JAMSHEDPUR RESEARCH REVIEW

Refereed, Peer Reviewed, Multi-Disciplinary Research Journal

ISSN: 2320-2750(Print)

www.jamshedpurresearchreview.com

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.

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o **Focus Area**: Social Sciences, Commerce& Management and Environment Studies

o **Periodicity:** Bi-Monthly

o **Website:** www.jamshedpurresearchreview.com

o **Blog:** www.jamshedpurresearchreview.blogspot.com

o **Registration:** RNI: JHAENG/2013/53159 and ISSN-2320-2750.

o **No of Issues published:** Year 7, Issues- 38(Up to January 2020)

Next Issue – MARCH-APRIL 2020

- • Call for Paper: Research papers are invited for publication in 36th issue of the journal. Last date for paper submission is 28 February 2020. The issue is scheduled to be published in the month of First Week of April 2020
- • For more details log on-www.jamshedpurresearchreview.com
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Editorial

India is a country that learns nothing from its history, and repeats old mistakes over and over again. Politics divides society into pieces for its benefit, and rules the society by manipulating the truth. The illiterate as well as highly educated Indians are crazy about their caste and community. Indian society is full of people of low standard. According to their convenience and need, they become secular and then communal. Educated people do not have the courage to come out with bombs or sticks in their hands, but spewing poison on social media.

The use of 'casteism' and 'communalism' to gain power is the shortest, safest and successful route for aspiring politicians. Opportunistic political adulterers are everywhere. They are always looking for opportunity. There is always a match box in the mind to throw society into the fire.

There are big protests in India in the name of CAA these days. The CAA is the Citizenship Amendment Act. The Act amends the definition of an illegal immigrant for Hindu, Parsi, Sikh, Christian, Buddhist immigrants from Buddhist countries, Pakistan, Afghanistan and Bangladesh, who are residing in India without documentation. The CAA is a law about which most protesters do not know anything. But violent protests are taking place in the streets of India in support and protest against it. The roads are being jammed. Government property is being harmed. In Uttar Pradesh, more than 20 people have lost their lives in this violent movement. India's capital Delhi is burning. The capital has become hell. In Shaheen Bagh, for the past two months, CAA opponents have protested by blocking the road.

Every political party in India is supporting and opposing the CAA with political gains at the center. The politics of vote bank has made this country politically impotent. This direction of today's politics is going to lead to destruction. Some people are against the CAA, others are with it, but who is with the country? Nobody has the answer to this. Politicians scare voters, and snatch their votes. This is an old trick. Muslims are being scared that they will be expelled from the country. Hindus are also being shown fear of increasing population of Muslims. Both communities are scared. This country has become a country of scared people.

On the one hand there is a hunger for power, and on the other side there is a feeling of insecurity. This is a fetal equation. Scared people vote like sheep and agents of power control them as shepherds. The sheep grazing on the slaughterhouse are so confident of their owner that they do not see the knife lying on the owner's lap. My concern is more about the 'shocking negligence' and 'ignorance' of the goats than the imminent death of those goats.

There is negligence in the mood of India. This carelessness enslaves them again and again. Is a strange country. One country is not worried about increasing pollution in Delhi. Even Indians are not sensitive towards children who die from malnutrition. An Indian can cut his own relatives' throat for a piece of land. But, when it comes to the community, he can carelessly set fire to public property worth billions of rupees, property that has been developed using his own tax money. This has been happening for years. ......

Editor
Mithilesh
1-2-2020

REDEFINING FEMALE INDENTITY IN 'THEIR EYES WERE WATCHING GOD' BY ZORA NEALE HURSTON

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The 1920 Harlem Renaissance classic, "their Eyes Were watching God" is a novel by African-American writer Zora Neale Hurston. This novel was written in 1936. Initially this novel was not liked by many. But from the late 20th century, it was considered influential for both African-American literature and women's literature. The novel features the main character Jenny Crawford as "a lively, but soundless, teenage girl. The research article presented revisits the identity of the woman through this girl's life story."

Key Words: Their Eyes Were Watching God, Zora Neale Hurston, Female Identity

INTRODUCTION

Literature represents the beliefs, customs, values and social behavior of a particular Society at a given Period of time. On careful examination one finds that the literature of a society has been written by the dominant group of that society. For example, American Literature was mainly represented by the whites and they set the standards. The African- American, Women writers were represented (In American Literature) as uncivilized, ugly and without values. The present paper attempts to redefine the female identity in Zora Neale's 'their eyes were watching God'. African American women are regarded as subordinates in the male-dominant society. They are suffered and humiliated under the patriarchal system. They have found themselves in more disadvantages state than black man in society because they lack identity twice.The are not only oppressed because of their colour but also due to their gender where the men claim all the power. The novel aims at redefining the female identity that has been marginalized by the aggressive and patriarchal system as well as the racial discrimination. Therefore, Neale depicts her female characters in the novel with motivation, determination and courage in order to survive and reconstruct their identities in the authoritarian world of men. They attempt to rehabilitate their cultural and familial identities to stand for their rights. After writing her novel, Neale Substantiates that she is a struggler who resists all sorts of exploitation and marginalization that the black women are encountered in their daily life. Her attempt is to the construct the fabricator stereotypes of African- American women to redefine the real image of women-the journey towards self- knowledge, self-respect.

Zora Neale Hurston is considered as one of the representative figures of the Harlem Renaissance. She was born in 1891 and dies in 1960 with a full life of literary works. After her growing up in the black environment of Eatonville, Florida, she grew up listening to a porch talk, tales and jokes for a long time before becoming folklorist and anthropologist. Here, Hurston shows an assertive voice of African American women. The assertive voice has become alive in the per formative speech acts of black women that function through the stage of oral artist. She considers herself the representative of black people particularly women who have been culturally marginalized and misrepresented through destructive racist stereotypes. Through her novel Their Eyes were Watching God, Hurston attempts to help them revive a black oral tradition and reconstruct their identity that has been marginalized. As one of Harlem writers, Hurston befriended many African American writers at the time of new movement was known the Negro Movement. By then, some of the writers are specialized to reconstruct the identity of black women.

Through oral performance, the oppressed black women have an opportunity to raise their silenced voices. Culturally, they acquire the self-empowerment to strengthen themselves and try to impose their ipinions tobe accepted in the patriarchal society. Janie passes through three stages of pains and sufferings in her personal development such as the oppressive power, her freedom as unnamed woman and being renamed. Identity Redefined.

African women's identity redefinition in America has started its promotion as a turning point to achieve their rights. Through Hurston novel Their eyes Were Watching God, Janie searches for her identity reconstruction. She struggles between two identities, the first one is difficulty recreated from the white worlds woman whereas the second one is like the identity of black feminist woman who try to reconstruct it. Janie has no name and therefore she tries to remember the nameless as it is pointed out by Hurston, "Now, women forget all those things they don't want to remember, and remember everything they don't want to forget. The dream is the truth" (1). Hurston's identity is deformed because of her loyalty to white men. Thus, she is proud of her blackness; behavior and physical appearance despite the fact that she does not belong to the world of white women. She further clarifies her speech in the following lines:

"Mrs. Turner a milky sort of a woman that belonged to child- bed. Her shoulders rounded a little, and she must have been conscious of her pelvis because she kept it stuck out in front of her so she could always see it. Tea cake made a lot of fun about Mrs. Turner's shape behind her back". (16)

Janie's ability to reconstruct her identity was through expressed herself and craved for all her life. Thus, Janie's identity had been expressed when she was with Tea cake who encouraged her to express herself and participate in black culture. Janie and Tea cake travelled to Ever Glades where she found her identity as a black individual. Hurston here illustrates that Janie's blackness is an essential part of her identity. Thus, Janie's quest for her identity through idealistic marriage has infatuated with the idea of love: "She saw a dust-bearing bee sink into the sanctum of a bloom; the thousand sister-calyxes arch to meet the love embrace……. So this was a marriage!" (Hurston 11).

The basic argument in this paper is the quest for identity in Hurston's Their Eyes were Watching God (1937). She depicts her characters who try to reconstruct their identities through their own inner desires and thoughts. In the novel, there are some signs and hints which demonstrate the main character's idea of selfhood and identity changes that Hurston exposes to the new conditions, realities and experiences. At the end of Janie's Journey, she turns into an integrated and self-aware individual through a psychological process. Theoretically, this paper applies Frantz Fanon's theory that deals with psychological impacts of colonialism on the black colonized people who struggle for achieving their identity reconstruction. The recognition of Black people can be identified by reconstructing identity which is the major outcome of postcolonial discourse. According to Fanon (1925-1961), "identity is never an a priori, nor a finished product; it is only the problematic process of access to an 'image' of totality" (xxix)

Hurston also pinpoints the gender identity By Defining the Natural Phenomenon such as the lake with 'he' and a storm with a 'she' The following quote explains this fact."Havoc was there with her mouth wide open. Black in the Everglades the wind had romped between lakes and trees. In the city it had raged among houses and men" (167). Here, Hurston symbolizes the storm that represents a woman by emphasizing her power destroys white creations. Finally, this paper shows the identity redefined of Janie after all her attempts to search for self-realization and feminine identity which gains a great success in achieving her goals.

The oppresses African Woman in American Society

South America has become an area of exploration and colonization. It was made a colony for European countries and therefore there are still many cultural aspects in that region. Through the colonization and patriarch society, black women are doubly oppressed and subjugated. Thus, this paper highlights the main argument is focused on the oppressed and suppressed black women in the novel Their Eyes were watching God (1937). According to Humm, feminist theory has come into existence as source of awareness, power and knowledge to reject the patriarchal system, Humm says, "Feminism incorporates diverse ideas which share three major perceptions: that gender is a social construction which oppresses women more than men; that patriarchy shapes this construction; and that women's experimental knowledge is a basis for a future non-sexist society" (X). Thus, this novel shows how black women are represented by both white and black males. It sheds more light on the confrontation between black women and white men disclose the main character's childhood memories. To Prove such points, Nanny, Leafy of exploitation in terms of their gender and race, They are regarded as toys that would be used for enjoyment with no respect for their identity as women of human beings.

Furthermore, the novel chronicles the protagonist Janie's life as she goes through three consecutive marriages to three black men names Logan Killicks, Joe Starks, and Tea cake in order to get her freedom and search for self-realization Therefore, she doesn't feel comfortable in marriages because she was suffered all sorts of oppression and objectification with each one of her husbands who struggle to dominate her and silence her voice. She is subjected to punishment and

humiliation from them without any particular reason. The main aim of these men is to define Janie as selfless whereas her identity should be shaped by them but not by herself. Janie undergoes her marital relationship with the patriarchal black society in which she is further colonized and subjugated. According to Lorraine Bethel," Her horrible experiences have led her to see the domestic pedestal as the safest escape from the dangers of racial sexual oppression" (15). Hurston had aimed to make her novel as a feminist genre that narrated a story about black woman's resistance against her sexual and social oppression.

Moreover, Janie feels that she is incomplete with Joe, therefore, she longs for freedom. Janie cannot tolerate any other verbal abuse of Joe. She refuses to answer him again and again. Here Janie successes to regain her strength in order to raise her voice which has been silences. Thus, she has become sick and at the edge of death and therefore he later dies. Janie had become a matured woman with ability to face any adversity with a strength and courage. Two decades later, she becomes aware of her identity redefinition. African American women are oppressed and suppressed by both the experience of colonization and the male-dominated society. Women in the eyes are nothing but objects to be possessed and controlled under their authority. They are regarded as exotic women who easily surrender themselves to men.

Symbolism

The trajectory of the novel refers to some places where Janie moves different houses in which each of them represents some experience of limited consciousness with some exception of the places she shares with tea cake in the Everglades. In the novel's

frame we meet Janie in Eatonville, where she lives as an artist who can enrich the life of the community around her with stories about her quest for self-discovery and self-definition.

Hurston symbolizes an intense tension between an individual and a common dimension in which the community makes a benefit from the story of the women who has been " tuh de the horizon and back" (Hurston 191). The impulse is for taking a risk and returning to the home place, are articulated through the symbolic dimension of the Horizon as one of Janie's desire for self-knowledge is obtained by her experience that has been expressed the recurring references to the Horizon. Hubbard asserts:

"Hurston presents us with the classical Biblical picture of the looker standing before the horizon and wondering if she and the horizon shall ever meet. The looker sees a picture that is both in time and timeless, finite and infinite. The ships on the horizon are emblematic of the dreams of the person standing on shore; this timeless picture speaks of a person's desire to be related to God, the ultimate other" (102).

Hurston uses the tree and other natural images throughout the novel to help and support her overall portrayal of Janie as "a woman in touch with nature on an elemental, organic level, and for whom the desire for the sexual and other experiences that will shape her identity is as natural as the trees, flowers, and even the hurricane she experiences in the Everglades"(60). Through symbolic imagery are used by Janie's hair, and the horizon. Another example of symbol is used by Janie for Tea Cake as "a glance from God" (106). Hurston symbolizes the hurricane as a symbolic scene of God's omnipotence, she writes, "They seemed to be staring at the dark, by their eyes were watching God" (160).

This reminds Janie of fate to make her choice which is made by God. Thus, Hurston exemplifies of the multiple factors that constitute a person's life.

Conclusion

As a black girl, Janie's identity has been rejected due to patriarchal society has oppressed her. She represents the black women in American society who are oppressed and stripes from their identity. Janie aims at redefining her identity that has been marginalized in society of men. She embodies her idea to be an example for black women who are suffered and ignored in the white world of men. Thus, the oppression of black women in Their Eyes were watching God represents one of the most important elements of Hurston's novel. With regard to the issue of black woman in the novel, one has to be more careful in dealing with this issue because it must be addressed through investigation to show its depth. Undergoes and excruciating experience because of her identity loss as a woman is exposes to the violence of the male-dominated culture in both white and black society. Therefore, by the name of gender, the black woman is doubly oppressed because of her gender and race. Men also struggle to dominate woman and silence her voice. For instance, Janie is further colonized and subjugated throughout her life. She has tried to make her their norms and values. Janie has become aware of the way blackness is viewed. She struggles for redefining her identity which takes a new form in her future. Her identity redefinition, after taking decision, will be redefined and protected by getting rid of her last husband,

Tea Cake. In this way the novel narrated the black girl's fight for redefining her identity.

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DALIT CONVERSION IN INDIA FROM BABASAHEB AMBEDKAR'S PERSPECTIVE

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Abstract

Ambedkar was the Messiah of India's Dalit society. He did many important works for the social and economic uplifting of Dalits. He was against untouchability existing in Hindu society. But he also believed that caste system is there in all religions. Therefore, even after conversion of Dalits, from Hinduism to any other religion one cannot escape the sting of discrimination. Therefore, he discouraged Dalits from accepting Islam or Christians. Rather, he suggested for Budhism. But even after this, several lakh Dalits changed their religious faith and became Muslim and Christian. But, Baba Saheb was right. Converted Dalits remained marginalized and their new religion failed to erase their Dalit identity.

In this research paper, Baba Saheb's views related to conversion and the current situation of non-Hindu Dalits have been discussed.

Key Words: Dalits, Baba Saheb, Hindism, Condition of Dalits in non-Hindu religious communities

Bharat Ratna Dr. Bhimrao Ambedkar contributed significantly in nation building by doing countless works in social, economic, political, educational, religious, historical, cultural, literary, industrial, constitutional etc. in 65 years of his life. He did many such works, which India still remembers. The unique talent of Dr. Baba Saheb Ambedkar is exemplary. He was a wealthy, warrior, hero, scholar, philosopher, scientist, philanthropist and patient personality. He was a leader of unique category, who spent his entire life in the well-being of the whole of India. Especially 80 percent of the Dalits of India were socially and economically cursed, it was Dr. Ambedkar's life resolve to liberate them from the curse.

There has always been a dispute about Baba Saheb's views on Islam and Pakistan. When Ambedkar countered the prevailing casteism and untouchability in Hindu society, then a large section of Muslims felt very happy. They thought, maybe Ambedkar will accept Islam. But one of his books wrote in 1940 says that Ambedkar was not influenced by the then system of Islam religion. He did not want the Dalits of India to become Muslims. He wrote:

"There can thus be no manner of doubt that the Muslim Society in India is afflicted by the same social evils as afflict the Hindu Society. Indeed, the Muslims have all the social evils of the Hindus and something more. That something more is the compulsory system of purdah for Muslim women. As a consequence of the purdah system a segregation of the Muslim women is brought about."

— **B.R. Ambedkar, Pakistan or the Partition of India**

Baba Saheb believed that even after conversion, the condition of Dalits will remain the same. How right or wrong Baba Saheb was, it is known from these events. Millions of Dalit Muslims face caste discrimination in India. The caste-related problems of India's Dalit Muslims are rarely addressed, neither by the government nor by their own religious community.

Contrary to Dalit Hindus, Sikhs and Buddhists, they are not classified in the 'scheduled caste' category, but the fact remains that they often face similar types of discrimination as fellow Dalits of other religious backgrounds.

A survey conducted in Utter Pradesh revealed something extremely serious. "Almost a third of the survey's respondents state that they are barred from burying their dead in an "upper-caste" burial ground. Many Dalit Muslims are not invited to non-Dalit weddings. Some are seated separately at non-Dalit Muslim feasts and have to eat later than people from dominant castes. Some children are seated separately in classrooms and during lunch breaks. And a significant proportion of Dalit Muslims feel that "upper-caste" Muslims and Hindus distance themselves from them."[1]

Catholic Church in country now accepts that Dalit Christians face more discrimination given their status of "untouchability.

Cardinal Oswald Gracias, the Archbishop of Bombay, made his comments in discussions about their plight and possible solutions during the annual gathering of the National Council of Dalit Christians (NCDC), which took place in Mumbai from March 18-19, 2017.

Those who converted to Christianity from the formerly "untouchable" Hindu caste groups known as Dalits continue to suffer socioeconomic discrimination as Dalits and Christians. They have a minority status with their religious belief, as well as their overall status in the ancient Indian caste system where they are considered almost beneath notice.[2]

A report published in a leading news paper DNA reported that from denial of priesthood to separate chapels and cemetery, the Dalit Christians of Sivagangai Diocese in Southern Tamil Nadu allege widespread caste-based discrimination, according to a public hearing. In the report titled "Dalit Christians Crucified", CPI (M) affiliated Tamil Nadu Untouchability Eradication Front general secretary K Samuel Raj said the prevalence of two chapels and two cemeteries in the villages, holding of two separate festivals, and discrimination of liturgy are the norm in the caste-ridden Christianity in Sivagangai. The schools, colleges and hospitals run by the church were located mostly in the upper Caste Christians areas. Staff are also appointed from non-Dalits Christians.[3]

Baba Saheb was very concerned about the status of women in the then Islamic society. He probably believed that after conversion, the status of Dalit women will become like sex slaves. He writes in one place in this book:

"The physical and intellectual effects of purdah are nothing as compared with its effects on morals. The origin of purdah lies of course in the deep-rooted suspicion of sexual appetites in both sexes and the purpose is to check them by segregating the sexes. But far

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[1] Prashant K Trivedi, Srinivas Goli, Fahimuddin, Surinder Kumar
Does Untouchability Exist among Muslims? Vol. 51, Issue No. 15, 09 Apr, 2016, https://www.epw.in/journal/2016/15/insight/does-untouchability-exist-among-muslims.html

[2] Nirmala Carvalho , Indian Church admits Dalits face discrimination
https://cruxnow.com/global-church/2017/03/indian-church-admits-dalits-face-discrimination/
[3] Dalit Christians allege discrimination in Tamil Nadu diocese,
https://www.dnaindia.com/india/report-dalit-christians-allege-discrimination-in-tamil-nadu-diocese-2603010

from achieving the purpose, purdah has adversely affected the morals of Muslim men. Owing to purdah a Muslim has no contact with any woman outside those who belong to his own household."

At an place in the same book he wrote:

"The muslim remaining faithful to his religion, has not progressed; he has remained stationary in a world of swiftly moving modern forces. It is, indeed, one of the salient features of Islam that it immobilizes in their native barbarism, the races whom it enslaves. It is fixed in crystallization, inert and impenetrable. It is unchangeable; and political, social or economic changes have no repercussion upon it. Having been taught that outside Islam there can be no safety; outside its law no truth and outside its spiritual message there is no happiness, the Muslim has become incapable of conceiving any other condition than his own, any other mode of thought than the Islamic thought. He firmly believes that he has arrived at an unequalled pitch of perfection; that he is the sole possessor of true faith, of the true doctrine, the true wisdom ; that he alone is in possession of the truth—no relative truth subject to revision, but absolute truth. " The religious law of the Muslims has had the effect of imparting to the very diverse individuals of whom the world is composed, a unity of thought, of feeling, of ideas, of judgement."
— **B.R. Ambedkar, Pakistan or the Partition of India**

He believed that both Hindus and Muslims are equally orthodox and they dislike each other. Therefore social intolerance is inherently prevalent in both societies. He wrote:

"This narrow-mindedness is not the vice of Hinduism only. Islam is equally narrow in its social code. It also prohibits intermarriage between Muslims and Hindus. With these social laws there can be no social assimilation and consequently no socialization of ways, modes and outlooks, no blunting of the edges

and no modulation of age-old angularities."
— **B.R. Ambedkar, Pakistan or the Partition of India**

B. R Ambedkar supported the partisan of India. He believed that after the partisan, all the Muslims will go to Pakistan and both Hindu and Muslims leave peacefully in their respective countries. He wrote:

"I advocated partition because I felt that it was only by partition that Hindus would not only be independent but free. … When the partition took place I felt that God was willing to lift his curse and let India be one, great and prosperous."

He was well aware that Dalits hindus and Muslims cannot live together in Pakistan and Dalits will have to face conversion and ethnic exploitation in Pakistan. Therefore, he preferred democratic India he worked for rights of Dalits in Indian society itself. He felt that Dalit is more secure in India. But on the other side, there were leaders like Jogendra Nath Manda who found their Dalit interest would be more secure in Pakistan. He went to Pakistan, became a minister there and then returned to India as soon as his exploitation started. But because of his lies and pranks, many Dalit Hindus remained in Pakistan. In the following years, the whole world is aware of the misfortune that occurred in Pakistan.

Most of the Dalits have now accepted Islam in Pakistan. But their circumstances are very bad. Despite being a Muslim, they are now victim of extreme ethnic oppression. India has passed a new law called CAA to provide citizenship of India to these Dalits.

Current situation

In India, Hindu Dalits are soft targets for religious missionaries. Non-Hindu missionaries instigate Hindu Dalits against non- Dalits Hindu community and encourage them to leave Hinduism. A kind of completion is going on in India among religious missionaries. Things change over time. Ideas that established 50 years ago, need to be changed. There is a large percentage (over 15%) of Dalits in India. This class has lived a neglected life for centuries, bearing the brunt of untouchability. But matter of fact is that even after conversion their fate remained unchanged. Every religion wants Dalits to join him but no one is ready to give them equal status. Do not blame Hinduism but other religions have been treating Dalits equivocally.

Impact of such treatment is that dalit community in India is very disappointed. Economic development has not upgraded their social status.

Dalit are a strong vote bank and unilaterally vote for one political party. When Indira Gandhi was prime minister of India, the Dalit voters were completely with Indira Gandhi. But later on they switched their loyalty towards BSP in UP. The word 'Ambedkar' attracts Dalit community, so political parties use his name to consolidate their voters.

Allegations are that some leaders of the Christian and Muslim are instigating Dalits against Hinduism and their aim is to separate Hindu Dalits from the rest of the Hindu community. For this purpose, anti-Brahmin slogans, inflammatory pictures and insulting images of Hindu deities are posted on social media. But these leaders do not discuss the poor social status of Dalits in their own community.

The conversion competition that is going on in India is very dangerous. Due to these illegitimate conversion dynamics, religious maliciousness and communalism is growing dangerously. It is unethical and irreligious to run a campaign of conversion to increase your population or to degrade another religion. Such things are not in the interest of the country. All the people of the country should stay away from the people who break society.

In such a situation, when the caste cracks in Indian society are being increased in all the religious communities, and Dalits are targeted irrespective of their religious background by the people of their own religion, it becomes necessary that efforts should be made to protect them from exploitation. For this it is necessary to reduce the caste anomalies from the Indian society. The matter is stuck where the matter gets more complicated. Do not forget that caste system is not limited among hindus only but the followers of other religions are also infected.

Dalits are still being treated very poorly in many countries of the world. They are under tremendous pressure to convert. In the neighboring country of Pakistan, there are two options before them - accept Islam or clean people's houses! Even before the abolition of Section 370, they were employed as a bhangi in Kashmir. They were not allowed to work with the upper class. Amvedkar had said that in the society of Muslims, there is also purity of blood and high and low castes. Therefore, this society is more or less the same as Hindu society. This is why even if a Dalit accepts Islam, there is no major change

in his social status. This situation is more or less the same in Christianity.

Therefore conversion is not a solution. If the situation of Dalits has to change, then the path of conversion has to be abandoned. Caste bonds will be broken by mutual harmony and goodwill. As fast as the world is changing - many things will automatically become meaningless. There has been a spurt in the number of inter-caste marriages. A new social society is developing. But caste politics hinders this development. It has to be understood by all that politics not only divides the voters but also the society. Politics never gives the society a chance to unite. The public has to do this work himself.

It is clear that Baba Saheb was fighting the battle of Dalits within the Indian society. He was opposed to monks of all religions who discriminated against Dalits. Baba Saheb wanted to build a strong Indian society where everyone gets the right to equalization. He praised the egalitarian nature of the Vedas. He also praised Islam, but he opposed every tradition that used to divide humans with humans. There were not only Dalits in his agenda but also women, who were victims of exploitation and discrimination like Dalits. Therefore, it can be said that Babasaheb's approach was equitable and committed to the creation of a great India.

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WITCH PRACTICES AND LAW

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Abstract

The article will discuss about the social legal aspect of instances of witchcraft and Witch hunting conducted in India. Study well find out the exact reason of witchcraft and effects, further it will discuss whether there is an existence of witches or not, if yes whether it is illusion or reality. Further the study will make an effort to find out the real causes of witches and the Atrocities and violence against the persons in the name of witches. The article will see the responsibility of the State whether the state is able to curtail the violence against women and other people in the name of the witch or not? The article will focus on the existing law of the country as well as the other aspects of law and social restrained causes of the witchcraft. This article underwriter will try to find out the contemporary trends of violence and victimization against the persons in the name of witchcraft. It will discuss whether the special legislations made in order to prevention of witchcraft are effective or not?

Introduction

India is a country of diversity it's a unique country, having different cast, creed, custom, colour, cultures etc. In India there is a variety of cultures, thoughts and belief. Although, it's a 21st century but still the social evils and crime related to women and downtrodden people of society is still exist. The basic reason of all social evils is illiteracy and poverty, which is causing psychological problem among the people. India is also known as a country of problems; especially the social problems are most warranted. Now the most important question before us that, what is social problem? Social problem is a situation, converting a group or a section of society, which has many injurious and consequences. It can be handled only collectively. No individual or few individuals are responsible for appearance of the social problematic situation and the control of the situation is also beyond the ability of one person or few persons. The responsibilities placed upon the society at large to eradicate the social evils. Through this article I am going to discuss about the legal approach regarding existing social evil of witchcraft or witch hunting or daain practices in the country. The evil of Daain Practices or witchcraft is very common in the all over the world. In India especially in State of Jharkhand, West Bengal, Orissa; Chhattisgarh, Assam etc many people are being tortured and killed in the name of daain. Among the public there is a strong believe that there is an existence of terrifying power of witches, which influence the nature and also the human soul. There are so many people are misguided in the name of magical power. The sound of witchcraft is being heard everywhere, in the various form not only in India but from the entire world. It is considered as an art or knowledge which is

used in the society for various purposes such as religious or divinatory or medical purposes. It is believed that there is a real existence of witch and witchcraft, in the world including India.

But still the subject matter of witch and witchcraft is a dilemma for the people; regarding its existence or non-existence or use. Whether there is existence of witches or not it's a matter of research and still in this regard no answer has been given by anyone, still the position regarding its existence is not proved. It means regarding the existence or non-existence of witchcraft it's totally depends upon the belief of a person, to choose whether there is existence of witchcraft or not. There is belief that, there is existence of witch in the worldwide, it is a magical skill and ability. But no one can say whether it is real or fake. Witchcraft is described as use of magical power or practiced to call the evil spirits. One thing, this is very fantastic that the existence of witchcraft is not beyond the supply society. It believes that through the witchcraft a man can make contact with devil sprit to fulfil the life desired requirements for himself or for his client. Generally the human beings make the contact with the devil, for the purposes of earning, money and prosperity or for getting relived from the chronic diseases by performing witchcraft. It is heard that for getting contact with devil sprit, the people used to offering the life of one's son, daughter, wife, husband relatives or other human blood. These are the terms and conditions for the contact with the devil. It is general perceptions that witch is mostly women but there are some instance of male witches is as well. The term daain has derived from Sanskrit language word Dakini, which is generally used for a female ghost. In India the witches are also known as **daain, dakini, chandali, chudail** etc. In Indian society, there is belief that string of lemon and chillies can save from the evil eye or witches. Further at entrance ways to home, black sign of Monster or shoes etc can also save from the evil eye. Due to belief of the evil practice of witch crafting, there are so many which doctors are present in our society, named as **Ojha, Guni** etc. The witch doctors claim that, they can see the evil spirit and also control by identifying and punishing.

Magic and witchcraft has long history in Hinduism. It is also recorded in ancient Atharva Veda. The Veda content many mantras used in witchcraft or sorcery, which is generally used to cure the disease or for destructions of enemy etc. The internal aspect of existence of witchcraft is that the human wants to satisfy their desire without efforts or quickly or sometime due to jealous they want to harms others.

History of Witches

Witch craft is a magical power of a man/woman it is found since ancient era in the various from in the entire world. In India witchcraft practiced is discussed in Atharvaveda. In most of traditional culture whether it's a culture of Africa, America, India or Europe the term witch is closely intermingled with the culture of human society. In modern society not only in India but also in America and Europe, so many people are facing problem of witch and witchcraft. In Egypt the code of Hammurabi is also given descriptions of witchcraft. In so many Holy Scriptures of various religions, refers to sorcery frequently. In Islam there is evidence of witch practice of black magic and astrology, as Muslim mostly believes in black

magic and sorcery. So many stories are written in Islamic epics, in which there is description of black magic for achieving the desirable goal/things through the help of Jinns. Other world like Africa, Cameroon, Central Africa, Congo Basin, Ghana, Kenya, Mexico, South America, Brazil there is evidence of existence of witchcraft.

The practice of witchcraft is predominant, before the development of the civilization in the entire world. It is unmemorable that from how long, the witchery practices are going on and women are being killed in the name of which. In ancient era, in Europe torture was used to extract confessions from person that, he/she is a witch. It was the year 643 AD, where the Pope declared burning of witch illegal. The first major witch hunting is recorded in Switzerland in the year 1427 AD. It was 16th and 17th century, when an order has been passed throughout the Germany, Australia, England, Scotland and Spain for inquisition in cases of witch hunting.

So far India is concerned, it is belief that there is a strong Supernatural power, which is witchcraft and a person having power of witchery can do anything either good or bad after God. India so many people are tortured by various ways and even killed, especially in Assam, West Bengal, Chhattisgarh and Jharkhand it is very common. Even developed country like Japan is also not out of reach of witchcraft.

Witchcraft is considered as an art, for which there is a need of extra ordinary effort and labour in the form of Tapasya for which a man or woman has to sacrifice so many things. When I am studying the history of witchcraft, we cannot forget the Salem Witch trials, in which there was trail of hearings and prosecutions of people accused of witchcraft in Colonial Massachusetts between February 1692 and May1693. In this trail more than two hundred people were accused. Thirty were found guilty, nineteen of whom were executed by hanging (14 women and 5 men), and the episode is one of the colonial America's most notorious cases of mass hysteria. [https:en.m.wikipedia.org visited on 05/01/2020.]

Who is Witch?

A person who is supposed to have evil or magical power is called witch, it means a person who prepares himself/herself for practice of magic or sorcery is called witch. In the movies and T.V serials, the witches are depicted as wearing a black cloak and pointed hat and flying in the broomstick, ugly face. The witches claim to know the future and they proclaim the future of anyone. They can transform them into any kind of shape and they can ride upon tempests, sink ships, create thunder and lightning and destroy life at will. The identification of witch is difficult task; normally they can be identified by the witch doctors only, and some time aggrieved. The Prevention of Witch (Daain) Practices Act,1999, defines Witch as follows; "witch" means a woman who has been identified as a witch by someone else having the power or intuition of harming any person through the Art of Black Magic, Evil Eyes, or Mantras and it is deemed that she will harm, alleged harm any way to other person/persons or the community at large, in any manner.**[(Section-2(2) of the Act]**

Who could be victim of witch, either the person who has been identified as a witch herself or a witch could able to harm anyone? Before answering this question I would like to say that still there is no evidence that whether

witches are real or not? Hence where there is no existence of witch in reality; science does not believe the existence of witch, accordingly a witch cannot harm anyone, by using the magic. It means generally the witches are being identified and they are being harassed with unpopular views or even killed in the name of witch, it is called witch hunting. A victim who has been identified as witch are considered, harmful for the society, as there is believe that a daain can harm anyone through the magic. In villages any person suffering from any kind of incurable disease, or any epidemic has spared (i.e. cholera, pox, or death of any animal, loss of grains) than it would considered that it is happening only due to magic/evil eyes of daain. The daain would be identified by the Witch Doctor and after identification, the woman who has been identified as a daain, mostly are being tortured by the people, for confession that she is daain. This is belief among the public that if human excretion/stool will be given to the daain than, her magic power would be diminished.

From the research/enquiry its reveal that almost 1300 women are being declared as daain every year in the Jharkhand, they are being tortured by various way. The problem of daain is purely a psychological disease and based on doubt, orthodox thought of persons. It is a kind of mental disorder. The causes of witch hunting include poverty, epidemics, social crises and lack of education, traditional beliefs etc. Most of the victims of witch hunting are women and children belong from marginalised group of the community. The victims are often considered burdens to the community and as result are often driven out, starved to death, or killed violently, sometimes by their own families. The leaders of witch hunt often a prominent figure in the community or a witch doctor. Still it is an unsolved mystery and no way to identify the witch in scientific manner. Who is witch still questioned mark.

Reason for Belief on Witch and Witchcraft

As per the Anthropologist, Psychologist, and psychiatrist, it is a matter of orthodox thought, doubt, illusion, or due to mental misbalance, belief on fictitious stories about the ghost and daain presented through the T.V, Film, and Novel. Ultimate reason of belief on witchery is the pathetic conditions of women in the society (physical, mental, economical, educational etc). People belief in the supernatural power and black magic is merely a kind of mass hysteria/lunacy.

The first question before us that; whether the witchcraft is a social problem or a legal problem? Then definitely answer is that basically it's a social problem as witchcraft is a situation confronting a group or section of a society which causing injurious consequences that can be handled collectively only. Thus no individual is responsible for witchcraft and it is quite impossible to get free from the witchery practice without assistance of entire society. It is originated from a particular society and it could be curtailed only by that society, by changing in its mind set. In every social problem the economic conditions of a man and lack of education, lack of change in religious system and non effective functioning of political system are the basic causes of social problem. The witchery practice is normally found in poor Social Organisation, which is different from the modern society.

Witchcraft Practice is not only social problem, but also a legal problem, as the Welfare, happiness and development of the

society is possible only through the laws of particular Nation. Hence to regulate, prevent and control the witchcraft, there is need of strong law. A social problem cannot be curtailed without assistance of law. Witch practice is not only social problem but legal problem as well; hence a strong legislation is must to change the mindset of the society. There is a General perception that women who, resides in the village area, they don't have education, and money or opportunity to enjoy their life accordingly they feel bored. Even they could not read the good books or attend the modern society. Accordingly due to absence of knowledge, they believes in fortune and misfortune, which is happening due to the magic or supernatural power, which could able to fulfil their wishes/desire or able to harm anyone. Belief on supernatural power is part of believe in the existence of witches and witchcraft. Accordingly for all kinds of misfortune like illness, damage of crop, bad weather, demise of animals for any reason, epidemic etc for which, there is no perfectly rational explanations, the rustic people think that it is happening due only evil eyes of some one.

Another reason of belief on witchcraft is that most of the women who are not modern by look or ugly, old, poor, uneducated, and whose mental condition is not accordance with the society, the people think that the lady is witch, although the reason behind it is unexplained. But I think that due to mental disorder or psychological problem the people think that the woman is witch. Further if any lady is associated with another lady, who has already been declared as a witch, then associated lady would be also considered as witch. Women who don't have a child may be declared as witch. Some time due to jealousy normally the family member

itself started to tell a woman witch. Sometime the so called witch doctor may spread rumour among the people that particular woman is witch, due to some ulterior motives. In backward areas, the villagers want to use the witchcraft as a tool to settle personal enmity.

Some weak minded people believe that anything which I cannot achieve through the effort or labour can be achieved through the magic and it is also supported by the various, novel, T.V serials and films. The people want to achieve the equality through the magic and some people want to take undue advantage and started to propagate the witchcraft practice. People want to achieve their goal by anyhow. Sometime women are being victimized by saying witch by influential persons with ulterior motive, in order to take revenge or pressurising for sexual advancement or to grab the property or to torture, reason whatever may be. Some influential persons of the society taking undue advantages of rustic villages and starting the propagation of witch and witchcraft with ulterior motive , some time even the women are being killed, raped or insulted especially by the so called witch doctors. Basic reasons of belief upon the witch and witchcraft is **absence of knowledge and undue desire of the people**, which almost impossible, accordingly the people started to take the help Ojha, Guni, Maulvi etc. The witch doctors started to propagate that a witch is damaging your progress for harming your life and gives the description of witch for their identification.

Every person in rural area has access to television and serials focusing on superstitious issues like black magic and witches leave a huge impact on society. It is noticed that women sit and discusses such

programmes during their free time, believing what they saw on the TV.

In remote area where there is less accessibility of Doctor and when a quack is unable to cure or heal people, *Ojhas* take responsibility to save and claiming that the existence of a "witch" somewhere in the vicinity, which is real cause of the disease. The words of *ojha* will be spread among the public, it is enough to turn the local residents into a frenzied mob out to seek blood-thirsty vengeance and hunt a 'witch'. Usually a weak, lower-caste woman, are branded as witch as reason has been specified in above.

Effects of Witchcraft

The women who survive after allegation/stigma of witch suffer from mental, physical, or emotional agony. The do not feel safe in the society and healing takes much time. Depression, anxiety, low self esteem, suicidal thoughts or attempt, hopelessness, inability to trust are common effect of this practice. It is not affect only the women but effect the entire family of the woman. There is loss earning in the family due isolation from the society. It is also affect the coming generation also, almost in same manner. Some time people use to leave the parental house/village due to stigma.

Human Rights and Witchcraft

In all societies to a greater or lesser degree women and girls are subject to Physical, sexual and psychological abuse that cut across line of income, class and culture, violence against women both violet and impairs or nullify the enjoyment by the women of their human rights and fundamental rights.

["The Beijing platform for action 1995 paragraph 112."]

The women are always being considered as a second class citizen in every country and violation of her human rights is very common. It is true that in the 1980 and 1990 several International movement has been made to improve the status of women. The world has considered the dignity and respect of women because she is a human being, as human includes men and women. The Universal Declaration of Human Rights adopted by the United Nation general assembly in 1948, has considered that human rights of all people in relation to such matter as, security of person, torture, protection of law, freedom of movement and speech, religion, belief, right to social security, work, health, education, culture, dignity is common to both man and women. The universal declaration states that no person shall be subject to torture or to cruel inhuman or degrading treatment or punishment in any manner.

Human rights for women are protected in the tenets of international law and international conferences in the all over the world. For example the platform for action adopted by the fourth UN world conference on women held in Beijing during 1995 reflects the commitment by the Governments, in the Vienna declaration and programme of action in 1993 UN world conference on human rights that the human rights of women and the girl child are an inalienable, integral and indivisible part of Universal human rights. Violence against women is increasingly recognised by the international community.

So far the belief on witchcraft is being found in almost all around the world, and due to this reason, the woman of the society in

the entire world is being victimized through the various violence, including beating, banishment, cutting of body part and amputation of limbs, torture, and murder degrading their dignities. In spite of these serious violations of human rights most of the States are not taking it seriously, the judicial system of most of the countries is not very much serious towards this violence.

Still there is no specific Framework has been made to monitor and regularised the violation against the women made in the name of witch and witchcraft. Not only in Jharkhand although in entire country most of the victimization, related to witch and witchcraft is not reported due to several reasons. The consequences on belief of witchcraft and witch are causing various severe offences like killing and mutilation of body part and harming the dignity of women.

The UNO has recommended taking integrated measures to prevent violence against women, which is being done in the name of witch and witchcraft. The State should Study the causes and consequences of violence against women and effectiveness of preventive measures should be taken.

The UN human rights council suggested that in case of violence against the women the concerned State should make a dialogue and consult with the relevant stakeholders and make the program for its eradication i.e. by providing fund or mechanism so that the wrong practices which are violating the human rights of women could be controlled and prevented. State should consult with the victim personally and try to find out the exact reasons and consequences. The State, NGOS, general public should, take cumulative efforts to the violence against the women, especially in the name of witch and witchcraft. In this regard

the State may provide advisory service, technical assistance, awareness, to meet, the losses of traditional practices and belief. The State should provide appropriate awareness that in case of violence how a lady could able to save herself from the wrong practices and get the assistance from the State and Society. In India Human rights are protected under part III of the Constitution of India, which is our fundamental right.

Data Study of Witch Hunting in India

In India more than 2,500 have been tortured and killed in the name of witch, in between 2000 and 2016, according to India's National Crime Records Bureau.

In India the practice of *Dayan Pratha* or 'witch hunting' is prevalent in Rajasthan, Jharkhand, Bihar, and Uttar Pradesh, Asama, Haryana, Chhattisgarh and is hidden in several other places. From the several case studies it found that many women were killed brutally, by the mob/ any person/family member.

The NCRB data shows that Jharkhand has been at the top in country for four consecutive years, 2013 to 2016 when it comes to witch hunting deaths. Also after its formation in November 2000, the State has always been among the top three states to report the highest cases of witch hunting deaths, since year 2001.

The data of National Crime Records Bureau (NCRB) shows that in 2014, the number of witch hunting death cases was 47, which reduced to 32 in 2015 and 27 in 2016.In 2018, a total of 26 cases of witch hunting deaths were reported in the State of Jharkhand, which is the lowest in last five years. It is a matter of satisfaction that, the

monthly crime records on Jharkhand police website shows that in 2018, there has been over 35 per cent reduction in the cases of witch hunting.

The National Crime Record Bureau (NCRB) records maintain that as many as 464 women, majority of them from tribal communities, have been branded "witches" and killed in cold blood in Jharkhand between 2001 and 2014.

On the other hand India has seen killings of 2290 persons, mostly women for practicing witchcraft, in the same period. Jharkhand clearly the worst affected State,

accounting for more than one fifth of the victims. In many cases, relatives of the victims have been found to be the conspirators, who got the widows branded as witches and killed to usurp their properties/land.

 "When a woman's husband dies and leaves behind a huge property, the family members itself start accusing the widow of witchcraft to take over her property," Sharan said. *(Chairperson, Jharkhand Women's commission)*

Witchcraft Killing : Worst States

Witchcraft Killing	India	Jharkhand	Haryana	Andhra Pradesh	Orissa	Madhya Pradesh	Chhattisgarh	Bihar
2014	156	47	0	2	32	24	16	6
2013	160	54	0	15	24	11	7	0
2012	119	26	0	24	32	10	8	13
2011	240	36	5	28	39	15	17	0
2010	178	15	57	26	31	18	8	2
2009	174	37	30	27	28	23	6	2
2008	175	52	25	23	23	17	15	0
2007	177	50	30	33	28	14	8	0
2006	186	29	34	26	36	13	10	11
2005	197	26	28	75	25	13	9	1
2004	111	26	0	24	22	14	11	0
2003	140	19	0	37	26	26	9	0
2002	151	26	0	23	39	24	4	1
2001	126	21	0	20	30	13	14	1
Total	2290	464	209	383	415	234	142	37

Sources of data- https://www.google.com, indiatoday.in

Witch-hunting, a recurring social evil in Jharkhand, has already claimed 15 lives so

far this year, according to the official data of State Crime Records Bureau (SCRB), 26

people were killed in 2018 and 41 in 2017, as per the SCRB data.

As per the National Crime Records Bureau (NCRB) data, Jharkhand tops the list of states from 2013 to 2016 when it comes to witch hunting deaths. As many as 523 women, besides hundreds of men, were lynched on the suspicion of practicing witchcraft from 2001 to 2016 in the state of Jharkhand.

It's a matter of happiness that as per the NCRB data, from 2001 to 2004, not a single case of witch-killing was recorded in Haryana. But things turned for worse from 2005 to 2010, a period when as many as 204 women were branded witches and killed. In fact, in 2010, Haryana with 57 cases of witch killings was at the top. But, the State has once against scripted a turnaround, and after recording 5 such deaths in 2011, Haryana has managed to keep its slate clean in 2012, 2013 and 2014. Hence there is need of detail study of Haryana, that in what manner it is curtailed.

Although most of the people presume that the branding and killing of women in number is much higher, because most states don't list witchcraft as a motive of murder. Witch hunts primarily target women and most of the sociologist thinks that it is exploit India's caste system and culture of patriarchy.

Laws Relating to Witchcraft

Witch hunting and witchcraft is there unique problem, its feature requires special attention on behalf of the State by making laws for its prevention. The killing, humiliation and torture of women in the name of witch and witchcraft, it is very common in the entire world and India is one of them. It is prevailed not only in undeveloped and developing countries; although it's prevailed even in developed country also. Hence in order to prevent the practice of witchcraft most of the countries has supported that there is a need of a special legislation, in order to prevent the witch craft practice. Although till now there is no specific national level legislation is made in India, which could able to penalize the witch hunting and torture, in most part of the countries the provision of IPC i.e. Sec 302 – charge for murder, Sec 307 – an attempt for murder, Sec 323 – hurt, Sec 376 – rape, Sec-306- abetment to commit suicide and Sec 354 – outraging a woman's modesty is being used as an alternative, where there is humiliation, torture and killing of a women in the name of witchcraft. A woman can file case of cruelty, where, the woman is facing, Persistent denial of food, Restraining to go outside of the woman outside the house, Taunting, Demoralising and putting down the woman with the intention of causing mental torture, Denying the woman access to [her] children, thereby causing mental torture, Confining the woman at home and not allowing her normal social intercourse, which is generally happening, when a woman is branded as witch. Recently a few states of India have made anti–witch hunting laws. The lists of the Acts are as follows:

- *Prevention of Witch (Dayan) Practices Act1999–Bihar;
- *Rajasthan Government enacted the Rajasthan Prevention of Witch-hunting Act, 2015;
- *Orissa government enacted the Orissa Prevention of Witch-hunting Act, 2013 which became enforceable in February 2014;
- *Chhattisgarh government enacted the Chhattisgarh Tonahi Pratadna Nivaran Act, 2005;

- *In August2015, the Assam Witch hunting (Prohibition, prevention and protection) bill was passed, retaining the gender neutral framing of witch-hunting.
- *The State of Jharkhand adopted the Act of Bihar as it is as Prevention of Witch-Hunting (Dayan Pratha) Act-2001.

Some provisions of Constitution of India, this provides certain rights and indirect relief from the witchcraft i.e.Articles-14, 15, 21, 29, 51,51A etc, hence in case of torture and any kind of violence the aggrieved person may approach supreme Court or High Court under Article 32 and 226. Further in pursuance of constitution of India and various International Treaties, some other Acts has been passed, which are indirectly controlling and preventing the witchcraft i.e.

1. The Drugs and Magic Remedies (Objectionable Advertisements) Act, 1954- The restrain the advertisement of possess the magic qualities for any kinds of remedies.
2. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989.
3. The Protection of Human Rights Act, 1993.
4. The Prevention of Witch-Hunting Bill, 2016- The bill is providing an effective measure for protection the women from witch hunt practices and elimination of their torture and humiliation. There is provision of punishment and rehabilitation of the aggrieved women.

The Maharashtra Government have passed a bill named as prevention and eradication of human sacrifice and other inhuman, Evil and Aghori practices and Black Magic Bill, 2013, the Act was criminalising the superstitious practices which are harmful to the society and a human being. It is relevant to mention here that the bill was pending in the Maharashtra legislative Assembly for a long time. But due to long standing demand by the Maharashtra Andhashraddha Nirmoolan Samiti dedicated to eradication of superstition, after its founding member Narendra Dabholkar was killed. In the same manner the Karnataka prevention of superstitious Practice Bill, 2013 proposes to punish a list of superstitious, by establishing a State level Karnataka anti superstitious authority, district level Vigilance committee superstitious practices and notably by declaring consent to participation as bring irrelevant defence against criminal prosecution. But the bill was stalled due to the opposition from Hindu groups who allege that it is against Hindu practices and rituals, while other critiques argue that in fact it was only e proscribes non brahminical practices, hurting the peasants and community closest to pagan ritual.

The National Commission for Women begin with proposing National Law on witch hunting modifying it after discussion on a drafted bill titled the "Prohibition of Atrocities on Women by dehumanizing and stigmatizing Them in Public". It is relevant to mention here that although we are residing in 21st century in spite of that there are number of cases are registered in which the motive of a crime is mentioned as witchcraft. There is another fact also that the number may be increased as in so many cases the police not inclined to register the case under the prevention of witchcraft act. If some cases are registered under the Act then the most of the cases are dismissed or the accused is being acquitted

due to absence of evidence or lack of Investigation.In the world prospective the enactment of legislations regarding witchcraft is concerned, The Henry VIII's Act of 1542 (33 Hen. VIII c. 8) or (Witchcraft Act 1542) was the first to define witchcraft as a felony, in England, in which there was a crime punishable by death and the forfeiture of the convicted felon's goods and chattels. In that time i.e.in 16th and 17th century the witchcraft was spread like epidemic.

Again in the reign of Elizabeth I, an another Witch craft Act, 1563 was passed, the Act provided that anyone who will "use, practise, or exercise any witchcraft, Enchantment, Charm, or Sorcery, whereby any person shall happen to be killed or destroyed", as a punishment the guilty of a felony to be put to death. In that time, it is very interesting that in England 1,158 homicide victims were identified, out of that, records, 228 were suspected of being killed by witchcraft, and half of that were convicted, out of the convicted people, nine of the accused were men.

Under the Scottish Witchcraft Act 1563 both the practice of witchcraft and consulting with witches were capital offences. In England and Scotland at that time several another Acts related to Witchcraft had passed and amended.

It is relevant to mention here that the Witchcraft Act remained in force in Britain well into the 20th century, until its eventual repeal with the enactment of the Fraudulent Mediums Act of 1951.

The Fraudulent Mediums Act 1951 was repealed on 26 May 2008 by new Consumer Protection Regulations following an EU directive targeting unfair sales and marketing practices.In South Africa, there is existence of

"The witchcraft Suppression Act, 1957" related to the witchcraft.

India three States, Bihar, Jharkhand and Chhattisgarh has implemented the special legislation to redress and prevent the witchcraft and witch hunting. The legislations basically focus to punish the person who is **identifying** the witch or **branding** witch. Further the Act, made an endeavour to punish the person, who has harassed someone mentally and physically to any person, whose motive is linked to witch accusation. Although the Bihar and Jharkhand laws providing lesser sentences but the Chhattisgarh law is providing higher sentences. It is relevant to mention here that although the sentences are a lesser even then the offences are cognizable and non-bailable; the purpose is to create panic of then and there arrest, among the people. It is found that the police are very reluctant to register the cases under the Witchcraft Act. The most of the cases relating to witchcraft and Witch hunting are registered under provisions of Indian Penal Code with one or more provision of a special law; only to establish the motive of the crime. The measure of the provision of the IPC is being added like beating, hurt, trespass theft, Murder, conspiracy, abetment etc. In some cases the FIR is registered under section 294(use of obscene act or wards) of the IPC pertaining to nuisance caused by song and act to prosecute the offenders, who use it for identifying or naming a person as witch. It means the special legislation relating to witchcraft, in this regard, almost dormant and the provision of IPC is being used frequently to punish the offenders i.e. threat to kill, defamation, trespass, intimidation, destruction of property, physical hurt, sexual offences and murder.

Here I would like to give some

outlines of Prevention of Witch (Daain) Practices Act,1999 which is passed in Bihar, which is also adopted by the Jharkhand Government in year 2001; provides the effective measures to prevent the witch practices and identification of women as a witch. So that the women's torture, humiliation and killing of woman; in the name of witch could be eliminated. In these Acts, there are 8 sections. The Act is applicable in Bihar & Jharkhand. In this Act, there is definition witch, which is defined under section 2(ii) of the act. As per the Act "witch" means a woman who has been identified as a witch by someone else having the power or intention of harming any person through the art of black Magic, evil eyes or mantras and it is deemed that she will harm alleged harm any way to other person or persons are the community at large in any manner. Further the act has defined identifier; "identifier" means a person who initially identify or take the initiative in identifying any other person as a witch (daain) or who otherwise abets, instigate or facilitate Such an identification in any manner by deliberate action, manner, words, etc. for causing harm to the person and his or her safety, security and reputation whom he identifies as a witch (Daain). Clause IV of the section-2 defined "Ojha" means a person who claims himself to be Ojha and have a capacity to attain control over witch (Daain) whether he is known in the name of Guni or shekha or any other name or names.

The clause (I) of Section-2 stated that in order to punish under this act the procedure of Cr.P.C shall be applicable. Section 3 of the act provides punishments for identification of witch, which may extend imprisonment for three months or with fine of rupees 1000 or both. Section 4 talks about the punishment for harms or damages caused to any person, who cause any kind of a physical or mental torture to any woman by identifying her as a witch(Daain) whether deliberately or otherwise shall be punished with imprisonment, which may extend to 6 month or the fine of rupees 2,000 or both.

In same manner section-5 provides punishments for abetment in the identification of witch, and the punishment is an imprisonment for three months with fine of rupees 1000 or both. Section- 6 provides punishments for a person who would be indulge in curing witch, through the jhadphook or totka and thereby causing any kind of harm, physical or mental shall be punished for a term which may extend to one year or fine of rupees 2,000 or both. Section-7 of the Act making all the offences under the Act cognizable and non bailable.

Section 8 has given power to the State Government to make necessary rules to carry out the provision of this act through the notifications in the official gazette.

Conclusion & Suggestions

The whole concept of witchcraft came into play to hold down women and women's empowerment." It is also important to note that modern witch hunting is a result of age-old beliefs or deep-rooted stereotypical notions against females and bias against women. Sometime the women faces ill-treated, branding witches, socially boycotted, taunted, these are ways of discrimination, where grudges against the woman are spelled out when she doesn't follow customs and social norms of the new family and stands different on her own. The branding a woman a witch is also a grave violation of human right of woman, as its degrading the dignity of woman.

In order to prevent it, worldwide some special legislation has been passed in the International as well as national law. As it is basically social issue, the special legislation made for prevention of witchcraft, is failed to provide the mechanism for prevention of witchcraft. In case of witchcraft, there is high rate of acquittal, reason is that there is the poor investigation and the people do not want to appear before the court as a witness, sometime the witnesses are turning hostile, due to several reasons i.e. pressure & fear, illegal gratification etc or some time most of the people support the witchery practice.

The laws implemented in the various States relating to witchcraft have give provision for the punishment, who will identify the witch, which is not sufficient. Although there should be the policy for rehabilitation of victims, and mechanism for restraining such type of crime. In the Act, the crime related to witchcraft is not considered in view of the victims; although it should be taken into account in view of the victims only. There is no provision of compensation, rehabilitation, shelter, livelihood support and medical treatments for the victims, who suffered due to the witchcraft. Sometime the violence related to witchcraft is associated with the atrocities relating to caste atrocities, and it is being attached with the witchcraft. Basically the India is a backward country hence there is need of promotion of scientific and rational thinking in communities. Mental health programme, community awareness, through the movies, Drama, publication in newspaper, books, dialogue, counselling etc can curtail the witch-hunting. Facility of health care service must be provided in remote areas. To restrain the repetition of crime relating to witchcraft the accountability shall be imposed upon the person who is residing in the particular area whether Mukhiya, Sarpanch, police officials of the concerned village or locality, in case of possibility of crime related to witchcraft, it must be restrained at earliest. Awareness program must be held in the remote area where there is a possibility of witch hunting and related offences. I think that only over all development of particular area in the form of quality education quality, Health Services and accountable administration can restrain the witch hunting. In witchcraft Cases the theory of prevention is better than cure shall be adopted.

It is found that in spite of several efforts such practices flourishing. Hence there is need of repeated social research so that it could be identify that under what circumstances the act of witch hunting is being made, then we should try to find out the basic remedies on the basis of data search only. Only by making the laws on the basis of surmises cannot fulfil the ultimate object of the legislations. It found that in the most of the cases the widows and the middle aged married women are most vulnerable to the witch hunting, in remote areas where the most of the people are belongs to lower caste or Adivasis. From the study it is appear that in most of the circumstances the reason behind the witch hunting is best on social and economic conditions of the people. In case of the witch hunting basic reason is the land, property, jealousy, sexual advances and other common tension between social intimate were found in a large number of the cases. The jealousy, tension and conflict make the thing more flammable. Finally I found that the crimes related to witchcraft are basically the issues of development not an issue of belief. There is need that the victim of witch hunting

who is facing the ignorance, their human rights and other rights should be restored. Anyhow it's the responsibility of the state to provide the security education and Medical Services and provide the basic human rights so that their life could be made happy, for which there is need of coordination between the Governmental and non Governmental organization, as the problem cannot curtailed by law only.

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Birhors of Jharkhand

Birhor is one of the primitive tribe groups living in the districts of Hazaribagh, Giridih, Ranchi, Lohardaga, Palamu, Garhwa, Dhanbad, and Singhbhum in Jharkhand State. The total populationof Birhor tribe recorded in the census of 1991 is only 5000 which are dwindling day by day. The dwindling population of Birhor tribe creates serious concern for Government as the community is facing threats of extinction. Birhors are way behind in almost all indicators of development including education, poverty, nutrition, employment and health. Government is running number of programmes for primitive tribes but due to lack of awareness and understanding among Birhors and coordination between different departments, Birhors are unable to get optimum benefit of such programmes. Among the 32 tribes in Jharkhand, eight are under PGT (Primitive Tribe Groups) and they are – Asur, Birhor, Birajia, Korwa, Parahiya (Baiga), Sabar, Mal Pahariya and Souriya Pahariya, The total Tribal population constitutes 27 per cent of the Jharkhand population of 2.70 crore. The PTG population is just 2.23 lakh as per 2011 Census.The Birhor tribe is divided into two major sub-tribes, namely Jaghis Birhor and Uthalu Birhor. These tribes in Jharkhand portray a distinct pattern of socio-economic lifestyle. In fact, the Jaghis Birhor and the Uthalu Birhor tribes in Jharkhand are known for their agro-based economy. The Jaghis Birhors are nomads who keep moving from one jungle to the other. These tribes practice shifting cultivation: when the food supply of a particular forest is exhausted, they head towards another forest.

STRESS MANAGEMENT THROUGH PRACTICING MEDITATION TECHNIQUE EXPLAINED IN INDIAN SPIRITUAL LITERATURE

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Man is not just the amalgamation of mind and body. Man has a center of his own. But he won far-out, far and wide from that center. And this creates internal tension, constant disturbance and anguish. That center has been called consciousness *(Chaitanya)* by the mystics. The consciousness is above heart and heart is above the mind, the mind is above the body. In fact, it's not all different, but the same. The body is just a physical one. Everything else is subtle.

The trap of thought increases in the mind and if the mind is disturbed for a long time, depression arises. The person, because of his ambition, presses the mind with the burden of thoughts. But it cannot rest the mind. As a result, after a certain limit, the mind becomes unwell under the burden of thoughts. The same unhealthy man then raises a group of thoughts. This process continues and as a result of this, a variety of diseases start in the body. One of the biggest causes of most diseases is mental stress, says the world's leading scribe.

Stress, anxiety or depression is a mental illness; which arises from non-stop mental state due to the abundance of thoughts. If the mind gets a break, it will be healthy, calm. Health means being located on oneself. That is, to connect to its original source. The name of the same is Yoga made from the 'yuj' word of Sanskrit. This means joining. Health: as officially defined by the World Health Organization, a state of complete physical, mental, spiritual and social well-being, not merely the absence of disease or infirmity.

To calm the mind, from ancient human beings to modern psychologist and mystics like, Krishna, Mahavir, Buddha, Ashtavakra, Patanjali, Gorakh, Nanak, Kabir, Krishnamurtty and many Western scholar have analyzed the mind deeply and found many ways to solve it.

Lord Krishna- Mahabharata ever happened and ended, it is not like that. It born with every new child, the constant conflict, that is going on within every person is the Mahabharata. The decision of good and bad, truth and untruth is to be decided in the mind of every person. Arjuna alone, falling into a duality, suffering depression, tension, trembling, sweating soaked and sitting in the rear of the chariot; not so, almost we all too are sweating each and every steps of life war. It is not only the chariot of Arjuna, that God was wielding, but what we all have at the centre of all of us, is the Supreme Soul, the God. Every person goes through the same

experience of Arjuna during his lifetime. What to do, what not to do, cannot decide. We also sweat in the last part of the life war. The symptoms that a modern medical practitioner tells of a stressed patient are: Physical Disorder, Mental Disorder, Emotional Disorder, Behavioral Disorder All these characteristics are found in Arjuna, in the first chapter of the Gita *in Vishad Yoga.* Then Lord Krishna tells Arjuna the way to be free from stress, and the whole Gita says. *"Srimad Bhagavadgita"* is the first book in the world, in which it has been said very effectively about stress relief, or rather Life management. The essence of the Gita is the same. How to get rid of stress. Showing the importance of meditation among various measures like *Sankhya Yoga*, *Karma Yoga*, *Gyan Yoga* etc. in the 27th and 28th verses of the fifth chapter of the *Srimad Bhagavad Gita*, Krishna says-

"sparśhān kṛitvā bahir bāhyānśh chakṣhuśh chaivāntare bhruvoḥ
prāṇāpānau samau kṛitvā nāsābhyantara-chāriṇau
yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ"[4]

Means shutting out all thoughts of external subjects with the gaze fixed on the space between the eye-brows with closed eyes, equalizing the flow of the incoming and outgoing breath in the nostrils, and thus controlling the sense, mind and intellect, the sage who becomes free from desire and fear, always lives in freedom.

Because of the joyousness and the delightful intellect, man continues to think about the subject. The fire beats of attachment and desire in the mind. That is why at no point of time his mind is calm. The mind attains a state of thoughtlessness as soon as in the closed eyes we focus the vision between the two eye-brows; harmonize the incoming and outgoing breath. That is called meditation. Everyone has sense knowledge and wisdom. The abode of mind is between in these two. By meditating, all three can be conquered. At the same time, all desires, including fear, anger, disappear. In verses 24 and 25 of the 6th Chapter, Krishna again says-

"saṅkalpa-prabhavān kāmāns tyaktvā sarvān aśheṣhataḥ
manasaivendriya-grāmaṁ viniyamya samantataḥ
śhanaiḥ śhanair uparamed buddhyā dhṛiti-gṛihītayā
ātma-sansthaṁ manaḥ kṛitvā na kiñchid api chintayet"[5]

Lord Mahavir- Mahavir says, "O Seeker, you don't try anything from the level of your body, do not speak anything with the speeches or don't think anything with your mind, and if you resist these three or experiment in this way, you will be stabilized. Your soul will be fixed in the deep insight within. You will meditate here, the situation called Meditation. Just as an incinerated fire burns the irrigated fuel immediately, the fire of meditation consumes the infinite karma fuel in a moment. Meditation is the basic focus of all religions, as just as the head of the human body and its root in the tree is important or main."

Lord Buddha - To liberate from suffering, Gautama Buddha has given the doctrine of Eight Fold Path. For Goutam Buddha, *Samyak* word is very important; i.e. ***middle path***. *Sama* means neither right to go nor left. To be

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[4]https://www.gitasupersite.iitk.ac.in/srimad?htrskd=1&httyn=1&htshg=1&scsh=1&choose=1&&language=dv&field_chapter_value=5&field_nsutra_value=28

[5] https://www.holy-bhagavad-gita.org/chapter/6/verse/24-25

situated in the middle. Stay in balance. Buddha says – **Majjham Nikay** That is the path of the middle. There is no excess, nor is there lack. We should follow the middle path; neither depression; nor suppression. Only balance in between these two. The nature of the mind is in duality. Its tendency is to drool. It always demands more. When the mind imposes its perception, then the balance fails. If the mind remains stable, then we will call that state - *meditation*. To calm the disturbance of the mind, Buddha gives us the formula of Samyak. In every situation, it is the overall objective of Buddha Dharma to be available to the Samyak. For example- Right vision**.** Generally there are three aspects to each event. 1- Facts, 2-Fiction and 3-Truth. An incident happened, Buddha says; look at the incident as a fact. Do not mix the narrative in it. That is, do not create a story or fiction. Then the truth will appear clear. With the event, by mixing its perception, nothing appears as it really is. And that is the nature of mind, It continues to establish its perception. In relation to the mind, Gautama Buddha says –

- "Mind is the vanguard of all trends; mind is excellent with the powers of all senses.
- The whole subject is the subtlest, the consciousness, is created in the mind. If one has to speak with a pure mind or work, then Joy follows it; like its shadow,
- Defeat the enemies and those who are slaves of their senses whose mind wanders in search of external beauty and portfolios which are not able to control their senses as masters who eat unclean food which is lazy and is enslaved by moral courage.
- Ignorance and sorrow are overwhelmed just as the storm does not destroy the dry tree as raindrops drip into a house that does not heal the roof, nor can the hallucination enter the mind that is so dissociated by self-focus.

- A conscious person whose mind is not influenced by work who has abandoned both good and unlucky, has no fear of a conscious person just as the wise man strakes away and controls the mind.
- It is best to control a mind which produces restrained bliss which is not stable and is not aware of own character, whose faith is fickle, intelligence is never complete. Practice is the purity of meditation and cleanliness is the purity of the body, the friendship of the senses and the fickleness of the mind.

Saint Patanjali- Patanjali, the great scientist of Yoga, says-

"Maitrī karuṇā muditā upēkṣāṇāṁ
sukha du:Kha puṇyā puṇya viṣayāṇāṁ
bhāvanāt ca citta prasādanam"[6]

Means:- Compassion Towards A Person Who Is Blissful, Compassion Towards Virtue and Ignorance Of Sinful By Promoting These Feelings It is our subtle ego that we always choose a low and try to be happy to demonstrate our superiority. As we take our voice with pleasure from being friendly to the people, we have no sympathy for the miserable, not compassion, i.e., trying to free him from his suffering, that is, calming the mind. We can't accept anyone as a good man, but Patanjali is saying, "Promoting happiness towards him calms the mind, just as we are filled with condemnation towards the sinner." With the same, they are identified and surrounded by negative thoughts which are the cause of unrest, Patanjali is saying, "Don't ignore the slightest attention evil just don't ignore, don't evaluate and be neutral, it's the name of promoting all the emotions in mind."

Gorakhnath- Gorakh says-

"*Maro he jogee maro, maro maran hai meetha
tis maranee maro jis maranee maree gorakh ditha*

/yoga-sutra-33/[6]

haseeba kheliba dhariba dhyaanan   ahanishee kathiba brahm gyaan
hase khele na kari man bhang   re nihachal sada naath ke sang"[7]

This is the extreme point of Tantra. The Vigyan Bhairava Tantra mentions 112 methods of erasing the mind. That is meditation. Nath is also one of the many branches of Tantra. Gorakhnath, a disciple of *Adi Guru Matsyendranath* of this sect, says, "Accept life with ease. Accept it enthusiastically. Accept it with grace and welcome it with totality. In the same way accept death with ease."

Gorakh addressing the seekers said-" "O yogi, you die, that is, kill the mind, the mind becomes sweeter as soon as it dies. Do not keep even a little ego in mind. Nothing is bad in life. After accepting life in its entirety, the ego dies. By applying a few facets of your morality, the more artificial you make life, the more ugly life will become. If you play life easily, laughs naturally, will live naturally, will not express any opposition, will not make any determination, and will flow with life; As if someone is flowing in the river's edge, we will not swim; As a result meditation happens in our life, and the unrest will go away.

Guru Nanak Dev- Shabad (The divine sound) hearing is the ultimate meditation. Shabad means Omkar. This Omkar is the ultimate truth. Omkar is the root cause of the entire creation. All the sarrows of a human being is removed by drowning in that Omkar. Because the entire world, universe has originated from the same Omkar. Today, scientists have proved that if we break matter, by breaking it, what remains is nuclear. And that nuclear is

energy, i.e. electric energy. Scientists say the world is made of energy. The mystics who discover the innermost secret of man, speak, the world is made of nad or *Devine Sound*. Nad means Shabad or *Devine Sound*.. Shabad is energy. A transformed form of electric energy. There is also a description in the Bible, **First there was word**. Word or sound energy can be converted into electrical energy, in contrary electrical energy into sound energy. In fact, these two are not separate, but only one. There are only two different ways of expression. This cosmic sound; evolve itself in the cosmos. It does not born by the collision of two objects. Whatever sound there is in this world is born by the collision of two objects. But the Omkar, or cosmic Devine sound is born without clash of two objects. In spirituality, it is called *Anhad Naad*. If a man becomes absolutely silent, contemplative, in perfect silence, then he can able to listen the soundless sound Omkar. In contrast, if someone continues to listen to that Devine sound, he will go into complete silence. For centuries, we have been making our temple in such a way and we had done this because the structure of the temple was like cave towards the sky, so that it could replicate that Omkar sound inside the temple. That sound repeatedly rained back upon us that are why we place large bells in the temple and play. So that one day we would be able to listen the internal Omkar sound within, while listening to that external sound produced by bells. Be able to connect with it, and we will be able to descend in absolute silence, ultimate peace, and ultimate bliss. All the saints of the past, mystics, who know the secret of cosmic device sound, have expressed it as *Hari, Nam, shabad, Nad, Ram, Omkar or Amen.*

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[7]

http://oshodhyannigam.blogspot.com/2015/08/3-3-1978.html

Meera, who worshiped Krishna throughout her life, sings after knowing that secret.

"Paayojee mainne raam ratan dhan paayo.
vastu amolak dee mere sataguru krpa kar apanaayo
janm janm kee poonjee paee jag mein sab kho aayo"[8]

Ram, the son of Dasharatha of Ayodhya is not Ram here. This Ram is that divine sound Omkar. This is the Anahata Nada of the Upanishads, of Veda. Nad is Brahma. That omkar is the truth. Ek Omkar Satnam. The narrator, who mentions this Satnam, propagates it in the world, Param Purush, Guru Nanak Dev and all the saints of his tradition, describe the path of ultimate peace as Shravan. Guru Nanak Dev speaks:-

"Manamandir tan besh kalandar
ghat hee teerath naava
ek shabad mere praan vasat hai baahudee
janm na aava"[9]

And in the same way, many saints, singing the glory of *Omkar*, have told *Nad Shraban* or listening continuously that divine sound is the best path for attaining peace of mind, body and soul.

Krishnamurti- According to Krishnamurti:

- Meditation is one of the best arts of life, even it can be the best. And no one can learn it from anyone and that is it's melody. It has no art skills. This is why it has no commands.
- Meditation is not to run away from the world. It is not the act of staying in

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oneself, by separating oneself from others, but what meditation is to accept the world and its customs etc.

- Meditation is not concentration. In concentration it is boycotting, resisting and all that creates duality. A meditative mind can be focused, but it does not have exclusion or resistance. The concentrating mind ever fails to meditate.

Osho Rajneesh- Osho Rajneesh, the great mystic of our time, said- "Meditation is a pure state of consciousness. Where there are no thoughts, there is no subject. Ordinarily our consciousness is covered with thoughts, subjects and desires. Like a mirror covered with full of dust; our mind is a continuous flow, thoughts are going on, wishes are going on, old memories are moving, night and day there is a continuous cycle. Even in sleep our mind keeps going. The dreams keep going. This is the non-meditative state. Right from this the reverse state is that of meditation. When there are no thoughts, and no desires raise the head. The whole quietness is calm, and we are in perfect silence. This perfect silence is called meditation. And in that perfect silence, truth is explored. When there is no mind, it is meditation." That's why meditation can never be reached through the mind. Meditation is the realization that I am not the mind. As our perception deepens, some glimpses begin to occur. Of the mind, of peace, when everything stops, and nothing goes on in the mind, only in those silent, quiet moments, we feel our own power; And there is a touch of the mystery of this existence. " Mind and body are not really separate. And the interesting thing is that, in the full awakened state, if the mind and body take complete rest, then we will call that state meditation. The difference between sleep and meditation is so much that in sleep our

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[8] https://github.com/cltk/hindi_text_ltrc/blob/master/Meera/bjn/main.txt
[9] https://www.sikhdharma.org/mantra-for-limitlessness-reflections-on-the-6th-pauri-of-japji-sahib-tirath-naavaa/

consciousness remains in a dormant state, while in meditation we remain awake. Meditation has been variously defined over the centuries. Some have called meditation a thoughtless state, and some have called it a comfortable form of life. And someone has said to be situated in the present. Some have called him the supreme awakening; some have told it that it is supreme rest. No matter how different the manner of speaking according to time, one thing is clear in all of this, that the result of meditation is a non-dual, Free State, an inexplicable achievement, which leads to ultimate peace, ultimate bliss, and ultimate realization. By regular meditation, man can not only free from stress or mental disturbance, but can achieve complete health benefits as well as the ultimate culmination of spirituality. Meditation is purely personal and practical experience, not theoretical. Only a *Sadhguru* or living Master can explain this meditation technique described in spiritual literature. Under the direct supervision of a *Sadhguru* or living Master, we can have a state of real meditation. Then the mind will not be excited about the subject, nor it provokes the desires, the mind will not be disturbed. The web of thoughts will not be surrounded. The person will live spontaneously and be free from suppression or depression. To get this truth

described in spiritual literature, it is very important to study literature. Studying literature will create attraction towards spirituality. And to know the spiritual secret, one has to go to the shelter of a real living Master. *Sadhana* or spiritual practice has to be done under the direct guidance of *Sadhguru* or living Master. And one day while doing spiritual practice, we can be free from depression and attain ultimate peace. Therefore, Practicing Meditation technique explained in Indian spiritual literature is the simplest solution for stress management.

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IMPACT OF GLOBAL & CULTURAL DIVERSITY ON INDUSTRIAL RELATIONS

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Abstract

In the global economy, where there is no limit for organizations to spread their business and diversity their line, IR plays a vital role. Its impact is tremendous, as the organizations have to meet the challenges on cultural ground. Every nation has a specific environment that composed of economic, social, political and technological base. Managing cultural & global diversity is a big challenge for Industries. People having different culture, language, Perception, Personality, attitude, opinion, values, belief etc. working under one roof has a dramatic affect on industrial relation.

Keywords:- Cultural diversity, Global diversity , inclusivity, Industrial relation.

Introduction

For an institution to get success in the other parts of world, apart from his own country of operations, Understanding culture is pre-entry condition. Culture differs from country to country and state to state in specific country. Each state has a different behavior pattern, that one must have to adopt. In same way countries like USA and UK have also dissimilarity in culture.

These diversities can be realized in a better way by dividing the topic into two and taking it one after another

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- (i)   Cultural Diversity
- (ii)   Global Diversity

(i) Cultural Diversity

Cultural Diversity depends upon the psycho-social pattern of people working in an organization.

The characteristics of culture diversity in an organization are:

1. **Structural Integration:** The organization structure and its integration is very significant. Organization should follow the structure which does not motivate same culture pattern

2. **Integration of informal network:-** Every organization has an in-built informal network which should be fully integrated with the organization system.

3. **Discrimination of employees on cultural background:** Every employee is important for an organization if he/she holds to important place in an organization structure. Therefore for smooth functioning of his/her task he should be treated fairly. All employees should be treated equally in an organization. This will result in optimum utilization of resources.

4. **Equality among minority and majority groups:** An organization should balance between the minority group with majority group in placing the organizational goals this should be considered.

5. **Absence of prejudice:** Success of an organization depends upon people

who work for them. Better productivity can be achieved by adopting the local place. The process of inculcating the culture in the organization work system is known as cultural adaptation.

There are numerous factors which prevent all stakeholders in cultural acceptance.

BARRIERS TO CULTURAL ADAPTAION

(1) This is human nature that resist change and like to work in the same manner, leading to cultural, Managers should try to adopt the local culture in the work style.

(2) **" Individualistic approach"** is another big factor. In this the manager concerns himself other employees.

(3) **Feeling of "ethnocentrism"** (Where one feels that this native culture is better) is a big barrier to cultural adaptation.

Why cultural diversity matters?

It is important because our country/workplace increasingly consists of various cultural, racial and ethnic group. Learning about other cultures helps us understand different perspectives within the world in which we live.

Diversity is an action. Inclusivity is cultural and belonging is to feeling change does not start from Top-down leadership, it happens at every level. It's not just a feel good more, it's good for business. Study has shown that diversity leads to more creative teams and increase a company's bottom line.

MEASURES FOR SUCCEEDING CULTURAL ADAPTION

There are numerous measures which organization should adopt to overcome the barriers to cultural adaptation.

(1) Training employees in the local culture where one has to work. This training should be given before an employee resumes his work.

(2) Selecting employees keeping the culture ground's in focus

(3) Motivating employees to work in diverse culture by giving them more incentive/position.

(4) Organizations should conduct proper programme for employees, which make them fit in changing culture.

(5) Informing employees in advance about their growth prospect can also help in culture acceptance.

Global Diversity-

Global Diversity like cultural diversity has a major impact on organizational behavior. Companies going abroad and expending their business enforce thinkers to study about these factors. Multinational firms suffer from this. The change in political, technological, economic and social environment influences the organizational behavior

1. **POLITICAL CONDITIONS:** Change in the government, stability in the tenure of government, the leadership of country, i.e. (Democracy, republic, or dictatorship) all are important issues. These affect the legal frame work, policy of government, licensing and

monetary and monetary value of country.

2. **ECONOMIC CONDITIONS:** In this the development of country, i.e. Developed nation, developing nation, under developed nation or poor nation, per capita income, inflation rate all are considered. An employee likes to work in a nation, where growth is more and inflation rate is less.

3. **SOCIAL CONDITIONS:** The social condition like living standard of people, resources and how they utilize it. The values of people all compose these social conditions. Employees like to work in a country, which is safe, develops friendly work environment and people, respect for other, good values etc.

4. **TECHNLOGICAL CONDITIONS:** This has got the least importance by the thinkers. As this is considered as an in-built condition among the above mentioned three conditions (social, economic & political). But, now this is considered as the most important factor. A county highly advance in technology are preferred by organizations and motivate their employees to work in that country e.g. people like to go and work in America rather than Nigeria, due to the technological advancement of country.

IMPACT ON INDUSTRIAL RELATION

1. **HARD WORK AND SAVING:** Glorification of hard labor and high worker output has become a national political religion. Capital formation was accomplished in the USA, England & Germany through private enterprise, capitalistic system. Max Weber opinion that, "The protestant ethics with its emphasis upon hard work, frugality & self-denial has been major driving force among the people" to achieve savings. The prevailing economic, social & religious attitude also caused strong feeling for material programs.

2. **STRICT DISCIPLINE:** There is a 'wed of rules' binding the individual worker. The worker lives by the clock. He must not reach let; must not absent himself to often; must not disobey or else he will be find or punished.

3. **MONOTONY AND BOREDOM ARE THE RESULTS OF MINUTE DIVISION OF LABOUR:** Repetitive task cannot give any interest or sentiments to work. Worker feels no pride in it because the completed product is not his own creation. In fact, workers do their jobs mechanically and automatically. They don't have to think about what they doing. Their thoughts are miles away from their work.

4. **INTER DEPENDENCE:** Closing of one sector throws the entire system out of gear and entire factory may go out of work, bringing about economic collapse.

5. Change in the attitudes of labour, who now wants to have a greater voice in his welfare and work. This he gets through union membership. Through collective bargaining, consultative supervision, democratic leadership, labour management co-operation & suggestion system, he demands upon the management material things such

as higher wages and more fringe benefits, fair and just treatment, job security, freedom from discrimination.

6. Job displacement, increased use of machinery has often resulted in changes in employment situations. Since their operation needs specialize knowledge, the simple and unskilled workers find it difficult to adjust with the work equipment: and, thus, a large number may become obsolete and even superfluous.

7. **Increase in mobility-** Families in large number move to industrial centers where employment opportunity appeared most promising Not only geographic mobility was thus facilitated, occupational and industrial mobility also increase greatly. Jobs were simplified, so manpower was readily adapted to a variety of production, instead of a single craft or trade.

8. Concentration of capital and instrument of production, in the hands of a small group of person led to diverse thought the working and the owning classes, and split the society into two hostile camps at war with each other- the camp of the haves and the have-nots.

9. Hard conditions of work and living The workers had to work under deleterious and insecure conditions which impaired the happiness of the family. Karl Marx points out in his 'Das Capital' " the most agonizing spectacle in the English factory (as also in India cotton mills) was the remorseless exploitation of children under 10 or often 6, and even 4 years old. Forced sometimes to work 18 hours a day, these 'creature'

were scarcely allowed the time ' to bite a meal' They worked till over- powered by fatigue; they slept at their work upright, near the dangerous-machines, which frequently slashed off their tender limbs. During the night they were kept under lock and key by an internal band of overseers to whom lifting tired children up by their ears and dashing them to the ground or pouring water on them were all part of the day's work".

Conclusion

Thus, "the insecure and precarious life of the laborer living under an ever-present threat of unemployment the frequent strikes and lock-outs throwing society out of gear and the dislocation of the economic equilibrium due to recurrent crises came to be the features of new Industrial Order, and society was faced with new complex political and economic problems, with a widened gulf between the masters of the factories and operation"

A brief survey of historical stages in industrial relation in the western countries, starting from the primitive economy system through slavery serfdom handicrafts system, cottage system to modern factory system and the Industrial Revolution provide a clear evidence of president change. The pattern of these changes had not been identical /uniform in all countries and societies, because industrialization has moved somewhat fast in certain countries of the west, whereas in others it has progressed slowly, and as such the changes have been limited. It may be noted that shift from earlier agricultural and handicraft system to the age of factories has been drastic: and the same thing is now happening in many developing countries: accelerated change is expected

because of the second Industrial Revolution brought about by automation and computerization. The goal of inclusivity is to make sure that everyone feels included in everything regardless of gender, race or culture. It's not only good for moral, but good for employees and for sound industrial relation some companies have made diversity a part of their review process to incentive and stay accountable to diversity goals. At the end of the day, treat your employees like your family, embrace and respect individual strengths and create a collaborative and safe spall. This will lead to a culture of belongingness and inspire your talent to be their best selves.

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HOW DOES CULTURE AFFECT INTERNATIONAL BUSINESS?

Rebecca Twose

In a globalised economy, cultural sensitivity is essential. As more companies grow, and the global marketplace becomes more accessible for small businesses, multinational and cross-cultural teams are becoming more common. This means that it is crucial, now more than ever, for businesses to understand the culture of their foreign market if they wish to succeed internationally. Culture is the ideas, customs, and social behaviour of a particular person or society. But how does culture affect international business?

In a business context, culture relates to what behaviour is common and accepted professionally in one location, compared to another. What may be acceptable business practice in one country, may be very different from the approach that is used by businesses overseas. Therefore, recognising how culture can affect international business is something that should be understood in order to avoid misunderstandings between colleagues and clients, and also to make sure that businesses are presenting themselves to their new market in the best way they can.

The formality of address is another key thing to consider within international businesses when communicating with colleagues and clients from different cultures. Are they comfortable with being approached on a first-name basis or do they prefer titles and surnames? Asian countries such as China seem to prefer the latter, whereas Americans usually use first names. Things such as formality of address may not seem that important, but if you get off on the wrong foot with a potential foreign client then that could ruin your chances of ever working with them in the future. Therefore, it is important for businesses to know that their level of formality will differ depending on the culture of the person they're communicating with. Workplace etiquette in some cultures also means they have a different approach towards workplace confrontation, rules and regulations, and working hours. While some may consider working long hours a sign of commitment and achievement, others may consider these extra hours a demonstration of a lack of efficiency or the lack of prioritisation of family or personal time.

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SKILL DEVELOPMENT AND ENTREPRENEURSHIP IN INDIA: A ROAD MAP AHEAD

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Abstract

Skills and knowledge are driving forces of economic growth and social development for any country. Countries with higher levels and better standards of skills adjust more effectively to the challenges and opportunities in domestic and international job markets. India is a country today with 62% of its youth is in the working age group which they need to go for the capacity building of such young potentials. The world and India need a skilled workforce. National Skill Development Initiative will empower all individuals through improved skills, knowledge, nationally and internationally recognized qualifications to gain access to decent employment and ensure India's competitiveness in the global market. The aim of skill development in India is to support achieving rapid and inclusive growth through Enhancing individuals employability (wage/ self employment), ability to adapt to changing technologies and labour market demands, Improving productivity and living standards of the people , Strengthening competitiveness of the country and Attracting investment in skill development.

The growth and prosperity of all economies remains highly dependent on entrepreneurial activity. Entrepreneurs are the essence of economic growth — they provide a source of income and employment for themselves, create employment for others, produce new and innovative products or services, and drive greater upstream and downstream value-chain activities. Supportive environments are increasingly essential to successful entrepreneurship and these are evolving across the world. The ideal entrepreneurial environment has five pillars: Access to funding, Entrepreneurial culture, Supportive regulatory and tax regimes, Educational systems that support entrepreneurial mindsets; and a coordinated approach that links the public, private and voluntary sectors. Government attaches high priority to socio-economic growth of rural areas since India lives in her villages. Adequate focus will be given to youth from deprived households by establishing skill development centers in areas which are underserved. The border, hilly and difficult areas, including North Eastern states, J&K, and the hilly forested areas of central and eastern India, face additional challenges arising from inadequate infrastructure, poor investment and low industrial opportunities. Special attention needs to be given to youth residing in these regions to address their needs for employment and employability. Natural aptitude of youth will also be kept in view while implementing training programmes in these geographies. The new programme aims at providing training and skill development to 500 million youth of our country by 2020, covering each and every village. Various schemes are also proposed to achieve the objective. The emphasis is to skill the youths in such a way so that they get employment and also improve entrepreneurship.

Key words: Skill Development, Entrepreneurship, Innovation, Socio-economic

I. Introduction:

Today, India is one of the youngest nations in the world with more than 62% of its population in the working age group (15-59 years), and more than 54% of its total population below 25 years of age. Its population pyramid is expected to "bulge" across the 15-59 age groups over the next decade. To reap this demographic dividend which is expected to last for next 25 years, India needs to equip its workforce with

employable skills and knowledge so that they can contribute substantively to the economic growth of the country. Our country presently faces a dual challenge of paucity of highly trained workforce, as well as non-employability of large sections of the conventionally educated youth, who possess little or no job skills. The country, however, has a big challenge ahead as it is estimated that only 4.69% of the total workforce in India has undergone formal skill training as compared to 68% in UK, 75% in Germany, 52% in USA, 80% in Japan and 96% in South Korea.

Job creation for skilled youth is also a major challenge before the nation. Entrepreneurship based on innovation has immense growth potential. However, the number of local entrepreneurs emerging every year in India is very low. However India improved its ranking in the global innovation index by five places to 52nd in 2019 from 57th position in year, 2018 and was on 76th out of 143 countries in 2014.

Country	Global Innovation Index (2019)		Global Innovation Index (2018)	
	Rank	score	Rank	Score
INDIA	52	36.6	57	35.2

The ideal entrepreneurial environment has five pillars: Access to funding, Entrepreneurial culture, Supportive regulatory and tax regimes, Educational systems that support entrepreneurial mindsets; and a coordinated approach that links the public, private and voluntary sectors.

The border, hilly and difficult areas, including North Eastern states, J&K, and the hilly forested areas of central and eastern India, face additional challenges arising from inadequate infrastructure, poor investment and low industrial opportunities. Natural aptitude of youth will also be kept in view while implementing training programmes in these geographies. The new programme aims at providing training and skill development to 500 million youth of our country by 2020, covering each and every village. Various schemes are also proposed to achieve this **objective**. The emphasis is to **skill** the youths in such a way so that they get employment and also improve entrepreneurship.

II. Methodology:

SOURCES OF DATA: Primary Data & Secondary Data. Primary Data Search Has Been Taken To Have An Assumption-Based Analytical View Considered In Findings. Secondary Data Has Been Obtained From, Online Websites of Organizations Supporting Skill Development in India i.e Ministry of Skill Development And Entrepreneurship. Few Reports That State The Present Scenario Of Skills Along With The Need & Requirement Of Building The Skills & Character Of An Individual. Online Search Engine Optimization & Multiple Online Findings.

III. Vision:

To create an ecosystem of empowerment by Skilling on a large Scale at Speed with high Standards and to promote a culture of innovation based entrepreneurship which can generate wealth and employment so as to ensure Sustainable livelihoods for all citizens in the country." The aim is to providing training and skill development to 500 million youth of our country by 2020, covering each and every village. To skill the youths in such a way so that they get employment and also improve entrepreneurship.

IV. Mission: The mission is to-

1. Create a demand for skilling across the country;

2. Correct and align skilling with required competencies;

3. Connect the supply of skilled human resources with sectoral demands;

4. Certify and assess in alignment with global and national standards; and

5. Catalyze an ecosystem wherein productive and innovative entrepreneurship germinates, sustains and grows leading to creation of a more dynamic entrepreneurial economy and more formal wage employment.

V. Objectives:

To empower the individual, by enabling her/him to realize their full potential through a process of lifelong learning where competencies are accumulated via instruments such as credible certifications, credit accumulation and transfer, etc. As individuals grow, the society and nation also benefit from their productivity and growth. This will involve:

i. Make quality vocational training aspirational for both youth and employers whereby youth sees it as a matter of choice and employer acknowledges the productivity linked to skilled workforce by paying the requisite premium.

ii. Ensure both vertical and horizontal pathways to skilled workforce for further growth by providing seamless integration of skill training with formal education.

iii. Focus on an outcome-based approach towards quality skilling that on one hand results in increased employability and better livelihoods for individuals.

iv. Increase the capacity buildings and quality of training infrastructure and trainers to ensure equitable and easy access to all citizens especially geographically disadvantaged and marginalized groups. Promote increased participation of women in the workforce through appropriate skilling and gender mainstreaming of training.

v. Address human resource needs by aligning supply of skilled workers with sectoral requirements of industry and the country's strategic priorities including flagship programmes like Make in India.

vi. Establish an IT based information system for aggregating demand and supply of skilled workforce which can help in matching and connecting supply with demand.

vii. Operationalize a well-defined quality assurance framework aligned with global standards .

viii. Leverage modern technology to ensure scale, access and outreach, in addition to ease of delivering content and monitoring results.

ix. Recognise the value of on-the-job training, by making apprenticeships in actual work environments an integral part of all skill development efforts.

VI. Policy Framework for Skill Development:

The framework outlines eleven major paradigms and enablers to achieve these objectives of skilling India: Aspiration and

Advocacy, Capacity, Quality, Synergy, Mobilization and Engagement, Global Partnerships, Outreach, ICT Enablement, Trainers and Assessors, Inclusivity, Promotion of skilling among women

VII. Skill India and Make in India:

Make in India and Skill India are complementary to each other. The key objective of Make in India is to promote manufacturing in 25 sectors of the economy, which will lead to job creation and consequently need for skilled manpower. Some of these sectors include automobiles, chemicals, IT, pharmaceuticals, textiles, ports, aviation, leather, tourism and hospitality, wellness, railways, auto components, design manufacturing, renewable energy, mining, bio-technology, and electronics. Correspondingly, Skill India aims at preparing a highly skilled workforce which is completely aligned to the requirements of industry so as to promote growth through improved productivity.

VIII. Inclusivity:

1. It is necessary to promote skill development initiative which ensure inclusivity, irrespective of gender, location, caste, sector etc. One of the key objectives is to safeguard the skilling needs of SCs, STs, OBCs, minorities, and differently abled persons, as well as those living in difficult geographical pockets.

2. Government attaches high priority to socio-economic growth of rural areas since India lives in her villages. Adequate focus are given to youth from deprived households by establishing skill development centres in areas which are underserved.

3. The border, hilly and difficult areas, including North Eastern states, J&K, and the hilly forested areas of central and eastern India, face additional challenges arising from inadequate infrastructure, poor investment and low industrial opportunities.

4. For differently abled persons, a horizontal SSC comprising of stakeholders and representatives of relevant SSCs created to identify specific trades for each category of differently abled candidates where they can improve their competencies through skill training and get rehabilitated / employed for a sustainable livelihood.

IX. Promotion of Skilling amongst Women:

According to Census Data 2011, women account for 48.7% of the entire population in India. Women have the capability to further drive the economy of the country if their participation in the workforce is increased. Women participation in vocational education and training is especially low as compared to men. Special mechanisms are in the delivery of training such as mobile training units, flexible afternoon batches, training based on the local needs of the area, to ensure participation and mobilization of women. The government promotes setting up of more training and apprenticeship seats exclusively for women. Women related issues incorporated in the guidelines for skill training procedures. These could include issues of safe and gender sensitive training environment, employment of women trainers and equity in remuneration, and complaint redressal mechanism. An internet or mobile based platform for women employment, by connecting skilled women and employers, are being promoted. Government is working closely with SSCs to address the existing

problems of such sensitive regions with aptitude based training and employment.

X. Sector Skill Councils (SSC):

Sector Skill Councils are set up as autonomous industry-led bodies by NSDC. They create Occupational Standards and Qualification bodies, develop competency framework, conduct Train the Trainer Programs, conduct skill gap studies and Assess and Certify trainees on the curriculum aligned to National Occupational Standards developed by them. As on date 37 Sector Skill Councils are operational. There are over 600 Corporate Representatives in the Governing Councils of these SSCs.

XI. Conclusion:

National Skill Development Initiative will empower all individuals through improved skills, knowledge, nationally and internationally recognized qualifications to gain access to decent employment and ensure India's competitiveness in the global market. The border, hilly and difficult areas, including North Eastern states, J&K, and the hilly forested areas of central and eastern India, face additional challenges arising from inadequate infrastructure, poor investment and low industrial opportunities. Special attention needs to be given to youth residing in these regions to address their needs for employment and employability. Government focusing on the skill development but still long journey is left. It is therefore suggested youth to be motivated to take up entrepreneurship which requires support from parent, Government, Financial institution etc. Women participation needs to enhance in vocational education and training.

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SMART IDEAS TO CONTROL POLLUTION

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Abstract

Expensive inventions are not mandatory for great improvements. Great improvements come from great inventions. And, not every great innovation is expensive. Even small inventions have the power to change the world. Innovations that do not cost even a single penny, but have an impact on the whole earth. Increasing poisoning in the air is indicating that this world will not be a safe place for humans in the coming days.

The greatest threat to the world is not from war but from pandemics and pollution. Corona virus has caused havoc in a country like China. Thousands of people have lost their lives. But this catastrophe is visible. Because everything is happening before the eyes and it has happened suddenly. But, due to pollution, crores of people all over the world are dying silently. In fact, due to pollution, the world is standing at the most dangerous point of servival. Unfortunately everything is anthropogenic. It is the human responsibility to find solutions to the problems that are anthropogenic.

The research article presented here, discusses the small but strong steps taken by humans against their pollution. In this article, some of his out of box inventions and ideas have been discussed, it is worth mentioning that these inventions are very inexpensive and easily accessible to common man.

Keywords: Air pollution, tetrapack, plastic garbage, frugal technology, Delhi pollution, Nasofilter

Jamshedpur is a small but very beautiful industrial city in Jharkhand. The city, which has large number of chimneys and large iron blast furnaces, is managed by JUSCO, a subsidiary of Tata Steel. When this city was inhabited, the company had built hundreds of quarters for its laborers to live. A few days ago these old quarters were demolished to build new houses there. These old houses had hundreds of concrete water tanks. Usually these tanks are considered as junk and destroyed. But Tata Steel took an interesting initiative. After filling the soil in these tanks, they were given the shape of pot and placed in different parts of the city. Earlier, with the help of local artists, these beautiful tanks were painted very beautifully with bright colors, and slogans were raised to raise awareness about the environment. Today, with the appearance of beautiful flowerpot, it has become an example of complete environmental protection.

The poisonous air in Delhi is deadly. Millions of aquatic organisms have died out due to excessive pollution of water in the Ganges. Pollution of both air and water of India has reached alarming levels. Thankfully, researchers and innovators are trying to find ways to fight the constant threat of pollution. Their untiring efforts give us hope. India generates 94.6 lakh tonnes of plastic waste every year of which 40 percent is not collected and 43 percent is used for packaging, most of which is one-time plastic. This information has been revealed in a new study. This study has been done by the 'Un-Plastic Collective' (UPC). UPC is an initiative to reduce plastic pollution by nature.[1]

Feeing the extent of a problem, a Tamil Nadu college professor Dr. Rajagopalan Vasudevan invented a road-laying technique which utilises excess plastic waste.[2] The technique involves adding plastic to road-building stones at 170 degrees celsius in order to laminate the stones. More than a tonne of plastic waste is melted to lay just one kilometre of road. There are many roads in Jamshedpur which are made of plastic waste. Plastic waste is one of the biggest environmental problems in India. Those responsible are trying to get rid of it.

Piles of plastic waste generated in urban areas has become a humongous problem for both residents and civic authorities. Recycling of plastic material is beginning to happen in a large scale, but it is proceeding at a painfully slow pace. Particularly the recycling of Tetrapak food packets has been a bigger headache since they are made up of composite materials. Tetrapak is a patented food packaging material which consists of layers of polyethylene, aluminium and paper. Gujarat-based Daman Ganga Paper Mills has innovated on a new technique to recycle Tetrapak into reusable building material such as roof sheets, furniture, etc. Shredded Tetrapak and plastic material are dried and cleaned. The shreds are then spread between two polythene sheets and laid on a hot press bed. Once the sheets emerge from the press, they are given a wave-form shape and left to dry. Daman Ganga's Tuff Roof sheets actually better than the conventional fibrocement and corrugated G.l. sheets they replace. They are waterproof, rustproof, and absorb much less heat.[3]

Mexico City may be infamous for its smog but it's also renowned for its murals, and now the two have come together in a startlingly innovative way. The Absolut Street Trees initiative involves artists painting giant murals in the city using Airlite paint, which purifies polluted air in a process similar to photosynthesis.[4]

When the paint is exposed to sunlight, the surrounding air is oxygenated through a chemical reaction. The project's creators say the murals should neutralize the equivalent of the pollution created by around 60,000 vehicles a year. The paint lasts about 10 years. Art is part of the change because it is no longer just in a picture or a book but now it is part of the street, and it becomes part of the city.

According to a warning by the Center for Global Development, if by 2050 the rate of tree cutting continues at this pace, then by 2050 the world map will eliminate forests equal to the area of India. If the trees are not saved, the temperature of the earth will also increase rapidly. Also, increased carbon emissions will add more heat to the environment. It is worth noting that increasing economic growth, economic prosperity, convenient lifestyle, urbanization

and increasing consumption of per capita energy are increasing carbon emissions every year. Increased energy consumption is the reason for domestic use, day-night household appliances and growing electrical vehicles etc. This is the reason that the situation of environmental imbalance that has arisen in the last few years, the results of this have started coming out directly. The rising heat is proving to be fatal, now the cold also becomes unmatched. At the same time, natural disasters are also increasing.

The **Indian** room **AC industry market** is expected to be of around 4.5 million units with more than 20 companies competing in the space.[5] But air conditioners are not environment friendly. Gases emitted by air conditioners destroys ozone layer. Named as 'Cool Ant', Monish Siripurapu's natural terracotta air conditioner won an award at the Asia-Pacific Low-Carbon Lifestyles Challenge. He was awarded a $10,000 grant from the UN Environment Program, which appreciated Monish's invention for its ingenuity and zero usage of any refrigerants. This invention was honored at the prestigious fourth UN Environment Assembly as well. Monish's design is based on the principle of evaporative cooling, an ancient technique that relies on water and porous materials like terracotta to lower the surrounding temperatures. When water seeps through the porous layers of terracotta, it evaporates at the outer surface, which cools the inner surface due to evaporative cooling. Terracotta made from clary was chosen due to its porous, malleable and robust nature.[6] Monish's low-tech terracotta air cooling system underwent advanced computational analysis and modern calibration techniques before being implemented. The bee-hive structure noted for its efficient geometry was

also chosen as a result of the advanced computational analysis. After the pilot testing, the low-tech terracotta air conditioner was installed for a larger beautification purpose in Deki Electronics. During the trials, the air was around 122° F was relatively cooled down to a temperature of 96.8° F after being passed through the terracotta tubes. Continuous responsible innovation is essential for healthy survival, growth and security of the future of human being and ecosystem. Agricultural, industrial, information, and now convergence have been the major revolutionary waves of human history. All the above mentioned waves of innovation aimed for creating new and better value The purpose of innovation is much more profound than just creating greater customer value, better competitive advantage of firms, and an environment for better quality of life. The ultimate goal of innovation should be the creation of a better future.

According to the report of the World Health Organization, in 2019, air pollution caused the most damage to people's health. In 2019, the World Health Organization (WHO) released a list. According to this list, air pollution and changing weather are among the top 10 global hazards in 2019. This list also stated that air pollution will cause the greatest harm to health. According to the report, 7 million people die prematurely every year due to cancer, stroke, heart and lung disease. The report also states that 90 per cent of these deaths occur in low and middle income countries, where industries, vehicles, farming and gases from homes are included. One reason for air pollution in this report is fuel. Fuel burns harm the health of many people. According to the report, due to

the changes in the environment in the years 2030 and 2050, premature death figures may increase.

The air quality in Delhi, the capital territory of India, according to a WHO survey of 1,650 world cities, is the worst of any major city in the world. It also affects the districts around Delhi [7,8]. Air pollution in India is estimated to kill about 2.5 million people every year; it is the fifth largest killer in India. India has the world's highest death rate from chronic respiratory diseases and asthma, according to the WHO. In Delhi, poor quality air irreversibly damages the lungs of 2.2 million or 50 percent of all children. Sometimes we think a genius idea is needed to enter the startup world and we look far and wide for one. But, often, we just have to look around at the things we are deeply involved in or are concerned about to know what to invest in. It can be a passion or a concern related to anything in the world. Delhi-based startup Nanoclean came into the market in early 2017 with 'Nasofilter', a kind of nasal filter that costs only Rs 10. This year, the company launched AC filters that can turn any AC into an air purifier, costing only Rs 399. Nasofilter was, hence, developed using nanotechnology, which ensures there is a minimal pressure drop while breathing and enables easy breathing with the respiratory mask. Prateek and his team essentially created nano fibres to filter out pollutants by reducing the thread diameter of a normal fabric by 100 times.[9]

Thousands of new research works are coming up all over the world. Their aim is to liberate the world from the poison of pollution. But all these efforts are facing three types of problems. First, they are local. Due to lack of publicity and they are not recognized globally. Secondly, the common man struggles in search of livelihood bread, does not take these products seriously and thirdly, funds are not available for mass production of these products. These kinds of efforts should not be limited at winning awards, making headlines in the media and appearing in big events, but for major changes at the basic level.

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CHALLENGES AND FUTURE DIRECTION OF MANAGEMENT EDUCATION IN INDIA

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Abstract

Management education has an important role to meet the employment needs of the growing population of India. At every level of business, competitive environment has developed. In such a situation, managerial qualification is very important for successful business and self-employment. Vocational education is very relevant in India for facing the problem unemployment in the country

The country needs thousands of good business schools and training canters for this task. But business schools in India are still unable to provide quality education and training. According to a research data, less than 10% of management graduates are employable.

There is a need for immediate change in the quality of management education. A good management institute can make education employable, ethical and creative.

The main objective of this research paper is to study the current quality of management education in India. Apart from this, the research paper also presents the concerns of management education based on the information available from primary and secondary sources and discusses the challenges of management education with appropriate suggestions.

Key words: Management Education, Quality, Employability, Concerns, Challenges, People Below Poverty Line, Fake Institutes. High Fee's Poor Education. Unemployment

The nature of management education in India is largely conventional and challenging. The biggest challenge before it is to stand on the uneven and dynamic plane of time. Business management is taught in about 5500 places in India. Unfortunately, most of the business schools themselves are facing the problems of poor management, lack of good teachers, lack of basic facilities and poor foresight. The gap between good and bad business schools is huge. There are only about 20 good business schools in the country. Other business school certificates have become distributing shops, where the students are exploited by showing upper brightness.

In 2016 a report released by ASSOCHAM disclosed that most of 5,500 B schools in the country are producing sub-par graduates who are largely unemployable resulting in these pass-outs earning less than Rs 10,000 a month, if at all they find placements.[1]

The National Eligibility Test (NET), also known as UGC NET or NTA-UGC-NET, is the test for determining the eligibility for the post of Assistant Professor and/or Junior Research Fellowship (JRF) award in Indian universities

and colleges.[2] NET examination is done twice every year by the University Grant Commission for the selection of good teachers. But the format of this exam is largely based on theory. Because of its shortcomings, the NET, despite its popularity, is still not able to choose good management teachers. The situation of most of the management educational institutions in India remains miserable due to the untrained teacher.

Many management educational institutions employ only three to four teachers and they have to teach 20 different subjects. The lack of a specialist teacher is the problem of most management educational institutions in India.

There are management education institutes of grade A, B and C in India. But there is no transparent system for their grading. Due to which different grading are given by different institutions by different agencies. Many poor management educational institutions are wrongly given A grade certificate. These institutions make students goosey by using this certificate.

Vocational courses like MBA, BBA are offered in UGC-run universities through their constituent colleges all over India. Its aim is to make more and more youth from the lower middle class of society efficient and management consular. But the condition of UGC's vocational course is worst. The objective of this program is to promote self-employment by giving vocational training to people for less. Most departments are laggards in terms of infrastructure. Their work is going on with the trust of guest teachers. Due to lack of recognition from AICTE, the value of their certificates is also doubtful. In many cases, these institutes are strengthening

the army of unemployed as MBA degree holders.

Most B grade MBA colleges have serious placement problems. Management institutes that charge a hefty 25 lakh fee are unable to place more than 20 percent of their pass-outs. Many institutes also offer fake placements. The candidates selected from these institutions are removed from the job after giving two to three months job as trainees. Fake business schools are another challenge in the country. Sometimes ago (2018), AICTE identified 60 fake business schools in Delhi only.[3]

The unfortunate thing is that the Vocational Departments of the best universities of the country like Delhi University and Chennai University etc. are also not doing well. Their quality is also questionable. Thus we see that MBA graduates holding degrees from these institutions fail in their professional life. They are neither able to do jobs nor have any business of their own. This is the reason why the trend of youth in management education has decreased in India. It is ironic that this has happened in that country where 20 crore youth are unemployed. The declining interest in management education is a matter of concern, but not surprising. 90% of new businesses (startups) in India are failing. There is definitely a lack of managerial skills behind this. People start new businesses with government support but they are not able to expand it. Don't stand on their own feet.[4]

The study of business management is very expensive in India. Many parents spend their whole life's earning for their children in the course of MBA. Later their children do not even get a job of rupee 10 thousand. Due to

financial pressure and embarrassment many times youths even commit suicide. This is a new type of problem, which the government does not pay attention to.

Indian Business schools do not come under the purview of the Consumer Protection Act. It is important that the institutions that provide management education should have accountability fixed. Quality provisions should be strictly enforced. Institutions like AICTE become more accountable and effective.

What is needed?

There is a need to make management education in India employable. There is a need to make it compliant with local business and conform to international standards. Research is not being done at the local level. Business schools should always be ready to change themselves according to the changing nature of labor market and the nature of demand. It is the government's job to ensure that every youth gets employment. It is the responsibility of the business school to prepare entrepreneurs in the new era. We need such youths who may use local resources to target world market. Who will take such a look and eye in youth? Obviously – business schools!

Today the world is entering the third decade of the twenty-first century. The digitization of the market has been done. Many theories of traditional management are no longer indispensable. The digital market and online content market is in its youth. In such a situation, the time has come to create a new paradigm by rejecting the orthodox elements of management. Many principles of traditional management are still unavoidable, but the use of new information & technology

has become unavoidable for implementation. Most business schools in India have to adapt themselves to the new technology and information revolution. Crores of people in India are still living below the poverty line. It will be interesting to see where these poor people are in the agenda of the new-age Business School and How do these schools deliver their products to them?

Now is the online classrooms. The era of traditional class room teaching is fading fast. Now you can get online education from the biggest business school in the world from your mobile phone by sitting at some place. This is an existential alarm for traditional business schools. Online teaching is the future of business schools. It may help taking business education to the grassroots level, where millions of people are waiting for skill based training and education in the country.

A large number of management education videos are available in the Internet. These are uploaded by the world's top management gurus. Millions of people are learning the tricks of management by watching their videos.

But the quality, relevance and authenticity of most of the videos available on the internet are not beyond questions. These videos lack integrity and consistency. Actually, the main purpose of these videos is to promote their product. They are often filled with misleading information.

These online content are proving to be a headache for management teachers. If a teacher is using the downloaded teaching material from the internet, then it is troubling. Students today are becoming less dependent on their teachers than on Wikipedia. This new change has raised questions on the relevance of Business School. But the information available on the

Internet is very general information. They are not customized. They can be full of information but does not suggest a solution to the problem.

In this highly cut-throat business environment, the School of Business has an important responsibility to manage stress in students, the ability to adapt themselves to the circumstances and to develop professional understanding. Internet is merely an Information Center but a good Business School is essentially a 'Training Center'.

Vocational training centers play an important role in the country. These are the last hope for the unemployed of the poor. It is important that we take seriously the vocational courses being run in our universities and make their quality better than best. Only these departments can fight the problem of unemployment on the mass scale.

There are crores of artisans in India. The country is full of handicrafts. There is also a large international market for these goods. But the distance between the market and the object is too much. If the skills of modern management are filled with the help of modern technology in these artisans, then their conditions will improve. There is a need to take management education in the country to the grassroots label.

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

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

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

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- All Research Papers/ Book Reviews will be converted to anonymous format before sending for review.

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Dates of publication are:

1. 15 February
2. 15 April
3. 15 June
4. 15 August
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6. 15 December
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Website – magazine, journal or newspaper article:

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

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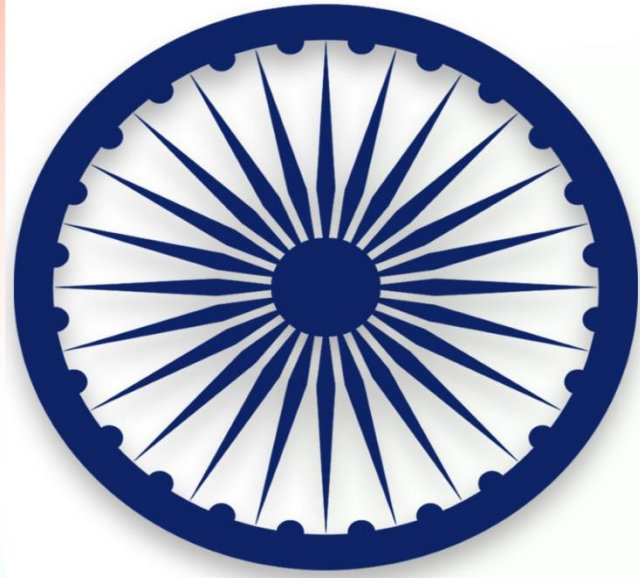
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हेमन्त सोरेन

मुख्यमंत्री, झारखण्ड

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