

Registered with Ministry of Information and Broadcasting, Government of India (RNI)

Jamshedpur Research Review

(Peer-Reviewed, Refereed, Multi-Disciplinary Research Journal)

English Bimonthly

Year 7: Volume 5: Issue 36

(September-October 2019)

RNI – JHAENG/2013/53159

ISSN: 2320-2750

Postal Registration No.-G/SBM-49/2019-21

- Dateline: -September-October 2019
- Year 7: Volume 5: Issue 36
- Place: Jamshedpur
- Language: English
- Periodicity: Bimonthly
- Price: Rs.150
- No. of Pages:(Incl. Cover page):66
- Nationality of the editor: Indian
- Editor: Mithilesh Kumar Choubey
- Owner: Gyanjyoti Educational and Research Foundation (Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005.
- Publisher: Mithilesh Kumar Choubey
- Nationality of the Publisher: Indian
- Printer: Mithilesh Kumar Choubey
- Nationality of the Publisher: Indian
- Printing Press: Gyanjyoti printing press, Gyanjyoti Educational and Research Foundation (Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005.

Declaration: Owner of Jamshedpur Research Review, English Quarterly is Gyanjyoti Educational and Research Foundation (Trust), 62, Block No 3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin -831005, and published and printed by Mithilesh Kumar Choubey and printed at Gyanjyoti Printing Press, Gyanjyoti Educational and Research Foundation, 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005, and published at Gyanjyoti Educational and Research Foundation(Trust), 62, Block No.-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand, Pin-831005, and editor is Mithilesh Kumar Choubey

JRR

ISSN: 2320-2750(Print)

www.jamshedpurresearchreview.com

Disclaimer

No part of this publication can be produced in any form or by any means without prior permission of the publisher.

Jamshedpur Research Review is a government registered open market journal, registered with RNI (Registrar Newspapers in India, under the Ministry of Information and broadcasting, Govt. of India and strictly follows the press rules.

Matters related to the research paper such as selection, acceptance, rejection etc., are decided by editorial board committee on the basis of reports of paper reviewers.

The views expressed in the articles are those of individual authors. Editors/ publisher do not take any responsibility for issues related to intellectual property rights or any other matters.

Jamshedpur Research Review will come under the jurisdiction of Jamshedpur Court only.

©2019 Jamshedpur Research Review

Gj

A Publication of

**Gyanjyoti Educational & Research Foundation
Jamshedpur, Jharkhand**

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 35 issues have been published without any irregularity.

Our Objectives:

- **Jamshedpur Research Review aims to publish multi-disciplinary and trans-disciplinary research papers relevant for India's developing economy.**
- **Our aim is to promote knowledge and information through publication that are socially relevant, locally need based, nationally important and globally significant.**
- **The Journal aims to integrate and promote new ideas, concepts and practices, for public welfare and strengthening the civil society.**

- **Focus Area:** Social Sciences, Commerce& Management and Environment Studies
 - **Periodicity:** Bi-Monthly
 - **Website:** www.jamshedpurresearchreview.com
 - **Blog:** www.jamshedpurresearchreview.blogspot.com
 - **Registration:** RNI: JHAENG/2013/53159 and ISSN -.2320-2750.
 - **No of Issues published:** Year 7, Issues- 36(Up to July 2019)
 - **UGC Journal No:** 45397(Valid till April 2018)
-

Next Issue – November 2019

- **Call for Paper:** Research papers are invited for publication in 36th issue of the journal. Last date for paper submission is 30 September 2019. The issue is scheduled to be published in the month of November 2019.
- For more details log on-www.jamshedpurresearchreview.com
- Email- editorjrr@gmail.com
- Phone-09334077378

Editorial Board & Paper Review Committee

Guest Editor:

(Volume-V, Issue 36)

Dr. Purnima Kumar, Principal, Jamshedpur Women's College, Jamshedpur, Jharkhand.

Editor 1

Dr. Mithilesh Kumar Choubey

Role: Chief Editor, 62, Block-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand -831005

Editor 2

Prof. Shukla Mohanty

Role: Associate editor

Office Address: Vice Chancellor, Kolhan University, Chaibasa, West Singhbhum, Jharkhand – 833202

Home page: <https://www.kolhanuniversity.ac.in/index.php/discover/vc-profile.html>

Email ID: vcKolhanuniversity@gmail.com, principalshukla@yahoo.co.in

Mobile: +91 6582 222589 (O) / 6582 – 255217 (Fax)

Editor 3

Prof. Pingali Venugopal

Role: Associate Editor

Office / Residential Address: Associate Professor, XLRI, Jamshedpur, XLRI, CH Area, Jamshedpur- 831001

Home page: <http://acad.xlri.ac.in/facprofile/index.php?116>

Email ID: pingali@xlri.ac.in, Mobile: 9334383822

Editor 4

Dr. Sudeep Kumar

Role: Associate Editor

Office: Assistant Professor & HOD, Department of Research & Publications, Xavier Institute of Social Service (XISS) Ranchi – 834001 Jharkhand (India)

Home page: https://www.xiss.ac.in/wp-content/uploads/2014/12/cv_sudeep_kumar.pdf

Email ID: sudeepkumar@xiss.ac.in; jjdms.xiss@gmail.com; Mobile: 9334383822

Editor 5

Dr. Neha Tiwari

Role: Associate Editor

Office Address: Prof- in- Charge Department of Mass Com and video production, Karim City College, Jamshedpur, Jharkhand.

Home page: www.karimcitycollege.ac.in/index.php/discover/academic/faculty-department/item/368-neha-tiwari.html

Email ID: nehatiwarikcc@gmail.com, Mobile: 9334383822

Index

Title	Pages
Message from the guest editor's desk – <i>Gandhi Samagra</i> <i>Dr. Purnima Kumar, Principal, Jamshedpur Women's College, Jamshedpur</i>	05-08
THE CURRENT PROBLEMS FACING THE WHOLE OF HUMANITY: RELEVANCE OF GANDHIAN APPROACH IN SOLVING CHALLENGES <i>Dr. Jayanta Kumar Dab, Assistant Professor of Political Science, Tamralipta Mahavidyalaya, Purba Medinipur, West Bengal, 721636</i> <i>Ashim Kumar Dolai, Guest Lecturer of Political Science, Distance Education of Rabindra Bharatri University, Tamralipta Mahavidyalaya Study Centre, Purba Medinipur, West Bengal, 721636</i>	09-20
RELIGION BASED MARKET SEGMENTATION IN INDIA <i>Dr. B.K Singh, Assistant Professor, HOD, Faculty of Commerce, Singhbhum College, Chnadil, Jharkhand</i>	21-25
ECONOMIC RECESSION IN INDIA: SYMPTOMS, CHALLENGES AND ELUCIDATIONS <i>Chhagan Lal Agarwal, Assistant professor, Faculty of Commerce & Business Management, Jamshedpur Women's College, Jamshedpur, Jharkhand</i>	26-31
"NEIGHBORHOOD FIRST" POLICY OF INDIA: A REVIEW <i>Merkha A. Kindo, Assistant Professor, Department of Political Sc. St. Paul's College, Ranchi, Jharkhand.</i>	32-40
TECHNOLOGICAL PEDAGOGICAL CONTENT KNOWLEDGE (TPCK) AND ITS IMPLICATION IN TEACHER EDUCATION <i>Dr Zafar Iqbal Zaidi, Assistant Professor, MANUU-CTE Darbhanga, Maulana Azad National Urdu University, Hyderabad, India</i> <i>Md Saadat Hussain, Research Scholar in Education, MANUU-CTE Darbhanga, Maulana Azad National Urdu University, Hyderabad, India</i>	41-46
ECBS: TRAINING NEED IDENTIFICATION IN TATASTEEL <i>Dr. Piali Biswas, Faculty of Commerce and Business Management, Jamshedpur Women's College, Jamshedpur.</i>	47-51
FACTIONS AND THEIR DYNAMICS- A CASE STUDY OF RURAL POLITICS OF SARAN DISTRICT IN BIHAR <i>Dr. Anand Kumar Yadav, Assistant Professor, Department of Political Science, Mahendra Mahila College, Gopalganj, Bihar</i>	52-56
Other features	
New book- • <i>Floristic Diversity of India (With special Reference to Jamshedpur)</i>	31-31
• The Dunning–Kruger Effect	51-51
• Ethics Policy Of Jamshedpur Research Review	56-59
• Guidelines for the authors	60-62

Message from the Guest Editor's Desk

GANDHI SAMAGRA

Dr. Purnima Kumar*

Guest Editor

This year the entire world is celebrating 150th birth anniversary of Mahatma Gandhi. The UN General Assembly announced on 15 June 2007 that it adopted a resolution which declared that 2 October will be celebrated as the International Day of Non-Violence.

Gandhian concepts such as, social equality, universal love, non-possession, purity of means, value oriented education, satyagraha, classless society, removal of untouchability, global peace are having great relevance and significance in modern times.

From 1893 to 1914, Gandhi worked for ethnic equality in South Africa. He fought for the grave truth that all human beings are equal and independent. From 1915 to 1948 Gandhiji worked for the independence of India. His place as a patriot is equivalent to Washington, Matsini and Sunayat Sen. But his success is not only measured by the independence of 400 million people, but of his spiritualized politics by using holy means to achieve political goals. He had said 'I have said many times that if there is even one true Satyagrahi, that is enough.'

**Dr. Purnima Kumar is a well-known propagator of Gandhian thoughts. As a Principal of Jamshedpur Women's College, she has taken many initiatives to promote Gandhian thoughts among youths. She was the Organizing Secretary of XLI Annual Conference of ISGS (Indian Society of Gandhian Studies, held in 2018 at Jamshedpur, Jharkhand.*

According to him, the only treatment of all these diseases is to achieve the harmony of the unity and personality of the emotions by absorbing creative, non-violent and spiritual life. Gandhiji's life is an expression of great truth of Bhagavad Gita and other theologies of mankind. Its confirmation is that a particle of truth is more powerful than a mountain of untruth. Belief in God or an all-pervasive fundamental spiritual authority is the core of Gandhism. God is a living light in the whole world. It can be called Sachchidananda, Brahma, Rama or simply truth. It is a self-fulfilling living knowledge, which is inherent in all other powers of the world. Gandhiji believed that in the ultimate sense, God or Truth is the ultimate and all-powerful power, so he (God or truth) is the regulator of the world's goods and activities. But the determinism of Gandhiji was limited to the final interpretation of things.

He never accepted fatalism. He was a supporter of Gita's Puritanism and Purushartha. His entire life was a life of undivided karma and all his works were dictated by the imagination of a spiritual whole. This was the reason that a great purpose was aimed in the various tasks he undertook as a social worker, journalist, political leader and moral messenger. In Gandhiji's life, we see a reconciliation of these two things, insisting on the supremacy of God and continuous action. Gandhiji was in favor

of orienting politics, sociology and economics towards spirituality. He said that truth and non-violence should be idolized as socialism, because the first condition of non-violence is that, justice should be established everywhere and in every sphere of life. According to him, Satyagraha is the only means of bringing true socialism. He strongly opposed social injustice, oppression and exploitation for the establishment of social justice. He was strongly opposed to racism, communalism, imperialism and untouchability. Gandhi's social philosophy is the philosophy of freedom, equality, rights and fearlessness. If there is injustice and tyranny in the society, then a person can resist by taking shelter of the truth. Gandhiji carried political freedom, creativity and social programs together. From this point of view of the spiritual humanist, social exploiters are like despising the divine power. From the point of view of elements, Gandhiji considered the society more important than the state. The state, according to him, is an artificial device that serves its goal with violence and peace. Gandhiji had inner reverence for labor. They believed that the wealth of the nation lies in labor. Labor has a special place in a cultured human society. (*Harijan, 25 March 1939*)

Gandhiji wanted religion to enter politics. Once he wrote- 'The only way to salvation for me is to work hard for the service of the country and mankind. I want to establish my unity with every living being. In the language of Gita, I want to live peacefully with both my friends and enemies. Therefore, for me patriotism is a destination for the journey of the people of eternal freedom and peace. It is thus clear that for me there can be zero politics with religion. Politics is subject to

religion. Politics minus religion is a death trap, because it results in the killing of the soul.'

The inclusion of religion in politics meant progress towards justice and truth, because a religious person cannot tolerate any form of oppression and exploitation. Gandhiji condemned western democratic politics because it had three contradictions. (*Harijan, May 18, 1940*) First, there was a huge spread of capitalism under it, which resulted in the mass exploitation of the weaker castes. Second, some democratic states adopted fascist methods. The practical form of democracy that we see today is pure nativist and fascist. At most, it is a cover to hide the fascist and fascist tendencies of imperialism. (*Harijan, May 18, 1940*) He said that true democracy can be established only through non-violence. Democracy in politics means dealing with opponents in a perfect manner. (*Young India, 12 August 1920*) Democracy in the economic sphere means that even the weakest person should get the facilities which are available to the most powerful. (*Harijan, 18 May 1940*)

Even in Indian philosophy of Gandhiji's 'Sarvodaya' was inspired by Vedanta's belief that there is a spiritual unity among all beings and was inspired by the ideal of the Gita and Buddha's omnipresence. Sarvodaya's pervasive idealism contrasts with Seymour Martin Lipset's pluralism, Marx's theory of class and ethnic conflict, and Bentham's ideal of 'maximum happiness of the greatest number'. There is some degree of equivalence between Plato and Gandhiji's ideas. Plato has rendered imaginary idealism in his 'Republic, but in 'Statesman' he has taken care of the orthodox needs of human nature and social order. Mahatma Gandhi also

had a realistic doctrine to achieve India's independence and to implement it in the near future. He did not consider the establishment of 'non-violence' and decentralization of power as essential for the success of democracy, while not ending the power and the power of the state. Along with this, we also establish idealistic principles which were intended to transform the basic nature of human nature and to effectively incorporate moral practices in the collective life of mankind.

Gandhiji hated violence, organized power and its compulsive nature of the state. Establishing the concept of Rama Rajya, he wished for an ideal state, ie a divine kingdom on earth, in which the moral power of the people would be dominated by the violent power of the state. He believed that in future Indian soldiers will take the form of Lok Sena and they will be used not for attack but for defense. Gandhiji, while accepting realism clarified that there is a difference between 'Swarajya' and 'Ideal State'. The work of law and courts in Swarajya will be to provide protection to public freedom. They will not be victims of bureaucratic oppression.

Mahatma Gandhiji believed in the superiority of the soul, the voice of soul and conscience is paramount, any law should be opposed which is contrary to the moral dignity of man. If the laws and orders of the state collide with the spirit of higher duty of man, then it is necessary to resist them. 'Satyagraha' - Satyagraha is the use of pure self-power against all kinds of injustice, oppression and exploitation. Satyagraha is the birthright of man. (*Young India, January 5, 1922*)

This is not only a sacred authority but also a sacred duty. The kind of Satyagraha that Gandhiji envisioned was not a source of

social and political disintegration. 'Satyagrahi obeys the laws of society wisely and with his free will, because he considers doing so his sacred duty. When a man thus faithfully obeys the laws of society, only then is he in a position to decide which law is good and just and which is unjust and unfair. Only then can he get the right to disobey the civil under certain circumstances of certain laws. When a person learns discipline by following the civil and moral laws of the state, only then can the ability of civil resistance arise. While opposing the laws of the government, the Satyagrahi should be aware that social behavior does not start to get shattered by his behavior.

Satyagrahi should be equipped with moral discipline. He must have unwavering faith in God; otherwise he will not be able to bear the violent atrocities committed on his body by the authorities holding high violent power. Satyagrahi should be patient, should be unique in his purpose, and should not be subjected to anger and other psychosis. Satyagraha should never be used for personal interest. Satyagraha is really a process of love, its purpose is to change or change the heart. Therefore, the basis of Satyagraha is personal purification.

Satyagraha, fasting, civil disobedience, non-cooperation and hijrat are non-violent techniques by which the power of the greatest tyrannical autocratic ruler can be brought to an end. There are various tools of Hijrat Satyagraha, a humble disobedience of the government's laws, non-cooperation of the government's functions and abandoning the place to avoid a violent situation if required. Satyagraha is a moving force. It may prove more dangerous than armed rebellion. When innocent and innocent people willingly and without vengeance and resistance tolerate injustice and tyranny, it is also

difficult to estimate its tremendous power. In fact, Satyagraha of Gandhiji is a philosophy of life and politics and it contains the ability to disintegrate the entire system of autocratic government through a massive group action. Mahatma Gandhi has given important consideration to political thinking by describing the purity of character as the test of political power. In politics, it is necessary to purify the means to nurture justice and religion. Disciplined by the tenacity of truth, ahimsa, astheya, aparigraha and celibacy on a personal level, in a society consisting of individuals with an understanding of the karmism of the Bhagavad Gita and the life-style lifestyle of the Tulsikrit Ramayana, as the state's violent external force There will be no need.

- **Rights-** Mahatma Gandhi was a humanist thinker, was a supporter of natural principles for the development of civilization and culture. He had faith in the natural rights of human beings, but instead of the universal declaration of rights and the use of external force by the state for its compliance, Gandhiji believed that every person should have so much moral consciousness that he can correct and maintain his duties, because, if the duties are discharged faithfully, then their rights are automatically secured.
- **Freedom-** Gandhiji supported the mantra given by Tilak that, 'Freedom is our birthright'. Gandhiji was an advocate of individual and civil liberties. For the protection of civil liberties, he said that the body of the citizen should be

considered sacred. It should be touched only to arrest or prevent violence. For personal freedom, he supported freedom of speech and writing. He considered this freedom as the foundation of Swaraj. However, there can be no freedom of arbitrariness or arrogance. He said that self-sacrifice is the fruit of freedom for the society. Freedom also includes morality. Moral freedom is to establish unity with spiritual authority. That is, moral freedom is to overcome the material demands of senses and desires. Freedom was a composite object.

- **Trusteeship-** Mahatma Gandhi was completely egalitarian. He believed that as long as there is a chasm between the capitalist class and crores of hungry people, the ideal of non-violence cannot be attained. An egalitarian society cannot be established. Mahatma Gandhi also wanted to remove this inequality through pure non-violent means.
- **The true form of nationalism -** Mahatma Gandhi saw the expansion of self-rule in self-rule. He said that for me there is no difference between country love and human love, both are same. There is no opposition in personal conduct and political conduct. Just as the patriotism teaches us that a person should learn to die for family, family for village, village for district and district for country, similarly a country should be independent so that it could sacrifice for the welfare of the world. That is, nationalism eventually gets absorbed in humanism. (*Gandhiji in Indian Villages, p. 170 quoted in my dream India, p. 14*)

Dr. Purnima Kumar
Dated: 1 September 2019

THE CURRENT PROBLEMS FACING THE WHOLE OF HUMANITY: RELEVANCE OF GANDHIAN APPROACH IN SOLVING CHALLENGES

Dr. Jayanta Kumar Dab

Assistant Professor of Political Science

Tamralipta Mahavidyalaya, Purba Medinipur, West Bengal, 721636

Ashim Kumar Dolai

Guest Lecturer of Political Science

Distance Education of Rabindra Bharatri University

Tamralipta Mahavidyalaya Study Centre, Purba Medinipur, West Bengal, 721636

Abstract

The present study focuses on the growing realization that our humanity is increasingly faced with the problems like democracy and electoral process, communal issue, economic problems, social and cultural fields and terrorist violence which made crucial situations are threatened. We are not able to solve the said problems because these problems we do not want to solve and also we do not know how to solve. The Gandhian approach presupposes that any problem has different aspects such as social, political, economic, moral and religious. A genuine solution to these problems must take all these aspect into consideration. As finding time-bound solutions to various aspects of the existing problems becomes the biggest responsibility of humanity, the relevance of Mahatma Gandhi's core ideas and approach has increased even more than before as these can be extremely useful and beneficial for providing the civilized human society which is most conducive for resolving the challenges.

Key Words: Mahatma Gandhi, Humanity, Problems

Introduction

Mahatma Gandhi, one of the greatest and well-known personalities of the 21st century is universally known as the most renowned theorist, philosopher and also the practitioner of truth, love, freedom, non-violence, tolerance and peace. He pictured how an ideal society based on love, truth, and non-violence must look and function, and tried to apply it as much as possible in the real

life. Gandhian philosophy is certainly considered by Gandhians as a universal and ageless philosophy, despite the fact that on the more superficial level it is set in the Indian social contexts. In recent times we are facing the potentially devastating effects of climate change, economic and social injustice, increasing competition for scare resources such as fossil fuels, fear and insecurity generated by out of control violence in many

places, nuclear proliferation and the threat of international terrorism using dirty bombs. Global sourcing for lowest cost is destroying livelihoods, increasing poverty and exporting unfair working conditions. Commercialized western culture is bringing life style problems through over-use of technology. Against this backdrop, Gandhiji's systemic analysis of the world's problems is as relevant at present as when he lives. He offers a system approach to tackling various problems rather than have "fixed" that don't work. Gandhiji is a guide to those who wish to work to change things for the better. Mahatma Gandhi was unique in this modern world to advocate non-violent methods for solving social, economic, political and religious problems. Truth and non-violence, Gandhi found, could accept no restriction in their scope. In this view, every problem and every social evil was amenable to treatment by non-violent techniques. This explains the multitude of ideas he presented during his lifetime on the kind of *swaraj*– or, in more modern language, the new social, political, and economic order – that India should have for itself after it achieved the end of foreign rule. What he said on this new order had very much to do with India. But much of it also has great relevance for problems and challenges facing the whole of humanity today.

Democracy and Electoral Process

Mahatma Gandhi's profound belief in democracy is beyond question. This in turn was grounded in his belief in the freedom of the individual. Without this freedom, no real growth or happiness was possible for the individual. Democracy alone can provide the

right environment for this growth. This democracy should have meaning not for a few but for all, including the poorest, even for the maimed, the blind, and the deaf. He did not believe in mere lip-sympathy for the ideal which comes so easily to most politicians. The entire social order should be such that this ideal is substantially achieved in practice. This explains why he said again and again that he wanted *swaraj* for the poorest and the lowliest. He said, "the *swaraj* of my dreams is the poor man's *swaraj*". Gandhiji also stressed. "The necessities of life should be enjoyed by you in common with those enjoyed by the princes and the moneyed men.... Real *swaraj* must be felt by all men, women, and children".

The emphasis on this character of *swaraj* alone would make it possible for the right economic and social order to be established. Today we call my system of government democracy if only it has elections and some other democratic symbols regardless of millions having no access to social and economic justice.

A commitment to genuine democracy has another implication in Gandhian terms. It calls for a high degree of seriousness of purpose and a sense of urgency. Gandhiji realized that once a people were awakened, they became a revolutionary force. Their minimum expectations have to be satisfied, otherwise they would explode. This explosion could take many unpleasant and ugly forms. Today, one of the questions is whether our rulers and political parties have a high level of seriousness or a sense of urgency. This could be expressed in a variety of ways. The cruel truth is that we miss it in many ways. Let us take one simple example. To what crude level

our elections, which are a vital element of democracy, have fallen! We did see a few weaknesses in our first few elections after independence. We imagined that the process of elections would improve and get progressively purged of its weaknesses with the passage of time and with some more experience. There were even efforts embodied in legislation to deal with some malpractices. But, notwithstanding all these efforts, the whole electoral process is becoming less and less an honest mirror of public opinion. We are all bemoaning the emergence of money power and muscle power. Even criminals can acquire political respectability. This power is assuming more and more menacing form. Moreover, a group of people specially many poverty-stricken persons and unemployed join different political parties essentially during the time of election in lieu of money, liquor or other types of attraction. They usually refrain from a bare minimum ethical practice and are the major conduits of what is known as criminalization of politics. They are the major players to make the festival of democracy a veritable horror in some select packets of our country. The rising numbers of criminal candidates highlight the criminalization of politics. The Election Commission is tracking the suitcases of cash flying in helicopters or the liquor bottles travelling in trucks. Many voters do not trust promises and want to exchange votes for cash. Ultimately, the voter is the kind in democracy.

It is clear that the history of polling in India is often dictated by muscle power and money power. As the bulk of the Indians are dependent on powerful men belonging to different categories – politicians, wealthy

businessmen and powerful bureaucrats, the common people usually do not enjoy the right to exercise their voting power independently. On the one hand, they are usually coerced or coaxed and on the other, they intentionally fall in the trap of the powerful to extract different mileages in their day-to-day life.

India's political culture has been vitiated by unprecedented waves of populism, jingoism, sectarianism and confrontal politics. Much has been written about the wounded spirit of democracy in India. State power, the ruling party activists, mobs and social and traditional media have been used to curb dissenters and inflame passions designed to assert majoritarianism. As if traditional threats to democracy such as money and muscle power were not bad enough, social media has appeared as a new demon. It is used by the enemies of democracies at home and abroad to disrupt logical debates and poison human consciousness. India can hardly shine as a lone beacon of true democracy, an island where the freedom of expression flowers, dissidence is cherished and a civil political discourse enlightens the voters.

Actually, democracy is a system of government by the whole population or all the eligible members of a state, typically through the elected representatives. Democracy is a system where the citizens exercise power by voting. But in a country like India where there is an obnoxious disparity in wealth, education, culture, ethical practices, social and political opportunity among others, how can democracy play the role of a meaningful catalyst of development? Can democracy sustain or grow in a relatively underdeveloped country like India? The concept of democracy was artificially

implanted in India from the west on account of the Nehruvian legacy. But the social roots of western democracy are unable to have a firm foothold in a country like India where region-wise decentralization of power while adopting a multi-stage *Panchayati Raj* would have been a more prudent and justified model of power to the people. Unbridled corruption, unequal distribution of wealth and power through States and individuals and a faulty administrative system have exposed the limitation of the Western type democracy forcibly applied in our motherland. All statesmen and policy-planners need to make a deep soul-search as to whether comprehensive nation-building is possible in a country like India bearing the inheritance of a very ancient civilization while inserting artificially the Western type democracy. The recent trends of terrorism, separatism and regionalism have squarely exposed the limitation of governance in India ruled by democracy.

There are several explanations for the emergence of this state of affairs. One is the distressing decline in the standards and norms that should guide the functioning of a political party. Mahatma Gandhi had a big hand in shaping the party which brought us freedom. Each layer of the party had its appropriate part to play. Much importance was attached to primary committees and to honest enrolment of primary members. It is true that there was some concentration of power and authority at the Central level but that was the demand of the hour in the midst of a non-violent war to win freedom. There was deep public respect not only for leaders but also for workers even at the lowest level. There was discipline without which nothing worthwhile

could be achieved. There were certainly aberrations but the basic structure was sound. New tasks awaited this great party after become free.

In the earlier period of independence, certain norms continued to be observed. There was a lot of care in the selection of candidates. The lowest committees has a say in this selection. But what is the scene now? I am not talking of any one particular party but of the political scene as a whole. There is a swift descent. All power and authority tends to accumulate in the hands of a few, may be even in one person. In the selection of candidate, the voice of the lower bodies counts less and less. It is common to hear today that most parties tend to become one-person party. With elections becoming more and more expensive, those controlling the purse have a decisive voice. There is much else that can be said to show that all decentralization of power and authority has disappeared. Many malpractices have crept into the election process greatly lowering the quality of our democracy. Mahatma Gandhi had laid considerable stress on the education of the voter. We may compliment the voter on the fine sense of discrimination he displays at times; but, the way electoral politics is practiced, it largely clouds his judgment and leads him astray in many ways. Much of what Mahatma Gandhi said on democracy has considerable value and relevance in the many-sided crisis in which the country is caught today.

Communal Issue

At the present moment, what weighs heavily on our minds is the communal issue.

We have been familiar with this issue for a long time, both before and after independence. It is perfectly true that the foreign British rule made good use of it for its own perpetuation. It did muddy the whole political scene and was the one formidable obstacle to the growth of India as a free, self-reliant nation. I doubt if there was any political leaders who was more conscious of the need for communal harmony than Gandhi. His whole philosophy of life, his own basic nature and spiritual leanings, his own interpretations and practice of Hinduism all drove him to a yearning for communal harmony, in particular Hindu-Muslim unity. There was no escape from it for or any rational or any genuinely religious- minded person. In the early period of his life, Gandhi made a deep and reverent study of the principal religions of India and the world and came to certain firm conclusions. All religions, he was convinced, were basically true and all could and should live in perfect harmony. That Truth is one but there are many paths leading to it is also the central thought in Hindu scriptures. Gandhi's non-violence and Truth could also lead him to no other conclusion. All this was on the human plane which was vital for Gandhi and which held good whatever the political situation he faced.

But there was also a complex political scene which awaited him in India on his final return from South Africa. A good part of India felt amazed when he threw in his lot with the Khilafat movement. So deep and genuine was his commitment of communal harmony that he thought it his plain and obvious duty to identify himself with the sorrow and anguish of his Muslim countrymen on the Khilafat

issue. There was a great deal of criticism of his identification with the Khilafat issue both during the Khilafat agitation itself and even more after the agitation was over. The question here was not whether he was politically right or wise in taking the stand he did. Different opinions could be and were expressed on it but Gandhi at no time felt that his was an erroneous approach to the problem. He even said that he would do the same if a similar situation arose again. All this showed the depth of his commitment to the cause of communal harmony. He strove hard to promote it even though success was not within easy reach. Later, he came to the clear conclusion that no unity was possible in the presence of a foreign power which thought that its "divide and rule" policy was the secret of its survival. We all know what desperate steps Gandhi took to prevent the partition of India. But the policy of divide and rule, which had been in active operation for well over half-a-century, could not be cheated of its gains. What he did to heal the wounds of the partition during the last and heroic phase of his life is known to us all. Some of our countrymen put the blame for the partition, or a considerable share of it, on Gandhi. But they do him grave injustice.

Gandhi has written voluminously on the communal problem in different contexts. A few brief quotations from his writings are illustrative of the great importance he attached to communal harmony: "Hindu – Muslim unity has been my passion from early youth. If not during my lifetime, I know that after my death Hindus and Muslims will bear witness that I had never ceased to yearn after communal peace. Hindu-Muslim unity consists in having a common purpose, a

common goal, and common sorrows. It is best promoted by cooperating to reach the common goal by sharing of one another's sorrows and by mutual toleration.

The key to the solution of the communal tangle lies in everyone following the best in his own religion and entertaining equal regard for the other religions and their followers".

The only ideology which inspires and sustains the vast mass of our people is still their religion and not any political creed. Their religion tells them not only what is good and what is bad but also other norms of good conduct. Their beliefs help them to alleviate their sorrows. But today politics, in particular electoral politics, dominates the Indian scene. Through politics lies the road to power and wealth. Religion comes easy for exploitation. Caste is another element in our social fabric which is exploited for electoral purposes. I do not propose to go into the question which particular party uses these forces for electoral gains and in what measure. Those of us who have been associated in some way with Gandhi, his programme, and his vision are clear in our minds than the light he showed in an atmosphere on communal gloom was the only right way.

With all his attachment and deep devotion to religion, Gandhi stood for separation of religion from politics. Each man or woman was free to practice his or her religion. This by no means meant the exclusion of moral values from politics. If this happened, politics would be a most sordid and ugly thing. He also saw every religion at its best. He did not delve into past history to ferret out wrongs done in the name of

religion. He was busy creating a new, great, and glorious India. He gladly harnessed whatever past could help him to create this kind of India. If this vision is missing, much evil can be wrought. It is the absence of this vision and our commitment to it which accounts for much that has gone wrong in our politics. Let political parties criticize one another, but the wrong deeds of any political party are not rectified by the other party or parties doing the same thing in a more intensified form. That way would lead to nothing but tragedy and disaster. It is, therefore, of the utmost importance that we recapture the vision which the greatest man of our generation has bequeathed to India in this vital field of our natural life. India may have great ends. But if the means are wrong, there would be little hope of reaching the right ends.

But what is the communal situation today? It is undoubtedly bad. Why has it become so? Is it because our common people, Hindus, Muslims, Sikhs, and Christians are communal-minded? That is a blatant untruth. The vast masses of our people holding their religion dear are far from being communal-minded. They have learnt to be tolerant of and respectful to other religions. They instinctively know without even any conscious effort on their part that the mode of worship may vary but it is God alone who is worshipped, all his various names notwithstanding. They have lived together, especially in villages, for centuries in peace and harmony. Any saintly figure, whatever his religion, is revered by people of all communities. There is hardly a State in India where this practice does not prevail. The normal worries of our people centre round their livelihood and the welfare of their

children. Why then do they go astray? It is generally agreed now that this kind of politics that is practiced in the country that should take the major blame for this sorry state of affairs.

There is some talk of *Hindutva* in the country. I would have no objection to it provided Hinduism is presented in its deepest and most catholic terms. But the way the word *Hindutva* is used has a very narrow connotation. It will only weaken and divide India instead of unifying it. India culture for Gandhi had in it the makings of a united India. Let me quote:

“Indian culture stands for synthesis of the different cultures that have come to stay in India, that have influenced Indian life, and that, in their turn, have themselves been influenced by the spirit of the soil. The synthesis will naturally be of the *Swadeshi* type where each culture is assured its legitimate place.

Indian culture is, therefore, Indian. It is neither Hindu nor Islamic, nor any other wholly. It is a fusion of all and essentially Eastern. And everyone who calls himself or herself an Indian is bound to treasure that culture, be its trustee, and resist any attack upon it”.

There is a big talk of vote-banks in the communal context. Minorities, it is said, have been turned into vote-banks by politicians and political parties. This is true of every segment of Indian society. Various castes in the majority community have been turned into vote-banks. Our Scheduled Castes and Tribes are treated as vote-banks. There is much else in our complex that is capable of exploitation in terms of vote-banks. Whatever

is evil and mischievous in this approach has to be brought to light, fought and resisted.

In the new context of recent harrowing happenings, it is very much worthy of consideration whether communal organizations should be allowed to have free play in the country. We have to build the nation on strong foundations. No effort should be spared to promote national feelings in the country and discourage and weaken all separatist forces.

Much stress is rightly put, especially in intellectual circle, on the need for liberal trends to manifest themselves in the practice of all religions in the country. This deserves undiluted support of all right-thinking people in the country. No unity in the country is possible on the basis of narrow-mindedness or intolerance. After living together for centuries, our country-men, belonging to various religions, have built up a composite culture. If there was some intolerance in any earlier period, it yielded place to tolerance and mutual understanding. Sheer commonsense, political necessities and the work of our artists, mystics, and sages drew the country towards unity in diversity. There is no other path open to our countrymen unless we choose self-destruction and disaster.

Our country has been through a series of grim experiences in connection with a most bizarre dispute centring round a place of worship. It was led to enormous and widespread suffering. We venture to hope that good sense will now prevail and that we will have learnt a few valuable lessons in both political and religious fields. Gandhi had gone deep into this communal question and strove valiantly to find that right answer. May we not

again go back to him and seek the ingredients of a right answer? He has also much to tell us in other vital fields of life.

This is just one aspect, indeed a very vital aspect of Gandhi's approach to the problem of communal harmony. He had some dreams about India after it achieved its political freedom. These were not dreams of a visionary. He had a clear vision of a free India in all vital spheres of life— political, economic, social and cultural. He wished his free India to do great things not only for itself but also, if it trod the right path, for the entire humanity. Indian culture at its best had something in it which qualified it to make a vital contribution to the shaping of a new world civilization. The key to peace for which the world is yearning could very much lie in India's hands if only it had the right vision and this vision could be translated in some good measure into political, social, economic and cultural reality. Gandhi was firmly convinced that this great vision of his would be untranslatable into reality if communal harmony or national unity escaped India. Its absence would foul the whole atmosphere and obstruct progress in almost every direction.

Economic Problems

The country has massive economic problems facing it. All our Five Year Plans were largely concerned with an attempt to solve them. The abject poverty of a formidable number of our people is intolerable and wholly inconsistent with the kind of a just social and equitable order at which we had aimed, both during our struggle for freedom and later after freedom was attained. Several efforts have been made to

tackle these economic problems but the results have been limited. We may have a middle class which lives well, can educate its children, and have access to some medical care in times of need. We also have an affluent class which can indulge in extravagances. But beyond these classes exists a large mass of humanity which lives below what is called the poverty level. In all his plans and calculations, therefore, Gandhi was at pains to find work and a living wage for every able-bodied person in the country.

Gandhi devoted considerable thought to this vital subject of work for everybody. Democracy would be a very poor thing unless everybody had work or some means of honourable living. It may not even last. In this connection, he emphasized the importance of the spinning-wheel and the rejuvenation of the village economy. Those of us who had been brought up to think in terms of what the West has achieved and the advances it has made in material welfare are apt to think that India too could do the same on a comparable scale. India too, like the West, could be extensively urbanised with a steady diminution in the number of people dependent on agriculture. But Gandhi clearly saw that this hope was very much unrealistic. In his scheme, he permitted a large measure of industrialization but he was convinced that, as far as basic necessities of life were concerned, there should be active revival of cottage and village industry with science and technology coming in only to increase their productivity. Here were simple, cheap means by which our people could be involved in productive activities. Our country's leadership listened to Gandhi but was slow and hesitant in making the right beginning. Some steps

were taken but they did not go far enough in the right direction.

All political parties, the country as a whole, and the government in particular, have to be clear in their approach to this subject of village industries. Much vague talk is indulged in by the political leadership in the country leading to a considerable amount of confusion and uncertainty, the whole subject calls for some hard and clear cut decisions. It must be realized that there is a conflict between large-scale and highly mechanized industries and the small-scale and tiny sectors. This conflict can be resolved if we keep steadily in view our real basic objectives. It is thought by some of our foolish countrymen that in espousing the cause of village or cottage industries, Gandhi was opposing science and all the benefits and blessings it could bring. He had said that he would not mind if thirty thousand people produced all the goods that the country needed through the latest inventions of science, but the question is: what do we do with the rest of the population?

The economic content of democracy would be highly meagre if millions are out of work and employment and lead aimless lives. We have now with us an experience of almost half-a-century in the field of development. With all the new wealth we might have created, we are still one of the poorest countries in the world. The consequences of millions of people remaining out of work are not just economic nor are they just confined to the persons unemployed or semi-employed. They affect the whole social, political, economic, and cultural scene in the country – increasing lawlessness, growth in crude violence, and continuous exodus from

rural to urban areas making the latter less and less livable. I need hardly labour the point.

These days there is a growing tendency in the large-scale sector to absorb less and less manpower so that the goods in produces are competitive in the world market. There is now a new threat to the tiny or village sector in the shape of multinationals. I may not go into the rights and wrongs of the new industrial policy of our government. The loosening or removal of controls on the indigenous large-scale sector has by and large been welcomes. But there are other features which are far from being non-controversial. It is in this entire more complex context that an urgent and honest review of the place of our village industries in the total industrial scheme of the country should be undertaken.

Undoubtedly, Gandhiji's thoughts on economy have a leading position in contemporary commercialized era. He mainly focused on cottage and small scale industries which have significant importance for the development of the socio-economic condition of the common people. He has proposed very constructive economic ideas and if these ideas are implemented, we would have been relieved many socio-economic problems. Developing countries like India should emphasize on the policy of Gandhiji which specially represent the *Swadeshi* policy and work for human being. In the age of globalization, developing countries are facing many socio-economic problems on account of large scale industries and mechanization. In such a scenario, there is urgent need to rethink over Gandhiji's economic ideology. Small scale industries play a key role in our economy for its development. These

industries are basically using labour intensive and high potential for employment generation. Gandhiji thought that industrialism which uses capital intensive technique is based on the exploitation of employment. Consequently, most of the people would be suffered from this type of mechanism.

Social and Cultural fields

In the social and cultural fields, the message of Gandhi was clear beyond any possibility of misunderstanding. His stress was on equality. Democracy in the India of today has to be nothing short of a revolution. Many inequalities should be on their way to extinction. The spirit of democracy rebels against them and this rebellion is beginning to take place. How orderly or disorderly the rebellion is another matter. A heavy blow has rightly been struck at the evil of untouchability. More blows are necessary. There is also a new movement for improving the conditions of the backward communities. Electoral considerations animating this movement may well be there but the need for social equalization of all our people is unquestionably great and urgent.

To this social awakening we may add the growing recognition of the need for some effective decentralization of power and authority which was an article of faith with Gandhi. The country has seen that concentration of power and authority, whether in planning or in other spheres, was wrong, unprofitable, and very harmful. We all know how Gandhi viewed growth in the power of the state with deep distrust. He was all for releasing the creative energies of our

people – of each individual, man and woman. Our rulers have yet to realize this and translate it into political and economic reality. There could be a big healthy change in the political life of our country once *Panchayati Raj* becomes an effective force.

Terrorist Violence

Today we are facing an extremely critical and controversial phase of global terrorism. The climate of terrorist violence is explosive. Terrorism is being used every where either with enthusiasm or with fear. In recent years, we have witnessed terrorist violence affecting almost all countries. Even the so-called advanced, affluent nations suffer from the menace of terrorist violence. Terrorism may be both individual as well as state sponsored. In recent times, religious fundamentalism has assumed dangerous proportions though it has always existed in one form or the other. Racism, which yields violence, has become a device to assume important positions in public life, not only in Muslim countries or India but even in the United States. Religious fundamentalism is one of the handiest instruments of the terrorist. Today there is a need to use non-violent techniques to solve problems like this faced by all the societies.

Mahatma Gandhi held that violence was wrong as a matter of principle. He maintained that it is the duty of everyone to resist it. But the matter of resistance to violence is profoundly significant in the Gandhian technique. Resistance to violence by counter violence is obviously wrong. A wrong cannot be righted by another wrong. The addition another wrong does not diminish

but adds to the evil already in existence. So, violence must first be resisted by persuasion and when persuasion fails, it must be resisted non-violently. Critics very often fail to understand that non-violent resistance of the Gandhian type is also a 'force' which is different from violence. The two words 'violence' and 'force' are often used interchangeably so that we fail to understand that force need not always to be violent. To Gandhiji, non-violence resistance is a force that counters the force that is violent.

Concluding Comments

With all his preoccupation with the difficult problems of India, Gandhi's approach to life embraced in its scope the whole of humanity. There is much talk today of globalization of the Indian economy but its basis is not the oneness of mankind. Each country has to compete with other countries for the promotion of its national interest. This may be good and necessary within certain limits but none of the service of mankind is its motivating spirit.

Gandhi's spirit of internationalism has a different odour about it. Let me quote:

"I would not like to live in this world if it is not one world.

My patriotism is not an exclusive thing. It is all-embracing and I should reject that patriotism which sought to mount upon the distress or the exploitation of other nationalities.

One cannot serve the country injuring the world at large. In the final analysis, we must die so that the country may live and the country must die so that the world may live.

The golden rule is to be friends with the world and to regard the whole human family as one".

These quotations are meant to convey some flavour of the kind of one world in which Gandhi believed and yearned to work for. He believed in maximum self-sufficiency and self-reliance but it carried with it the obligation to depend on others where such dependence is necessary. Believing as he did in one world and the unity of life, all the crucial problems facing humanity today – economic, political, social or moral – would have engaged his serious attention and called for solution in broadly non-violent terms. He also did not want any country to prosper at the expense of other countries. This is very much what is happening in the world today despite all talk of one world. There is a lot of exploitation, racial discrimination, and other divisions and hatreds. Also, a good deal of environmental degradation is there following the race for becoming rich. What Gandhi said on this vital theme has attracted a good deal of attention from the West and other parts of the world.

Finally, it is convinced that Gandhian approach has a concrete and actual relevance, with the only relevant question remaining as to whether we will be able to decode his philosophy as both individuals and societies, and apply it on an individual and societal level. In other words, with full knowledge of the present problems and future challenges, we may pose the question whether we as individuals and societies, will be able to accomplish a certain level of mental development that would enable us to properly understand and adopt the Gandhian thoughts in our everyday life. It is the need for

survival of human being, a imperative on our part to act according to his advice because only with his relevance, we shall survive together or if we fail in our venture, we are bound to perish together.

References:

1. Ali, Sadiq (2017), "Gandhian Approach to current problems", *Mainstream*, vol. LV, No.40, September 29–October 5, New Delhi, pp.11-16.
2. Chakraborty, Nikhil (2018), "Relevance of Gandhi's Message today", *Mainstream*, vol. LVI, No.41, September 28- October 4, New Delhi, pp.15-16.
3. Dab, Jayanta kumar (2014), "The menace of Criminalization of Politics: Challenges to Indian Democracy", *Edulight*, vol. 3, No.5, May, Kolkata, pp.180-93.
4. Diwakar, D.M. (1998), "Contemporary Crisis and Gandhian Insight", Janardan Pandey (ed.), *Gandhi and 21st Century*, Concept Publishing, New Delhi, pp.109-17.
5. Dogra, Bharat (2019), "Survival Crisis and increasing relevance of Gandhian ideas for resolving this crisis", *Mainstream*, vol. LVII, No. 6, January 25 - 31, New Delhi, pp.13-15.
6. Dutta, Satyabrata (2009), "Indian Democracy at 63", *the Dawn*, vol. 1, No.3, December, National Council of Education, Kolkata, pp. 9-12.
7. *Harijan* (a journal of applied Gandhism), 2.4.1938, vol. VI, New York Garland Publishing, 1973, pp. 65-99.
8. Kar, Samit (2019), "Festival of Democracy", *Mainstream*, vol. LVII, No. 17, April 12-18, New Delhi, pp. 11-12.
9. Kaur, Amandeep and Singh, Bhupinder (2015), "Relevance of Gandhian Economic Thought: An Appraisal", *International Journal of Advanced Research in Management and Social Sciences*, vol.4, No. 1, January Issue, pp. 121-22.
10. Misra, R.P. (2006), *Gandhian Model of Development and World Peace*, Concept Publishing, New Delhi, pp. 145-57.
11. Pandey, Sandeep (2017), "The Meaning of being Gandhi", *Mainstream*, vol. LV, No. 8, February 10-16, New Delhi, pp.26-27.
12. Parekh, Bikhu (1989), *Gandhi's Political Philosophy: A Critical Examination*, Macmillan Press, London, pp. 35-62.
13. Prasad, Rajendra (1949), "Foreword", M.K. Gandhi, *Communal Unity*, Navajivan Publishing House, Ahmedabad, pp. V-VII.
14. Radhakrishnan, N. (1991), "The Deepening Communal Divide and the Role of Gandhian Institutions", *Gandhi Jyoti*, Journal of Gandhian Thought, No.1, January 30, New Delhi, pp.55-60.
15. Rajamani, R.C.(2012), "March of Democracy", *Yojana*, vol. 56, August, New Delhi, pp.16-19.
16. Sharma, L.K. (2019), "Indian Democracy: Then and Now", *Mainstream*, vol. LVII, No. 17, April 12-18, New Delhi, pp.10-11.
17. Singh, K.B.K. (1992), "Gandhi and Ambedkar on Social Justice", *Gandhi Jyoti*, Journal of Gandhian Thought, No. 4, August 15, New Delhi, pp.60-66.
18. Singhal, Vipin Kumar (2017), "Role of Gandhian Philosophy in Solving Contemporary Global Challenges", *The Indian Journal of Political Science*, vol. LXXVIII, No. 2, April-June, pp. 279-81.
19. Unnithan, T.K.N. (1991), "Gandhian Techniques of Conflict Resolution and Ethnic Conflicts", *Gandhi Jyoti*, Journal of Gandhian Thought, No. 1, 30 June, pp. 14-23.
20. Unnithan, T.K.N. (1979), *Gandhi and Social Change*, Rawat Publication, Jaipur, pp. 83-90.
21. Varma, V.P. (2005), *Modern Indian Political Thought*, Lakshmi Narayan Agarwala, Agra, pp. 300-26.



RELIGION BASED MARKET SEGMENTATION IN INDIA

Dr. B.K Singh

Assistant Professor

HOD, Faculty of Commerce, Singhbhum College, Chnadil, Jharkhand

Abstract

According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% adheres to Islam, 2.3% adheres to Christianity, and 1.7% adheres to Sikhism.¹ Market segmentation is the process of dividing up mass markets into groups with similar needs and wants (Pride, W., Ferrell, O.C., Lukas, B.A., Schembri, S., Niininen, O. and Cassidy, 2018).²

Market segmentation on the basis of religion is the activity of dividing the broad Indian consumer market into sub-groups of consumers following different religions. The overall aim of religion based segmentation is to identify high yield segments, using religious and communal appeals – that is, those segments that are likely to be the most profitable or that have growth potential – so that these can be selected for special attention (i.e. become target markets).

The paper aims to address the current status, objectiveness and ethics of religion-based market segmentation in India. Above mentioned aims of the paper have been addressed mainly with the help of information collected through primary and secondary data sources. For the purpose, marketing experts and customers have been interviewed, research articles published in different newspapers and research magazines have been analyzed and, many relevant of cases of religion based market segmentation have been studied.

Key words: Market Segmentation, religion, Indian Market, Ethics, Halal Vs Jhatka, Islamic Branding, usage of religious symbols by marketers during festivals

Market segmentation on the basis of religion is an activity of dividing the broad Indian consumer market into sub-groups of consumers, on the basis of religion. These sub-groups are known as segments.

While dividing or segmenting the market, marketers identify common characteristics and similar religious interests, assuming that such segregations would help them to market their products effectively to a group of customers having common religion or religious belief. This kind of segmentation is based on an assumption that followers of

any particular religion have significant similarities in their likes, dislikes, preferences and other attributes. The overall aim of religion based segmentation is to identify high yield segments strong urge for religious and/or communal appeals i.e., those segments that are likely to be the most profitable or that have growth potential – so that these can be selected for special attention (i.e. become target markets).

Process of market segmentation is followed by targeting and positioning strategy. Entire activity is popularly known as

STP strategy- Segmentation, Targeting and Positioning. Targeting aims at focusing upon the most yielding customer base of a particular religion. Whereas, positioning strategy aims to position the product in customers' mind rightfully for achieving the desired marketing goals. S-T-P approach is a good marketing tool to provide the framework for marketing planning objectives³. In this process, communal communication is used to position the product in the minds of targeted group of customers. So far, market segmentation on the basis of religion of the customers has not been much accepted way of segmentation in India. It is so because many marketers consider it unethical. The biggest danger of this type of segmentation is that people of other religions may disgust the company and its products. Let's take the example of Zomat.

What was the case?

Zomato is an Indian restaurant search and discovery service, provides information menus & user-reviews of restaurants, and also has food delivery options from partner restaurants in select cities in India. During the Ramadan, the company advertised to supply meat with '*Halal Compliance Certificate*' to the Muslim Customer. It is worth mentioning that people of Hindu sect give priority to 'Jhatka meat' and Muslims to 'Halal meat'. Zomato's step created furor in the market. People accused Zomato of being pro-Muslim.

Earlier, a Zomato customer refused to accept food supplies because Zomato used a Muslim delivery boy to deliver him the food.⁴ The customer was a Hindu. He said that his religion does not allow eating any

food touched by a Muslim. Zomato rejected his plea and the customer cancelled his order. Then Zomato said that the company does not support this kind of mind set. They wrote: "food does not have a religion. Food is religion."⁵

But, when the same company used 'Halal Compliance Certificate' in one of its advertisement drive to woo the Muslim customers during the Ramadan,⁶ people got angry and criticized the company for double standards. A message quickly spread in social media that Zomato cares about the religious sentiments of Muslims but not the Hindus.

This is an era of social media, where news reaches millions of people in few minutes. It is not known in what form people take any news and react. The condition and direction of the news in this era is still an incomprehensible puzzle. When the news spread, thousands of customers deleted Zomato App from their mobile phones.

Religion based segmentation and customer interest

In India, there are ample opportunities to earn profits by dividing the market on the basis of religion. Even the smallest segment will be as large as several millions. So these companies do not fear the displeasure of other segments. However, examples show that in this type of marketing strategy, the interests of customers are cheated and their interests are ignored. Let's take the example of IMA.

Case study: 1 ISLAMIC BANK and IMA Scam of Bengaluru⁷

Management graduate Mansoor Khan started a business called I Monetary Advisory (IMA)⁸ in 2006 and told investors that the institution would invest in bullion and provide 7-8 per cent returns to investors.

Since the interest paid in Islam is considered immoral and anti-Islam. To break this perception, Mansoor played the card of Dharma and gave investors the status of 'Business Partner' and assured them that they would be given 'returns' within a quarterly, half-yearly or yearly period of investment of Rs 50,000. In this way he managed to break the notion of 'interest is haram' among Muslims.

He took local clerics and Muslim leaders along to spread his scheme to common Muslims. In public, he and his staff always appeared in simple clothes, kept a long beard and offered prayers in the office. He regularly donated to madrasas and mosques. Quran was offered to every Muslim person who invested. Initially returns for investment would come and big checks would be given to investors, which further promoted his scheme.⁷

Now, thousands of complaints have been lodged against Mansoor Khan by the investors and claim that Mansoor cheated them. They were promised a high return but their money was lost. According to agency reports Mohammad Mansoor Khan defrauded about 30 thousand Muslims in the name of Islamic Bank, had fled to Dubai after cheating around 1500 crores. Later on he was arrested by Delhi Police.⁷

Usages of religious symbols

Religious signs, symbols, names and pictures have been used for a long time for selling everything; from incense sticks to pure Ghee, and from gram flour to chili powder. Pictures of Gods and Goddesses are printed on the packets of FMCGs.

According to Prof. B.N Ojha, Dean of Faculty of Commerce, Kolhan University, "signs and religious images, have been used for a long time to sell products but have no 'religious impacts.' Perhaps pictures of the deities guarantee purity. We see childhood picture of Lord Krishna on packets of milk products like; Ghee, Curd, Butter etc. Therefore, such typographies do not spread communalism in the market."

Swami Ramdev's company Patanjali products focuses on 'herbs', 'ancient wisdom' and 'purity'. Spirituality is an important aspect of brand Patanjali.⁸ Serials like the Ramayana and Mahabharata on television took television home. There are many TV channels in India that run programs based on 'Hinduism' and 'spirituality'.

Every Indian festival has direct connection with religion. It is very difficult to separate consumer goods from religious ideology. The festival season in India starts in September and continues till the December. During the festive period Ganesh Chaturthi, Durga Puja, Dhanteras, Deepawali and Christmas and other festivals are celebrated.

At this time, the customer is in the mood to spend. Markets across the country are filled with religious cryptographs. At the time of Durga Puja, entire market place is filled with artistic pictures of deity Durga. Similarly, Devi Lakshmi is worshiped during

Dhanteras and Deepawali. She is the goddess of 'Wealth' and 'Prosperity'. Homes are decorated with new things to welcome her. During this time, the brightness of the market is at its peak. Religion and trade are united in the whole country during the Diwali. Marketers use religious symbols, signs, effigies, photographs and slogans to attract customers.

Does it work?

According to market experts, when the mercury of communalism in the society rises, then religious appeals help in selling the products. But in a normal condition the customer does not take communal/religious appeals seriously and gives priority to quality and cost.

It is unfair to say that religious branding is the only reason behind the success of Divya Pharmacy. Reasonable price, good quality and herbal ingredients are the USP of Divya Pharmacy products. India has a huge market for Ayurveda products. Divya Pharmacy has not only exploited the market but also expanded the market with wide range of herbal products.

Before the entry of Divya Pharmacy in Indian market, Dabur, Hamdard and Baidyanath Ayurveda had control over the Indian herbal segment. Divya Pharmacy should be credited for expanding the Herbal market in India.

If religion can be taken as the basis of classifying consumer goods, they can be classified into two categories: 1) Consumer goods, used in worshiping deities and religious rituals and, 2) Consumer goods, used in day to day life. It is not unethical, if religious symbols and slogans are used for

selling first category of consumer goods. But, if religion is being used for selling the second category of consumer goods then it is illegal as well as dangerous both.

Such efforts do not fall under the category of ethical market segmentation. Such type of practices might spread communalism and parochialism in the market. That may be is dangerous for the economy.. It also may have a negative impact on the mutual relations of businessmen. The market should be allowed to remain non-communal.

Now the customer cannot be fooled for a long time. It was a group of Muslim investors, who lodged a complaint in police against the Islamic Bank.

There has been a lot of increase in customer awareness. Under the Consumer Protection Act, assistance is provided to the customer. But there are still many companies in India, using communalism to attract customers.

Fortunately, the number of such companies is still very small. Big companies do not believe in this type of marketing. Religious organizations also sell their products of their organization to their followers. These products may or may not be of high quality. But these products must be checked to conform to the correct standards. Many products of Divya Pharmacy have been defendant of being of inferior quality. And, they have also been investigated.

As far as the Halal compliance certificate is concerned. It is not illegal. Major companies around the world use the Halal compliance Certificate to sell their products in Islamic countries such as Malaysia, United

Arab Emirates etc. Some institutions are offering this type of certification in India too.¹⁰ If a customer of a particular religion demands food according to his religion, then there is nothing wrong in this. But, any attempt to segment consumer market through communal branding must be opposed.

References:

1. https://www.bbc.com/hindi/india/2011/03/110331_census_mainpoints_psa
2. Pride, W., Ferrell, O.C., Lukas, B.A., Schembri, S., Niininen, O. and Cassidy R., Marketing Principles, 3rd Asia-Pacific ed, Cengage, 2018, p. 200
3. Moutinho, L., "Segmentation, Targeting, Positioning and Strategic Marketing," Chapter 5 in Strategic Management in Tourism, Moutinho, L. (ed), CAB International, 2000, pp. 121–166
4. Hindu man refuses Zomato takeaway over 'Muslim driver'<https://www.bbc.com/news/blogs-trending-49176344>.
5. https://twitter.com/ZomatoIN/status/1156527900931346432?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E1156527900931346432&ref_url=https%3A%2F%2Fwww.ndtv.com%2Findia-news%2Fman-cancels-order-over-non-hindu-rider-zomato-responds-mic-drop-2078008
6. Halal or jhatka? Zomato weighs in on religion debate, says your choice not ours, <https://www.indiatoday.in/trending-news/story/halal-or-jhatka-zomato-weighs-in-on-religion-debate-says-your-choice-not-ours-1575771-2019-07-31>
7. <https://navbharattimes.indiatimes.com/state/other-states/bangalore/chennai/faith-funds-how-bengaluru-management-grad-duped-people/articleshow/69784121.cms>
8. https://en.wikipedia.org/wiki/I_Money_tary_Advisory
9. Vinod Kumara, , Ankit Jainb, , Zillur Rahmana,, Akhil Jain/ Marketing through spirituality: A case of Patanjali Yogpeeth,/[adf.sciencedirectassets.com/277811/1-s2.0-S1877042814X00297/1-s2.0-S1877042814031255/main.pdf?X-Amz-Security-Token=AgoJb3JpZ2luX2VjEEQaCXVzLVVhc3QtMSJHMEUCIE%2BnmT2nmalMHOXJAlvVwvMWKBF](https://www.sciencedirect.com/science/article/pii/S1877042814X00297)
10. <http://www.halalindia.co.in/>



ECONOMIC RECESSION IN INDIA: SYMPTOMS, CHALLENGES AND ELUCIDATIONS

Chhagan Lal Agarwal

Assistant professor, Faculty of MBA, Jamshedpur Women's College, Jamshedpur, Jharkhand

Abstract

The Indian economy is currently going through a very bad phase. The impact of the worldwide recession is now visible in India as well. When the recession comes, first the demand for expensive items starts to decrease. India's automobile sector is showing signs of sickness. Tata Motors has stopped the production of its trucks. The situation of other automobile companies is also not good. Companies like Reliance are also in loss. The problem of unemployment was already enough in the country. Now lakhs of people are losing their jobs.

In this research paper, the reasons, challenges and measures of economic slowdown in India have discussed. The paper has discussed the deteriorating conditions of large industries in the country as well as its impact on the economy. How to deal with this problem is also an important subject of this paper.

Key Words: Economic recession, GDP, symptoms of economic slowdown, Industrial slow down, Unemployment, government measures,

India is the seventh largest economy in the world in terms of nominal GDP. It is the seventh largest country in the world in terms of its geographical size and the second largest in terms of population. In recent years, India has emerged as one of the fastest growing economies in the world despite issues related to poverty and unemployment.

In 1991, the Government of India introduced significant economic reforms that were large-scale efforts in this context that included requests for foreign trade liberalization, financial liberalization, tax reforms and foreign investment. These measures helped to accelerate the Indian

economy, since then the Indian economy has moved forward. In 2008-09 entire world experienced economic recession. But Indian economy remained unaffected. But in 2019, situation is quite different. Impact of worldwide economic recession is visible in India as well.

It is the effect of the recession that gold and silver imports have decreased by 5.3 percent in the quarter of April to June 2019.¹ At the same time, it saw a growth of 6.3 percent in the previous year. The slowdown in

¹ Price surge spells 'hell' for India gold demand , [//economictimes.indiatimes.com/articleshow/70752030.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst](http://economictimes.indiatimes.com/articleshow/70752030.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)

investment and industrial production is showing the effects of the slowdown in the Indian stock market.²

The cloud of recession is becoming increasingly black and dense and its impact has started to appear on sectors such as auto, real estate, telecom and banking to steel and textiles.

My study shows that there are four reasons behind economic recession in India.

- The first reason is the rising prices of crude oil in the international market, which has had an impact on inflation.
- Second reason is the depreciating value of the rupee against the dollar, the price of one US dollar is touching the 72 rupee figure.
- The decline in exports over imports increased the country's fiscal deficit and decreased foreign exchange reserves.
- Apart from this, due to the ongoing trade war between America and China, the risk of economic slowdown in the world is increasing rapidly, which has also affected India.

By the way, these are external reasons, which are promoting the economic slowdown in the country. But its internal reasons are much bigger. Things like the decline in important industrial sectors of the economy, the ever-decreasing gap between demand and supply, and a slight decrease in

investment are pointing to a slowdown. The effect of which is now visible.

The country's auto sector has gone into reverse gear. The auto industry has been witnessing a decline in sales for nine consecutive months. Sales of cars and motorcycles have declined by 31 percent in July 2019. Because of which more than three and a half lakh employees associated with the auto sector lost their jobs and about 1 million jobs are in danger.

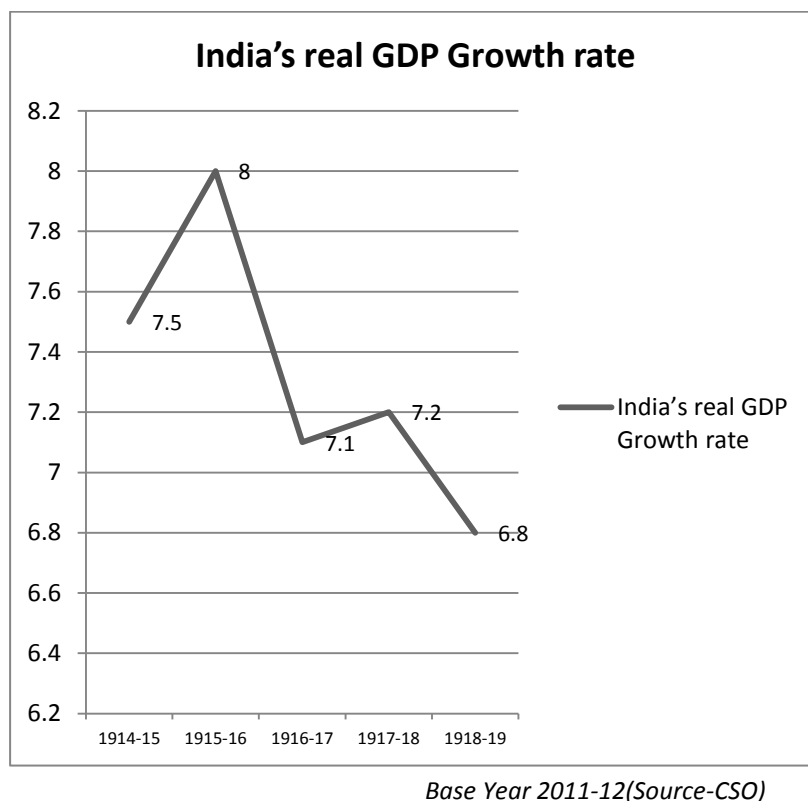
After agriculture sector, the textile sector, which employs 10 crore people, is also in bad shape. The Northern India Textile Mills Association has, by advertising in newspapers, revealed that the country's textile industry has declined by 34.6 percent. Due to which there is a possibility of losing 25 to 30 lakh.³ Similar situation is in real estate sector, where till March 2019, 12 lakh 80 thousand houses are ready in 30 big cities of India but their buyers are not available. That is, people are not buying at the speed at which builders are building houses.⁴

² Slowdown Blues: India's industrial output growth declines to 2% in June
<https://www.businesstoday.in/current/slowdown-blues/slowdown-blues-india-index-industrial-production-declines-to-2-percent-in-june/story/371537.html>

³ Slowdown bites textile sector, industry body urges govt to prevent job losses,
<https://www.businesstoday.in/sectors/jobs/slowdown-bites-textile-sector-industry-body-urges-govt-to-prevent-job-losses/story/373956.html>

⁴ HomeSECTORSInfraStory
Unsold houses at all-time high of 12.76 lakhs in India's top 30 cities,
<https://www.businesstoday.in/sectors/infra/unsold-houses-at-all-time-high-of-1276-lakhs-in-india-top-30-cities/story/355558.html>

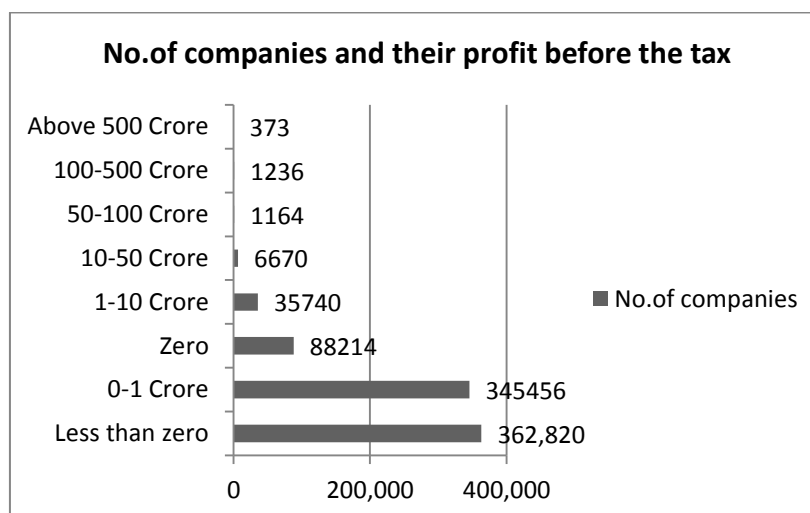
Figure 1: India's real GDP growth (2014-2019)
(GDP growth rate is at its lowest pace in last five years.)



According to recently released data by RBI, there has been a decline in the loans given by banks to industries. Sectors such as petroleum, mining, textiles, fertilizers and telecom have reduced borrowing. In the April-June 2019 quarter, gold and silver imports decreased by 5.3 percent. At the same time, it saw a growth of 6.3 percent in the previous year. The slowdown in investment and industrial production is showing the effects of the slowdown in the Indian stock market. After touching the figure of 40 thousand, the Sensex is stuck again at 37 thousand.

According to the data released by the Central Statistical Organization, the GDP growth rate of the country in 2018-19 was 6.8 percent, which is the lowest in the last 5 years. After which the RBI has reduced the forecast of growth rate to 6.9 percent for the year 2019-20, sensing the recession. About 8.42 lakh companies are active in India. It is observed that 43 per cent (3.62 lakh companies) companies have less than zero profit followed by 88,214 companies as zero profit. Only 373 company's booked more than 500 crore profits before tax. Following figure shows the details:

Table 2: No. of companies and their profits (Financial year 2018)



Source: Ministry of finance (Fiscal Year 2018)

The data indicates that the profit earning companies are not investing in any tangible assets. The level of investment has gone down in the financial year 2016 and 2017. Failure of reinvesting earnings of low-risk appetite for-profit companies in new means of production has led to shrinking in the economy. In the quarter ending in June 2019, investment in new projects has gone down to a 15-year low, the Centre for Monitoring Indian Economy (CMIE) shows.⁵ Companies announced new plans worth Rs 43,400 crore in June 2019 almost 87 per cent lower than the last year same period. Moody, a rating agency has forecasted India's growth forecast rate to 6.2 per cent.

⁵ Warning signs for Indian economy: Government spooking investors, <https://www.indiatoday.in/diu/story/indian-economy-slowdown-economic-crisis-pm-modi-investors-corporate-1590961-2019-08-23>

Government Initiatives:

Government came out with some measures to revive subdued demands in the economy. The government rolled back an additional levy on foreign funds. Sharp declining consumption and deteriorating global environment are quite visible now. But, so far government of India did not show any serious step to handle the problem.

Initially government was not ready to accept any kind of economic recession in the country. But, now at least government has accepted that recession is at the doorstep.

Now government has scrapped the tax on foreign funds and also announced to infuse \$ 9.8 billion to state run banks to increase consumption. But these are short term reforms. What India requires is structural reforms. Below 7% growth rate is not acceptable for Indian economy today because lowered growth rate will lead to further unemployment and social unrest. It is visible that consumer mood is very cynic now.

They have stopped their big purchases fearing future job loss or salary cuts. The economy has expanded 5.7% in April-June 2019 financial Quarter. It is below the 5.8% seen in the previous quarter. It is found that overseas investors have pulled more than \$3 billion from the Indian stock and bond market since July 2019. India needs large fiscal spending. . Automobile industry was demanding for moderation of GST base rate from 28% to 18% for all categories. But government ignored their demand. All BS-IV vehicles purchased upto March 2020 will remain operational for their entire period of registration. 15 percent depreciation will be provided on vehicles acquired from now till March 2020, taking the total depreciation to 30 percent.⁶

Conclusion

The economic slowdown in India is real. This cannot be ignored. Due to this recession, there are places both inside and outside the country. Reduction in demand for consumer goods and services is a worldwide problem. India is a part of the world economy. Therefore, he cannot remain without being affected. The government does not have many options. It can give tax breaks to the dilapidated industries. Government can provide more money to banks for lending. But how can it motivate scared investors to invest in the market? Afraid investors are sitting on cash. But all these are short term reforms. Now time has come to address structural

⁶ No GST cut on cars even as the FM brings in measure to boost demand
<https://economictimes.indiatimes.com/industry/automobile/auto-news/govt-announces-new-measures-to-boost-demand-in-auto-sector/articleshow/70806412.cms?from=mdr>

problems to maintain the country's growth potential. Actually ground realities of weak economic environment needs to change for the tectonic shift in demand. The market is struggling with lack of demand. To increase this, new employment opportunities have to be found. The rising unemployment rate has caused disappointment in the public. There is a need to deal with disappointment. It is necessary that the government should show itself serious on this front. Long term economic reforms are needed.

References:

1. Price surge spells 'hell' for India gold demand ,
[//economictimes.indiatimes.com/articleshow/70752030.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cpsst](https://economictimes.indiatimes.com/articleshow/70752030.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cpsst)
2. Slowdown Blues: India's industrial output growth declines to 2% in June
<https://www.businesstoday.in/current/slowdown-blues/slowdown-blues-india-index-industrial-production-declines-to-2-percent-in-june/story/371537.html>
3. Slowdown bites textile sector, industry body urges govt to prevent job losses,
<https://www.businesstoday.in/sectors/jobs/slowdown-bites-textile-sector-industry-body-urges-govt-to-prevent-job-losses/story/373956.html>
4. HomeSECTORSInfraStory, Unsold houses at all-time high of 12.76 lakhs in India's top 30 cities,
<https://www.businesstoday.in/sectors/infra/unsold-houses-at-all-time-high-of-1276-lakhs-in-india-top-30-cities/story/355558.html>
5. GDP growth slows to 5-year low; unemployment rate at 45-year high,
<https://yourstory.com/2019/06/gdp-growth-five-year-low-unemployment-high>

6. Warning signs for Indian economy: Government spooking investors, <https://www.indiatoday.in/diu/story/indian-economy-slowdown-economic-crisis-pm-modi-investors-corporate-1590961-2019-08-23>

7. No GST cut on cars even as the FM brings in measure to boost demand, <https://economictimes.indiatimes.com/industry/auto/auto-news/govt-announces-new-measures-to-boost-demand-in-auto-sector/articleshow/70806412.cms?from=mdr>

New Releases

BOOK

FLORISTIC DIVERSITY OF INDIA
(With special Reference to Jamshedpur)

- **Author: Dr. Anita Kumari**
- **Title: Floristic Diversity of India (With special Reference to Jamshedpur)**
- **Publisher: Avon Publication, New Delhi**
- **ISBN: 978-93-8896-036-6**

Jubilee Park resides in the heart of Jamshedpur. Tourists come from far and wide to see this park. People generally admire the beauty of this park. The rose garden and Asoka trees in the main park are the main attraction. Here many types of flowers and plants are grown scientifically and decorated carefully. But apart from all this, in other part of this park, thousands of plants themselves grow and thrive. Together they all create a unique atmosphere of native Jharkhand. These tree/ plants are the identity of this tribal land .

Dr. Anita sees the beauty of Jubilee Park differently. In the center of this book are not the neatly decorated flowers and plants, but the indigenous flowers of Jharkhand, which just grow in abandoned parts of this park. The books make an interesting analysis of the caste, community and family of these flowers. Dr. Anita has done research on the floristic diversity of Jamshedpur for five years. Her hard work is visible on every page of this book. This is a wonderful attempt to understand and cherish the native flora of the region. For this, the author should get praise. There are seven chapters in this book. There is a sequence between all of them. No chapters seem to be unnecessary. The third chapter of this book provides detailed information about the 'floristic structure' and 'composition' of aquatic and wetland plants found in Jubilee Park. Its fourth, fifth and sixth chapters give information about their use, therapeutic properties and their commercial use respectively. This book not only marks Jubilee Park as a tourist destination but also as a conservation site for local species of plants. Undoubtedly, Jubilee Park will attract researchers interested in Botany. The soul of Jharkhand resides in its greenery. Unfortunately, people keep an eye on the wood of Jharkhand trees. But this book massages that green trees are more beneficial than chopped ones.

"NEIGHBORHOOD FIRST" POLICY OF INDIA: A REVIEW

Merkha A. Kindo

Assistant Professor

Department of Political Sc. St. Paul's College, Ranchi, Jharkhand

Abstract

Modi government has made Indian Foreign Policy more assertive. This has been possible due to India's growing stature as a leading economy. Therefore, from ideological to pragmatic to assertive, - this has been discussed in short. Modi visited following neighbour countries - Afghanistan, Bhutan, Bangladesh, China, Indonesia, Japan, Kazakhstan, Kyrgyzstan, Maldives, Mauritius, Myanmar, Pakistan, Nepal, Russia, S. Korea, Sri Lanka, Tajikistan, and Uzbekistan under 'Neighbourhood First Policy'.

The paper reviews the India's foreign policy with Asian countries and regional Organizations. The paper is based on the secondary sources of Information.

Introduction

The Narendra Modi government took charge in 2014. Even before becoming the Prime Minister Narendra Modi hinted that his foreign policy will actively focus on improving ties with India's immediate neighbours which is being termed as neighbourhood first policy in the media. The Prime Minister Narendra Modi has shown its interest to "Neighborhood First" policy by inviting the leaders of the neighboring countries in his swearing-in ceremony in 2014.

The government has shown its commitment to this policy by inviting the leaders of the neighboring countries for the second time in PM Narendra Modi's swearing-in ceremony on May 30, 2019. This time he invited leaders of the seven membered 'Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation' popularly known as BIMSTEC. BIMSTEC

includes five SAARC members (Bangladesh, Bhutan, India, Nepal, Sri Lanka) Myanmar and Thailand. Afghanistan, Pakistan, and the Maldives were out due to the geographical locations of the Bay of Bengal. In a reaffirmation of New Delhi's 'Neighbourhood First' policy, PM Modi first visit to abroad was Maldives and Sri Lanka (June 2019). While S. Jaishankar, as Foreign Minister visited Bhutan. A series of agreements were finalized, including the Implementation of an \$800 million of credit to the Maldives. This follows the Indian practice of fulfilling the needs of neighbouring countries that they themselves identify, much as it has done in Afghanistan. The PM Modi's visit to Maldives sent a three pronged message: to continue high level contacts between close neighbour, assists as development partners, and strengthen people to people ties. For Sri Lanka, Mr. Modi's message is one of solidarity in the aftermath of the Easter Sunday terror attacks and the

communal violence that followed, as well as a commitment to continue bilateral cooperation on joint development projects agreed in 2017. Modi was the first international leader who visited Colombo since the attacks, and his visit sent a powerful message as Sri Lanka was under the process of recovery from the trauma. The separate Invitation to the Shanghai Cooperation Organisation chairperson, President Sooronbay Jeenbekov of Kyrgyzstan, indicates India's commitment to the Central Asian grouping lead by China and Russia, with Mr. Modi presence in SCO summit in June, 2019. The separate invitation to the PM Pravind Jignauth of Mauritius, who visited India in January 2019 as a chief guest at the Pravashi Bharatiya Conference, is an affirmation of the close affinity between two countries. It also comes from Delhi that a time when factors such as the US, China trade tussles and tension in West Asia posse uncertainties, strong neighbourhood ties can provide much comforts.

President of India Sri Ram Nath Kovind said on 21 June, 2019- 'my government's 'Neighborhood First' policy is an evidence of or approach of giving priority to South Asian countries in the adjoining area region. India will pay a crucial role in the progress of this region.' Accordingly; trade, connectivity and people to people contact are being encouraged. The presence of heads of State-and heads of governments of BIMSTEC country, Kyrgyzstan- the current chair of Shanghai Cooperation Organization as well as Mauritius during the swearing -In of the new government Is a reflection of this policy'. This speech was delivered by Sri Kovind to the both houses of parliament on May 30.2019.

The PM. Narendra Modi invited Pakistani Prime Minister along with other SMRC leaders, to attend his swearing-In ceremony (2014) In New Delhi. Nawaz Sharif accepted the invitation, attended the swearing-in, ceremony and had a summit meeting with the new Indian prime minister. Fresh hopes for improved bilateral relations surfaced in diplomatic circle. The two countries agreed to resume the comprehensive bilateral dialogue process that had been suspended since the 2008 terrorist attacks on Mumbai. Modi made a surprise visit to Pakistan on Christmas day (2014), the first trip to Pakistan by an Indian Prime Minister in 11 years.

However, these positive gestures were interspersed throughout 2014 by border skirmishes, continued bitterness over the issues of Kashmir, India's claim for a permanent seat at the UN Security Council (UNSC), terrorist attacked Pathankot air base (January 2016), an Indian Army Camp at Uri in September 2016 and Pulwama terror attack (14 February 2019).

.India blamed Jais-e-mohammed group for the attack. New Delhi demanded that Islamabad take action against all the above mentioned attackers. But any action did not yield any results due to pressure put on the Pakistani civilian government by the Pakistani military. India raised voice to declare Masood Azhar head of Pakistan based terrorist organization 'Jaise-e-Mohammed' as a international terrorist at United Nations Security Council meeting. China had blocked Azhar's listing over the years. But ultimately Azhar is branded as an international terrorist under the UN Security Council resolution 1267. The listing of Masood Azhar, who's organization the JeM was listed in 2001, has

been pending for more than a decade. This was the fourth attempt by countries at the UNSC and India to bring Azhar under UN sanctions. China had voted each of previous proposals citing it had not received enough evidence against Azhar, who was released in 1999 during the IC-814 hijacking in exchange for hostages at Kandahar (Afghanistan).

Our diplomatic effort was a success. India said it expected the Pakistan government to fully comply with the action plan set out by the global body Financial Action Task Force (FATF) by taking "credible, verifiable, irreversible and sustainable measures" against terrorist groups on its soil.

On 21st June, the FATF plenary session in Orlando, US, issued a stern statement at the end of its outcome document, telling Pakistan that it could face a blacklisting (the next step) at its next session in October, if did not follow a 27-point instruction/check-list on bringing in strict laws to curb the access of funds to terror groups inside the country, including the Islamic state, Al-Qaeda, The Laskar-e-Taiba ,and Jais-e-mohammad (The Hindu, 23.6.2019). The FATF put off the blacklist, reportedly due to support for Pakistan from China, Turkey and Malaysia. But the entire 38 members body stressed that Pakistan had missed two action plan deadlines.

The US, the UK and France are some prominent countries to have voiced concern over Pakistan failure to do enough to check terror funding on Its soil, on Friday 21st June 2019.FATF members are also concerned that there are no cases registered against leaders like Hafiz Saeed, Masood Azhar and other UN designated terrorists. One of the key points made by these countries is on the absence of

a proper understanding In Pakistan of risks posed to other nations by designated terrorist organizations based in the country (The Hindu, 22 June2019). In June 2018, Pakistan was placed in the 'grey' list. And 27- point action plan was hand-over by the UN (FATF) to the Pakistan. The plan was reviewed at the last plenary session in October 2018 and for the second time in February 2019, when country was again put into the 'grey list' after India submitted new information. Pakistan was put on the grey list since 2012-2015.

The FATF said Pakistan had failed to demonstrate a proper understanding of the "transnational" or cross-border terror financing risk it posed. Failure could push Pakistan into the 'black list', alongside Iran and North Korea. Black list will mean severe strictness on Pakistan's banks and credit rating, as well as access to loans and foreign Investments. Pakistan has asked only freeze funds, denial of access to weapons and travel embargo. Modi has developed India's strong relation with the following regional organizations.

South Asian Association of Regional Cooperation (SAARC)

The idea of regional, political, and cooperation in South Asia was first raised in 1980 and the organization was set up in 1985.The refusal on part of Pakistan to "abandon the use of cross boarder terrorism against several SAARC countries- including India, Afghanistan, and, Bangladesh- as weir as its obstruction of meaningful cooperation among SAARC members has created negativity. Pakistan's intransigence stems from its insecurities over Indian goods flooding its markets and apprehensions over

allowing India-Afghanistan overland trade connectivity via its territory.

Five years ago (2014), when Modi first took his oath as Prime Minister, India invited the leaders of SAARC member states. Modi's engagement of India's neighbor began early, the day after his swearing-in he held talks individually with each of the visiting leaders. He has made it clear that India wanted to engage with the countries in the region on a priority basis. Has put a new life into SAARC by conveying the message that all SARC nations need to develop, survive and proper together. He focused on improving and expanding connectivity in the region that would lead to better economic partnership. This effort is expected to go a long way in facilitating regional economic development through financing of infrastructure for trade in goods and services and increase investment in the region. Modi's proposal for an International Yoga day in the UN general Assembly was supported by most of the heads of SAARC nations.

Given the asymmetry inherent in the geographical, economic and strategic dimensions of the eight member countries, meaningful cooperation can materialize only when there is mutual trust and willingness among member countries to resolve and overcome bilateral differences and apprehensions for the greater and good of their own people. India has major responsibility in this respect on account of several factors. The most important factor is that India is the only country, which shares borders with all the SAARC countries, barring Maldives and Afghanistan. The implication of this geographical reality is that India has to facilitate the establishment of strong

economic linkage with the neighboring countries. More importantly, India should take initiatives to solve the difficulties, which the partner countries have been experiencing in trade with India on matters relating to border trade and transit facilities. SAARC members signed the South Asian Free Trade Area (SAFTA) agreement in 2004. Although India extended Most-Favored Nation status to Pakistan as early as 1996, Islamabad never reciprocated.

SAARC suffered another setback in 2016. In the wake of Jais-e-Mohammad (JeM) attack at Uri, and other SAARC members pulled out of the 19th Summit that Islamabad was to host. It created deep conflict and suspicion within the member countries. With SAARC proving to be a dysfunctional, India began to look for other multilateral regional/sub-regional organizations that are devoid of Pakistan, India started trying to energize and develop BIMSTEC as almost a parallel to SAARC.

Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation (BIMSTEC)

BIMSTEC was formed in the year 1997. It comprises seven states from South Asia-Bangladesh, Bhutan, India, Nepal and Sri Lanka and two, Myanmar and Thailand, from Southeast Asia. With SAARC proving to be a 'dysfunctional' grouping, India began to look for other "multilateral, regional, sub-regional organizations that are devoid of Pakistan (Muni & Mishra, 2019). BIMSTEC fit the bill and India started trying to energize and develop "BIMSTEC" as almost a parallel to SAARC.

At the BRICS summit at Goa in 2016, India provided BIMSTEC with a shot in the arm by inviting its leaders to BRICS regional outreach meeting. On doing so it sent out the message that if SAARC wasn't ready to deliver, India had BIMSTEC to turn to. With his invitation to BIMSTEC leaders to participate in his government's recent swearing-in ceremony, Modi has reiterated that message. The Indian PM has also engaged in bilateral meetings. There are strategic motivation as well behind India's growing interest and commitment to its "Act East" policy. Without a strong outreach "to BIMSTEC member states, India's attempts at achieving its Act East policy goals will lack good momentum.

China's influence and presence in India's neighborhood has grown enormously on account of BRICS initiatives. Debt burdens have forced India's neighbors to hand over assets to China. Unable to pay back its huge debt owed to China, Sri Lanka handed over the strategic Hambantota deep sea port to the China. This has worried India. Will such debt traps culminate in Bay of Bengal and Indian ocean littorals handing over their port infrastructure for China's military use? This would mean a larger Chinese military presence in the Bay of Bengal and the Indian ocean. It would be serious implications for India's security. India hopes that BIMSTEC members will restrict Chinese influence on these countries.

It is likely that looking towards BIMSTEC for regional economic, cultural and social cooperation will be fruitful. This is because it does not include Pakistan, which has been an impediment to SMRC success and has kept the groups relational dynamic focused on security and strategy. Further

China's absence could mean that there may be fewer obstacles hindering the achievement of the organization's mandate. This is because bilateral contentious issues will be excluded from the group deliberations, especially given that India and China have conflicting world views and sometimes clash on regional goals. As the renegotiation of SAARC remains unattainable, BIMSTEC might be a viable option for India to maintain its foreign policy discourse.

Association of South East Asia Nations (ASEAN)

ASEAN formed in 1967 in Bangkok with five members-states and now has 10 members state. The ten members of ASEAN members are- Thailand, Malaysia, Indonesia, Philippines, Singapore, Brunei, Vietnam, Laos, Myanmar, and Cambodia.

Historically India had closer relations with the nations of the South-East Asian region. (India's economic liberalization in 1991 and India's 'Look East Policy' introduced in the same year. India's economic reforms attracted the attention of the ASEAN towards an earlier ignored country. India became a sectoral dialogue partner in 1992. These sector of partnership were trade, investment tourism, and Science & Technology. Mutual interests in wider partnership led ASEAN to accord India a full dialogue partner status during the fifth ASEAN summit in Bangkok in December 1995 and member of the ASEAN Regional Forum (ARF) in July 1996. As consequences, regular bilateral summits have been taking place since 2002. ASEAN and India committed themselves to jointly contribute to the promotion of peace, stability and development in the ASIA-Pacific

region and the world, and respond positively to the challenges of a dynamic regional and international environment Chatterjee, 2017).

The present Prime Minister of India, Narendra Modi attended the 12th Asian-India Summit held at Nay Pyi Taw, Myanmar on 12th November 2014 along with the head of the governments of the ASEAN countries. Leaders reiterated their commitment to the implementation of the ASEAN-India Vision Statement 2012, which elevated the ASEAN-India partnership to a strategic level.

India commended the ASEAN members on the establishment of the 'ASEAN Community' and reiterated to support for ASEAN's efforts in building a region that would be politically cohesive, economically integrated and socially responsible. The ASEAN leaders welcomed India's initiatives, namely the "Act East Policy" and "Make in India" and noted that the initiatives could complement ASEAN community -building efforts. The ASEAN leaders encouraged India to work with ASEAN to realize the vision and goals outlined in the "ASEAN 2025: Forging Already Together" (ASEAN Secretariat, Chairman's statement of the 30th ASEAN-India summit, Kuala Lumpur, 21 November 2015).

The 34th summit of ASEAN held in June 2019 at Bangkok. Its member states finally managed to articulate a collective vision for the Indo-Pacific region in a document titled "The ASEAN outlook on the Indo-Pacific". At a time when the geopolitical contestation between China and the US is escalating, it has become imperative for the ASEAN to reclaim the strategic narrative in its favour in order to underscore its centrality in the emerging regional order.

Indian PM Narendra Modi articulated India's Indo-Pacific vision at the Shangri-la Dialogue in 2018, with India even setting up an Indo-Pacific wing in the Ministry of External Affairs (MEA) earlier this year.

India has welcomed ASEAN outlook on the Indo-Pacific as it sees "important elements of convergence" with its own approach towards the region. During US Secretary of state Mike Pompeo's visit to India in June, India was categorical that it is "for something II in the Indo-Pacific and "not against somebody", seeking to carefully calibrate its relations with the US and China in this geopolitically critical region. Mr. S. Jaishankar, External Affairs Minister has suggested "that peace, security, stability, prosperity, and rules ". India continues to invest in the Indo-Pacific ; on the sidelines of the recent G-20 Summit in Osaka, Japan, Mr. Modi held discussion on the Indo-Pacific region with the US President Donald Trump and Japan PM Shinzo Abe with a focus on improving regional connectivity and infrastructure development (The Hindu, 8th July, 2019).

India's relations with the United Nations and the United States of America is very fruitful.

United Nations Security Council Non-permanent Seat Member

India has won the unanimous support of all countries in the 55 members Asia-Pacific Groups at the United Nations in support of its bid for a non-permanent seat at the UN Security Council (UNSC) for a two year term in 2021-22. There are several reasons why India decided to pursue its candidature for 2021-22. The government at the time felt it was

necessary to have India's voice at the high table as many times as possible, and therefore began the process for another seat shortly after it had ended its previous tenure in 2011-12. By rotation, that seat would have reached India only in the 2030s and India had to reach out to Afghanistan, which had put in its bid already for the 2021-22 slots, to request it to withdraw. Afghanistan did so because of the special relationship between the two countries. India has to play a unique role at the UNSC, given the near complete polarization among the permanent members (P-5 nations), with the US, UK and France on one side, and Russia and China on the other. India's ability to work with both sides is well known. The year 2022 has a sentimental value attached to it, as it marks the 75th year of India's independence, and a place at the Security Council would no doubt add to the planned celebrations that year. Since 2013, when it first announced the bid, the government has run a quiet but consistent campaign to achieve this goal.

It is significant that despite the poor state of bilateral relations with Pakistan and the many challenges India have faced from China at the UN, both the countries graciously agreed to the nomination. Given the twin challenges of rising China and the US receding from its UN responsibilities, India must consider how it will strengthen the multilateral world order amid frequent unilateral moves by both the world powers. Even bigger challenges will be to nudge all five permanent members on the one issue they have untidily resisted towards the reform and expansion of UNSC, which would include India's claim to a permanent seat at the high table.

G-20 with special reference to 5G

Glaring bilateral and global issues were highlighted at the G20 summit at Osaka, Japan during 28-29, June, 2019. As a forum the G20 is often watched more closely for the meetings the event affords on its side-lines, than for substantive outcomes. Prime Minister Narendra Modi used the occasion of the G20 summit at Osaka for many as 20 such meetings, including nine bilateral, eight pull aside engagements, and of the Russia-India-China, Japan-US-India and Brazil-Russia-India-China-South Africa groupings. The most anticipated were President Donald Trump's meeting with his Chinese counterpart Xi Jinping and Mr. Modi, given the escalation in trade tensions. Both ended on a cordial note, but with no breakthrough or "big deals". The India and US Commerce Ministers will meet again, as they have at least three occasions in the past year, to try to resolve the impasse over trade issues, and the US, and China have called a halt to raising tariffs until they resolve issues. Both come as a relief to India, given the impact of those tensions on the national and global economies. Mr. Modi raised several Indian concerns at the G-20 deliberations, including the need for cooperation on dealing with serious economic offenders and fugitives, as well as climate change funding. This found its way into the final declaration. India sent a tough message by refusing to attend the digital economy summit pushed by Japanese Prime Minister Shinzo Abe, as his plan for "data free flow with trust", included in the G-20 declaration, runs counter to Reserve Bank of India's proposed localization guidelines. The US wrote in a counter to the paragraph praising

the Paris accord, while trade protectionism was not mentioned in the document. On issues such as ocean pollution management, gender equality and concerted efforts to fight corruption, the G-20 found consensus more easily. PM Narendra Modi on technological issue such as data storage and 5G network, ranged itself across the divide from Japan and the US, and alongside leaders of BRICS. Briefing the media, Foreign Secretary Vijay Gokhale underline the need for framing rules on data within the WTO and not at the G-20, running counter to Japan Initiative to push for "Data Free Flow with Trust" (DFFT). Reserve Bank of India guidelines mandating that the storage of all financial data, including by multinational companies, must be kept on servers in India. The move sparked from major companies such as Google, MasterCard, Visa, Amazon and US called it a major non-tariff barrier, adding to trade tensions between the countries (The Hindu: 29 June 2019). During their meeting, however, Mr. Modi is believed to have stressed that data is a 'New form of wealth'. The US and its allies would need to take into account 'the requirement of developing countries'. The US has demanded that countries ban Chinese telecom Huawei's 5G network because of its ability to spy on them, Mr. Modi appeared to have given no assurance to US. India has not decided on whether to include Huawei from the trials. Mr. P. S. Raghwan, Chairman, Indian National Security Board "5-G is becoming a fault line in the technology cold war between world power". India must avoid getting "caught" in the US.- China telecom tussle". (The Hindu: 29th June 2019). He also said Mr. Modi told to Mr. Trump that India with a billion users, would be the world's second

largest market. The way India moves or the way whatever choices India makes will essentially determine the way the global trend will go.

Cyber-security is a new issue raises concerns over the world diplomacy. In the case of Huawei, the western line is that as it is a corporation close to the Chinese establishment, its activities can be technological and be purely commercial. Huawei's founder Ren Zhengfei had link with the People's Liberation Army (PLA) in China. The specific charge against Huawei is that in every piece of hardware sold by it, there are micro-chips and devices that provide substantial information to the Chinese authorities (Raghwan, 2019). There has been no major irrefutable evidence to communicate to the rest of the world to substantiate this charge. The issues of continued fragility of cyber-security as far as the average computer use are concerned. Breaches even in highly protected environment across the globe hardly instill confidence in ordinary customers who bought devices and follow procedures, often at great expense, to plugging security loopholes in their system. US Status of NATO to India and Other Bilateral Issues United States senate grants India NATO ally-like status. It will increase maritime and defense cooperation between US and India. This will clear the way to provide state-of-the-art in weapons and sensitive technology to India. Earlier, the US-India had signed Communication, Compatibility and Security Agreement in 2018. As a result, both countries are sharing sensitive information. It will support the development and implementation of the major defense projects as partners. This will increase the status of India's defense power

as to America's NATO allies Japan, Australia, Israel and South Korea. This will pass a message that India as powerful country' to the neighboring countries. As we know that China has created a pressure in Asla-pacific region. This power pressure will be decreased in the near future (Singh2019).

Conclusions

PM Modi has made Indian foreign policy more assertive. This has been possible due to India's growing stature as a leading economy. He has successfully involved the Indian diasporas all over the world to project and support his foreign and domestic policies. Modi has been able to present to the world a resurgent India with economic and digital strength. Modi has aggressively marketed his government's land mark initiatives like 'Make in India', 'Digital India', 'Smart cities' and 'Skill India', not only to domestic audience, but to foreign investors as well. The tectonic shift In India's economic performance and the foreign relation has attracted the attention of the world, especially its neighbors and major powers

References-

1. ASEAN Secretariat, Chairman's statement of the 13th ASEAN-India

- Summit, Kualalampir,21 November 2015, Our people, Our Community, Our Vision, <http://asean.org/wp-content/uploads/images/2015/November> .
2. Chatterjee, Aneek (2017) Neighbors major powers and Indian foreign policy. New Delhi: Orient-Blackswan Pvt.Ltd.pp210-226.
3. Haidar, Suhasini (2019) On 5G and data storage, India aligns with developing nations, The Hindu,29th June,p11.
4. Kindo, Merkha A.(2019). Indian foreign policy with Asian countries with special reference to Bhutan, Jamshepur Research Review, 3(34).March-April, pp43-48.
5. Pant, Harsh V.(2019) Reclaiming the Indo-Pacific narrative, The Hindu,8th July 2019.p8
6. Raghban, R. K. (2019) The fault lines of diplomatic recrimination. Indian Express, 21.1.2019
7. Singh, Amit (2019). Bharat ko mila Nato Jaisa darja, Prabhat Khabar ,Ranchi ed. 4th July, p8.(Hindi)
8. Singh, Jorawar Daulat.(2018)- Democracy and India's foreign policy, Economic Political Weekly, LIII(26-27) June 30.pp10-12



TECHNOLOGICAL PEDAGOGICAL CONTENT KNOWLEDGE (TPCK) AND ITS IMPLICATION IN TEACHER EDUCATION

Dr Zafar Iqbal Zaidi

Assistant Professor, MANUU-CTE Darbhanga, Maulana Azad National Urdu University, Hyderabad,
Email: ziiqbalzafar@gmail.com

Md Saadat Hussain

Research Scholar in Education, MANUU-CTE Darbhanga, Maulana Azad National Urdu University, Hyderabad, and Email: saadathussain10@gmail.com

Abstract

Quality of teacher education has been matter of concerns for a long time. Many means and measures have been taken to improve quality of teacher education time to time. Now days there are several changes are taking place in across the globe. Among them prevalent of ICT/Digital technology is prominent. These changes are manifesting in various forms which led changes in curricular structure of teacher education. Before the digital age, the content knowledge was given more emphasis and the pedagogical theories were not given proper attention. Integration of pedagogy with content transaction was theoretically discussed by Schulman (1986) which is taken now as Pedagogical Content Knowledge (PCK) framework in Teacher education. Pedagogy plays important role to deliver the content but in PCK technology was ignored in educational activity. As these days hardly, any walk of life is without technology so the field of education. So, the need of technology integration in education becomes core factors of quality education. Computer Assisted learning/ Teaching/Instruction/Assessment, e-learning, e-assessment, online/virtual learning environment, education apps and artificial intelligence in education have emerged steadily. Knowledge of contents, pedagogy and technology in quantum manner is not enough for effective teaching but integration of all these components together and its knowledge in a system manner is imperative. Based on Shulman (1986) PCK, Koehler and Mishra (2006) extended the idea of teacher's knowledge with emphasis on integration of technology in education and given a framework Technological Pedagogical Content Knowledge (TPCK). As in this digital era there are several changes emerging in education because of technology as being used in human activities other than education. The quality of education by an institution is now compared with one of parameters viz. how it is integrated effectively. Now a day the technology integration is becoming important not only in the teacher education but also in all kind of education and is becoming vital. TPCK has many implications in teacher education hence the present paper focuses on those implications.

Key Words: TPCK , PCK, Teacher Education

Introduction

Quality of teacher education has been matter of concern for a long time. There are many factors on which quality of teacher education depends. Teachers are one of the important parts of them. For teachers to be successful in their career, they need to develop themselves in pedagogy, technology and their content area (Sahin 2011). No doubt content is one of the most of important parts of the teaching process but now a day content in isolation cannot be the only part of quality education. Shulman (1986) worked on pedagogical content knowledge (PCK) and emphasized on use of proper pedagogy as per content matter. Shulman (1986) describes how pedagogy is useful in delivery of content. Knowledge of subject matter is different thing and how it is delivered effectively depends upon how much integration of pedagogy and content is. Teaching is complex matter and integrating it with proper pedagogy needs understanding of content and pedagogy. Pedagogical knowledge refers to understanding of how particulars topics, matters, contents presented and arranged and balanced according to the interest, diversification and characteristic of the target group of learners. While pedagogical content knowledge (PCK) constructed by Shulman (1986) combined the content knowledge and pedagogy into understanding of how these are blended for successful teaching.

In recent years, digital technology has become an important part of our life so as affecting our teaching and learning activities. Role of these technologies in our day to day life become widespread because these technologies gives individual with many

benefits and opportunities (Sahin 2011). For example, with the help of internet one can get lots of educational information. With the help of information and communication technology (ICT) learning and teaching process becoming more affecting than traditional method. Studies confirms when teachers integrate technology into teaching process, their students become more interested in subject matter (Schrum et al, 2007; Sweeder and Bednar, 2001). In relation with it use of computers and educational technologies may help increase students learning outcomes (Margerum-Leys and Marx, 2002).

Technological Pedagogical Content Knowledge (TPCK)

TPCK now it is also known as TPACK is a framework that introduces the relationship and complexities between all three basic components of (technology, pedagogy and content) knowledge (Koehler and Mishra, 2008; Mishra and Koehler, 2006). TPCK enables the teachers to successfully incorporate technology in teaching by enabling the teachers to make appropriate, context-specific strategies. There are seven components in TPCK framework. Koehler and Mishra and others describe all the components as follows:

Content Knowledge (CK): Content knowledge refers to the knowledge which has to deliver or learned. This is the knowledge which is to be taught or it answers the question of what will be taught (Margerum-Leys and Marx, 2002). Teachers must know the content which they are going to teach. They also know the nature of content as

nature of knowledge is different for different areas. For example, mathematics, economics, social studies, commerce etc. A teacher without this knowledge may be dangerous as it leads to wrong construction of knowledge. Teachers who do not have understanding of content matter can misrepresent subjects to their students (Ball &McDiarmid, 1990).

Pedagogical Knowledge (PK): Knowledge of nature of teaching and learning process, understanding of different topics, matters, issues are arranged, presented to learners. It helps to make teaching strategy to identify individuals' learning needs and methods of delivering the subject matter (Kanuka, 2006). It includes teaching methods, classroom management, planning of different instructional strategies, evaluation of students learning outcome etc.

Technological Knowledge (TK): Here technology includes both digital and analogue. It refers to knowledge of various technologies which is used in learning and teaching activities (Margerme-leys and Marx, 2002). Technology knowledge is always in state of flux (Koehler and Mishra 2009). It is highly dynamic in nature and everyday changes happens, in this situation teachers need to be highly active and be ready to have updated technological knowledge. Acquiring technological knowledge in this manner enables a person to accomplish a variety of different tasks using information technology and to develop different ways of accomplishing a given task (Koehler and Mishra, 2009).

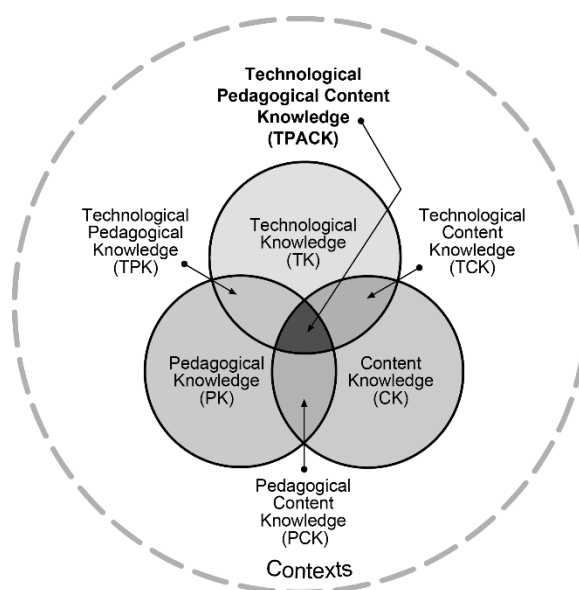
Pedagogical Content Knowledge (PCK): It is the integrated knowledge of pedagogy and content. This is Shulman's ideas of knowledge of pedagogy that is applicable to the

particular contents (Harris, Koehler and Mishra, 2007). Pedagogical content knowledge is different for various content matters. This knowledge is dynamic in nature and this is not like fit for all. Teachers need to adapt their knowledge as learners' requirements and characteristics.

Technological Content Knowledge (TCK): TCK is defined as understanding of the manner in which technology and content influence and constrain one another. It refers to how an effective form of presentation can be prepared by integrating particular content area with the technology (Schmidt et al, 2009) Teachers need to master more than the content they teach. Teacher must have the knowledge regarding different technologies and subject matter. Teachers are expected to have knowledge that which technology is best suited for the subject matter and delivered effectively with the particular technology.

Technological Pedagogical Knowledge (TPK): This knowledge is an understanding of how teaching and learning changes when particular technologies are used. This consists knowing the affordances and constraints of a range of technological tools. There are many technologies and each one have own characteristics. **Technological Pedagogical Content knowledge (TPCK):** Knowledge of the complex interaction among the principle knowledge domains (Content, pedagogy and technology). The development of TPCK by teachers is important to effective teaching with technology. The integration of these content, pedagogy and technology of knowledge, both theoretical and practical. Technological pedagogical content knowledge is an understanding that emerges from interactions among content, pedagogy, and technology knowledge (Koehler and Mishra, 2009).

Figure 1: TPACK



Reproduced by permission of the publisher, © 2012 by tpack.org

Implications of TPCK in Teacher Education

Emergence of the concept of TPCK framework has the significant implications in teacher education. Computer Assisted learning/ Teaching/Instruction/Assessment, e-learning, e-assessment, online/virtual learning environment, education apps and artificial intelligence in education have emerged steadily. The inevitable nature of technological environment has created a dichotomy among the institutes of teacher education; one group is technology rich infrastructures and teachers with sound TPCK while other is deprived of it. National Council of Teacher Education has made ICT infrastructure mandatory for the institution, but it could not ensure the sound TPCK among teacher educators. The first implication of TPCK is the positive attitude towards technology in Teacher Educators and their higher authorities. For effective teaching

teacher must have ability to integrate optimally all the dimensions of education and technology both. To develop the TPCK among teachers there is need to update teachers' knowledge regarding different technologies, pedagogy and content. A periodic refresher course for content, pedagogy and the technology integration is imperative. All three are dynamic in nature. Therefore update knowledge of each must be ensured by Institute of Teacher Education. It can be managed through two ways, continuing education or providing autonomy to teacher educators so that they can evaluate the means and process of technology integration in curriculum transaction. TPCK framework seeks to assist the development of better technique for discovering and explaining how technology related professional knowledge is implemented in practice (Koehler and Mishra, 2009). Through pre-service and in-service training teachers develops their professional

abilities. For the quality teacher education teachers must be professionally sound. Many teacher education institutions added TPCK in their curriculum but there are most of teachers who is unaware of technology integration with pedagogy and content need to be updated.

TPCK offers several possibilities for promoting the effective teaching in different context. It creates many opportunities to develop technology integrated learning materials. As TPCK is different from individual knowledge of content, pedagogy and technology, instead it requires deep understanding of integration for effective teaching learning process. With the development of technology there is need of pedagogical approach in educational activity. As there are same technology is used in different field, for example Microsoft power point is used according to needs of the users. But use of Microsoft power point will be different from upper primary to higher secondary classes. Researcher needs to develop appropriate pedagogy for effective use of different learning materials. Action research should be encouraged among teacher educators involving school teachers who are using technology in their practices. A workshop may be organized to indentify the TPCK specific to contents, pedagogy and available technology/ies. Such TPCK be evaluated and analyzed by the Teacher educators and teachers both in their context. Hence TPCK framework creates many opportunities for researcher, teacher educators, and institutions to think how much it can be useful. On TPCK many researches are going on in different areas and contexts. Theoretical part of TPCK has been emphasized

but as of now practical part is lagging. Research suggests to update of teacher education curriculum and to add appropriate methodology.

Conclusions

Quality of teacher education depends on many things. Many mean and measures has been considered to improve quality of teacher education. Content knowledge is one of the important knowledge in this regard but only content knowledge in isolation cannot play important role in quality education. Considering this Shulman (1986) given a concept Pedagogical Content Knowledge (PCK) and he talked about integration of pedagogy with content. He emphasized that role of pedagogy is very important in delivering content knowledge. With the emergence of technology in education, Koehler and Mishra (2006) work further on this and they felt integration of technology in education is necessary for quality education. Based on Shulman PCK they developed a framework Technological Pedagogical Content Knowledge (TPCK). In this paper we discussed the implication of TPCK in teacher education and it can be concluded that TPCK has significant implications in teacher education. There is the need of present era to develop the TPCK among educators theoretically and practically too. Ignoring TPCK in teacher education will not only produce half trained human resources for schools but also there is apprehensions of that improper use of technology will be prevalent while there is soon arrival of Artificial Intelligence in teaching learning process.

References:

- 1) Ball, D. L. and McDiarmid, W. (1990). The Subject-Matter of Teachers. In W. R. Houston (Ed.), *Handbook for Research on Teacher Education*. New York: Macmillan.
- 2) Harris, J.B., Mishra, P., & Koehler, M.J. (2007). Teachers' technological pedagogical content knowledge: Curriculum-based technology integration reframed. Paper presented at the 2007 Annual Meeting of the American Educational Research Association, Chicago, IL
- 3) Kanuka, H. (2006). Instructional design and e-learning: A discussion of pedagogical content knowledge as a missing construct. *The e-journal of Instructional science and technology*, 9(2)
- 4) Koehler, M.J., and Mishra, P. (2009). What is technological pedagogical content knowledge? *Contemporary Issues in Technology and Teacher Education (CITE Journal)*, 9(1), 60-70
- 5) Margerum-Leys, J., and Marx, R.W. (2002). Teacher knowledge of educational technology: A case study of student/mentor teacher pairs. *Journal of Educational Computing Research*, 26(4), 427-462.
- 6) Mishra, P., & Koehler, M.J. (2006). Technological pedagogical content knowledge: A framework for integrating technology in teacher knowledge. *Teachers College Record*, 108(6), 1017-1054.
- 7) Sahin, I. (2011). Development of survey of technological pedagogical and content knowledge (TPACK). *The Turkish Online Journal of Educational Technology* 10 (1), 97-105.
- 8) Schmidt, D.A., Baran, E., Thompson, A. D., Mishra, P., Koehler, M. J., Shin, T. S. (2009). Technological pedagogical content knowledge (TPACK): The development and validation of an assessment instrument for pre-service teachers. *Journal of Research on Technology in Education*, 42(2), 123-149.
- 9) Schrum, L., Thompson, A., Maddux, C., Sprague, D., Bull, G., & Bell, L. (2007). Editorial: Research on the effectiveness of technology in schools: The roles of pedagogy and content. *Contemporary Issues in Technology and Teacher Education*, 7(1), 456-460.
- 10) Shulman, L. S. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review*, 57(1), 1-22.
- 11) Shulman, L.S. (1986). Those who understand: Knowledge growth in teaching. *Educational researcher*, 15(2), 4-14
- 12) Solhaug, T. (2009). Two configurations for accessing classroom computers: Differential impact on students' critical reflections and their empowerment. *Journal of Computer Assisted Learning*, 25: 411-422
- 13) Sweeder, J., & Bednar, M.R. (2001). "Flying" with educational technology. *Contemporary Issues in Technology and Teacher Education*, 1(3) 421-428.
- 14) UNESCO (2002). Information and communication technology in education: A curriculum for schools and program of teacher development. UNESCO division of higher education, Paris. Retrieved from <http://www.unesco.org/archives/multi-media/index.php/s=films&idpage=55&pattern=information> on 27th March 2019
- 15) Wan, Z., Wang, Y., & Haggerty, N. (2008). Why people benefit from e-learning differently: The effects of psychological process on e-learning outcomes. *Information and Management*, 45(8), 513-521.

ECBS: TRAINING NEED IDENTIFICATION IN TATA STEEL

Dr Piali Biswas

Faculty of Commerce and Business Management, Jamshedpur Women's College, Jamshedpur.

Abstract

The main objectives of paper is to describe the current employee training programme in Tata steel and to analyze how effective are the these training programme. More precisely the paper describes the newly adopted ECBS training methods of Tata Steel and explains the effectiveness EBCS over other training programs.

Key Words: Tata Steel, Employee Training EBCS, TNI, Capacity Building

Introduction:

Training is a process of providing required skill to employee for doing the job effectively, skillfully and qualitatively. For an organization, training and development are important for organizational growth. Generally training will be given by expert or professional in related field or job. Training is required at every person at work. Training program is also necessary in any organization for improving the quality to work of the employees at all level. Development is an educational process which is concerned with the overall growth of the employees. Candidates are trained on four basic grounds: New candidates who join an organization are given training. This training familiarizes them with the organizational mission, vision, rules and regulations and the working conditions. The existing employees are trained to refresh and enhance their knowledge. If any updating and amendments take place in technology, training is given to cope up with those changes. The employees are trained about use of new equipment and work methods.

When promotion and career growth becomes important, training is given so that employees are prepared to share the responsibilities of the higher level job. Main objectives of any training and development programmer are improving quality, enhancing employee's growth, preventing obsolescence, assisting new comers, targeting and health and safety measures etc. Training improves morale of employees, minimizes accident rates and increase productivity. There are two methods of training-on the job and off the job training

Evaluating training programme:

An evaluation is a systematic determination of merit, worth, and significance of something or someone using criteria against a set of benchmark standards. Evaluation tools are used to collect data. These comes in varied forms and can be divided into categories such as questionnaires, surveys, tests, interviews ,focus groups, observation and performance records. The questionnaire is one of the most common tools used to evaluate training programs. Questionnaire can be used to

obtain subjective information about participant's feelings. The reason for evaluating is to determine the effectiveness of a training programme.

Specific reasons for evaluating a training programme are; justifying the existence and budget of the training department by showing how it contributes to the organisation objectives and goals, to decide whether to continue or discontinue training program, and to gain information on how to improve future training program. But many companies do not evaluate its programs because; they don't consider it important or urgent, they don't know what to do or how to do it and there is no pressure from higher management to do more. The four levels of information is one the most commonly used methods for evaluating training programs. The four sequential levels of evaluation were proposed by Donald. L. Kirkpatrick, Professor Emeritus at the University of Wisconsin. The four levels are;

- **Level 1 reaction-** evaluation on this level measures how participants react to the training program. It is important to get a positive reaction. Evaluating reaction is the same thing as measuring customer satisfaction. It is important that trainees react favourably to it. Otherwise, they will not be motivated to learn.
- **Level 2 learning** - Evaluation on this level measures the extent to which participants change attitude, improves knowledge, and or increase skills as a result of attending the training program. One of more of these changes must take

place if a change in behaviour is to happen.

- **Level 3 behaviour-** evaluations on this level measures the extent to which change in participants' behaviour has occurred because of attending the training program.
- **Level 4 results-** evaluation on this level measures the final results that occurred because the participants attended the training program. Examples of the final result include increased production, improved quality and decreased costs. It is important to recognize that these results are the reasons for having some training programs.

Competency gap in Tata Steel

The main problem which Tata steel faced recently was the competency gap. Competency is the ability to do something successfully or efficiently. Gap here is the mismatch of what the employees are capable of doing and what they are expected to do. If this gap is erased production of the company will be even higher. To provide them with adequate training the company adopted this process.

Following were shortcoming of the previous TNI system (Toyota's4-Qmodel)

- No scientific method
- TNI based on4-Qmodel is perception based
- Individual is not involved in his /her development plan

- TNT based on position and not on individual
- Organisational variation is assessment done by superiors
- Unstructured processes of training need identification
- Lack of standardised training process across units
- Less focus on evaluation of training effectiveness

After a lot of research the company came up with the new method called ECBS “enterprise capability building system”. This name was perfectly given because by using this method the enterprise (Tata Steel) build the capacity of the employees by providing them training in the field in which they are weak.

Enterprise Capability Building System (ECBS):

It is a scientific method for assessing desired and present knowledge / skill level of individual employees to identify their training needs as well as evaluate the effectiveness of training process. It determines gap which is the difference between the current competency level (CCL) of the employees and the required competency level (RCL). Competency gap is the disparity or difference between the existing abilities, skill and competencies of the employees and what are expected of them in achieving the objectives. An organisation needs information on employee’s competencies in order to improve the quality of human resource training and development programs.

How does ECBS work?

- i. The employees answer an online test with few questions related to the work performed by them.
- ii. Once they have answered the questions of different modules their test gets submitted online.
- iii. The result of these tests taken comes in the form of a 4Q model.
- iv. The HR manager finds out the score for each employee.
- v. Once the scores are found out the low scoring modules and employees are noted down. This enables us to know the training needs of the employees in a particular module. It also helps us determine if there lays a problem isn’t he work place.
- vi. After the training identification the employees are sending to SNTI (training centre) to undergo a 2day training program.

Implementation process

1. System design and curriculum creation

- FGDs with cross functional teams organised to access the expectation from TNI
- The existing system consists of the following ;
 - Basket: a basket comprises of questions for a specific topic and complexity level
 - Cart: a cart comprises of baskets of various levels – base, high and low.

- Competencies were identified as per the needs of the department
- Each employee was mapped with a unique question card as per the identified needs
- IT system's coding was done accordingly :
 - Employee answering >70% of question in the base level- difficult level increases
 - Employee answering <30% of questions in the base level – difficulty level decreases
- Attributes of questions
 - (i) spheres :
 - generic in nature,
 - Departmental specific
 - Location specific
 - (ii) Bias:
 - Concept
 - Functional
 - Mixture of the two.
 - (iii) Complexity questions must be addressed based on the complexity of the task being performed

2. Communication and user enablement

- Focussed knowledge sharing and open interaction sessions for employees
 - Discussions at joint consultation forum of Union and management
 - One to one discussion of employees with her executives
 - Apprehensions on transparency addressed through demo classes
 - Data confidentiality was assured by admin
- Instructors presence during assessment ensured.

Summary of findings

- The impact of training as a key input for developing the employee ultimately leading in improving the organizational performance.
- Majority of the respondents agree that the ECBS test helps in enhancing knowledge.
- The overall assessment of the ECBS is satisfactory.
- Adequate importance is given to both the aspects of training i.e, functional and development.
- Majority of the respondents agree that the training objectives and the organisational objectives go hand in hand.

Conclusion

Thus we see that to do a particular job certain essential skill is required for certain jobs. It also helps them to boost confidence and also taught to gain new tactics of overcoming challenges and to face them in their specific field. So, there are particularly two different types of training technique and both the training techniques are very much important for developing the efficiency of the employees level and knowledge skill.

Reference:

1. www.tatasteel.com
2. Job Training - Alaska Department of worker and Workforce Development
3. "UNESCO-UNEVOC". unevoc.unesco.org. Retrieved 2018-10-12.

4. "Job Training". Jobs.state.ak.us. 2011-02-02. Retrieved 2013-07-17.
5. Jacoby, Jeff (9 May 2004). "Making the case for parochial schools". The Boston Globe.
6. US Navy, Center for Personal Professional Development (2010). Navy Instructional Theory NAVEDTRA 14300A, Chapter 9 Course Materials. This article incorporates text from this source, which is in the public domain.
7. Genetic Programming: An Introduction, Wolfgang Banzhaf, Peter Nordin, Robert E. Keller, and Frank D. Francone, Morgan Kaufmann Publishers, Inc., 1998
8. "HR-2 Robot can mimic simple human behavior". Archived from the original on 20-06-07.



THE DUNNING–KRUGER EFFECT

In the field of psychology, the Dunning–Kruger effect is a cognitive bias in which people mistakenly assess their cognitive ability as greater than it is. It is related to the cognitive bias of illusory superiority and comes from the inability of people to recognize their lack of ability. Without the self-awareness of metacognition, people cannot objectively evaluate their competence or incompetence.

As described by social psychologists David Dunning and Justin Kruger, the cognitive bias of illusory superiority results from an internal illusion in people of low ability and from an external misperception in people of high ability; that is, "the miscalibration of the incompetent stems from an error about the self, whereas the miscalibration of the highly competent stems from an error about others."

In 2011, David Dunning wrote about his observations that people with substantial, measurable deficits in their knowledge or expertise lack the ability to recognize those deficits and, therefore, despite potentially making error after error, tend to think they are performing competently when they are not: "In short, those who are incompetent, for lack of a better term, should have little insight into their incompetence—an assertion that has come to be known as the Dunning–Kruger effect". In 2014, Dunning and Helzer described how the Dunning–Kruger effect "suggests that poor performers are not in a position to recognize the shortcomings in their performance".

Source: Kruger, Justin; Dunning, David (1999). "Unskilled and Unaware of It: How Difficulties in Recognizing One's Own Incompetence Lead to Inflated Self-Assessments". *Journal of Personality and Social Psychology*. 77 (6): 1121–1134. CiteSeerX 10.1.1.64.2655. doi:10.1037/0022-3514.77.6.1121. PMID 10626367.

FACTIONS AND THEIR DYNAMICS- A CASE STUDY OF RURAL POLITICS OF SARAN DISTRICT IN BIHAR

Dr. Anand Kumar Yadav

Assistant Professor

Department of Political Science, Mahendra Mahila College, Gopalganj, Bihar

Abstract

The paper presented here, explains the factionism in Chapra District of Bihar. Chapra, now known as Saran district, is located in Bihar. The paper describes the nature of Factionalism in Chapra. According to the paper, factionalism is in a dynamic state in the district. Factions continue to grow and deteriorate in the district on the basis of religion and caste for acquiring political power, economic benefits, and social empowerment. These factions play an important role in elections. Factions provide bargaining opportunities for small ethnic groups. Political parties cannot ignore them. They have the urge to vote outright. Here, in Chapra, the impact of factionalism on the basis of religion has increased. But the biggest problem of such factions is that the real benefits go the leaders of these factions and the members just have to stay starved.

Introduction

Generally faction refers to a 'segments' of alignment' within the same political system. A faction aims at maximum furtherance of interests of its own members within the given power system. It is found in a contending and competitive situation as the members of another faction also try to corner maximum facilities for themselves¹. We could ask why factions prevail at all in human societies? Who are the members of these factions? Who lead these factions? These and other several allied questions will be taken up in the present study. A society has several general characteristics. Factionalism being one of them, a perennial feature of human history and civilization has been the unequal distribution of power and resources with always results in a class of interests. Conflict is

a recurrent phenomenon, and factionalism is a characteristic form of conflict-manifestation and conflict-resolution². sometimes, it may also give expression to cooperation and association. We know that a society without factions would be an ideal or utopian society. The basic principle of factional alliance lies in marking out one group of people from other groups in a given society. Thus, even though a faction may associate it with another faction for the realization of certain factional goals, such as co-operation between two factions might ensure the larger interests of society.

In other words, certain conflicts which can completely week the system, if given full expression, are contained by means of such mutual recognition. Thus, different factions can pursue their respective goals maintaining

a minimal order of social relations. A factional group therefore, could be negative or positive, constructive or destructive. Factions in one form or the other are found universally irrespective of the nature of society. The term 'factions' have generally been used to refer to 'Social groups' of varying complexities characterized by opposition to other groups. It has been used in a variety of contradictory ways by social scientists. In present study we have considered factions as a kind of political process.

Generally we can divide studies on factions in India into two groups. First types of factions focus on the level of village community, and those in which the focus is on party alignments. The studies of the second type focus on one or more political parties with a view to identity intraparty or inter party cleavages and on the acquisition of power for the benefit of their members.

Factions and Caste

The role of caste system in our society is important. So many thinkers have studied the factions and castes in different parts in our country. Some selective ideas are still important today. A famous thinker Lewis³ studied the factions in Rampur is a pioneering effort. According to Lewis a faction is a "group" and as such a characteristic feature of traditional village social organization. Caste and other groups are based upon primary kinship ties and kinship divisions and alliance between them.

Another Sociologist Yogendra Singh⁴ observes by and large the same attributes of factions as observed by Lewis and agrees with him that factions have an enduring character.

Singh made a study of six villages of eastern Uttar Pradesh in which he analyzes as many as 97 factions. According to Singh the term 'faction' can be used structurally with regard to caste, sub-caste or its segments but not in terms of the members drawn from different castes or sub-castes.

Factions and Political Parties

Many famous thinkers give their views about political party and factions. Factions and factional conflict in India are a part and parcel of the indigenous social and political order⁶. Factional politics develops in a given society under certain conditions and are manifestations of the leader-follower relationship in the countryside. On the basis of the above study it was found that village factions bargained with candidates of various parties to make available certain amenities to the villagers. They could bargain because factional loyalties within the congress party proved to be greater than the loyalty to the party as a whole.

Factionalism in rural Chapra

In my study, I found that factionalism was visible at the time of first General Election in 1952. The Constitution of India provided the adult franchise for the citizen of India. On the basis of the adult franchise the elections for Parliament and Assemblies were held in 1952. The selected Panchayats for study Hans Rajpura Manjhi, Garkha were in the Chapra Parliamentary constituency but Hansrajpur and Manjhi, Panchayats were part of the Manhi constituency whereas Garkha Panchayat was in the Chapra Muffasil cum Garkha

constituency, which was double member constituency. Double member constituency means two members were elected from one constituency – one on general seat and another for reserved.

After the 1st general elections consciousness prevailed in enlightened people of the all castes. Castes in Bihar played a vital role in the 1957 elections. There was rush for congress tickets. The curious people who were denied tickets preferred to contest as an independent candidate. The selection of candidate was a tough task for the leaders. There was demand for change and some changes were made. But the sitting-getting principle was adopted for Chapra double member constituency. Prabhu Nath Singh as given ticket for general seats and Jaglal Choudhary was selected for reserved seat.

Chapra, birth place of famous mass leaders like, Loknayak Jayprakash Narayan, Lalu Prasad and Daroga Rai is very politically conscious belt.

Chapra still has an agro-based economy. Different caste based organizations seek their share in this semi-developed economy. The fight for occupation of the limited resources is at the center behind the creation of caste factions in the region. Political parties play the role of catalyst in this process. In accordance with their political equations, they create different caste based factions in the society and instill political ambitions in local caste leaders.

The period of the 1970 s was different from today. There was a long term internal struggle between the feudal lords and agricultural laborers in the Chapra district. In nineteen sixties of the feudatories were the upper castes land lords. So caste based

discrimination was there in prominence.

Lalu Prasad won the Lok Sabha elections from here for the first time in 1977. This was not an election he won purely on the basis of caste politics. Actually, it was anti-Indira Gandhi wave that paved his way to victory.

But after this, he won three more MP elections from the Chapra Constituency with the help of caste based politics. Not only Lalu Prasad, but whoever won the election here after 1977, made caste faction as his base. So, Lalu alone is not to blame for promoting caste based factionalism in the region.

There is tremendous 'social and economic inequality' in this region. Poverty and unemployment are at their peak. Politicians used 'backwardness and social 'inequality' for caste based factionalism in Chapra and other parts of north Bihar. This region was a fertile base for caste based factionalism. Lalu Yadav created a magical wave through combining Muslim-Yadav factions and became a mighty chief minister of Bihar. But, during his 10 years of tenure, other backward classes felt neglected. As a result, Lalu Prasad lost his charm among some sections of Dalits, and backward classes. It was a beginning of a new kind of factionalism in Bihar.

Kurmi is a powerful community in the state of Bihar. Nitish Kumar, an old friend of Lalu Prasad belonged to this caste. He, with the help of BJP, managed to endeavor a new kind of factionalism keeping Kurmies in the center. He replaced 'Yadav' with 'Kurmi'. This means that the process of formation and collapse of caste factions is going on continuously in the region.

In 1991, caste based reservation system in government jobs came into force in the country. Some sections of backward classes benefited from this new system and upgraded their socio-economic status.

Interestingly, after making progress, the new group of neo-rich got involved in the process of incorporating itself into the upper classes. This class is now closer to the upper classes in its life style. This neo-rich group of backward classes is a part of a new type of faction, which is closer to upper classes than their own previous class/caste fractions.

However, declining job opportunities in government sector have reduced the attraction of caste based reservation system in government jobs.

Competition among different backward sub-castes for government jobs has also intensified considerably now. Further, the millennial youths of India do not accept caste discrimination. In recent past, BJP has increased its influence in Chapra and its surrounding areas. Religious polarization is intensifying in the entire region due to the spread of Hinduism. The youths, coming out from the villages to the cities are now under the influence of religious factions.

The information revolution has affected both the nature and magnitude of faction in Chapra. Topics like Islamic terrorism, Pakistan's anti-India policies, Kashmir issue etc., are now reaching out to the mobile phones of the villagers. So, the issues like; Hindutva and nationalism are affecting the faction formation process more deeply than ever before.

Politically backward classes are more powerful than ever before in the country. Many of the chief ministers of BJP led

governments have been from backward classes. So, BJP is not untouchable for many backward class voters now. This is the reason that Lalu Prasad's party's performance has been deteriorating in Chapra (now Saran) and parts of Bihar for the last few elections.

But at the same time, the battle for political supremacy in the different factions of backward classes and Dalits is at its peak now in Chapra as well as in entire Bihar. Caste based political consciousness came first among the Yadavas of Chapra. But now this consciousness is coming in all the castes of the state. All the castes have discovered their mythological heroes. The strive for caste identity is now in a different phase in the region. People take pride in calling themselves 'Sun of Mallah'. The youth of this region feel proud by writing the name of their caste behind their vehicles.

Feudalism in this region is the same as before. Only people have changed. Today's feudal leaders are not the upper caste landlords but ministers, legislators and political leaders.

Conclusion:

Chapra, now known as Saran district, is located in Bihar. Factionalism in Chapra is in a dynamic state. Factions continue to grow and deteriorate here in the name of religion and caste for political power and economic benefit. These factions play an important role in elections by joining hand together or breaking up. These factions provide bargaining opportunities for small ethnic groups. Political parties cannot ignore them. They have the urge to vote outright. Here, in Chapra, the impact of factionalism on the

basis of religion has increased. But the biggest problem of such factions is that the real benefits go to the leaders of these factions and the members just have to stay starved.

Reference

1. Brass, Pul (1965), Factional politics in an Indian state. The congress party in Uttar Pradesh Berkeley. University of California Press, PP 3-4.
2. Sisson, Richard (1972). The congress party in Rajasthan, Delhi, Oxford University Press, 7-11.
3. I bid, PP 113-156.
4. McCormack, William (1960), "Factionalism in a Mysore Village, R.L. Park and Tinker (eds) op. Cit. pp. 438-444.
5. Brass, Paul op. Cit, p. 234.
6. Singh, Baljit (1961) Next step in village India : A study of Land Reforms and group Dynamics Bombay : Aria Publishing House PP 108-109.



ETHICS POLICY OF JAMSHEDPUR RESEARCH REVIEW

Jamshedpur Research Review is committed to engage in the work of enhancing quality and value based research. One avenue to pursue this goal is publication of our quarterly journal, ***Jamshedpur Research Review (JRR)***. In order to maintain its quality and standard, the Editorial Team has come up with an ethical policy. This policy is applicable to all partners in the journal production and publishing process, i.e. authors, reviewers, and editorial team

Authors should agree to this ethical code before submitting their contribution.

Instructions to Authors, Reviewers and Members of Editorial Board

Author's Responsibility

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).

Novel publication: Only original research papers should be submitted to JRR. The author should not simultaneously submit his/her paper to another journal; neither should he/she submit an article that has already been published elsewhere. The article will be pre-checked by the Editorial Team before being sent for peer-review.

Follow the guidelines for submission: Please refer Guidelines to submission. If these guidelines are not adhered to, the author/s will be requested to re-submit their Research Paper/ Book Review after modifying it according to the set guidelines. Furthermore, if several authors co-author the Research Paper/ Book Review, the main and corresponding author should be the scholar who has contributed most to the research work and the Research Paper/ Book Review production. All institutes, funding agencies and individuals who have played a role in the research process should be acknowledged in the Research Paper/ Book Review.

Avoiding plagiarism: JRR is taking a strict stance against any kind of plagiarism. The Editorial Team will check the Research Paper/ Book Review using plagiarism detection software before the peer review process begins. If any plagiarism is found, the Research Paper/ Book Review will be immediately returned to the author. After re-submission, and after the peer review process, the revised Research Paper/ Book Review will also be checked for plagiarism using the detection software.

Avoiding self-plagiarism: Authors are requested not to re-use their own published or unpublished data and text from any other Research Paper/ Book Review without proper citation.

Peer Review Process

Jamshedpur Research Review (JRR) peer review process is based on at least two blind peer-reviews. After checking the initial submission (that it follows the guidelines), the Research Paper/ Book Review will be given a code number to give anonymity to the Research Paper/ Book Review's author until it gets accepted or rejected. It will then be checked for plagiarism using the software. Only if it contains none or minimum levels of plagiarism will it be forwarded to two reviewers, one internal and one external to JRR. On receipt of the peer reviewers' comments they will be cross-checked, and then forwarded to the author. The author should address the peer reviewers' concerns and re-submit the revised Research Paper/ Book Review with a covering letter. At this point, the revised Research Paper/ Book Review and covering letter will be returned to the peer reviewer, who will check that their concerns have been adequately addressed. The final decision regarding publication of the Research Paper/ Book Review will be made by the Editorial Team depending upon the assessment of all the reviewers.

Reviewer's Responsibility

Peer review is an important activity, because it offers an element of quality control to scholarly work. The process seeks to weed out articles that are not of sufficient quality for the journal. Reviewers will be selected based on their thematic areas of work, and Jamshedpur Research Review encourages scholars to come forward to provide their name for our database of peer-reviewers. In addition to specialist reviewers, Jamshedpur Research review may conduct peer reviewing through a non-expert in the field, for the purpose of checking the readability of the Research Paper/ Book Review.

The reviewer's comments can be critical and tough; however they should be constructive to help the author to revise the Research Paper/ Book Review in a productive way. The reviewer will use the format provided by JRR to give comments/feedback. We highly encourage reviewers to suggest further reading, and to give point by point clarifications. The reviewer can use the Microsoft Word's Track Changes function if they wish; however they should take care not to reveal their identity through the comments (e.g. Track Changes should not reveal their name or initials). Needless to say, reviewers are not allowed to use the data or findings of a Research Paper/ Book Review for their own use without proper permission.

Following receipt of the peer reviewer's comments, the author will be asked to address these comments and resubmit the Research Paper/ Book Review with a covering letter. The reviewer will then be sent the revised Research Paper/ Book Review and covering letter and will be requested to check whether or not the author has sufficiently addressed their raised points.

Editorial Team's Responsibility

The Editorial Team mainly conducts the administrative and contents functions of the journal, ensuring the quality of its contributions. All members of the team share the responsibility to ensure that the journal's quality is maintained to a high level.

- All submissions of Research Papers/ Book Reviews should be acknowledged within 72 hours.
- All Research Papers/ Book Reviews will be converted to anonymous format before sending for review.
- The reviewers' comments will be sent to the author anonymously.
- Quality of submission will be checked against the Guidelines for Submission.
- Plagiarism will be thoroughly checked at several stages in the review process.
- Appropriate communication between authors, reviewers and Editorial Team will be maintained.
- Final decision for acceptance/rejection of a Research Paper/ Book Review should be made within 14 days after the reviewers have submitted their review comments.
- All major decisions and processes should be supervised by the Editor-in-Chief.

- Book reviews and executive-experience sharing texts will not be peer reviewed; rather they will be reviewed by the Editorial Team itself.
- The accepted Research Paper/ Book Review will be proof-read by a member of the Editorial Team.
- All finalised Research Papers/ Book Reviews will proceed to layout and then will be sent to the author for a final check.

The Editorial Board consists of scholars from different disciplines. Their responsibilities include helping identify referees/reviewers, acting as reviewers in the peer review process, providing suggestions for improving the quality of the journal, and from time-to-time making an objective evaluation of the journal.

Special issues: The Editorial Team may invite Guest Editors to address a theme, or scholars may approach the Editorial Team with a special issue in mind. Either way, the Guest Editors should themselves prepare a list of peer reviewers. The Guest Editors should submit their pre-selected papers to the Editorial Team, who will check the Research Paper/ Book Reviews before proceeding to the publication stage.

Cases of academic misconduct

If cases of plagiarism or other types of misconduct, e.g. falsification, fabrication, are suspected or detected, the Editor-in-Chief, Dr. Mithilesh Kr Choubey (e-mail: editorjrr@gmail.com) should be contacted directly. Evidence should be provided to support the concerns. Jamshedpur Research Review (JRR) is committed to cooperate with any investigation and to respond to any questions regarding misconduct. Jamshedpur Research Review (JRR) is prepared to issue retractions or corrections when provided with the findings of an investigation that prove misconduct has taken place.

The Jamshedpur Research Review Editorial Team
Jamshedpur, 1January 2019

Contact Us

Office: 62, Block-3, Shastrinagar, Kadma, Jamshedpur, Jharkhand-831005

Contact Info

09334077378

Email: editorjrr@gmail.com

Guidelines for the authors and reviewers

Date of publication is:

1. **15 February**
2. **15 April**
3. **15 June**
4. **15 August**
5. **15, October**
6. **15 December**
7. **Annual Issue 15 January**

NOTE: Authors can email their paper to the editor at editorjrr@gmail.com any time in a year. Minimum 3 months of time is taken for the review of the paper.

Jamshedpur Research Review (JRR) welcomes research articles on issues of current interest in Socio-Economic Development, Social Sciences, Management and Commerce. We publish empirical papers, review papers, executive experience – sharing, book-reviews. All the Research Paper/ Book Reviews under consideration are peer reviewed by two persons anonymously. All submissions and related correspondence should be addressed the following address or may be emailed at: editorjrr@gmail.com.

Postal Address:

The Editor

Jamshedpur Research Review, C/O Gyanjyoti Educatiaonal and Research Foundation Trust, 62, Block No-3, Shastrinagar, P.O Kadma, Jamshedpur, Jharkhand India.

Tel.: + 09334077378)

Fax: +91-657-2226693

Mobile: +9334077378

Email: editorjrr@gmail.com

Website: www.jamshedpurresearchreview.com

***Note: Authors may send their paper anytime in a year.**

IMPORTANT

All Research Paper/ Book Review should be structured along these lines: Abstract (up-to 150 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 **cover page** providing the title of the paper, the

names (s), address (es), phone, fax numbers and e-mail address (es) of all 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:

Book:

Deb, D. (2009). *Beyond developmentality: Constructing inclusive freedom and sustainability*. New Delhi: Daanish Books.

Peet, R., & Hartwick, E. (2009). *Theories of development: Contentions, arguments, alternatives* (2nd ed.). London: The Guilford Press.

Edited Book:

Munda, R. D., & Mullick, S. B. (Eds.). (2003). *Jharkhand movement. Indigenous peoples' struggle for autonomy in India*. Copenhagen: International Work Group for Indigenous Affairs.

Chapter in an Edited Book:

Sreedevi, T. K., & Wani, S. P. (2009). Integrated farm management practices and upscaling the impact for increased productivity of rainfed systems. In S. P. Wani, J. Rockström, & T. Oweis (Eds.), *Rainfed agriculture: Unlocking the potential* (pp. 222-257). Wallingford: CAB International.

Article in a Journal:

D'Souza, R. (2004). Rigidity and the affliction of capitalist property: Colonial land revenue and the recasting of nature. *Studies in History*, 20(2), 237-272. doi:10.1177/025764300402000204

Website – magazine, journal or newspaper article:

Mohanty, B. K. (2016, January 8). Farmland-lease nod on table. *The Telegraph*. Retrieved from http://www.telegraphindia.com/1160108/jsp/nation/story_62759.jsp#.VpN2duZ8tM4

Technical and Research Report, e.g. Government Reports

Yogi, R. K., Bhattacharya, A., Jaiswal, A. K., & Kumar, A. (2015). *Lac, plant resins and gums statistics 2014: At a glance* (Bulletin (Technical) No. 07/2015). Ranchi, Jharkhand: ICAR-Indian Institute of Natural Resins and Gums. Retrieved from <http://ilri.ernet.in/~iinrg/Lac%20Statistics.pdf>

Internet Web Page (html)

What is rapid rural appraisal? *FAO Corporate Document Repository*. Retrieved from <http://www.fao.org/docrep/006/W2352E/W2352E03.htm>

Each Figure/Table should be designed in a separate page. Figures and tables are to be separately numbered, titled, and attached at the end of the text serially. At the end of the blind review process, the editor informs the authors about the acceptance or rejection of the Research Paper/ Book Review.

On acceptance, the author is expected to incorporate the modifications suggested by the reviewers, if any, and submit a CD and hard copy of the final revised Research Paper/ Book Review. Authors should ensure that the Research Paper/ Book Review submitted to Jamshedpur Research Review is not simultaneously submitted to any other journal or publisher. Similarly, it should not be submitted anywhere else during the pendency of the review process which will take about three months. Once a Research Paper/ Book Review is accepted by or

published in Jamshedpur Research Review, it becomes the property of Jamshedpur Research Review, whose permission is necessary for any operations covered by the Copyright Act.

Guidelines for Book Reviewers

- **Communication-** All communication pertaining to book reviews should be emailed to the Editor, *Jamshedpur Research Review*.
- **Preliminary Requirements-** The preliminary requirements of a book to be reviewed, before it is processed, are appropriateness of the title of the book to the goals and scope of the journal should have been published in the last two years.
- **Expectations of a Book Review-** A book review should comment upon the following, besides the objectives/theme and contents/organization of the book, among others: contemporary relevance, contribution to knowledge, conceptual clarity and logic of analysis, methodology, implications for intervention, originality, language and presentation, applicability to Indian conditions, in the case of a foreign book, and potential readership and utility.
- **Typescript for a Book Review-** A book review should be submitted in duplicate; be typed in double space on one side of A4 paper; and not exceed 1200 words. The book review can also be emailed to Jamshedpur Research Review at editorjrr@gmail.com. The title of the review should contain the following details: Title of the book (underlined/italicised), names (s) of the authors (s)/editor (s), year of publication, place of publication and name of publisher (separated by a colon), number of pages and the price of the book.
- **Book Review Essay-** A book review essay is an in depth review of a book presented in an essay like form. While a book review essay should comment upon all criteria outlined in the previous section, it could also present a comparison of books on the same topic. A book review essay may go up to 4,000 words.
- **Copy-Editing-** Every scheduled book review is copy-edited. The reviewer's concurrence to copy-editing is assumed, unless specified otherwise by the reviewer.
- **Scheduling-** Book Reviews on the themes of special issues are scheduled in the respective special issues by the Guest Editor. Other book reviews are scheduled in general issues by the Book Review Editor, according to the order of arrival, quality of the review and contemporary relevance. Priority will be given to invited book reviews. Every book reviewer gets a complimentary copy of the journal issue in which their review gets published.

©Jamshedpur Research Review 2019