywords: *Covid-19, pandemic, online-education, e-learning, rural India.*

Introduction

In early 2020, the global pandemic, COVID-19, broke out. At the end of March 2020, India went into lockdown while most schools were wrapping up the 2019-20 academic year. By May, 2020, the upturn in COVID-19 cases across the country, it no longer became possible to resume in-school classroom sessions for the new academic year. So, Indian educational system was severely affected along with the other countries in this world. The COVID-19 pandemic forced schools, colleges, and universities around the world to move their educational activities onto the online platforms. India also was not an exception. The COVID-19 pandemic has given online education in India an unexpected push, as it has allowed the continuation of formal education as schools closed to mitigate the spread of the virus. Well-endowed private schools were quick to reinforce their digital capacities and prepare to conduct classes online. State governments were spurred to follow this example in schools operated and aided by them, but this was no easy task as about 78 percent of all primary and secondary

schools in India are either run or aided by the government. The enforcement of such an approach in India's already stratified education sector disrupted the general normative patterns of schooling. Although provisions were made in government schools to conduct classes online, existing faultiness between rural and urban, male and female, rich and poor were ignored.

In April, the Ministry of Human Resource Development (MHRD) presented the Alternative Academic Calendar for Students (AAC) guidelines on continuing formal school education in online mode in the 2020-21 academic year. The AACs are a set of four documents—one each for primary, upper primary, secondary, and higher secondary schooling—that outline measures for educators to ensure continuity in curriculum learning from the safety of students' homes.

The Indian Online Education Market is forecasted to be worth S$ 8.6 Billion by 2026. The easy availability of the internet is the primary reason for the growth of online education in India. Between 2019 and 2020 the

number of internet users in India increased by 128 million.

With the Covid-19 putting a halt on classroom learning sessions, online learning has paved a new way to retain normalcy for students and teachers. It is heartening to see that not only urban educational institutes, but the state-run schools in rural areas have also gone digital and resorted to online classes to avert academic losses. Although, not every village and town in India is infrastructurally developed to sustain online education, it is motivating to see many rural schools and colleges adapting completely to e-learning during these times. Also, many affordable and low-bandwidth e-learning solutions are coming up with multi-lingual platform to facilitate easy and convenient online learning classes in rural India. In the last few years, we have observed substantial changes in rural India regarding education, infrastructure and other facilities. With the continuous support from government and innovations.According to the Annual State Education Report survey, two-thirds of rural children in India reported they did not receive learning materials or activities at all during the period of the pandemic.Additionally, one in three children had no learning activity during this time. Lack of tools, inadequate number of schools and infrastructure, financial burdens and low digital literacy hinder them from receiving the schooling they desire. Gender also plays a role in the education of rural children with high rates of withdrawal from school among girls. Communities must be made aware of and encouraged to adopt gender-free education systems built on the foundations of equality and quality.

Objectives of the Study

The COVID-19 has resulted in schools shut all across the world. Globally, over 1.2 billion children are out of the classroom. As a result, education has changed dramatically, with the distinctive rise of e-learning, whereby teaching is undertaken remotely and on digital platforms. Research suggests that online learning has been shown to increase retention of information, and take less time, meaning the

changes coronavirus have caused might be here to stay.

While some believe that the unplanned and rapid move to online learning – with no training, insufficient bandwidth, and little preparation – will result in a poor user experience that is unconducive to sustained growth, others believe that a new hybrid model of education will emerge, with significant benefits. Whether the integration of information technology with conventional education will further be accelerated and this online education will eventually become an integral component of the Indian education system is a great question nowadays. With this background this project had tried to focus on the following issues:

1) Online Education Scenario in India before and after COVID-19 pandemic, 2020.
2) Facets of Online Education during Covid-19 Pandemic in Rural India.

Online Education –An Indian Scenario

Online education is electronically supported learning that relies on the Internet for teacher/student interaction and the distribution of class materials. With Technology & Internationalization, today's education has evolved on E-platforms as well, no surprise people have now chosen to work from home as their niche-job for earning, so it's not going to be long when people will think about learn-from-home as well, and with the continuous evolution of internet devices that always keeps you connected, online platforms to educate from homes have already started popping up.

Significant advancements are being made in online education in India as a result of its exponentially developing technology. India has an internet penetration of 50 percent. It is predicted that by 2021, there will be nearly 735 million internet users in India, which will lead to an increase in traffic for online education providers. The low-cost data revolution and the government's digital push have made access to the internet more diverse and inclusive.

Recent government initiatives are expected to strengthen the infrastructure needed by students to pursue education online. Information on some of these initiatives, including the YUKTI portal, SWAYAM Prabha, eBasta, and e-VIDYA, can be found in the related section below.

Online courses taken at UG or PG level are much more affordable than traditional programmes: students save on tuition, accommodation cost, and travel expenses as they have the luxury to complete the course from home and in many cases at their pace. Many credential courses are free of cost and providers like Udemy have their prices as low as $11.99 USD. Between 2015 and 2018, the number of students pursuing online education increased six-fold.

Over 70 percent of these students turned to online education to learn a new skill or expanding their employment opportunities. Online models are an attractive option for current employees, as they provide the flexibility to obtain these skills without interrupting work schedules.

Starting in 2018, the University Grants Commission (UGC) began to actively support online education models, allowing some institutions to offer a small percentage of their courses online10.

In 2019, the UGC expanded upon this, allowing qualified institutions to offer more courses and certificate programmes online and creating a standard framework for them. The UGC regulations mean these online programmes can be recognized as equivalent to their brick-and-mortar counterparts. This backing will help ensure the quality of online programmes and consequently reduce skepticism regarding their efficacy.

Online Education in the Era of COVID-19: With a population of over 1.3 billion and the availability of high-speed internet and smartphones, India has a massive base of technologically driven consumers as the educational landscape shifts in response to the COVID-19 pandemic. This momentum was reinforced when the COVID-19 pandemic pushed everything online at a dizzying rate. In the effort to provide continued education while social distancing, institutions, and governments have created a massive surge of support for online learning. More institutions are offering online courses and a multitude of resources are emerging to improve the online model and make it a viable substitute for a traditional classroom.

The Ministry of Human Resource Development (MHRD) launched the 'Bharat Padhe Online' (India Study Online) campaign to crowdsource ideas for improving the online education system in India. The campaign ran for a week in April 2020 and garnered over 3,700 suggestions via Twitter and email.

The MHRD has formally launched the YUKTI portal, which is aimed at helping institutions to record and monitor academic, research, and social initiatives dealing with the COVID-19 crisis and the related well-being of students.

The MHRD is expanding the SWAYAM Prabha, an initiative that provides 32 high-quality educational channels via DTH throughout India during the day. Twelve new channels are being added to bolster educational programming and support those without internet access.

Tata Consultancy Services (TCS) announced that in the wake of the nationwide lockdowns of schools and colleges it is offering access to the TCS iON Digital Glass Room, a virtual learning platform, free of charge to educational institutes across the country. Using this versatile resource, educators and students can connect in a secure virtual environment, moving lessons from traditional classrooms to interactive online rooms.

Part of the Digital India initiative, eBasta provides a platform for students to access e-books. Teachers and students can provide publishers feedback regarding the platform's contents, meaning updates and improvements can be made faster as the curriculum evolves.

'Pradhan Mantri' e-VIDYA was launched in May 2020 to allow 100 top universities to offer online courses.

The COVID-19 pandemic has left numerous industries helpless and adversely affected the economy, but EdTech-based companies are thriving. In India, the EdTech industry is projected to create 3,000 fresh jobs19. This industry is working to deliver efficient online solutions for learning and development, and private EdTech companies are benefiting from the sudden mass adoption of online learning.

Facets of Online Education during Covid-19 Pandemic in Rural India:

Right to Education is the primary right of every citizen of India, whether a child resides in a high profile society or a far away not so developed secluded village. But the fact is that in India, the condition of rural education is still very poor. There are very few schools in the rural areas and children have to travel far away distances to avail these facilities and most schools in these locations do not provide drinking water. The quality of education is also very poor. The teachers get very less income, so most of the time the teachers are either absent or they do not teach properly.

Hindrances of Online Education or E-Learning in Rural India: When it comes to Online Education or E-Learning, the rural population is not completely equipped with utilities like fast internet, uninterrupted power supply, and electronic devices. Though there have been improvements regarding basic infrastructural facilities but many rural areas in India are still grappling with these challenges to make education completely digital or online. Even though India now has more rural internet users than urban internet users and for the first time in 2019, rural users outnumbered those in urban areas (227 million and 205 million, respectively), and of those rural internet users, 58 percent fell within the ages of 16-29 in the first quarter of 2019, but over 70 percent of the rural population still lacks access to the internet. While 66 percent of India's population is rural, internet density only accounts for 25 percent of that segment. This is in stark contrast to the urban portion of the population, where internet density is nearly 98 percent.

Major challenges of Online Education or E-Learning in Rural India:

Digital Literacy and Infrastructural Support

These are prominent hurdles that come in the way of enabling online education in the rural regions of India. Though the power and network infrastructure have improved leaps and bounds in the remote areas of the country, there is still room for improvement. Teachers and students in villages are becoming more accepting of digital means of learning, but the infrastructural facilities there have not developed fully to become at par with what online learning requires. The steady flow of electricity and lack of high-speed internet still pose major problems for the rural population.

Limited Availability of Technological Devices

While we look at the domain of digital learning, it is imperative to consider the availability of the right devices to every student for accessing digital content. Not a lot of people in rural India have access to personal laptops or computers, and phone screens are not conducive to long learning hours. Also, data packs and their costs can be a big deterrent both for teachers as well as learners, especially for live classes. Many students either don't have personal laptops/smartphones or they are available for a limited time. Hence, learning remains restricted with the limited availability of technological devices.

Lack of Familiarity with Digital Technology

While Smart Classrooms and Digital Learning have already made a way in urban educational setups, some rural countries still rely on traditional teaching methods for their lessons. Therefore, shifting from traditional pedagogical methods to digital ones cannot happen overnight. Teachers, as well as students, require proper training and more user-friendly platforms to make them familiar with digital technology so that they can be comfortable teaching/learning using them.

Shortage of Teachers

Shortage of teachers or the poor teacher-to-student ratios in villages poses another challenge towards making learning entirely digital in such areas. To make complete digitization of education in rural areas, this ratio needs to be improved and a large number of skilled and well-trained teachers are required so that every student receives complete attention even during an online class. While the contemporary online classroom solutions are designed to facilitate engagement and intuitiveness among students towards learning, a teacher's guidance and attention remain indispensable for learners.

COVID-19 Pandemic and Online Education or E-Learning in Rural India: The ASER 2020 report revealed that 5.3 percent of rural children aged 6-10 years have not enrolled in school this year, compared to 1.8 percent in 2018.

The pandemic has prompted a shift to online education and this is likely to further impact these trends. The ASER 2020 report revealed that 5.3 percent of rural children aged 6-10 years have not enrolled in school this year, compared to 1.8 percent in 2018. To better understand and contextualize the consequences of the lockdown on school education in India, it is worth analyzing the situation before the pandemic.

To this effect, The Central Square Foundation, in 2020, undertook research that looked at what government data has to tell us about the state of school education in India, from 2013 to 2018.

Quoting the Annual Status of Education Report (ASER) 2020 Wave-1 (Rural), the Survey pointed out that the percentage of enrolled children from government and private schools owning a smartphone increased from 36.5% in 2018 to 61.8% in 2020 in rural India.

School closures due to the nationwide lockdown in March 2020 meant that children were disengaged from formal education for a prolonged period. The resulting talks around e-education exposed India's digital divide, with only 24 percent of households having access to the internet. Children studying in government schools were hit particularly hard, with a recent study indicating that more than 80 percent of government school students (in Odisha, Bihar, Jharkhand, Chhattisgarh, and Uttar Pradesh) hadn't received any educational materials during the lockdown.

With this backdrop, Pratham Education Foundation conducted surveys for its Annual Status of Education Report (ASER) 2020. The first round of the report (called Wave 1) has been published, and through it, Pratham attempts to fill the national data gaps on the status of rural education during the lockdown. It explores the provisions of remote-learning (educational materials), and how accessible these provisions were in rural India, as well as how often they were used.

To write the report, Pratham surveyed in late September 2020. Based on a random sample of participants drawn from the ASER 2018 database, the survey saw participation from 52,227 households and 8,963 teachers from 16,974 villages in 26 states and four union territories. Data was collected for each child between the ages of five and 16 in each household, and in schools, it was collected for the grade that teachers could provide the most information for. Here are some highlights from the report:

Children's school enrolment

The report notes that there has been a marked shift in the number of children enrolled in government and private schools in 2020:

Roughly, there are three to four percent more children enrolled in government schools than private institutions, as compared to 2018. This is true across all academic grades, for both boys and girls.

For children between six to ten years of age, there has been a sharp increase in those not enrolled in school (from 1.8 percent to 5.3 percent). This can be explained by schools being shut, which implies that admissions for the Grade 1 are on hold.

Household resources: A family's resources can influence the support they provide towards

their children's learning in a variety of ways. The report attempted to capture these varying support mechanisms:

Parent education levels: Only 31.3 percent and 16.6 percent of surveyed mothers and fathers, respectively, had no schooling. In contrast, 53.1 percent of mothers and 70.8 percent of fathers had completed more than five years of school.

Access to smart phones: For 22.5 percent of children whose parents had 'low' education levels, there was a 45.1 percent chance of their household having a smartphone, with an 84 percent chance of the child being enrolled in a government school. While for 27.6 percent of children whose parents had 'high' education levels, there was a 61 percent chance of having a smartphone at home, with a 69.5 percent chance of the child being enrolled in a government school.

Textbooks: Having relevant textbooks at home is crucial for a child's learning. The report indicates that schools have fared fairly well in this regard, with 84.1 percent of government school children and 72.2 percent of private school children having relevant textbooks for their grades.

Learning support: Taking all children across different grades together, close to three-quarters of all school children received school-related help from their family members. This was more pronounced for younger children, with 81.5 percent of children in Grades 1 and 2 receiving help from family members as compared to 68.3 percent of children in Grade 9 and above. Expectedly, parents with higher education levels were better equipped to help their children. In cases where parents had completed Grade 9 or more, approximately 45 percent of children received help from their mothers.

Access to and availability of learning materials and activities: Only 35.6 percent of all enrolled children received some kind of learning materials or activities from their teachers:

The proportion of children in higher grades (Grade 9 and above) receiving learning

materials was 37.3 percent, while the same for children in lower grades (Grades 1-2) was 30.8 percent. The numbers were consistently higher for children in private schools compared to government schools across all grades.

Among those who did receive learning materials, 67.3 percent of government school students and 87.2 percent of private schools students received them on WhatsApp. Government schools tended to use phone calls and personal visits more often than private schools.

Of the enrolled children who didn't receive any learning materials, 68.1 percent of parents cited schools not sending materials, while 24.3 percent of households stated not owning a smartphone as the reason. This number was almost five percent higher for government schools than private schools.

Children's engagement with remote-learning: Of the 35.6 percent households which did receive learning materials during the survey week, most reported that children engaged in some kind of educational activity during that week:

For children in all schools, 59.7 percent reported using textbooks.

Students in higher grades were more likely to engage with online classes or video recordings than their younger counterparts. For students in Grade 9 and above, 27.5 percent accessed videos or recorded classes, and 16.3 percent accessed live online classes. The same numbers for students in Grades 1 and 2 were 16.6 percent and 7.3 percent.

Recorded video lessons and online classes were more accessible for private school students, with 28.7 percent reporting using video recordings and 17.7 percent reporting using live online classes. The same numbers were for government school students were 18.3 percent and 8.1 percent, respectively.

The survey also examined how schools understand their ability to maintain contact and conduct remote learning with their students. Of the total 8,963 teachers surveyed, more than half were from primary schools, while

most of the remainder were from upper primary schools. Half of them responded for Grades 2, 4, or 5; and more than a quarter for Grades 6, 7, or 8:

Teachers reported having the phone numbers of at least half of their students. However, the necessary training provided to them was inadequate, with only half reporting having received any training.

Two-thirds of all respondents reported that they had shared learning materials in the previous week, while another 21 percent had shared materials at least once during the lockdown. Another 86.8 percent had shared textbooks with all children in the selected grade.

Seven out of every ten schools respondents reported receiving help from a variety of community actors to reach and support children.

Conclusion

With the Covid-19 putting a halt on classroom learning sessions, online learning has paved a new way to retain normalcy for students and teachers. It is heartening to see that not only urban educational institutes, but the state-run schools in rural areas have also gone digital and resorted to online classes to avert academic losses. Although not every village and town in India is infrastructurally developed to sustain online education, it is motivating to see many rural schools and colleges adapting completely to e-learning during these times. Also, many affordable and low-bandwidth e-learning solutions are coming up with a multi-lingual platform to facilitate easy and convenient online learning classes in rural India.

In the last few years, we have observed substantial changes in rural India regarding education, infrastructure, and other facilities. With the continuous support from the government and innovations coming up in digital technology, online learning will be made affordable and accessible. But the other side of the coin is that existing inequalities in education have only been further exacerbated during the lockdown. The report makes clear that a large number of children are in danger of being pushed out of formal education, and the marginalized populations, as always, remain at greater risk.

In India, people are relying heavily on strong internet connections, computers, or smart phones to get back to business during the new normal. The crisis has nudged students to pick up e-learning opportunities, as there is no end in sight. As the country takes to online education, the current pandemic is impacting rural students more than those who live in cities.

However, e-learning is transforming the sector even in remote rural areas. Tier-3 and tier-4 towns are upping the ante by investing in the enhancement of digital education processes. While many are making the most of what online learning offers, local authorities are finding it tough to integrate high-speed internet facilities. Moreover, people in rural areas have to also deal with intermittent power supply and older electronic devices, which are often a hindrance to seamless access.

Unfortunately, students in rural India are denied the newest devices and levels of accessibility to online content that urban Indians enjoy daily. Unlike their counterparts in cities, a lower percentage of students in villages possess desktop or laptop computers. They depend on their family members' mobile phones for learning and attending classes, making it an arduous exercise. Watching small screens to consume as much information as possible for long hours could be detrimental to students' health.

Furthermore, purchasing data plans for learning could also incur a lot of expenses for families who face financial constraints. It could further affect the participation levels of both teachers and students concerning live classes.

Digital literacy and the digital divide have been serious concerns for our country for over a decade. Many teachers and students in rural areas are not able to match up to the technical skills of educationalists and students in cities. They face roadblocks when moving from offline to online education, which could be a

reason for discontentment amongst rural communities. Collective efforts of civil society organizations, policymakers, and the government are required to create a user-friendly digital interface so that teachers and students find it conducive for uninterrupted learning. On the bright side, all the stakeholders have made significant investments in improving access to digital services and e-learning; building on pre-existing infrastructure could ease the process of digital inclusion. Teachers would be able to transition smoothly if they receive the requisite support. Local and national governments must work together with the IT and edtech sectors to speed up the process of bringing innovative and cost-effective online education tools to rural India.

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THE ROLE OF TRIBAL ENTREPRENEURSHIP IN DEVELOPMENT OF EAST SINGHBHUM

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Abstract:

In developing country like India entrepreneurial qualities and skills are essential for development and poverty eradication. The union and state government are trying their best for promotion of entrepreneurship among disadvantaged group particularly for schedule tribe through various policies and development programmes. In India in association with the ministry of tribal affairs has kick started their 'Tribal entrepreneurship development programme' (TEDP), with the target to identify artist and help them expand their enterprises in 2020. This paper Jharkhand government also launched different programs for tribal upliftment. Thus, in this background Present paper is an attempt to study the tribal entrepreneurs from the socio- economic angle in east singhbhum district.

Key words: Tribes, Entrepreneurship, Development

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Introduction

As per 2011 Census Scheduled tribes constitutes 8.6 percent of total population. Tribes are mainly concentrated in interior regions which are often the poorest and most backward region of India .They often constrained to start new business due to the limited resources, inadequate entrepreneurial ability and lack of social networks prior to them engaged in similar to their family or inheritable business. Marketing obstacles further restrict the possibility to start up new venture. In India, tribal population is identified as aboriginal inhabitant. They are socially and geographically isolated and they love to live very close to nature. They are culturally rich but economically poor and socially backward.
East Singhbhum district is also called as' Purbi singhbhum' is situated at southeast corner of Jharkhand. Its area is 3533 square kilometre & population 22, 93,919 .There are 11 Blocks and 1785 villages in East Singhbhum. More than 50% of the district is covered by dense forestand mountains. In 2006 the ministry of Panchayat raj named one of the country's 250 most backward district out of a total 640. It is one of the 21 districts in Jharkhand currently receiving funds from the backward regions grant fund program (BGRF).

Review of Literature- Entrepreneurship and economic development are related with each other. Entrepreneurship is the economic activity associated with innovation and creativity, risk bearing and adaptability .Entrepreneurship is necessarily a creative activity (Schumpeter, 1954). An entrepreneur is a change agent (J.B.Say, 1827). Article 366(25)defined scheduled tribe as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purpose of this constitution". According to P.GKrishnan" tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purpose and have a common name, a contiguous territory, a relatively uniform culture or a way of life and a traditions of common decent."

L.P. Vidyarthi defines" the tribe is a social group with a definite territory common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy. Kamala Devi Chattopadhyay defines" a tribe ordinarily has anancestor or a patron deity.The families or group composing the larger units are linked through religious and socio-economic functions. Various authors have described the tribes by different names. Dr.Das and Das rename them as the 'Submerged humanity' Dr. Ghurya names them 'backward Hindus' some other names are primitive tribe, Adivasi, Banwasi, Adimjati etc. Despite facing such vulnerabilities some tribal farmers in India have displayed the capacity for risk taking and decision making by becoming entrepreneurs and increasing their income (Trivedi, 1991). Entrepreneurship in agriculture can help tribal farmer overcome poverty by assisting them to diversify into higher priced agriculture and livestock production, and expanding farm sizes to increase household income(theWorld Bank2012).

Entrepreneurship in the family- Boyd and Vozikis (1994) claims that the finding confirms observational learning through the role modelling within family.

Many researchers have found a positive correlation between being an enterprneurer and having the self-employed part (Bowen and Hirsch, 1986; Scherer, Adams, Carle, & Wiebe, 1989; Shapero &Sokol, 1982)

Age- Global entrepreneurship monitor (GEM) and research findings show that involvement in entrepreneurial activity across different age groups (Bosma & Harding, 2008)

Research Gap- The tribal development initiative adopted after independence are found to be insufficient in improving the economic conditions of tribals.Several welfare schemes are introduced but tribal people still facing several economic and social constraints.Therefore,it is necessary to evaluate the various development programmes as development of tribal is also important for human development overall.

Objective

1. To identify the tribal development and the role played by the government andnon-governmental organisation in the tribal development.
2. Analyse the socio economic background and livelihood pattern of the tribal in the study area.
3. To examine the impact of entrepreneurship on livelihood to highlight the problems faced for their entrepreneurship development to suggest some measures for the entrepreneurship development in the study area.

Methodology- The measure the socio-economic development of tribal in Jharkhand the researcher relies on UNDP methodology of constructing human development index. Both primary and secondary data are used in the study. Available secondary data obtained from census of India, publication tribal welfare department Jharkhand and Integrated tribal development project (ITDP) East Singhbhum. Publication of non-governmental organisation like tribal culture society (TCS) Jamshedpur.

Area and Methodology of the study

A stratified sampling technique is used for primary data collection. Survey was conducted with questionnaire schedule in the village of Potka, Golmuri cum Jugsalai& Patamda blocks of East Singhbhum district, Jharkhand and entrepreneurs who are engaged with tribal cultural society Jamshedpur. There are many tribalcommunities like santhal, Ho, Bhumij are displayed throughout. For empirical support 60 household of different tribal entrepreneur's community were selected and relevant data collected in order to compare the social economic development. Area the study is done on the basis of primary as well as secondary data the primary data collected through well structure interview schedule the secondary data are collected from the article, books, newspaper, and website. The study is conducted in the district of East Singhbhum. In this district three blocks are selected randomly out of 11 blocks, 10 village are selected, the total number of 60 samples are collected and executed.

Finding and discussion- The data are interpreted in terms of age, gender, family size, training income, expenditure, saving, marketing awareness of the government scheme. The respondents are classified to the age groups.

Table 1: Age structure of the respondents

Age	N	Percentage
Below 30	2	3.3
30-40	10	16
40-50	29	48.33
Above 50	19	31.66

Table 2 Marital status of the respondents

Marital status	Number	Percentage
Married	52	86.66
Unmarried	6	10
Widow/widower	2	3.3
total	60	

Table 3: Reasons for becoming an entrepreneur

Options	N	Percentage
Poor income	8	13.33
Unemployment	14	23.33
Children Education	7	11.66
Govt./NGO initiative	26	43.33
Innovation	2	3.33
Family/society influence	3	5

Table 4: Sector wise participation of Tribal entrepreneur

Sector	Number	Percentage
Farming	16	26.66
Animal husbandry	14	23.33
Poultry	12	20
Handicraft/handloom	5	8.33
Sal leaf plate making/broom making	4	6.66
Food processing	3	5
Utility store	6	10

Table 5 effect of becoming an entrepreneur

Benefits	N	Percentage
Self confidence	8	13.33
Self employment	28	46.66
Risk taking behaviour	3	5
Children education	10	16.66
Social recognition	11	18.33

Total   60

Regarding the religion the background of the respondent it is seen that in rural area mostly belong to Hinduism and Sarnas but in town areas some are belongs to Christianity.

The educational level of respondent's shows that out of 60 respondent, 6 respondent are illiterate, 26 responded completed their primary education, 20 respondents have a study up to high school, and 8 respondent had completed their graduation and above. The family size of the responded the family size is mostly average having four to five members. In the answer of source of capital, the respondent were the members of various self-help groups and their source of capital are bank and NGO but most of the responded replied that their source of capital were self-financing. Most of the respondent were not aware about various government schemes.

Conclusion

It has been concluded that entrepreneurial activity of tribes have been seen but the growth of these activities are very slow in the study area. It is clear from the study that tribes have the great potential and if this potential has been recognised properly the standard of living will improve and poverty will decrease. It has been noticed that the tribal entrepreneurship development is higher for the self-help group member. On the other hand lack of awareness about the entrepreneur activity is significance in the study area. Education level has to increased, skill and knowledge in their entrepreneur activities are important reason for the tribal to encourage. Finally, the tribal will have to be encouraged to meet the challenges of local market as well as national and international market.

Suggestion- It may be suggested that the awareness program should have to be organised in the tribal area. Government should take proper initiative for this area. Corporate social responsibility should be done for the upliftment of these wonderful people.

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CHALLENGES AND SOLUTION FOR WOMEN ENTREPRENEURS IN MSME SECTOR IN INDIA

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Abstract

Women across India are showing an interest to be economically independent.MSMEs (Micro, Small and Medium Enterprises) are one of the vibrant sectors and has emerged as a very important part of Indian economy. This paper focuses on the challenges faced by women entrepreneurs in MSMEs along with solutions related to the problems. The paper makes an attempt to analyze women's participation in MSMEs so as to highlight the contribution of women entrepreneurs towards economic development. Schemes and programs of the government also exist to promote and strengthen the development of women entrepreneurs in MSMEs in India. Though the entrepreneurial process is the same for men and women, there are however, in practice, many problems faced by women, which are of different dimensions and magnitudes, which prevent them from realizing their full potential as entrepreneurs. The purpose of this study is intended to find out various problems and solutions internal and external factors of women entrepreneurship.

Keywords: Women Entrepreneur, MSME, Government Scheme, Challenges and Solutions.

Introduction

Entrepreneurship is currently the most recognized concept in the world for overcoming economic issues. Women have a great capacity and potential to contribute to the overall economic progress of nations because they are the most important gender in the overall population.Women's entrepreneurship provides the necessary platform for women to boost their career and financial independence, along with their position in the society. Women now perform different roles in our society such as Consumers, farmers, labours, teachers, bankers, innovators, scientists and pilots etc. Many are self-employed, and some are starting their own businesses.Today more and more women are getting attracted to the field of entrepreneurship. A steady increase can be seen in the number of women starting their own business. They are said to be an efficient manager because they manages their household with their intelligence, limited resources and meet the needs of their family members to the best of their ability. Their stellar quality makes them good entrepreneurs. They are the main pillars of the society, and when they are empowered, the entire world is empowered.

Today Micro, Small, and Medium Enterprises an important place for women to be actively involved in economic activity, not just as hired workers, but as an entrepreneurs, especially in rural areas. MSMEs provide an excellent platform for women to develop their entrepreneurial abilities.This sector provides maximum opportunities for both, self-employment and jobs outside the agricultural sector. At present, women are trying to break many social barriers which are hindering their progress. The major way to empower and make them capable women is through their education, which will make them realize their Potential. The role of educated women is not only to make efficient contribution as a housewife but they are now entering with more confident in various fields which were considered as stronghold of men. This change has to continue till the most disadvantaged group of women is able to enjoy the benefits of these social changes.

The Ministry of Micro, Small and Medium Enterprises (MSMEs) is empowering women entrepreneurs through a variety of programs that assist women develop their skills and

establish their own identity. Micro, Small and Medium Enterprises is the largest employment provider at the present time. The Government of India has enacted the Micro, Small and Medium Enterprises Development (MSMED) Act, 2006 in terms of which some of the definition of MSMEs are as follows: "An enterprise owned and controlled by woman having a minimum financial interest of 51% of the capital and giving at least 51% employment generated to women" -By Government of India. As by **Swami Vivekananda**, "There is no chance for the welfare of the world unless the condition of women is improved, and it is not possible for a bird to fly on only one wing."By **Dr. APJ Abdul Kalam,** "Empowering women is a prerequisite for creating a good nation, as successful women lead to a good society, and a good nation." Women Entrepreneur is the process where women take lead, organize businesses and provide employment opportunities to others.

Objectives of the study

1. To examine the schemes taken by the Government to promote Women Entrepreneurship.

2. To identify the challenges faced by Women Entrepreneurs in MSME sector.

3. To analyze the solutions for the Women Entrepreneurs in MSME sector.

Methodology of study

The study focuses on general study of Secondary data collected from various books, National &International Journals, Publications from various websites which focused on various aspects of Women Entrepreneurship.

Women entrepreneur in MSMEs sector:

An entrepreneur is an individual who introduces something even newer into the economy. They initiate transformation and contribute to economic development. If we want more women to become successful entrepreneurs, they must first forget that they are female entrepreneurs. To properly explore their potential, the mindset must be only that of an entrepreneur, without the addition of gender.

Table 1: Percentage Distribution of Enterprises in Rural and Urban areas (male and female ownership) under MSMEs sector

Sector	Male	Female	Total
Rural	77.76	22.24	100
Urban	81.58	18.42	100
Total	79.63	20.37	100

Source: Ministry of Micro, Small and Medium Enterprises (MSMEs), Government of India,Annual Report 2020-21 (assessed from www.msme.gov.in)

As per table 1, since 79.63 percent of companies are owned by male owners and only 20.37 percent of companies are owned by female, Male Entrepreneurs continue to dominate the ownership of MSMEs. In both rural and urban areas, this ownership pattern remains the same. However, the proportion of female-controlled businesses in rural areas is 22.24 and 18.42 in urban areas. The rural areas are marginally higher than in urban areas. **Percentage**

Table 2: Distribution of Male/Female ownership in Micro, Small and Medium Enterprises individually

Category	Male	Female	Total
Micro	79.56	20.44	100
Small	94.74	5.26	100
Medium	97.33	2.67	100
Total	79.63	20.37	100

In table 2, Distribution by category (Micro, Small, and Medium Enterprises) reveals high male domination. It indicates that female ownership is quite high in micro-firms, while it is much lower in small and medium-sized enterprises.

Schemes for Women Entrepreneurs in India

Governments must recognize economic potential of women and include support towards women entrepreneur in their social and legislative frameworks. The Government of India runs some of the scheme for women entrepreneurs:

- **Mahila E-Haat:** This platform was established under the RashtriyaMahilaKosh (RMK) by the Ministry of Women and Child Development of the Government of India. Mahila E-Haat is an initiative that aims to address the needs and aspirations of women entrepreneur. It's an internet marketing platform for women in which they can demonstrate their products. It is a countrywide effort for women as part of the 'Digital India' and 'Stand Up India' initiatives.
- **Annapurna Scheme:**Inthis, loan is provided to women in the sector of catering industry, who is still establishing their small scale businesses.Under this scheme, women can sell packaged food items and snacks which is one of the most common businesses. The loan limit is Rs. 50,000 under this scheme.
- **BharatiyaMahila Bank Business Loan:** BhartiyaMahila Bank (BhartiyaMahila Bank) is a public sector bank that was founded in 2013.This banking scheme supports women and their businesses on a large scale. The bank provides a platform for women entrepreneurs to get business loans.This bank has the vision to provide economic empowerment to women. The loan limit for this scheme is Rs.20 crores.
- **Mudra Yojana Scheme:**Mudra Yojana is a scheme that could help women who want to start or grow their own small businesses. Despite the fact that this is not a programme specifically for women, it can be highly beneficial. The loan amount ranges from INR 50000 to INR 10 lakh under this plan. It's perfect for beauty salons, small company startups, and home-based businesses.
- **OrientMahilaVikasYojana Scheme:** This scheme is for women who hold 51% share capital separately or collectively as a proprietary concern. The period of repayment is flexible up to 7 years and the loan limit is Rs. 25 lakhs.
- **Dena Shakti Scheme:** This program is also for women entrepreneurs. The maximum ceiling limit for women beneficiaries are set by the RBI and are based on the sector in which they can expand or plan to open a business. The maximum loan amount is Rs.20 lakhs.
- **Udyogini Scheme:** This program encourages women to be self-reliant and help them in self-development by empowering them economically to be able to do so. This is only valid for those who have a family income of less than Rs. 40,000 per annum.
- **Cent Kalyani Scheme:**This scheme targets both new businesses and to those who aim to grow and expand their business. This loan is a collateral-free loan as well as zero processing fees. Under this scheme, the loan limit is Rs. 100 lakh.
- **MahilaUdyamNidhi Scheme:** This scheme promotes MSMEs and Small Sector Investments in different industries to grow and excel in their areas. This also encourages the reconstruction of Small Sector Investments (SSI) units that are deemed incapable but are actually viable to save. A period of 10 years is given to the debtor to repay the loan and the limit for the loan is Rs.10 lakhs.
- **Women Entrepreneurship Platform (WEP):** The government of India, through NITI Aayog, has launched an initiative called the Women Entrepreneurship Platform, which brings together women entrepreneurs and sponsors willing to promote them in one platform. This schemes gives Skilled training and mentorship

programs to teach entrepreneurship and leadership, Assistance in marketing, Support for ensuring compliance with rules and regulations, Funding and financial assistance etc.

Challenges for Women Entrepreneurs in MSME

Women who are more active in the field of entrepreneurship and developing it in a dynamic way, but women entrepreneurs who own and managesMicro, Small, and Medium-Sized Businesses faces various challenges. During the start-up and ongoing operations of their business, they face numerous challenges.

1. **Lack of education:** Women in India are lagging far behind in the field of education. Due to lack of proper education, women entrepreneurs remain in dark about the development of new technology, new method of production, marketing and other government support for MSME which will encourage them to flourish.
2. **High Production Cost:** High production cost is a challenge for women entrepreneurs due to a variety of reasons, including ineffective management.
3. **Lack of Confidence:** Women's lack of confidence appears to be a major barrier in starting a business. Usually they had to compromise their entrepreneurial ambitions in order to establish a balance between managing their households and managing a business.
4. **Male Dominating Society:** The basic premise of the Indian constitution is equality, but even today women are not given rights as men. Even though women are equal to men in every field but in some section of the society still males are gives importance. Due to these traditional beliefs the development of women entrepreneurs is not being done at the proper way.
5. **Lack of Technological Knowledge and Tough Competition:** Lack of proper knowledge of technology is also a hindrance in the path of women entrepreneurs. Often women entrepreneurs do not use proper technology in the process of production. This also affects the production area and market competition.

6. **Non supportive society:** In India women are usually stuck between traditions, family and dreams. There are lot of family-related expectations which, when not fulfilled put them in a tight spot. Even today our society does not supports working women.
7. **Low risk bearing capacity:** Indian women are by nature weak, shy and mild. They cannot bear the amount of risk which is essential for running an enterprise in MSME sector.
8. **Family attachment:** In India, women are very emotionally connected to their families. They are required to perform with all household duties and to look after their children and other family members. They are overburdened with household responsibilities, which take up a lot of their time and energy. It would be quite difficult to effectively focus and handle the business in such a situation.

Solution for Women Entrepreneurs in the MSME- It is obvious from the previous discussion that women entrepreneurs face a number of challenges.Some of the solutions is as follows:

1. **Support through the Government:** Both Central and State Governments should give priority to women entrepreneurs for starting new ventures. Governments must provide them with infrastructure, raw materials, tax exemptions, and concessions. Women entrepreneurs may also be eligible for specific grants and subsidies from the government.
2. **Training program:** The modern concept of entrepreneurship is that 'Entrepreneurs are not born but are made'. The government agencies and financial institutions should set up separate divisions for giving training to women entrepreneurs. The training scheme should be so designed that women can take full advantage of the training facilities.
3. **Availability of Raw Materials:**The supply of controlled and scarce raw materials, women entrepreneurs must be given priority over other businesses. If possible, governments should exempt the delivery of raw materials to women entrepreneurs

from paying taxes. The government must take appropriate actions to ensure that raw materials are available at a reasonable cost.

4. **Cooperative Women's Marketing Societies:** One of the most significant challenges faced by women entrepreneurs is product marketing. They can form cooperative societies to help them solve this challenge. By eliminating middlemen, these societies may gather the products made by women entrepreneurs and offer them at competitive prices.

5. **Education and Social Change:** It is necessary to make people aware of entrepreneurship development, various products, their marketing facilities, competition etc. The negative attitude of the society towards women should be changed.

6. **Family Background:** For women to succeed as entrepreneurs, they must have a strong family base. People need to be aware of girls' potential and their role in society. Initially, family should support women in successfully carrying entrepreneurial activities.

7. **Support from Society:** Steps should be taken to make people aware of women's role in economic and social growth in society. There is a need to change in people's negative attitude toward women entrepreneur. Women who want to start their own business should receive encouragement from society.

Conclusion

In this research we discuss about the important challenges and solutions which are faced by women entrepreneurs. Women's concerns about security, family, and care must be treated sensitively. Women's agency should be given more weight in all government policies. The government has developed a number of initiatives aimed to encourage women to start business. Sometimes, either women entrepreneurs are unaware of the schemes or the schemes are insufficient for them. The most basic requirement for the development of women entrepreneurs in MSME is for women to be aware of their own existence, unique identity, and contribution towards the country's economic growth and development.

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A STUDY ON CHALLENGES OF SMALL SCALE INDUSTRIES IN SERAIKELA-KHARSAWAN REGION

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Abstract

The small scale industries plays very important role in the growth of the country. It contributes almost 40% of the total industrial value added in the Indian economy. By less capital intensive and high labour integration nature, Small Scale Industries has made substantial contribution in employment initiation and also enhancement in rural industrialization. Under the changing economic scenario, Small Scale Industries has to face number of different problems like large population, large scale unemployment and under employment and shortage of capital resources. Therefore, the government is providing some special facilities by introducing different policies and programs to overcome the problems which SSI units are facing and for the growth and development of small scale industries. Over the past six decades the SSI sector has been highly vital and dynamic. It has acquired a special place in the socio-economic development of the country. Mostly SSI sector exhibited positive rising in trends even during periods when other sectors of the economy have experienced either negative or very small growth. It is very well-recognized fact that a vital Small - Scale Sector holds the main role in economic prosperity in an economy like India. However, SSI has been facing various problems, which can make them uncompetitive and sick unit. In such a scenario, this paper is making an attempt to highlight the importance of Small Scale Industries in Indian economy, policies of SSIs and problems of SSIs in Indian Economy.

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1. Introduction

The small scale industries plays important role in the growth of the country. It contributes almost to 40% of the gross industrial value added in our Indian economy. By less capital intensive and high labour integration nature, Small Scale Industrial sector has been making large contribution to employment generation and also rural industrialization. Under the changing economic scenario, Small Scale Industries has to face number of different challenges like vast population, large scale un-employment and under employment and shortage of capital resources and the like. Hence, the government has been providing some special facilities through different policies and programs to address the challenges and for the growth and development of small scale industries. The SSI sector has emerged during the last six decades as a highly dynamic sector of the Indian economy this sector now accounts for about 95 percent of industrial units and this is contributing in about 40 percent of value addition in the manufacturing sector early 8 per cent of manufacturing employment and around 35 percent total exports. The SSI's are having 32 lakhs units which are spread all over the country producing nearly 7500 items and providing employment more than 178 lakh persons. The small enterprises not only plays employment opportunities at lower capital costs than large scale industries but also helps in industrialization of rural and backward areas thereby reducing not only regional imbalances but assuring more equitable distribution of nation income and wealth Small Scale Industrial units are complementary to large

and medium scale units as ancillary units. Over the past six decades the sector has been highly vibrant and dynamic. It has acquired a prominent place in the socio-economic development of the country. Mostly this sector exhibited positive growth trends even during periods when other sectors of the economy experienced either negative or nominal growth. Recently, significant policy initiatives have created by government to easy availability of financial assistance, incentives and subsidies and influenced many enterprises to start Small Scale Industries. This has shown result in growth in the number of SSI units. It is a well-recognized fact that a vibrant small-scale sector holds the key to economic prosperity in an economy like India. However, Small Scale Industries has been facing various challenges, which make them uncompetitive and sick units. Therefore, in this context, this paper mainly focuses on role of Small Scale Industries in Indian economy, policies of SSIs and challenges faced by the SSIs in Seraikela-Kharsawan.

Statement of the problem

In present scenario in Sraikela-Kharsawan region small scale industries are facing many challenges in order to grow in front of large scale industries mean while SSIs are having many challenges like i.e., lack of finance, shortage of skilled labour, lack of infrastructure, and most important challenge is lack of knowledge in using technology. However these industries are very essential for development of an economy, where as it has scope area to develop or monitor with proper way by framing of many policies which are formed by government to promote the small scale industries. Therefore there is an urge to understand the role of Small Scale Industries in economic development of the country and the challenges faced by Small Scale Industries in Seraikela-Kharsawan. It enables to the government form the new policy initiatives for promoting SSIs in India.

Objective of the Study

➢ To analyse the present challenges of Small Scale Industries in Seraikela-Kharsawan.

➢ To know the concept of Small Scale Industries.

2. Research Methodology

The research paper is based on descriptive research. It aims to gain familiarity and acquire new insights on policies governing small scale industries in Seraikela-Kharsawan. This study is based on Secondary data that has been collected from various sources such as journals, newspapers, internet etc. for the study.

Literature Review

J. Stamely and Michael (1998) in International Marketing under the chapter "Exporting not just for small business show the problems for small exporter and found that A relatively large domestic market and lack of exposure to other cultures, making the selection of markets and identification of customers in abroad difficult.

Sumanjeet Singh and MinakshiPaliwal (2017) in "unleashing the growth potential of Indian MSME sector" had concluded that undoubtedly the MSME sector has huge potential for generating innovative entrepreneurship and massive employment but some problems confronting MSME's.

Srinivas K.T.(2013) has studied the performance of micro, small and medium enterprises and their contribution in India's economic growth and concluded that MSME play a vital role in the inclusive growth of Indian economy.

Thilaka (1996) in her study "A Study of Financing of Select Small-Scale Industries by Commercial Banks in Tamil Nadu", stated that one of the important problems of the small-scale industries was bank finance. Restriction on term on loan facilities small-scale industries acted as a stumbling block in the promotion of SSIs units. She stated that commercial banks provided only 75 per cent of the financial needs of the small-scale industrial units. Further the borrowers complained that they had to visit the bank more than ten times for getting their loans.

Concept of SSI

Small scale industries (SSI) are those industries in which manufacturing, providing services, productions are done on a small scale or micro scale. For example, these are the ideas of Small scale industries: Pipes, Tata Motor ancilliaries part, rubber products, etc, Hose Pipes. Small scale industries play an important role in social and economic development of Seraikela-Kharsawan. These industries do a one-time investment in machinery, plants, and industries which could be on an ownership basis, hire purchase or lease basis. But it does not exceed Rs. 1 Crore.

Essentially small scale industries comprise of small enterprises who manufacture goods or services with the help of relatively smaller machines and a few workers and employees. Basically, the enterprise must fall under the guidelines set by the Government of India. At the time being such limits are as follows,

a. For Manufacturing Units for Goods: Investment in plant and machinery must be between 25 lakhs and five crores.
b. For Service Providers: Investment in machinery must be between 10 lakhs and two crores.

In developing countries like India, these small scale industries are the lifeline of the economy. These are generally labour-intensive industries, so they create much employment. They also help with per capita income and resource utilization in the economy. They are a very important sector of the economy from a financial and social point of view.

Challenges faced by small scale industries in seraikela kharsawan

Small scale industries play very important role in the economic development of our country. But small scale industries are not in a proper position to play their role effectively due to various factors, and also various challenges faced by small scale industries.

Finance

Finance is one of the major challenges for small scale industries. Finance is the life line of an organization and no organization can function properly in the absence of sufficient funds. The shortage of capital and inadequate availability of credit facilities are the major causes of this factor also entrepreneurs due to weak economic foundation, have lower credit worthiness. They neither are having their own resources nor are others prepared to lend them as compared to MNC's.

Raw material

Small scale industries normally depend on local sources for meeting raw material requirements. These units have to face number of challenges like availability of inadequate quantity, low quality and even supply of raw material is not being done on regular basis. All these factors adversely affect to these SSI units to functioning.

Marketing

These small scale units also have to face marketing challenge. They are not in a position to get first hand information about the market i.e. about the competition, taste, liking & disliking of the consumers and current fashion. They are producing lower quality products and that also at too higher costs. Therefore, when going in competition with better equipped large scale units they have to face loss against them.

Under utilization of capacity

Most of small scale units generally work below full potential or there is underutilization of capacities. Large scale units work for 24 hours a day but small scale units are able to make only 40 to 50 per cent use of their installed capacities. Various reason related to this gross under- utilization of capacities are problem faced due to finance, raw materials, power and under developed markets for their products.

Skilled manpower

A small scale units located in a remote or backward area may not have to face problem with respect to unskilled workers but there is shortage of skilled workers. The reasons are firstly, skilled workers may be not willing to work in these areas and secondly, sometimes the enterprise are not able to afford to pay the wages and other facilities demanded by these workers as compare to MNCs.

Project planning

Small scale entrepreneurs are poor project planner. These entrepreneurs do not attach much significance to feasibility out of mere eagerness and excitement. Project workability analysis covering all these aspects in addition to technical and financial possibility of the projects, is not at all given due weight age. Moreover, due to shortage of financial resources they cannot afford to avail services of project consultants. This result to poor projects planning and execution.

Infrastructure

Many of the small scale industrial units and industrial estates found in towns and cities are having one or more problems which are like lack of power supply, water and drain age problem, poor roads, raw materials and marketing problem. Thus absence of sufficient infrastructure is adversely effects on the quality, quantity and production schedule of the enterprises which ultimately results in underutilization of capacity.

Other challenges

Small scale units have been of awkard by a number of other challenges also. Among that are Managerial scarcity, old methods and orthodox designs, high degree of datedness,

huge number of false concerns. Due to all these challenges the development of small-scale industries could not reach its desired destination.

Conclusion

The small scale industries play a vital role in the growth of the country. It contributes almost to 40% of the gross industrial value added in the Indian economy. Small scale industries are discussed all over the states and they satisfy local demand. The government has also introduced various schemes and incentives for the promotion of SSIs and provide institutional infrastructure for Small Scale Industries. SSI are very helpful in generation of revenue mainly through export of goods and focussing on the challenges such as Finance, Raw material, Marketing, underutilization of capacity. Skilled manpower, Project planning, Infrastructure, employment and same time it has raised the socio-economic condition of people.

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THE FANTASY OF SUCCESS: THE SUBALTERN IN JOHN C. MAXWELL'S HOW SUCCESSFUL PEOPLE THINK

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Abstract:

Motivational and self-help culture has a tendency to rally the masses on the name of success. It attracts towards itself through promising tips and tricks which claim to enable an individual to lead a better and prosperous life. However, the idea of prosperous life is always set against a life of misery, success is defined by contrasting it with failure. While for success personal anecdotes, interviews, biographies and stats are used, mentioned and stated, the imagined lot of unsuccessful people is never given a space of expression. No member of working class features in the material but they are atlked about, discussed, mocked and looked down upon in the process of motivation. This paper attempts to reveal, through the study of John C. Maxwell's *How Successful People Think,* the subtle techniques of narrative through which the 'unsuccessful' subaltern is created.

Keywords- motivation, self-help, unsuccessful, subaltern, working class, capitalism

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It is hard to think that there are people who claim that the majority does not think! James Allen had said conversely that the human mind is like a garden which "maybe intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will bring forth." (Allen, 2007, p.8) This sounds much more plausible an explanation of the state of human mind. Acceptable and reasonable it is that human mind finds it difficult to remain without thought, just like lungs without air. It can be trained to stop thinking for sometime via meditation practices but does it need to be trained to think?

The wondering mind, when it comes across John C. Maxwell's *How Successful People Think,* it is confronted with overwhelming generalisations. That is not a problem with just Maxwell though, almost all motivational material, be it in form of cassettes, videos or books, relies on generalisations to spark response from its recipient. For Les Brown it would be a man trapped in his past who is unsuccesful or perhaps someone whose mother didn't quite believe in him or her more than the other mothers of that neighbourhood (Brown, 1992) while for Dale Carnegie a person maybe successful because he interacts very well with people and is an expert in calling the other person's name clearly without ambiguity. (Carnegie, 2009) The aim for everyone is hinged around that golden word, 'success' and for each of these success theorists there is already a set of ideal achievers right there in front of them. These theorists make a lot of noise while praising the light in the room and the way it is emanating from the source but they hardly addresses the darkness that was there before light came and will remain after it is gone.

The word 'success' is the elixir of motivational content. Dale Carnegie used it more than fifty times throughout his *How to Stop Worrying and Start Living (*1990)*.* However, this word, that has now become the word to die for was not such some four or five centuries ago. In the beginning of the 16th century, the word success not only had merely neutral value, rather was used with some negative connotations like 'ill success', 'bad success' or even 'evil success'. (Peterson and Martin, 2015) Then success was not always

positive and thus the multitude who cannot think according to Maxwell were not always so despised.

If we go into the history of the period in which success was used as a negative term we would notice that those were the days when there was feudalism in Europe. It was only in 1789 that it was abolished officially in France. The positive connotations of the word begin to appear from the same period. The link is also not very surprising. In the days of feudalism the only two places that the word could be used were wars and voyage. There were no greater-than-life purposes to die for and the person who worked, had to do so for his survival. The feudal lord on the other hand did not work and merely had the occasional responsibility of assisting the monarch in battles before passing on his legacy to his son and heir. Motivation was not needed for serfs to work. Threats from the lord got the job done.

Motivation therefore must have gained popularity when threat had vanished. This takes a person to the historical day of 1908 when the first MBA program was launched at Harvard University. The MBA program meant that a person who could afford to study in the college and get this degree would be able to act as the organiser of the group of workers under him, i.e. their manager. That also meant that the worker was no more a serf who could be kicked or rebuked to make them work but had to be convinced and psychologically outplayed in order to gain more from him. Thus, the manager must be better than the lot he is going to guide. He must speak well and sound inspiring. There must be an awe around him, surrounding the normal person with audacity that in the past the feudal lord had.

This brings to the point where we are a little clear with what success might mean now-turnover and incentives. The immaterial is finally materialized and broken down into an achievable object. So, Maxwell and other motivation gurus are saying nothing transcendental and spiritual but simply - make money and help make money. That's the equation simplified for motivation. Had it not been for this, a person would not have to read five life-changing books and before going for one more; not really thinking that had the first one worked he would have changed himself by that time. But our concern is not so much with the definition of success as it is with the lingering shadow of the unsuccessful in Maxwell's work. This research is set to deal with the reason and process of creating the most disliked character in the world, a subaltern fantasy - an unsuccessful person.

Maxwell credits the successful person with being a 'big-picture thinker'. He claims that in order to become 'big-picture thinkers' the successful people, 'learn continually', 'listen intentionally', 'look expansively' and 'live completely'. Though big-picture thinking is essential to success yet 'you can find many big-picture thinkers who aren't leaders'(Maxwell, 2009. p.18). This is excellent contradiction from Maxwell who leaves it hanging there. The unsuccessful therefore might be someone who is although a big thinker and yet he might not be successful.This is perhaps because the unsuccesful big thinker does not come through the same machinery of learning, listening and watching as Maxwell has prescribed. Maxwell suggests reading more books as the source of learning continually but what about those people who cannot buy books or live below poverty line? Their journey to success ends straightaway then and they can perhaps never achieve success. In America itself 'adults whose annual household income is less than $30,000 are more likely than those living in households earning $75,000 or more a year to be non-book readers (31% vs. 15%)'. (Gelles-Watnick and Perrin, 2021) Thus, somewhere or the other the unsuccesful is predestined not to succeed because if the kid is born in the poorer family he cannot go to different places and read many books, which according to Maxwell form the big-picture thinker.

Maxwell places focus on the next footing of success. He emphasises focused thinking and the steps he lays down for attaining focused thinking is removal of distraction, setting time for focused thinking, keeping items of focus before oneself and setting goals. Thus, again one who is unable to make out time for focused thinking is deemed to remain unsuccessful. The issue of time though is even more interesting with an average American who works for eight hours a day, getting a maximum of five hours of leisure with his

family. (US Bureau of Labor Statistics, 2021) In such a situation, games like golf and other luxuries that Maxwell counts as a fascilitator of focused thinking are difficult to attain. Most of the time that maybe called leisure time is restricted to the nights and there is not much scope left to venture out of one's house in search of ideas. The TV channels in fact have been targeting this leisure slot for profits and income. So, the attainment of focused thinking appears a dfficult task in the face of overwhelming attempts from outside to encroach upon the leisure time,

Maxwell believes beyond anything else on the sublimity of individuals who are creative.For Maxwell one who is creative is successful.He praises creativity for all its favours on mankind before coming down to the section where he hesitantly attempts to answer the question of how creativity can be inculcated. He himself seems unsure of the process therefore he does not frame the question as 'How to inculcate creative thinking?' rather it says 'How to discover the joy of creative thinking?' The biggest assertion that Maxwell makes in his book is when he says, 'Creativity is largely a matter of asking the right questions'. He then gives a set of questions which can be called as some 'right questions'. Maxwell's idea of creativity is still too mechanical, bordered by questions and marked on answers. While creativity according to him can be developed through a close-ended procedure, researches have said that creative people are 'born psychologists' having 'IQs of from 95 to 106'. (Bishop, 1950, p.89) Not merely this but the link between creativity and intelligence is highly debated in some researches. (Jauk, et al., 2013) It might not worry the creative or the intelligent but it does unsettle the motivational material because the successful has to be perfect. The motivation material cannot go ahead saying that since one is intelligent he need not be creative or since he is creative, his intelligence might be compromised.

The next part Maxwell deals with is simply outrageous. He presses on the importance of being realistic and under that heading lays important stress on being truthful. Although, he sounds very well in his advocacy of the quality of truthfulness but the people whom he quotes are themselves not the most truthful.

Perhaps here, Maxwell could have cited a beggar on the streetside and have been more assured of his truthfulness than to cite Winston Churchill. The man responsible for the Bengal famines, for promoting the use of poison gas against Kurds and Afghans, and justifying the colonisation of America and Australia by the Britishers, can certainly not be the best man of morality to take truthfulness lessons from. (Heyden, 2015) There are not many, especially the number would be less on the Asian landmass who would count Churchill as one of the most successful persons on Earth to be imitated.

For the next few parts, Maxwell focuses on 'shared thinking', 'unselfish thinking' and 'strategic thinking' where he gives more plans than discuss success. Those are his own homilies to conclude the whole topic but in between these conclusive stages, he urges the reader 'to question popular thinking' (Maxwell, 2009, p.55) He provides a host of reasons which would mean in their totality that popular thinking is average, small, traditional, naïve, uncommitted and lazy. Here the construction of the imagined 'other' reaches its culmination point.

Maxwell's position in writing this book matters a lot in the way that he has picked and chosen examples, anecdotes and personalities for his self-help material. Maxwell himself is a member of the Church who began actually by giving homilies and then began to write. All that Maxwell has done in life is set up organizations which claim to guide and lead companies and individuals. He is an American and had all his study done in christian schools with overwhelming white majority. His thoughts therefore move in that marked area of thought only. However, all the motivation material, as observed in Maxwell's work, relies on such examples of the people from the circles of hegemony to inspire the working class people for a life of slavery and oppression. The word success is materialized in the form of salary and turnovers. Stress is laid on different aspects of organisation like 'strategic thinking' and side factors or dark factors of success like nepotism, legacy and inheritance are not discussed in the material and authors like Maxwell pass that region with swift silence.

There are quotes and citations from successful people's lives but no unsuccesful person is brought into the narrative to give him a chance to jsutify the failure. The judgement is explicit and clear by the motivational speaker that if one succeeds, he succeeds through labour and if one fails he fails due to the lack of it. The unsuccessful is so because of his own fault. The government, the capitalists, the corporations, the flawed system or corruption at bureaucracy, none is responsible. It is the individual who has failed and deserves the hardships of his life. Thus, through the fantasy of an unsuccesssful lot, through the constant threat of failure, motivational speakers and writers, keep the wheels of capital rolling and make sure that if the suffering individual should ever complain, he should complain individually and against his own self.

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A HISTORICAL OUTLINE OF THE MEDIEVAL PERIOD OF EDUCATION

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Abstract: The main purpose of this research paper is to acquire an understanding of education in the medieval period. During the medieval period, the Muslim system of education was predominant. In this period, transformations were bought about in the system of education. During this period, the individuals began to recognize the significance of education and even began to enrol in higher educational institutions. Primary education was imparted in maktabs, and higher education was imparted in madrasas. There was initiation of modern and innovative methods and strategies in the teaching and learning processes. Exams and tests were conducted regularly. They were regarded as assessment methods, with the main purpose of evaluating the performance and the learning abilities of the students. The main areas that are taken into account are, objectives of education in medieval India, organization of education, characteristics of education, Islamic system of education, the system of education under the Mughals, vocational education and educational institutions.

Keywords: Education, Educational Institutions, Medieval Period, Professionals, Vocational Education.

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Aims of education: The main objective of education during the medieval period was the spread of knowledge and the propagation of Islam. The objective behind this era of education was to spread Islamic education its principles, and social conventions. The purpose of the education system was to make people religious minded.

Characteristics of education: The rulers helped in the spread and development of education. They helped in the establishment of different educational institutes and funded it, big landlords also gave them some wealth in the development of institutes. There was no control of rulers over the educational institutes and also to their management. The student-teacher relation was also good like the Buddhist and Brahmanic period, although students did not live with their teachers at that time. Teachers took interest in learning, at that time teachers were used to teaching students individually.

Curriculum: During that time books were not there, therefore the students were used to write on taktis. The stress was laid on teaching the student from the beginning that is teaching them first alphabets and then words. Calligraphy and grammar were the most important subjects taught during those days. Students also learned "paharas"(multiple of numbers), and also they memorized it while learning. Arabic and Persian were the main languages of communication and these languages were important for the students who wanted to get higher posts. The recitation of the Quran was made compulsory, the students used to learn the Quran by heart as this was an important part of their curriculum. The students at their early ages were taught to recite the first 13 chapters of the Quran as a poem. Ibn Sina, an Islamic Persian scholar, and a teacher write that students during the age of 14 should be given the choice of selecting their favorite subjects for masters, for example, reading, manual skills, literature, medicine, geometry, trade, and commerce. There were two types of education during medieval times like secular and religious education. Religious education consists study of the Quran, Mohammad, and his invasions Islamic laws and Islamic history. The secular education consists of the study of Arabic

literature, grammar, history, philosophy, mathematics, geography, politics, economics, Greek language, and agriculture.

Methods of learning: Orals, discussions, and recitations of the lesson taught were the main methods of learning at that age. Emperor Akbar encouraged the students to focus more on reading and writing and to reform the scripts. He wanted the education system to be systematic and advised teachers to first teach students about the knowledge of alphabets, then words-knowledge, and then sentence formation. More emphasis was given on practical education. There was no half-yearly or annual examination fixed for students, but the students were evaluated based on practical situations of life.

Educational institutions:

Maktabs: Maktabs were the center of the primary education for the children of general people. Along with religious education, students were also taught subjects like reading, writing, and arithmetic. They were also taught some romantic literature of Persian example, Laila-Majnu, Yusuf-Julekha, etc. Along with practical education, letter writing applications, and accountancy were also taught in Maktabs.

Madrasas: After completing the primary education in Maktabs, the students were sent to the Madarsas for higher education. Madarsas were the centers of higher learning and Emperor Akbar did remarkable development in the education of the medieval era. Along with religious and practical education, Akbar stopped the tradition of the Islamic religion and instructed to teach Hinduism and philosophy in many Madrasas. The subjects such as medicine, history, geography, economics, political science, astrology, philosophy, and mathematics were taught in Madarsas. Akbar made subjects like Vedanta, Jurisprudence, and Patanjali compulsory for Sanskrit students.

Important educational centers:

Delhi: Nasiruddin established Madarsa Nasiria under the reign of the Shiraz Allauddin Khilji and established many Madarsas with renowned teachers in them. Mughal emperor Humayun established many big institutions of astronomy and geography in Delhi. He also introduced institutions where subjects like Arabic, Persian, Grammar, Philosophy, and Astronomy was taught.

Agra: Sikandar Lodi established many Madarsas and Maktabs in Agra and attracted many students from other countries to come and study. Akbar made Agra the center of culture, fine arts, and crafts.

Jaunpur: Sher Shah Suri completed his education in one of the educational institutes of Jaunpur city. The main subjects of teaching were political science, warfare, history, and philosophy, Ibrahim Sharki set up many Madarsas in Jaunpur.

Bidar: Mohammad Gawan had established many Madarsas and Maktabs in this city and it became the famous center of learning. The city consists of a library that contains 3000 books on subjects like Islamic theology, culture, philosophy, medical science, astronomy, history, and agriculture.

Islamic System of Education:

In the medieval period, the Islamic system of education replaced the Vedic system of education and Buddhist education system. The reason being, it was felt that there was an increasing need for Islamic administration (Chapter 3, n.d.). The Islamic system of education was introduced with the establishment of the Delhi Sultanate. Islam gives great importance to education, which is the process of teaching, acquiring or learning knowledge. In the Islam religion, education renders a significant contribution in leading to progression and enhancement of every individual, so that he can be successful in securing his future and living an efficient life (Chapter 3, n.d.). The system of education in medieval India was structured on the lines of the tradition of education that was developed under the Abbasids of Baghdad. The scholars belonging to countries such as, Samarqand, Bukhara and Iran looked up to the Indian scholars for guidance. Amir Khusrau, a scholar from the Indian sub-continent, not only developed the skill of writing, prose and poetry, but also formulated a new language, suitable to the local conditions. Some of the contemporary scholars, like Minhaj-us-Siraj, ZiauddinBarani and Afif have written about Indian scholarship (Education in India, n.d.). In this period, there were number of subjects

that were introduced, these include, logic, mathematics, geometry, history, geography, accountancy, public administration, literature, science, and astronomy.

Apart from these, there were also introduction of different strategies and methods in the system of education, these include, reading, writing, discussing, logical reasoning, research and experiments.

The education in medieval India can be understood only against the background of Islamic education, based on the teachings of the Quran. In the Quran, the important beliefs are expressed in the Allah as the most important principle. The other principles that are understood are, knowledge is regarded as one of the seven major attributes of Allah and education is the prime duty of all human beings. Islamic education emerges from the Mohammedan concept of God, expressed in belief in Allah. While the traditionalists follow the absolute faith Quran and do not acknowledge modern education to a major extent. It is necessary to bring about changes and transformations in education to suit the modern age. The followers of Islam recognized the significance of education to a major extent. In accordance to the prophet, the ink of the scholar is holier than the blood of the martyr.

Muslims regarded general education as an integral part of Islamic education. They demolished the ancient Buddhist and Hindu temples and schools and other educational centres and built mosques and madrasas. In the Muslim period, learning was held in high esteem. The great Mughal emperors were the patrons of learning and promoters of education. The people, who were well-educated and learned were respected and revered throughout the country. The lawyers, judges, teachers, researchers, educationists, commanders in the army and ministers, all belonged to educated classes. The Muslim system of education began to implement strategies and approaches that even Hindus began to acknowledge it. The main purpose of this education was to adequately prepare the students to sustain their living and cope up with challenges and problems.

The main features of the Muslim system of education were that it was traditional in spirit and theological in content. The curriculum was divided into two categories: the traditional (manqulat) and the rational (maqulat) sciences. Under the traditional sciences, the subjects that were introduced included, law, history and literature. Logic, philosophy, medicine, mathematics and astronomy came under the rational sciences. More emphasis was put on the rational sciences at a later stage as compared to the traditional sciences. Traditional subjects dominated education under the period of Illtutmish, which was from 1211-1236 till the reign of Sikander Lodi from 1489-1517. The system of education began to experience a transformation, when logic and philosophy began to get introduced in the system of curriculum (Education in India, n.d.).

Conclusion

The education in medieval India was predominantly based on Muslim system of education. The main objectives of education focused upon religious education, extension of knowledge and propagation of Islam. The characteristics of education are, patronage of the rulers, absence of state control, significance of religion, significance of vocational education, following norms and rules, relationship between the teachers and students, individualized attention, educated teachers, discipline, and teaching assistance. The education was meant to prepare individuals in a manner so that they could earn prosperity and wealth, prepare themselves efficiently to cope up with problems and challenges and sustain their living conditions appropriately. The subjects that were focused upon included, mathematics, religion, accountancy, public administration, astrology, geography, history, economics, political science, astronomy and literature. The languages that were used as the medium of instruction were Urdu, Persian, Arabic, Sanskrit and English. The educational institutions included, maktabs, madrasas, pathshalas, vidyapeeths and karkhana. Vocational education was regarded as significant, in which the individuals were provided with skills and knowledge in terms of various areas, such as, artworks, handicrafts, pottery making, production and manufacturing of various items, such as garments, jewellery and so forth.

It can be understood that in medieval India, there were many changes and transformations that took place in the system of education. The education system was free from all restrictions. There was great respect for women and girls, but there were not any satisfactory provisions made to promote education among girls, belonging to the community. Education was limited to women, only belonging to upper and wealthy families. The main purpose of these changes and transformations was to generate awareness among the individuals in terms of the significance of education. Not only individuals, belonging to wealthy communities, but all the individuals, belonging to various categories and backgrounds should obtain access to education. Gradually, the system of education turned out to be more methodical and systematic, due to introduction of policies and strategies.

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ROLE OF TANA BHAGAT MOVEMENT IN INDIAN INDEPENDENCE MOVEMENT

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Abstract:

Tana Bhagat Movement (1914-1920) was a movement in Chhotanagpur area of British India against the policies of the local British authorities and exploitative business practices of local zamindars, mostly by Oraon peaople. The Tana Bhagats opposed the taxes imposed on them by the British colonial administration, staging a Satyagraha (civil disobedience movement) years before Mahatma Gandhi's similar movement against British rule. They opposed the zamindars, the banias, the Muslims, Christian missionaries, and the British. Tana Bhagats are followers of Mahatma Gandhi, and believes in Ahimsa (non-violence). The paper presented gives a detailed ananlysis of the role Tana Bhagat movement in Indian independence movement.

Key Words: Tana Bhagat, Non-cooperation Movement, Birsa Munda, Mahatma Gandhi, Freedom from british rule. Chotanagpur.

After the martyrdom of "Dharti Aaba" Birsa Munda of Jharkhand and the death of many of his supporters, his "ulgulan" had not ended, however its flame had dimmed. This flame needed that wind which could once again give it the form of flame and establish a tribal society free from exploitation. The Tana Bhagat movement started in Chotanagpur in April 1914 on the foundation laid by the Birsa movement. The initiator of this movement was Jatra village of Chingri Navatoli under Vishunpur police station of Gumla district. Initially, the district started this non-cooperation movement with only 20 followers. The Tana Bhagat movement was initially a movement of religious revival, but in course of time this goal of caste sophistication turned into a peasant movement with the resolve to emancipate exploitation. Jatra Oraon was born in 1888 AD to father Kohra Bhagat and mother Livri Bhagat. Budhni Bhagat was his wife. The date of birth of Jatra Bhagat is not known exactly, but due to general recognition on the Ashtami date of Shukla Paksha of Ashwin month, every year on Gandhi Jayanti, his birth anniversary is celebrated in Chingri village.

Young Jatra Oraon has now become Jatra Bhagat by taking a pledge to show the path to the tribal community suffering from the atrocities of the British Raj, forced labor, superstition and various kinds of evils in the society. Thus the Tana Bhagat movement started in April 1914. The word "Tana" means to taunt (to pull) or to taunt.

One meaning of the word Tana is also taken to taunt the British power and its supporters. The meaning is also imposed that do not bow down to any wrongdoing and stand upright or stand on your opinion or idea.

Gradually the number of followers of Jatra started increasing. Locals listened attentively to his discourse; people were ready to do anything at his call. Jatra was often worried after seeing the economic condition of his people and thought of ways to overcome it, he saw three ways to remove the poverty of Oraon - social reforms, religious reforms and economic reforms.

Jatra announces that Dharmesh, the supreme deity of the Oraon people, has ordered that a new religion be established. Those who follow this religion will lead a simple and clean life. They will not believe in ghosts, they will not sacrifice animals. According to Saada Jeevan Bit Jatra, Dharmesh has said that as long as the Oraons continue to work under other people,

they will not progress, but only the landlords will become prosperous, he said that they should not do forced labor of the English. He asked his followers - whose land belonged to the fields, barns, orchards, houses and ponds. He got our answer. He further said that when the land has been given by his ancestors, then who are the landlords and the British who take the rent on it? So don't pay.

Due to the influence of Jatra, the Oraons stopped working as zamindars. As a result, neither plow nor cultivation could be done in their fields. Farming remained fallow. Due to this non-cooperation of the Oraons, the produce of the landowners was killed. The indirect effect of this revolutionary move of Jatra had become a threat to both the British government and the regional landlord.

As a result, the landlords complained to the Thanedar and he started thinking of arresting Jatra, at the same time a school building was under construction in Doko Toli of Chingri. Due to Jatra's call, the Oraons did not cooperate in this work. As a result, the work could not be done. Jatra was considered the main accused of this non-cooperation and was arrested by the local police along with seven of his followers. They were presented in the court of Gumla SDM and sentenced to one and a half year rigorous imprisonment for rioting along with their associates. Later released on some condition, he was tortured in jail. Jatra died at the age of 28 within two months of his release from prison.

Jatra's death did not go in vain. The movement he had started now spread to Lohardaga, Kudu, Latehar, Bedo, Mander, Ranchi and Palamu. After Jatra, one of his disciples Devamuni and disciple Shiv Bhagat took the reins of the movement. Shibu Bhagat in Mandar area, Balram Bhagat in Ghaghra area, Bhikhu Bhagat in Vishunpur area gave even more strength to the movement. As a result, 260,000 people became Tana Panthis.

The social and economic reform movement initiated by Jatra soon assumed a political character. The Tana Panthis started feeling that their condition would not improve until their governance system was established. So he emphasized on self-reliance and self-

government, but his movement was reformist and organizational.

In December 1919, a huge gathering of Tana Bhagats was held in Tika village of Kudu police station. Thousands of farmers of Palamu region participated in the meeting under the leadership of Turia and Jitu Bhagat. The farmers of Hazaribagh were also present in this meeting. He took a vow not to pay chowkidari and goods. In 1920, Tana Bhagat announced his intention to participate in the freedom movement in front of Gandhi at a general meeting in Ranchi. Most of Tana Bhagat joined the Indian National Congress in 1920 AD. And he played an important role in the non-cooperation movement. Gandhiji called him his true follower.

Due to the effect of Tana movement, one people were not paying the rent, secondly they were non-cooperation in government work, thirdly they started demanding self-government. And fourth, he started associating himself with the national movement led by Gandhiji. With the joining of Tana Bhagats, the non-cooperation movement was getting new strength and problems were increasing in front of the administration.

During 1921-22, the Tana Bhagat movement took a definite anti-government and anti-Bhoomipati stand. Tana Bhagat attended the Gaya session of Congress in 1922.

He was also very active in the Civil Disobedience Movement of 1931-32 AD and Quit India Movement of 1942 AD. During this, he refused to pay the land rent to the government, raised anti-government slogans and took out a procession. For the first time, Tana Bhagat handed over a bag of 400 rupees to Mahatma Gandhi in the Congress session that was held in Ramgarh in 1940 on the soil of Jharkhand.

Tana Bhagat is the only community whose members' day begins with the worship of the tricolor. Tana Bhagat is often seen walking around in various programs with the tricolor flag in his hands. At the same time, there is a bell in their hands and a conch in the bag. The bell and conch are considered to be symbols of the conch shell started for independence against the British rule.

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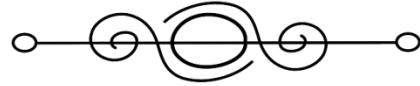
ROLE OF PARENTS IN THE DEVELOPMENT OF CHILDREN:- A STUDY

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Abstract:

The role of parents is paramount in the life of a child. In fact, parents act like a mold in the lives of children. The mold is the form from which anything can be given the right shape. Parents take care of their children from childhood till they grow up, the way they love and the values they give, the children adopt there. It is the parents who prepare the children for the life to come and show the right direction. Parents are the first teacher and first friend in a child's life. Therefore, the role of parents is important in developing the ideology of the child. The role of parents in a child's life is that of the child's creator, foster, protector, well-wisher and guide.

Key Words: Inheritance, Genes, Congenital, Biological, Analytical, Chromosomes, Biotic, Zygote, Genetic, Inherited.

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Children are the precious gift of creation and the heritage of the nation and today's children are the future citizens of tomorrow. Pandit Jawaharlal Nehru, the first Prime Minister of our country has said that whenever I want to see the future of the country, I look in the eyes of children. The role of parents is very important in the development of this child. Parents are the medium for the child's entry into this world. They make every effort for the all round development of the child. In ancient texts, parents are considered as the second form of God. The role of both parents in a child's life is like a teacher who exchanges knowledge with his/her learners, friends and tries to make them a better person. Whenever a child makes a mistake, his parents explain him calmly, with thirst or scolding, like a teacher explains to his students when they make a mistake. Like teachers, parents instill good values in their children, which make them successful and good human beings in life.

The children are like clay and the parents help them like a potter and mold them into the right shape. The way the parents take care of the children, the values they give, so is the future of the children. Children get modesty, virtues only from their parents. Children inherit these qualities from their parents. According to biology, the

Characteristics of parents are passed on to children through the genes of the carrier of inheritance. Any child acquires various physical and mental qualities of his parents and other ancestors at the time of conception and this quality is called inheritance trait. All the qualities acquired before birth are hereditary. That is why the children of fair parents are of fair complexion, the children of intelligent parents are of sharp intellect. Genes not only impart to the child the qualities of the parents but sometimes also the qualities of the parents of the parents like grandparents, maternal grandparents etc. That's why sometimes the children of proud parents become black and the children of tall parents become of short stature. Thus, before birth and even after birth, parents play a special role in the development of the child. At birth, the child is neither social nor antisocial but a biological being. Parents help in all types of development of the child like physical, mental, social, emotional, functional and language development. Provide proper nutrition for good physical, functional and mental development of the child. We try to fulfill his every need, which leads to his proper and healthy development. If proper upbringing and development of the child is not given due attention in the next childhood, then the development of such child remains less than

the healthy and properly nurturing children and such children become victims of various deficiencies and diseases and will remain on their own for life. It becomes a burden for the family, society and country. Similarly, the role of parents is important in social, emotional and proper language development.

Therefore, the role of parents in the development of the child has been an important subject since ancient times till today. In ancient times, Guru Ashram was used for the all round development of the child. The child was sent to Gurukul at the age of 5 to 6 years. There he was well versed under the tutelage of Guru and Guru Mata. Guru used to strive for his son-in-law protection and all-round development. Lord Rama becoming proficient in all the disciplines and practical skills of life in the ashram of Vashistha Muni, Prithviraj Chauhan becoming proficient in Guru's ashram, in Mahabharata, great warriors like Karna, Arjuna, Bhima, Bhishma Pitamah becoming proficient in Guru Dronacharya's ashram. There are many examples. But in modern times there is no such arrangement of Gurukul or Guru Ashram. Therefore, in the modern era, the responsibility related to child development of each parent has to be fulfilled by himself. Every parent is constantly striving for the development of their children. Along with physical development, development of mental, functional, cognitive, education and character also starts in children with birth. This development later manifests itself in the form of development of the entire personality. All these developments are definitely influenced by the attitude of the parents directly or indirectly.

Research Methodology

The present research paper is of analytical and descriptive nature. Mainly the basis of secondary sources has been made for the research paper. For this, mainly published texts, articles published in various journals, published and unpublished research work etc. have been made the basis.

Analysis

Life begins with conception. Conception is the process in which the ovum gets fertilized by the union of the egg and sperm of the parent and the development of a new cell begins. Earlier scientists believed that the development of the child begins after birth. But modern discoveries and scientific studies have made it clear that the development of the child starts from the time of conception before birth. This process of organism development lasts for about nine months or 280 days in the mother's womb and then the child is born. At the time of conception, the size of the baby in the form of a new cell is equal to the tip of a needle. The development of the baby during the gestation period is so fast and amazing that in 280 days, a baby equal to the tip of a needle grows into a full human baby. Her body parts develop throughout the pregnancy. When the child in the mother's womb becomes fully developed, then it cannot remain in the womb and has to come out of the womb. After coming out of the womb, its second phase of development begins which is called the post-birth developmental stage.

A new cell called a fertilized egg or a zygote. This zygote has various physical and mental qualities of the parents. The zygote has three main parts – cell, wall, protoplasm and nucleus. Inside the cell wall of this zygote, there is a nucleus in the middle of the protoplasm, in which there is a thready structure made of proteins. It is called chromosomes. Genes are found in these chromosomes which are the carriers of genetic properties. All the physical and mental qualities and defects in the creature are determined by them. It is they who transmit the various qualities of the parents to the new organism. There are 23 pairs of chromosomes in each person i.e. 46 chromosomes. Of these, 23 are received from the mother and 23 from the father. One type of 'X' chromosomes are found in the mother and two types of 'X' and 'Y' chromosomes are found in the father. Chromosomes always remain in pairs.

Chromosomes also play an important role in determining the sex of the child. If the zygote has 23 'X' and 'X' chromosomes, then a girl child is born. But when the 'X' and 'Y' chromosomes meet, then the child is born. The genes carried along with the chromosomes at the time of conception determine the physical and mental qualities of the baby. The child receives more qualities or demerits of the one

whose qualities are more dominant in the mother or father.

In this way, the role of parents is very important in the development of the child before birth. Along with this, even after birth, parents hold a special place in the development of the child. After birth, the development of the child is completed in four stages viz., infancy, childhood, adolescence and adulthood. In these four stages, parents make every effort for the all round development of the child. All round development means the physical, mental, social, emotional development of the child should be according to their age. For this, parents have to be very careful in the proper upbringing of the child, mutual behavior with children, in the formation of habits etc. At present, the work of earning money in both rural and urban areas is done by both the parents. Therefore, the contribution of parents is of equal importance in the balanced development of Halak. Children's heart is very soft. That's why both parents should keep this in mind while dealing with children. Balanced and nutritious diet, exercise, cleanliness for proper physical development of children. Good habits are essential. Therefore, both the parents should see whether the child is developing according to his age or not.

It is the dream of every parent that their child should become good and capable and for this they sacrifice all the hard work and love of their life on the children. We try to provide all facilities according to our capability. For this they see neither the peace of the day nor the sleep of the nights. The parents are the first teachers of the child. Children imitate their habits and behavior and consider their parents as role models. Therefore, parents should also not behave indecently in front of their children. Parents should keep such an environment in the house so that the mental, social, emotional development of the children can take place properly. Parents should try to develop good qualities in their children. If children do any wrong thing, then keeping in mind the place and time, definitely try to scold and explain with love. When the child grows up, he should also be able to take decisions on his own so that he can take the toughest decisions in life. Parents should also show love and respect to their children's classmates and friends. From time to time, parents should visit their school and meet their teacher for accurate information about the child's educational activity. In this way, parents intelligently promote the development of the child, which has a positive effect on the development of the child. Conclusion:-

Parents are said to be the first teachers to develop human-like qualities in the child, because only the values received from the parents form the strong character of the child. Mother is really the first teacher of a child's life. It is in the lap of the mother that the child learns the first lesson of life. In this way, parents play an important role in making the child a good citizen by giving the right instructions. The child learns the quality of cooperation, sympathy, sociality from the parents in the family, which is necessary for the upliftment of any society. To verify this fact, this statement of Abraham Lincoln is very justified-

"Whatever I am or whatever I hope to become, I am indebted to Mother Goddess and Father like God" After taking it out of the narrow area, it is established on the wider field of work.

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STUDY OF THE INTERRELATIONSHIP OF THE SANATAN CULTURE OF INDIA'S MAINSTREAM AND THE CULTURE OF JHARKHAND UP TO THE 17TH CENTURY

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Abstract

The present research paper discusses the very ancient remains of Sanatan culture or Hindu culture in the state of Jharkhand. And an attempt has been made to show that this tribal dominated area of Jharkhand has been a part of the mainstream of Sanatan culture since ancient times! This region has never been isolated from the religious and spiritual stream of the nation.

In this paper, an attempt has been made to analyze the origin, architecture, tradition, spiritual importance etc. of Haradih, Simdega Shiva temple, Pahari temple, Benisagar, Tanginath, Basukinath Baijnath Dham etc. Follower's Zone! Later on, the Vaishnava sect also flourished in some parts of this state. Can be found especially in the areas adjacent to the present state of Orissa.

Key words: Cultural History of Jharkhand, Sources of Sanatan Culture in Jharkhand, Haradih, Simdega Shiva Temple, Pahari Temple, Benisagar, Tanginath, Basukinath Baijnath Dham.

Jharkhand

The meaning of Jharkhand is "Land of the Forests". Jharkhand is a major state located in eastern India. The state of Jharkhand shares its border with Bihar, Uttar Pradesh to the north-west, Chhattisgarh to the west, Odisha to the south and West Bengal to the east. Its area is 79,710 km (30,778 sq mi). It is the 15th largest state in India by area, and the 14th largest state by population.

Cultural relations of Jharkhand with ancient India

The signs of human settlement in this area are very ancient. Many such ancient cave paintings have been found in the form of archaeological evidence in this area, on the basis of which it can be said that human settlement started in this area only after the Mesolithic-Chalcolithic period. Stone tools have been discovered from the Chota Nagpur Plateau region which dates back to the Mesolithic and Neolithic periods. Isco, Hazaribagh district has ancient cave paintings dating from the Meso-Chlocolithic period (9,000-5,000 BCE). Various antiquities and art objects have been found in the Kabra-Kala mound at the confluence of the Son and North Koel rivers in Palamu district, dating from the Neolithic period to the medieval period. Similarly redware, black and red ware, black ware, black slip ware and NBP ware date from the Chalcolithic to medieval times. Many iron slags, microliths and pots have been discovered from Singhbhum district which date from 1400 BC according to the age of carbon dating. The region was ruled by several kingdoms and dynasties in ancient times including the Mauryas, the Guptas, the Gaudas, the Palas and the Nagavanshis.

During the age of the Mahajanapadas around 500 BCE, the state of Jharkhand was a part of Magadha and Anga. These states accepted the sovereignty of the Maurya Empire during the reign of Ashoka (c. 232 BC). Samudragupta made the first attack against the Dakshin

Kosala kingdom in the Mahanadi valley, passing through the present-day Chotanagpur region. In the 19th century, the Chinese traveler Hiuen Tsang passed through this area. He named the kingdom as Karnasuvarna and Shashanka as its ruler. In the north of Karna-Suvarna was Magadha, in the east was Champa, in the west was Mahendra and in the south was Orissa.

There is an abundance of Shivlings on the plateau of Chotanagpur from the ancient remains of religion-religiousness found in Jharkhand. At the same time, there is no dearth of ancient sites related to Buddhism and Jainism. Rock paintings and cave paintings are also found very old in Jharkhand. They can be seen in areas like Hazaribagh-Palamu-Lohardaga, Gumla, East and West Singhbhum. The main primitive tribe of Jharkhand is Asur. They are included in the oldest tribe. In the Rigveda, he has been called the creator of the Pur. There are many Asur sites in Ranchi, Khunti, Lohardaga, Hazaribagh, Chaibasa etc. It was discovered in 1944 by the Director of the Archaeological Survey of India. Their houses are made of bricks. The size of the bricks is quite large, but unfortunately, this Asur caste, which has brought a new turn in history, is slowly getting reduced in the pages of history.

Similarly, two stupas have been found in Pansa and Sahravira villages of Hussainabad block of Palamu. So far, Buddhist sculptures and their relics have been found in Jharkhand, stupas have been found for the first time. The stupas are made of clay. Another stupa has been found in Saharvira village. It is 5 km from Pansa village, it is believed to be of 6th-7th century. Trees and shrubs have grown on and around the stupa. The Buddha statue peeping from the stupa tells its own story.

Two ancient idols of Maa Durga and Lord Vishnu have also been found in Khakhparta village of Lohardaga district recently. Both the sculptures are from 7th to 8th century. Both the sculptures are made of local sandstone. A group of eight temples have also been found on the northern side of this temple. Out of this, seven temples have been identified as Shiva temples and Shivling has also been received from there. From this it can be concluded that

the local people have been practicing Shaivism since ancient times.

There is a historical, religious and archaeological site named Beni Sagar or Benu Sagar in Mazgaon block of West Singhbhum. Today there is a majority of tribes called 'Ho'. Where is Beni Sagar There is a historical, religious and archaeological site named Beni Sagar or Benu Sagar in Mazgaon block of West Singhbhum. Today there is a majority of tribes called 'Ho'. Keonjhar of Orissa is 12 km away from where Beni Sagar is located. Ten thousand years old remains have been found here. From the remains found, it is known that the habitation of primitive man around Benisagar was from about ten thousand ago. In the excavation so far, the idols of Shiva temple, Panchayatan temple, more than 35 Shivling, Surya, Bhairav, Lakulis, Agni, Kubera, Ganesha, Mahishasurmardini and Dwarapal are prominent. Apart from this, iron bangles, rings, arrows, spears, knives, clay beads etc. have also been found. Archaeologists estimate that this place was continuously inhabited from the fifth century AD to the sixteenth-seventeenth century.

There are some ancient temples of Jharkhand which tell their own story. The process of systematic construction of temples in Jharkhand can be considered from the Gupta dynasty, which continued to prosper. This was the period when special attention was paid to the architecture of the temples. Seeing a temple or idol within remote forests or on inaccessible mountains, the mind becomes happy. These include Baba Baijnath of Deoghar, Ranchi and Seraikela Jagannath temple, Vanshidhar of Garhwa, Tanginath of Gumla, Deori temple of Solahbhuji Maa Durga of Ranchi district, Durga temple of Salgadih Mahamaya, Chatra's mother Bhadrakali, Jain pilgrimage of Parasnath, Pahari temple, Ramgarh. The names of the temples of Rajrappa and Kaitha, Basukinath of Dumka and Maluti etc. are well known. These are temples that are ancient, but we don't know much about them.

About three kilometers north of Tagore Hill located in Bodeya village Morhabadi inside Ranchi city is the Madan Mohan Temple, which was built by the Nagvanshi ruler Raghunath Shah in 1665. The lion gate of this east facing temple is in the north direction.

According to the available records, it was built under the supervision of Aniruddha Shilpkar. The most important point in this temple dedicated to Radha-Krishna is the influence of Islamic architecture in its architecture. The influence of mosque architecture is clearly visible by looking at the inner upper part between the sanctum sanctorum and the Bhoga Mandap. Similarly, 16 km north of Ranchi on Ranchi-Kanke road, the stone temple of Pithoriya is said to be about 150 years old, but it is an attractive specimen of architecture. This stone temple of about 40 feet height is made in Ashler with sonari technique. That is, dry, lime etc. construction material has not been used in this. It has been constructed by embellishing the finished stone blocks on each other.

The temple of Rankini Devi in Mahuliya village under Ghatshila block in East Singhbhum district is also important. In the past, experts, while discussing about this goddess, said that since the name of this goddess is not mentioned in the ancient scriptures, it may have been the family deity of the then local rulers. The deity is Ashtabhuji installed in the temple, in whose upper two hands there is an elephant, a dakini in the right hand and Jogini in the left hand and shield-sword etc. in the other four hands. Built in the Rekha Deval style, the construction of this temple is said to be 14th-15th century on the basis of the period architectural style.

Attractive temple clusters have also been found in Hazaribagh district. The ruins of Kaitha temple are located on the left side of the main road at a distance of three km from Ramgarh on the Ramgarh-Bokaro road, about which a lot has been written, but few people will know that 12- 14 temples were built in the vicinity of Ramgarh, which can be seen even today. A temple of the same style is also located in Tati Jharia village. It is said that it was built by the then minister of Ramgarh, who was a resident of Rewa Madhya Pradesh. The Ram temple of Saptachuda situated at Ichak near Chaibasa of Pt Singhbhum is also full of high level decorations. Its summit line is built in Deval style and the top generation of other parts is built in Deval style. Seeing the stone decoration of this Panchayatan temple, the perfection of its craftsmen can be

estimated. It was built in 1803 by the local ruler Damodar Singh Deo.

Similarly, in the north-west direction from Gumla district headquarter, the remains of Tanginath temple are situated in Mazgaon village of Dumri block. This site is one of the most important sites of the state from the archaeological point of view. The remains of the original brick temple on a small hill can still be seen here, around which are scattered hundreds of ancient stone sculptures, including various types of Shivalingas, Uma-Maheshwar, Mahisha-Mardini, Surya, Ganesha and Vishnu. etc. is important.

Ancient stone pillars etc. have been collected and decorated at this temple site dedicated to Shiva, where a huge iron trident is also in a fractured state. It is compared with the Iron Pillar of Qutub Minar, on which Gupta inscriptions are inscribed. This temple is also said to be about 8 to 10 hundred years old, but the date of this site may be older.

Maluti is the temple village in Shikaripada block, 55 km east of Dumka, the second capital of the state. The information of this village came to the country and the world 22-23 years ago. People outside the village did not know about this temple. There are first 108 Shivling here. There were "temples" located on the border of Bengal, but now only 75 to 80 temples can be seen. This being because of its influence on the style of the temples was a major center of Spartan meditation. It was first seen in 1979 by the then commissioner of Bhagalpur, Arun Pathak. Then after this, this village came on the map of archeology.

If the folk deity of India, Hanuman was born in Gumla district of Jharkhand, then there would be an influx of devotees. The place where Hanuman was born is 18 km from Gumla district. Anjan is in distant village. This village is named after Anjani, the mother of Hanuman. Anjani Cave is situated at a distance of 4 km from here which is very attractive. It is said that in ancient times Hanuman's mother lived in this cave and it was here that she gave birth to Hanuman. There is also a statue near Anjani cave in which Anjani is holding Hanuman in her lap.

On the basis of the above description, it can be said that since ancient times, this forest region

surrounded by forests and mountains named Jharkhand can be the geographical and cultural unit of India.

Surya Puja, used to be here even 2000 years ago: The oldest Sun temple was built in the 7th century at Birugarh in Simdegai This Sun temple at Birugarh, built in the 7th century, is considered to be the oldest temple in Jharkhand.

The historical Sun Temple of Birugarh is about 10 km away from Simdega district headquarters. Built with large stones on a mound near the old pond at Biru, this temple dates back to the seventh century. The temple has Lord Surya riding on a chariot of 7 horses and idols of wife Sandhya and Chhaya beside him. A huge stone ceiling has been made on the walls of the temple made of large stones, which shows the amazing workmanship of the construction style. In ancient times, Simdega was known as Biru-Kaisalpur pargana, where King Katangdev ruled. It also remained a part of the Kalinga Empire. The temple had turned into ruins, worship started again in 2015.

Sun Temple of Parasi Manda Tola of Ichak 18th century temple - was built by the king of Padma at the behest of the queen. 225 years old, height is about 70 feet. According to Mahant Vijaya Das of Hazaribagh Bada Akhara, the Raja Ramnarayan Singh had built Surya Mandir around the year 1800 at the behest of the queen. It was he who built the pond. Keeping in mind that the first ray of sun fell on the temple, it has been built according to Vastu Shastra.

Behind the temple there is a tunnel through two rooms to Padma Fort. On Chhath festival, the queen of the Padma royal family, along with her friends, used to reach through this tunnel to offer arghya to the rising and rising sun. Since then Chhath Puja is being held here. It is believed that bathing here for 5 days does not cure skin diseases.

2000 years old idols

The evidence of the worship of Suryadev in Jharkhand dates back to the time of the establishment of Nagvansh i.e. Phanimukut Rai. The idol of Surya has also been found in the excavation, which is still kept in a fragmented state in Surajmanda in front of Garhbari near the idol of Madra Munda in front of Mudhar mountain. At present only the feet of the idol of Surya are left. Village people come for worship in Surajmanda.

Conclusion: The ancient culture of Jharkhand state has been a part of the main culture of India since ancient times. From the study of archaeological sources obtained from this region, it is known that there has been an abundance of people who believe in Shakta, Shaivism, and Vaishnavism in the state of Jharkhand. The area is also full of ancient relics of Buddhism and Jainism.

There has never been a single culture in India, nor has there ever been only one culture in any major region. Spiritual culture has been prominent in this country. Therefore, the change in culture will be continuous. The situation is more or less similar in Jharkhand as well. It has been found that the entire region, like other parts of India, has been religious, faithful to God and worshipers of the embodiment of natural forces since ancient times and has been promoting the main religious ideology of India.

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ADVERTISEMENTS IN INDIA TODAY: CONTROVERCIES AND SOLUTIONS

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Abstract:

Advertising is a marketing communication that employs an openly sponsored, non-personal message to promote or sell a product, service or idea**.** Any advertisement whose content hurts the sentiments of any group or challenges the fundamental rights of someone or spread wrong message in the society, is counted in the category of objectionable advertisement. When there is a massive opposition to an ad, that ad is called a controversial advertisement. Today's   market places are highly networked and interconnected and so as the customers; resulting in a very quick spread of news regarding ad related controversies and affect the sales and brand image quite quickly. When any particular insurgent group/groups targets any advertisement; demand for total boycott of the product, brand or the entire company triggers on social media. Such angry protests are quite common now these days. In this paper, author has tried to study the nature, spread and dimensions of the recent trends of advertisement related controversies in Indian consumer market, covering three important questions concerning to the study. Required information for this research work has been gathered mainly through face to face interview with consumers, activists and marketing experts

Key words: Controversial advertisements, Mangal Sutra, Dabur, Karwa chouth, Fab India Lux cozy, religion, politics. Marketing Strategy, Social and Economic Impact

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Intrroduction

Advertising is a marketing communication that employs an openly sponsored, non-personal message to promote or sell a product, service or idea.[1] Advertising is a marketing communication that employs an openly sponsored, non-personal message to promote or sell a product, service or idea. Sponsors of advertising are typically businesses wishing to promote their products or services. An advertisement (often shortened to advert or ad) is the promotion of a product, brand or service to a viewership in order to attract interest, engagement and sales. Advertisements come in many forms, from copy to interactive video, and have evolved to become a crucial feature of the app marketplace. An advertisement is different from other types of marketing because it is

paid for, and because the creator of an advert has total control over the content and message. But the impact of any advertisement is always an enigma and quite often advertisements create controversy and eventually damage the brand image. Since, advertising is a persuasive type of communication hence advertisers often fail to get desired results.

Any advertisement whose content hurts the sentiments of any group or challenges the fundamental rights of someone or spread wrong message in the society, is counted in the category of objectionable advertisement. When there is a massive opposition to an ad, that ad is called a controversial advertisement. An ad can be controversial even though it is legal. The standards of morality may be different for different communities. Some scales of morality are visible and some are invisible. This is the reason why it is extremely difficult for advertisers to satisfy individuals from all different environments.

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This problem becomes very serious in the multi-cultural Indian environment.

But it is often seen that many advertisers deliberately make their ads controversial. Such advertisements give rise to debate in social media. In this sequence, this debate often takes the form of social movements, TV debates and lawsuits. It is alleged that the advertiser has deliberately made such advertisements to be broadcast to hurt the sentiments of any community.

Latest example of controversial advertisement is 'Mangal Sutra advertisement' of famous fashion designer Savyasachi Mukherjee. The controversial advertisement portrayed a woman wearing a low-neckline dress and posing solo and in an intimate position with a man. The popular designer brand has been facing flak on social media platforms as well as from leading politicians over the controversial Mangalsutra ad campaign.It is alleged that Mangal sutra is considered to be the holiest symbol of married life of a Hindu women . It is a black pearl garland, which women wear around their neck. There are many things inside it. Black beads protect women and their good fortune from the evil eye. It is also believed that the yellow part of the mangalsutra represents Goddess Parvati and the black part represents Lord Shiva. The advertisement was strongly criticized on social media for showing the sensual advertisement of Mangalsutra After facing severe backlash, designer brand Sabyasachi has finally withdrawn its controversial Mangalsutra advertisement campaign, saying it was "deeply saddened" that it has offended a section of society.[2]

When you are not aware of religious significance of Mangalsutra, the entire advertisement may look very creative for you. But for others the advertisement is religiously offensive.

Indian Ayurvedic brand Dabur's advertisement for a gay couple created a lot of ruckus, after which the company had to withdraw the advertisement. Actually, Dabur showed a gay couple celebrating Karva Chauth in an advertisement made on Karva Chauth, after which people's displeasure started coming out through social media. In this ad, two women were looking at each other through a sieve and then they were filmed looking at the moon. People accused it of making fun of Hinduism. The company eventually had to issue a clarification by withdrawing the ad.[3] On 6 September 2018, the Court ruled unanimously in Navtej Singh Johar v. Union of India that Section 377 was unconstitutional "in so far as it criminalises consensual sexual conduct between adults of the same sex".

Fab India faced criticism over an advertisement to be released on Diwali. The company eventually decided to withdraw the campaign. Fab India had put out an advertisement depicting Diwali using 'Jashn-e-Riwaj'. Due to this, people accused it of distorting Diwali. [4]

Another clothing brand Manyavar was also in the midst of controversies regarding its advertisement. People expressed their displeasure on social media regarding Manyavar's Kanyadan advertisement. Actually, in this advertisement, Alia Bhatt is seen as a bride saying that she is not a charity. After this he said that now Kanyadan will not be Kanyaman. Users accused this ad of targeting religion.[5]

Allegations are that advertising agencies use new methods to make their product stand out from others. Market competition has put pressure on companies. All over the world, companies that manufacture certain types of products such as condoms, leather goods, underwear, etc. face more allegations of serving sex, obscenity and nudity in the name of advertising than other products. Most of the

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[2] https://zeenews.india.com/india/sabyasachi-withdraws-controversial-mangalsutra-campaign-advertisement-after-backlash-2407089.html

[3] https://indianexpress.com/article/entertainment/entertainment-others/dabur-ad-controversy-you-can-either-glow-with-pride-or-bleach-the-rainbow-7599998/

[4] https://qz.com/india/2076611/fabindia-ad-controversy-and-indias-hostile-business-environment/

[5] https://www.opindia.com/2021/09/manyavar-kanyadaan-kanyamaan-alia-bhatt-advertisemtn-ad-hindu-ritual/

companies whose advertising is banned in India are companies manufacturing condoms and under garments. Sex is the most appealing thing all over the world; companies cannot get out of its hypnosis.

Who gets the benefits?

On the other hand, leaders of this type of protests are accused of organizing such movements for political gains. It is believed that more or less everyone benefits from such controversial advertisements. Brands sponsoring such controversial advertisements unintentionally become a part of 'word of mouth' and capture the hearts and minds of people. Leaders and organizations opposing this become the headlines of newspapers and news channels. The news media gets an issue and the intelligentsia fulfills its social responsibility by giving its opinion on this whole issue. The politicization of controversial advertisements is an important topic. This is the area where politics and business influence each other. It is a relationship of mutual benefit. Interestingly, the data shows that the products and brands that have been in dispute may have a slight negative effect on the sales of those products in the beginning, but there is no significant negative effect on their sales later.

Where is the mistake?

In fact, the new generation creative professionals, developing the content of advertisements in India gets lost in understanding the real India. They never try to understand rural India, urban India and lower-middle-class India closely. Even though they are technically and legally right , they stay away from basic understanding of Indian culture and religious mindset . If they make Mangalsutra, Kanayadan, marriage etc. an important part of their advertisement, then they should have a solid knowledge of the beliefs, traditions and religious values associated with them. Similar caution is necessary while making sensitive topics like homosexuality, inter-religious marriage the subject of advertisement.

Does a brand get benefits of controversy?

Many experts believe that it cannot be said with certainty that in the event of an ad being disputed, the sales or image of the brand is going to be affected. It largely depends on the opinion of the target customer group of the said brand about the controversial advertisement. In fact, many times a controversial advertisement also attracts a large customer segment through its message. If an advertisements is leveled as controversial ad on religious grounds, then it can obviously be aimed at attracting people of a particular religious ideology. But sometimes mistakes also happen in this case. Tanishq is a well-known brand of gold-jewelry . Some time ago there was a lot of controversy over one of its advertisements. The 45-second ad video of Tanishq shows a Hindu woman walking around as the bride of a Muslim family. Despite the bride being Hindu, the family follows all the traditions from Hindu customs, an attempt was made to show unity through this advertisement. But people opposing the ad say that propaganda is run through such advertisements only during Hindu festivals. In fact, the advertisement showed the baby shower (God Bharai) ceremony of a Hindu woman after her marriage to a Muslim family. People had protested on this ad. Actually, timing of this advertisement is also responsible to some extant. A large section of Hindus across the country is very angry about love-jihad and inter-religious marriages. Such people accused Tanishq that the company is promoting love jihad through its advertisement. In the opinion of law experts, there was nothing illegal in this advertisement. But due to the issue of 'Love Jihad' going on in the majority Hindu society, controversy arose over the content of this advertisement. The airing of this advertisement was immediately unaired by Tanishq.

Often the timing of an advertisement is also responsible for this. These days the level of communalism in India has increased a lot. Therefore, many advertisements which contain even a little bit of religiously disputed content, then a controversy arises across the country. Therefore, the people who develop the content of the advertisement should have complete knowledge of the current affairs apart from apart from religion and culture. But it is not

easy. There is a lot of religious and cultural diversity in India. It is almost impossible to take into account all these religious diversities and cultural characteristics when creating an advertisment. It would be better if the opinion of experts is taken before making any advertisement. In this way unwanted disputes and unnecessary expenditure can be avoided.

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