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In this Issue...

This is the first issue of Satraachee after being included in UGC CARE list. This issue has been divided into two parts on the basis of language. The Compositions written in Hindi will be compiled in the first section and research articles in English will be published in the second section. With this new system, the Satraachee has expanded its prevalence and acceptance. Earlier the acceptance of this magazine was relatively high among Hindi writers of North India. With the publication of this issue, Sastraachee has made an equal presence among the writers of both Hindi and English languages of North India and south India. It is a matter of great joy and satisfaction for us. It is our wish that Satraachee will continue to get the support of Hindi and English writers at all India level in the same way. With this wish, the quality of the magazine is priority.

The Satraachee Foundation is conscious of its objectives. Along with the publication of standard (level) research, this institution has also carried out its activity in the activities of literature. The pleasant result of this activity was witnessed on 20 September 2022 on the land of Banaras. Prof. Chauthi Ram Yadav was awarded the 'Satraachee Samman' for the year 2022. On this occasion, the presence of 85-year-old Hindi literature novelist Shri Kashinath Singh and his student, eminent Hindi critic and itense researher, Prof Veer Bharat Talwar. I do not hesitate in calling it historic. Prof Kashinath Singh and Prof Veer Bharat Talwar presented rupees 51,000, clothes and insignia to Prof. Chouthi Ram Yadav as mark of respect. On the selection of Prof. Chouthi Ram Yadav for the award of 'Satraachee Samman', Prof. Kashinath Singh said that he is absolutely the right person and there can not be any doubt on this selection, because the selection committee which is headed by Prof. Veer Bharat Talwar, there can be no room for any doubt. In his presidential address, Prof. Veer Bharat Talwar highlighted the characteristics of the writings of Prof. Chauthi Ram Yadav. In this opinion, Chauthi Ram Yadav is systematically a Dalit critic. This Characteristic of his writing is not visible in any other criticism.

It is necessary to maintain the enthusiasm and cooperation of literature lovers of Banarsas, Students and teachers in the award ceremony. From the beginning to the end, the way a glimpse of their soul-filled administration was seen, its rare. It is very rare that eminent litterateur and professor invited to an honor ceremony act as activists and try to

make the ceremony a success. It is not an ordinary event on the hand of India. In fact, this is message that must be seen in favor of Satraachee Foundation. It is the auspicious result of our sincere services that in such a short spam time the Satraachee Foundation and the Satraachee magazine have been accepted by the writers, students and professors to take it forward, they have started raining cooperation and affection. I bow down to such affection and cooperation.

This is the second part of the 24th issue of Satraachee magazine. All the articles compiled in this issue is in English language. Diversity of the subjects can also be seen here. Despite the diversity, all the articles are related to social concern, and they try to explain contemporary problems. Originality and presentation of the writers are also commendable. Despite this, all articles cannot be classified as pure research paper. Usually, the distinction between research report and research paper is not visible in articles. It is like a mixture of both. Considering the establishment and completion of previous research work on the selected topic, it is the hallmark of a research paper to present one's point of view with evidence. whereas in the research report, attention paid to the presentation of facts. Priority is given to research papers in standard (level) Research Journal. But here, it has not been done so. The research report presented in the form of research paper has been included on the recommendation of experts. The only reason for this is that there is so much in them that by publishing it, the researchers will get solid material. While selecting the article, the guest editors of this issue of this vision were Dr. E. Rubert and Dr. Sanitha K K. We are grateful to both of you for this suggestion and cooperation.

We hope that this issue will prove to be useful for the readers and researchers.

- Anand Bihari
Jay Prakash Singh

Control and Abuse of Woman and Place: Reading *Khol Do* as an Ecofeminist Discourse

❍ **Guntaj Kour**[2]

Abstract:

The critical method of eco-feminism makes a novel attempt in exposing the consequences of the anthropocentric and androcentric dualisms of nature/culture and man/woman. In this context, this research article is an attempt to analyze how the critical discourse of eco-feminism is mirrored in Sadat Hassan Manto's short story *Khol Do*. Ecocentric feminism focuses on how the cultural, political and religious machinations of man are responsible for the suffering of woman and exploitation of nature. The suffering of women during the partition of India was the direct outcome of man's political conspiracy and desire to conquer 'place' in which women had minimized role to play. The paper argues that anthropocentric behaviour of man is largely responsible for the exploitation of women and land and his existence is inseparable from violence and destruction.

Keywords: Anthropocentrism, Culture, Ecofeminism, Man, Nature, Woman

Introduction:

Sadat Hassan Manto (1912-1955) is a celebrated as well as controversial writer who is famous for giving articulation to mute and subaltern sections of the society. He brings forward the pain of real trauma bearers of the time by unraveling the different layers of dark truth related to partition and its consequences. His short stories reveal the outline of a woman's body in the most striking form possible. His progressive and moral ideas were not acceptable in the intolerant society of the time for which he had to face the charges of obscenity. Fahmida Riaz states that despite facing attack from all sides "he stood for those values. And this is his greatest contribution" (InpaperMagazine). The short story 'Khol Do' or 'Open It' is a controversial masterpiece of Manto. The focus of the story is on the trauma and suffering of Sakina during partition of India. The colossal act of partition was entirely the result of man's political machinations and religious intrigues which he has always privileged over those natural ways of life that necessitate ecocentric goals and values for creating possibilities of a better world for human and nonhuman alike. 'Khol Do' narrates the story of a woman named Sakina who left India along with her parents during the time of partition. After a horrible journey from Amritsar to Lahore during which

Sirajuddin (Sakina's father) went unconscious because of being traumatized by violence and killings of fellow passengers by those involved in the civil war. He regains his consciousness after reaching Lahore only to find out that his daughter and wife are missing. He recalls the image of his wife, on the verge of dying, with her slitted stomach open, telling him to escape with Sakina. He finds Sakina's dupatta in his pocket, picked by him when it slipped off his daughter's shoulders. But Sakina is nowhere to be found. After a few days he finds a group of volunteer men and with a ray of hope he gives his daughter's description to them so that they could find her out. The group of eight men discovers Sakina and tries to make her comfortable by offering eatables. She is not at ease and tries to hide her breasts with her arms. After a few days, Sakina is found unconscious and half dead near a railway track. People bring her to a hospital where the doctor asks Sirajuddin to open the window. Hearing the words 'open' the window, she moves slightly to untangle the string of her trousers and opens her thighs apart. She does it as she might have been asked by the rapists to open her thighs while wanting to rape and the reverberations of those commands are still fresh in her mind. In this way Sakina becomes the victim of cultural and religious forces represented by those who favour the bifurcation of land to fulfill their selfish interests.

An ecofeminist, Sherry B. Ortner is of the view that man treats woman as culture treats nature. Ecofeminists believe that since times immemorial, man has been the same. His desire to conquer lands, divide it, draw boundaries, hold women as subjects, sex slaves, rape them as a means to feel more powerful, superior and dominant, in the process of satisfying his ego of being more powerful and meaningful than others is still same. Such type of behavior can also be studied in the story 'Khol Do' where there is a civil war going on in the name of religion and nation-the division of India and creation of Pakistan. The heads of nation and religion are men who want power and prestige and use violence to achieve that. The age-old instinct of man to destroy and dominate finds expression in the way he seeks division/conquering of land, oppresses/rapes women of their adversaries as a sign of victory. The story of Sakina and India is a nuanced picture of what man has been doing to the earth and the woman in the name of his ideology and religion. Manto gives voice to the women who are marginalised and looked upon with contempt. Sakina's father seeks help from a group of volunteers who go to look for her and find her in the field. She was then raped and beaten within the boundaries of her nation at the hands of the volunteers of her own religion. She was shared among a group of men in the same way as the earth/the land and India was dismembered and shared among the people of two communities - Hindus and Muslims. Man's history has been the history of oppression, war and violence in a pursuit to own, capture and conquer the virgin territories, and raise the flag (dominant phallic symbol) of his conquest.

Though India, as a place, has always been an object of oppression, violence and bloodshed caused by foreign invaders since the times of Mughals to the recent time of Britishers. However, the prehistoric, traditional ethos of ecocentrism has occupied the deepest recesses of the popular Indian psyche because of which India has never had the history of invading any country or land. India still cherishes its cultural values that are

more of ecocentric kind as people here worship almost all the things of nature including stones, trees, animals, birds and mountains, all the planetary bodies, the earth and the sky. But with the advent of modernism and industrialization, people have started discarding and questioning these ways of life, considering it as unfounded and superstitious. In modern history, all the divisions that are forced on India are motivated by religious sentiment of having a separate land for people of particular faith, considering ancient Indian culture as mythic, irrational and superstitious. The partition of 1947 was also of the same kind. By this time the national sentiment of the people of India had become very rebellious because of rigorous invasions, rapes of women, killings and robberies. Now people were forced to react as their way of non-violence had been used against them to conquer and destroy their heritage and culture. The constant invasions had resulted in loss of cultural heritage and values with millions of people forced to convert to other faiths. The condition of women was also not good. Man still ruled the roost. The ancient Vedic stories and culture of woman as the mother, deity and goddess had disappeared as figments of imagination. Now women had less share and role to play in the daily affairs of society. They had no representation in political, social, religious and economic matters, making them non-existent in the society.

THEORY AND RESEARCH METHODOLOGY

The study will probe into the intricacies of suffering of women at the cultural level which is predominately man-centric. It contains discussion on the proximity shared by women with nature and the common treatment given to them by man to finally put them in a state of crisis and jeopardy as a means of domination and control. Ecofeminist discourse foregrounds the primacy of female and nature centric discourse as the most sustainable literary praxis about the history and polity in order to decenter the powerful oppressive literary critical strategies to give space to the repressed, uncanny and the marginalised. A renowned literary feminist, Helene Cixous casts doubt on the mainstream acceptance of Sigmund Freud's thesis of penis envy, arguing that female sexuality is not solely centred on the penis. She explains that masculine sexuality gravitates around the penis in other words. For her, a woman's libido is cosmic, implying that women's sexuality is cosmic in comparison to men's phallic single-mindedness. She also highlights the dichotomous nature of anthropocentric discourses, which are basically violent, hegemonic, and repressive, leading to the logocentric foregrounding of the phallus and creativity as synonyms.. The logocentric is essentially patriarchal, treating women as mere possessions exchanged between father and husband in order to gain authority and power in a society in which economy is based on property and exchange. The roots of ecofeminist discourse take its impetus from such deconstructive thoughts of early feminist writers. It realigns literary feminist discourse by putting it at par with the discourse about the rights and representation of nature; the nonhuman world with an intention to give a vision of a world that is all inclusive and open, without hierarchies, repressive logic and control. This realignment of literary discourse through the fusion of female- nature on one hand and male-culture on the other creates interesting interpretational possibilities of viewing world not necessarily as a place to exercise power and control, to achieve cultural and religious goals, to struggle

and succeed but to treat the world as an only place where we can exist, dream, live, celebrate and be.

Ecofeminist reading discourages subversiveness and lays emphasis on word-play, fragmentation and slipperiness firmly rooted in heteroglossic discourse, undermining the unitariness of anthropocentric/phallocentric writing that represses fluidity and the flow of desire in favour of order and system. The subversiveness of ecriture feminine is the rejection of such a repressive binary logic—of man/woman, theoretical/creative, nature/ culture, and inside/outside—and therefore of the reality the logic represents. The stories need to be retold without the oppressive logic of patriarchal society. Sadat Hassan Manto has been categorized as one who writes on the themes of gender violence, giving voice to the suppressed and marginalised, human and the nonhuman with any hierarchal bias and discrimination. The ecocritical discourse is concerned with the relationship between human beings and nature which is based on the philosophy of ecocentrism, prioritizes nature and decentres man's anthropocentric discourses. It also destabilizes man-centered value systems and reposes faith in the inherent worth of all life forms and their interconnectedness in the universe. It exposes the prejudiced behaviour of man towards nature and how man-centric cultural values depreciate the natural world. Frederick claims that ecological consciousness creates a space for perfect ecological relationships "in which plants, animals, human beings live in such harmony that none dominates or destroys others" (147). The pioneer of ecocentric studies, Cheryll Glotfelty talks about the representation of nature; how nature and the natural world is imagined through literary texts, however she takes no notice of feminist issues and the intimate relationship shared by women with nature because of her physiology and social roles.

Ecofeminism, an ecocritical term was proposed by French feminist Francoise d' Eaubonne to accelerate the unification of ecological and feminist thinking and aims to break down the barriers limiting feminism as a philosophy, in addition to, publicizing the scope and potential of ecocentric movement. The notion of resemblance between the treatment of nature and the treatment of women is the foremost and primary concern of ecofeminism. It postulates that both nature and women share the same past of oppression and subjugation in the patriarchal society highlighting the connections between anthropocentrism and androcentrism. Francoise d' Eaubonne communicates that patriarchal society is the source of exploitation of females and destruction of the natural world and pointed to reinstate "the planet around a totally new model" (176, Tr.). She maintains that there is no alternative but to snatch the planet away from man in order to rehabilitate it for humanity because "if the male society persists, there will be no tomorrow for humanity' (193, Tr.). The concern of Ecofeminism is to eradicate androcentric structures from the world to emancipate women and rescue nature. The status of women in every culture of the society is subjected to male dominance. Sherry B Ortner expresses that finding a genuine matriarchal or egalitarian culture in the society is a futile task. The identification and study of close relation between women and nature is the theoretical foundation of ecofeminist research. Sherry b Ortner was the first person to discover the underlying idea that women are identified in close proximity with nature due to her physiology and social

roles in contrast to men "who are identified with culture" (73). Victoria Davion shares the same viewpoint with Ortner and states that women are associated with "the nature, the material, the emotional, and the particular while men have been associated with culture, the non-material, the rational, and the abstract" (9). The identification of women with nature becomes an obvious reason for her suppression and second class status as "culture projects to subsume and transcend nature, if women were considered part of nature, then culture will find it natural to subordinate…them" (Ortner, p.73). The modern nationalistic patriarchy knows no cultural limitations and goes to the extent of substituting natural world, humanity, women, flora and fauna with technological progress to satisfy his urge to dominate, control and conquer. The seeds of desire to exploit and conquer nature were sown in human consciousness a long time ago. The egocentric behaviour of man and his disconnection from nature has its roots in Western cultural philosophy because "industrial capitalism first appeared in Western Europe and was spread by colonialism" (Kerridge). The Western tradition of labelling "the Earth as a fallen world" (Kerridge) creates a fictional notion of the planet as a temporary place where sinners take refuge. The riven consciousness of man has taken liberty from this false notion to destroy the natural world and commit sins.

Ecofeminist school of thought considers "nature" as a feminist issue due to the interconnectedness of women and nature and how both have been the victims of androcentrism and environmental destruction. It recognises the anthropocentric binary of culture/nature and the androcentric binary of man/woman and advocates the liberation of nature and women with combined effort of ecological and feminist thinking. Continuing the same debate in Greta Gaard's words "ecofeminism calls for an end to all oppression, arguing that no attempts to liberate women will be successful without an equal attempt to liberate nature (1). Ecofeminism invokes the creation of non-hierarchical relationships among all forms of life on earth, staying independent of man's selfish urge. It believes that females have more ethics of nurturing and caring than men, so they are undoubtedly the best spokesperson for the interest of the planet.

ANALYSIS OF MANTO'S SHORT STORY 'KHOL DO' FROM ECOFEMINIST LENS:

In Simone de Beauvoir's words "he is the subject, he is the absolute - she is the other" (26). She communicates that the entire world belongs to man where woman resists her identity and is not considered as an independent being. Man is largely responsible for the problems which are the outcome of cultural and religious discourses where women are always found absent. Sherry B Ortner has analyzed the status of women in every culture which is subjected to dominance. She expresses that woman is a creative being and the male, in opposition, who is deprived of creative function, tries to project his creativity unnaturally and artificially through political, religious and cultural machinations. In the short story *Khol Do,* Sakina was made to suffer due to a reason for which man is responsible. After the brutal murder of her mother, Sakina along with her father was running for her life and her dupatta slipped off her shoulders. Her father started looking

for her dupatta. This behaviour of her father at such a critical situation is symbolic of the status of women in the patriarchal society and how she is bound to cover her body. The dupatta which her father could not handover to her becomes the cause of her tragedy. Sakina suffers due to the anthropocentric culture which forces women to cover their bodies.

Sakina is lost now and her father comes in contact with volunteer men who were helping the victims to find out their family members. In a state of helplessness Sirajuddin asks them to relocate his daughter. They assured him to bring her back if she is alive. Sirajuddin gives a description of her daughter "she is fair and very beautiful; she is about seventeen, large eyes, black hair, there's a big beauty spot on her right cheek" (Taseer's tr.). After a few days they find the girl and chase her. They make her feel at ease by offering eatables. But Sakina feels uncomfortable without her dupatta and "tried vainly to cover her breasts with her arms" (Taseer's tr.) Theorists talk about how the woman's body is constructed and idealised by man. Simone de' Beauvoir observes the physiological structure of the female body and remarks that "the female, more than the male, is the prey to the species" (100). Sakina becomes a victim of the lustful eyes of the group of men due to her physiology. Her breasts become "a source of discomfort, pain and danger" (Ortner, 74). H. Cixous retorts about the sexual violence unleashed upon women "The woman who still allows herself to be threatened by a big dick, who's still impressed by the commotion of the phallic stance, who still leads a loyal master to the beat of the drum: that's the woman of yesterday" (para 8). But, quite contrarily, Sakina remains a mute object of her male subjects. This tradition and notion of man as subject is confounded with the history of reason as a part of the phallocentric tradition which seeks to combine the notion of the phallus with the concept of logocentrism.

Sakina was trying to hide her breasts with her arms, as if being born with such a physiology is a matter of shame. At the cultural level a woman's body becomes the cause of her suffering and grief. The physical biology of women is considered to be weak, inferior and something lacking. Even the normal functions of the female body and its organs are considered as physical insufficiency. The British novelist Somerset Maugham represents women in a derogatory manner as "an animal that micturates once a day, defecates once a week, menstruates once a month, parturates once a year, and copulates whenever she has the opportunity" (12). The physiology of woman along with the cultural norms to cover her body devalues her position as an object of possession under a male gaze. As a consequence of masculine gaze, a phallocentric group of men rape Sakina and project their sexual desires and obsession on her body. Her body becomes a site for inflicting violence and projecting fantasy.

Ecofeminists observed that the behavior of man has not changed over the centuries and still he possesses the desire to conquer land and women. He always wants to leave the impression of his ecological footprints which "extend far beyond the built area of cities" (114, Phil and Haughton) and does not want to spare the virginity of place. The notion of a pristine and virgin natural world is dismantled by man's cultural values. Sakina was thrown near a railway track unconscious after being raped. This incident brings into

light the common treatment given to women and nature by man. Richard Kerridge states that when man gets tired in cities, he seeks refuge in nature, litters there and comes back to his home again. Man seeks from the natural world "solace for exiles, release for repressed and outlawed feelings, and place for adventurous forays beyond the restrictions of law and domesticity" (para 8, Kerridge). As soon as pleasure is satisfied, man leaves the natural place in crisis and he does the same thing with women as well. Due to the pleasure-seeking behaviour of man, he treats women as objects of possession. Man believes that both women and nature are intended to serve him.

Towards the end of the story people bring nearly half dead Sakina to the hospital where the doctor asks Sirajuddin to open the window. Sakina moves slightly, untangles the string of her trousers and opens her thighs. In the traumatic state of mind Sakina opens her thighs to be raped again. 'Khol Do' signifies the stigmata of terrorizing experiences in anthropocentric society. The bifurcation of land is engraved and enacted upon the body of Sakina. The rape victim, Sakina remains silent but her body becomes the signifier of cruelty and brutality forced upon her. History has done injustice to women. Women were not responsible for the partition of India but unjustly subjected to violence and rapes which no history has ever mentioned. Man has never talked about the sufferings of women during the partition instead the focus always remains on the political interests of both the sides. Man, by nature, always wants to conquer lands and his such behaviour is as old as prehistoric times. India was captured by Arabic religious forces followed by capitalist Britishers because of man's desire to conquer place of plenty and to make women sex slaves. The traumatized self of Sakina reflects the intensity of violence imposed upon her body and her consistent rapes become symbolic of her body as a territory to be conquered. The analysis of the story from an ecofeminist perspective unravels how the existence of women and place is inextricable from brutality, violence and desire of man to conquer.

CONCLUSION:

Re-thinking the short story from an ecofeminist perspective puts forward the reality of the behaviour of man which prioritizes his selfish desires over the welfare of woman and the natural world. The analysis reinstates that women and nature are the victims of man's cultural politics and unjustly subjected to violence and exploitation. The study brings to the surface man's desire of leaving his ecological footprints everywhere to knock down the notion of pristine and virgin. Manto's story represents the effect of partition on a woman for which man's political interest is largely responsible, a reality ignored by historians. The history needs rewriting highlighting the sufferings and exploitation of the less privileged sections of the society; nature and women in the hands of nationalistic patriarchal society. The analysis brings into focus the stigmata of horrible experiences in an anthropocentric world voicing the restless soul which screams for the refinement of the society. A new reading of the story helps us to understand the contribution of South Asian short fiction in unravelling the less acknowledged truth behind partition; the desire of man to conquer land, which has often been ignored by the historian scholarship.

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The Idea of the Indian Muslim Woman: Identity and Agency vis-à-vis the Indian State

O   **Shabeeh Rahat[3]**

Abstract:

"The communalisation of Indian society has… come to pervade all aspects of life, particularly areas which are the most sensitive, such as education, the media, the forces of law and order and even contemporary culture in all its facets", so says the historian Romila Thapar. The recent Hijab ban in the Indian state of Karnataka has raised some fundamental questions on the nature of majoritarian politics in India today. One could say, it may even be against the constitutional ideas of choice and the freedom to practice of one's religion, primarily so because it only seems to target the Muslim minority. One also fears that this section of the Muslim minority might see a dwindling of young girls seeking formal education, as has also been the case with girls below 21 years of age being married off in a haste as a response to the bill proposing to raise the marriageable age for women to 21. In the light of these questions and apprehensions, the paper attempts to look at select literary writings which image and imagine Indian Muslim women characters delineating similar representational politics ensuing from the majority. It shall look at how these characters are challenged to and against exercising their agency as free individuals. This conflict between religious identity, stereotypes, self-image, and its impact on the overall cultural identity of this free individual elicits a close study. The primary texts for this study shall include texts like Zeenuth Futehally's novel in English, *Zohra* (1951) and Qurratualain Hyder's novel in Urdu, *Aag ka Darya* (1959). The paper attempts to question the use of terror and structural violence by state apparatuses towards socio-politico-cultural deprivation conditioned by an essentialised idea of the Indian Muslim woman.

Keywords: State apparatuses, Indian state, saffronisation, Indian literature, communalisation, identity politics, structural violence, Indian Muslim woman

Introduction: State and Violence

What started in July 2021 as a prescription for dress code issued in Udupi PU College in the Indian state of Karnataka, when hijab was banned as part of the uniform, led to propagandist and parochially construed regulations on young girls' freedom, not just of choice of practicing their religion but also of getting education. The hijab ban became a

pretext for discrimination, written apologies for not following the orders, entry being denied to students and teachers choosing to wear hijab, and eventually protests and violent clashes at several places in the state. After a petition was filed, in early March the Karnataka High Court upheld the ban citing it as a non-essential religious practice, which at an educational institution is a prerogative of the institution whether to allow or not. Now, the apex court, the Supreme Court of India s to give its judgement in this case. It is in light of this systemic marginalization of Indian Muslim girls and eventually their education and career that this paper tries to assess the imaging of their image and imagining in a man's world, where even the judiciary is not untouched by a majoritarian political position and is being myopic in this context.

Timothy Brennan in the book *Nation and Narration* cites Malinowski's understanding of myth which 'acts as a charter for the present-day social order; it supplies a retrospective pattern of moral values, sociological order and magical belief, the function of which is to strengthen tradition and endow it with a greater value and prestige by tracing it back to a higher, better, more supernatural reality of initial events' (Bhabha 45). The myth here becomes synonymous with the concept of nation as it is realised in modern states, which works as an 'ideological apparatus' for the power dynamics of the state. In a recent lecture on 'Myth and History', renowned historian Irfan Habib spoke of a similar propagandist attempt in India where the government agents, the ideological state apparatuses, are erasing a huge chunk of ill-suited history, the Mughal medieval history by merely mentioning Akbar in passing and by introducing ancient Hindu texts by predating their existence as found empirically. He too mentioned the act of mythologizing for the sake of state power. The fiction of the nation seeks symbols and meanings associated with a national life and culture, to define subject positions, and to eventually 'distort(s), disfigure(s), and destroy(s) it' (Fanon 149). As a justification of modernity, nation as a product of colonial history normalises and rationalises 'a set of automatic habits, some traditions of dress, and a few broken-down institutions' (Bhabha 172) in the garb of national interest and national culture.

An interesting reference with regards to the Hindi-Urdu language divide is Ramachandra Shukla's *Hindi Sahitya ka Itihas*. He imagines a confluence of languages to form 'greater Hindi' as the national language in independent India. A language in which there are no Hindu correlatives, and belongs to a foreign culture of Muslim despots[1]. The cost of nation-statehood was the suppression of cultural differences, rejecting any other version of 'India' or 'Hindostan' that came in way of a majoritarian and elitist democracy. In projecting and constructing the idea of a homogeneous Indian culture, Islam had to be delivered of its cultural complexities and essentialised into a fundamentalist, orthodox and repressive religion. One has read and seen ample examples of a Hindu being belligerent and insecure of being outnumbered by Muslims, citing how they marry four times and bear twenty children, that they are Pakistani spies and of course traitors[2]. The myth of sexually virile Muslim male has been significant to the discourse of identity politics in India. Unable to forget the ultimate tragedy of Partition 1947, still carrying the baggage of its politics, the concern of and for Indian Muslims continues to be to look for their rightful

accommodation. What is worse and dismaying is that such catastrophes continue to happen, while becoming lived realities. It is not an event of the past, it is repeated every now and then, when people are estranged in the blink of an eye. The perception of Indian Muslims who are assumed to be loyal to Pakistan, the 'Muslim homeland', is still that of agents who weaken India from inside.

The distinction between identity and politics of Muslims in India has not been maintained. It has almost always been conflated, caught in the nexus of centralizing institutions, the state, nation, and economy (Ernest Gellner, Veer 13). This nexus demands homogeneity and a shared culture to function. It creates individuals who impersonally bond to form communities and are only numerically significant. Their subjectivities cannot be given space to flourish in this arrangement where there is a greater identity prioritized over others, an overseeing authority which checks it and controls resources (Veer 13). This control over anonymous, impersonal subjects is achieved by means of force that prevents any deviations and maintains order. Force is "the ultimate symbolic basis of security" (Talcott Parson, (http://rint.rechten.rug.nl/rth/dennen/a-viol.htm). The enactment of this force is violence– social violence as in the violation of individual freedom and privacy, and often in the use of physical violence to suppress dissent or mainstreaming voices.

The automatons thus made lose their potential for human kindness or sympathy and could be used by the state or leaders for violence for a collective purpose. Violence can also serve as a marker of allegiance to the line, or as an entry to a rank, a requirement for reward or incentive. The propaganda of such identity politics works in this way where each subject is made aware of their individual significance in the furthering of community's interest. For which purpose they are required to give up all traces of personal affiliations working against community interests– a friendship of several years, social accountability in protecting other's dignity etc.

Research: Identity Politics

English historiography has had its major contribution in ossifying sectarian assumptions by dividing the Indian timeline into Ancient (Hindu), Medieval (Muslim) and Modern (British/Christian)[3] periods, while suggesting in its orientalist sorties that brahminical Hindu culture is representative of Indian culture (Veer 20). Historically, Muslims have been seen as the Other[4], "as different and dangerous", illegitimate sharers in the majoritarian nation-state that India was destined to become. Legitimacy and supremacy of the British had to be established and historians laid the groundwork for this and projected a despotic image of Muslim rule in India that would facilitate colonial rule by impacting identity formation and enforcing consciousness of difference. It had since become a rather natural way to perceive Muslims.

A significant development in the way of demarcating Indian identities in colonial times was introduction of caste and professional categories in the census in 1872 (Veer, Jalal). This became a source for Indians to derive and perceive their identities hierarchically alongside interpretations of Hindu religious texts. In colonial India, this quantitative division of people on the basis of religion led to the formation of separate electorates in 1909

hardening assumptions of community-based identity and behavior (Veer, Jalal). From being faiths to religions, these are further made into political categories in a 'secular' to-be government. Codification of religious personal law during British rule in India also contributed to relegating religious practice to the personal/private space of faith. However, the same identity could be invoked as a political category in the public domain where religious symbols become markers of allegiance to that public national identity. By privatizing religion and secularizing Indian politics after Partition 1947, the voice of Indian Muslims was all the more politically enfeebled.

There certainly are multiple identities we associate ourselves with– social, linguistic, cultural, economic, political, sexual, professional, ideological etc. Religion is also one such category. Community based identity has come to be seen as "social capital" which can be invested to yield selective loyalties. The 'discovery' of community-based characteristics in individuals belonging to the community is induced in the process. The individual is "miniaturised", packaged in a box of majority/minority identity and conditioned to prove allegiance towards it. The community itself becomes one large self to which individual micro-selves are attached in a filial relationship and becomes politically resourceful as "a powerful weapon to brutalize another" community (Sen in Identity and Violence 24). There also seems to be a uniqueness and grandeur sought in this identity formation which sets it apart, making it difficult to see the presence of other identities.

After having 'discovered' homogeneous attributes of a majority/minority community, certain assumptions and symbols are circulated in socio-cultural mores, popular representations, documentation and literary imagination. Individuals may thus encounter judgements and hostility that draws from such stereotypes available for consumption of all classes of the society. The consumer of these stereotypes also moralises assuming them to be true. This is how "misdescription" gains credibility as the only or only relevant measure of identity. In case of Muslims in India, the image thus constructed is of a different, unfamiliar, alien, and sometimes hostile, and definitely regressive community. It only takes one incident to suddenly feel estranged by people one knew all along and feel naked when looked at with those eyes, questioning and invalidating their identity.

It has been noted that the marginalization and organized socio-political deprivation of Muslims has been in effect as early as 1857. Newspapers like *The Punjabi* and *Lahore Chronicle* published from Punjab but controlled by British editorial boards had declared that Muslims were to the main culprits in the revolt and that Quranic teachings demanded Muslims to be rebellious, suggesting "to debar Muslims from government service and suspend expenditure on their education" (Jalal 38). Regional newspapers have always been successful in propagating such stereotypes owing to their greater reach. The Sachar Committee Report had some important findings with regards to the Muslim population in India– underrepresentation in universities and loan procurement, hold only five percent of government sector jobs while they account for thirteen percent of the population etc. (Unni 10). They also comprise one of the most deprived in availing resources, education, income and employment (Islam 63-64). Even their representation in legislative bodies is insufficient (Iqbal A. Ansari, *Political Representation of Muslims in India: 1952-2004*,

Manak, New Delhi, 2006). Their presence in the organized working class is also negligible (Islam 65). These factors become important determinants for a communalized state of mind leading to violence and deprivation.

On the other hand, it may be seen that Muslim political leaders hardly show any concern in this regard let alone take up the issue of representation at the legislative level. The socio-economic condition of the Muslim populace is at the most used in campaigns both by majority and minority leaders. It is in their best interest that this community remain needy and vulnerable so that it may be politically exploited. The matters that are taken up are intra-faith enmities or inter-faith friendly relations. Shibli Nomani, a religious scholar and intellectual in early twentieth century, and B. R. Ambedkar around the middle of the century spoke about the need for non-communal political parties which emphasize individual rights and constitutional issues, rather than be preoccupied with religious representation in politics.

Findings: *Zohra* (1951) and *Aag ka Darya* (*River of Fire*) (1959)

With *Zohra* (1951), the woman is finally able to take the centre-stage in a novel about herself, without being associated with a family name or a husband, but complete in its own right. It is also important to acknowledge that *Zohra* is written by Zeenuth Futehally, one of the foremost woman novelists in Indian English. The world inside the text still could not tolerate the 'women-*raj*' (Futehally 39), a phrase used merely to denote disagreements between the patriarch, the Nawab, and Zohra's mother over prioritising her engagement and not a mushaira, a poet's gathering. *Zohra* revolves around pre-independence Muslim aristocracy of Hyderabad, where the eponym finds herself caught between her urge for creative expression and education, and marriage. Zohra is able to negotiate social norms and attain some semblance of freedom only towards the end of the novel. She finds fulfilment in caring for the underprivileged during an epidemic, teaching older women and in her love for Hamid. These eventually also become the reasons for her early tragic death.

Zohra is brought up in an orthodox Muslim aristocratic family where it may be considered progressive of her family to send her to high school, to let her paint or be part of poet's gatherings, in purdah of course. The Nawab sahib, her father, confesses that he has never once been sorry of her being born a girl, ironically as an expression of his love for her. According to social norms, as soon as she reaches a marriageable age, her wedding is to be arranged by the family. She is formally asked for her consent only afterwards while she had no choice but to agree for the sake of the honour of the family. She suddenly realises that her dreams to study further or to paint, let alone have a career which is never an option for women of her class, or marry someone for love, will never see the light of day. It simply meant 'the end of her freedom' (32). Choice, or the agency to exercise one's will, is not available to women of the aristocracy to which Zohra belonged. This woman only remains a body which carries the honour and lineage from one family to another. When she succumbs to the will of the family, men like Bashir, Zohra's husband, passingly comment that she could have easily pursued art as a career, unaware of his

privilege even in making this statement. It is the same person who is not ready to leave her and his sister alone in the bazaar on their own, assuming the role of their protector.

In a novel written by a woman about a woman, it is only unfortunate that we mostly find women who have remained silent following strict norms of modesty expected of them. These stifling social codes are captured with great exactitude in *Zohra*. Much like Zohra's consent, women have to fulfil many other customary expectations. A woman was not supposed to respond when the Imam asks for her consent for the nikah in the first time (which still is the case unfortunately in the Indian context). It is considered immodest if a bride shows eagerness. She is not supposed to speak or act even when asked to. Zohra is conditioned into believing that display of emotions or affection in public places is immodest (183). Newly-wed brides had to be bedecked with jewellery and ornate clothing. They could not have pale lips and wearing makeup was also not preferred, so she would have to chew paan or betel leaves to colour her lips. It is only when Zohra meets Jehan Ara in Musoorie that her romanticised ideas about marriage of choice, children and fashion are unsettled. Jehan Ara married out of her choice but for his social standing and not for love. She is a so-called 'fashionable woman', one who wears makeup and calls her husband by his name. She is a mother but has left her child in the care of her mother to take a vacation. It is not something Zohra can easily comprehend how a mother could be away from her children and enjoy herself! Or how she did not marry for love even when she made a choice! This was a glimpse of life in a liberal society she experiences later in Paris.

The nationalist-colonial conflict surfaces in the identities of the major characters in *Zohra*. Being a woman from the aristocracy and also married into one, Zohra cannot think of joining the Indian freedom struggle. Her friend Nalini is a part of Hamid's group of nationalist friends, along with other women. She identifies with the cause and methods of Gandhi and believes it is a kind of revolution that he has brought. Zohra longs for Khaddar saris which are both a political and an economic weapon against the British. Hand-spun cloth, khaddar, was advocated by Gandhi, and wearing khaddar kurta or saris, and Gandhi cap had become symbols of the young nationalist (119). She thinks to herself upon receiving a letter from a co-worker of Hamid, Zohra's brother-in-law, that he has been able to achieve something in the Salt satyagraha and she is but a woman. Bashir had grown into a conservative Muslim from being a person with a scientific temperament, against mixing religion and politics. He even starts to complain against Zohra not praying as punctually. He questions whether she is a Muslim anymore while he himself has very less to do with Islam but for the newly acquired fanaticism and intolerance.

Zohra begins in a space for which Ahmad Ali's *Twilight in Delhi* (1940) had already prepared the ground. It similarly evokes a nostalgia of the bygone in the vestiges that are left in the Hyderabadi Muslim aristocracy. It builds a space which has so far been insulated from the impact of colonial rule and the anticolonial movement. As it moves towards the peak of the freedom movement, characters like Khorshed and Nalini emerge as contributing to the cause of the independence of India in their own way. The seal that this orthodox, aristocratic society is bound with slowly appears to be breaking at the hands of these

women characters, and in the marked influence they have on the protagonist, Zohra. She learns to shed how her mind has so far been conditioned in this space with attributes she begins to defy later. It is the becoming of Zohra and the unbecoming of this aristocratic space that one experiences throughout this novel. The change might seem to be insignificant but has surely unsettled and challenged the notions of characters like Bashir, the orthodox educated elite.

The city of Hyderabad in *Zohra* is different from Delhi and its narratives. It has a predominant aristocratic Muslim culture, one of mushairas, women in purdah and English-educated men. Girls are required to settle down to domesticity as soon as possible. Even the little they may be allowed, like Zohra's attending mushairas which are typically only-males events, they still remain in purdah. This aristocratic domestic space is stifling for women who have their own ideas of freedom and modesty. While it is appropriate to have a girl closely inspected by prospective in-laws, talking about their own marriage or prospective husbands would be labelled as immodest. This disciplining continues even when the girl is married off, now bound with a corresponding set of norms for a daughter-in-law. The surveillance over her body, appearance and behaviour begin with the inspection and continue much longer after the wedding as well. It is almost outrageous for the new bride to be given privacy by the elder women and servants of the household, or the couple going away on a honeymoon on their own. The restraint is normalised and naturalised in women like Zohra and the prying eyes follow her even when they are absent. She hesitates being her natural self even away from them. Her screams get muffled because of this conditioning when someone attempts to molest her in a city like Paris. Her sense of propriety disables her to even defend herself in face of an accident.

Hamid is writing a novel located in Hyderabad which appears to be a utopia he would rather be in with Zohra. It is a story of two lovers who postpone their wedding to join the satyagraha. When Hamid narrates the story, it ensues a discussion resulting in outbursts from Zohra. She expresses how the Hyderabadi society, the zenana society, doesn't allow the mixing of the genders and thus ensures to keep the women suppressed, unaware that they may also have a choice in marriage. She even questions his privilege in that he assumes girls here could rebel against their parents or say no to a proposal according to Islamic law. Zohra is alleged to have been influenced by such wayward nationalists in Hamid's company.

In Qurratulain Hyder's *Aag ka Darya* (*River of Fire*) (1959), Talat feels peace inside her when she looks at the Buddha, the Shakyamuni, while Hammeda Bano expresses the deeply entrenched sectarian beliefs in the community which had begun to manifest in day-to-day life– 'Muslims should not think or talk like that'. This is the kind of thought propelling a self-image that lay latent until now. The 'hindi or hindustani' debate was gaining impetus, as language becomes one of the primary recipients of this identity politics. The 'national culture' was being coated with religious colours seeping deep down into individual consciousness of these communities. This becomes the final destination for the nation in the hands of the coloniser to eventually lay internally divided (Hyder 244-45). Chapter 51 of the novel deals at length with ideology and the individual, peace and war,

India under colonial rule, the issue of loyalty and its parameters, communal sentiments and stereotypes (303-06). These issues spring up in a long conversation between Champa and Professor Bannerjee. Champa, who is a Muslim, very articulately pronounces that her loyalty is unflinching towards India. Since she has been brought up in an Indian Muslim household, she encounters people who look at her like a traitor in this nation. It 'depicts the disorientation of a people who, for no fault of their own, found themselves strangers in the country' (Asaduddin 85). She raises central questions on ethics in politics and on religion and spirituality. When the 'moment of rupture' is close, the sectarian sentiments percolate down to common people, the stigma of being a traitor is attached to the entire Muslim community.

Meanwhile, in a world of advertisements and print-capitalism, national cultures were being glorified which stand against each other, trying to project customs as culture which, as Fanon would say, '[I]n its essence (it) is opposed to custom, for custom is always the deterioration of culture' (Fanon 224). Propaganda permeates everything. But for Champa, an epiphany lets her find her roots which are in her own city of Benares, where she is ready to fight for her legitimate rights to citizenship. She becomes the metaphor for the unbound India that lies in the hearts of its people, the river-incarnate, who controls her own destiny, and the native intellectual who makes efforts 'in the sphere of thought to describe, justify, and praise the action through which that people has created itself and keeps itself in existence' (233).

People like Champa, firmly rooted in their culture and land, yet have to live like they never belonged. She suffers the paradoxes of the expectation to be submissive and fit in, being a woman and from the middle class, and also belonging unashamedly to a community which is believed to impinge on the Hinduized nationalist imagination. While most succumb to these straight jacketed labels of identity, figures like Champa and Zohra pose a challenge to the act itself, problematising if not entirely defying any and all modes of containment. Here, one is looking at identity as malleable, a mould that takes in various labels simultaneously, even dichotomous ones, lets each breathe on its own and survive the larger effort at homogenizing into national standards. One is arguing an existence through the civilizational ethos of composite faith and culture, of coexistence in postcolonial times, values that once characterized the subcontinent, where identity absorbed various layers in itself and produced a certain consciousness not limited to sub-/national allegiances but a sense of belonging to the place that nurtured your identity. Yet the trauma of not being accepted or being looked askance at only because a Pakistan was created and they chose to stay back having thought of India as their homeland. It's the kind of an existential suffering of having chosen and being made to experience a dislocation that is about to happen.

Conclusion: The Essential Indian Muslim Woman

This conflict between religious identity, stereotypes, self-image, and its impact on the overall cultural identity of this free individual elicits a close study. The paper attempted to question the use of terror and structural violence by state apparatuses towards socio-

politico-cultural deprivation conditioned by an essentialised idea of the Indian Muslim woman. The selections and distortions in history project a preferred "idea of citizenry" which fashion self-images and perspectives on identity. A rightful citizen of the Indian secular socialist democratic republic is Hindu in appearance. Any other community, particularly Muslim, has to earn its citizenship by being apparently areligious. One is required to disclaim "too close an association with the specific traits of the minority community, religious and cultural. Otherwise there is no escaping the pejorative label of 'communalism'" (Jalal 573). There seems to be an underlying assumption that one cannot be nationalist and religious at the same time, if one belongs to the minority. And it is more than obvious that most of the religious markers and religious honour are to be imposed on women, sometimes accepted by choice as well. Whether it is the Gujarat Riots of 2002, or the Hijab Ban enforced in Karnataka schools in 2022 in India, it is an absolute farce that state machinery becomes in such events. The lumpen are made into agents perpetrating violence and its "very naturalness is produced by a political process" (Veer 7), like one saw in a recent event when a bunch of right-wing fundamentalist goons harassed a lone woman in the streets amid the Hijab ban row. The presence of one community is cited as a threat to the other and its dignity, and it seemingly becomes reasonable to exterminate that community by the state apparatuses even like the judiciary which would go ahead to deprive young girls of education than give them the religious choice to wear hijab as part of school uniform.

It makes one pore over such incidents which alienate and marginalize a community. The people under attack lose their dignity and sense of belonging. They have to deal with insecurity as a result of such cultural violence, which makes the majority and liberals even feel what is happening is right. A beard or a head cover are not tools that can jeopardize anyone's identity. They are markers of personal and religious choice just as the choice of a profession or sexuality. In the Indian context, such choices are mostly not available as secularism and majoritarian nationalism has only conditioned people into believing the absence of such choices or such a freedom. It is in the everyday, systemic, structural, cultural and also direct forms of violence that a community, a doubly marginalized gender from this community suffers.

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p. 72 and "Gujarat Riots in the Light of the History of Communal Violence" p. 5047 on the issue of power-sharing; Islam, Maidul, "Rethinking the Muslim Question in Post-Colonial India" pp. 61-84 on marginalization of working-class Muslims

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Ecofeminist Jurisprudence: Nature, Gender and Law

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Abstract:

The central idea of ecofeminist jurisprudence lies in its denunciation of regressive forces of patriarchy. It analyses how the law is restricted to only masculine standpoint of observations and thus dialectically enforce mastery and control over nature and women. The critics claim that the legal theories function as a narrative that can both hinder as well as enhance the promotion of ecofeminist ideas. The legal theories contribute to make social systems and sets of conventional cultures which tend to be easily acceptable and normative through repeated practices. Thus, the paper attempts to delineate ways in which law as an institution has instrumentalized women and nature. It also seeks to find ways in which inclusive theory of ecofeminism and legal theories could coordinate to grow India towards sustainable development and global justice.

Keywords: Ecofeminism, Ecology, Gender Justice, Jurisprudence, Legal Feminism.

Introduction:

"God recognized at the creation the fact that the two great classes of mind are needed to work together. They are both necessary in every department of human effort. Neither can be discarded without results fatal both to justice and to morality"

—The Proceedings of the Woman's Rights Convention, 1852.

Aligned to similar perspective, the preamble of the Charter of the United Nation preserves the dignity and value of the human person and provides equal rights to men and women. Article 2 of the Universal Declaration of Human Rights affirms the principle of gender justice and states, "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex…" (The Universal Declaration of Human Rights, 1948).

The first conference to address the analogy of domination of women and that of nature, "Women and the Environment", was organized at the University of California, Berkeley, in 1974, and was followed by a multiple number of other conferences. Initially, ecofeminists sought to accomplish two aims: first, to establish the connection between

women and ecology and second, to point out the inadequacy of environmental theorists for accommodating the insights of feminism into it. In their writings, ecofeminist theorists tried to focus on the significance of the theory and how it establishes the unique relationship with other environmental theories (Gaard and Gruen 234). Law plays a vital role in order to achieve these two aims. The relationship between human and nature is influenced by law as it regulates the relationship by codifying specific strands of the cultural and natural narrative.

Law has always been used as the instrument of social change. Although law is considered as the product of society but it is responsible for the transformation of individual, social and national issues. Thus, the issues related to the ecofeminist theories can be very well tackled by taking the recourse of law.

This paper is divided into two parts. The first part deals with the conceptual framework of ecofeminism in order to establish the background for arguments to be advanced in the second part of the paper. The second part of the paper explores how law protects the legal interest of women in an effort to strengthen the ecofeminist jurisprudence.

Ecofeminism: conceptual contour and relevance

The term 'Ecofeminism' was first used in Francoise d' Eaubonne's *Le Fe´ minisme ou la Mort* (Feminism or Death), 1974. This book intended to create an awareness against the oppressive patriarchal structure that equates women and nature in order to dominate over them. Ecofeminism can be categorized as a feminist ecology or ecological feminism: it discusses various ways in which women and nature are connected. Therefore making significant contribution in understanding why the environment is a feminine issue and also, why feminist issues are related to environmental issues. "The exploitation of nature and animals is justified by feminizing them; the exploitation of women is justified by naturalizing them" (Warren 37).

Prof. Greta Gaard defines Ecofeminism in her book *Ecofeminism: Women, Animals, Nature* as "…a theory that has evolved from various fields of feminist inquiry and activism: peace movements, labor movements, women's health care, and the anti-nuclear, environmental, and animal liberation movements" (1). Ecofeminism helps to connect issues such as gender, race, class, and sexuality in theoretical terms with questions about the environment.

Ecofeminism includes a trans-specific, eclectic, holistic, and all-encompassing diverse stirrings. It is an effort to achieve certain basic principle of perceiving life. Vandana Shiva comments, "Feminism as ecology, and ecology as the revival of 'Prakriti', the source of all life, become the decentered powers of political and economic transformation and restructuring" (24).

The root of Ecofeminism lies in the social change movements of the 1960s and 1970s. Some of the American ecological philosophers and writers such as Rachel Carson, Aldo Leopold, Henry David Thoreau, and John Muir had tried to draw our focus towards the rapacious environmental destruction caused by industrialization and modernization. The critical books that had laid the foundation for ecofeminist discourse were Rachel Carson's

"Silent Spring", Susan Griffin's *Woman and Nature: The Roaring Inside Her*, Mary Daly's *Gyn/Ecology*, and Carolyn Merchant's *The Death of Nature*.

Ecological feminism is an extraordinary tableau of heterogeneous perspectives of feminism such as Marxist feminism, Liberal feminism, Radical feminism, Socialist feminism, Black feminism and Third World feminism. Ecofeminism tends to include not only women, but all subordinate groups like the poor, people of color, children; and the natural components like land, water, animals, mountains etc.

The capitalist reductionist patriarchy ceases to recognize women as the alternative mode whose knowledge of nature is oriented to social benefits and sustenance. The combined effort of feminists and other marginalized groups in the environmental movements stirred the notion of ecofeminism, for instance, Chipko movement (1973) in North India, Green Belt movement (1977) in Kenya by Wangari Maathai, and Love Canal (1978) in New York by Lois Gibbs, against deforestation, desertification and environmental pollution. The death of nature is central to the threat to survival. In this time of 'toxic masculinity', ecofeminist movement includes an unprecedented number of women and ends up creating an unmatched number of women leaders all round the world.

Lori Gruen in her article "Dismantling oppression: An analysis of the connection between women and animal" states, "Theoreticians, by creating a history in which man is separate from and superior to animals, establish a mechanism in which a separation from woman can be grounded" (qtd. in Greta Gaard 62). This separate man and woman sphere were based on the biological factors such as woman having reproductive capacity, shorter height, menstruation etc. and can be held responsible for projecting women as the weaker, inferior and vulnerable group. Therefore, women were restricted to the four walls, under the protection of stronger men. This could be traced through the human evolutionary phase, where women were prohibited to hunt, and thus gradually she was positioned as the other and marginalized group.

Droughts, storms, forest fire and other natural conditions cause much suffering. Thus nature, which is a means of survival, can also be ferocious at times. Woman being symbolic of nature which nurtures and brings forth life is also feared, "With the increased risks and uncertainties of farming life came an intensified desire to dominate. This domination of both natural forces and women was often sought through 'divine intervention'…Religious belief can thus also be seen as a particularly pernicious construction of women and animals as 'others' to be used" (Gruen 64).

In one of the first ecofeminist books *New Woman, New Earth* (1975), Rosemary Radford Ruether's comment is worth quoting here:

> Women must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationships continues to be one of domination. They must unite the demands of the women's movement with those of the ecological movement to envision a radical reshaping of the basic socioeconomic relations and the underlying values of this [modern industrial] society. (204)

Ariel Salleh proposes that ecofeminism analyses the "critically embodied materialism" which thereby happens to be responsible for the oppression of women and nature. She opines that women's relation to "nature", "capital" and "labour" has been constructed by patriarchy in a way that women's labour globally is crucial to the practice of materialism. This continued capital accumulation and extension of hegemony are not negotiable at the cost of exploitation and subjugation of women and nature. The concept of 'progress' through scientific and modern technologies is not a universal concept but rather a patriarchal structure which commodifies and destructs the growth, productivity and sustenance of women and nature.

In *The Second Sex*, Simon de Beauvoir explains that "Marriage is the destiny traditionally offered to women by society. It is still true that most women are married, or have been, or plan to be, or suffer for not being" (445). She advocates that the patriarchal civilization dedicated woman to chastity while provides the male rights of sexual freedom (Beauvoir 395).

Gruen claims that the medical research of reproductive system practiced on women and animals are at high risk for the human and non-human world. She opines that the "'Third World' women undoubtedly suffer the worst, in terms of both actual experimentation and the subsequent manipulation of reproductive choice" (Gruen 66). She discusses its hazardous effects in details and meanwhile gives us cross references of famous feminist critics. For instances, Gruen quotes Gene Corea, who has explored how women may suffer from reproductive experimentation. In her article "The Mother Machine", Corea has written about the hormonal treatment to create super ovulation that tends to damage ovaries, the dangers of anaesthesia and surgical manipulations may damage ovaries and sometimes lead to the death of women. To express her views in words: "It may sound simple to just take a few eggs from a woman's ovary, fertilize them, and return them to her uterus, but in fact, the manipulations of the woman's body and spirit involved in this procedure are extreme" (68).

The tentacles of "Sado-ritual" (in Daly's term) syndrome against women by patriarchy are deeply rooted in almost all religions. Though some have been banned, some are still being practiced. Indian, 'sati' or 'suttee', Chinese foot-binding, African female-genital-mutilation, European witch burnings, and modern American Gynecology and Psychiatry are the manifestations of Sado-ritual syndrome. The common reasons of these practices involve: an obsession with purity, the total erasure of responsibility for the atrocities rituals could inherently transfer, role of women as token torturers and scapegoats. Ritualized practices have compulsive orderliness, easily acceptable and normative.

Ironically marital rape or sexual assault on one's wife, where she has been exploited both physically and mentally, is not considered as a crime in India. In the 1600s there was a statement on marital rape exemption by the Chief Justice, England. He declared that if a husband rapes his lawful wife, he could not be taken as guilty. Their mutual contract and matrimonial consent is taken as if wife belongs to her husband, i.e. he holds all the power over her. In the 1970s, women activists in America raised their voice against marital rape

exemption clause and equal protection to women. But India still lags behind to introduce any such law against marital rape. Marriage is taken as an option to protect girls. This makes clear the execution of law which is either obscure or dependent on the interpretation of patriarchy. Education and economic independence are still a dream for most of the Indian girls because this gives them the strength to be heard, to maintain their dignity and respectability.

Law and Gender Justice

The issues related to gender justice and feminism are aptly addressed by International and National legislations. One of the landmark international legal instruments that called for nations to eliminate discrimination against girls and women is The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). This legal instrument not only eliminates the discrimination but also promotes equal rights in all the fields. CEDAW is considered as the international bill of rights for women, and is one of the prime international agreements that ushers the work of UN Women in achieving gender justice and empowering all women and girls.

The principle of gender justice has been very well established in the Constitution of India. Part III of the Indian Constitution deals with the Fundamental Rights under which discrimination with respect to gender is considered as violation of the Fundamental Rights of the person.

Article 14 of the Indian Constitution states that, "the State shall not deny to any person the equality before the law and equal protection of laws with in the territory of India."

Article 15(1) of the Indian Constitution prohibits the State to discriminate against any citizen on the grounds only of religion, race, caste, sex, place of birth or any of them.

Article 15(3) permits the State to make special provisions for women and children.

Article 16 provides that, "there shall be equality of opportunity for all citizens and they shall not be discriminated on the basis of religion, race, caste and sex". (The Constitution of India, 1950).

Further, it is the fundamental duty of every citizen, "to renounce practices derogatory to the dignity of women." (Article 51A (e) of the Constitution of India, 1950).

Apart from these legislations, Supreme Court of India through series of decisions protected the Women's Right.

In *Air India v. Nargesh Mirza*[1], the Supreme Court struck down the clause that specified the termination of the employment of an air hostess on her first pregnancy which is considered as abhorrent and arbitrary to the notions of a civic community.

In *Pratibha Rani v. Suraj Kumar*[2], the apex Court was of the view that the *'stridhan'* property of a married women must be given to her custody, and she has a complete authority over it.

In another judgement[3], Supreme Court interpreted the Section 6 of the Hindu Minority and Guardianship Act 1956 and held that during the lifetime of the father, mother can act

as a natural guardian of the minor child if the father was not in the charge of the minor.

In *Vishaka and others v. State of Rajasthan*[4], the Supreme Court protected the rights of working women against the sexual harassment at her work place. It was held that "sexual harassment of working women at her place of an employment amounts to violation of rights of gender equality and right to life and liberty which is clear violation of Article 14, 15 and 21 of the Indian Constitution". The Court further observed that: "The meaning and content of the fundamental rights guaranteed in the Constitution of India are of sufficient amplitude to compass all the facets of gender equality." (*Vishakha v. State of Rajasthan* 6).

In a very recent case of *Ministry of Defence v Babita Puniya*[5], the Supreme Court held that women are qualified for the permanent commission in commanding roles of the defence forces. This decision is one of the classic decisions which made women to attain equality with reference to their male colleagues in respect of pensions, promotions, etc.

Further in the case of *Vineeta Sharma v. Rakesh Sharma*[6] the Supreme Court held that the daughters have equal right in the ancestral property irrespective of the facts that whether the father of the daughter was alive or not on Septmebr 9, 2005.

Supreme Court in *Shayra Bano v. Union of India*[7] declared the practice of *Triple Talaq* (under which the Muslim man can divorce the Muslim women by uttering *Talaq* thrice) as unconstitutional. It was held that such practice is against the basic tenets of holy *Quran*.

In a celebrated case of *Jospeh Shine v. Union of India*[8], Supreme Court decriminalised the Section 497 of the India Penal Code dealing with the Adultery. The court held that women can't be considered as the chattel of their husbands and such law is unconstitutional on the ground of violating the principle of liberty, dignity and equality.

After going through all these legislations and case laws, one can say that in order to achieve gender justice and strengthen the ecofeminist jurisprudence, law plays a pivotal role.

Conclusion

According to Catherine A. MacKinnon, "Feminist jurisprudence is a new jurisprudence which seeks to create new relation between life and law" (635)**.** The aim of ecofeminist jurisprudence is re(establishing) an egalitarian society, a global environment and sustainable development. Though it is debatable discourse, where some feminists (mainly western) find law reforms have touched upon only limited area of women's issues. These feminist opines that the legal rights are only restricted to granting formal equality to women, to make it successful it should ensure substantive equality. Also they advocate that laws enacted and implemented by the state agencies need to take the responsibilities for welfare services like child-care and health-care to ensure the substantive equality to eradicate the bias against women and strengthen their relationship with them. On the contrary, liberal feminists argue in favour of law reforms. According to them law plays a pivotal role in defining the relationship between man and woman and exploring possibilities of changing

notions in order to maintain their rights. Law also protects the powerless by directing the power to some extent into relatively predictable forms, as an instance, women can also exercise their power to fight against exploitation. The law brings gradual change in the mindset and attitude of people. The subtle ways of law function in persuasive way, i.e. rather than prohibiting certain behaviour, it permits some behaviours, such as the Special Marriage Act, 1954, permits to marry in a secular form. It could be clearly seen how the introduction of Dowry (Prohibition Act), Child Marriage Act etc. brought social changes.

Therefore, instead of dismissing law, we need to rather shift our focus to reform only the discriminatory aspects of law. Also it must be accessible to its beneficiaries, i.e. instead of few women only all women need to be aware of and be able to enforce their legal rights. In India, most women do not have choice to step out of their patriarchal family system and therefore, can't afford to ignore law in order to protect these women against the atrocities. The legal feminism seems to be most appropriate in Indian context that believes in equal rights to women. Also law should act on forcing men to respect women, in order to combat gender violence, enforcing property rights to women, changing social attitudes to women and compensating the discriminatory policies against women.

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The Fragility of Women's Rights in Afghanistan: A Study on Nadia Hashmi *The Pearl that Broke it's Shell*

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Abstract:

Struggle is a part of life but it is the only journey for women. In most of the countries women are struggling still to live their own life, because of partial and strict rules. Inequality is practiced everywhere and male dominance is growing expeditious. In Afghanistan, women are struggling between patriarchal dominance and the absurd rules exerted upon them. Under the rule of Taliban's girls and women are deprived even the basic rights like, right to education and work. Patriarchy, poverty and lack of education for women has stifled the right of women for decades. Child marriage and abusive actions against women are exerted by their own husbands and relatives. Women are forbidden to create their own identity. The study aims to enumerates the problems they face every day, and examines how Afghan women struggle to life their normal life

Key Words: feminism, patriarchy, struggle, oppression, women's right

All the human beings are equal in this world, they have their own rights. Every woman wants their rights on political, economic, education; but there are countries who suppress women by hindering them to do what they want. Feminism expose the bitter truth of patriarchy and their frustration by being an underpowered and submissive spirit. The vicious circle of patriarchy tightly grips a women from her great achievements, to reveal her own identity to the world, to make her path on her own and to be an empowered women. Even nowadays women and girls are trafficked into forced marriage, slaves, and sexual abuse. Even the useful technology resources are more vicious against women and they struggle to survive even in this era.

Lois Tyson, professor Emerita of English at Grand Valley State University, USA, in her *Using Literary Theory: How To Read and Write Literature* explains about many theories in English literature, Feminist Theory is one among them. She explains about feminist as:

According to feminist theory, the patriarchy ideology or responsible for the oppression

of women throughout the world and for the failure of the most women and men to live up to their full human potential. Therefore, the definition of each patriarchal ideology is followed by feminist theory's argument against it.(141) (Tyson, 2011)

Feminist theories highlights that socializing women and men to confirm to gender roles mean limiting people's options and denying them the choice to follow the path that fulfills their potential. Therefore it says that Patriarchal programming is unnatural, unhealthy, and unethical. In Afghanistan women suffer a lot because of Taliban rules. They formulate new absurd rules for women and inhibit education, job, liberty, economic, independence, all the basic rights for women. Women are under the control of men and are not allowed to step out without their male guardian. They treat women as homemakers and slaves for their husband. In the period of Talibans rule, women face so many struggle. Talibans have imposed rules for women like; no education, a strict dress code, not to go jobs, and to be an homemakers. The Talibans authorize Sharia Law. The primary aims of Sharia law are justice, mercy, fairness, humanity. Sharia Law dictates Islamic people on how to live a proper and good mannered life. For every Muslim Quran is mandatory and the Sharia Law is based on holy Quran which on how a women should live her life properly and with respect and good manner. But the Talibans does not follow the purpose and intention of the law, they just utilize the law. By using Sharia Law, the Talibans treat the women as a slaves, and cause difficulties for the people. Sharia Law is a way of living, it is not meant to be associated with political power. They modified Sharia law with new rules and regulations, and if the women fail to obey the law they were severely punished by the Talibans (stoned and lashed in public). The women in Afghan suffering the most because of the vulgar punishments of the Talibans. Even the women journalist and lawmakers are afraid to move or spill out against the Talibans. Farzana Kochai, a member of Afghan fears for her life. She says that the Talibans are unpredictable and Afghan women know the nature of Talibans. She says that after the take over of Talibans she lost her freedom. Women workers are hiding from the Talibans to save their lives. Nadia Hashmi's *The Pearl that Broke It's Shell* centers on an young Afghan woman Rahima and her great-great grandmother who faces the oppression and patriarchy issues. Rahima is an submissive, brave and optimistic young girl. Rahima was dominated by her drunkard father and later by her abusive husband. Rahima's father didn't allowed her to go to school "In the end, Padar-jan decided to pull us out of school again (5)(Hashimi, 2014). She is forced to marry a in her young age to a man who already has four wives and treats Rahima as a sexual object, a slave, and physically abused her. She struggles herself to liberate her from the oppressions. Her great-great grandmother also suffers patriarchy dominance and oppression. She is not even allowed to get her own property from her uncle. She struggled her whole life to get back her rights and freedom. Rahima also facing the same problem even after generation passes.

Children are forced to marry men who are older and they face rape, abuse, beating and starvation. In Afghanistan most of the women are illiterate and most of them are forcefully married. Due to debt and starvation parents vend their girl as they have no option to solve their problems. In the eastern Afghanistan market, women and girls are

openly sold out. Most of the victims are widows, poor families children, wives of abusive husband and abandoned girls. They do not even consider women as a human being. Women are used by men and they are not even allowed to talk normally. They have to speak in a low voice and have to bear all the torture and needs by men. 97 percentage of women in Afghan are facing domestic violence and forced marriage.

Seven years old Fathima was married to man old enough to be her grand father. She is abused sexually and faces starvation. Her family has disowned her and her in-laws try to kill her. Due to severe torture she commits suicide, and she is hospitalized for a while but her mother in-law did not allowed her to go to hospital by refusing to buy her medicines. Fathima says that after her marriage her dreams are shattered. Patriarchy is also based on sexism. In The Pearl that Broke it's Shell Rahima was forcedly married in her thirteen to an adult man who demand to Rahima's father for her daughter for marriage and he also has four wives and children. Her husband only used her for her body. He abuse her and physically torture her physically and mentally. " In fact, it put me right in front of this war world who demanded at my hand in marriage. Barely a teenager. I was to be wed with to this greay-haired fighter with bags of money and armed men to do his binding". (133)) (Hashimi, 2014)

In the Talibans rule women lose their rights in political, social, economical participation. The dreams of all women and girls for living in Afghanistan have been shattered. The joy, bliss, brightness of the Afghan women is gone when their freedom was snatched by the Talibans.It is a curse to women to live in Afghanistan. Nearly 60,000 Afghans have left their own country, and have became a refugees to save their life and their generation. Kamilaa Alamgir is an Afghan who has lived in India as a refugee for 25 years, and her dream of returning to her motherland was shattered because of the victory of Talibans. Her has became a miserable one. She spend her life with teary eyes and a aching heart. At first she had hopes that she will go back to her motherland and be happy but now she has lost all her hopes and is living an unwanted and miserable life.

Gender inequality between men and women make women suffer from social injustice. According to the men women are useless and they are just a prey for them. Men hold all the power even freedom, rights, education all the basic needs are possible for men and forbidden to women. In this independent world women are living their life like a prisoner. There is no hope of living a independent and blissful life. In *The Pearl that Broke it's Shell* Rahima and Shekiba undergoes the bacha-posh tradition. Because of the gender inequality they transform them into man (bacha-posh) to roam outside and to go out for shops. Rahima is a brave and bold girl because no women could go to shops but Rahimabravely managed it."Two weeks into out expulsion school, the shop owners had gotten to know me. That were not many nine-year-old girls who would walk determinedly from shop to shop". (6) (Hashimi, 2014). "Feminist theory points out, however, that these roles are produced by patriarchy rather by nature. And they have been used to justify many in equities, which still accurate today".(Tyson, 2011)

In the term of patriarchy women struggle in many forms like economic class, religion, sexual orientation. They are oppressed in all divisions like socially, economically,

psychologically. They were tired of being a submissive soul. They have to sacrifice their whole life living under male domination. In this novel Rahimais submissive under her husband, she was powerless she can't do anything without the permission of her husband. She have to bear the sexualabuse and torture done by her husband. She is just like a puppet for her husband. She wants to defend him and live a free life but she was fears that anything would happen worse if she oppose her husband.

Each time, I felt dirty and weak. I hated that I was powerless under him. I was supposed to be this man's wife and that changed everything I wasn't supposed to fight back. And the look on his face told me that fighting back would make matters worse. (174) (Hashimi, 2014)

In Afghanistan 10 of 1000 people are seeking refuge; five millionchildren are facing famine. And there is 500% increase in child marriage. Surviving for women in Afghan is too difficult. Everyday they have to face so many struggle and live a stressful life because of the Talibans. They wander for a peaceful life. On the other hand women are facing domestic violence.

The Afghan women are oppressed because of the Talibans,male dominance, patriarchal issues, domestic violence. They want to live their life freely and they want to achieve their goals. In*The Pearl that Broke It's Shell,* Rahima was not allowed to go out by her mother-in-law and her husband she was caged by thembut she want to escape from their. So she tries to get out and she successfully reached the front gate of her house and she escape form the clutches of her husband and runs away to lead her own life as she want to. She decides to live her life own as an independent women." I moved closer and closer to the front gate, my palms sweaty. Don'thesitate, ltold myself, and opened the gate to walk out, waited and but heard nothing. No one had even noticed". (184) (Hashimi, 2014) Women rights is in decease in Afghanistan. To get the freedom back women have to raise their voice they have to come forward to break such absurd and ridiculous laws. Women need to be an empowered beings. "Patriarchy as a political structure seeks control and subjugate women so that that possibilities for making choices about their sexuality, childrearing, mothering, loving and laboring or curtailed". (Eisentein 1983)

Women have equal rights in the society. The gender difference is just a difference between sex. Women are conditioned by the society that they are weak, submissive and unworthy. All humans are equal in this world and they should to be treated equal with respect and dignity. Every woman should to stand in their own and lead their life on the basis of what they wish and want.

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Psychological Impact of Oppression in Naomi Alderman's *The Power*

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Abstract:

Naomi Alderman, acclaimed for her feministic views and orthodox religious contexts has highlighted the effects of dystopian world in her novel, The Power. This speculative fiction is modelled upon certain fictitious forms that focuses on the psychological trauma faced by the protagonist Allie. The lack of motherly care from her childhood becomes the voice she hears. The character she sets up in herself takes the role of a mother. The voice has an empowering tone which makes Allie feel powerful and independent. Focusing on *The Power*, the author's words constrain the reader to analyse it from a psychological perspective. The patriarchal world enforces relentless tyrannical acts over women that causes emotional unrest in them. This psychoanalytical study is a need of the hour to highlight that such women who are deprived of support need solace and support to empower themselves as manifested by Alderman in her novel.

Keywords: psyche, empowerment, trauma, motherhood, feminism.

Naomi Alderman, a British novelist is known for her exemplary oeuvre on unique themes on the orthodox Jewish beliefs, lesbians**,** bisexuals, their identity and science fictions like *The Power*. *The Power* provides an unimaginable world where matriarchy takes the lead. The girls acquire an electrical power to shock their oppressors. The novel picturizes a dystopian world which may arise if the patriarchal aggression continues. The subversion of patriarchy and its norms are portrayed by Alderman in her novel as the speculated consequence of the perpetual subjugation of women.

Psychoanalysis is a kind of healing process in medicine where a patient's unconsciousness is brought to realisation. The Austrian psychiatrist Sigmund Freud, coined the term 'psychoanalysis', which came in to practice by the 1880s. It has its roots from the term 'psyche' which means mind or soul. Through this theory, he construes the therapy for neuroses**.** He classifies personality into three components: id, ego, super ego. Among the three, id holds the unconscious part. It encompasses the impulsive thoughts and is the zone of wish fulfilment and the repository of psychic energy. Freud studied the repressed thoughts of the unconscious in adults. In literature, psychoanalysis focuses on two aspects: one about the mindset of the character and the other about the psychology of the author**.**

In contrast to other criticisms, Psychoanalytic criticism discusses about human needs and regards. In this way, it is plausible to study Alderman and her experiences.

The present study explores the ways in through which the central character Allie, gains her consciousness in the end when she realises the state she is in. Freud believed that, the subconscious emotions which are held in memory causes hysteria. He believed that it is caused by childhood sexual abuses faced by an individual. Hysteria is a Greek word which means 'womb' as it was believed that this disorder begins in the uterus. Naomi Alderman's *The Power* having a set of distinct characters in role shows Allie as a psychological victim. From a dystopian feminist perspective, the novel highlights Allie as a feminist set in motion by her mind voice.

To highlight Allie as a psychologically dysfunctional character the main motif used is the absence of her mother. Though not a main theme, motherhood plays a vital role here.

Allie in the introductory scene is found sitting over her mother's tomb. "Allie pulls herself up on to the tomb, leans back to look at the name – she always takes a moment to remember them: Hey, how're you doing there, Annabeth MacDuff, loving mother now at rest?" (Alderman, 2017, p. 26). These lines show her extreme isolation, her intimate love for her mother and her desperate conversation with the tomb of her mother. Allie is orphaned from a very little age. She is being passed from hand to hand. From her conscious age, Allie finds that none of her mothers were good to her. Her unconscious motivation starts here. Allie is too young to have any such subconscious thoughts, but one could understand that the absence of true love made her to. The voice Allie hears must be the emotional defense she makes in order to control her emotions. A person affected psychologically, tries to escape the reality and Allie's bereavement makes her disengage with the real world.

In the case of Allie, she has no one to discuss her intimacy. This is where the abuse becomes a mental trauma. The use of the auditory imagery by Alderman enhances the psychological perspective of the reader. The voice accompanies Allie from her very childhood. As an orphaned child, she has a peculiar behaviour. She becomes forlorn to the circumstances and gets depressed every time. Motherhood is a boon and an immense credit of being a feminine. A mother is one who guides, protects and acts as a role model of morality for every child. Life without her would be unstable and full of ignorance. Allie is portrayed to be living in such a stage. Her profile being introduced as she is lighting a cigarette, her usage of diabolical words and her immoral conduct gives an obnoxious outlook. George G. Thompson, Professor of psychology in the Ohio State University, in *Child Psychology*: *Growth Trends in Psychological Adjustment* says, "These conditions of intermittent mothering by a fluctuating group of nursery attendants were disastrous for the psychological growth and general meta-physical health of the infants" (1969, p.636).

In fact, the other female characters except Allie get such a support from their family. Roxy is motivated for the power acquired by her through her father and brothers. "Her dad's body is a castle for her. A shelter and a weapon" (Alderman, 2017, p.47). Jocelyn is never put down of hope as she has her mother to fix her issues. But in case of Allie, her

motivational needs are never met as a child or a youngster. The love which she should have received from her family is rather replaced by her abusive foster father and her careless foster mother. M.H. Abrahams, Professor of English, Emeritus and Geoffrey Galt Harpham, president and director of National Humanities Center in North Carolina, in *A Glossary of Literary Terms* opines*,* "Freud proposes that literature and other arts, like dreams and neurotic symptoms, consist of the imagined, or fantasied, fulfilment of wishes that are either denied by reality or prohibited by the social standards of morality and propriety" (2015, p.320).

The repressed wishes collected in Allie's mind take an unrealistic form as psychologists call it as 'Phantasy'. Allie's psychological instinct of femininity is under oppression here. Every decision that Allie undertakes is appreciated, and she is led completely by the voice. "She calls her Eve and the voice says: Good choice, the first of women; excellent choice" (Alderman, 2017, p.42). As Allie is denied the love and affection from her foster mother, she fantasies her own mother to fulfil whatever she has lost. This idea of keeping one asset in place of another could be related to the theory of displacement which is one among the defense mechanisms put forward by Freud. Though Allie is under the care of her foster mother she displaces her with the voice inside. It is a kind of defense made by her to survive the harsh reality. She manages to live in a virtual world than enduring the relentless neglect of her foster mother. The voice could be alluded to the voice of a feminist. It motivates Allie in every crucial movement and moment of hers. It could also be considered as a voice against inequity. Motivation in any form could make an individual succeed for sure. The voice becomes Allie's mother and guides her. Chandra Nisha Singh who is a senior Reader in Lakshmibai College, Delhi and a feminist in *Radical Feminism and Women's Writing* manifests:

> Women conceive of their mutual friendships and community as a political weapon against a heavily subjugating androcentric value system. They structure, imaginary and real, autonomous and segregated worlds which are operational without male interjections and from which the patriarch is, as a principle, eased out. Their sisterhood, as an ideological alternative to woman's universal socio-political and historical subjugation, perceives women's bonding as the only and inevitable solution to woman's innate urge for human dignity. Sisterhood and women's community are regarded by feminists as both a refuge from and challenge to the oppressive facets of the society. (2007, p.351)

Allie's outbreak of hysteria must be the result of her unpleasant experiences. Sexual abuse is an unimaginable arena for any young, innocent child. She is not be capable of tolerating such an ignoble torment. Allie's foster father threatens her, sexually abuses her and proclaims it to be right. Allie is used up like a toy by her boyfriends. "Usually, she'd let the boys touch her if they wanted" (Alderman, 2017, p.28). The sexual abuses become psychological abuse when Allie finds no way to express her inner yearning to anyone.

Chandra Nisha Singh, the renowned feminist writer and senior reader in Lakshmibai

College, Delhi in *Radical Feminism and Women's Writing* highlights how a female character is esperately needed to be portrayed as a victim because of the oppression she faces. She further opines:

> The female protagonist is either a sociological and psychological prisoner of her conventional matrices, ideologies and pervading norms or is debased and fragmented by individual desires, marital drudgery, suspicions, power imbalances, pain and pessimism. She is finally a participant in the forging of aggression, pollution, sexism and alienation. Otherwise, the character is a rational and reasonable, harmonised optimist who has both faith and potential to recreate a new fictional reality. (2007, p.85)

Women most of the time accept men as their domineers. Allie's foster mother, Mrs. Montgomery Taylor is heedless to any of the victimization made to Allie by her husband. As she didn't voice out for her foster child, Allie had no other chance than killing her foster father. Patriarchy grew up as most women did not voice for their rights.

Beyond the para psychic motifs used by Alderman, through her biblical connotations, Allie is a traumatic victim indeed. The other characters in *The Power* also hear a voice in their heads. Roxy hears it when her mother is in the verge towards death. Tunde hears a voice in his head in his struggling self along with Roxy in the jungle. Jocelyn in her fight against Darrell hears two motivating voices of her parents. Unlike these voices, Allie's inner voice drives her throughout. It is because of the excessive oppression she faces than the others. In addition to this, it is Alderman's excessive concern to provide complete focus to Allie as she rejuvenates herself through the portrayal of Allie. Though Alderman maintains the flow with her fictitious notions, in the end she reveals Allie's real self. The cognitive sense of Allie deceives her. Allie becomes the subject and the voice, her operator. Allie in course of time

becomes its slave. Joseph Bristow, professor in English Literature at UCLA, in *Sexuality*

says:

> Freud's next major study, The Interpretation of Dreams (1900), makes a radical claim on the ways in which the unconscious exists in parallel with the conscious mind but operates according to a distinct logic of its own. Unlike the conscious mind, which functions under the rational orders demanded by culture, the unconscious is the psychic domain that has undergone the arduous but ineluctable process of repression. (1997, pp.63-64)

The protagonist herself experiences a conflict between being Allie and Eve. That is to say that she experiences a split personality. Alderman herself makes a differentiation of Allie and Eve. "Eve is kind and quiet and watchful, where Allie was spiky and complicated" (Alderman, 2017, p.44).

Allie becomes obsessed with her religious beliefs and scorns anyone who is against it.

In the name of religion, whatever rules that the Eve inside Allie proposed brought

disorderliness. This is evident in her reply to a girl who questions her, saying, "And you will be damned for your doubt. God will not forget that you did not trust Her in this hour of triumph" (Alderman, 2017, p.84). The subconscious compulsion makes her dominant and aggressive. But as the author points out, "The voice in Allie's head has been quiet these past few days" (Alderman, 2017, p.109). Allie remains herself when she is with her friend Roxy. Roxy again becomes the healer of Allie. She distracts Allie from her psychosis. The voice must be Eve's own as the voice does not always give a clear answer. When Allie asks a question to the voice, it simply gives unsure answers. "She says: Is it this one?" and "The voice says: I'm thinking so" (Alderman, 2017, p.75). The voice replies only with a suggestion but not an assurance here. Though Allie thinks the voice to be her mother, one could understand in the later part of the novel that, Allie lives in a fantasy and it fulfils the mere contentment of her instincts but does not restore the place of her mother.

Allie attains an extra power over the other women characters in the story. She excels others in the new biological change. She heals pains and reads minds. Allie becomes a prophet who preaches about Mother Mary's supremacy. Alderman's inner psyche could be well read here. The extremities in the orthodox norms must be the reason for creating a powerful character like Eve. She becomes a televangelist often addressing the public with the fame she achieved through her power. She becomes the complete hope of the oppressed women.

Naomi Alderman's portrayal of biblical characters show her inner psyche and her experiences as an orthodox Jew. Belonging to a Jewish community, Alderman lived a strict, religious life. The influence of Christianity made her bring out biblical characters like Eve and Mother Mary. She uses a number of biblical parallels in her narration. The way women are restricted from independency could be perceived in her works. The jews highly subdue women in the name of religion. Alderman's orthodox Jewish school makes boys thank God for not being born as a woman. The kind of discrimination made against girls has made Alderman manifest such an apocalyptical dystopian novel where women take the role of men. She uses many symbols related to Christianity. Through Eve Alderman shows that religion could be exploited by anyone.

As Allie becomes herself at last by removing her religious facade, Alderman too liberates herself from the religious confinements.

"The voice always did have a Biblical way with it, just like that" (Alderman, 2017, p.40). One can understand that Naomi Alderman too had such a voice guiding her. Allie tries to prove her worth and becomes Eve, the healer and the saviour of girls. Alderman's feminist self is embedded in the character Allie. The inner disguise of Allie as Mother Eve and her assumption of mother Eve talking with her are biblical influences on Alderman. The final cure comes for Allie when she realises the difference between her body and spirit, and as Alderman says, "And with this she is undone. Her mind disconnects from itself. For a while she is not here. The voice tries to speak, but the howling of the wind inside her skull is too loud and the other voices are now too numerous. In her mind, for a time, it is the war of all against all.

It cannot sustain" (Alderman, 2017, p.318).

Allie who was under perturbation of saving women from men realises that her foster mother, a woman made her to be abused by her father. Allie's Ego is touched. Ego is one among the facets of personality as classified by Freud. This entity which helps to distinguish between the reality (Allie) and fantasy (Eve) is provoked. The delusions created by Allie shattered into pieces as she learnt that women were evil too. Alderman shows the way, "Power doesn't care who uses it" (Alderman, 2017, p.297). The novel is classified under the tenor of dystopian fiction as women when they acquire an extreme power of destruction will surely use it as means to avenge men.

The present study concludes that women's psychology must be duly avowed. If Allie had been given proper care by her foster mother, she would not have turned traumatic.

Women experience subjugation and share the same experience in their living. Everyone has an inner voice that may be the sound of yearning, the sound of motivation or the sound of confusion. One should listen closely to it and make the right choices for them to live peacefully amidst crisis. A psychological approach to Alderman's novel explains the character's behaviour and motivation. It appeals to the senses of the reader. Thus, the way a traumatic life changes a person and how motivation is essential for such distressed people particularly women can be learnt and understood from *The Power*.

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John Osborne's *Look Back in Anger*: A Mouthpiece of the Youth in Post-war Britain

❍　**Suhail Mohammad**[9]

Abstract:

John Osborne's *Look Back in Anger* (1956) is a landmark realist play in British drama. It focuses on the life of a disillusioned and angry university graduate, Jimmy Porter, who struggles with middle-class smugness and views it with disdain as a threat to his upward climb. Jimmy's tirades over the contemporary political structure are destructive to himself and to the people surrounding him in the play. This paper highlights John Osborne's *Look Back in Anger* as a mouthpiece of the youth in post-war Britain. The drama addresses the aspects of social conflicts after the two wars, their psychological impacts upon individuals, and the existential angst where "*nobody thinks, nobody cares. No beliefs, no convictions, and no enthusiasm*" (Osborne 17). The paper also brings to the fore Osborne's pessimism over the stagnating political structures that resulted in a sense of disillusionment with the power structures. Identity crisis, frustration, and purposelessness in the characters of the play reverberate with the prevalent social milieu and class system. The paper concludes that the torrent of tirades that Jimmy uses in the play is not only against Alison, Cliff, and Helena but also against the impotent political structure at large in the hierarchical British society post-war.

Keywords: Post-war, disillusionment, tirades, pessimism, class system, etc.

Introduction:

John Osborne's *Look Back in Anger* is a realist play in three acts. It was first performed in 1956 at the Royal Court Theatre and with its staging, Osborne was heralded as a potential dramatist with a bright career. It is by far the most famous of Osborne's plays and received an overwhelming response from the audience when it was first performed by the English Stage Company. It is evident that Osborne drew inspiration for the play from his tumultuous married life with Pamela Lane and their life in a cramped flat in Derby. Their ideological and class distinction also served as inspirations for Osborne. With the publication of this play, he came to be labelled as the "angry young man". The play marked the beginning of a new kind of British drama. The new post-war generation found the play to speak for their struggle against the impotent political structure; although the

form of the play was not completely different, its content was exciting and out of the box. The phrase "angry young man" soon became a dramatic movement as a large number of young British playwrights followed the pattern of describing the poor educated working class's struggle against the middle-class ethos set by him in the play. The British theatre discovered that the play had broken away from the dramatic pattern of the pre-war and marks a fresh beginning of a new chapter. The immediacy of the subject matter appealed to most of the youth and many started identifying with the protagonist of the play. The play primarily focuses on the life of an angry university graduate, Jimmy, who fights with middle-class values. Osborne comments on Jimmy as a "*disconcerting mixture of sincerity and cheerful malice, of tenderness and freebooting cruelty; restless importunate full of pride a combination which alienates the sensitive and insensitive alike*" (Osborne 9). Through the character of the protagonist, Osborne revealed his frustration and anger for the political system of treating the traditional possessors of privilege with more opportunities and is thus a mouthpiece of youth in the post-atomic war era.

Review:

John Osborne's magnum opus *Look Back in Anger* was a revolt against the prevailing societal norms. It ushered a new tradition in the British theatre and playwrights readily followed Osborne who had carved a niche for himself as a dramatist by then. The play has been abundantly analyzed by scholars from different critical lenses. Cecil Wilson, a famous English journalist, and critic, in the *Daily Mail,* assessed Jimmy Porter as a "*young neurotic who lives like a pig*," whose "*bitterness produces a fine flow of savage talk, but is basically a bore because its reasons are never explained.*" He went on to say that the British theatre "*have not discovered a masterpiece, but they have discovered a dramatist of outstanding promise, a man who can write with searing passion but happens, in this case, to have lavished it on the wrong play.*" Wilson also added that Jimmy was a strange character because Osborne in the play had not given an appropriate explanation for his continued tirades against Alison and for his happiness over her miscarriage. Nouh Ibrahim Saleh Alguzo (2019) in his research paper titled "*Despair and Depression in John Osborne's Look Back in Anger*" highlights the issue of despair and depression in the play. The existential angst, working-class frustration, and antagonism of Jimmy have been critically analyzed by scholar Swati Tande (2020) in her scholarly paper titled "*Psychological Insights in Look Back in Anger*" which talks about the psychology of Jimmy. She studies the play as a problem play and deals with the aspect of social conflicts and a sense of loss in the modern era. Her research paper traces Jimmy's sense of loss and depression. In a dissertation title*d "The Historical and Socio-Political Context of Look Back in Anger*" submitted to the University of Mostaganem Central, Rafa Zohra, highlights the historical along with socio-political background of the play. He figures that the two world wars had a bitter impact on John Osborne's techniques in playwriting and does a detailed study on the subject. Prof. Algelie Multani (2004) in her essay titled "*Jimmy Porter ko Gussa Kyon Aata Hai, or the 'Motiveless' Anger of Mr. Jimmy Porter*" in the Lost Temper: Critical Essays on Look Back in Anger edited by GJV Prasad comments, "We had the Indian version of the angry young man in the various personae played by

Amitabh Bachchan two decades ago." However, "In more recent times, when MTV selects the Business tycoon Anil Ambani as the youth icon, the angry young man has stopped being angry." She in the essay goes on to say that the problems of society are so overwhelming that "It is not Jimmy Porter that we want to be, but a Harry Potter with a magic wand". The analysis of the previous research studies reveals that there's only a little work done on this landmark realist play from the point of view of this paper. The present study aims to emphasize and fulfil this gap by analyzing Jimmy Porter as the mouthpiece of the post-war British generation.

Objective:

The study primarily aims to highlight Jimmy Porter as the mouthpiece of the post-war youth in Britain. The paper brings to the fore Osborne's pessimism over the stagnating political structures that resulted in a sense of disillusionment with the power structures. The paper also aims to bring out identity crisis and disintegration in the Osborne family by analyzing the play.

Methodology:

The textual analysis of the play Look Back in Anger by John Osborne was given prime importance in this study. The text was critically examined and studied to get a wholesome view of the playwright. The descriptive analytical method was primarily used to examine the content, theme, structure, and underlying meanings of the play *Look Back in Anger,* published in 1957. The data are taken from the play whose utterances, events, dialogues, and paragraphs show factors that led Jimmy to be called the mouthpiece of post-war Britain. The data were analyzed thoroughly to gain a clear understanding of the events and prime concentration was given to avoid any loss of data during the study. Osborne's other plays on realist themes were analyzed to get his ideas and opinions on the political structures after the wars. Data triangulation and detailed description have been used for data validity in the study.

Discussion:

John Osborne's *Look Back in Anger* is by far his most famous play. The play received an overwhelming response from the audience and critics when it first premiered in 1956. It appealed to the audience because of the realistic subject. Through the characters of the play, Osborne revealed his frustration and anger against the hostility of the upper class that doesn't recognize their existence. The play portrayed the antagonism of the elites. John Russell Taylor, a famous critic calls the play "the beginning of a revolution in the British theatre" (Taylor 11). The play was the primary model of "Kitchen Sink drama", a style of drama that portrayed the harsh, realistic style of playwriting that had a sharp contrast with the "well-made plays" of the pre-war era. The Kitchen Sink dramatists used social realism as a pre-dominant theme to highlight the social condition of the working-class Britons who explored a plethora of controversial topics during their off-hours in dingy pubs in the suburbs. John Osborne, Shelagh Delaney, Terence Rattigan Arnold Wesker, and Bill Naughton were the leading dramatists of this genre.

An overall reading of the drama presents Jimmy as a bad-mannered adult who keeps

on finding ways to bully his wife. But an in-depth reading of the play pulls us towards Jimmy's angry outbursts and constant tirades and we feel one with Jimmy. Osborne has attributed the protagonist with such qualities that in spite of the negative qualities that Jimmy possesses have enabled him to win over the sympathy and regard of the audience. Osborne drew inspiration for the play from his tumultuous married life with Pamela Lane and their life in a cramped flat in Derby and that is why he sympathizes with the misfortunes of Jimmy. Jimmy in the play is seen as a self-portrayal of Osborne. Jimmy shares a similar kind of frustration as Osborne and comes from the same socio-economic class. Jimmy suffers from the same psychological issue that Osborne had suffered as a post-war Briton. Both Jimmy and Osborne are rebellious and disillusioned with the social milieu and class system and they both renounce traditional morality. Jimmy complains in the play, "nobody thinks, nobody cares. No beliefs, no convictions, and no enthusiasm" (Osborne 17). Just like Osborne he too feels that the upper class is a threat to their upward climb and feels that there are no brave causes to fight for. Jimmy became a folk hero for all those disillusioned angry youth who found nothing right in the world near them. The play thus catches the temper of the educated youth who found themselves caught in the tangles of anxiety and as Jimmy in the play says, "I suppose people of our generation aren't able to die for good causes any longer. We had all that done for us, in the thirties and the forties, when we were still kids. ...There aren't any good, brave causes left" (Osborne 84).

Jimmy is vehemently against anything that is upper class. He disregards the upper-class ethos and considers them to be tools to suppress the lower class to which Jimmy belongs. He faced opposition from Alison's mother while courting her and holds the upper class to be unfair to him. Jimmy considers his mother-in-law an epitome of the entire middle class and constantly condemns her in the play. His tirades against Alison's mother are sickening as he holds her to be a prime reason for his stagnation. The middle-class people are always strict with morality and respectability in the society demands the virtue of virginity in unmarried women. The fact that Alison remained a virgin till her marriage to Jimmy, annoyed him to a great extent and this becomes a source of conflict between Jimmy and Alison. Jimmy expresses his dissatisfaction and frustration with the socio-political status of his class through constant furious tirades directed at Alison. He finds fault in everything she does and calls her a "monument to non-attachment" and addresses her as "lady Pusillanimous" (Osborne 21). He feels so bitter about Alison's attitude towards himself that he never hesitates to curse her in the worst possible language. He says, "If only something-sometime would happen to you, and wake you out of your beauty sleep! If you could have a child, and it would die" (Osborne 37). Subsequently, towards the end of the play, we come to know that Alison loses her child through miscarriage, and Jimmy's curse is fulfilled. Jimmy is also angry at Alison for her attitude towards the illness of Mrs. Tanner and for not sending her flowers while she was bed-ridden. Mrs. Tanner is Hugh's mother who helped him to set up his sweet stall. Jimmy's denunciation of Helena whom he considers to be the women representative of the upper class is a testimony of how he looks at the upper class. Jimmy is a social rebel who doesn't spare anything and anyone from his scathing remarks and tirades. Stephen Lacey argues, "it seems at times as though

Jimmy Porter's anger is directed against the whole world, but at others, it crystallizes around his wife and her family" (Lacey, 116). While we make the correct assessment of Jimmy's character one important thing that should not be missed- is his attitude towards Helena, Alison's friend, who comes to stay with them and his mistress. Jimmy equally throws tirades at Helena at the beginning of the play. Her name makes him furious and Jimmy refers to her as a "bitch". Helena continued to be at the receiving end till the date when irritated with the furious verbal abuses she slaps Jimmy and abruptly kisses him passionately. Helena and Jimmy grow in love with each other and Jimmy accepts her as his mistress.

Jimmy is rightly considered to be the most vocal mouthpiece of the generation in Britain after the wars. The play first premiered in 1956 when an entire generation of youth was suffering from disillusionment and despair. All their hopes that they cherished and nursed were blown to ashes by the end of World War II. Cynicism, frustration, rebelliousness, and depression were the prevailing mood. The entire generation lost hope in the traditional power structures and they assumed that their pre-war normal lives would never return. The hatred towards disparity in social class and resentment towards the upper class were predominant amongst the youth. Osborne through the play became a representative voice of the "angry young men". This play expresses the aspirations of the post-war youth of a society free of privileges and class. The post-war youth didn't value religion and there was a growing disillusionment toward religious faith. In the play, Jimmy doesn't spare religious practices from his condemnation. He vehemently opposes rituals and discourages Alison from going to the church. He even ridicules the Bishop of Bromley. Although there is no scene of physical violence in the play, the frequent use of the word "blood" highlights the deep psychological breakdown of the protagonist. His grudge against the middle class is clearly evident in his hostility towards them.

In spite of so many changes in the social, economic, or political structure, certain aspects of the play have an undeniable validity and presence even today. Jimmy's grudge against the upper-class ethos and his tirades against the class system holds validity even today. The dialogues of the characters have a permanent appeal. Alison's father reprimands her for not taking a clear side in Jimmy's attitude towards her. He vehemently opposes her daughter for saying that Jimmy had married her to take revenge on them and their class. Col Redfern, behaving like a sensible father says that revenge and hate are totally alien to the sanctity of the institution of marriage. Helena's position in the last scene can also be seen as an enduring episode of the play. Jimmy's reconciliation with Alison towards the end of the play also holds validity in the present time. Suffering has a chastening effect and is illustrated at the end of the play. Alison comes back to Jimmy looking pale, tired, and sick. Jimmy gets to know that his wife has lost her child due to miscarriage and says, "I don't exactly relish the idea of anyone being ill, or in pain. It was my child, too, you know. But (he shrugs) it isn't my first loss." The fundamental need of every human being is companionship which is highlighted in the play. The play also highlights certain moral insights which are timeless and will never lose their appeal.

Conclusion:

The analysis of the play and the character of Jimmy Porter reveals that Jimmy was a disillusioned, vulnerable, and dissatisfied "angry young man" of the generation after the two world wars. Jimmy's search for identity in a broken world led to his tirades toward the other characters of the play. The play thus catches the temper of the educated youth who found themselves caught in the tangles of anxiety and the rush for an upward climb in society. The drama beautifully captures the existential angst that was prevalent in society. Jimmy portrays the disillusionment in power structures and highlights the political malaise that was prevalent in Britons in the late 1950s and thus Jimmy, a mouthpiece for Osborne, becomes the most vocal angry youth. Jimmy is not the victim of any vicious injustice and hypocrisy of the middle class, he is a victim of his own desire to pose complete control and unquestioning love and respect, and his inability to get along with others. His anger is futile and wrongly directed towards the other members of the play. His pessimism and tirades against Alison cannot provide a reasonable solution to the degraded political structure in Post-war Britain. Osborne also shows his mastery in handling scenes in the play as each scene ends with dramatic suspense.

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Mulk Raj Anand's Vision of a Modern Egalitarian Society: A Humanistic Perception

◯   **Bijesh V Jose[10]**

Abstract:

Sociological imagination stands as a backbone of Anand's literary profession. Anand had an enlarged and magnanimous vision of the whole human race. He could set for himself and the society such a tolerant vision to be realized in the socialistic structure that ensured equality and uplift of the abandoned and subjugated classes. The western mode of grasping the reality of social exploitation and exposing or indicating the forces behind the reality and the Indian mode of moralising the fable form part of Anand's critical sensibility. He tinted through his works the lives of common flock whose fate is one of perpetual marginalization. His innate compassion for the poor and the oppressed, wherever they may be, guided him always in the shaping of his fantasy world. His numerous works form a fictional chronicle in which his eclectic humanism and his traditional compassion for the underdog are persistent themes. This Paper attempts to give a humanistic perception of Mulk Raj Anand's vision of a modern egalitarian society by analysing his works.

Key Words: Literature, Humanism, Egalitarianism, Subjugation

Indian English literature began as an interesting by-product of an eventful encounter in the late eighteenth century between a vigorous and enterprising Britain and a stagnant and a chaotic India. It has been now over two hundred years old. It is literature written originally in English by authors Indian by birth, ancestry or nationality. The most significant event in the history of Indian English fiction in the twentieth century was the appearance on the scene of its most prolific writer - Mulk Raj Anand - who inaugurated the canon of Indian fiction in English.

Anand had an enlarged and magnanimous vision of the whole human race. He could set for himself and the society such a tolerant vision to be realized in the socialistic structure that ensured equality and uplift of the abandoned and subjugated classes.

Anand had narrated the story of his upbringing in the autobiographical *Apology for Heroism* (1946). In it he says, "I grew up like most of his contemporaries - a very superficial, ill - educated young man without any bearings" (123), since the education of those days glorified western culture at the expense of the Indian tradition. He had a reflective mind

which was counterbalanced by his native Punjabi realism and activism.

Endowed with apparently inexhaustible energies, Anand began his career as a writer while in England, entering a glittering circle of literati that included T S Eliot, George Orwell, E M Forster, Henry Miller and Herbert Read. While living in London, the capital of the empire, he was mastering g the language of the oppressor, preparing to strike back and to present the case of the Indian proletariat in front of the world. At the same time, he was rubbing shoulders with the biggest names in English literature of the century such as the writers of the Bloomsbury group; and yet keenly aware that he was a citizen of the subject country.

Anand had ample milieu and solid support for framing a socialist perspective in his writings. He had founded the Progressive Writers' Association in London with Sajjad Zahir, as many socialist – oriented Indian writers were there eat that time. The association he launched afforded an established structure for resuming the venture of humanism and egalitarianism.

Coming under the sway of the writings of Tolstoy, Ruskin, Morris and Gandhi, Mulk Raj Anand became a hard boiled socialist. He was also a downright devotee of Nehru's socialism and valiant and clear cut in conveying his thought even when they surged against the current. Hs lucid writing has left an indelible mark in Indian English literature which replicated the socio-political life of the twentieth century generation.

Anand is a master of all genres of writing. He has to his credit a number of acclaimed novels which present the down-trodden and the impervious with amazing sympathy. His shirt stories combine humour and compassion. He captured the essence of life in India and portrayed the trials and tribulations of the deprived and the dispossessed with sensitivity. He is remembered for the down- to- earth and kind-hearted depiction of the lives of the poor in the neglected regions of India.

Sociological imagination stands as a backbone of Anand's literary profession. He may be called a pioneer in the art of combining the western and the Indian modes of storytelling in terms of critical realism. The western mode of grasping the reality of social exploitation and exposing or indicating the forces behind the reality and the Indian mode of moralising the fable form part of Anand's critical sensibility. He tinted through his works the lives of common flock whose fate is one of perpetual marginalization. He juxtaposed the deprivation of some of their needs with selected stories of societal exploitation and evades. The hypocrisy and the evil designs of the rich and the powerful who manipulate certain social systems with vested interests and at the cost of the poor and needy. The western intellectual insights he derived during his stay in England helped him enlarge his vision and acquire a holistic perspective of everything that exists and ensures. His innate compassion for the poor and the oppressed, wherever they may be, guided him always in the shaping of his fantasy world and the moulding of his Indian English.

Anand's fiction has been fashioned by what he himself calls in *Apology for Heroism,* "the double burden on my shoulders, the Alps of the European tradition and the Himalaya of my Indian past" (104). It is conspicuous to the readers of his fiction that he derived his

avid socialist faith and his vision of a modern classless society mainly from the European tradition. His numerous works form a fictional chronicle in which his eclectic humanism and his traditional compassion for the underdog are persistent themes.

Throughout the works of Anand, the protagonists yearn for an uplift and equality. They are denied every opportunity to enjoy equal rights with the rest of the society. He was deeply inspired by the principles of Mahatma Gandhi in this outlook.

Anand's world of characters has more or less an Indian pattern of human relationships: the exploited, the exploiter and the intervening Messiahs. From Nawabs, Landlords, money lenders, merchants, Sahibs, politicians to clerks, rustic peasants, coolies, sweepers, barbers and beggars – all get encircled within his plot construction. They stand for a striving community, keen to get an adequate social position. K.R. Srinivasa Iyengar writes about the themes of Mulk Raj Anand:

> It was Anand's aim to stray lower still than ever Sarat Chandra or Prem Chand, to show to the west that there was more in the Orient than could be inferred from Omar Khayyam, Tagore or Kipling, and so he described a waif like Munoo in 'Coolie' and untouchable like Bakha, and indentured labourer like Gangu and set them right at the centre of the scheme of cruelty and exploitation that India held in its vicious grip. (334)

His first novel *Untouchable* is an account of a day in the life the latrine cleaner, Bakha. *Coolie*, another outstanding novel is the story of a child labourer Munoo, who dies of tuberculosis. Anand's another novel *Two Leaves and a Bud* tells of a Punjabi peasant exploited in a tea plantation in Assam and murdered by a British superior.

His short story *The Barbers' Trade Union* tells the story of a village barber boy Chandu who takes revenge on the high caste elders of the village. It is celebrated as a path breaking short story ushering in trade union movement. The reverberation Anand furnishes in his depiction of the dilemma of the poor and the milieu he visualizes through the texts evoke and convey a cumulative meaning which encompasses life with all its pain and pathos.

Mulk Raj Anand wrote his first novel *Untouchable* in Gandhi's Ashram in 1935. It was reportedly written after a favourite aunt killed herself when ostracised by caste Hindus for supping with Muslims. Regarding this novel, Mulk Raj Anand in "The Story of my Experiments with a White Lie" says, "The book poured out like hot lava from the volcano of my crazed imagination during a long week-end" (29). It was a ballad born of the freedom he had tried to win against the age old lies of the Hindus by which they upheld discrimination. The novel describes an eventful day in the life of Bakha, a young sweeper from the out caste colony of a North Indian Cantonment town. This particular day brings him his daily torments and more.

M. K. Naik writes about the concluding part of the novel :- "In the end it suggests three alternative solutions to his problem :- a missionary tries to persuade him to embrace Christianity; he listens to Gandhiji who advocates social reform; and he also hears of mechanised sanitation, as the only answer possible"(155). Anand's treatment of his theme

here is remarkably objective and restrained which saves the book from the lush sentimentality which mars some of his later novels. Unsparing in its realism, Untouchable is also structurally the least flawed of all Anand's novels. In his *Preface* to the *Untouchable*, E.M. Forster wrote: - "The book seems to me indescribably clean…. It has gone straight to the heart of its subject and purified it" (5).

In his legendary novel *Coolie* (1936), Anand turns to the lot of another class of the underprivileged. The contrast between rural and urban India and race relations are highlighted succinctly in this composition. Coolie is the heartbroken odyssey of Munoo, an orphaned village boy from the Kangara hills, who sets out in search of a livelihood. His several roles, including those of a domestic servant, a coolie, a factory worker and a rickshaw puller, take him to various places from Bombay to Shimla, until swift consumption brings his struggles to an untimely end.

The novel is an indignant comment on the tragic denial to a simple peasant of the fundamental right to happiness. Munoo and his fellow coolies are exploited by the forces of industrialism, capitalism, communalism and colonialism. With its constantly shifting scenes, its variety of characters from all classes of society and its wealth of eventful incidents, *Coolie* has almost an epic quality. This novel flings fire at both caste and colonialism.

Munoo's plight in *Coolie* is a symbol of societal negation of life, love and natural affection. Death versus life is the predominant sentiment of the artist in the novel. The reader is given to understand how dreadful and disastrous the divide between the rich and the poor is. The reiterated emotion is that the poor belongs to suffering by virtue of the divide created by the power of money which Munoo comes to realise as everything in life. Anand writes in *Coolie*, "The bigger a city is, the more cruel it is to the sons of Adam... You have to pay even for the breath that you breathe" (188). The description of the death of Munoo which activates in the reader a sense of empathy is a stroke of masterpiece of narrative art with denotative and connotative meaning. Srinivasa Iyengar has justly commented on *Coolie*: "If 'Untouchable' is the microcosm, 'Coolie' is more like the macrocosm that is Indian society" (340).

Humanitarian compassion distorts action and character even more catastrophically in his novel *Two Leaves and a Bud*, though it has better points. The locale here is a tea plantation in Assam to which Gangu, a poor Punjabi peasant is lured by fabulous promises. Bound to work in unhygienic conditions and starved, he is shot dead by British officer who also tries to rape his daughter. Here Anand tries to be unbiased by showing how the British attitude to the Indian can be either imperialistic as in the case of Reggie Hunt or liberal as in that of Dr. De La Havre. The protagonist here is presented as a victim of cruelty and oppression and that captures the sympathetic feeling of the readers.

Anand's most ambitious endeavour is his trilogy and it marks a turning point in his literary career. The three novels – *The Village*, *Across the Black Waters* and *The Sword and the Sickle*- contain the quintessence of Anand: they exemplify his potency and his finest achievement is arrived at. In an essentially picaresque manner, the trilogy traces the career of Lal Singh, a Punjabi peasant youth, through vigorous experiences in India and

abroad.

In the trilogy, *The Village* deals with Lalu's boyhood in a Punjabi village; *Across the Black Waters* takes him to Europe as a soldier in the Great War; *The Sword and the Sickle* tells of his involvement in the Indian independence movement. Lalu shares most of the characteristics of the other adolescent protagonists of Anand. Like Munoo the Coolie and Bakha the untouchable, Lalu is persecuted by individuals as well as by society; like the others, his spirit is indomitable. A more significant similarity is their common faith in progress. Lalu is different from his fellow villagers in his faith in the possibility of improvement, in his distress at the surrounding filth, in his hatred of customs that divide man from man. As in the other novels of Anand, in the trilogy also, the characters fall neatly into three types: the sufferers, the oppressors and the good men; and the protagonist is the sufferer- in-chief.

The first novel in his trilogy is *The Village* (1939). It offers a realistic picture of life in a typical Punjabi village in the early twentieth century seen through the eyes of Lal Singh, who is an insider turned outsider, as he is a rebel against all the village mores which he finally escapes by running away. On the second page of *The Village*, Lalu is found arguing with his father about the advantages of the goods trains over the bullock cart which his father still prefers. From this point onwards, Lalu becomes a representative of the forces of modernity or progress. Lalu shares the values of his creator and these values are in sharp opposition to the traditional values of an Indian village. Lalu cannot submit to the social mechanism here. As his first gesture of defiance, he eats in a Muslim cook shop. Lalu's next action in cutting off his long hair is even more drastic and rebellious, and it is followed by the expected persecution by the Sikh community in which he was born. What saved Bakha and Munoo from being merely 'suffering bundles of protoplasm' was their irrepressible boyish spirits, and this same exuberance is to be found in the first volume of the trilogy. Anand's egalitarian optimism is very well portrayed through the character of Lal Singh.

The second volume *Across the Black Waters* is disparate from anything that Anand has ever written. The setting here is the battle field of France; Lalu remains as the focus of events and experiences. His idealism and desire to change his country find a concrete basis in reality when he sees a French farm for the first time, where he notices the methods of cultivation and the resulting prosperity. Lalu here admires the Whiteman with a wholly native adulation. Even during the stress of actual action in the trenches, Lalu felt thrilled to be among them, for in spite of their haggard faces the Tommies had not lost that look of exalted Sahibhood. Lalu's progress from his early enthusiasm for action to the later resignation to the facet of war is convincingly rendered.

The last volume of the trilogy *The Sword and the Sickle* is an extremely confused book. It shows Lal Singh returning from a German prison, hobnobbing with communists and ending up in prison again. In his picture of both communism and Gandhism, Anand resorts to a different mode of understanding the characters. It is set mostly in Uttar Pradesh, where Lalu becomes a hanger on of Rampal Singh, an eccentric landlord who

professes to be a socialist. Lalu here is no longer an evolving individual, but merely becomes a mechanism for bringing together fresh situations and new characters.

Ananta, the hero of the novel *The Big Heart* is called 'Big Heart' because of his munificence and fairness. He is a young coppersmith, the class of society to which Anand also belonged. He aggressively champions the machine and modernity in a traditional society and finally pays the price with his life. The novel has perhaps cut a special niche in the heart of its creator as it presents the intimate picture of a segment of society to which Anand also belongs, and he is perhaps the best realized of Anand's heroes. Here also the entire action takes place on a single day and it has almost a taut kind of configuration.

The Big Heart was Anand's last novel before independence and it keenly observes the problems and confusions that had overwhelmed the society. The need for a paradigm shift in all its aspects with the desire to create an egalitarian society was the greatest ideal he had in mind while working at this novel. The Gandhian movement and the large scale obliteration of the world war had stirred up a rejuvenated interest in Anand in the scrape of the people of India.

The truth that Anand proclaims in his fiction is universally meaningful and humanly significant although the reality he dwells upon is topical and contextual, and therefore Indian. The fusion of the general and the particular is achieved without any conscious or intentional addiction or commitment to any particular propaganda. The incidents and issues interlocked with reality are ugly and perennial but Anand's fictional description of the reality is typically Indian because of its refreshing frankness and forthrightness. Anand is seen at his best for exposing the exploiters of his contemporary society so as to place them in their fictions. He vehemently criticizes the decayed aspects of the Indian tradition. In the words of M.K.Naik: "Anand is at his best when exposing the limitations of the decayed Indian traditions and championing the cause of modernism as a cure for the ills of Indian society and when in doing so, he maintains his balance" (23-24).

He strongly opposed any move by the imperial and the fascist powers to have over dominion in the colonies and it reflects how intently he had craved for the independence and classless humanity of this subcontinent from the clutches of the European powers. The values he held close to him were crucial in the movements of the freedom struggle and they paved for the emergence of free India based on equality and socialist principles acknowledged by everyone.

The potency of Anand's fiction lies in its vast range, its wealth of living characters, its ruthless realism, its deeply felt indignation at social wrongs and its strong humanitarian compassion. His style, at its best, is redolent of the Indian soil, as a result of his bold import into English of words, phrases, expletives, turns of expression and proverbs drawn from his native Punjabi and Hindi languages.

Mulk Raj Anand is a committed artist with a philosophical paradigm and moral and poetic vision of life. The image of India is the focal point of his creative imagination. As a social realist in literature, he attacks injustice of every type. Exploitation with its myriad forms and ramifications vis-a-vis caste, religion, gender, colonialism, feudalism and industrial

capitalism forms the major concern of his objective scrutiny. The forces of prejudice, superstition and ignorance come under his critical realism. Through art, he endeavours to demonstrate the ethnicity of his own people and insists upon the need for upholding civilizing values which help nourish an enlightened and humane society.

Anand showed an instinctive preference for the simpler, more primitive, even grimy way of life of the outcastes; against the more complex, ritualized sophistication of the neo Brahminical order of the Indian intelligentsia, which had accepted the snobbery with violence of the British rule, with the insane imperial violence and delirium of the vacuous life of the power that was crushing the new shoots everywhere. He also had some prognostications about the possibilities of change, because in the substratum of the men of his generation he could see the process of the formation of the new freedom as the will to get through, even if one had to be savage and stripped in assault. He certainly felt in the midst o his own writing and exile the compulsion that it was better not to win applause by conforming to his establishment, but to face the privileged order, and to claim the right to notice the existence of men like Bakha. He was determined to take all the punishment for all sorts of confrontation.

He says that there was the fundamental compulsion, the urgency of being driven by some demon, as in a man possessed that was forcing him to wrest from the sky the atmosphere around him, and from the bowels of the earth the magic of transmutation of tenderness for life into some kind of expression. He desired to renounce those who had for centuries included in the prison of the fourfold order the men whom they also continually destroyed as their enemies by duty.

Anand wanted to reveal how much men had changed from what they originally were – the contrast being available in the noble savage who accepts slavery because acceptance is the lesser way out, a living crucifixion, or prolonged suicide. He wanted to show the vast death of his country before the limping life promised by one legged politics.

The span and variety of Anand's works are evinced not only in mood, tone and spirit but also in locale and characters as well as in form and style. While both the village and the city get almost equal representation, the men, the women and the children that move through these narratives come from different strata of society. The forms Anand draws upon are the fable, the parable, the folk-tale, the bardic narrative and sometimes even the well made story. His style is lyrical and satirical, light hearted and indignant.

His creative effort to understand the soul of India exudes a vision of life that is both culturally Indian and universally human. The entire corpus of his literary output elucidates, examines and interprets a world view based on his vision of a modern egalitarian society. His fictional narratives convey both by insinuation and direct preaching his philosophical attitude to life, his view of the reality and his artistic vision of the need for transcendence from the riddles of human existence.

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Survival Through Adversity: A Psychoanalytical Study on Cormac McCarthy's *The Road*

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Abstract:

Survival is the ultimate attribution of human life. Human beings try to survive through different circumstances. Survival is not just about being alive but a part of their life journey. One has to be strong both physically and emotionally to get through different and difficult situations. One has to understand and adapt to the situations in order to survive. Human race has encountered many kinds of apocalypse, both natural and name made. The difficult situations they encounter makes the human race strong. They strive to survive in the world which is in an absurd state. This paper intents to state the fact that survival strategies help human beings to encounter any situation, with reference to the experience faced by the refugees and immigrants in *The Road* by Cormac McCarthy. This paper further examines how emotions plays an important role in survival and coping mechanisms.

Key words: **survival, adaptation, existentialism, refugees/immigrants, emotions.**

Survival is the act of surviving under unusual situations. Survival is a difficult thing to do but when someone is forced to live in an unfamiliar situation, they have to cope up with everything around them. Human survival instincts are innate and extremely powerful which help them to survive. Humans can survive through any kind of adversity if they are determined. Survival is not just about getting food, finding shelters, but it is about adapting and being resilient. The attitude or practice in life with survival as the main value is known as survivalism. Living and surviving is a bit different from each other. Surviving is to remain alive whereas living is having a life.

To survive one have to adapt to the circumstances. The important trait of survival is adaptation. Adaptation not only applies to the human species but also to the other species. The advanced species of flora and fauna is a result of adaptation. Every plant and animal need to adapt to the environment. The theory of Natural Selection by Charles Darwin states that the traits that offer advantage will most likely to be passed on to offsprings and offspring with those traits have a better chance of surviving. Evolution occurs only by natural selection. Adapting to the circumstance help someone to understand the situation better and can help them to survive. Resilience is the key to survive any kind of adversity.

Being resilient can help one to see the bright side any situation. In *The Road,* the man's inventive efforts to use the remaining natural resources or trashed items to survive shows that he is resilient.

Every existence has its own purpose and value. The purpose of one's life is determined by their own actions. The decision they make determines how their life would be. One's motives determines his/her fate. Existentialism is a philosophical movement that questions the existence of human beings and the purpose of living. 'Authentic' means to be oneself genuinely. As in Existentialism, one cannot be true until they define themselves. The term existentialism is explained in detail in *Existentialism in American Literature* by Ruby Chatterji who opines, "To be a person is to be four-squarely in this actual world, individual, concrete and embodied" (1983, 24). Man has to be true to himself and his actions. "We 'move towards' not only thinking, but in feeling, willing, evaluating and imaging as well" (Chatterji, 1983, p. 20). Life is all about being ourselves without hurting anyone or anything.

Existentialist literature tends to emphasize certain things: man alienated from an absurd world; the individual estranged from society; the individual's isolation and subjectivity; his consequent feelings of anxiety, anguish, despair, nausea; the individual facing his own nothingness,or confronting his guilt; his struggle to distinguish between inauthentic and authentic selves; his assertion of personal freedom through irrevocable choice, particularly in extreme situations, limit situations and crisis situations; death consciousness and the need to define oneself against it. Alienation and isolation has a central place in existentialism. Isolation can help a man to define himself even in an abnormal situation. When a man get to know the purpose of his life, he live to the fullest. When he lives without knowing his purpose of life, he is just spending his days on earth.

Cormac McCarthy depicts the world after apocalypse in his novel, *The Road* (2006). This post-apocalyptic survival fiction puts its characters in an unexpected environment. The fictions of survival genre shows how the main characters are put through some difficult situations like apocalypse, pandemic or powerful antagonist, and how they survive it through. This novel is a postmodern dystopian fiction. It is postmodern because of the ambiguity and how it celebrates differences. It is dystopian in its tone in the portrayal of the characters and in its warning of what may happen if human beings lose civilization and cultural ethos. The main characters in *TheRoad*, that is, the father and the boy represents the life of refugees and immigrants. *The Road* manifests the portrayal of violence, suffering of the characters and the gloomy atmosphere. They try to survive with almost nothing in the decayed world. They travel hoping for a better place even when they were no sure about their destination. They even have to survive amidst the cannibals. The life of the refugees are very pitiable as they cannot predict how their life would be.

Migration is not new to the human race. People migrate from place to place to find a better dwelling place. But facets of migration has now changed to immigration. Immigration is of two types, voluntary immigration and involuntary or forced immigration. When someone voluntarily immigrate from their country, it is voluntary immigration. When someone is forced to leave their country, it is forced immigration. When someone is forced to leave their country due to some reasons they are considered as refugees. The cause for

immigration could be political turmoil, civil strife, ethnic conflict, cultural class, domestic violence, environmental degradation and economic crisis. Throughout the world more than 281 million people live outside their homeland. Approximately 65 million people have migrated due to war and violence. Immigrants contribute 3.6 percent of the world population.

The refugees and the immigrants are forced to face unpleasant situations. For the people trying to survive, the basic necessities like food, water, shelter and fire are all that matters. When life put someone in unexpected situation, their senses become keener and sharper. These people have to fight for their basic needs and also against their emotional and mental illness. They try their best to get access to good health, shelter, education and employment. These people are most likely to be humiliated and exploited by the residents. The migrants suffer from the pain of being away from their homeland, the memories of their homeland and the pain of leaving behind everything. They try to live along with the residents. But most of the time, they choose or the situation force them to choose the illegal way to live. The struggles these people are facing are traumatizing. These traumatic experiences are left behind as psychological scars which will never heal. But these people try until they reach the destination. People know the struggle of the journey but still they travel because they are so determined to have a safe and better life. These people may get arrested on their journey. They are interrogated and are given severe punishments. One should understand the difference between needs and wants. But these refugees cannot have their needs fulfilled. They do not care about the comfort, they only care to have a better life.

Lois Tyson, Professor Emerita of English at Grand Valley State University, USA, in her *Using Literary Theory: How to Read and Write Literature* explains about many theories in English literature, Psychoanalytic theory is one among them. She explains about the theory of psychoanalysis as:

> Psychoanalysis is a theory about the human mind. Psychoanalysis is defined as a form of mental therapy which aims to cure mental disorders by investigating the interaction of the conscious and unconscious elements of the mind. The field of psychoanalysis was developed by Sigmund Freud, Austrian medical practitioner in the late nineteenth century. He is the one who gave the name, psychoanalysis in 1896. He said that people are motivated by desires, fears and conflicts of which they are not aware of. Any human production involving narration, production of images, can be analyzed and interpreted using psychoanalytic tools. (2011, 217)

The human life is filled with emotions and feelings. One cannot live without emotions. The way a human being lives is based on his personal view towards life. To survive through any kind of situation one have to be mentally strong. The inner motivation drives them towards success. Every emotions one experience have an impact over their actions and life. Even the fear they experience may help them build a strong mind.

Fear is a normal human emotion. The sense of fear help human beings to avoid danger. Human beings experience fear when the automatic nervous system releases adrenaline

energizing the system for fight and flight. When a person is terrified, threatened, helpless, or harmed, he/she pay attention to his/her internal experiences and our environment in a different way. And thus our mind and body automatically prepare to fight against any problem. People experience many kind of problems in their day to day life. Living in this absurd world is hard. But when they are put into an uncommon world, they have to fight. Even if they are not a fighter their survival instincts make them fight.

Even a little amount of hope and motivation can drive human beings towards their destination. The greatest motivation comes from one's belief system. In *The Road*,the father's love towards his son made him strong enough to kill a cannibal to save the boy. *The Road* highlights the untaint emotions between a father and a son. Whenever they feel down, they both have conversations which boost their soul like. The man is the only source of love and support for the boy. Though they are in an post-apocalyptic world, the boy is emphatic.

Nothing is permanent. Everything comes to an end at a point, even pain. Every struggle has its end. One have to choose good even if his life is in danger. But most of the time, people choose the evil way which is illegal. Surviving through any kind of adversity is possible for people with strong mind and body. Through the novel *The Road*, McCarthy emphasises the importance of not only bodily survival but also the survival of human generosity and kindness.

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Intra-Muslim Sectarianism and Colonial Power-Play: Transition and Trajectory of Ulama in 19th Century North India

❍ **Shahid Perwez**[12]

The termination of Mughal sovereignty and the consequences of the rebellion of 1857 have had an adverse impact on India's Muslims in general and on Ulama in particular. It is evident that the Ulama after the establishment of Sultanate and Mughal Empires had been enjoying huge respect, influence and power on account of being the sole authority on religious and many worldly affairs. This situation, by and large, continued up till the outbreak of the revolt in 1857, in which the Ulama had been active participants. They witnessed holocaust of the people, significantly Muslims. They were also the witnesses of how the British in post-rebellion era had savagely treated the Muslims by using mechanism such as confiscation of properties on frivolous charges, execution, prosecution and harassment. They also witnessed the land revenue policy of British East India Company that had adversely affected the land-holders, a good share of them being Muslims.[1]

The post-rebellion period of darkness and agony which engulfed the middle-class Muslim intelligentsia, particularly the Ulama, mainly belonging to the traditions of Shah Waliullah and of *Tasawwuf* thought to reform the Muslim society through religious education by which they expected to sharpen the minds of Muslim community and vouched to prepare the youth in such a way that while their loyalty to their faith should remain unalloyed and their attitude to British Government should be negative.

Here, it may be pointed out that there had been a galaxy of Ulama who were men of letters, wisdom, understanding, farsightedness, and had a broad outlook with a considerable degree of tolerance for other religions. They had the deep knowledge of other religious scriptures especially of Hinduism, Christianity and Judaism. This aspect of their knowledge comes to light during the religious debate that took place before and after the rebellion of 1857 which was largely encouraged by the British officials to fulfil their political objectives. The scholarship of the Ulama revealed the inner strength of the traditional education system imparted through *Maktabs* and *Madrasas*. These educational institutions though lacked in modern education system and modern sciences, were nevertheless, capable of producing educated and learned people who could understand the meaning of conquest, the meaning of rulers and the consequences of foreign domination.

The post-rebellion period was the phase of transition for India's Muslims in general

and Ulama in particular. As said earlier, a large number of Muslims became suspects and in retribution, the British officials treated them harshly. Earlier the corresponding segment of Muslims worked in the offices and army. Owing to the British insistence on the knowledge of English language, the doors of many such avenues of employment had been virtually closed for the said segment of India's Muslims. Consequently, they became backward as they had reservation in adopting the modern system of education introduced by the British. The Muslims led by Ulama however, while opposing the resolution introduced by Lord William Bentinck on 7th march 1835 in favour of English language, submitted a resolution signed by some 800 maulvis and the people of Calcutta, expressing their displeasure over the resolution. This, in their opinion, was designed to convert the Indians, especially the Muslims, to Christianity, by encouraging the English language and western culture. It appears that majority of the Muslims of north India under the influence of Ulama were indifferent to learn English or send their children to government run schools[1]. This is endorsed by C.F. Andrews, "The Mohammadan community in Delhi felt most keenly of all the impacts of the new learning despite lavish government scholarships and free education, the best families in the city refused to send their children to government run schools".[2]

The Muslim community under aegis of Ulama was however apprehensive of the modern educational system and maintained a careful distance from the mission and government schools. Their apathy to western education and science prior to 1857 should not be seen in isolation where as their reluctance to the modern education should be seen in the light of their past or previous system of education which provided them government positions and knowledge of religion to soothe their religious feelings which had been nurtured through the Ulama since long.

The abrogation of Waqf laws on the private Muslim schools and misappropriation of funds of these schools by the British officials further accentuated the anti-British feelings among the Ulama. Further the Muslims saw the most vital threat to their religion by the activities of Christian missionaries. This situation further worsened by hostile Christian missionaries' propaganda against and denunciation of other religions specially Islam. Missionary and official attacks on the life and career of the Prophet made the Ulama rigid against everything that was being introduced by the British.[3] They were now more exposed to the challenges which demanded changes in almost every aspect of life.

After the suppression of the revolt of 1857, the Ulama found themselves in seeking solace in promoting the traditional education among the Muslims as it was the only avenue that was open to them. Admittedly, the establishment of madrasa was not a new thing as before and after of the revolt of 1857 many madrasas belonging to different schools of thought came into existence. These could not survive because either of the policy of the government or unavailability of funds, or both. The termination of Mughal sovereignty and the consequences the revolt of 1857 had an adverse impact on the survival of the madarsas and it was useless to think of any help coming from the British government to maintain these institutions. The madrasas which came into existence were having the policy of not

accepting any grant or patronage from the government, a policy that they imbibed from the traditions of the Chishti Sufis. They (Ulama) made it a policy not to take any help or aid from the government and wanted to carry on these institutions on the support of the people of all classes. The motive of the Ulama behind this was the protection of religious and cultural identity of the Muslims. This goes on to show that the Ulama were inspired by the Chishti Sufis while making to run the madrasas independently. Upon the madrasas established and run by the Ulama in the middle of 19th century, the influence of the *Madrasa Rahimiya,* Shah Waliullah and *Dars-iNizamiyah* could be seen rather clearly.

The Ulama, who were also reformist or revivalist by nature, emphasized on the traditional system of education adopting the syllabus of *Dars-i-Nizamiyah* and laid emphasis on the study of *Quran*, *Hadis* and application of *Shariat*.[4] It appears that the Ulama were not averse to the teachings of modern sciences but at the same time they strongly believed that madrasa was meant for the religious studies and therefore, it should adhere to its basic principles. They were of the opinion that simultaneous education of traditional and modern would jeopardize the quality of the traditional education and the students would acquire proficiency in neither of them.

Moreover, they thought that the priority must be on the knowledge and teaching of Quran, Hadis and other traditional sciences to the students so that Islamic culture and religion could be protected.

It may however, be pointed out that they admirably synthesized the traditions of the *Madrasa Rahimiyah* which had specialized in *Manqulat*, studies of Quran and Hadis, the quality of Firangi Mahal, Lucknow and the specialty of Khairabad which was prominent in imparting education in *Maaqulat*, the rational studies of law, logic and philosophy. Paradoxically, the Ulama favored *Ijtihad* but they opposed Sir Syed's efforts, who, while pursuing this very tenet, was advocating for modern education. They relentlessly opposed the ideology of Sir Syed's for promotion of scientific modern education on western line.

It may however be pointed out that the prospective number of madrasas sprang up in different parts of the country which became the sources of sustenance to decaying Muslim society but admittedly the pace of modernism did not affect them and the products of madrasas remained medieval in their outlook and ideology. Yet, a silver lining in the reform of Muslim society was initiated by Ulama through the encouragement of measures such as widow remarriages, preaching or giving the due share of women/daughters in patrimony and the clear concept of nationalism, are some remarkable acts worth mentioning here. The Ulama while preaching for equality and social justice derived inspiration from Quran and Hadis which were greater concern of the Muslim masses.

Religious Debates, *Munazra*

The religious debates proliferated in the post-rebellion period. These were largely encouraged and supported by the British officials, as the middle of the 19th century marks a great change towards the religious policy by the British in India. Evidence indicates that the change was largely with an avowed object to preach Christianity in India and to make Indian people converts to Christianity. This is evident from the fact that the British officials

in their individual capacity largely promoted the activities of Christian missionaries from England and other countries of Europe and U.S.A. These Missionaries had established their churches at different places in Indian subcontinent. They were active with the connivance of the British government officials who were inviting Muslims and Hindus to debating conferences in which large gatherings used to take part to listen these debaters. Here it may be pointed out that the activities of Christian missionaries in India were not new as they were seen active during the reign of Akbar too. The Mughal emperor in order to know the truth and the 'true' religion, stared an *Ibadat Khana* for religious discourses. Gradually, a large number of participants began to take part, including the Christian missionaries, eventually these acrimonious debates turned into *munazra* with great amount of criticism and hostility towards other religions. Throughout the Mughal rule, the Christian missionaries were active in their attempts to convert Hindus and Muslims to Christianity to which they did not succeed much.

After the conquest of Plassey in 1757, the British obtained the political ascendency and in consequence the Christian missionaries also flourished. In the beginning of 19th century, the British East India Company withdrew the so-called restriction on Christian missionaries for preaching the gospel. The withdrawal of these restrictions on Christian missionaries opened the flood gate of Christian fanatics who in order to earn great honor in the eyes of God began to come to India for preaching of their religion.

Pfander (1803-1868), the German Missionary

One of such preachers was Pfander, a German clergyman who had acquired a great knowledge in most of the European sciences and languages including the Asiatic classic languages like Arabic and Persian. He had written a number of books on Christianity and Islam and had toured Europe, America and other Asian countries for preaching Christianity. He also went to Mesopotamia and Iran where he did not forget his mission to invite Muslims to accept Christianity but there he could not succeed. The continuous disappointment led him to the conclusion that the Muslims believe in the truthfulness of Quran and therefore any discourse to prove the superiority of Bible and Christianity would be futile.[5] However, Pfander, in order to preach his ideas, wrote a book in German language in 1831 and later on got it translated into Persian under the title, *Mizan-ul-Haque*.[6]

The publication of *Mizan-ul-Haque* (1862) opened the door of debates once again in India to prove the 'truthfulness' of Islam and Christianity. It is said that first debate between Christian and Muslim scholars took place in Delhi and for the Muslims it was Shah Abdul Aziz, who defended Islam as a 'true' religion.[7]

The Ulama's concern to defend their faith gradually became stronger owing to the activities and propaganda by Christian missionaries and specially by Pfander. Here a word may be said about Pfander orthodoxy and religious views as reflected from his works *Mizan-ul-Haque* and *Miftah-ul-Asrar*. He asserted that the knowledge of God could be obtained only through revelation. In the introduction of Mizan Pfander set five criteria for the quest of truth. The first criterion as described by him was that "A true revelation must above all fulfil and satisfy the great and ineradicable need for men for

external and unending wellbeing." The second criterion he described, "A true revelation should be in accordance with the dictates of the conscience which God has established in man's heart."[8] He did not elaborate the rest. Apparently, Pfander views were universally accepted without dispute. However, in his 'remarks on the nature of Mohammedanism, the Hadis, he rejected Islam as a gross fiction, a system of falsehood and the Islamic theology as mere errors and superstitions.[9]

Pfander however modified his views on some issues regarding theology and jurisprudence after coming into conflict with the Indian Ulama. [10] Pfander, after having been engaged with Ulama, was optimistic of converting Muslims to Christianity.[11] Pfander and other missionaries got some success in their religious mission by converting Hindus and Muslims of north India, especially during the famine period of 183738.[12] The undaunted Pfander and other missionaries made vigorous attempts to bring well to do persons to the fold of Christianity which naturally led to suspicion and alarm. William Muir while writing in Calcutta review in 1845 observed, the gauntlet thus thrown before the whole Mohammaden society of the north western provinces has been taken up by one or two distinguish opponents, who have hitherto treated with a smile of contempt the puny made against their faith[13].

The opinion was given by William Muir a critic of Islam and Prophet Mohammad. William Muir's book 'Life of Mohammad' which was published after the mutiny did hurt the feelings of Syed Ahmad Khan, is too well known. However, in the pre-rebellion era the activities of Pfander, by selecting prominent Muslims for Christian propaganda, is noteworthy. He began to send propaganda literature to Syed Ahmad (18171898), to Kazim Ali, *Sajjadah Nashin* of *Dargah* Salim Chishti (Fatehpur Sikri) and to Syed Nurul Hassan, a prominent person of the Delhi Arabic College. Pfander believed that his propaganda literature was so powerful that none of the Muslim scholars would be in a position to answer and defend the truthfulness of his religion convincingly. He sent Persian and Arabic translation of Bible to a number of prominent Ulama seeking their opinions, proposing an open debate on Christianity and Islam. Obviously, this proposal was to preach Christianity and most of the Ulama were prepared to face Pfander who had become talk of the town for his zealous and orthodox Christianity.

The first response to Pfander's missionary propaganda came from Syed Nurul Hassan followed by a number of Ulama, and a book 'Saulat-i-Zaigham', by Hafiz Mohammad Jafar. Saulat-i-Zaigham represented the 'true' religious feelings of the Muslims of North India. The Ulama understood the Christian propaganda and were conscious that after coming to power what role the company's government was playing.

Therefore, the Ulama and Muslim intelligentsia irrespective of their sectarian views became active to defend their faith. The apprehension of Muslims in general and Ulama in particular took the form of certainty when in 1850, a regulation was passed that those converted to Christianity will have the right of inheritance to their patrimony. In the midst of these apprehensions, the letter of Edmund, a Christian preacher gained its circulation to all principal offices of the Company's Government which stated that since all the entire

subcontinent has come under the control of Christian Power, therefore, it was but necessary to all its subjects to be of Christian faith.[14]

Therefore, under the impending threat a general feeling among the Ulama became stronger that the Government was thinking to impose Christianity on the people. They felt that Edmund had a direct contact with and support of the governor general. People's reaction was noted by the company's higher authorities and Lieutenant governor of Bengal who considered it essential to issue a press note repudiating the rumors and assuring that it was not the intention of the Government and that the letter had been circulated by Edmund in his personal capacity. Temporarily it brought a general relief to the people[15].

Some of the Christian employees of the Company however, had evolved a network to propagate Christianity in India. In their religious fanaticism they were bent upon to malign Islam, Hinduism and other Indian religions. They established an academy in London in which priest were trained in languages like Arabic, Persian and Urdu so as to enable them to be ready for religious debates with Ulama in India regarding them as first-rate enemy. They held the view that the Ulama were still harboring anti British feelings as they had been deprived of higher positions in the government after the British supremacy, which they were enjoying during the heydays of the Mughal rule. The education policy of the British also contributed greatly to the annoyance and resentment of the Indian Ulama. The British education policy was based on promoting western ideas through the western literature and sciences which the Ulama in wake of Christian missionary propaganda thought it anyway to destroy their religion and thus it was against their grain but their indifference to the modern education made them backward. According to Kaye,

> "The tendency of our educational measures and the pervading English-ism with which the country was threatened was to lower the dignity of Mohammedanism and deprive of the emoluments of many influential people of that intolerant faith".[16]

The Ulama however presumed that any moderate measure taken by the government was to spread the Christianity in India that will ultimately lead to the conversion from their faith. This tendency led to a sharp reaction by the Ulama who took active part in defending their religion through religious debates with Christians which was purposely encouraged by the government.

It may therefore, be pointed out that during 19th century the Ulama are seen struggling to extricate themselves from the holocaust of 1857 on one hand but on the other a section of them was trying to build bridges with the British with an avowed object of worldly gains. Further during this period one finds the growth of sectarian element within the Muslim theological society which in the name of *Shariat* and *Tariqat* was continuously creating chasm within the Muslim society in the name of religion.

The second half of the 19th century is marked with numerous movements among the Muslims and interestingly, all the sectarian movements among the Muslim community

emanated from within the Sunni community. Emergence of various groups within the Sunni Musalman thus became evident in this period with classification of each section for their identity such as Deobandi or Wahabi, The Ahl-i-SunnatwalJamat (commonly known as Barelwis) and the Ahmadiyas or Qadiyanis. At the same time the Shia community which had become a very effective sect of Islam had strong roots in India and flourishing in various parts of modern U.P. and Bihar, especially at Amroha, Muradabad, Bareilly, Bilgram, Lucknow, Jaunpur, Benaras and Patna etc. While discussing these groups *Usha Sanyal* has not distinguished the reason of the emergence of such groups. It is noteworthy that Deobandi and Nadwis were ideologically very close while the Barelwis did attempt to create their own distinct position under the leadership of Maulana Ahmad Raza Khan.

The intra-Muslim sectarian differences, through the spate of Fatwas, were bound to weaken the solidarity of the Sunni Muslim community. Moreover, the energy of the Ulama representing the Sunni community, majority of whom were entertaining anti-British feelings were thus, to be involved in sectarian disputes, arguments and counter arguments, accusation and counter accusation against one another by all means to strengthen the British diplomacy. This may well be understood by calling Syed Ahmad Khan as *BadMazhab*, *Gumrah*, *Murtad* and *kafir*. The criticism of Sir Syed raises a question which began in the year

1896 which is significant because Sir Syed a loyalist was at the evening of his life and his utility to the British cause had already served the purpose of the rulers. Moreover, creation of patronage of a new element within the Sunni Ulama divided them on the observance of *Shariat* could be of great utility to the British interest. Here it may be pointed out that such a harsh criticism against Sir Syed might have been acceptable had the Ulama of north India responded to his pathetic appeal to counter the allegations made by Willam Muir against the Prophet in his voluminous work, *Life of Mohammad* (1858).

The anguish of Sir Syed may be found from his writings against William Muir's accusation against the Prophet. Sir Syed who had been accused as *nechari* not only by Maulana Ahmad Raza Khan but also by a section of Deobandi Ulama, proceeded to England, selling his valuables to write a suitable work and got it translated into English to counter the allegations of William Muir.[17]

Ironically, the religious debates amongst the Ulama were raging at a time when India was intensely involved in the struggle for freedom against the British. The political disunity not only among the Indian Muslims but also of the Islamic world was in the interest of British imperialism. Here it may also be pointed out that in Arabia political revolution were taking place in the first decade of the 20th century due to the British policy with the object of weakening the Ottoman Empire.

It may further be pointed out that at that time Arabia was a province of the Ottoman Empire where a Turkish Governor was representing the Sultan of Turkey. It was the same period when the activities of Lawrence, in Arabia, and rousing the Arabs against the Turks in the name of Arab Nationalism, was going on.[18] Moreover, seeking of fatwa from the *Haramain Sharifain* has been a practice to augment a certain view point. So, during the late 19th century, a fatwa against the Ottoman's had been obtained by the British declaring that the

fight against the Queen of Britain as irreligious. Similarly, in the post-mutiny period the British diplomacy had already divided the Sunnis on two different categories, the foundation of Literacy society of Calcutta by Khan Bahadur Abdul Latif Khan (1828-1893), who combated the Waliullahi/Deobandi school and denounced Jihad against the British. The Waliullahi group was termed as Wahabi[19].

Similarly, Maulana Karamat Ali of Jaunpur, a disciple of Syed Ahmad of Rai Bareilly (1786-1831), a so called Wahabi and an activist during Syed Ahmad's movement, had turned to the British and issued a *fatwa* denouncing *Jihad* against the British.[20]

However, dissensions among the Ulama belonging to Deoband and Nadwa on national politics soon surfaced. A small but dominant faction led by Hafiz Mohammad Ahmad (1862-1930); the son of Maulana Qasim Nanautvi (1832-1880) was involved in power politics. Hafiz Ahmad is soon seen championing the cause of the British and rewarded the title with the conferment of 'Shamsul Ulama' [21]which he gave up later on.

One wonders that in the presence of a large number of renowned Ulama in Deoband, who were more capable and competent than Hafiz Ahmad, the selecting eyes were fell on the son of one of the founders of Deoband. It explains that the British government which had been kept itself away to interfere in the affairs of Deoband, being a non-aided and financially supported institution, made a device the title of Shamsul Ulama to widen the gulf in this power stricken religious and nationalist institution. This division gradually separated a small and learned section of Deobandi Ulama like Ashraf Ali Thanvi (1863-1943), Shabbir Ahmad Usmani (1887-1949), Hafiz Ahmad and others to pursue a pro-British policy and eventually became staunch supporter of Pakistan movement. At the same period Firangi Mahal Ulama were also divided while majority of them under the influence of Maulana Abdul Bari supported the Jihad Movement and Khilafat issue. A section of the Firangi Mahal Ulama such as Maulana Abdul Hamid and Abdul Majid opposed Maulana Abdul Bari on Khilafat and Jihad issues. In the later years Firangi Mahal was also divided into two factions one led by Maulana Abdul Bari, known as 'Madrasa Party' and the other led by Abdul Hamid and Abdul Majid known as 'Bahr-ul-ulum' group.

How far the division of the Firangi Mahal Ulama could be ascribed to be a natural division is difficult to say. It however seems quite probable that the Bahr-ul-ulum group was very close to the British government for its loyalty and opposition to a nationalist stand of Madrasa group. It is noteworthy that the Barelwis under the leadership of Maulana Ahmad Raza Khan (1856-1921) who started sharp attacks on various groups of the Sunni Ulama from 1896. Maulana Ahmad Raza Khan criticized Sir Syed, Shias, Deobandis, Ahl-i-Hadis and the Ulama of Nadwa.[22]Now we find that in this background, the criticism against the Deobandis who were anti-British but essentially Sunnis, Sir Syed a loyalist and also a Sunni Musalmaan with rational ideas had been the target of criticism. Without questioning the greatness of Maulana Ahmad Raza Khan of Bareilly as a profound alim, learning piety, love for Islam and the Prophet, one wonders when finds that the *fatwas* included in the *Risala Husam-ul-Haramain* was written in 1902 and published in 190506,

followed by his visit to Arabia and seeking the signatures of some of the Ulama is also very significant. In India, at the same time, the British diplomacy was trying to break the unity of the Indians. The speeches of Lord Curzon and designated Lieutenant Governor Fuller's in 1904 followed the partition of Bengal in 1905 and subsequently the establishment of the Indian National Muslim League in 1906 indicates that he had fell into the trap of British diplomacy. The events between 1911 and 1915 which led to the dismemberment of Ottoman Empire through Tripoli and Balkan wars are too well known, followed by the Ottoman participation in the First World War against Britain. Here it may be pointed out that Maulana Ahmad Raza Khan had condemned the Ulama particularly those from Deoband for their 'sellout' and opposed the Lucknow Pact vigorously. Maulana Ahmad Raza Khan's opposition to Lucknow Pact which is regarded as the hallmark in the Indian politics for forging Hindu-Muslim unity and condemnation of Deobandi and Firangi Mahal Ulama particularly Abdul Bari was unfortunate from nationalist point of view. Evidence indicates that in 1919 Gandhiji and Abdul Bari continued to meet with each other and it was resolved that Abdul Bari would support for Rowlett Satyagraha and in turn Gandhiji would offer his support for the Khilafat protest.[23]

It may further be pointed out that the people of the northern provinces were sore over the submission of Abdul Bari to Mahatma Gandhi and accepting him as the leader of the Muslims.[24] In this light Maulana Ahmad Raza Khan stand may be seen as he remained indifferent on the National political issues particularly opposing the Lucknow Pact and declined to meet Gandhiji who was trying to secure his support.[25]

Moreover, it is evident that Maulana Ahmad Raza Khan entertained an anti-British feeling as pointed out by Usha Sanyal (1996):

> "Ahmad Raza indicated his distance from the British Indian state in a number of small but nonetheless significant ways. He himself cited some of these. He had written anti-British poems, he said, in some works he named; he had spoken out against the Nadwa, which enjoyed British support; he had opposed Abdul Bari's fatwa on the Kanpur Mosque affair of 1913, in which Abdul Bari had said that the demolition (by the British civil authorities) was permissible as it had taken place outside the Mosque proper, and so on. When mailing a postcard, he would deliberately affix the stamp (which had a picture of Queen Victoria on it) upside down as a mark of disrespect to the Queen. More importantly, his refusal to attend a British-run court in 1916 showed that he did not acknowledge its authority over himself. But he never made the British a target of his writings-as he did for the numerous contemporary Muslim movements; and even, to some extent, Hindus because they did not really matter to him. Had the British an active anti-Muslim policy in terms of interference in 'religious' affairs, Ahmad Raza would undoubtedly have become very anti- British."[26]

Medieval 'Roots' of intra-Muslim Sectarian Rivalries

In India, the Shia-Sunni conflict appears to be very old. The Shias are first referred to in *Futuhat-i-Firoz*

Shahi[27] for propagating their ideology. The growth of Shia ideology is discernible with the return of Humayun from Iran and the association of Bairam Khan, a Shia, who became the guardian of the Mughal emperor Akbar (r. y. 1556-1605). Akbar used to hold meetings to understand the causes of Shia-Sunni differences but at the same time Futuhullah Shirazi and Maulana Muhammad Yezdi received patronage from him. During the reign (1605-1627) of Jahangir, the ascendency of Ghayas Baig and his daughter Nur Jahan strengthened the Shias in the court politics and they kept flourishing.

However, the first voice against the Shias was raised by Sheikh Ahmad Sirhindi (1564-1624) through his treatise *Radd-i-Rawafiz* (Refutation of the Rawafiz). During the reign of Shah Jahan despite of their numerical inferiority in population the Shias nobles held 45% important positions in the Mughal empire.[28] Aurangzeb had however, pursued a cautious policy in promoting the Shias to the State affairs. He is reported to have imposed prohibition on the procession of Muharram as referred by Khafi Khan.[29] Yet, he was liberal in appointing them to the offices of trust.[30] Right from the beginning of 18th century, the Shia nobles gained considerable influence in the Mughal administration in different capacities and sectarian differences between Shia and Sunnis became more evident for political reasons than religious. The history of *Munazra* between the Shia and Sunni Alim is traced from the reign of Akbar.[31] The legacy of *munazra* was thus intensified during 19th century. The two Ulama Shah Abdul Aziz and Syed Dildar Ali were championing the cause of their respective sects and consequently, a large number of Literature was produced during this period on Shi'ism and Sunni'ism.

It appears that Shah Abdul Aziz's, *Tohfa Isna-i-Ashriya* opened a debate on the basics of two sects of Islam. In response to *Tohfa*, the Shia Alim Dildar Ali wrote a Shia point of view and thus a controversy accelerated during the first half of the 19th century between the two communities. As the Urdu printing press became common, the war of acrimony between the two communities did spread to larger areas. It was however, the Subah of Awadh which provided great protection and patronage to Shias where they flourished.

During the reign of Nasiruddin Haider (1803-1837), instances of Shia hostility towards the Sunnis are recorded when the recitation of *Tabarra* became common and the Sunnis were not allowed to move freely on 9th and 10th of Muharram.[32] The Shias were also forbidden to enter into the houses of Sunnis during these periods and the violators were to be punished.[33] A wedge between the Shia and Sunni continued to widen as the time passed and considerable violence took place in Lucknow[34]. The Sunni Ulama continued to condemn Shi'ism but they were not ideologically in agreement on the issue of *Tabarra* with the Shia and *Madh-i- Sahaba* with the Sunnis.[35] However, the annexation of Awadh made the Shias hostile to the British and for some time they remained alienated from the mainstream of the body politics of India. This controversy and conflicts however, did not

help in promoting unity between the two major sects of Islam and this was of great help to the British interest in Indian politics.

In view of the foregoing discussion, it may be concluded that divisions among the Ulama belonging to their respective sects during 19th century was not accidental. It was as understandably exacerbated by the British to hold themselves on to the Indian rule. This required their policy-weapon, "divide et Impera."

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> "*The war between the Shias and the Sunnis is in full swing,*
> *It has honored the name of Charyar and Panjtan,*
> *What honor will you obtain out of these action in heaven,*
> *When on this earth you have become the slave of others.*"

See, *Kulliyat-i-Akbar*, Vol II, p.65.

Role Played By Kumbalath Sanku Pillai in Revitalising the Social and Cultural Perspectives of Indian National Congress in Kerala

⭕ **Liji.L.T**[13]

Kumbalathu Sanku Pillai, one of the father figures of the erstwhile Travancore politics was born in Thottuvayalil Bungalow a land lord family on february15,1898 at prakkulam in Kollam. At the age of 18 Sanku Pillai moved to panmana to look after the ancestral properties and he settled down there. The meeting of Sanku Pillai with chattampiswamikal was a landmark in his life. He invited Swamikal to visit panmana and swamikal reached there at the far end of his life. Though Swamikal was 45 years older than Sankupillai,he always addressed sanku Pillai as 'karanavar'. Swamikal remained the mentor of sankupillai.He established an Asramam at panmana where the Samadhi of swamikal is situated. The Asramam was a nerve centre of kerala politics for half a century as sankupillai was there to steer it.He was credited with a covetous social influence in the initial days of his public life as a mediator among the people for solving their local disputes. Though an upper caste by birth Sanku Pillai fought relentlessly against untouchability prevailed in the state following the words and deeds of Mahatma Gandhi[1].

It was the late barrister A.K. Pillai who initiated him into politics and Sanku Pillai became a part and parcel of the freedom struggle by plunging into it. He was put behind the bars many times. He was in the forefront of the struggle to end the Dewans rule of Sir.C.P. Rama Swamy Iyer in Travancore. Centred at Panmana Sanku Pillai played a key role in the political scenario of Kerala by taking many major decisions regarding the swearing in and ouster of some ministries.

In 1948 Sanku Pillai directed to alter the ministry presided over by Pattom Thanu Pillai for the reason that Pattom denied two cents of land at Thiruvananthapuram for keeping the physical remains of Swadeshabhimani Ramakrishna pillai, colossus in Malayalam journalism. Sanku Pillai hesitated not a little ,even though Pattom Thanu Pillai belonged to his party state Congress. He was averse to be in power but he was the KingMaker. He has served as the KPCC. president due to the insistence of his fellow men during the short period 1949 to 1951.

The meeting of Sanku pillai with ChattambiSwamikal was a hall mark in the adventurous life of Sanku Pillai.He invited swamikal to visit Panmana and swamikal reached there at

the far end of his life. Though Swamikal was 45 years older than Sanku pillai he always addressed Sankupillai as Karanavar. Swamikal remained the mentor of Sankupillai. He established anAshramom at Panmana where the samadhi of swamikal is situating. Ashramom was a nerve centre of Kerala politics for half a century as Sankupillai was there to steer it. He developed his sphere of activity in the neighboring district and finally he was known as a public figure through out of Travancore. He could win the confidence of all people. while so he happened to attend a meeting at Puthantheruvu in Karunagapally presided over by TK Madhavan the leader of SNDP Yogam. It was an election meeting. Sri. P.K.Kunju, K.Kesavan potty and two others were the contesting candidate in the election to legislative council Travancore. Sri. K.Madhavans speech was to canvas the votes of Ezhava community in favour of P.K.Kunju.

The attention of Kumbalam turned in establishing a library in Panmana to promote the cultural education and literacy in village. There was no money with him so he discovered a new method to collect money for establishing the library. In those days the temples at Sakthikulangara, Kadavoor and sassthamcotta were famous for its Arattu celebration with a procession of chariot horses. These heavy chariot horses were to be taken on the shoulders of men. Kumbalam arranged a large number of strong men to carry the chariot horse. He collected money for this job from the celebration committees. He utilized this money for meeting the expenses in connection with the establishment of library. The library was given the name of prakkulam Sri. Padmanabhan Pillai memorial library. On the desire of people. Sri. P.K. Narayana Pillai inaugurated this library.

The social condition was also not favourable to gather more public support for freedom struggle in Travancore. The caste system was very rigid and each group developed its own social code and the followers were reluctant to come out from its strong bondage to breath freedom. The depressed classes of men and women have been suffering form various kinds of social religious, political, judicial and economic disabilities. This was a lacuna for a major session of people to join the state congress and work for the freedom.

Gandhiji could realize this situation. He thought that unless the social disabilities of the lower caste remedied, the political unity fir freedom struggle could not be achieved. So, he declared and started the Harijian movement for the upliftment of the scheduled caste and tribes, as a part of policy of the freedom movement of Indian National Congress. The aim of the Harijian movement was to elevate depressed classes by promoting their education, providing work for them, removing their social abuses, eradicating their disabilities , improving their economic lot and preaching them about the necessity to unite and fight for freedom of the nation, liberal religion, personal character and good citizenship. A large amount of money was wanted for this. So Gandhiji wanted to collect Harijian fund from the generous public.

Sri. Kumabalam being very compassionate to the lower caste people decided to invite Mahatma Gandhi to visit Panmana ,and to arrange the Harijian fund for Gandhiji. He had given wide publicity to organize monetary fund and to hand over it, in a meeting attended by Gandhiji. Gandhiji admired Sri.Sanku Pillai for his generous work.

The orthodox Brahmin and Kshatriya communities were also not reluctant join the state congress, due to their Raja bhakti and attachment with priestly caste. The Nairs were treated as Shudras ,the serving labour class, by the Brahmins and Kshatriyas. They were completely prohibited from learning and their for they remained as ignorant and lived almost a servants life. The poor Nair labours were poorly paid by the Janmis. More over Nairs spend their life in superstition and gambling and drinking. It was in this condition that Sri Chattambi Swamikal came to the seen and advocate and energised them to join together and try for self refinement and freedom for life.

Sri Mannathu Padmanabhan took up the lead to organise the Nairs and found an organisation called the Nair service society for the upliftment of Nairs and too eradicate their social and moral disabilities and the 'dasya state'. Sri Mannam wanted the help of Sri Kumbalam for organising and strengthening the NSS and to undertake its work in the areas of action by Sri Kumbalam. Sri Kumabalam accepted the requested and he organised a large number of NSS karayogam units, and thaluk union and had undertaken several reformative activities in the Nair community.

As a janmi and a good agriculturalist he had close contact with labours and farmers of all communities. They also worshipped and followed Sri Kumabalm in his social and political work. He had possessed a group of companions and admirers. They obeyed his desire and protected him in every crisis. This local support he gained was feared by the police officers, bureaucrats and even the diwan feared to face him and his activities. More over he himself was wrestler of immense help and body strength.

Sri Kumabalathu Shanku Pillai entering into the state congress an the freedom movement on the blessing of his guru Sri Chattambi Swamikal. The Travancore state remained independent occur paramount power, but villages have been mostly controlled by her local landlords and some higher caste an the bureaucrats. The maharaja of the Travancore and his diwan stood in the way of politics so as to supress independent struggle of the nation. He was an ardent Hindu ruler followed orthodox traditional religious virtues of higher caste and claimed to be Padmanabha Dasa, and claimed the land of Travancore was a gift by the lord ,for ruling on behalf of the god. Sri Shanku Pillai didn't agree with this. He advocated and argued for peoples representative democracy and to end the autocracy .His strong agitation with the masses was to attain this aim.

Major portion of the people in Travancore belonged to the Hindu religion. The Raja is worshipped by them as their god, god incarnated in the form of Maharaja, most the people were reluctant to stand against Maharaja, the representative if god, and they were not bothered about political freedom and democracy. Sri Kumabalam there for caused to break down the statue of Maharani who had influence on the Maharaja and the diwan. Kumabalam executed the damage of the above statues through Sri K.C.S. Mani of Ambalapuzha.

Sri Kumbalams active participation the politics and in the social activities and his organising capacity to strengthen the state congress and there by strengthening of freedom struggle, he became the target of indirect attack of the diwan and the direct action of

police .

Sri TM Varghese was a prominent leader of the state congress during that time. Sri Varghese was a famous and efficient criminal lawyer practised in Kollam court. Sri Kumabalam was a very close friend of him. Sri Varghese took interest in attending the important and serious cases against Kumbalam and in the remaining cases, he thought Sri Kumabalam how to argue the cases in the court with all law points.

Sri Chattambi Swamikal while residing at his house at Panmana, told seeing the picture Gandhiji that Gandhiji is a Mahatma because of his extra ordinary appearance of his body. He prophesised that Gandhiji will be well admired as a great soul and father of nation in the coming future, and that India will attain freedom in Gandhis life time. During those days Gandhiji was just joined in the congress party and he was not popularly known to common masses of India. The words of Chattambi Swamikal and his institutions was the root caused for Kumabalamt of work for congress. Sri Kumabalam was arrested and imprisoned for 2 times. He could not spare much time to look after his family or to perform his routine agricultural work because of his full devotion to the freedom struggle and social activities.

Sri Kumbalam established a well furnished library and reading room known as C.P.P. Smaraka Vayanashala, a Sanskrit high school was also started in the name of Sri Bhattaraka .He took lead to reconstruct several old dilapidated temples at Panmana, Panayanarkkavu etc in middle Kerala and stablished new order of worship, aloowing the lower caste to enter temples for worship. He was the first social reformist in India who dared to open private temples to the untouchables violating the social customes of ChathurVarnya .Kumbalam was the founder of the Travancore college at Shasthankotta. It was he who constructed the first college building at Shasthankotta and arranged other facilities to the college. Now it remains as a first grade arts and science college with post graduation facilities.

Another achievement in his life was this he took patronage and lead in conducting the world conference of religions near the famous Darmashastha temple and the famous fresh water lake at Shasthankotta with the help of Dr Nataraja Guru the foremost disciple of Sree Narayana Guru.

Sri KumabalthuShanku Pillai marries to Smt Janaki Amma at 22nd age. Six children were born to them. The living youngest son Sri Vijayakrishna Pillai is the president of the Panmana Ashrama trust established by Sri Kumabalm, while he was constructing the Ahsramam. He was very much disappointed in the internal conflict with the Indian National Congress party wing of Kerala. This great son of nation went on eternal peace on 16th April 1969 his tomb was constructed near his gurus Maha Samadhi at Panmana Ashramam. Pioneers of History are remembered only by their deeds. Sri Kumbalthu Shanku Pillai ranks amongst such great men of the nation. His life and message will inspire all the generation. He was a real patriot of India.

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Significance of Buddhist Philosophy- Middle Path in Human Life

○ **Vijaya Kumari. K**[14]

Abstract:

All human beings always wish peace and happiness and try to avoid and suffering, but very few people understand the real causes of peace, happiness and suffering. Man's duty is to seek liberation from this painful world. In classical India, philosophy was considered as highest discipline, as it contributed to ultimate well-being of humans by freeing people from misconceptions about themselves and the world and was conceived as fulfillment outside the conditions of space and time. Philosophies, as well as religious traditions are considered as paths to that final goal. Gautama Buddha through his teachings which famed as Buddhism presented simple principles of life to get rid from misery and proposed practical ethics that people could follow easily to attain peace of mind and ultimate liberation from this material world and to reach nirvana. It is very relevant to analyse the significance of Buddhist teachings in today's world of misery and sadness and to help human mind to gain the knowledge. The knowledge realized by Buddha is reflected in four noble truths, the Noble Eightfold Path or "middle path" (Majjhimâpamipadâ) a balanced path, between the extremes of sensual pleasure and self-mortification. Middle pathis a purifying mental factor in the mind and has a deeper philosophical meaning.

Key words: Buddhism,Four noble truths, Noble Eightfold Path, Middle Path

Introduction:

Philosophy is considered as highest discipline, as it greatly contributed to ultimate well-being of humans by freeing people from misconceptions about themselves and the world. Gautama Buddha through his teachings which is known as Buddh ismput forwarded simple principles of life to get rid from suffering. Buddha discovered the truth that world is full of misery. How can the mind gain the knowledge that all things are Dukkha, impermanent, and non-self, and cease to respond to things with TaGhâ or desire or cravings? The answer is the Fourth Noble Truth: the Noble Eightfold Path. This is also known as the "middle path" (Majjhimâpamipadâ) a balanced path, between the extremes of sensual pleasure and self-mortification. Traditionally, the eight parts of the path are grouped into three categories of development. The Middle Path is internal culture and advancement. A

man can gain genuine ground in honesty and understanding by following this Path and can attain happinesss. As indicated by the Buddha, any individual who lives as per the Buddha Dhamma will be guided and ensured by that very Law.

Objectives:

To understand of Buddhist teachings and its deeper philosophical meaning.

To analyse the significance of Buddhist teachings especially Middle Path in human life

Hypothesis:

Buddhist teachings are significant and have a deeper philosophical meaning.

Buddha proposed practical ethics that people could follow to attain peace of mind

Methodology:

Methodologies followed are descriptive, critical analytical method. Both primary and secondary sources are utilized. Applied Interdisciplinary approach by utilizing all available sources from different disciplines.

Significance:

It is very relevant to analyse the significance of Buddhist teachings in today's world of misery and sadness. The knowledge realized by Buddha is reflected in four noble truths. The Noble Eightfold Path or Middle Path is a balanced path, between the extremes of sensual pleasure and self-mortification which help human mind to gain the knowledge of the world and of him and mainly his mind. Middle path is a purifying mental factor in the mind and has a deeper philosophical meaning.

Discussion and Analysis

Gautama Buddha, who founded the Buddhist philosophy, was born in 563 BC at Lumbini, a village near Kapilavastu in the foothills of Nepal. His childhood name was Siddhartha. His mother, Mayadevi, died when he was hardly a few days old. He was married to Yashodhara, a beautiful princess, at the age of sixteen. After a year of the marriage, he had a son, whom they named Rahul. But at the age of twenty-nine, Gautama Buddha renounced family life to find a solution to the world's continuous sorrow of death, sickness, poverty, etc. He went to the forests and meditated there for six years. Thereafter, he went to Bodh Gaya (in Bihar) and meditated under a pipal tree. It was at this place that he attained enlightenment and came to be known as the Buddha. He then travelled a lot to spread his message and helped people find the path of liberation or freedom. He died at the age of eighty. Gautama's three main disciples known as Upali, Ananda and Mahakashyap remembered his teachings and passed them on to his followers. It is believed that soon after the Buddha's death a council was called at Rajagriha where Upali recited the VinayaPitaka (rules of the order) and Ananda recited the SuttaPitaka (Buddha's sermons or doctrines and ethics). Sometime later the AbhidhammaPitaka consisting of the Buddhist philosophy came into existence

There is suffering in human life. When Buddha saw human beings suffering from sickness, Pain and death, he concluded that there was definitely suffering in human life.

There is pain with birth. Separation from the pleasant is also painful. All the passions that remain unfulfilled are

painful. Pain also comes when objects of sensuous pleasure are lost. Thus, life is all pain. There is cause of suffering; The second Noble Truth is related to the cause of suffering. It is desire that motivates the cycle of birth and death. Therefore, desire is the fundamental cause of suffering. There is cessation of suffering. The third Noble Truth tells that when passion, desire and love of life are totally destroyed, pain stops. This Truth leads to the end of sorrow, which causes pain in human life. It involves destruction of ego (aham or ahamkara), attachment, jealousy, doubt and sorrow. That state of mind is the state of freedom from desire, pain and any kind of attachment. It is the state of complete peace, leading to nirvana.

The Noble Eightfold Path is the Fourth Noble Truth, which prompts Nibbâna. It is a lifestyle comprising of eight components. In the Fourth Noble Truth (ways to the cessation of suffering), the Buddha gave the noble eightfold path, the practical steps to root out this Tanhâ or thirst. At IsipatanaMigadâva, the Buddha preached his first sermon and gave the Four Noble Truths to the five ascetics,[1] who became his first disciples. Here, he also enlightened them on the sublimity of "Middle Path", the Golden Mean of Buddhism. The Middle Path enables us to give up both the extremes in life: a middle position between sensual indulgence and self-mortification, a Middle Path of moderation in terms of Right Views, Right Speech and Right Conduct. It also implies a philosophical position between ' Being' and 'Non-being', that is, a constant 'Becoming'. This "Becoming" is Pure Act or a benevolent action oriented philosophy of life.[2]

An absence of greed (Lobha), angry (Dosa) and delusion (Moha) is the nature of Nibbâna. Hence, when Nibbâna is free from greed, anger and delusion, peace is also free from greed, anger and delusion; because both Nibbâna and Peace are synonymous

How can the mind gain the knowledge that all things are Dukkha, impermanent, and non-self, and cease to respond to things with TaGhâ? The answer is the Fourth Noble Truth: the Noble Eightfold Path. This is also known as the "middle path" (Majjhimâpamipadâ) a balanced path, between the extremes of sensual pleasure and self-mortification. Traditionally, the eight parts of the path are grouped into three categories of development.

1 Sammâdimmhi right view Paòòâ Wisdom 2 SammâsaEkappa right thought 3 Sammâvâcâ right speech 4 SammâkammantaSîla Morality right action 5 Sammââjîva right livelihood 6 Sammâvâyâma right effort 7 SammâSamâdhi concentration sati right mindfulness 8 Sammâsamâdhi Right concentration

The eight items of the Path are explicated in many places in the Nikâyas. "Right view" is view in accordance with the Four Noble Truths. Right view is said to "lead the way", as through right view one may understand the other elements of the path. "Right thought" is thoughts of renunciation of sensuality, hatred and violence. "Right speech" is refraining from lies, slander, abusive speech, and frivolous speech. "Right action" is the avoidance of taking life, of stealing, and of sexual misconduct. "Right livelihood" is avoiding

wrong ways of making a living. "Right effort" is to endeavour to resist the arising of unwholesome qualities of mind, to eliminate existing unwholesome qualities, to cause to arise wholesome qualities of mind, and to sustain and further develop existing wholesome qualities. "Right mindfulness" is equated with contemplation of the body, feeling, mind, and Dhammas. That is, the four Satipammhânas, discussed below. "Right Concentration", is the practise of the rûpajhânas. The three categories, wisdom, morality, and concentration, are said to contain the whole of the Buddha's teachings.[3]

Abhidhamma tradition interprets the eightfold path as a set of mental qualities that, when perfected, constitutes the enlightened mind. That is, a mind in which these qualities are perfected is pure of defilements, no longer responds with TaGhâ, and is able to "see" Nibbâna

Eight-fold Path to Liberation (Nirvana)

The Middle Path as expounded by the Buddha consists of eight stages, individual but mutually related, which are as follows: Right view (Sammâdimmhi), Right resolve (SammâsaEkappa), Right speech (Sammâvâcâ), Right Action (Sammâkammnta), Right livelihood (Sammââjîva), Right Effort (Sammâvâyâma), Right mindfulness (Sammâsati), and Right Concentration (Sammâsamâdhi). [44]Vinaya (3) PTS-11, Dîghanikâya (3) PTS-252, Mahâniddetha Pâli-PTS-292.

The Eightfold Path teaches that by restraining oneself, cultivating discipline, and practising mindfulness and meditation, house-leavers (monks and nuns) attain Nibbâna and stop their craving, clinging and karmic accumulations, thereby ending their rebirth and suffering.[5] An outstanding aspect of the Buddha's Teaching is the adoption of the Eightfold Path as a noble way of life.

Right Vision. One can attain right vision by removing ignorance. Ignorance creates a wrong idea of the relationship between the world and the self. It is on account of wrong understanding of man that he takes the non-permanent world as permanent. Thus, the rightview of the world and its objects is the right vision.

Right Resolve. It is the strong will-power to destroy thoughts and desires that harm others. It includes sacrifice, sympathy and kindness towards others.

Right Speech. Man should control his speech by right resolve. It means to avoid false or unpleasant words by criticizing others.

Right Conduct. It is to avoid activities which harm life. It means to be away from theft, excessive eating, the use of artificial means of beauty, jewellery, comfortable beds, gold etc.

Right Means of Livelihood. Right livelihood means to earn one's bread and butter by right means. It is never right to earn money by unfair means like fraud, bribery, theft, etc.

Right Effort. It is also necessary to avoid bad feelings and bad impressions. It includes self control, stopping or negation of sensuality and bad thoughts, and awakening of good thoughts.

Right Mindfulness. It means to keep one's body, heart and mind in their real form.

Bad thoughts occupy the mind when their form is forgotten. When actions take place according to the bad thoughts, one has to experience pain.

Right Concentration. If a person pursues the above seven Rights, he will be able to concentrate properly and rightly. One can attain nirvana by right concentration (meditation).

Middle Path

Middle Way, which is as known as the ariyoastangomaggo for the abandoning of greed - tanho and hatedveso, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbâna.[6]

The Middle Path is an arranged course or internal culture and advancement. A man can gain genuine ground in honesty and understanding by following this Path and not by taking part in external worship and prayers. As indicated by the Buddha, any individual who lives as per the Buddha Dhamma will be guided and ensured by that very Law.

In the Pâli Canon of Theravada Buddhism, the Noble Eightfold Path is employed as the means to achieve Nibbâna, instead of employing extremes of austerities Sassatavado and sensual indulgence-Uccehedavado. Later Pali literature has also used the phrase Middle Way to refer to the Buddha's teaching of Dependent Origination- paticcasamuppada as a view between the extremes3 of eternalism (Sassadavâda) and annihilationism (Ucchedavâ da) and generate an atmosphere of peace and tranquillity, which is very much essential for a smooth and peaceful life.[7]He picks this self-imposed discipline for an unmistakable end in view: self-purification.[8]

To accomplish Nibbâna, the last objective of human life. To accomplish the last objective, there are three parts of the Eightfold Path to be created by the devotee. He needs to cultivate Sîla (Morality), Samâdhi (Mental Culture) and Pannâ (Wisdom).

This Path, at last, prompts the fulfilment of extreme peace where there is no more dissatisfaction or unacceptability.[9]The two phases of Samadhi and panna which prompts the total end of affliction and fulfilment.[10] Considered from the angle of reasonable preparing, the eight-way figures separate three gatherings: (1) The ethical teach gathering (Sîla), made up of Right Speech, Right Action and Right Livelihood; (2) The fixation gathering (Samâdhi), endeavored, Right Mindfulness and Right Concentration and (3) The shrewdness gathering (Paññâ), made up of Right Understanding and Right Thoughts. These three gatherings speak to three phases of preparing: the preparation in the higher good teach, the preparation in the higher awareness, and the preparation in the higher astuteness.[11]

Samâdhi of the path progresses from moral restraints to training the mind.[12]The goal in this group of the Noble Eightfold Path is to develop clarity and insight into the nature of reality –suffering (Dukkha), impermanence (Anicca) and non-self (Anatta), discard negative states and dispel Avidya, ultimately attaining Nirvana. [13] In the threefold division, wisdom is presented as the culmination of the path, whereas in the eightfold division the path starts with correct knowledge or insight, which is needed to understand why this path should be followed.[14]

A man with complete Right View (Sammâdimmhi)* [15] is one who is free from

obliviousness

At the point when a man has Right View, he or she grows Right Resolve too. This factor is otherwise called 'Right Resolution', 'Right Aspirations, and 'Right Ideas'

Right Thought is critical in light of the fact that it is one's considerations, which either cleans or contaminates a man.[16]

We usually approach people and situations with a set of preconceived ideas. Right Thought is approaching every person and every situation as new independent particular experiences. Buddha states that "All we are all the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.[17]The more of a particular type of thoughts we think, the more they will occur. If we often have thoughts of greed and allow them to persist, they will tend to occupy our mind more frequent. The reason for the unending rivalry, struggle, foul play, and abuse does not lie outside the brain. These are on the whole only signs of goals, outcroppings of musings driven by avarice, scorn and fancy. [18]

One is aware of for oneself that the Noble Eightfold Path is virtually the proper potential to the cease of suffering.[19] The goal of Buddhist practice could be described in different ways or through different aspects. One aspect of the goal is to become peaceful, to attain a deep, abiding sense of peace, to be at peace in this world that we live in.[20]

Right Resolve is also be known as "Right Thought", "Right Intention", or "Right Aspiration". In this factor, the practitioner resolves to leave home, renounce the worldly life and dedicate himself to a spiritual pursuit. [21]

The Noble Eightfold Path is the Fourth Noble Truth, which prompts Nibbâna. It is a lifestyle comprising of eight components. In the Fourth Noble Truth (ways to the cessation of suffering), the Buddha gave the noble eightfold path, the practical steps to root out this Tanhâ or thirst. At IsipatanaMigadâva, the Buddha preached his first sermon and gave the Four Noble Truths to the five ascetics,[22] who became his first disciples. Here, he also enlightened them on the sublimity of "Middle Path", the Golden Mean of Buddhism. The Middle Path enables us to give up both the extremes in life: a middle position between sensual indulgence and self-mortification, a Middle Path of moderation in terms of Right Views, Right Speech and Right Conduct. It also implies a philosophical position between ' Being' and 'Non-being', that is, a constant 'Becoming'. This "Becoming" is Pure Act or a benevolent action oriented philosophy of life.[23]

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Conclusion:

Normally our mind is filled with scattered, random, wandering thoughts and we have little say in what they are or what they will be next. When we have a task to do or a problem to solve, the will takes hold of and directs our thoughts in a particular direction.

But usually, as soon as the task is finished or the problem solved, the will subsides and thoughts begin their erratic wandering again. The Buddha made an important but often overlooked observation that 'Whatever one thinks about and ponders on often the mind gets a leaning in that way'[24]Buddha appropriately observes that when he says that for a man who holds a wrong view, his deeds, words, plans, and purposes grounded in that view will prompt enduring, while for a man who holds right view, his deeds, words, plans, and purposes grounded in that view will prompt bliss.[25]

In any case, when the expectations are correct, the activities will be correct, and for the goals to be correct the surest certification is correct perspectives. One, who perceives the law of Kamma, that activities bring retributive results, will outline his interests to accord with this law; therefore, his activities, expressive of his expectations, will comply with the standards of right conduct.

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Social Media and Status of Women: Kerala Experience

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Abstract:

Present Kerala faces various issues in connection with women.In the words of Swami Vivekananda,There is no chance of the world's welfare unless the condition of women is improved. A bird cannot fly on one wing. Even though they made their representation in all the realms of life, i.e., public administration, service sector, working class, and lawmakers, they suffer from different problems. More than that, they are getting chances for social media improvements but are filled with chaos. The present study focuses on social media and its role in the life of Kerala women from a human rights perspective.

Keywords: Women Empowerment, Social Media, Journalism, Cyber Bullying

Introduction:

Social media is a powerful weapon that brought revolutionary changes to today's society. It proved to be potential for mobilising attention and accountability to women's rights and challenging discrimination and stereotypes. It is a powerful vehicle that brought about women's issues to the attention of a wider angle to a broader public and galvanised action on the streets or cities of the world. It encouraged policymakers to formulate changes. Among the 1.2 billion people living in India, around 50% of the population is women. According to a report released in June 2013, titled "Women and Web Study", out of 150 million Internet users in India, more than 60 million women use the internet to manage their daily lives. Today, technology has a direct impact on women's development. It has enabled their voice to reach out and be viewed globally. The explosion of social media and the extensive use of it by women bring gender equality and women's issues to the forefront of policy-making and media attention. Social media, whether it is the radio from the 60s or the modern item intelligent phones in the 21st century, has made remarkable changes in women's status and quotient. The status of women in India has improved concerning equal rights. The leaders of India played a fundamental role in that in the 19th and 20th centuries, as well as by our Constitution. Many revolutionary changes were introduced here. As a result, women have held high offices, including The President, Prime Minister,

Speaker of Lok Sabha, Top Management Positions, and entrepreneurs.In a report published by Google, it is clear that the internet empowers Indian women with easy access to information and helps them to make more informed decisions in their daily lives. Smartphone affordability has allowed women easy access to the internet and social media.

Women And Media

The media can play a useful role in disseminating health and programs to the public; It can be used to create proper awareness, provide education and prevent various health diseases. The media plays an essential role in community development. Social media has saturated the developed world. The television in the living room, the newspaper on the doorstep, the radio in the workplace, the flyers in the mailbox, and Facebook are just some of the media channels that distribute daily advertisements, news, comments, music, and other forms. Mass communication. Advertising has always been an important marketing strategy. In modern times, the advertising business sustains the life of the economy. It is a practical and successful method of mass communication. Advertisements have always been an important marketing strategy. In modern times, advertising has become the lifeline of the business economy. It is a practical and successful method of mass communication. These days, advertising messages are in your own world, grabbing attention and sustaining interest rather than transferring persuasion messages. Women's development is the whole media.

The most important and long-lasting social movement that continues is the movement for women's liberation. Although women empowerment's primary goal is to raise women's living standards, body politics has a profound impact on the social, economic and political context(Atton 2010). No matter how much the media wants to support the movement for women's liberation by focusing on ignoring and marginalising the position of women in society, the media reaches out to many people. Although women play an essential role in all areas of life, the long list of human therapies never ends. Government, judiciary, and social action groups are taking positive steps to give fundamental dignity to women in the economic, social and personal spheres. Social media plays a vital role in following remedial action, gathering public opinion, bringing about social change and highlighting positive developments. The pattern of value in any society is reflected in the content of mass communication(Mary Ellen Brown 1994). Issues dealing with women are very much indicative of society's current attitude towards women.

Over the past decade, advances in information technology have facilitated a public communication network that transcends national boundaries, influencing public policy, personal attitudes, and behaviour, especially among children and young people. The possibility of the media making a significant contribution to the advancement of women is everywhere. More and more women are involved in their careers in communication. However, very few hold positions at the decision-making level or serve on governing boards and bodies that influence media policy(Baruah 2012, pp. 1–9). The lack of gender sensitivity in the media is evident in the failure to eliminate gender-based stereotyping found in public, private, local, national and international media institutions.

Role of Women in Media
a. Mass Media

Technologies such as TV, radio, movies, newspapers, magazines, newsletters, the internet, and email are not as apparent as children's comics, cartoons, theatre, dolls, dance, and songs. The media is a vehicle used to inform and entertain the public. The media is a carrier of information, ideas, thoughts and opinions. It is a powerful force for good in influencing people's perceptions of different issues. Given the attitudes and perspectives of women, a robust system of education and socialisation can be both positive and negative for the media. While the media has played an essential role in highlighting women's issues, it has also harmed the ability to buy and sell images of violence against women and images through pornography. Overall, the media's treatment of women is narrow and consistently reinforces stereotyped gender stereotypes and reinforces the assumption that women's actions are the actions of wife, mother, and male servant. Especially in advertising.

b. Women Journalists in Media

In such a rapidly changing environment, women in the media have a great responsibility to change attitudes towards women and shape public opinion. As women hold responsible positions in newspapers or electronic media, their ability should extend to a broader area and adjust to problems. Most importantly, a woman journalist is expected to be more sensitive to issues related to women and more meaningful insights and perspectives.

c. Print Media

India should be proud of an independent and responsible press. On December 98, an investigative journalist of a leading daily newspaper proved that women were being sold in Andhra Pradesh(Joshi 2006). The elder in the Rajya Sabha was shocked to hear that women were still being sold in the market like cattle. Reporting and Editorial Comments on the Supreme Court Judgment on Shah Bano and RupaConver'Sati'. The brutal act of female infanticide only came out in the media. Dowry's death moved from the front of the house to the front page. These events highlight two important things. The reflection of the humiliating discrimination and humiliation experienced by women in different parts of the country is still considered to be only a commodity that can be sold, bought and discarded if unnecessary. Secondly, it highlights the role of the media in its publication. However, only a few emotional issues appear in the newspaper. Usually, this is the place to mourn in the newspaper(Hoffamn 2008). Few newspapers carry the women's page, which includes beauty tips, recipes, and fashion syndrome.

d. Electronic Media

Television is widely known to represent and reinforce the mainstream ideology of contemporary western culture: patriarchy. While television representations of women have changed dramatically in the last twenty years alone, one is led to ask how much to accommodate the changing role of women in society(Hoffamn 2008). The ideology has changed behind the more modern representations of women. Many viewers regard television to be the most 'real' form of media. If this is the case, we need to question how accurate the representations of women are on television and how this affects the attitudes of those

who watch.

Social Media and Women

When discussing the role of women in the media sector, it is not difficult to ignore the contributions of social media, the modern tool of citizen journalism, in improving women's representation. In 2012, 75 percent of women and 63 percent of men used social media. Serious research work that investigates how women's changing aspirations are reflected on social media is not available in this direction. Women who work as citizen journalists on various social media platforms assert their rights with determination. This process revealed some of the best trends that must be carefully inspected. It is undoubtedly challenging to draw a complete picture from these emerging trends. However, we have recently witnessed some incidents that serve as reference points for understanding the role of women in improving the social and political status of women on various social media platforms(Joseph & Sharma 2006). The first case was the gangrape of a 23-year-old girl in New Delhi. Social media network today has come up in many different forms. One uses it to promote business, broadcast news, e-education, get jobs and blogging. All such media forms have a different target audience. As per a survey report in India, male internet users are still on top of the list compared to female users. According to a recent report' Internet in India 2017' by the Internet and Mobile Association of India (IAMAI), "the total number of internet users in the country is expected to reach 500 million by June 2018. However, only 30 percent of the number will make up female users." This is a significant big digital gender gap. When India is moving towards digitisation, this big digital gender gap is still a question demanding digital literacy among females. Moreover, the digital gender ratio in an urban area is 64:36 for internet usage(Gallagher 1979). These data and figures point toward the ponderable status of women's literacy in India in this digital era.

Social Media and its Forms

Social media use a different platform for representing the issues. The problems or issues are both constructive and destructive. In a sense, social media gives women a chance to empower, but, simultaneously, the cyber interruptions towards women are high(Dines et al. 2018).

Hash Tag Campaigns

#He For She

The #HeForShe campaign further highlights the potential of social media to attract new and larger audiences: The campaign, which engages more than 1.2 billion people, draws global attention to the need to include men and boys to achieve gender equality. Dealing with Violence Against Women Through Social Media Tools: Social media tools have helped women, victims, to share their experiences of violence with other victims, creating a space to share knowledge and information about their rights, legal processes, and welfare services.

#BringBackOurGirls

The #BringBackOurGirls campaign, which helps raise awareness about national and

international actors' need to help rescue abducted Nigerian schoolgirls, has reached more than a million tweets. Prior to the success of the hashtag campaign, the case did not receive much media attention. Harass map was launched in Egypt in 2010 as an online mapping tool that allows victims to report sexual harassment cases anonymously from their mobile phones. This crowd-sourcing initiative maps out all reports and is linked to campaigns to raise awareness about the scale of the problem in Egypt. Public Responsibility for Gender Equality: social media is increasingly being used by women's grassroots organisations to demand more public responsibility for gender equality(Fisher 1979, p. 225).

#DelhiGangRape

In 2013, after the gang-rape of a young woman in Delhi, the #DelhiGangRape hashtag campaign drew attention to the scale of gender-based violence in India. The hashtag campaign supported public street mobilisation, and the government brought special anti-rape provisions into the Criminal Code. It has received full support from Kerala social media users

#Me Too

This media is influenced by an international spurt of women speaking against sexual harassment in India, where it was considered taboo, and victim female was seen disrespectfully. #Me Too movement has given a voice to women. Many public figures have come out speaking against what they had faced in the past but were not speaking due to fear of losing their job and respect in society. It started with Hollywood in Australia, the UK and Bollywood India. Women across the Global were speaking and standing up for themselves. Which indeed is an excellent impactful visionary change. Facebook and Twitter have provided a safe space for Indian women to speak up for themselves. In Kerala, also we witnessed the influence of the movement. Several actresses and others come across to speak against what they had faced in the past and even in the present.

#PadManChallenge

In India, girls or women who go through their menstrual cycle are considered untouchable and unclean. They observe many objections, such as worship, going to temples, touching pickles, sleeping in bed, and being unable to use the kitchen. Also, wrap the sanitary pads in the pharmacist's newspaper, place them in a black polythene bag, and give them to the customer. Bleeding is natural and should not be taken in the way we have treated it for ages(Bajpai 2020, p. 210). In 2018, Akshay Khanna, Twinkle Khanna, Deepika Padukone and Aamir Khan took to their Twitter or Instagram handles and posted updates and pictures of themselves holding sanitary pads using the #PadManChallenge. In Kerala, it was supported by the youth. I have created many short films and photos on this subject. In the case of Kerala, the youth were ready to change their attitude. However, the question of criticism was whether middle-aged men and women fully supported the movement. In any case, it has changed the perception of the era of patriarchal society

#SelfieWith Daughter
This was the most appreciated campaign, as it was initiated by India's Prime Minister Narendra Modi in his aired radio show mankibaat on 28 January 2015. He has also admired the Haryana man for posting his selfie with his daughter. After this, many men came out to support daughters by posing up and putting beautiful pictures of father and daughter under #SelfieWithDaughter hashtag over social media. Kerala's parents were ready to move on with this.

#BetiBachaoBetiPadhao
Again, a great initiative by India's Prime Minister Narendra Modi over Twitter handle. This movement was taken against cases to stop the plunging growth in female feticide and to reduce the number of drop-out cases of girls from school every year. There was a significant decline in the sex ratio of girls. This movement has also come up with positive vibes in society. Now having a girl child is not considered a curse anymore. In this case, Kerala has completed a better step, yet, Kerala also supported this move.

#Justice for Jisha
This was exclusively created in Kerala to get justice on theJisha murder case. Jisha was a 26 old Law student who lost her life after being brutally raped. The issue created a feeling of insecurity in the minds of the people of Kerala, irrespective of their gender. The move #Justice for Jisha acclaimed social acceptance worldwide. Several people around the globe supported it.

#Ready to wait
Ready to wait movement is so important as far as the status of women in Kerala is concerned. In the issue of Sabarimala women's entry, the people of Kerala were divided into two sections. The supporters and the dissenters. The issue created a wide gap in society. Those ready to wait for entry to Sabarimala created this #tag,which got wide acceptance in and outside India.

#Women have legs
This is a recent issue we are going through. An eighteen-year-old actress has posted her new photos in a new dress that does not cover her legs fully. It created hatred upon her for using such type dresses. Wearing a dress of any type is one's right. Nevertheless,she was accepted on social media with unnecessary comments and dialogues. Bu the entire Malayalam film industry, and the everyday girls come forward to support her by posting their photos of leg showing.

Cyberbullying
Cyberbullying is a common online harassment that can be abusive, abusive, or through a message box or a person's body shape, education, professional qualifications, family, gender, or personal habits(Gunter 1986). Harassment through emails is not a new concept. This is very similar to harassing through letters. Harassment includes blackmail, intimidation, bullying, and email fraud. E-harassment is similar to letter harassment but often causes

problems when posting from fake IDs. Cyber pornography is another threat to women that includes pornographic websites, Pornographic magazines (for downloading and broadcasting pornographic images, photos, texts, etc.) made using computers (for publishing and printing material) and the internet. The internet has provided a medium for facilitating crimes such as pornography. There are gender gaps in literacy in India as the literacy rate for men is 82.14%, and for women, it is 65.46%(Bhalla 2018). According to the 2011 Census, women are more likely to control their IT and social media use. However, overall social media benefits women.

New terms in Malayalam from social media

Somany new terms started to use in Malayalam due to the use of the social network. Some terms are hard to hear also.   For example, the term *theppu* denotes two meanings, one for avoiding a lover,which was popularly used to indicate a girl or female and next for operating smartphones. *Chunk* is commonly used amongthe new generation to indicate their close male friends. Now it is common among girls also. Another term is *kalippu* which shows a person's angry or emotional uncontrollable situation. The following term has feminine and masculine narration; *kalippan* and *kanthari.* Both terms were commonly used among the youth eagerly waiting to complete their eighteen years to get married. This was commonly used in the restricted app *tiktok.* Too many terms such as *thallu, tholvi/durantham, panikitti, uvve, chali, kidu, e*tc. are commonly used in social media. Those terms became common usage in daily conversation also.

Conclusion

Over the past decade, the media landscape has changed significantly with social media such as blogs, online discussion forums and online communities. It is now complementary to traditional media such as newspapers, magazines and television programs. Social media is a new information network and information technology that uses a communication method that uses interactive and user-made content and creates and maintains interrelationships. Social media is becoming an agent of change. It is changing the way people around the world communicate information from and around the world. Its use is increasing day by day at high rates all over the world. Social media has proven to mobilise attention and responsibility for women's rights and to challenge discrimination and stereotypes. It has proven to be a powerful vehicle for bringing women's rights issues to the attention of the wider public, increasing activity on the streets of cities around the world, and encouraging policymakers to increase their commitment to gender equality. Women's explosion of social media, cyberfeminism, and the unprecedented use of new technologies represent significant opportunities to bring gender equality and women's rights issues to the forefront of policy-making and media attention. India ranks second in Facebook usage and third in Twitter usage. These social networking sites pave the way for communication worldwide and play an essential role in empowering women and promoting civic participation among women in the West, Middle East and Asian countries. The Social Media Revolution and Women's Empowerment social media has changed the landscape of the relationship between citizens and governments on how information is shared globally.

Social media is still a question of online discussion and research enabling women's political activism. Hashtag Activism brings women's issues to the forefront of political agendas: Hashtag activism has helped raise public awareness of women's rights by increasing the visibility of issues not reported in the mainstream media.Beyond being used as a social networking tool, social media, for the first time, allows any individual to share content and opinions with a global audience, overcoming traditional media or other forms of communication.Local issues are becoming a global concern; Local activists are connected with global citizens. Women's rights movements are taking advantage of social media's unprecedented political and awareness potential.The full utilisation of social media for political advocacy is limited to many women due to illiteracy, language barriers and the digital separation of infrastructure between rural and urban areas. These factors significantly affect the opportunities for rural and indigenous women to contact an online lawyer and other activists.

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Understanding "*Smarthavicharam*";through the Malayalam movie Parinayam

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Abstract:

Parinayam is a Malayalam language film directed by Hariharan and Written by M.T Vasudevan Nair. The film is based on "*Smarthavicharam*" written by Kuredathu Thathri where she has discussed in detail about the punishment given to the widows in Namboodiri community who has committed adultery. This created shock waves among Keralites in early 20th century that led to the reformation of Namboodiri community. The movie Parinayam mainly focused the smarthavicharm. It was aritualistic trialtrail of Namboodiri women had to go through, when her chastity was doubted. Her accused male adulterers were also tried and if found guilty, they were all excommunicated or ostracized and punished. This was ritualistic trial was conducted with the permission of the cochin maharaja. There was absolutely no room for public opinion or personal consideration. The accused was handed over to a society for enquiry. The entire trial was maintained by the accused's father. There were six stages of the smarthavicharam. The last smarthavicharm was considered to be that of kuriyedathu Thathri, this was the most sensational of all smarthavicharaams.

Key words: Parinayam, Smarthavicharam, Kuredathu Thathri, Antharjanam, Namboothiri.

Introduction

The movie parinayam released in 1994.It's a Malayalam language film directed by Hariharan and Written by M.T Vasudevan Nair. The film is based on "*Smarthavicharam*" written by Kuredathu Thathri where she has discussed in detail about the punishment given to the widows in Namboodiri community who has committed adultery. This move won four National Awards, Best Move on other social issues, Best Screen play, best music direction and finally best Jury award for cinematography. And also won several Kerala State Film Awards and two Film fare Awards South India too. The film is set in the pre- independence orthodox Namboodiri Brahmin community. Its a classic Malayalam movie, which portrayed how the marriage affected the young and beautiful Namboodiri girl Unnimaya. Also deals with the mental and physical agony that a young Namboothiri widow had to undergo for losing her chastity.

Review of Literature:

Because of the peculiarity of study area, the secondary sources are essential. The vital source was its self the movie Parinayam, which was realised on 27th January 1994, directed by Hariharan, written by, M.T. Vasudevan Nair, who is popularly known as MT. The next important source was the secondary sources based on caste system in Kerala and about smarthavicharam. Important among them analysed are; *'Brasttu',* a work by Modambu Kunjikuttan. *'Kuriyedath Thathri'*,Nandhan,*' Avasanthe Smarthavicharam'* by A.M.N. Chakiya, and *'Thatri Kuttiyudesmarthavicharam'*,by Leela Krishna, Alankode.

Methodology:

The present study uses historical analytical and interpretative methodology. The study depends more on an interdisciplinary methodology like film history, caste studies, and History Source materials such as, governing reports, manuals, journals, gazetteers, and various secondary literatures made use in the study.

Objectives of the Study

- To understand the historical background of the film.
- To study the influence of smarthavicharm in the Namboodiri community.
- To understand real story of samarthavicharam through the movie.
- To trace the social condition of Namboodiri women have been presented in the film.

Analysing the concept of Smarthavicharam:

Ironically the Namboodiri women gives secluded and restricted lives. Strict marriage and inheritance law consolidated the Namboodiri holdings. The Namboodiri's were the top of the caste hierarchy. They were Brahmin of Kerala. Smarthavicharam is a trial of a Namboodiri women and fellow male adulteries who were accused of illegitimate sexual relations. The term Smarthavicharam factually means inquiry into the conduct. If the accused women were found guilty, she and the men found involved with her (Known as *Jaran*) were excommunicated from the caste and banished. The trial was mainly conducted by the Smarthans from three Bhattathiri families. They are pattachomayarath mana, vellaykat mana and moothamana. Moothamanabhattathiris did the smarthavicharams in Travancore, vellayakat mana bhattathiris did the smarthavicharam in Malabar and pattachomayarath mana bhattathiri is had the right to smarthavicharam in whole of Kerala. The permission of the Maharaja was necessary to start a smarthavicharam.The practice is non-existent today and last reportedly took place in 1918.The Smarthavicharam comprised of six stages; viz,Dasivicharam (Trial of the maid servant), Anchampurayilackal, Questioning the Antharjanam,Swarupumchollal, Shuddhabhojanam (pure meal) and Dehavichedam..

Kuriyedathu Thathriyude Smarthavicharam:

The most sensational smarthavicharam was one in 1905 that involved kuriyadaththathri. Thathri Kutty is also known as Dhatrikutty and savithrianthrjanam. Was born in kalpakasseri Illa. one fine day a wealthy and outpromissory Namboodiri man, reaches the bedroom of

a well-known and desirable prostitute. After a very satisfactory session, he finally gets to see her face and recoils in utter shock his own he realizes that this was none other than his own young wife. The man flees the places and daises a hue and cry. Soon the prostitute, an antherjanam known as kuriyeda the that hri is secluded according to the norms and a smarthavicharam trial is launched. The Cochin king required sanctions it. The public interest was huge, for rumour had it that the lady was a very clever and apparently popular person with much communication up her sleeve. This sensational smarthavicharam involved savithry (Thaathri) the wife of Chemmanthattakuriyeda the Raman Namboodiri, and daughter Kalpakkaseri Ashtamoorthi Namboodiri of Makandapuram Taluk. The smarthan who administers vedic law is none other than the famed Jathavedan Namboodiri of the Perumannangramam. Thathri is sitting in a special out house built for the seclusion and imprisonment during the trail. She has no problem at all and seems serene and ready to face the questioning. Unlike other timed prisoners, this is a proud and beautiful lady who has controlled many weak men above her for the last few years. She was not intimidated. Savithri was known for her beauty and she had been married of at the age of 18 to a 60 years old man. The smart an and three Namboodiri scholars questioned that hri, who accepted all the charges but stated that the rate of law has to be administrated equally.

If she had to be pronounced guilty, so should the people who step with her. They were people of supposedly high moral standing, and with that basis that hri devalued the names of well-known scholars, musicians, kathakali artists and many other prominent people of that time, not only to the Kochi state but also the entire Malabar belt, who had slept with her. She also presented strong evidence to substantiate her charges including visual and written evidence. The normal smarthavicharam involved only lady and not the men. However, based on the king's rating the smar than questioned the involved mean as well and convicted the guilty. It was thus a land mark case. As the name started coming out, the number of nervous menincreased. Many run away, escaped to other nation even, many others conducted poojas so that Thatri would forget their names and features. It is sad that the lady was finally made to stop at man 64. The verdict was pronounced on the night of July 13, 1905, indicting all the accused and of course Thathri. They included 30 Namboodiris, lawyers 13 Ambalavaasis and Nairs. The trail took nearly seven months to complete. Thaathri was sent to chalakudy and settled as an intern in a rive side home, under tight security. The 64 victims left their homes humiliated. The long list of victims of smarthavicharam had a disastrous effect on the cultural scene in Kerala celebrated kathakali artistes like kavungalsankarpanikar, kaattalatmadavan Nair, Achythapoduval and many others had to leave their fields and professions.

There were few trials before and after this particular Smarthavicharam which attracted as much attention of not only of entire state Kerala but even the neighbouring states and the country itself. This is the only one which went to the high court which was at Madras (present Chennai) for the entire south at that time. The court gave a verdict that the smarthavicharam held in this case was null. However, the effect of the Smarthavicharam was already implemented and at that time no one can challenge the Namboodiri communities' decisions. So those who were found guilty by the smarthans were punished as per the

system by ordering *Brashtu (*excommunications- out casting from society).

Textualizing The Film Parinayam:

While going through each scene of the movie; Scene **no.1**: Respectable members of Namboodiri community are malcing their way towards an *illam* (a traditional Namboodiri house). They' re welcomed by Palakunnathu Aphan Namboodiri (Nedumdivenu) and his nephew, and seated with great respect. Cherukunnitoorvaliya Bhattathiri (the late Thilakan) has been invited as the Smaathan (judge) to conduct a vicharana or trial. It is clear that be, and his companions, are looking forward to their daty Apan Namboodiri is distraught. That something like this should happen during his life time as if it isn't enough that a member of his house hold is bent on reforming the community. His illam will be the talk of the community. The smarthan consoles him. He is doing the right thing. Where is the *Saadhanam* (object) be enquires. They will begin the trial the very next morning. **Scene no.2**: Inside the outhouse, unnimayaantharjanam (mohini) sits silently, her expression conveying nothing of her inner turmoil. Her sympathetic Maid, Maatha (Shanthi Krishna) cannot persuade her to eat, and is soon chased away by kunjikavu (the later sukumari) another, more senior maid, who locks the door after her.**Scene no.3**: As the assembled men discuss the case, we larn that the accused, a widow of three years, is now pregnant. That she is unchaste is evident, but the question is who is the culprit. When Kunjunni-called Unnithamburan (Manoj K Jayan), the son of deceased, enters the mana, it is clear that he is the black sheep of the family. Indeed, the jurors who know of his indulgence towards his young stepmother, suspect him of being her child's father. Unni can scarcely hide his disgust.

Scene no.4: The next morning, the samarthan and his men are directed towards the outhouse. Once there, the Smaurthan enquires of kunjikavu, who is imprisoned inside. She is unnimataantharjanam of kizhakkedath mana, the fourth wife of the late palakkunnathu Namboodiri. As he pokes and prods, even the men of the trial are repulsed. But the sammathan continues his guest with unholy glee, until he gets kunjikavu to admit that unnimaya is pregnant. But that is not enough unnimaya has to admit that she is pregnant. And so kunjikavu is sent inside to ask unnimaya the question and to bring back her answer.However, despite the smaathan's implied threedsunnimayaremins silent. The incensed smaarthan decress that she not be given any water to drink.**Scene no.5**: Unni, his bid to make his uncle make sense having failed. Goes to his step- mother's illom. There be finds unnimayas father on the sickbed, and her brother vasudevan, no less oddurate. All of unni's pleas to bring the young girl home before the trial fail, us the brother, the spectre of dishonour hanging before him, disowns his own sister. **Scene no.6**: Back in the outhouse, maathu, sympathetic to her young mistress's plight has brought her some water and food. It has been sent with the blessings of late master's other wife, she says; unnimaya is surprised but unquestioning. As she wets her purched throat, she relives her past. **Scene no.7**: She was but 17 when she was married, to become the fourth wife of palakunnath Namboodiri (Jagannathevarma) a man old enough to be her grandfather. As the women of the illam celebrate to festivities with a kaikottikali the young unnimaya looks on silently

not really aware of just how much her life will change. Soon, she is escorted to the nuptial chamber in her new house. **Scene no.8**: When her husband reaches for her, unnimaya suppresses her revulsion with difficulty, but he is too old and too tired to consummate the maariage, much to her relief. The maid, maathu, is her only companion. The self-respecting women had kicked her husband out when he began to physically abuse her. Unnimaya is horrified- end a marriage. But maathu is unrepentant. She earns enough to take care of her own needs. **Scene no.9**: Unnimaya soon runs up against the jealousies of her husband's other wives who are very conscious of their rights. As one of her husband's senior wives (Bindu Panicker) raises a rack- the fact that her husbands has married again seems to have upset her mental equilibrium- their husband thinks nothing of physically remonstrating with her. The senior most wife (Valsala Menon) watches gleefully as the women falls to the ground crying. Unnimaya is horrified.**Scene no.10**: However, this is unnimaya's world now, and days segue into each other, one after the other, each one no different from the other. The one bright spot in her life is her interactions with unni her husband's son by his first wife. Actively involved in reforming his community, he is filled with compassion towards his young step mother.

Scene no.11: When her father comes to visit, she is given permission to go back home with him. But her sojourn at her paternal home is cut short by news of her husband's illness. By the time she hurries back to her marital home, her husband has expired. Shocked though she is by her husband's demise unnimaya is still not completely cognisant of how much her future is going to change- for the worse. **Scene no.12**:Night turns into day. The smaarthan his men discussing way to make the recurrent accused talk. They mourn those times have changed and that they cannot resort to physical torture. And so, begins the inquisition. The demand is made find out whether the accused will confess to her crime and name her c0-conspirator. Her continued silence irks the men. Her punishment is increased-sheis to be served no food at night for the next two days. As the men feast that night, the smaarthan whispers into Apan Namboodiri ear- it is wright frighten the saadhanam a little.**Scene no.13**: Unni saves her, but he is powerless to stop the trial. As he bears her muffled cries, and sees her, and sees her bare forehead, he remembers the days following his father's death. Excoriated by his eldest cheriamma for refers to all his father's funeral rites, he is unrepentant. His father did not know who his children wert, or indeed even his wifes names. Why should he pretend to mourn a man whose passing did not leave him with any sadness? As he leaves, he meets unnimaya, tearless and stoic feeling deeply sorry for the young girl, he gives her c book, and promises to send more through the maid if she is interested in reading.**Scene no.14**: Unnimaya only becomes aware of how much her circumstances have changed when she is not allowed to watch the kathakali performances in the courtyard of the illam. Taunted by the senior-most wife, unnimaya makes her way sadly back to her room.**Scene no.15**: The next morning, however, unnimaya gets some happy tidings. Her sister-in-law has given birth to a long-awaited child. Having availed of permission to go home to see her family, Unnimaya sets off with great enthusiasm. On the way, they meet Madhavan (Vineeth), the kathakali artist. Madhavan had been her father's student, and unnimaya welcomes his company. They have a pleasant journey but

all her happiness wanes when she is admonished by the priest for interrupting the rituals-doesn't she remember that she is a widow.**Scene no.16**: Her father tries to console her, but unnimaya returns to her in-laws as quickly as possible. Back home, unni confides in her about his ideas to set up a school for the Namboodiri girls. Asa progressive, he believes that it is only education that will bring about social change. He also reminds her that her life has not ended just because she is a widow. She shouldn't suffer being cloistered without protest.

Scene no.17: He leaves, but he has other plans up his sleeve us well. He would like to get unnimaya re married having settled that matter to his satisfaction, he returns in the evening, only to find that all bell us broken loose at the illam.Who? when? How?so many questions, to which there are no answers. Unnimaya is banished to the pacha olappura, the leader of the community is alerted, a smaarthavicharam is under way and there can be only one end- unnimaya's prikkapindam (funeral rites) and her excommunication. **Scene no.18**: Will unnimaya give in finally? After all his fine talk, is unni responsible for her condition? If so, why isn't he stepping forward to claim responsibility. And why is unnimaya silent.

The film at least, ends on a note of hope, even if it is not the neat and tidy end that we hope for. M.T Vasudevan Nair needs no introduction to Malayalee's who have grown up with his novels and screenplays. His outings with director Hariharan have always been worth waiting for, and Parinayam is no exception. With several hard-hitting dialogues, and a script that skewered the horrifying indignities that women have to undergo just for the crime of being born a woman, the duo gave us a film that alternately horrifies and angers us, and makes us think. It is not a film that can be easily watched, but once seen it is not easily forgotten either. Parinayam represents a sensitive study of the re silence of the human spirit in the social context of a bygone era. The film teaches us to see the immense worth in our stories of Vulnerability. The film parinayam responsibility of cinema to focus on stories that teach us the art of reading conflict and develop our ability at self-actualization in the diversity of circumstances that encompass human life.

Conclusion: The story is loosely based on the sensational trial of a Namboodiri women in 1905 in and opens a widow into an area quite unfamiliar to today's audience. Parinayam represents a sensitive study of the resilience of the human spirit in the social context bygone era. The film is set against the backdrop of the patriarchal oppression and confinement that characterized the lives of the Antherjanam in the early part of 20th century. The film takes as through the journey of transformation of a raw, free- spirited, naive and child-like unnimaya to a mature, resilient inspirational personality. Mohini us unnimayaantherjanam in the film parinayam that addresses the struggle for social emancipation by women who were victims of the patriarchal oppression that characterised the Namboodiri community in Kerala in the early part of 20th century. It is clear from these film that resilience lies at the heart of self. Actualization. these films allow despot the myth that resilience is impossible in the setting of vulnerability.

These films teach us to see the immense worth in our stories of vulnerability. They are

pearls of wisdom in a world where our personalities are constantly striving towards expressing our genetic potential to the fullest, and where the environment is constantly striving towards shaping's us into some one, we are not, creating conflict. Conflict lies at the root of mental illness. Therefore, it is the primary responsibility of cinema to focus on stories that teach us the art of reducing conflict and develop our ability at self. Actualization in the diversity of circumstances that encompass human life. It's the story of a bold and beautifulDhatriKutty who caused a social upheaval in the Namboodiri and Nair communities in Kerala in the early years of 20th century. By her daring,cunning and revengeful act of prostitution with famed men of the time.

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Prioritising Societal Progress by Christian Missionaries: The Role of Johanna Mead in Acclerating Female Literacy in The State of Kerala

○ **Preetha Raj. D**[18]

The role played by the missionaries in the history of Kerala is Unique. In the beginning of the 19th century the socio, religious, political and economic situations were not favorable for the low caste people. The society was feudalistic in nature. Government also enforced caste rules and regulations. The most outstanding feature of the caste system was the dominant influence of Brahmins. The low caste people like *Nadars, Parayas and Pulayas* were compelled to pay several illegal taxes to the Government. They had to pay taxes even to enjoy little privileges. Most of their income was extracted by the government as various taxes. In those days the lower caste people were treated cruelly by the upper caste people. They lived under poverty. Many people died or emigrated to Tamil Nadu for the fear of heavy taxation. They imposed many economic violations upon depressed class women; during this period in 1806 London missionaries came to South Travancore.

Their main objective is to preach Christianity. But they were astonished to see the extent of social and economic violations imposed upon the depressed classes. Hence along with the propagation they evolved economic developmental programmes. In this attempt the lady missionaries were also fully dedicated. In addition to education they introduced industrial schools and Lace industries. In this institution free education and free training were given for self employment. Their uplift programmes helped the depressed classes to attain economic and social empowerment to a little bit. Kerala Stands first among the Indian states in the matter of literacy and education. This is because of the enlightenment policy followed by the Christian missionaries and rulers. The growth of western education was associated with the work of Christian missionaries in Kerala. It was the protestant missionaries who took the initiative in this regard. Their aim was to give western education to all the people irrespective of their caste. London Mission Society (L.M.S) and Church Mission Society (CMS) were the two protestant missionary groups who started western education in the beginning of nineteenth century in Travancore

Mrs. Johanna Celestine Horst Mead was the first missionary lady in South Travancore. The Great Church historian C.M.Agur writes about Mrs. Johanna Celestina HorsE Mead.

She played a very important part in the early missionary establishments for boys and girls at Nagercoil and Neyyoor.

Mrs. Johanna Celestine Horst Mead, Mrs.Martha Mault, Mrs.Miller, Mrs.Thompson, Mrs.Norton, Mrs.Barley and Mrs.Baker were the pioneers connected with the pioneer educational enterprise among the women of Travancore. In 1819 Mr.Mead and Mrs,Mead planned and decided to establish one boy's and girl's school at Nagercoil. The Girls school was established at Nagercoil in 1819, and with great difficulty some girls were collected and admitted in the girls' school and the school began with 18 girls. Mr and Mrs Mault came from England and stayed with Mr and Mrs Mead. Mrs.Mead and Mrs.Mault made mutual division of their work in the girl's school Mrs.Mead taught the student in the girls Boarding school, plan sewing, spinning, Knitting etc. Mrs.Mault taught them crochet and embroidery[1] MRS.JOHANNA MEAD MOVED TO NEYYOOR IN 1820 The mission field in South Travancore was divided into two divisions namely East Division(Nagercoil HQ) and West Division (Neyyoor HQ) Rev Charles Mault remained at Nagercoil and he was in charge of the Eastern Division. Rev.Charles Mead moved with his family and his Native Assistant Mr.Devavaram Biddolph of Mylaudy to Neyyoor in 1828 and Rev Mead was in charge of the Western Division which extended from Colachel in the South to Kottocode in the North and from AMMANDIVILLAI in the East to Trivandrum in the West.[2]

After having moved to Neyyoor Mrs.Johanna Mead established a Girls Boarding school at Neyyoor in 1828 and this girls Boarding School flourished for many years in many ways under the ardent and zealous care and supervision of Mrs.Johanna Mead. The girls Boarding school at Neyyoor played a crucial and significant role to spread education and self dignity among the women in and around Neyyoor and in the whole of South Travancore. The Girls Boarding School at Neyyoor and other Boarding schools established by the missionaries during that period helped many girls and women in the habits of order, cleanliness, Industry and useful learning. Besides scripture the girls in the boarding schools were taught a fair knowledge of History, Geography, Arithmetic and Elements of nature philosophy in vernacular language. In 1837 in South Travancore there were 15 girls schools containing 361 girls and in 1840 in the two districts of Neyyoor and Nagercoil out of 7540 school children 998 were girls[3]. Mrs.Johanna Mead was a great strength and force to Rev Mead's endeavors for the cause of education. In the Home schools established by Mr. and Mrs.Mead at Neyyoor there were 86 girls and 84 boys and all of them were clothed and feed[4]. Mrs. Mead with the help of Mr.Mead established calyon school , the first school at Neyyoor and in this school under Mrs. Johanna Mead's direct supervision and management they were taught sewing, knitting, spinning and other general domestic duties besides their regular studies. This normal school supplied female teachers.

Under Mrs. Johanna Mead's initiative with the support of Mr. Charles Mead many Letitic-Bona-Julia Knill schools were started in and around Neyyoor. In these schools so many girls were educated and sent out to villages to commence separate girl's schools. Mr. Charles Mead and Mrs.Johanna Mead also started village day schools for Girls and Hoxton orphan school for Orphans and infants in Neyyoor District[5].

The once denied education was given to the women specially to the poor and neglected sections of the women population of Kanyakumari district by Mrs. Joahanna Mead and Mrs. Martha Mault and others, and education brought conspicuous changes in the dressing style, behaving pattern and living standard of the poor and underprivileged women of South Travancore and also education equipped such educate poor women to move in public places, in decent dress like the Christian women in Western countries.[6] There were great social disturbances in South Travancore on account of the Christian women appearing in decent dress during the year from 1828 to 1830. However after long fight for the basic right the educate poor and underprivileged women of the neglected sections of the society got the privilege to dress in decent manner. The women specially the Christian women and the other poor neglected women of South Travancore are bound to remember and thank Mrs. Johanna Mead and other Christian women missionaries for the valuable and remarkable services they had done for the cause of women's education and dignity in South Travancore

Mrs. Johanna Celestina Mead worked with her husband Rev. Charles Mead as a wise counsellor, helper, companion and supporter in all his benevolent endeavors and services in South Travancore, continuously with sense and spirit of great commitment and devotion nearly for 30 years. But unfortunately she was affected by liver disease and she died on 6 th February, 1848 at the age of 45 years and 44 days. Mrs. Johanna Celestinea Horst Mead was the first Missionary lady in South Travancore. The great church historian C.M. Agur writes about Mrs. Johanna Celestine Horst Mead, "she played a very important part in the early missionary establishments for boys and girls at Nagercoil and Neyyoor.She was a mother to orphans and a supporter to the poor and helpless. The Christian villages of Nagercoil and Neyyoor owe much to her liberality

Martha and Charles Mault reached South Travancore to assist with the work of Rev Charles Mead and his wife, Johanna Mead at Nagercoil, a Tamil speaking mission station in 1819. In the wake of widespread opposition to mission activities from non-christian, upper caste communities, she chiefly admitted the daughters of LMS catechists and school teachers as well as a number of orphans, destitute and sick from untouchable castes in the villages over whom the missionaries could exert greater control. Gradually other boarding schools established by resident missionary couples in the major mission stations of Neyoor, Parachaley, Santhapooram, Quilon and Trivandrum. In her letter to mission supporters, Martha Mault wrote that "the number is small at present and has to struggle with great opposition as a dreadful custom prevails all over India to teach females nothing.[7]

Educational activities among colonial girls were perceived to be the responsibility of married missionary women in the LMS stations. The boarding schools for boys and girls were located within the mission compounds and in close proximity to the couple's bungalow[8]. Lodging, clothes and food were provided by the LMS and missionary women were assisted by ayahs or matrons and Christian school teachers.

However the lack of adequate funding from the LMS affected the management of these schools and missionary women constantly made appeals for donations from their

supporters in England and elsewhere to keep the schools running. The idea of educating colonial children away from natal settings was already underway in many evangelical mission stations across the world during the nineteenth century. Christian missionaries, both Catholic and protestant emphasized a Christian education as a way of effecting intergenerational change[9]. The conversion of "heather" children and the reinforcement of the "Christian-ness" of the children of converts were the foremost arms of such an educational space. As bearers of an evangelical morality, the faith of children, particularly girls, was to be the medium through which Christianity took root in families and local societies. School going children able to read the Bible were pivoted in

Spreading practices of deity and overturning indigenous modes of parenting. This trope was an underlying feature of mission education which was largely based on binary categories pressing upon the marked difference between their behavior and of those who have been brought up by their own parents. Boarders were depicted by the LMS as emblematic of what Christianity could active in the colonies.[10] However lower castes such as the *Shanars* and slave *Pulayas* among whom the LMS preached and converts found at difficult to educate daughter due to the overwhelming problem of poverty control exerted by upper caste landlords, marriage and caste violence. In the case of slave children, they were not spared and landlords had the ultimate saying what was possible.

In the colonies the vernacular languages were considered the most appropriate medium for spreading Biblical Knowledge and Protestant missions actively pursued the translation and publication of vernacular Christian Literature. The medium of instruction in LMS grill schools was Malayalam, Tamil and English was taught chiefly in the Nagercoil Boarding School. The parents paid between one quarter of a rupee and one rupee every month or accordingly as their monthly salaries ranged from five to fifteen rupees. Female pupils to be trained as "better wives and mothers" were expected to use their vernacular education in spreading the Gospel. Girls were to be the recipients and conveyors of a particular knowledge premised on Biblical tenets circumscribed within the parameters of preciosity sought to be exhibited. In familial and communal duties emphasizing up on the centrality of children as carriers of literacy and Christianity to families missionaries argued.

The everyday life of pupils in the LMS boarding schools was thus set within a particular time work disciplinary regime timetables were prepared according to which the pupils organized their studies and work , a feature that the missionaries proud to practice. The daily schedule in a LMS girl's boarding school will illustrate this further. In the LMS station at Neyyoor pupils resided with the Matron in the school compound usually taught by a male headmaster trained at the Nagercoil seminary. The children slept together in one room which coconut fiber mats on the floor. "They rise at six". Mrs. Baylis wrote to her Juvenile British readers, when they sing a hymn and the matron pray with them.

After washing and arranging their simple toilet at is seven o' clock when the going is struck and they collect in the school room for their first lessons. There were four classes a day for reading, writing, arithmetic, geography, studying the old and New testaments, Malayalam or Tamil Grammar, Elements of natural science , ancient history , histories of

India and England, singing and lace making. Their dinning patterns were also regulated. Each Girl had a brass and earthen vessel for food[11]. Poor lower caste children Christian and non-Christian residing in the boarding schools were trained to follow certain routines, providing a new orientation to ideas of what constituted "work" and "leisure".

However this imposed on them a labour regime which defined their schooling experiences which marked difference from that of upper caste girls. In the day Schools, among the upper- caste girls it would have been impossible for the Mission to put them to work and not face the wrath of their communities. By contrast with no one to make immediate claims over orphans and destitute girls boarders their labour was utilized by the missionaries to keep the school running children from untouchable castes accustomed to similar tasks in their own settings were naturally expected to undertake the same in the mission schools, couched in the languages of a model education. In reality a boarding school education did not necessarily free them the laborious tasks they would have otherwise done in their own households and communities putting boarders to work simply served and economical purpose for the mission owing in shortage of funds involuntarily or not poor Christian and non-Christian[12] pupils contributed to the upkeep of LMS boarding schools in the various stations. In short poor boarding school children also constituted a large pool of unpaid workers for the protestant mission society.

The LMS in Travancore was able to gain poor children's participation in their evangelical work, which would not have been possible visà-vis upper caste pupils in the vernacular day schools, who were under parental supervision. Boys and Girls formed Sunday School associations and scripture unions, similar to those in England and were often involved in activities such a Bible reading in households, singing tract distribution and accompanying mission catechists in street preaching.

The introduction of western education along with the vernacular education which was started here before provided on opportunity to the people of Travancore to rethink the reconstruction of the caste and custom traditional society[13]. In the traditional society caste determined the status of an individual or group[14]. It requires education that emphasizes the need to redefine the social content through which women are positioned as a subordinate group both inside and outside the family with very little power to make decisions. In Travancore the laws of the land varied on the basis of caste. If some categories of women enjoyed respectable position. Others were treated as slaves[15]. From such a situation women came into the forefront of the society by acquiring rights and power. Some parameters helped the women to enter into the civil society of Travancore which direct them to the steps agent in the development to women folk in Travancore

In the very inception the educational development of women in Travancore was glow in the first half of the 19th century[16] . *Sabhamatts, Ezhupallis and Kalaris* were the centers of learning in 18th century. Sabhamatts were run by Brahmin and Brahmin education *Ezhuthupallis* were conducted by Kurup or Gurukkal for physical training. The society had general discrimination against female education. There were several causes for the prohibition of Women's learning.[17] It was believed that education was considered rather irrelevant and immoral by aristocratic ladies. But there was a small section of

women who had received education. The girl children belonged to Nair and Syrian families were along with boys in the home grown institutions called Ezhuthupallies[18].

The primary motive of girl's education in these institutions was to give training in elementary, moral institution and some basic lessons in music. Education in schools was denied to women and castes.[19] But according to William Logan the indigenous schools were freely attended schools.[20] Formal higher education was denied to them. The main defect of this indigenous system of elementary schools was the inclusion of girls. Another defect was that the children of both sense of the low castes who formed the vast majority of population were denied admission in three schools[21] Village education was prevalent in Travancore. It was provided exclusively for high caste boys and a very small section of the middle class girls including devadasis so it may be assumed that except an extremely small number of women who received some rudimentary education either at home or in schools general or special almost the whole of the female population of the country was deprived of formal education. It was against his background that the missionaries and government agencies launched a new venture of providing education irrespective of caste or sex

The introduction of western education in Travancore had generated modern life and civil engagement. The growth of English Education altered the vernacular education English Education received abundant support of the government from the beginning. Christian missionaries like London missionary society church missionary society and bethel Evangelical Mission society the pioneers of women's development made continuous efforts to popularize women's education and empowerment.

The missionaries set up an organizational entity by a group of persons on their own initiative or partly by an outside motivation which might be religious to help the people of a locality by undertaking activities in a self-reliant manner. LMS missionaries were the first protestant missionary society which sent missionaries to Kerala. Johanna Mead was the pioneer missionary in the field of women's education in Kerala. The missionaries had definite aims in starting girl's school. When the Christian missionaries began their work in India they realized that no stable and certainly

Christian community could be built up under condition where women were incompetent to teach the young. The main objective of the establishment of schools in Travancore was to bring girls more completely under Christian influence in the hope that it thus educated they could become converts and be fitted for the work of extending knowledge of truth among their countrymen. The missionaries also found that education was one of the means to raise women folk from their low status. When Johanna Mead started the first Girl's school her primary object was to impart a plain education united with religious instruction. So the aims of girl's education of the missionaries can be summarized as humanitarian and religious concerns. A lot of schools were started by the missionaries for the upliftment of women education in Travancore.

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Role of Multilingualism in Present Era of Globalisation

- ❍ **Amit Behal**[19]
- ❍ **Gurpreet Singh**[20]

Abstract:

In the words of Audrey Azoulay, Director-General of UNESCO- "Technology can provide new tools for protecting linguistic diversity. Such tools, for example, facilitating their spread and analysis, allow us to record and preserve languages which sometimes exist only in oral form. Put simply, they make local dialects a shared heritage. However, because the Internet poses a risk of linguistic uniformization, we must also be aware that technological progress will serve plurilingualism only as long as we make the effort to ensure that it does." According to United Nations Educational, Scientific and Cultural Organisation (UNESCO), this year's theme is "Using technology for multilingual learning: Challenges and opportunities". Vice President Venkaiah Naidu while greeting people on International Mother Language Day (February 21, 2022) has rightly opined that "The linguistic diversity that coexists with hundreds of languages is owned by Indians. Language is the key to our creative thinking and expression. We all have a responsibility to preserve, promote and pass on our mother tongue to future generations. I call on parents and teachers to take the initiative in this regard."

*"If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart" – **Nelson Mandela.***

We are living in a globalized era where the Globalization has pervaded virtually every sphere of human life today. Increased flow of information owing to advances in information technology has made it possible for people from all over the world to interact and exchange ideas. Further, globalization has led to increased labour mobility as the number of multinational corporations rise with each passing day. This has led to people being deployed in different parts of the world away from their home countries. In such settings, one thing that has become increasingly pertinent is the need to know more than one language. Multilingualism is inevitable today. For one to fit in the contemporary society characterized by an unprecedented interconnectivity, knowledge of more than one language is not only an added advantage, but also almost a must. It enables one to interact with peers from all over the world effectively and with ease.

Globalization has had major effects on the spread and ascribed value of multilingualism. Multilingualism is considered the use of more than one language by an individual or community of speakers. Globalization is commonly defined as the international movement toward economic, trade, technological, and communications integration and concerns itself with interdependence and interconnectedness. As a result of the interconnectedness brought on by globalization, languages are being transferred between communities, cultures, and economies at an increasingly fast pace. Therefore, though globalization is widely seen as an economic process, it has resulted in linguistic shifts on a global scale, including the recategorization of privileged languages, the commodification of multilingualism, the Englishization of the globalized workplace, and varied experiences of multilingualism along gendered lines.

French sociologist Pierre Bourdieu views language, and more specifically multilingual skills, as a form of social and symbolic capital that follows speakers as they search for work and power both locally and transnationally. Bourdieu's views have been highly influential in study of language and power. He posits that by transforming social and symbolic capital into economic capital, the multilingual is at an advantage. In short, language is commodified for use in globalized society. As a result, multilinguals may have labour market advantages over monolinguals in their ability to work with global customers. Studies demonstrate that multilingualism is positively correlated with higher salaries and gross domestic production (GDP). Furthermore, recent researches have demonstrated that the brains of people who can speak a variety of languages are superior than those of people who speak only one language and have a significantly lower risk of developing Alzheimer's and other types of dementia diseases. This health benefits would contribute to a long-term economic gain in the global market as it enables them to perform better and work longer at their workplace.

This is not, however, the only way that multilingualism is commodified; multilingualism, especially that which is inclusive of English, is also commodified in elementary and secondary education, adult education, government, the military, and elsewhere in society. This bears out in the higher salaries offered to multilingual workers as well as in the global push for language education.

Indian Scenario:

"Varied attire, cuisine and culture in different regions is our hallmark. As a nation this diversity strengthens us and keeps us united," the Prime Minister said on Sunday, May 29,2022, in the 89th episode of his customary radio address 'Mann Ki Baat'. He said our country is a rich treasure house of many languages, scripts and dialects. Plurality of languages needs celebration in India today. We love all languages; we love our mother language. "Giving priority to local languages in the National Education Policy manifests our commitment to all regional languages. The BJP considers Indian languages the soul of Bharatiyata and the link to a better future for the country. We see a reflection of the Indian culture in every Indian language.

"Prime Minister Narendra Modi's vision of Digital India is to ensure that Internet reaches and empowers all Indians. For this, Multilingual Internet is not a challenge but an

urgent requirement." said, Minister of State for Electronics & Information Technology, Rajeev Chandrasekhar. During a workshop organised by Ministry of Electronics and Information Technology (MeitY) on multilingual internet, Rajeev Chandrasekhar laid out government's ambition to have a multilingual internet in order to connect all Indian. He said that the biggest reforms in the education Sector in the history of Modern India – the New Education Policy, encourages the use of regional languages as a medium of instruction. Therefore, it is imperative that the Internet as well as technology platforms are supportive of regional languages to ensure Digital inclusion. MeitY will partner with industry to finalize a roadmap towards achieving the strategic Goal of making the Internet Multilingual.

Speaking on the occasion, Shri Ajay Prakash Sawhney, Secretary, Ministry of Electronics & IT, said that "Internet has reached large number of Indians but still for many citizens it is inaccessible since, most of the content is in English. Through multilingual internet we can connect 400 million more internet users".

The Internet Governance Division, MeitY and NIXI and National Informatics Centre through a presentation talked about the progress made in Multilingual Internet which was initiated at the first World Summit on the Information Society (WSIS) under United Nation in 2003. The presentation also went in-depth discussing the issues that India is facing in its journey towards a truly Multilingual Internet.

Technology has the potential to address some of the greatest challenges in education today. It can accelerate efforts towards ensuring equitable and inclusive lifelong learning opportunities for all if it is guided by the core principles of inclusion and equity. Multilingual education based on mother tongue is a key component of inclusion in education.

During COVID-19 school closures, many countries around the world employed technology-based solutions to maintain continuity of learning. Obviously, teachers lacked skills and readiness for using distance teaching. Many learners lacked the necessary equipment, internet access, accessible materials, adapted content, and human support that would have allowed them to follow distance learning. Moreover, distance teaching and learning tools, programmes and content are not always able to reflect language diversity.

We live in a multilingual world. English serves as the lingua franca for education, trade and employment, and is an essential skill for anyone wanting to succeed professionally or academically in the 21st century. English offers enormous opportunities, and language policy rightly focuses on how to give more equitable access to high levels of English language proficiency so that these opportunities can be inclusive rather than exclusive, open to all socioeconomic groups. But English is not enough. An understanding of English and multilingualism is especially important in an age of increased and rapidly growing international migration. People migrate for many reasons – escaping oppression and war (for example during recent Russia-Ukraine Crisis), searching for better opportunities – but it is clear that the languages that they have access to or aspire to use can greatly influence the pattern of migration and the success with which migrants are able to integrate and contribute to their host societies.

The Need of the Hour:

This underlines the need for a language policy worldwide which provides people with the languages and the language skills that they need both at home and in future global destinations. Education should provide a varied language repertoire and an understanding of which languages we should learn for what purpose. This suggests a language policy that improves the quality of curriculum, teaching, and learning in state education, as well as a policy that helps to position the role of the multiple languages in a more positive and protected context. The reality of the multilingual and multicultural society is that languages overlap and collide. The work on translanguaging and code-switching demonstrates the often-messy practice in our multilingual families, schools and cities. From this lived experience we need to learn how to prepare people with the language skills they need for a multilingual society, and how to train people to develop the necessary sensitivity towards the cultural and linguistic needs of their fellow citizens.

The role of compulsory education is critical and we need a language education policy which both respects mother tongue heritage and also prepares young people for a globalised world with English as a lingua franca. This has implications for teacher education and curriculum design for state education at both primary and secondary level, and it is clear that more research is needed to discover how to accelerate the development of high-level language proficiency in young people, perhaps with new pedagogical models that avoid the low spoken proficiency outcomes of many current foreign language programmes. The teachers are the most important variable in the educational system – the main determinant of success or otherwise. The key role of teachers 'Whereas students' literacy skills, general academic achievements, attitudes, behaviours and experiences of schooling are influenced by their background and intake characteristics, the magnitude of these effects pale into insignificance compared with class/teacher effects. That is, the quality of teaching and learning provision are by far the most salient influences on students' cognitive, affective, and behavioural outcomes of schooling – regardless of their gender or backgrounds. Indeed, findings from the related local and international evidence-based research indicate that 'what matters most' is quality teachers and teaching, supported by strategic teacher professional development!'

We are talking about a new paradigm, linking a range of existing strands of education into something more holistic where 'all teachers will be language teachers'. Furthermore, the expansion of approaches such as EMI and CLIL require new skills for many teachers, and not only a relatively small group of language specialists. Teachers will need support both in initial education and through continuing professional development, if such aspirations as those outlined here are to become a reality. The core function of the teacher in this new paradigm is no less than one of preparing young people for the communication age.

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Manual Scavengers: From Manhole to Machine Hole

⭘ **Durgesh Kumar Srivastava**[21]

Abstract :

Although We Indians maintain private cleanliness, it's a completely different story when it comes to public hygiene. People are quite used to throwing garbage on the streets and in other public places. Often these activities result in chocking of the age old sewer system. Here comes the role of sewer workers or the scavengers. Usually this work of cleaning is done by bare hands , hence the name manual scavenging. Manual scavenging was prohibited in India by the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993. In 2013, the law was extended and clarified to include insanitary latrines, ditches, pits, railway tracks, sewers, and septic tanks in the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act. This law calls for rehabilitation of manual scavengers and provides support for alternative employment and entrepreneurship opportunities. In practice, however, there remain several challenges to the implementation of the laws and emancipation of sanitation workers in India, such as the denial of authorities of the practice since the prohibition. Other challenges include combating the systemic discrimination faced by manual scavengers, which affects their education and real opportunities to become entrepreneurs and the multiple layers of subcontracting that enable manual scavenging to continue without oversight or enforcement of laws by local authorities. Since 2020, a new law is in making which asks for complete mechanization of sewage cleaning work. The proposed bill aims to improve the plight of the sewage workers as these are the most affected class of scavengers facing deaths at work. This paper explores the situation of the sewer workers in our social structure and also the possible ways to provide them a dignified life.

Key Words: Scavenger, Manhole, Sanitation Worker, Untouchables, Poverty, Dalits.

Who are Manual Scavengers ?

Manual scavenger is a person who removes human excrements from toilets, septic tanks or sewers by hand. Across India, manual scavenging and its allied forms - the manual cleaning of dry latrines, sewers, manholes and septic tanks, removal of debris from sewage canals and any interaction with excreta- are openly prevalent. The sanitation workforce-

those behind the provision and maintenance of sanitation systems- provides an essential public service. Nevertheless, global efforts to improve the health and quality of life of people around the world seldom consider the working conditions of those providing sanitation services. Sweepers, garbage collectors, waste pickers - amongst whom millions of children - and those who sort and recycle, are all, technically speaking, manual scavengers. One big problem for the policy makers is that there are no statistics available on those employed in sewer and septic tank cleaning, whereas some official data exist on those engaged in the relatively less risky occupation of cleaning dry latrines, open drains, and single pit toilets.[1]

The exact number of people who continue manual scavenging is disputed, with government estimates significantly lower than those by civil society groups. In March 2014, in an effort to resolve this, the Supreme Court of India estimated that there are 9.6 million dry latrines that are still being cleaned manually[2]. But due to lack of proper survey, the exact size of the sanitation workforce is still unknown, and sanitation workers are among the most invisible and neglected in society. It is only when those critical services fail, when society is confronted with fecal waste in ditches, streets, rivers, and beaches or occasional media reports of sanitation worker deaths, that the daily practice and plight of sanitation workers come to light .

Indian society has historically had a rigid, occupation-based, hierarchical caste system in which the relative place of a caste in the social hierarchy was determined largely by its traditional occupation. In particular, those performing 'unclean' or supposedly 'polluting' tasks came to be regarded not merely as 'low' castes but as 'untouchables'. The practice of 'untouchability' resulted in great injustice to the members of the concerned castes because they were discriminated against in every respect, and denied ownership of productive assets like land, as well as basic rights like education and equality, which resulted in perpetuation of their extreme socio-economic deprivation. Across India, manual scavenging and its allied forms are defined as a "cultural occupation" attached to a few so-called lower castes- Hindu Dalits, a few Dalit Muslims and some converted Dalit Christians. It is work enforced on a section of the population defined by their caste ,the root cause of this rot in the society. "Untouchables" are often impoverished, shunned by society and forbidden from touching Indians of other castes, or even their food. In parts of India, Dalit communities are still denied access to community water sources, denied service by barbers, served tea in separate cups, barred from entering shops, excluded from temples, and prevented from taking part in community religious and ceremonial functions. As *Sunil*, a Ph. D Aspirant from TISS Mumbai puts it, 'All Dalits are not manual scavengers but all manual scavengers are essentially Dalits.'

Often low-grade manual sanitation work is poorly paid. Workers most likely do not have fixed wages and are often victims of extortion- some workers report getting even paid in leftover or basic food items[3]. Both men and women work as manual sanitation workers but there is a very clear gender division of various types of work that is called manual scavenging in India. The cleaning of dry toilets and carrying the waste to point of disposal is generally done by women, while men are involved in cleaning of septic tanks and sewers. There is an economic reason for this distribution - the municipality employs

mainly male workers to clean sewers and septic tanks and hence their salary is better. Cleaning private toilets, on the other hand, pays little and is therefore handed over to the women. Women who clean toilets in private households generally "inherit" this practice when they get married, joining their mothers-in-laws in the daily rounds of collecting excrement and carrying it in baskets to the outskirts of the settlement. Women who clean dry toilets in rural areas sometimes receive little or no cash wages, reflecting long-established customary practices, but instead receive daily rations of leftover food, grain during harvest, old clothes during festivals, and access to community and upper caste land for grazing livestock and collecting firewood- all given at the discretion of the households they serve. As *Bezwada Wilson* elaborates, Men are paid more than the women workers - a typical mark of patriarchal society of India. While India's constitution and other laws guarantee equal status for all citizens and outlaws untouchability practices, various forms of discriminations still persist. Even under existing law, Muslim and Christian Dalits are not included as Scheduled Castes and thus are not eligible for the same protections as Hindu Dalits under The Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act, 1989.

As manual scavenging is a mark of caste based feudal system it is in accordance with the traditional Jajmani System, in which service and artisan caste households serve upper caste households or jajmans in the village. While the Protection of Civil Rights Act, 1955, prohibits obstructing access to water sources on the basis of untouchability, people working as manual scavengers are often excluded from water sources in their communities. Children of manual scavengers also confront discrimination within schools from both teachers and classmates, resulting in particularly high dropout rates.

Sopaan Joshi (2018) talks about the various good and bad effects of Human Excreta/Fecal Matter. He says that improper disposal of human fecal matter is contaminating earths water and soil thereby creating several problems for he mankind. He also talks about the miserable life of the sewage cleaners of India. In this book he also reveals the role East Kolkata Wetlands in keeping the City of Kolkata[4]. *Vijay Prasad* (2002) talks about '*The Balmikis of Delhi*' working as sanitation workers for the municipal government, living in poverty and facing sustained discrimination, conditions from which they have fought to liberate themselves[5]. This book is a study of sewage cleaning community, tracing their struggles from the 1860s onwards. *Anagha Ingole (2016)* has shown that one of the most vulnerable worker groups in urban India are scavengers and sewerage workers and that it is the Scheduled Caste (SC) households that are predominantly engaged in this occupation. It was reported that sewerage workers suffer from untouchability and different forms of discrimination[6]. The multiple deprivations facing this community's workers keep them arrested in chronic poverty.

The International Labor Organization (ILO) distinguishes three forms of manual scavenging:

1) removal of human excrement from public streets and dry latrines,
2) cleaning septic tanks, and

3) cleaning gutters and sewers.

While a lot has been said and written about the first two categories very little focus has been on the third one that is the sewage workers. *Samuel Sathyaseelan (2013)* claims that The prohibition of Employment as Manual Scavengers and their Rehabilitation Act 2013 does not give the same rights to those who manually clean drains and septic tanks in urban areas[7]. This is also manual labor and involve the use of hands in cleaning excreta. He argues that the Act has not clearly defined sewage work. It selectively mandates that a person handling excreta with the help of "protective gear" shall not be deemed a manual scavenger , and will work as a sewage worker. The definition is narrowly focused on manual scavenging and no attention has been paid to the sewage workers.

To put it in other words, a sewage worker using any protective gear shall not be recognized as a person doing an inhuman occupation that is hazardous. Interestingly , the Act has also not clearly defined the term "protective gear", which can be interpreted to include mere gloves or even protective clothing, thus providing a gaping hole in the law that will allow the practice to continue with a few insufficient charges in appeal.[8]

Sewage cleaners risk suffering from respiratory disorders, typhoid, and cholera. They may also contract skin and blood infections, eye and respiratory infections due to exposure to pollutants, skeletal disorder caused by the lifting of heavy storage containers, and burns due to coming into contact with hazardous chemicals combined with waste. The data obtained by *Safai Karmchari Aandolan* for 2017-2018 found that the average age of deceased sewer workers to be around 32 years, that is, they do not even reach the age of retirement and a family often loses its breadwinner very early. The cause of death is predominantly occupational, asphyxiation in a septic tank, drowning in sewage, TB, cholera, meningitis, and various cancers. The same data shows that more than 67 percent of the deaths reported in sewers is in metros, highlighting the sheer negligence of people forcing sewer cleaners to go into deep, filthy pits despite the presence of a sanitary infrastructure. Similarly, more than 28 percent of the deaths are from septic tanks in towns and cities with a population of one lakh and above[10].

The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act 1993 by the Parliament outlawed the manual scavenging and put a ban on the construction of Dry Latrines. But nothing in the Act mentions provisions related to the death of manual scavengers specially the sewer workers. Even though nearly all sewer deaths are a result of lack of safety equipment, The 2013 Act, fails to explain what qualifies as "appropriate safety gear". As far as these sewer workers are concerned , the only protective gear which they have is usually a Helmet and a rope. They apply coconut oil on their body to prevent itching caused by the various chemical irritants in the sewer.

Before entering the manhole, the experienced workers perform a 'candle test' just to check the oxygen level inside the sewage line. If there is little or no Oxygen down in the Manhole, the candle or flame will extinguish immediately. But that's not the only problem. *Dr. Ashish Mittal*, author of the book *"Hole to Hell"* [11] says, the gases in the sewer has several toxic gases formed due to the decomposition of the garbage in the sewer. Usually

these gases include Methane, Hydrogen Sulphide , Carbon Dioxide and Carbon Monoxide. Of these Hydrogen Sulphide is so toxic that it can kill a human being even if inhaled once. Experienced Sewer workers reveal that even the 'candle test' is not always safe. Sometimes toxic air is trapped between the inner layers of the sewer. Once the worker enters the manhole , stirring of the sewage due to movement of his feet or hands, releases the toxic gases trapped between the inner layers of sewage, killing the worker immediately due to Hypoxia (deficiency of Oxygen) or Asphyxiation (Obstruction in breathing). As Dr. Aashish puts it, the death of the sewer workers are usually in a row of three one after the other, all three getting killed in an effort to rescue the previous one. As far as the safety gear is concerned, most of the manual scavengers reported that their contractor (who actually is a sub-contractor) never provides a complete set of safety gears to each worker. The extent of scarcity of these gears are so that if one worker gets the helmet , some other will get only the mask and some other will get protective gloves and boots.

Even the masks which are provided are actually the 'Canister masks' which are not to be used in places of oxygen deficiency. That itself explains the level of negligence from the Government. Nobody even cares to check for these equipment before allotting a contract a contactor. Usually not only the common people are unaware of the immediate first aid methods of a sewer gas victim even the Doctors are not trained to deal with sewer toxins. Even the hospitals are not equipped with trained staff and specialized instruments to treat sewer gas victims. Post Covid period has been an era of review of all our basic medical infrastructure.

State	No. of Death Reported	Full Compensation Paid	Partial Compensation Paid
Andhra Pradesh	12	08	0
Maharashtra	19	0	0
West Bengal	18	13	0
Gujrat	104	2	61
Haryana	50	43	6
Tripura	2	0	2
Tamil Nadu	179	141	0
Telangana	3	2	0
Madhya Pradesh	7	7	0

- Source - https://thewire.in/government/manual-scavenging-deaths-data-nskc[9]

The Supreme Court's 2014 judgment making it necessary for the government to pay family members of those who lost their lives due to the caste-based profession Rs 10 lakh each is still some distance from becoming a reality. Even for states who have responded at least with details on number of deaths registered, the numbers of deaths reported are unlikely to take into account all sewer deaths since 1993. Activists have often alleged that several such deaths are not properly registered, and hence may not have been classified as manual scavenging deaths. While the Supreme Court made it clear that each family is to be given Rs 10 lakh, the states' responses to the NSKC, accessed by *The Wire* through a right to information request, show that smaller amounts have often been given instead[9].

The question arises that why do people hire the manual scavengers anyway when there is no provision of use of human labor in the Acts ? The problem lies with the cost of taking the help of the Government Machinery. For instance , BMC charges anywhere between Rs 3000 to 4000 for cleaning of one manhole, these private workers are ready to work for as low as Rs 300 to 400 per manhole. And recently Government and other Organisations are providing Mechanized Robots and Jetting Machines for cleaning the sewer, but the problem is not solved as most of the machines are big and bulky. Moreover the narrow lanes of our old cities don't allow free movement of the machines. So ultimately it is the sewer worker who has to enter the sewer to clear the blockage. Town planners need to put more emphasis on sewage and drainage system. Millions and Millions are spent on building New Highways or improving the condition of existing Highways and Expressways. But ironically the same focus is not given to urban planning and sewage and drainage system. Most of the sewer lines were built during pre-independence period. The population has increased manyfold since then but the basic infrastructure is not at par, resulting in chocking of sewer system.

Dr Aashish Mittal says that it is not impossible to detect these toxic gases before entering the sewer. There are sophisticated machines that can accurately detect the toxic gases. But most of these machines are built for Industrial use. They have to be modified to suit the need of the sewer workers and also as per the geography of the area. Most of the towns in in our country are not well planned. So often the sewer system of the old part of the cities get chocked due to lack of routine cleaning and sheer negligence of the local community. It is also a fact that the Indian public spares not one thought for people who clean. Sanitary napkins, used condoms, and every kind of human residue is discarded at will. Garbage bins and mounds of rubbish in every street corner are littered with faeces, exposed, abandoned in plastic bags, wrapped in newspaper. Thus, almost all people involved in any kind of cleaning of public spaces, come into contact with human excreta.[12]

What does Law Say?

Sanitation is a State subject as per entry 6 of the Constitution. District magistrates are responsible for ensuring that there are no manual scavengers working in their district. The DM has to ensure that no person within his/her jurisdiction is engaged as a manual scavenger or constructs an insanitary latrine and that manual scavengers are rehabilitated. It makes it mandatory for municipalities, cantonment boards and Railway authorities to construct

adequate number of community latrines within three years of the act coming into force. The penalty for employing a manual scavenger or constructing an insanitary latrine, is imprisonment up to one year or a fine of up to Rs 50000 or both.

By using Article 252 of the constitution which empowers Parliament to legislate for two or more States by consent and adoption of such legislation by any other State, the Government of India has enacted various laws. The continuance of such discriminatory practice is violation of *ILO's Convention 111 (Discrimination in Employment and Occupation).*The United Nations human rights chief welcomed in 2013 the movement in India to eradicate manual scavenging.

In India, this occupation is hazardous, unsafe, unsanitary, undignified and above all, legally banned by Parliament a few years ago. While manual scavenging was outlawed in India three decades ago, the law underwent an amendment in 2013 to recognize the use of men for cleaning of sewers and septic tanks as "manual scavenging" in the amended The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act. In 2013, the definition of manual scavengers was expanded to include people employed to clean septic tanks, ditches and railway tracks.[13]

In *1993 Bezwada Wilson* founded *Safai Karmchari Aandolan (SKA)* along with *S. R. Sankaran* and *Paul Diwakar* in Andhra Pradesh to eradicate manual scavenging and help those in practice to rehabilitation. The same year , Bezwada filed a Public Interest Litigation (PIL) in Supreme Court of India , with a plea to eliminate the use of dry latrines and recognition of manual scavenging as the violation of the fundamental rights of the people indulged in the work. In December, 2003 **The Safai Karmchari Aandolan** along with six other civil society organizations as well as seven individuals belonging to the community of manual scavengers filed a writ petition under Article 32 of the Constitution on the ground that the continuation of the practice of manual scavenging as well as of dry latrines is illegal and unconstitutional since it violates the fundamental rights guaranteed under Articles 14, 17, 21 and 23 of the Constitution of India and the existing law- The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act (1993). As a result , In 2014, Supreme Court of India noted various provisions of The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act (1993)[14] and issued the following directions:-

(1) The manual scavengers, shall be rehabilitated as per the provisions of the 2013 Act, in the following manner :-

(a) such initial, one time, cash assistance, as may be prescribed;

(b) their children shall be entitled to scholarship as per the relevant scheme of the Central Government or the State Government or the local authorities, as the case may be;

(c) they shall be allotted a residential plot and financial assistance for house construction, or a ready built house with financial assistance, subject to eligibility and willingness of the manual scavenger as per the provisions of the relevant scheme;

(d) at least one member of their family, shall be given, subject to eligibility and willingness,

training in livelihood skill and shall be paid a monthly stipend during such period;

(e) at least one adult member of their family, shall be given, subject to eligibility and willingness, subsidy and concessional loan for taking up an alternative occupation on sustainable basis, as per the provisions of the relevant scheme;

(f) they shall be provided such other legal and programmatic assistance, as the Central Government or State Government may notify in this behalf.

(2) The Apex court was of the view that if the practice of manual scavenging has to be brought to an end and also to prevent future generations from the inhuman practice of manual scavenging, rehabilitation of manual scavengers will essentially need to include:-

(a) Prevention of Sewer deaths – entering sewer lines without safety gears should be made a crime even in emergency situations. For each such death, compensation of Rs. 10 lakhs should be given to the family of the deceased.

(b) Railways should take time bound strategy to end manual scavenging on the tracks.

(c) Persons released from manual scavenging should not have to cross hurdles to receive what is their legitimate due under the law.

(d) Provide support for dignified livelihood to Safai Karmchari women in accordance with their choice of livelihood schemes.

(3) Identify the families of all persons who have died in sewerage work (manholes, septic tanks) since 1993 and award compensation of Rs.10 lakhs for each such death to the family members depending on them.

(iv) Rehabilitation must be based on the principles of justice and transformation.

Efforts of the Government:

In the 1931 Census, for the first time the Government systematically categorized certain castes as 'depressed classes'. Thereafter, the Government of India Act, 1935, for the first time, provided for notification of socially disadvantaged castes as 'Scheduled Castes', and a list of such castes was accordingly notified in the Government of India (Scheduled Castes) Order, 1936. The Constitution of India, which came into effect on 26.01.1950, inter-alia, abolished "untouchability" and provided several special safeguards for the Scheduled Castes, so as to ensure that they are able to attain equality with the other social groups in the shortest possible time. These safeguards enabled reservation in elections to the Lok Sabha and State Legislative Assemblies and reservation in Government jobs.

The Protection of Civil Rights Act, 1955 :

In pursuance of Article 17 of the Constitution of India, the Untouchability (Offences) Act, 1955 was enacted and notified on 08.05.1955. Subsequently, it was amended and renamed in the year 1976 as the "Protection of Civil Rights Act, 1955". The Act extends to the whole of India and provides punishment for the practice of untouchability. It is implemented by the respective State Governments and Union Territory Administrations. Hence Article 17 of the Constitution of India abolished 'untouchability', forbade its practice

in any form and made enforcement of any disability arising out of 'untouchability', an offence punishable in accordance with law. In 2010 , Safai Karamcharis and their liberation became an important issue during the planning of the 12th Five Year Plan of India.

Efforts for Liberation & Rehabilitation of Manual Scavengers:

The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013 :

Elimination of insanitary latrines and manual scavenging as well rehabilitation of manual scavengers in alternative occupation have been areas of high priority of the Government. National Scheme for Liberation and Rehabilitation of Scavengers (NSLRS) was launched in 1992. In order to liberate the manual scavengers from their traditional occupation and to provide rehabilitation to them. This was followed by the first legislative initiative to eradicate manual scavenging was taken with the enactment of "Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993" under which construction and maintenance of dry latrines and employment of persons to clean them was prohibited.

Despite the above initiatives, it emerged from the House Listing and Housing Census, 2011 released by the Registrar General of India that more than 26 lakh insanitary latrines still existed. This includes about 7 lakh insanitary latrines serviced by humans. To address the issue, the Parliament enacted a more stringent legislation in 2013, namely, The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013.

Action Taken by Central Government for implementation of the Manual Scavenging Act, 2013:

(i) Government of India notified the 'Prohibition of Employment as Manual Scavengers and their Rehabilitation Rules, 2013" on 12.12.2013. These Rules also served as 'Model Rules' for the guidance and use of State Governments.

(ii) Ministries of Drinking Water and Sanitation and Housing and Urban Affairs are implementing schemes under *Swachh Bharat Abhiyan* for conversion of insanitary latrines into sanitary latrines to eliminate the need for manual cleaning of latrines.

(iii) A Central Monitoring Committee (CMC) was constituted under the Chairmanship of the Union Minister, Social Justice and Empowerment on 13.01.2014, to monitor implementation of the Act.

(iv) State Governments also monitor implementation of various provisions of the Act through Vigilance Committees in Districts and Sub-Divisions and State Level Monitoring Committees.

(v) Ministry of Railways have taken the initiatives to eliminate manual cleaning. With installation of *"Bio-toilets"* in coaches, no waste is spilled on tracks and all waste is converted into water and gas which is released after treatment by microbes put inside the tanks, so there is no manual scavenging.

(vi) A provision has been made under *Pradhan Mantri Aawas Yojana* of the Ministry of Rural Development for special coverage of identified manual scavengers for

providing them housing facilities in rural areas. Even the non BPL families of manual scavengers are eligible for the benefits of the scheme.

(vii) Under Manual Scavenging Act, 2013, local authorities were required to carry out survey of manual scavengers in areas under their jurisdiction and upload the list of identified manual scavengers on the website www.mssurvey.nic.in. On the basis of the data uploaded by States on the website, 13,881 eligible manual scavengers were identified. Further, the Ministry of Social Justice and Empowerment, in 2018-20, also coordinated a National Survey of Manual Scavengers in 194 districts of 18 States. This survey was coordinated by NSKFDC and carried out by district coordinators, nominated by the social organizations working for manual scavengers and a District Nodal Officer appointed by the concerned State Government in each selected district. The survey was completed and 44,217 eligible manual scavengers were identified in the National Survey. Total 58,098 eligible manual scavengers were identified in these two surveys and each one was provided One Time Cash Assistance of Rs. 40,000/-.

(viii) Though 'The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013' prohibits hazardous cleaning of sewers and septic tanks, it is reported in the media from time to time that a large number of persons are still being engaged for manual cleaning of septic tanks and sewers, which sometimes results in tragic death of such workers. As and when such cases come to the notice of the Ministry, the matter is taken up with the concerned State Government to ensure payment of compensation to the family members of the victims as per Supreme Court's Judgment dated 27.03.2014 and also to register cases against the agency which had engaged the persons for hazardous cleaning of septic tanks/ sewers.

(ix) In order to prevent the fatal accidents while cleaning of sewers and septic tanks, an action plan has been prepared in consultation with the Ministry of Housing and Urban Affairs and Department of Drinking Water and Sanitation. The Action Plan envisages mechanization in cleaning of sewers and septic tanks, appointment of Responsible Sanitation Authority and setting up of Sanitation Response Unit with necessary equipment for mechanized cleaning and trained manpower to deal with emergencies.

Self-Employment for the Rehabilitation of Manual Scavengers (SRMS)-

The Government is implementing a Self-Employment Scheme for the Rehabilitation of Manual Scavengers (SRMS) through National Safai Karamcharis Finance & Development Corporation (NSKFDC) to provide the following benefits to the identified Manual Scavengers:

a. One-time cash assistance of Rs. 40,000/- to the identified Manual Scavengers.

b. Loans for project cost up to Rs.15.00 lacs on concessional rates of interest.

c. Credit linked back-end capital subsidy up to Rs. 5,00,000/-.

d. Skill Development Training up to two years with stipend of Rs. 3000/- per month.

New Initiatives:

National Action for Mechanized Sanitation Ecosystem (NAMASTE)-

The existing measures have not succeeded in elimination of hazardous cleaning of sewers and septic tanks and a more serious, stringent and focused strategy framework is required to be put in place. The cleaning of the sewers and septic tanks is linked with developing facilities for transportation, disposal, treatment and utilization of the sullage and is therefore closely linked with the Municipal administration and Gram Panchayat. Accordingly a "National Action Plan" has been formulated in consultation with Ministry of Housing and Urban Affairs and Department of Drinking Water and Sanitation to eliminate manual cleaning of Sewer system & Septic tanks and rehabilitation of workers engaged in manual cleaning. National Action Plan for Mechanized Eco system is a coordinated action by the above mentioned Ministries, wherein the Ministry of Social Justice and Empowerment will act as the nodal Ministry for implementing the same. The intervention for promotion of mechanized cleaning would be through the ongoing *Swachhta Udyami Yojana (SUY)*, a loaning scheme implemented by NSKFDC.

Schemes for Scheduled Castes Welfare-

Prevention of Atrocities Act:

In 1989, the Prevention of Atrocities Act became an integrated guard for sanitation workers, more than 90% people employed as manual scavengers belonged to the Scheduled Caste. This became an important landmark to free manual scavengers from designated traditional occupations.

Pre and Post Matric Scholarships:

The objective of the Scheme is to provide financial assistance to scheduled caste students studying at various stages to enable them to complete their education.

Pre-Matric Scholarship to the children of Classes I to X who were engaged in occupations involving cleaning and prone to health hazards. Irrespective of the caste or family income, the scheme financial assistance is provided to :

- Persons who are Manual Scavengers as defined under Section 2(I) (9) of The 2013 Act.
- Tanner & Flayers
- Waste pickers
- Persons engaged in hazardous cleaning as defined in Section (2)(I)(d) of The 2013 Act.
- Pre-Matric Scholarship for SC students studying IX & X
- Post Matric Scholarship for Scheduled Caste Students(PMS-SC)

National Fellowships for SC Students:

The objective of the Scheme is to provide fellowships in the form of financial assistance

to students belonging to Scheduled Caste category to pursue higher studies leading to M. Phil., Ph.D. in Science, Humanities and Social Science streams, in Indian Universities/ Institutions/ Colleges recognized by University Grants Commission (UGC).University Grants Commission (UGC) is the nodal agency for implementing the scheme. The scheme provides for new 2000 Fellowships (1500 Junior Research Fellows for Humanities/Social Sciences and 500 Junior Research Fellows for Science Stream) per year to Scheduled Caste Students to undertake advanced studies and research leading to M.Phil /Ph.D. Degrees, who have qualified in the following tests:

  i.   National Eligibility Test - Junior Research Fellowship (NET-JRF) of UGC (for Humanities/ Social Sciences)

  ii. UGC-Council of Scientific and Industrial Research (UGC-CSIR) NET-JRF Joint test (for Science stream)

Free Coaching for SC and OBC Students- The objective of the Scheme is to provide coaching of good quality for economically disadvantaged SC and OBC candidates to enable them to appear in competitive examinations and succeed in obtaining an appropriate job in Public/ Private sector.

Babu Jagjivan Ram Chhatrawas Yojana - This scheme for construction of hostels for Scheduled Caste (SC) students is one of the means to enable and encourage children/ students belonging to Schedules Castes (SC) to attain quality education. Such hostels are immensely beneficial to the students hailing from rural and remote areas of the country. The objective of the scheme is to provide hostel facilities to SC boys & girls studying in Middle schools, higher secondary schools, colleges and Universities.

Pradhan Mantri Adarsh Gram Yojana (PMAGY) - The Government had taken a number of initiatives for development of SCs, which had yielded positive outcomes, and had also resulted in narrowing the gap between the Scheduled Castes(SCs) and the rest of the population. However, the focus of most of the welfare Schemes of SCs was mainly centered on individual beneficiaries rather than on integrated development of SCs pockets. To enable an area based development approach, a new scheme called the Pradhan Mantri Adarsh Gram Yojana (PMAGY) was launched on a Pilot basis during 2009-10.

SHRESHTRA- Scheme for Residential Education for Students in High Schools in Targeted Areas-

Earlier known as Grants-in-aid for Voluntary Organizations (Vos), this Central Sector scheme of Grant-in- aid to Voluntary and Other Organisations working for Scheduled Castes was started in the year 1953-54, which has recently been modified and renamed as Scheme for Residential Education for Students in High Schools in Targeted Areas (SHRESHTA). The prime objective of the scheme is to enhance the reach of development interventions of the government and fill the gap in service deficient SC dominant areas, in the education sector through the efforts of VOs and other organizations and to provide them environment for socio economic upliftment and overall development. A new component under Mode-I has been added to the Scheme, under which every year a specified number

of meritorious SC students in States/UTs will be selected for quality residential education in top class residential High Schools.

National Scheduled Castes Finance and Development Corporation (NSFDC)- National Scheduled Castes Finance and Development Corporation (NSFDC) was set up by the Government of India in February, 1989 under Section-8 of the Companies Act, 2013 The broad objective of NSFDC is to provide financial assistance in the form of loan for socio-economic development of Scheduled Caste families having annual family income up to Rs.3.00 lakh.

National Safai Karamcharis Finance & Development Corporation(NSKFDC)- National Safai Karamcharis Finance & Development Corporation (NSKFDC), a wholly owned Govt. of India Undertaking under the Ministry of Social Justice & Empowerment (M/o SJ&E) was set up on 24th January 1997. NSKFDC is in operation since October, 1997, as an Apex Corporation for the all-round socio-economic upliftment of the Safai Karamcharis (including waste pickers), Manual Scavengers and their dependents throughout India. The loan schemes/programmes of NSKFDC are implemented through its State Channelizing Agencies (SCAs) nominated by the State Govts./UT Administrations, Regional Rural Banks (RRBs) and Public Sector Banks (PSBs). The financial assistance is provided at concessional rates of interest to the SCAs/RRBs/PSBs for sanction and release of financial assistance under various NSKFDC schemes to the target group of NSKFDC.

National Commission for Safai Karamcharis- The National Commission for Safai Karamcharis (NCSK) was constituted on 12th August, 1994 as a statutory body by an Act of Parliament viz. 'National Commission for Safai Karamcharis Act, 1993', for a period of three years i.e. up to 31st March, 1997. The National Commission for Safai Karamcharis Act, 1993 was originally enacted in September, 1993. The Act defined the term "Safai Karamcharis".

Dr. Ambedkar Scheme for Social Integration through Inter-Caste Marriages- The objective of the scheme is to appreciate the, socially bold step of an Inter Caste marriage, taken by the newly married couple and to extend financial incentive to the couple to enable them to settle down in the initial phase of their married life. It shall be the discretion of the Minister of Social Justice & Empowerment & Chairman of Dr. Ambedkar Foundation to sanction the incentive to the couple.

Safai Mitra Suraksha Challenge:- It was launched by the Ministry of Housing and Urban Affairs on World Toilet Day (19th November) in 2020.The Government launched this "challenge" for all states to make sewer-cleaning mechanized by April 2021 — if any human needs to enter a sewer line in case of unavoidable emergency, proper gear and oxygen tanks, etc., are to be provided.

'Swachhta Abhiyan App':- It has been developed to identify and geotag the data of insanitary latrines and manual scavengers so that the insanitary latrines can be replaced with sanitary latrines and rehabilitate all the manual scavengers to provide dignity of life to them.

Other Initiatives-

Civil Society Initiatives: In contrast to government failure, the success of civil society organizations in empowering individuals to leave manual scavenging confirms that, with directed efforts, it is possible to end the practice. In 2002, *Rashtriya Garima Abhiyan*— a coalition of 30 community-based organizations from 13 Indian states—started a campaign to encourage manual scavengers to voluntarily leave the practice. At least 15,000 women "liberated" themselves from manual scavenging through this campaign. In 2013 report submitted to the UN by *Rashtriya Garima Abhiyan* notes that the direct handling of human excreta involved in manual scavenging can have severe health consequences, including constant nausea and headaches, respiratory and skin diseases, anemia, diarrhea, vomiting, jaundice, trachoma, and carbon monoxide poisoning. These conditions are exacerbated by widespread malnutrition and inability to access health services. Even without effective government programs, several civil society and community based organizations are working to generate livelihoods for individuals who leave manual scavenging. For instance, they have piloted gender and market sensitive vocational training. Successful programs include cell phone repair, driving, computer training, furniture construction, tailoring, fruit selling, and shoe making. *Navsarjan* in Gujarat, which has been campaigning for the eradication of manual scavenging since 1995, has set up *Dalit Shakti Kendra*, an organization that provides vocational training and other skills to Dalits. Civil society organizations are also focusing on converting India's sanitation systems. For instance, Sulabh International Social Service Organization emphasizes the construction of proper toilets and has pioneered the two-pit, pour-flush compost toilet, known as the *Sulabh Shauchalaya*, an affordable sanitation model that does not require manual cleaning. These toilets have been installed in more than 1.2 million houses across India. *Bindeshwar Pathak*, founder of the New Delhi-based *Sulabh International Social Service Organization*, says in a DW interview that while the *Swachh Bharat Abhiyaan* (Clean India initiative) is a first step in the right direction, India also needs to make long-term sanitation efforts such as providing toilets to everyone and disposing of all garbage, if the goal of cleaning India is to be realized in the near future. [15]

The Movement for Scavenger Community (MSC) is an NGO founded in 2009 by *Vimal Kumar* with young people, social activists, and like-minded people from the scavenger community. MSC is committed to working towards the social and economic empowerment of the scavenger community through the medium of education. *Pragya Akhilesh* is called the *'Toilet woman of Delhi'*. She is a trade unionist and activist and theatre director. Since 2010 she has highlighted the government's failure to recognise the labor movement of sanitation workers and the failure to eradicate and rehabilitate manual scavengers in India. Writing and working for scavengers is not always easy .Such is the stigma attached to manual scavengers that even professionals who work for their emancipation get labelled. For example, *Bhasha Singh* was labelled 'manual scavenging journalist'.

Recent developments – On Nov 19,2020, the Central government announced a series of measures to end the discriminatory and hazardous practice of manual scavenging by

August 2021. The measures are part of the *Swachh Bharat Abhiyaan (Clean India initiative)* launched by Prime Minister Narendra Modi's government The five-year long drive known as 'Clean India Campaign ' was launched on October 2nd 2014, on the birthday of our independence leader Mahatma Gandhi. It seeks to enforce laws that have banned the practice. Under the campaign, sewers and septic tanks in 243 cities will be mechanized and a helpline created to register complaints if manual scavenging is reported. Cities which reach the end result will receive prize money. The Social Justice and Empowerment Ministry said that it would directly transfer funds to 'sanitation workers' to buy cleaning machines, instead of contractors or municipal corporations.[16] A new (amendment) bill, Prohibition of Employment as Manual Scavengers and their Rehabilitation (Amendment) Bill, 2020 to prohibit manual scavenging is under process. This Amendment Bill though calls for a complete mechanization of cleaning sewers and septic tanks. Governments and municipalities don't have clear data about the number of people involved in manual scavenging. They refuse to acknowledge disease and death, hence elementary compensation, guaranteed by the earlier bills, is rarely ever provided to the victim's family. This denial is intentional, for it is a consequence of the caste structure of the Indian society. A report released by the International Labor Organization and World Health Organization on sanitation workers points out that "weak legal protection and lack of enforcement" is the reason behind the continuing prevalence of manual scavenging in India[17].

Conclusion- Indian caste system is the base of our society. Everything we do in our life is dictated by this caste system, directly or indirectly. Louis Dumont says the concept of purity and pollution is the root cause behind this structure and is deeply engraved in our minds. Even before the child understands the meaning of societal restrictions, he is designed to fit in his society. Result is a deep rooted hatred and discrimination towards a significant yet non- dominant class of our society. This section of society is also responsible for keeping our society but is never allowed in the mainstream society. Though Government is trying to improve the condition of these people often involved in manual scavenging through various laws and constitutional provisions, the result are not very enthusiastic. Partly because of our strict social setup and mostly because of ineffective implementation of the various laws. Although the 2013 Act contains strict penalties for maintaining dry latrines, these require enforcement. The Indian government's track record of imposing penalties upon those who perpetuate manual scavenging under the 1993 Act is extremely poor. In fact, according to the National Advisory Council, "almost no one has been punished under this law." Not only are laws abolishing manual scavenging routinely ignored in practice, people who try to leave can suffer retribution, including community threats of physical violence and displacement. Often improper implementation of the existing laws are the root cause of failures of the policies. So before enacting any further law, the Government should devise a proper mechanism to ensure maximum benefits to the concerned section of society. Recently, a group from Mechanical Engineering Department and Center for Non-Destructive Testing (CNDE) of IIT Madras has developed a robot that can, if deployed extensively, put an end to this practice of sending people into septic tanks. The robot, named HomoSEP ("homogenizer of septic tanks") has taken the group about three years

to develop. We can hope that such innovations should prove their utility and preventing any further deaths in sewer.

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A Review on Instagram as Promotional Tool for Marketing of Tourism Products

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Abstract

Social media has changed the scenario of marketing. Social media platforms such as, Instagram, WhatsApp, Facebook etc. are becoming more preferred, connecting and interactive promotional tools in the era of Web 2.0. Tourism products have always faced challenges in marketing and especially tourists' destinations which are less known or needs to be promoted effectively. Tourism is a kind of service that needs to be visualized and felt before visit. Social media enables tourists to have virtual tour and can imagine the kind of experience they may get. Research paper focuses more elaboration and critical understanding of Instagram to promote tourism. Research paper also highlights the current trends in Instagram, its effectiveness for marketing and promotion and reviews the various types of content for marketing the tourism products with Instagram.

Keywords: Social media, Instagram, Tourism, Tourism Marketing

Introduction:

Instagram has become perhaps of the most favoured social medium channels for individuals, irrespective of ages. It is additionally the go-to put for brands to draw in with their current and potential new clients on the web. Selling on Instagram has become more common and interesting now a days and experienced majorly by all. Internet has been proved one of the best platforms to promote tourism across the globe and the same has been researched by so many. Tourism marketing includes so many things like promotion of hotels, tour operators, transportation services providers, travel agents and many more. Internet helps to serve all the information of tour and related services. Social media especially, helps to share all the information about the tourism industry. It helps to gain the attention of tourists. Talking about Instagram more specifically for promotion of tourism products, it requires much creativity to hold the attention of viewers and can share meaningful information to the prospective tourists. The following sections also describes the Instagram contents that helps tourists to visualize with user generated content.

Background of the study:

Currently, there are many different industries are advertising their product and services

through social media. Through social media, big business can do better and small business can become better known without putting much investment on advertising (Zarrella, 2009)

Although social network marketing is a potential marketing strategy, there is still disadvantage for it. As the social networking sites will allow customers to comment about your brand – whether it is good or bad; often the comment of the customers is more influential and convincing (Jadhav & Kamble). On the other hand, social network marketing does have advantages such as marketing can be done at almost zero cost, create huge exposure to businesses, increasing sales and rising the popularity of the brand (Neti, 2011).

Social network marketing is a marketing involving online communities. The communities in the social networking sites are large and the gathered users often share similar interest. Unlike the traditional marketing strategy, social network marketing require marketer to be more attentive to 3 customers to build a better image and relationship with customers (Erdogmus & Cicek, 2012) .Many international companies acknowledge that social network marketing is a potential marketing platform.

Instagram

The story of Instagram's explosive rise reads like a Silicon Valley fairy tale, with the company gaining staggering momentum within just a few short months. The photo and video-sharing social media application took only eight weeks for software engineers to develop before it was launched on Apple's mobile operating system in October 2010. In less than two years, Facebook (META) had acquired the company for $1 billion in cash and stock. But, like all good tales, the process involved many twists and turns, failures and successes, conflicts and synergies, and a dose of fortuitous happenstance. In 2009, Kevin Systrom, a 27-year-old Stanford University graduate, was working at Nextstop, a travel recommendations startup. Systrom had previously worked at Google (GOOG) as a corporate development associate and interned at Odeo, a company that would later evolve into Twitter. While Systrom had no formal training in computer science, he learned to code on nights and weekends while working at Nextstop. He eventually built a prototype of a web app called Burbn, which was inspired by his taste for fine whiskeys and bourbons. The Burbn app allowed users to check in, post their plans, and share photos. Although at the time, location-based check-in apps were very popular, the photo-sharing feature of Burbn was unique.

Although Instagram has a variety of features, most basically, the app's interface allows individuals who have created a free account to upload media–both photos and videos. Users can then edit the media they upload with filters and organize them with location information and hashtags (a word or phrase preceded by a hash sign that is used primarily on social media platforms to identify posts about a specific topic). Users can make their profiles public or private; the difference is that with a public profile, a user's photos/videos are viewable by every other Instagram user, whereas with a private profile, users can approve who they want to be able to view their posts. Instagram users can browse other users' photos and videos by searching for hashtags and locations. They can also scroll through an aggregation of trending content and interact with other users' photos and videos

by clicking on buttons that allow them to "like" a post or add a text comment to a post. When a user "follows" another user, it means that they are adding that user's photos and videos to their feed(Blystone, 2022)

Instagram as a marketing platform

Marketing campaigns are customer focused. Marketing brings awareness about the product or service. Instagram inspires peoples and makes them aware of brands and businesses. According to the survey, 60%of people say they discover new products on this medium. Maximum Instagram users visit at least one to two business profile daily. Instagram recognizes businesses and spreads awareness. Instagram is highly visual. Creating the content on Instagram about the business is easy and gets recognition. Creating quality content and photos on Instagram is not difficult. One can take pictures and create content by just using a phone. Apps are also available for this purpose. No bulky tripods and different types of equipment are required. Creating a business profile is easy.

People find destinations to explore on Instagram. 60% of millennial travellers on social media use Instagram. This increases its broad base and followers. People get to know new places, and this increases tourism. Photos posted by travellers are of high definition which attracts tourists. Travel and Instagram are synonymous that Instagram released features that allow the business to add book and reserve buttons on their feeds.

Links are provided and bookings are also done via Instagram. Instagram influences people to get an appetite for traveling. Advertising options have given a boost to the tourism industry. IGTV, stories, posts, and highlights are mentioned on the traveller's accounts so that people can view it again and again and visit the places. Instagram is used by almost every person. This helps businesses also. Giveaways are also run and contests are also run so that people visit the places. Discounts are given via the code of thebloggers.50 U.S state tourism associations use Instagram to help boost awareness, visitors, and bookings. The bloggers and recognized people on Instagram promote tourist places which brings awareness among the people. The stories disappear after 24 hours that is the reason why story highlights are a great way to share important information right on your profile and in an organized way. Engaging with your followers is the best situation to grow your network with packed advertising. Designing ads with strong visuals to catch the interest of audiences is done with Instagram. The promotion of tourism is very effective via Instagram. One can rely on influencers to promote places and tourism. It is a great platform to advertise. It helps show cased estinations, hotels, attractions, markets and more. People use Instagram to discover these. Guiding the audience about the destinations and experiences is a good way to attract tourism. Instagram is the best platform to showcase with high-quality photos. Informative and interactive captions are also important to the target audience. Important information and facts are mentioned as captions so that people become more aware of the tourist attractions. The more unique and fresh content is, the more people are engaged in it. Instagram makes sharing travel experience. Instagram works on personal recommendation, it acts as an instant accessible tourist guide, which has replaced brochures and pamphlets and many other conventional means of marketing in tourism.

Various attributes like weather, scenery, architecture, landscape, posts of people which we see on Instagram has a personal touch, providing real insight into the place. As it is a secure and user-friendly online platform. According to a survey conducted by Instagram, the platform acts as a reference, for about 48% of people who get inspired to choose a place to visit. Due to Instagram content related to travel has become more humanized. Content like this has greater emotional relevance and strikes a chord with the audiences' desire to travel, making Instagram a new tourist agent. Since its advent in 2010, Instagram has come about to be one of the most popular social media tools. Today, it has over 800 million active monthly followers and 25 million business profiles, which create a Global platform that generates content. More than half of the users of this platform visits it daily and another 35%say that they check it several times a day. Instagram becomes indispensable. For marketing, visual imagery is crucial, and the first amongst many of them is tourism. Instagram gives an insight to the place it wants to market. It lets the brand showcase the scenic beauty, and landscape of the place(Soni & Deshukh, 2019).

Moreover, content on the medium can also be shared as experiences, through stories,

highlights, and IGTV videos. These features make the content shared on the site innovative.

The very visual appeal of the site, make users heavily engaged in the content posted by the brands and pages they follow. The high rate of engagement leads to users interacting in greater measures with the content using 'liking', 'reposting', 'commenting' and 'tagging'.

Instagram marketing is competitive

With an advertising audience of more than 1.16 billion people, Instagram offers dramatic reach for brands. And the potential reach of Instagram marketing has grown substantially this year—increasing by 76 million people in just the last quarter. Fully 90% of Instagram users follow at least one business. And it's not just consumer products that benefit. More than 36% of B2B decision-makers use Instagram when researching new products or services. This Instagram marketing tips 2021 cheat sheet will help rev up your Instagram strategy, whether you're just getting started or you're already a seasoned pro(Newberry, 2020).

User Generated content

For social media marketers managing Instagram and other social accounts this is something we all certainly strive for – Gorgeous images, a huge following, and incredible engagement from our audience. With that in mind, I began studying hundreds of Instagram accounts, researching ways to gain a massive following, chatting with social media managers from different industries, and running a few experiments of my own. What I continually found was one Instagram strategy that brands appeared to be using above all others.

That strategy is the implementation of user generated content (UGC).

I decided to give UGC a try here at Buffer and the results were compelling. In a year, since implementing a user generated content campaign on Instagram, our account has grown by almost 400% – 4,250 to 21,000 followers and counting. Here's our handy guide

to user generated content so that you may create an Instagram marketing strategy of your own and see big results in follower growth and engagement. User generated content comes in all shapes and sizes. From simply sharing user's photos, to photo contests, to product or company reviews, many thriving companies on Instagram are experimenting with user generated content in one form or another. The easiest way to think about user generated content is this: brands taking the best-of-the-best user content from around the web and featuring it on their own social media or other platforms while giving credit to the original creator (user)(Peters, 2022).

Conclusion

Social media has transformed the ways to build a reliable brand. For the tourism industry, the age of brochures and billboards are over. The key to business success is to collect social shares, positive user reviews and customer satisfaction on social media. Instagram shots have boosted tourism and inspired people to travel, it helped in building digital brochures of the tourist sites and created brand awareness through has htags. It plays a major role as a travel agent. Many companies are taking Instagram as their digital marketing platform with interactive visual communication. Instagram is present as a medium that has a lot of personal facility allows user to uploadwhat is seen in the tourist sites and it becomes attraction to be shared. It provides facility to follow your favourite channels used by operators to promote tourist destinations. Hence, we can say that Instagram has major impact in marketing tourism in today's scenario and have growing future scope in tourism. Users based social media or User Generated Content (UGC) provides a convenience access to user to access information and disseminate it to public. User generated content (UGC)offer uniqueness that each user can be amarketer, such as a tourist destination. We agreed that the UGC stressed the importance of shared experience among users rather than the visual effects displayed in Instagram. Hence, we want to underline that the form of shared experience or interactions among users in Instagram, Twitter and Facebook are different. Various interactions such as like, comment, or even include hashtag as will sign of a particular object. The "hospitality" of Instagram as a private social media are still quite private makes it as a favourite channel used by tours operator to promote tourist destinations. In addition, the presence of Instagram is a supporting factor in establishing a tourism destination branding in public.

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Gender Justice in India: A Critical Appraisal

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***Abstract*:**

Gender Justice refers to equality between the sex. Gender justice is a correlation of social, economic, political, environmental, cultural and educational factors, these preconditions need to be satisfied for achieving gender justice. Globally, gender justice as a cause has gained in strength over the years, as it has been realised that no state can truly progress if half of its population is held back. The struggle for equal rights, freedom and justice has been made by human rights activists, feminists, NGO's and through Government support. Even though considerable progress has been made in this regard, women are still lagging behind .No society can progress without gender justice as it particularly concerns workplaces and families providing a framework of human rights as a stepping stone of liberalization, equality, empowerment to all gender and identities leading to societal transformation.

Keywords: Constitutional Protection, Discrimination, Gender Justice, Illtreatment, Supreme Court, Women Rights.

Introduction:

It is a harsh reality that women have been ill-treated in every society for ages and India has no exception. The irony lies in fact that in our country where women are worshipped as shakti, the atrocities are committed against her in all sections of life. She is being looked down as commodity or as a slave, she is not robbed of her dignity and pride outside her house but she also faces ill-treatment and other atrocities within the four walls of her house. They are considered as an object of male sexual enjoyment and reproduction of children. They are real Dalits (downtrodden) of the society. They are discriminated at two levels, firstly they suffer because of their gender and secondly due to poverty.

Significance of Study:

Women are deprived of economic resources and are dependent on men for their living. Women works are often confined to domestic sphere, she had to do all house hold works, which are not recognized and unpaid. In modern times many women are coming out to work but has to shoulder the double responsibility; one she has to work where she is

employed and secondly, she also has to do all the house hold works, moreover, she is last to be considered and first to be fired as she is considered to be less productive than her counterpart. Her general status in the family and in the society has been low and unrecognized.

From the cradle to grave, females are under the clutches of numerous evils acts as discriminations, oppressions, violence, within the family, at the work places andin the society.

Methodology:

The methodology adopted for the present work is doctrinal, analytical and descriptive. The author mainly depended on the primary sources like Statutes, Judgments and Research Committee Report and secondary sources like books, journals, articles, case laws, and websites. Opinions of research scholars, experts in respective fields are used as real contribution to this work. Internet has provided with a major contribution of most relevant and latest information on the web which has helped the researcher to explore the research problem through various dimensions

Statement of Problem:

"The soul has no Gender." In the current scenario, this statement needs to be examine, that how far it is true or mere a declaration. We can easily define justice as the kind of behaviour or treatment which is not unjust. Gender justice is a concept which focuses on a world where there is no biasness on the basis of any person's gender. But in India, discrimination based on gender has contributed to inequality, injustice and loss of dignity with the weaker section of the society, i.e. women. The researcher is trying to highlight the issue of gender justice as a continuous and dynamic process of integrating a gender perspective.

Objective of Study:

1) To study the global scenario and status of women;
2) To discuss various Constitutional Rights and remedies regarding the women;
3) To know whether the judiciary has been able to protect the rights of women by judicial activism;
4) To find out whether judicial approach has also changed with changing social and political phenomenon for the protection of women's rights.

Constitutional Framework Providing for Gender Justice:

The constitutional instruments that provide for gender justice in India are Article 14, 15, 16, 39 & 42.

- Article 14 deals with equality before law and equal protection of laws. Equality before law means every person is equal in the eyes of law and it prohibits unequal treatment. On the other hand, equal protection of laws demands equal treatment. It empowers the State to do positive discrimination to bring all citizens on equal footing and no class or section of society is left out. It can make special provisions for the protection and upliftment of disadvantaged sections of the society which

also includes special status of women.

- Article 15(1) provides that "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them." So, it clearly prohibits any discrimination on the basis of sex. Also, Article 15(3) empowers the State to create special provisions for women and children.

- Article 16 deals with equality of opportunity in matters of public employment or appointment to any office. Article 16(2) states that "No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State."

- Article 39 grants the right to adequate means of livelihood, equitable distribution of material resources and provides equal income for equal labour to both men and women.

- Article 42 deals with provisions for securing just and humane conditions of work and for maternity relief.

Legislations & Provisions for Gender Justice

- *Ban on Prenatal Diagnostic Testing:* Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994 is an Act of Parliament that was enacted to stop the female foeticides and control the declining sex-ratio across the country. This Act directs compulsory registration of all diagnostic laboratories, genetic laboratories & ultrasound clinics. Any test including ultrasonography for determining the sex of the foetus is strictly prohibited & is punishable. This Act allows the use of pre-natal diagnostic techniques like ultrasound & amniocentesis to detect genetic abnormalities, chromosomal abnormalities & sex-linked disorders.

- *The Employees State Insurance (ESI) Act, 1948:* The sole motive of implementing this Act is to bring forth benefits to employee in the event of any emergency or illness, injury & maternity. Section 46 of the said Act has provisions for the periodical payment to insured women in case of anysicknessdue to pregnancy or confinement or miscarriage.

- *The Sexual Harassment of Women at Workplace (Prevention, Prohibition & Redressal) Act, 2013:* This Act is a legislative Act that was enacted with the objective of protecting women against the evil of sexual harassment of women at workplace & redressing complaints of sexual harassment & for the matters connected with. The Act became operationalby 9th December 2013. The Government strongly intimidated to take strict & stringent actions against those who fails to ensure conformity with the law.

- *The Maternity Benefit Act, 1961:* This Act was amended by the Maternity Benefit (Amendment) Act, 2016andis concerned with every women working in factories, commercial establishments, mines that employ 10 or more employees.

- *Hindu Succession Act, 1956:* It is an Act of the Parliament under which females are also included under the ambit of ownership of property obtained either before or after the signing of the Act, eliminating their 'limited owner' status.

- *Equal Remuneration Act, 1976:* Under this Act, it is the responsibilityy of the employer to pay equal remuneration to both men & women for equal work of equal nature. In cases of transfer, promotion or training, the employer cannot make any discrimination against women.

- *The Criminal Law Amendment Ordinance, 2018:* It provides death penalty as punishment for rape of girls below 12 years of age. It provides imprisonment of 10 years as minimum punishment for rape, 20 years if the victim is a woman below 16 years of age & 20 years of rigorous punishment that can be extended to life imprisonment or death penalty if the girl is below 12 years of age.

Landmark Judgements

Obscenity & cruelty against women steered to some revolutionary landmark judicial judgments in the Indian history to upheld & provide equality to women.

- *VISHAKHA & ORS. V. STATE OF RAJASTHAN & ORS. (1997) 6 SCC 241*:- It was a landmark judgement in the year 1997 by the Supreme Court of India. The court held that sexual harassment is explicitly violates fundamental rights under Article 14(2), 19(1)(g) and 21(4). Every profession, trade or business shall ensure & provide safe and humane working condition to all its employees, absence of which violates Article 21 I.e. Right to live with dignity. The Supreme Court defined sexual harassment as "Unwelcome and uninvited sexually determined behaviour which includes physical touch or conduct, sexually coloured remarks, demand or asking for sexual favours, showing pornography or verbal or non-verbal conduct of sexual nature.

- *INDIAN YOUNGS LAWYERS ASSOCIATION V. STATE OF KERALA, 2018 SCC Online SC 1690 :-* This case is popularly known as Sabarimala case. The Ayyappa temple in Kerala was in long controversies for the provision of disallowing women of menstruating age I.e. between the ages of 10-50 from entering into the Sabarimala temple, where Lord Ayyappa is worshipped. So, a constitutional bench of the Supreme Court abolished this practise & allowed women of all age groups to enter into the temple & worship as everyone has the right to worship safeguarded under Article 25 & 26 of the Indian Constitution. Devotion & Piety shall never be subjected to any kind of discrimination.

- *HAYARO BANO V. UNION OF INDIA, AIR 2017 9 SCC 1 (SC) :-* This case is famously known as Triple Talaq case in which the inhuman practise of Talaq-e-biddat where the Muslim husbands can divorce their wives just by uttering "Talaq" thrice was declared to be unconstitutional by a 5-judge bench of the Supreme Court. The Court observed that this practise is sinful, violates Article 12, 14, 21 and 25 & therefore denigrates the dignity of women. In this practise, women have

no say in their own divorce & is taken without her consent. Just because a practise has been in existence for a long time doesn't validate that law & a proper legislation against it must be put in place. Therefore, this judgement was indeed a celebration & fortified the movement towards gender equality.

- *MARY ROY V. STATE OF KERALA, 1986 AIR 1011, 1986 SCR (1) 371 :-* This was a sexual harassment case for the evacuation of property. In this case, the court ruled that a personal law cannot be held supreme or above the Indian Constitution. If the provisions of any Act, Law or legislation infringes & is inconsistent with fundamental rights or discriminates against women or any other group shall be declared as void.

- *GAURAV JAIN V. UNION OF INDIA, AIR 1997 SC 3021 :-* In this case, the court ruled that education & training shall be given to the fallen women & also their children so that they can lead a dignified life. There was a need to make amendments & curb trafficking in women.

- *LATA SINGH V. STATE UF UTTAR PRADESH, (2006) 5 SCC 475:-* In this case, the court made it clear that inter-caste marriage is not illegal under Hindu marriage Act or any other law prevailing in the country. It also stated that a girl has full independence to get married to any person of her personal choice & thereby, the caste system is no more a hindrance.

- *RANDHIR SINGH V. UNION OF INDIA, 1982 AIR 879:-* In this case, the Supreme Court ruled that the principle of 'equal pay for equal work' can create a constitutional difference & needs to be constitutionalised. It has to implemented by the application of Article 231 of the Indian Constitution that provides constitutional remedies. And therefore this case proved to be turning point in the history of Indian judiciary when the court constitutionalised the right to "equal pay for equal work" under Article 39D. It was held applicable on both men & women.

- *LAXMI V. UNION OF INDIA,(2014) 4 SCC 427 :-* In this case, a PIL was filed in the Supreme Court by Laxmi, an acid attack survivor when the culprits were released on bail by the High Court. This case led to the amendment in the Code of Criminal Procedure (CrPC), 1973 by enacting Section 357A, which allows compensation to the survivors of the acid attack or their dependents. Section 357C was also inserted which dealt with the treatment of the victims. There was certain amendment also made in the Indian Penal Code, 1860 y adding Section 326A & 326B, specifically dealing with acid attacks. This decision paved a way to inflict harsher punishments to offenders committing such a dreadful crime.

Findings

Gender inequality and the future of gender justice in India is a dream for everyone, especially the poor and helpless, regardless of religion, caste, or gender. The urban-rural divide in India also contributes to human rights violations, with 70% of the population living in rural India unaware of their human rights and the laws that protect them. Women in rural

areas, in particular, are victims of dowry murders and domestic abuse. In the Indian subcontinent, the demand for a male child has always put women in the worst health situation. Finally, it is possible to infer that legislation protecting women's rights and advantages are many. However, due to ignorance and illiteracy, these laws cannot be successfully implemented. Hence, the judicial decisions produced by the Indian Judiciary demonstrates its active participation in protecting women from victimization at a time when laws and regulations are uncoordinated owing to the inadequacy of enforcement mechanism.

From the study researcher seems that the main reasons due to which Indian women has to face gender injustice at various levels is due to :

1. The illiteracy ration amongst the Indian women is very high
2. Society has a sort of insensitive approach towards gender injustice
3. Indian women is continuously dependent on her husband and marital house
4. Religious and social taboos

Moreover there are several areas where we can see gender injustice in India:

a) Pre-Natal sex selection is one of growing concerns wherein the life of the girl child is brought to an end before she could see this world.

b) At workplace also she suffers sexual harassment. It is a clear case of illegal discrimination.

c) Indian society is still in grab of false notion that a girl child has to do only household work and therefore there is no need for her to study.

d) One of the major causes of gender injustice is that many Indian women are unskilled. It is only thorough proper education and proper imparting of skills that Indian women can achieve independence.

Suggestions:

To maintain societal harmony and diminish gender conciliation, we must strengthen our justice system as well as laws. Advanced judicial system with appropriate investigation modification tools to discover criminal evidence, psychological stress built up a number of parameters that will easily identify sincerity and untruth. Establish advanced artificial intelligence and machine learning technology and knowledge to examine victims and verify their authenticity. Create a special court authority to investigate and enforce domestic abuse cases; as a result of this creation, pending cases will receive a quick resolution after a long period of waiting. We need to make child education mandatory, introduce education law, family laws should be strengthen providing special rights to women and girl child. Bring an end to the unethical practises existing in the society regarding women .Human rights should be given utmost importance , a reformation of family relations and cultural norms , Law should be above family ties and relationship . We need to organize at district level workshop to stand for the rights of women, empower women to challenge their family rituals , cultural and standards . Sustainable development can be achieved by bringing a change at the first level and the oldest institution in the world that's the family; it is from

their equality can start in the world.

Conclusion:

India has traditionally been a patriarchal nation, but as a result of social reforms and growth, as well as people's modern perspectives, women have been granted many rights and places in society that were previously unavailable. Women are still victims of patriarchal society in some backward areas, and they are denied the right to live with dignity and respect, which is a fundamental right of every human being in the country. They are also mistreated because they are unaware of the rights granted to them by the country's legislators. After marriage, every member of her husband's family should treat her with warmth and affection, not as a stranger with respectable and undignified people. No woman should remain silent in the face of injustice; if she speaks up and fights, she can help and inspire many others to do the same. Even though there are many legislations, its implementation effect is very low. We hope that the coming decades would do much more for women and they will be treated equally and respected in society. And unless women do not stand equal to men, side by side in every aspect of society, India will remain as a country in which women will be living like second class citizens. It is not bad to be backward in material progress but it is bad to be backward in thoughts. At least, people of India should not be mentally backward and narrow-minded. If people of India try to remove this social illness, things may start to change.

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Country-wise Effect of FDI Firms on India's Current Account of Balance of Payments

◯ **Justine George**[25]

Introduction

This article analyses the country-wise effect of FDI firms on India's Current Account of Balance of payments. The foreign promoter ownership of 156 FDI firms in manufacturing is identified from PROWESS database of CMIE. And then companies are classified into different countries. The study analyses 11 variables among important countries to which FDI is originated to understand the role of country identity to affect ex-post effect on Current Account of Balance of Payments. Eight countries dominate in the total of 156 firms such as Germany, Japan, Mauritius, Netherlands, Singapore, Switzerland, UK, USA and the remaining countries classified under the category of others. The number of firms in each country is as follows - 24 firms in the USA, 24 firms in the UK, 24 firms in Japan, 22 firms in Mauritius, 19 firms in Germany, 10 firms in the Netherland, 10 firms in Singapore, 9 firms in Switzerland and 14 firms in the category of Others. The study is divided into 11 sections in which each section analysis the eleven variables such as ratio of raw material to sales, ratio of imported raw materials consumed to total raw material purchase, ratio of Imported stores & spares consumed to total imported stores & spares consumed, ratio of Profit after tax to sales, ratio of borrowings to sales, ratio of Research & development expenses to sales, ratio of export to sales, ratio of total forex earnings to total income, ratio of total forex earning to sales, ratio of total forex spending to sales, and ratio of net foreign exchange earning to sales and followed by summary of findings and conclusion.

Section 1: Ratio of Raw material to sales

Overall, there was a positive trend when analyzing the FDI from firms based on their native countries in which FDI is originated, which means that the efficiency of firms in each country is increasing. Among the countries, Netherland and others are marked with higher values, and Japan and USA marked lower values in the ratio of raw material to sales. In the case of the Netherlands, there was a slight decline in the initial years, an increasing trend followed it in 2002, and it reached its highest point towards the end. The companies based in Japan showed a declining trend from the beginning till 2003, followed by an increasing trend and finally ended on a positive note. In the case of the USA, the initial years marked a declining trend; then from 2004 to 2012, there was an increasing

trend, followed by a decline and finally ending on a positive note. The firms based in other countries began with a positive trend and dropped in 2003 but ended positively. However, the above analysis shows a clear difference among FDI firms from different countries regarding the ratio of raw material to sales. As per the literature evidence, higher values of raw material to sales show less efficiency than firms with higher values. Therefore, firms from Japan show less efficiency whereas USA and Netherlands show higher efficiency among the countries. USA, UK, Germany, and Mauritius stand higher efficiency after Netherland.

Section 2: Ratio of imported raw materials consumed to total raw material purchase

Overall, there was a negative trend when analyzing the ratio of imported raw materials consumed to total raw material purchase. Switzerland and Germany are at the top of the countries. In contrast, the UK recorded lower values among countries regarding the ratio of imported raw material consumed to total raw material purchase. The firms based in Switzerland showed a positive trend in the initial years till the year 2006, then a declining trend followed after that. The firms based in Germany initially showed a positive trend for a brief period, then there was a steep decline before finally ending on a lower note. In the case of the UK, initially, there was a fluctuating trend; by 2010, it reached its highest point, and eventually, it ended low. Whereas firms from the rest of the world combined showed a strong increasing trend till 2005, there was a period of decreasing trend before rising till 2012. However, it ended on a lower note. The above analysis confirms that Switzerland and Germany depend more on imported raw materials in the production process, thereby contributing more negative effects on net foreign exchange earnings. On the other hand, the UK reported a lower ratio of imported raw martial to sales among different countries. Japan, the USA, Mauritius, and Singapore recorded higher imported raw material to total purchases after Switzerland and Germany.

Section 3: Ratio of Imported stores & spares consumed to total imported stores & spares consumed

Overall, there was a negative trend when analyzing the ratio of imported stores & spares consumed to total imported stores & spares consumed. Though many fluctuations in the variable, however Singapore and Switzerland recorded higher values. In contrast, Germany and the was an increasing trend in the initial years, and this trend reached its maximum in the year 2005, followed by a strong negative trend towards the end. The trend in Germany, Switzerland, and the UK were all positive in the initial years, however, towards the end all the three ended on a lower note. In the case of the UK, it must be noted that from 2018 there was a slight improvement in the trend towards the end. Therefore it can be concluded that Singapore and Switzerland reported higher values. In contrast, UK and Germany reported a lower ratio of imported raw stores and spares consumed to total stores and spares consumed. Netherland, Mauritius, Japan, USA respectively recorded higher import of stores and spares after Singapore and Switzerland.

Section 4: Ratio of Profit after tax to sales

Overall, there was a constant trend when analyzing the ratio of profit after tax to sales.

In the case of Singapore, there was a continuous trend from 2000 to 2012, followed by a negative trend which remained likewise till the end. In the case of Mauritius, the movement was stable and remained so till 2007, followed by an increasing trend. However, from 2012 to the end of the decade, there was a negative trend. While the UK started on a negative note and maintained this trend till the end, firms based in other countries remained unchanged all the time. From the analysis, it is clear that many differences can observe for the ratio of profit after tax among countries

Section 5: Ratio of borrowings to sales

Overall, there was a mixed trend when analyzing the ratio of borrowings to sales. Mauritius and Singapore recorded higher values, whereas Germany and others recorded lower values. During the initial period, firms based in Singapore showed a declining trend, but from 2012 the trend showed a steep rise before ending higher. In the case of Mauritius, there was a healthy positive trend over the years, but the period from 2005 to 2016 showed a decreasing trend. Over the years, firms based in Germany and the rest of the world maintained a consistent trend. From the above analysis, it is clear that Singapore and Mauritius are respectively reported higher borrowings, whereas Germany reported lower borrowings to sales. UK, USA, and Netherland recorded higher borrowing after Singapore and Mauritius.

Section 6: Ratio of Research & development expenses to sales

Overall, there was a mixed trend when analyzing the ratio of research & development expenses to sales. Among the countries, the USA has recorded a higher ratio of research & development expenses to sales. The value of variable recorded high between 2004 and 2012, marking high growth in the economy. In the case of the USA, initially, there was a declining trend till 2004, followed by a fluctuation in trend, before finally ending in a lower note. The firms based in the UK showed almost a constant trend apart from a rise in 2013. In the case of Germany, the trend remained steady till 2003, then there was a fluctuation in trend and ended at lower levels. However, firms based from the rest of the world remained stable most of the time

Among the countries, the USA has recorded a higher ratio of research & development expenses to sales. The variable's value was recorded high in the period between 2004 and 2012, a period marked high growth in the economy. On the other hand, Germany recorded a high secular increase in the ratio of research and development over the period.

Section 7: Ratio of export to sales

Overall, there was a negative trend when analyzing the ratio of export to sales. During the initial years, Netherlands, Switzerland, Mauritius, and Singapore showed an increasing trend, but they were unable to maintain this towards the end. The firms based in Mauritius peaked in 2008, while the firms based in Singapore reached their peak only in the year 2017. The firms based in Netherlands and Switzerland showed inconsistent trends over the years, and towards the end, all four ended on a lower note. Mauritius and Singapore have recorded a higher ratio of export to sales whereas Netherlands and Switzerland recorded

lower export among countries. On the other hand, Germany, Japan recorded middle position in the ratio of export to sales.

Section 8: Ratio of total forex earnings to total income

Overall, there was a mixed trend when analyzing the ratio of total forex earnings to total income. Singapore and Mauritius recorded a higher ratio of forex earning to total income, whereas Switzerland and the Netherland recorded lower value among countries. The firms based in the Netherlands initially showed a constant trend, followed by an increasing trend from 2004 to 2010, followed by a declining trend until 2016 before ending on a higher note. However, it can be seen that firms based in Switzerland showed a constant trend throughout the period. In the case of Mauritius, the trend peaked by 2009, but afterward, it experienced a steep decline and ended on a lower note. Regarding those firms based in Singapore, it is seen that there were several fluctuations throughout the period. However, it ended on a higher note.

Therefore, it can be seen that Singapore and Mauritius stand higher in terms of foreign exchange earnings to total Income. Switzerland and Netherland are reported lower foreign exchange earnings as compared to others. The USA stands higher foreign exchange earnings to sales next to Singapore and Mauritius. On the other hand, Germany, Japan, UK are stand in the middle, which shows neither higher nor lower foreign exchange earnings to Income.

Section 9: Ratio of total forex earning to sales

Though there are some fluctuations, but however there are no much difference between trend between foreign exchange earning to income and foreign exchange earning to sales. The firms based in Netherlands showed a constant trend in the beginning, followed by an increasing trend from 2004 to 2010, followed by a declining trend till 2016 before ending in a higher note. However it can be seen that firms based in Switzerland, showed a constant trend throughout the period. In case of Mauritius, the trend peaked by 2009 but afterwards it experienced a steep decline and ended in a lower note. Regarding those firms based in Singapore, it is seen that there was several fluctuation throughout the period, however it ended in a higher note. Therefore, it can be seen that Singapore and Mauritius stands higher in terms of foreign exchange earnings to total Income. Switzerland and Netherland are reported lower foreign exchange earnings as compared to others. USA stands higher foreign exchange earnings to sales next to Singapore and Mauritius. On the other hand, Germany, Japan, UK are stand in the middle, which shows neither higher nor lower foreign exchange earnings to Income.

Section 10: Ratio of total forex spending to sales

Overall, there was a mixed trend when analyzing the ratio of total forex spending to sales. UK and Netherlands marked lower ratio of foreign spending to sales whereas Switzerland and Mauritius recorded higher values among countries. In the case of firms based in Mauritius, the initial years marked a declining trend till 2004, it reached its peak in 2008 but ended on a lower note. In the case of Switzerland and the UK, there was a

constant trend without much fluctuation. The case of firms based in the Netherlands is not the same as above, in the initial period there was a mixed trend, from 2007 to 2012 there was a steady increase and then a fall but it ended on a higher note.Throughout the study, the above analysis confirms that Mauritius and Switzerland recorded relatively higher foreign exchange spending, whereas UK and Netherland recorded lower foreign exchange spending. Germany, Singapore, Japan, and the USA are respectively standing next to Mauritius and Switzerland in terms of foreign exchange spending. However, the UK and Netherland are an exception compared to other countries in terms of foreign exchange spending.

Section 11: Ratio of net foreign exchange earning to sales

When analyzing the ratio of net foreign exchange to sales, overall, there was a negative trend. Between 2000 to 2004, the firms based in Singapore showed a negative trend till 2004, followed by some fluctuation in trend till 2010 and finally ended on a higher note. In the case of the USA, the trend peaked between 2006 and 2007, and there afterward a fluctuating trend followed that continued till the end. In the case of Germany, it was initially starting on a negative note; however, it was followed by a decreasing trend after that. In the case of Switzerland, it began and ended on a negative note and in between reached its lowest in 2015.

Singapore and the USA marked higher values whereas Switzerland and Germany marked lower values. USA and Singapore marked in the positive value, on the other hand, Germany and Switzerland marked negative value of the ratio of net foreign exchange earning to sales. Interestingly, all countries recorded negative net foreign exchange earnings to sales except USA and Singapore. Netherland and Japan stand next to higher negative net foreign exchange earnings after Germany and Switzerland. On the other hand, Mauritius and UK stand respectively lower net negative foreign exchange earnings after USA and Singapore.

Summary of findings and conclusions

The studyanalyses the country-wise effect of FDI firms on India's Current Account of Balance of Payments. With regard to the ratio of raw material to sales, the study shows that there is a clear difference among FDI firms from different countries. Differences in the ratio among countries show that:- for example, if there are higher values of raw material to sales shows less efficiency and oppose to the firms with higher values. Therefore, the firms from Japan show less efficiency, whereas the firms from the USA and Netherlands show higher efficiency. USA, UK, Germany, and Mauritius are respectively stand higher efficiency after the position of USA and Netherland.

Regarding the ratio of import of raw material to total raw material purchase, Switzerland and Germany depend more on imported raw material in the production process, thereby contributing more negative effects on net foreign exchange earnings. On the other hand, the UK reported a lower ratio of imported raw martial to sales among different countries. Japan, the USA, Mauritius, and Singapore recorded higher imported raw material to total purchases after Switzerland and Germany. On the other hand, regarding the ratio of imported raw stores and spares consumed to total stores and spares consumed, Singapore and

Switzerland reported higher values, whereas the UK and Germany reported lower values. Netherland, Mauritius, Japan, USA are respectively recorded higher import of stores and spares after Singapore and Switzerland. However, not many differences can observe for the ratio of profit after tax among countries.

Mauritius and Singapore have recorded a higher ratio of export to sales whereas Netherlands and Switzerland recorded lower export among countries. On the other hand, Germany, Japan recorded a middle position in the ratio of export to sales. Therefore, it can be seen that Singapore and Mauritius stand higher in terms of foreign exchange earnings to sales. Switzerland and Netherland are reported lower foreign exchange earnings as compared to others. The USA recorded higher foreign exchange earnings to sales and stood next to Singapore and Mauritius. On the other hand, Germany, Japan, UK are standing in the middle, which shows neither higher nor lower foreign exchange earnings to sales.

With regard to foreign exchange spending to sales, the study identified that Mauritius and Switzerland are recorded relatively higher foreign exchange spending. In contrast, UK and Netherland recorded lower foreign exchange spending. Germany, Singapore, Japan, and the USA are respectively standing next to Mauritius and Switzerland with regard to foreign exchange spending. However, UK and Netherland are an exception as compared to other countries in terms of foreign exchange spending. Singapore and USA are recorded higher values in ratio of net foreign exchange to sales whereas Switzerland and Germany marked lower values among countries. USA and Singapore are shown positive value; on the other hand, Germany and Switzerland are shown the negative value of the ratio of net foreign exchange earning to sales. Except for USA and Singapore, all other countries recorded negative net foreign exchange earnings to sales. Netherland and Japan stand next to higher negative net foreign exchange earnings after Germany and Switzerland. On the other hand, Mauritius and UK stand respectively lower net negative foreign exchange earnings after USA and Singapore.

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Quality of Work Life of Employees in Elixir Consulting Services, Chennai

❍ **S.Sunitha[26]**

Abstract:

Quality of Work Life (QWL) is a philosophy and a set of principles, which holds that people are the most important resource in the organization as they are trustworthy, responsible and capable of making valuable contribution and they should be treated with dignity and report. The success of an organization depends on how it plans, attracts recruits, motivates, evaluates and retains its workforce. In the current scenario, organizations need to be more flexible to build up the talented workforce and gain their commitment. The Quality at work is not only reduces the employee's attribution rate and absenteeism but also improves job satisfaction and motivation. Hence, the organizations need to provide a quality work life for their employees which provides job satisfaction and reduces absenteeism and the less attribution of the employees.

History of Quality of Work Life:

The term quality of working life (QWL) was coined originally at the first international conference on QWL at Arden House in 1972. Mills coined the term quality of working life and suggested that it had moved permanently into the vocabulary of unions and management, even if a lot of the people using it were not exactly sure what territory it covered.

In North America, Europe and Japan Quality of Work Life has been received as an approach leading to greater democratization and humanization within the work place as well as to greater productivity on the part of the work force. QWL programmes propose a movement towards greater engagement with the cooperation, knowledge, and their skills of the workforce. More recently, Deutsch and Schurman (1993) suggested that strategies in the USA developed by unions are to increase the amount of employee participation and involvement in decision-making around the areas of new strategy, work environment and skill training and development. This move is set within a connect of a split between anti-union and pro-union factions who would like to see different kinds of activities among the employees. The quality of the relationship between union and management is an important factor in the success of an organization.

In India, the concept of QWL is on the rise organizations. Indian companies have started realizing the importance of QWL and practices QWL only in the past few decades.

Several studies which have been conducted in Indian Industries says that QWL practices have improved efficiency and productivity of the organizations especially in the corporate sector. IBM and Tata are few of the premier organizations to implement QWL practices in India. Also in the past few decades the IT sector in India has been a tremendous growth because of maintaining outstanding quality employees. Hence, several concepts and policies including QWL, provisions for employees are being implemented in Indian companies also.

Objectives of QWL:

The specific objectives of the QWL programme are to:
1. improve employee's satisfaction
2. improve physical and psychological health of employees which creates positive feelings
3. enhance productivity of employees
4. reinforce workplace learning and understanding
5. improve management of the ongoing change and transition
6. build the image of the company as best in administration, recruitment, retention, execution and in general motivation of employees.

Industry Profile:

One of the fastest growing work forces in the present work environment is in the midst of information technology (IT) professionals. The number of personal computers worldwide about one billion, but the number of IT professionals joining in the field is dwindling fast. According to the Bureau of Labour Statistics (BLS), one out of four new jobs will be IT related by the end of 2017. IT professionals are involved in acquisition, processing, storage of vocal, pictorial, textual and numerical information which demand extensive use of IT skills development. The nature of jobs enables the IT professionals to work independently with multinational teams and conditions round the clock regardless of their locations throughout the world. This flexible work arrangement creates new employment trends that make it possible for the sharing of work around the time zone.

In India, National Association of Software and Services Companies (NASSCOM) is the premier trade body and the chamber of commerce of the IT-BPO industries. NASSCOM is a global trade body with more than 1200 members, which include both Indian and multinational companies in India. NASSCOM's member and associate member companies are broadly in the business of software development, software services, software products, consulting services, BPO services, e-commerce and web services, engineering services off shoring and animation and gaming. NASSCOM's membership base constitutes over 95 per cent of the industry revenues in India and employee over 2.24 million professionals.

Elixir Consulting Services is an IT and Business Services Company, employing about 100 people and is based in Chennai, Tamil Nadu. They provide business consulting, systems integration, and IT and business process outsourcing services. Elixir works helps the customers to release their potential – enabling changes that increase their efficiency, accelerate growth and manage risk.

2. Review of Literature

Guna Seelan and Maimunah Ismail (2008) indicated that effective strategic human resource policies and procedures are essential to govern and provide excellent QWL aiming IT professionals. The main elements of the QWL, such as health and well being, job security, job satisfaction, competence development, balance between work and non-work life are expected to help human resource practioners as adult educators to co-design the IT work with humanistic factors. **Normala and Daud** (2010) in their study "Investigating and Relationship between Work Life and Organizational Commitment among Employees in Malaysian Firms" say that the quality of work life of employers interested in improving employees job satisfaction and commitment in their work place.

3. Methods of Study

3.1. Statement of the Problem

The quality of work life provides job satisfaction to the employees. In manufacturing organization, safety and healthy working conditions are undoubtedly necessary for satisfied performance. Adequate remuneration and fair compensation play a vital role in the employee delegating the responsibility entrusted to them. The performance in job is a function of many factors including the job engagement, work atmosphere and the perception of the future in a particular career. In the current environment where the employees spend more time in the office than in their family and home, need a challenging and satisfying work environment. The objective of this study is that the outcome will provide a fair idea about the decision parameters in the concerned company and will give a direction to enrich the work life, which will be reflected in the productivity.

This study focuses on understanding the level of satisfaction that is the Quality of Work Life at employee's level in Elixir Consulting Services, Chennai.

3.2. Objectives of the Study:

1. To find out the job and career satisfaction of the employees.
2. To analyze the working condition of the employees.
3. To offer suitable suggestions on the basis of the findings.

3.3. Hypotheses of the Study:

On the basis of the objectives the following hypotheses have formulated and tested by using statistical tools.

1. The job satisfaction is not dependant on the age.
2. The job satisfaction is closely associated with compensation.
3. The job satisfaction is independent of the nature of job.
4. The likeliness of leaving the job is independent of the job security.

3.4. Scope of the Study

Work is an integral part of our everyday life, be it our livelihood or career or business. On an average we spend around twelve hours daily in the work place, that is, one third of our entire life. It should yield job satisfaction, give peace of mind, a fulfillment of having done a task, as it is expected, without any flaw and having spent the time fruitfully,

constructively and purposefully. A happy and a healthy employee will give better turnover, more productivity, make good decisions and contribute positively to the organizational goal. An assured good quality of work life will not only attract young and new talent but also retain the existing experienced talent. This being the virtual fact, the current study on quality of work life of employees in Elixir consulting service Chennai, is expected to prove extremely useful for the organization to improve the quality of work life among its workers with the help of the recommendations given by the investigator.

3.5. Sources of Data:

This study is both descriptive and analytical in character and is based on primary as well as secondary sources of data. The **secondary data** was collected form the various sources like reports, magazines, journals, dailies, websites and books.

The **primary data** was designed in the form of sample survey of quality of work life of employees at Elixir Consulting Services, Chennai. The structured questionnaire is prepared and the responses are the data for this study.

3.6. Sampling Technique:

There are 160 employees are working in the concern. In various levels of hierarchy. The researcher has selected 120 respondents. For this study, simple convenient random sampling technique is used for the selection of samples

3.7. Statistical Tools and Techniques Used:

Statistical methods are a mathematical process especially designed to facilitate the quantitative data. The aim of statistical method is to facilitate the comparative study of the relationship between the two phenomena for analysis. There are different types of statistical tools and techniques used for analyzing the collected data, but the present study has statistical techniques like percentage, ratios, classifications, tables and diagrams mean and Chi-square test.

  The following formulas used
    1. Mean : $\text{©}x/n$
    2. Chi-square Test
      The chi square formula is
      $X^2 (o-E)^2/E$
      Where, O - is the observed frequency
      E - is the expected frequency

3.8. Limitations of the Study:

Based on the objectives of the study the following limitations are framed for analysis.
1. The study is conducted only on the present employees.
2. The study is limited only to few factors that describe the quality of work life.
3. There is difficulty in getting the required details from some respondents.

4. Quality of Work Life of the Response: An Analysis

Quality of Work Life (QWL) has increasingly gained recognition, as to be want to feel respected at work for what they do and who they are. In the modern scenario, work life

as a strategy of Human Resources Management being recognized as the ultimate key for development among all the work systems, not merely as a concession. Developing the quality of life of work force is an integral part of all organizations.

4.1. Age and Job Satisfaction

Age is an important factor that determines the Quality of Work Life. It is a general observation employees are generally more satisfied towards their work by experience. Job satisfaction goes parallel with their experience.

Table 1 Age of the Respondents and Job Satisfaction

Age (in Years)	Job Satisfaction					Total
	Not Satisfactory	Less Satisfactory	Natural	Good	Excellent	
20-25	4 (3.3)	5 (4.2)	20 (16.7)	5 (4.2)	12 (10.0)	46 (38.3)
26-30	2 (1.7)	3 (2.5)	18 (15.0)	20 (16.7)	4 (3.3)	47 (39.2)
31-40	4 (3.3)	0 (0)	4 (3.3)	8 (6.7)	6 (5.0)	22 (18.3)
Above 40	1 (0.8)	2 (1.7)	0 (0)	0 (0)	2 (1.7)	5 (4.2)
Total	11 (9.2)	10 (8.3)	42 (35.0)	33 (27.2)	24 (20.0)	120 (100)

Source: Primary data.

Table 4.15 highlights that among the age group 20-25 years, 3.3 per cent are not satisfied with their job, 4.2 per cent are less satisfied, 16.7 per cent are neutral, 4.2 per cent felt their job was good and 10 per cent excellent. Among the employees of age group 26-30 years, 1.7 per cent are not satisfied with their job, 2.5 per cent are less satisfied, 15 per cent are neutral, 16.7 per cent felt their job is good and 3.3 per cent was excellent. Among the employees of age group 31-40 years, 3.3 per cent are not satisfied, 3.3 per cent are neutral, 6.7 per cent felt their job was good, and 5 per cent are excellent. Among the employees of more than 40 years 0.8 per cent not satisfied with their job, 1.7 per cent less satisfied with their job and only 1.7 per cent felt the job satisfaction was excellent.

A scientific test is necessary to prove the concept of age of the respondents and job satisfaction. The association between age of the respondents and job satisfaction was analysed for the field data with the help of Chi-square test.

Ho: The job satisfaction is not dependent on the age

<div align="center">

Table 2 - Chi-square Test for Age and Job Satisfaction

</div>

Calculated Value	Level of Significance	Table Value	Degree of freedom
27.8227	5%	21.026	12

The results highlight that the calculated value of Chi-square (27.8227) is more than the table value of chi-square (21.026) at 5 per cent level of significant. It resulted in the acceptance that there exists a significant association between the variables of age and job satisfaction in the study area.

4.2. Compensation and Job Satisfaction

Employees expect adequate compensation and benefits for their job. Compensation and job satisfaction are directly related. More pay they receive, more satisfied they are with their job.

<div align="center">

Table 3 - Compensation and Job Satisfaction

</div>

Compensation	Job Satisfaction					Total
	Not Satisfactory	Less Satisfactory	Natural	Good	Excellent	
Not Satisfactory	1 (9.2)	8 (6.7)	4 (3.3)	5 (4.2)	0 (0)	28 (23.4)
Satisfactory	0 (0)	2 (1.7)	30 (25)	8 (6.7)	15 (12.5)	55 (45.9)
Good	0 (0)	0 (0)	8 (6.7)	20 (16.7)	5 (4.2)	33 (27.6)
Excellent	0 (0)	0 (0)	0 (0)	0 (0)	4 (3.3)	4 (3.3)
Total	1 (9.2)	10 (8.4)	42 (35)	33 (27.4)	24 (20)	120 (100)

Source: Primary data

Table 4.17 depicts that employees who felt that their compensation was excellent felt excellent job satisfaction (33.3 per cent), 6.7 per cent of the employees who responded compensation to be good also said their job satisfaction is neutral, 16.7 per cent of the employees who responded compensation to be good also said their job satisfaction to be good, 4.2 percent of the employees who responded compensation to be good said their job satisfaction is excellent, 1.7 per cent of the employees who responded compensation to be satisfactory also said their job satisfaction to be less satisfactory. 25 per cent of the employees who responded compensation to be satisfactory said their job satisfaction to be

neutral, 6.7 per cent of the employees who responded compensation to be satisfactory and their job satisfaction to be good, 12.5 per cent of the employees who responded compensation to be satisfactory said their job satisfaction to be excellent, 9.2 per cent of the employees who responded compensation to be not satisfactory said their job satisfaction to be not satisfactory, 67.7 per cent of the employees who responded compensation to be not satisfactory said their job satisfaction to be less satisfactory 3.3 per cent of the employees who responded compensation to be not satisfactory said their job satisfaction to be neutral, 4.2 per cent of the employees who responded compensation to be not satisfactory and their job satisfaction to be good.

Majority of the respondents that is 25 per cent responded their compensation was satisfactory and job satisfaction was neutral.

The association between compensation and job satisfaction was analysed for the data with the help of Chi-square test.

H_0 : The job satisfaction is closely associated the compensation.

Table 4 - Chi-square Test for Compensation and Job Satisfaction

Calculated value	Level of significance	Table value	Degree of freedom
71.5847	5%	21.026	12

The result reveals that the calculated value of chi-square (71.5845) is more than the table value (21.026) at 5 per cent level of significance. A significant association exists between the variables compensation and job satisfaction. It may be concluded that the compensation has an influential factor on job satisfaction in the study.

4.3. Job Security and Likeliness of Leaving the Job

Job security tops the employees list of priorities. It should be adequately taken are of. When an employee feels secured on his/her job and company, the more he likes them to stay with the company.

Table 5 - Job Security and Likeliness of leaving the Job

Job Security	Likeliness of leaving the job			Total
	Very Likely	Likely	Not likely	
Secured about job	6 (5.04)	25 (16.6)	54 (45)	80 (67)
Not secured about job	12 (10)	20 (16.6)	8 (6.5)	40 (33.0)
Total	18 (15.4)	40 (33)	62 (51.6)	120 (100)

Source: Primary data

Table 5 depicts that 5.04 per cent of the respondents who felt job security wish to quit the job, 16.6 per cent of the respondents who felt job security wish to leave the job, and 45 percent of the respondents who felt job security never wish to leave the job. Of the set of respondents who felt their job is not secure, 10 per cent are like of leaving, 16.6 per cent wish leaving the job and 6.5 per cent are not at all like of leaving the job.

H_0: The wish of leaving the job is independent of the job security

Table 6 Chi-square Test for Job Security and Likeliness of Leaving the Job

Calculated value	Level of significance	Table value	Degree of freedom
24.0923	5%	5.991	2

The result reveals that the calculated value of chi-square (24.0923) is more than the table value (5.991) at 5% level of significance. The null hypothesis is rejected. Hence we conclude, the wish of leaving the job is dependent on the job security. The level of security about his job influences the wish of the employee leaving the job.

4.4. Relation with Supervisor and Likeliness of Leaving the Job

Generally every employee has a supervisor who monitors his work. If the relation between the supervisor and the employee is good, the employee is more likely to stick on to the company.

Table 7 - Relation with Supervisor and Likeliness of Leaving the Job

Relation with Supervisor	Likeliness of leaving the job			Total
	Very Likely	Likely	Not likely	
Not Satisfactory	14 (11.67)	06 (5.0)	0 (0)	20 (16.67)
Satisfactory	0 (0)	14 (11.67)	14 (11.67)	28 (23.33)
Good	4 (3.33)	20 (16.67)	36 (30.00)	60 (50.00)
Excellent	0 (0)	0 (0)	12 (10)	12 (10)
Total	**18** (15.0)	**40** (33.33)	**62** (51.67)	**120** (100)

Source: Primary data

Table 4.7 indicates that 11.67 per cent of the respondents who are not satisfied with the relation with supervisor are very likely of leaving the job. 5 per cent who are not

satisfied with the relation with supervisor are somewhat likely of leaving the job. 11.67 per cent of the respondents who are satisfied with the relation with supervisor are somewhat likely of leaving the job, 11.67 percent of the respondents who are satisfied with relation with supervisor are not at all likely of leaving the job, 3.3 percent of the respondents say the relation with supervisor is good and are very likely of leaving the job, 16.67 per cent of the respondents say the relation with supervisor is good and are somewhat likely of leaving the job, 30 percent of the respondents say the relation with supervisor is good and are not at all likely of leaving the job, 10 percent say the relation with supervisor is excellent are not at all likely of leaving the job. The inference is majority of the respondents (30 per cent) who said that the relation with supervisor is one of the reasons for the employees leaving the job.

Table 8 Chi-square Test for Relation with Supervisor and Likeliness of Leaving the Job

Calculated value	Level of significance	Table value	Degree of freedom
91.745	5%	15.51	8

The result reveals that the calculated value of chi-square (91.745) is more than the table value (15.51) at 5 per cent level of significance. Hence we conclude, the likeliness of leaving the job is dependent of relation with the supervisor. The nature of the relation between the supervisor and the employee is a factor which determining the likeliness of the employee leaving the job.

5. Findings, Suggestions and Conclusion

IT industries are experiencing tremendous challenges in meeting the employment market demand. A good human resource practice would be encouraged. IT professionals to be more productive while enjoying their work. Therefore, Quality of Work Life is becoming an important human resource issue in IT organizations. Quality of Work Life is a philosophy. It is evaluated based on several factors.

A survey is said to be successful if it helps to identify the positive and negative aspects of a company. It will give a in-depth view of the company. Findings are important to the management to tread the path cautiously towards the objectives of the company.

In this study majority (42.5 per cent) of the respondents belonged to the age group of 26-30 years. The mean age of the respondents worked out to 29.37 years. The study shows that age and job satisfaction, majority of the respondents of the age group 20-25 and 26-30 find the job satisfaction to be neural. This study proved that statistically the job satisfaction is dependent on age.

Majority of the respondents who receive satisfactory compensation have their job satisfaction in satisfactory level. This study proved that compensation has an influential factor of job satisfaction in the study.

If an employee feels secured about his/her job he/she may stick on the job. The

analysis concludes that the wish to continue the job depends on the job security

The supervisor also plays an important role on helping the employee to stick on to the job. 30 per cent of the respondents said that the relation with the supervisor is good and not likely of leaving the job. Chi-square analysis also concluded that the relation between the supervisor and the employees is a factor determining the likeliness of the employee leaving the job.

Suggestions:

For the betterment of quality of work life among employees based on the findings of the present study, the following practical suggestions may be considered.

1. Satisfaction of the employees can be improved further by giving rewards (monetary) and awards for their contribution in work.
2. Employees need more compensation from the company.

Conclusion:

The present study reveals that Quality of Work Life was found to have significant relationship with work related factors. The quality of work life is good. Let us verify it against each objective. The analysis will help the managers to be aware of the needs of the employees and also for identifying the problems that may arise in the organization. The management may consider the suggestions made by the researcher so that the Quality of Work Life of the employees will be improved and will lead to higher productivity and achievement of goals.

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Cost Estimation of Mango Cultivation in Kerala with Special Reference to Muthalamada Mango City of Kerala

⭕ **Hima.K**[27]

Muthalamada, known as the 'Mango city' of Kerala is located on the Kerala Tamil Nadu border, in Chitturtaluk of Palakkad district in kerala. It is producing tones of mangoes annually. They are well known for its quality off-season mangoes (early mango harvest) and large scale export. Muthalamada mangoes are also well known for their flavor, taste, and juiciness. Approximately 2700 hectares of land are under mango cultivation, while the actual area could be more than the stated figures. More than 70 per cent of the fruits are sold beyond the State in Mumbai, Delhi and other places in India and abroad, thus crores are fetched through mango trade annually. A number of mango lovers from nearby districts visit Muthalamada to buy their preferred varieties directly from their farm. Seemingly, middlemen from North come to this 'mango city' as early as August and book the yield of next season well in advance.

Among the mango hubs in the country, harvesting begins in Muthalamada first, by January February every year, and the season continues till the end of July. So Muthalamada is the first to supply mango fruits to markets in and outside the country. Hence, these have international demand and fetch good prices. Moovandan variety is harvested twice a year, which is rare. The climate and location of Muthalamada, which lies on the lap of the Nelliampathy Hills and the Parambikulam forests bordering Tamil Nadu, are said to be the reason for the twin flowering.

The first modern facility for mango processing and export in the State Chittur Agro Park began functioning in Muthalamada in May 2010 with technical support from the Indian Institute of Horticulture Research, Bangalore. It uses hi tech technology in sorting, grading, ripening, packing and export of mangoes. The Horticulture Mission, Kerala has recognized it as a model unit for processing and export of mangoes. Most of the farmers lacked facilities to pack the fruit in international standards in chemical free hygienic conditions. Mango growers can bring their product here and get them sorted, graded, ripened and packed for export or to send it to cities like Mumbai and Delhi for a good price.

Cultivated varieties in Mango City

Muthalamada produces almost all the best and most sought after varieties of

mangoes in India like Alphonso, Suvarnarekha, Mallika, Banganapally and Neelam and the local Moovandan, Chakkarakatty, Mulgoa, Chandrakaran and so on. and they all have overwhelming demand in the international market.

Mango production and export

Muthalamada has more than 700 farmers having 2-5 acres of mango orchards. Panchayat has over 600 contractors, 36 registered exporters, and 20 mango parking facilities and they altogether provide jobs for more than 15,000 people in a season as fruit pluckers, sorters, and packers. In the orchards, temporary workers are there for plucking mangoes as per their class meant for exports under the strict watch of contractors. Hygienic surroundings, clean water, grading equipment and treating chambers are necessary for ensuring quality. Harvested farm fresh mangoes are exported to wholesale markets through trucks. Good quality mangoes are meant for international markets.

Field study

Field survey was carried out during December 2021 – May 2022 to collect information on the traditional cultivation of mango in Muthalamada Panchayath of Palakkad district. The observers selected some of the nearest villages. In these villages the cultivation of mango was very high that's why the observer chose these villages as study site .

Cost benefit analysis : To estimate the Cost benefit analysis of selected fruits and vegetables, the observer used to collects the details regarding the cost of cultivation of crops are calculated under three different cost concepts viz Cost 'A', Cost 'B', and Cost 'C' respectively. These three cost concepts were suggested by the Directorate of Economics and Statistics, Government of India.

(a) Concepts of Cost.

Cost incurred for growing the selected crops are classified under, cost 'A' cost 'B1', Cost 'B' and Cost 'C' and the analysis of the data is made as: Cost 'A'

Cost 'A' All kind of expenses (paid out costs) actually incurred by the cultivators. includes:

i. Hired human labour

ii. Animal labour

iii. Machine labour

iv. Seed/ seedlings

v. Farm yard Manure and Chemical fertilizers

vi. Plant protection

vii. Land tax and Irrigation Cess

viii. Repair and maintenance charges of implements, machinery and buildings

ix. Interest on working capital

x. Other expenses

Cost 'B1': Cost 'A' + Interest on fixed assets (excluding land)

Cost 'B': Cost 'B1' + interest on Fair value of land

Cost 'C': Cost 'B' + Imputed value of family labour

Table 1

Socio economic Characteristics of Sample farmers

Variables	Category	Frequency	Percentage
Age	Young (<35 years)	4	13
	Middle (36-55 years)	19	64
	Old (>55 years)	7	23
Annual Income	Low (< 100000 Rs.)	11	37
	Medium (B/w100000-300000)	16	53
	High (>300000)	3	10
Farm Size	Low (<1acre)	8	27
	Medium (B/w1-2 acres)	12	40
	High (>2 acres)	10	33
Educational Qualification	Illiterate	1	3
	Up to primary school	3	10
	High school/Higher secondary	18	60
	Degree and above	8	27
Farming Experience	Low (<10 years)	16	54
	Medium (B/w 10-20 years)	10	33
	High (>20 years)	4	13
Agricultural Income	Low (< 100000)	7	24
	Medium (B/w100000-300000)	13	43
	High (> 300000)	10	33
Savings	Low (<10000)	23	77
	Medium (B/w10000-50000)	5	16
	High (>50000)	2	7
Credit Utilization	Low (<10000 Rs)	3	10
	Medium (B/w10000-50000)	7	23
	High (>50000)	20	67

Source: Primary data

The cost of cultivation in this study covered both the paid out cost and the imputed cost. The paid out cost included hired labour,expenses on material inputs,interest on working capital depreciation on implements, maintenance expenses on owned animals and machinery,farm building, land revenue.

The imputed costs consists of rent of owned land, value of family labour, and interest on owned fixed capital for which the farmers does not incur any cash expense. The Directorate of Economics and Statistics, Government of India estimated different costs as CostA1, Cost A2, Cost B1, Cost B2 and Cost C1.

Cost of cultivation for Mango

The varieties of mango mainly produced by the farmers in the area are Alphonso, Banganapalli, Banglore, Sendhura and Neelam neither of them exclusively but in the same orchard. Hence, in the present study, there is no separate cost estimates for different varieties and the costs were worked out for mango crop as such. Yield and returns were calculated separately for each variety on the basis of the information collected from the questionnaire. Then the pooled gross income was worked out for further analysis.

Cost of initial establishment, plant protection, fertilizer and manures, human labour, tillage, land tax up to the stage of bearing and repair and upkeep of farm implements are included in the total establishment cost. The implement cost for five years was accordingly estimated at the prevailing prices of inputs during the period under study.

Table shows that among the cost component of A1, overall cost for manures and fertilizers wereRs.24112 and Rs. 37465 respectively for cultivation of mango. The overall labour charges contributed is Rs. 61100 in 4 districts. In total cost of mango cultivation in one hectare was Rs. 308428. Of the total cost, annualized cost for plant support and drip irrigation accounted for Rs. 76610.

Table 2

Cost of Cultivation of Mango (Rs. /hectare)

Particulars	Cost components	Rs./ha	Overall
Establishment cost	Annualized cost for Plant support and Drip irrigation	75340	76610
Variable cost	Machinery	2800	2816
	Seed	14350	13725
	Manures	25100	24112
	Fertilisers	38150	37465
	Herbicides	6850	6556
	Pesticides	16450	16612
	Labour charges	64600	61100

		33850	34700
	Interest on working capital @ (15 %)	33850	34700
	Sub total	202150	197100
	Land revenue	250	250
	Depreciation	2300	2300
Cost A$_1$		280040	276264
	Interest on value of owned capital assets	1250	1250
Cost B$_1$	Cost A$_1$ + Interest on value of owned capital assets	281290	277514
	Rental value of own land	27000	27000
Cost B$_2$	Cost B$_1$ + Rental value of own land	308290	304515
	Imputed Family labour	4350	3915
Cost C$_1$	Cost B$_2$ +Imputed Family labour	312640	308428

Source: Primary data

Table 3

Cost of production and Benefit cost ratio of Mango

Particulars	Rs./ha	Overall
Yield (tonne/ hectare)	16	15
Price (Rs.)	60	60
Total cost of production	312640	308428
Gross income / hectare	960000	915000
Net income / hectare	647360	606578

Cost of production/ quintal	1955	2028
Net returns / quintal	4045	3970
Benefit Cost Ratio (BCR)	2.07	1.96
The benefit cost ratio was 1: 1.96		

The yield of mango was 15 tonnes per hectare and the price was Rs. 60.00 per kg. The total cost of production of mango was Rs. 312640 in the stud area. The overall cost of production is accounted Rs. 308428. The cost of production per quintal is Rs.1955 in Palakkad.

The overall gross income per hectare of mango was Rs. 915000. The net return per quintal of mango was Rs. 4045. The overall cost of production per quintal was Rs. 2028 and the overall net return per quintal was Rs.3970, whereas the benefit cost ratio was 1: 1.96.

Conclusion

Muthalamada - The Mango City of South India is very popular for its mango orchards. This place on the foothills of Then mala has more than 3,500 hectares of land under mango cultivation. Muthalamadamangoes start flowering by the end of October and the harvesting season starts by mid-January and the season lasts till the end of April. The harvested mangoes are usually sold at a high price right from the beginning of the season.

In a normal year, the prices of Muthalamada mangoes in the local market peaks during Vishu festival in April. Muthalamada mangoes are usually transported to fruit markets inDelhi, Ahmedabad, Mumbai, Indore, Hyderabad, Bangalore, Goa, Chennai, etc. First grade quality mangoes are exported to UAE, Qatar, Oman, Bahrain, etc. However, this year the lockdown imposed to reduce the spread of COVID-19 has adversely impacted the harvesting and marketing of mangoes. With markets closed and transportation disrupted, the farmers' hopes of selling the mangoes at good prices were crushed.

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A Study on Income Generation through Part-Time Job Earners among the College Students in Nagercoil Town

○ **J.M. Vinitha Charles**[28]

Abstract

Part time work can be described as a profession in which there is no obligation between employer and employee to maintain a long working relationship. These posts are usually meant as temporary shelter for people who suddenly find themselves retrenched and looking for better opportunities, while at the same time sustaining themselves on the wages gained from working part time. Search for night time work is crucial if we want to be able to make more money to supplement our current income, as this kind of work allows us to have very flexible work schedule. The recession that recently struck our economy that can mean the difference between paying bill and comfortable fighting for the payment of even its most basic accounts. This paper highlights the pros and cons of part time job and also the effect of income generation through part time job by the college students.

Keywords: Part-time, Management, Job market, Stress, Unemployment

Introduction:

People love to do part time jobs. The parents approve it easily as they are said to gain experience from working. However having a job is a big responsibility for a student. A student with a part time job will learn not only great work ethic but also how to balance that demanding workloads between college and work. This is great for when students get become involved in other activities they will know time management and how to balance their energy between activities. Time management is a skill that is extremely important to students and people in today's world, because everything is so fast and compressed; there is a lot to do in a typical day of a student. Employed students must learn how to work while still making time for their studies and other things. They will also gain confidence in telling the boss when they absolutely cannot work because college work must come first. Part time students have been recognized for some time very significant section of the higher education student's population. Part time job is needed because of economic crisis in the world. At time, students are in such a part time job to earn some money to offer the study expenses at the University. Students also can do online part time job such as being

a drop ship to the business. Students can work with their specialties and skills in their own way. Part time job means a form of employment where employer and taking staff of work pay them by per hour and students can work by their free time table when they does not have classes. Based on a survey conducted by JASSO, about 76% of international students having the college student status of residence or working part time, a large portion works in the food service industry followed by sales and marketing, hotel receptionist, hall staff at a restaurant etc. Whether we need someone to help us out for a couple of hours a week, or need to take extra work on to support our new venture we probably come across part time job simply involves working fewer hours in a week than a full time job. Often part time job involve working in shifts. These shifts are usually rational with other part time workers. Not meeting the requirements or standards of being full time. Participating in something part- time typically means spending a fraction of time compared to a full time. For example, accountants are required to continue their education in accounting, and some accounts opt to enroll part time in university courses. In this case, they are attending courses half as frequently as their full time classmates.

Working part time has long been a part of the college student's experience. However various changes that have recently taken place regarding the student funding mechanism have resulted in increasing number of students undertaking paid employment during part time. Although exact numbers of students working part time or difficult to determine with a degree of accuracy, several studies have found that 50 to 60% of all full time college students currently engaged in some form of part- time employment.

Statement of the Problem:

Youth are more skillful, innovative and imaginative. High population is a problem in every economy especially in India. It leads to unemployment problem in the economy. Unemployment problem leads to financial crisis in the family. The students are not able to meet the requirements of their education and also there is high competition prevails in the job market. So increase of their specialized skill experience is more needed. To avoid unemployment problem, to meet the financial needs and to specialize their skills the college students choose the part time jobs.

Objectives:

- To analyze and assess the effects of part time jobs among the college students.
- To understand the pros and cons of part time job.

Methods of Data Collection:

Both primary and secondary data were used for the present research study. The primary data has been collected through an interview schedule. A structural interview schedule was administered among the college students. The convenient random sampling technique has been used. 50 samples were collected for the study. The secondary data has been collected from magazines books, articles, journals and websites.

Data Analysis:

Age

Age plays a vital role in determining the efficiency of an individual. The table no 1 shows the age composition of the part time job earners among the college students.

Table No 1. Age composition of the sample respondents

Age(in years)	No. of. Respondents	Percentage
Below 20	16	32
21- 23	24	48
24- 25	10	20
Total	50	100

Source: Primary Data

The table no. 1 shows that 48 per cent of the sample respondents belong to the age group of 21 to 23 and 20 per cent of the sample respondents belongs to the age group of 24 to 25 years. It shows that in order to meet their financial requirements and monetary problems the college students have chosen the part time job.

Gender

Gender is the main determinant of any action. The gender wise distribution of the part time job earners among the college students is given in the table no. 2

Table No 2. Gender wise distribution of the sample respondents

Gender	No. of. Respondents	Percentage
Male	18	36
Female	32	64
Total	50	100

Source: Primary Data

The table no. 2 shows that 64 per cent of part time job earners are female and 36 per cent of the part time job earners are male. It shows that the responsibility is in the shoulders of female students rather than the male students.

Educational Qualification

Education is the basic necessity for human development. It plays an important role for

the development of the economy. The table no 3 presents the educational qualification of the part time job earners.

Table No 3. Educational qualification of the sample respondents

Educational Qualification	No. of. Respondents	Percentage
Under graduate	10	20
Post graduate	28	56
M. Phil	10	20
P h.D	2	4
Total	50	100

Source: Primary Data

Table no 3 clearly shows that 56% of the part time job earners are doing post graduate degree and 2% of the part time job earners are doing PhD degree. It shows that educational qualification is not a barrier to do part time job and also education opens and new door to do a part time job with more confidence.

Reasons for Choosing the Job

For every action there is a reason behind it. Likewise choosing a part time job also includes so many reasons. The table no.4 shows the reason for choosing the part time job by the sample respondents

Table No.4 Reasons for choosing the job

Reasons for choosing the job	No. of. Respondents	Percentage
Service motive	4	8
Unemployment	2	4
Income generation	15	30
Self interest	9	18
Family situation	20	40
Total	50	100

Source: Primary Data

The table no. 4 reveals that 40 per cent of the sample respondents have chosen part time job because of their family situation and 4 per cent of sample respondents have chosen part time job because of unemployment problems. The table no. 4 shows that in order to overcome the economic problems and because of the family situation the respondents have chosen the part time job.

Monthly Income

Income is considered as one of the indicators of economic status and the standard of living of the people. The monthly income of the sample respondents is given in table no. 5

Table No. 5 Monthly Income

Amount(in Rs)	No. of. Respondents	Percentage
3000- 5000	15	30
5000- 7000	19	38
7000- 9000	16	32

Source: Primary Data

The table no. 5 shows that 38 per cent of the sample respondents have a monthly income ranging between Rs. 5000 to Rs. 7000 and 30 per cent of the sample respondents are received income ranging from Rs. 3000 to Rs.5000. From the table it is understood that part time job gives satisfactory level of income when compared to the full time job.

Problems Faced by the Sample Respodents

Problems are the barriers for success in every event and activity. Once the problems are solved, success is in our door steps. The table No. 6 shows the problems faced by the sample responders in the part time job.

Table No. 6 Monthly income

Problem	No. of. Respondents	Percentage
Yes	16	32
No	34	68
Total	50	100

The table no. 6 shows that 68 per cent of the sample respondents said that they are facing so many problems in the part time job and 32 per cent of the sample respondents are not facing any problem.

Findings

- 48 per cent of the sample respondents belongs to the age group of 21 to 23
- 64 per cent of the sample respondents are female
- 56 per cent of the part time job earners are doing postgraduate degree
- 40 per cent of the sample respondents have chosen part time job because of their family situation
- 38 per cent of the sample respondents are earning the monthly income ranging between Rs. 5000 to Rs. 7000
- 68 per cent of the sample respondents said that they are facing so many problems in the part time job

Suggestions:

- The part time job earners should have more job security.
- The part time jobs earners must have training by professionals.
- Placement should be increased and encouraged at the college level.
- Specific working hours should be fixed for part time earners

Conclusion:

Part time job among college students have shown the positive thought about the part time job. They enjoy doing the part time job. They believe that the experience will help them to get a better job later on because of their previous experiences. Impact on their part time employment during the college education was not shown to have an adverse effect on the academic side. It can be concluded that having a part time job while at the college level is one of the way in which a young person can achieve a smooth transition into later full - time employment.

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A Critical Assessment of National Education Policy 2020

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Abstract

India has reached a particular level of technological and economic development and sincere efforts have to be made to make sure that the education policy that was implemented in the year 2020 reaches to all the sections of the society. In the year 1992, the 1986 National policy on education was modified by the PV Narasimha Rao government. Later in the year 2005, former Prime Minister Dr Manmohan Singh adopted a new policy which is based on the "common minimum programme". Earlier, most of the policies were child centric and a special preference of the girl child and various other categories of underprivileged individuals were given several concessions. However, the National education policy of 2020 which came into force after 34 years emphasises more on using a multidisciplinary and holistic approach towards education. Students would be able to choose their own subjects of interest and there are several changes that have happened the traditional educational system which was being followed for decades together. However, the National education policy in 2020 was brought about in a time when the Parliament was not fully functional due to the pandemic situation in India. The government seems to have followed a hasty approach probably with a view of scoring political points. Several milestones and the financial commitment which is necessary to execute the new policy do not seem to be in place and somehow, one gets the feeling that the policy does not provide enough relief to the poorer sections of the society, women and caste and religious minorities. In the absence of a roadmap and a scientific implementation strategy, the success of this new education policy introduced in the year 2020 is questionable. The current paper analyses the various measures that have been undertaken by the NEP 2020 and evaluates the various measures critically. The paper also makes a sincere attempt to provide a comprehensive list of issues and challenges that would be confronted while implementing the new education policy of 2020. The paper concludes with certain unanswered questions that would help the readers get an idea of the possibility of the success or failure of the very ambitious NEP 2020.

Keywords: National education policy, Commission, NEP 2020, Privatization of Education, Critical Appraisal of NEP 2020

Introduction:

To achieve full human potential, one cannot overlook the aspect of education as one of the most fundamental aspects of overall development of an individual, a community, a particular society and the whole nation. Knowledge, wisdom and truth have always been given primary importance in the Indian society. Education is a continual journey in which man learns several competencies and skills. Therefore, the aim of education is to bring about an overall development of human beings and make them more competent and productive individuals of the society. Every country tries to maintain its own social cultural identity with the help of imparting value-based education. Every country needs talented individuals who can make the growing demands of the industry. Thus, countries strive to educational systems in such a way as to bridge the gap between academics and industry. Ever since Independence, the education policy in India has been evolving following a particular roadmap. In the year 1948-49, the university education commission which are also known as the Radhakrishnan commission was formed with a special focus on the aspect of higher education. The commission was led by S. Radhakrishnan. The commission made a complete study of the various problems related to higher education in India. The commission visited several places in the country and data was collected from 600 persons who are experts in the field of education with the help of a questionnaire. A comprehensive report which spanned up to 2 volumes was prepared in which a report of the various aspects of higher education were analysed. Several reforms were brought about by the commission that dealt with the issues ranging from the discipline of the students to financing schemes for universities.

Literature Review:

In the year 1952-53 the secondary commission was formed that focused on education after primary school before the students enter into universities. The secondary commission was set up under the chairmanship of Dr A Lakshmanaswami Mudliar, while the Vice Chancellor of Madras University. This commission is also known as The Mudliar commission. The major focus of the commission was to set up a reasonable, sound and uniform system of secondary education with suited to the needs of the whole country. The question of dealing with the various aspects related to secondary education was sent to experts in education, educational institutions and teachers in India. After visiting several places in the country and understanding the various problems in secondary education, a report was presented on 29 August 1953. The report mentioned that the current education system was narrow and one-sided and it failed to train the cool personality of the student. The huge sizes of classes reduced the personal touch in teaching according to the report. The report also mentioned that the methods of teaching were mechanical and lifeless and did not encourage the spirit of experimentation.[1]

In the year 1964-66 the education commission was also known as the quarterly commission led by Dr DS Kothari presented a holistic approach and advised the government to change the overall pattern of education and introduce new policies which would take into account the different stages of education of an individual right, is primary education to

the completion of his post-graduation. In the year 1968, based on the recommendations which are given by the Kothari commission, the government adopted a policy which would give opportunities of education to all in a just and equitable manner. The policy aimed to achieve the objective of national integration and overall cultural and economic development of the nation.[2]

In the year 1976, the 42nd constitutional amendment included education and a concurrent list so that it will be considered by the union and the State governments to bring about changes in the education system and achieve several other that would lead to the development of specific skills and competencies in the individuals of the nation. Followed in the year 1986, the National policy on education was a revamped and introduced to focus on providing educational opportunities to the scheduled Tribes and scheduled castes and women. There are several modifications that were made to the National policy on education of 1986 in the year 1992.[3]

The UPA government introduced the common minimum programme in the year 2004 which took special efforts to achieve the objectives of the National education policy of 1992. Yet, there are several gaps in the implementation of the policy for the purpose of which the TSR Subramanian committee tone for a revision of the new education policy, submitted a report in the year 2016 that aimed at improving the overall quality and credibility of the educational system by making attempts to address the gaps and implementation of the various education policies. They did it on, on 31st of May 2019 under the leadership of Dr K. Kasturirangan[4], the committee for draft national education policy submitted a report and addressed several challenges that are related to equity, access, affordability, quality and accountability faced by the current education system. After this, the National education policy 2020 was introduced. The major objective of the National education policy of 2020 was to focus on the various challenges that have disturbed the Indian education system for over 30 years. The new education policy of 2020 focus is on various aspects which include the following:

A. Primary education: primary education has always been affected by world rates of literacy and very poor numeracy outcomes. Several studies have shown that more than half the children lack in basic numeracy skills which means that they cannot understand and work with simple numbers. This condition is prevailing in spite of these children spending around five years in school. The new education policy of 2020 targets to bring about improvements in these core areas by introducing foundational learning so that such conditions do not occur in the future.

B. In middle and secondary education, there has been a problem of high dropouts and there are several inconsistencies in the curriculum

C. Due to which the development of the students has been hampered to a great extent. Several studies show that in more than 10 states for one fifth of the students are dropping out of school without computing their online content standards. The situation is worst in states like Assam and Bihar where more than 30% of the students are not being able to complete their school education up to the 10th

standard. Schools are far away from home and the students are facing issues due to poverty and poor health. Studies indicate that the gross enrolment ratio for 11 and 12th standard is only 56.5%.[5]

D. In higher education, the approach towards education lacks flexibility and is not multidisciplinary in nature. This creates a skill gap between what is taught and learned in schools and colleges and what is expected at the industry level. The gross enrolment ratio is less than 30% in higher education which shows that most students not even enrol to undertake higher education.

Objectives of the Study:

1. To study the various provisions of the NEP 2020.
2. To understand the evolution of the National Education Policy 2020.
3. To appraise the provisions of the NEP 2020 critically.
4. To provide suggestions and recommendations for the successful implementation of the NEP 2020.

Research Methodology

The research is descriptive in nature and is based on secondary data. Secondary Data for the study was collected from various sources such as:

- Online Sources (Scopus/ EBSCO, Emerald Insight)
- Emerald Articles database.

Other Sources:

- Economic Survey of India 2020-21 Volume 2
- Newspaper and magazine articles.

Findings and Critical Analysis

1. The new education policy seems to have circumvented the parliamentary procedures that involve discussion and complete scrutiny. The new education policy was brought a time when the Parliament was not completely functional to the Covid 19 pandemic situation in India. This shows that the overall implementation of the education policy was done hastily. It seems that the new education policy was brought about with a view of political points. Besides, for the past six years the members of the Parliament have been carried out crucial decisions which prevent them from exam policy is critically and express their frank opinions regarding the policy matters. Therefore, one may say that the new education policy has not considered the views of all the members of the Parliament who could have given use positions and recommendations and brought about several amendments which would make the policy more practical. Since a hasty approach was followed, the overall practical significance of education policy is quite questionable.

2. Very interestingly, the policy states that for pre-primary grades, activities would be mostly oral in nature. For grades 1 to 3 the students would get reading activity for

3 hours with one hour for writing – starting only from Grade 4th. Research suggests that Children take their first critical steps toward learning to read and write very early in life.[9]

3. Secondly, a policy is supposed to be a vision document that includes the bottommost strikeout of the society and should provide proper relief to the sections of the society that are underprivileged including women and people belonging to certain categories, casts or religious minorities. But unfortunately, the new education policy fails to be inclusive of the bottom most sections of the society and neglects to a particular extent the key concerns related to access to education which have been an everlasting problem as far as the Indian education system is concerned. Besides, there is also an absence of a comprehensive blueprint or a specific implementation strategy that would explain the execution of the new education policy in a gradual way. This jeopardises the chances of success of the new education policy overall.

4. For any education policy to be successful, it is necessary that the policy must receive utmost commitment as far as financial resources are concerned. Again, the new education policy does not clearly define the major milestones and the commitments with regards to financial resources that would be necessary to contribute to the success of this new education policy in the long run. The new education policy states that the State and the central governments will work together to increase the public investment in the educational sector so that it reaches to the GDP of 6% growth at its earliest.[6] Unfortunately, such statements are vague and do not underline any instance of clear commitment on the part of the government. It also makes it very unclear as to who would be accountable if the decided growth rate is not achieved within a reasonable timeframe.[7]

5. The three language formula: though the policy does not compel the provision that is related to the three language formula, it is very rigid and use very less room for choice or flexibility as far as the teachers, schools and students are concerned. The provision is also a direct contradiction with a judgement that was passed by the Supreme Court earlier. It reminds us of the anti-Hindi agitation that happened in the year 1965 against the central government's original intention to make Hindi as the official language to be used all throughout the country. Political parties in southern India look upon this particular provision as a move by the Narendra Modi government to impose in Hindi in their states which did not originally speak the language. Despite the fact that the central government clarified that it will not impose any language on any state, such provisions are completely contradictory of its own statements and there will be several barriers which will be faced by the State and the central government while implementing such provisions. Originally, the central government stated that the final decision will be left on the state itself which defeats the very essence of the provision and reduces the overall integrity of the provision itself that makes Hindi as a compulsory language. [8]

6. As far as the Right to education act is concerned, the new education policy of

2020 is completely silent on that matter. Universalisation of education cannot be achieved without proper legal backing as there needs to be a proper mechanism that links primary and secondary education with certain provisions of Right to education act. This is not binding on the central of the State government legally. The RPE forum stated once that the final education policy introduced newly in 2020 mentions about the universalisation of School education from ages 3 to 18 years. Yet, it does not make it or convert this particular situation into a legal right. Therefore, there is an absence of a mandatory mechanism for the union and the State governments to make it a reality. Clearly, without the RTE Act universalisation of education is very difficult to achieve. Overall, the new education policy reduces the power and span or scope of the Right to education act.

7. Regarding socially and economically disadvantaged persons, the new education policy does not mention any policy directions that are firm the rights of the reservation of SC, ST, OBCs in various academic institutions both for students and for teachers. There is lack of commitment towards affirmative action for the same and the new education policy seems to be relying heavily on privatising education without suggesting any alternatives as a way forward that would make education accessible for the socially marginalised people.

8. The higher educational institutes providing a broader scope is a move towards a homogenised, monolithic and centralised education system. The National education policy of 2020 is skewed towards centralisation seemingly because the policy has not been derived after consulting crucial matters with the states and union governments. The new education policy repeatedly mentions "fragmentation in higher education" as a social evil. The educational scenario of India is quite diverse with 800 universities and more than 40,000 colleges but the current education policy does not pay proper attention and fails to do justice to such great diversity that exists in the Indian education system.

9. The entire objective of the new education policy of 2020 is skewed towards increasing the level of privatisation in education. There is a proposal to set up higher education institutions in every district but unfortunately, the modus operandi, personalities and functioning of different authorities and the roles have not been made very clear which make the policy muddy and ambiguous. It is common sense that setting up higher education institutions would require financial commitment, land and administrative resources in order to function properly. Somehow, the new education policy looks upon private players to introduce the required capital and administrative resources thus privatising education to a great extent. If there is heavy privatisation in education, naturally the cost of education is bound to increase and then become even more out of reach of the socially deprived classes.

10. Deciding a policy and having a particular vision is completely different from practically implementing it. Clearly, the government has missed the fact that these

two things are very different and that would be several challenges during the implementation of the new education policy. The policy seems to be different on paper and in practice, different results are expected. For example, the new education policy proposes to replace bureaucracy with the educators at all levels of governance. There are several recommendations that the policy makes to include higher number of academicians in the process of decision-making related to the implementation of the policies. However, if the bureaucratisation of education has to be reduced, a separate approach will have to be followed and such an approach seems to be completely missing as far as the new education policy is concerned. This is because even today, several civil servants are deeply involved in academic institutions and their accommodated in the so-called educational institutions even after they retire and their interests are not limited or curtailed. The current government relies on bureaucrats heavily for the purpose of implementing the policy and things happen according to their will. This is certainly detrimental to the overall vision and mission of the policy. Several institutes that at the state and the central level are headed by bureaucrats and the indeed dominate the entire educational sector directly or indirectly. In this scenario, it will be most difficult to implement the new education policy in the presence of such kind of bureaucratic dominance.

11. In the year 1968, there was a need envisaged to spend 6% of the GDP on education. The same thing rehydrated in the year 1986 and got reaffirmed in the 1992 policy. This shows that there is a lack of political will as far as public investment in education is concerned. Again, here the government hints us about the increasing privatisation in education and rising educational costs. As a matter of fact, the current policy has a reduced the budgetary allocation for the education and in the year 2014-15 it was as low as 4.14% and in the year 2020-21 it went further down to 3.2% which is quite depressing to know. Overall, owing to the pandemic situation in India, the expenditure on education is expected to take a dive to as low as 2%. Due to the Covid 19 pandemic the entire scene of education has changed and technology has now become one of the major requirements for conducting classes and making education possible in general. Several schools and universities that are run by the government have very poor bandwidth and lack the technological infrastructure that would be necessary to adopt this new pattern of education which is expected to change forever. There is a lot of focus on using technology in every aspect of education whether it may be education teaching, learning, assessment, planning, Administration or management-in every sector technology has now earned a special place if education has to be spread all throughout the nation. This changed environment will require equipping the schools digitally and setting up of several virtual labs and setting up various forums which would give the true importance to the digitisation of education. In this backdrop, there is a lack of basic infrastructure and basic facilities such as Internet bandwidth are not available with the public institutions. Even today, in many of the colleges that are run by the government

there are no facilities for the teachers of proper bandwidth which would facilitate the uninterrupted flow of teaching and learning. Due to market monopolies of giants like Airtel and Jio, the cost of Internet has been steadily rising and seems to be out of control. BSNL is also not performing up to the mark and one may see the salaries of a BSNL employee not happening for months together. A common man cannot afford super-fast Internet connections and the same goes for small education institutes or even individual teachers who are striving hard to impart education to their students. If you look at the issue of the digital divide through the lens of glass, caste, gender and the differences in the urban and rural regions, the whole scenario of education has become complex and there are several bottlenecks that have been created as a result. In the year 2012-13 the percentage of schools that had computers which were functional was just 42.1% and in the year 2016-17 this percentage went further down to 36.8%. On the 24% of the Indian households have the facility of the Internet and only 11% of the households have a functional computer at home. Only 15% of the rural households have access to the Internet. In addition to all this, the pandemic is making it difficult time and again for teachers and students to interact face-to-face in traditional classroom environments. There have to be some major changes which will be made to the new education policy so that these problems are addressed.

12. According to the new education policy, several foreign universities would be allowed to set up learning institutions in India. This would certainly create an imbalance and an unhealthy competition among universities which are public and private. Clearly, the common man will have to bear the brunt and will not be able to afford better education. When foreign universities will expand in India, the overall position of the public universities that currently enjoy the prestigious reputation throughout the world will lose their form and will also lose upon possible opportunities of expansion. Private universities will create a disproportionate imbalance and there will be a battle between Indian and foreign universities in terms of quality of education. Clearly, this shows that the current government focuses on a brain drain to happen even before the student completes his graduation. The same thing would happen with teachers who will be offered higher salaries in foreign universities and will opt to teach in such universities instead of low paying Indian Universities and Colleges. Again, the cost of education in such universities would be out of the reach of the common man.

13. The overall mind-set of the entire new education policy seems to be classist. This is because the new education policy involves the introduction of vocational training from the sixth grade onwards. The overall attitude of that of son of a welder should do only welding and learn welding. Such students will get oppressed, depressed and would be forced into the mainstream with very less opportunities to rise above their current status of a mind-set. Clearly a common man who does the job of a welder, you clearly know that in the future foreign universities and other

private institutions would have hefty fees which he will not be able to afford. Therefore, with a view of making one's children employable, they would be pushed into a particular profession right when they enter into the six standard. One cannot call this approach is holistic or an all-around learning approach as this would result in children being pushed in the labour market.

14. For ever, Indian education system has never had a proper coordination between the aspect of vocational training, education, skill development and the Ministry of Labour. The absolute lack of synchronisation and the new policy does not have any measures that would establish any such synchronisation which is utterly essential for the overall prosperity of the nation.

15. People who are into performing arts, literature and music will continue to suffer. Unfortunately, a majority of the people who have done Masters of arts in Music cannot even sing the most basic notes. The person may be theoretically strong but when it comes to practical implementation of the learning, which is most essential in Performing Arts, the traditional Gurukul methods have always been more successful and have created great artists that range from the great Lata Mangeshkar to Ust. Zakir hussain or Pt. Birju Maharaj. The University based formal Indian education system has always understood performing arts wrongly. There are people who have a doctorate in music and performing arts but cannot perform even one percent like other artists who have become world famous. On the other hand, if one asks a world-famous artist or a singer about a degree in music in India, there are chances that the discussion would be a comic mockery of the so called professional degrees in performing arts that are "awarded" in Indian universities. Such universities that provide the reason performing arts suffered with lack of infrastructure, lack of technical know-how with only a few exceptions like the FTII. Besides, the entire system of the country does not provide for jobs for people who have qualified in performing arts. This has created a mismatch in the job market.

16. Talking about doctorate degrees in majority of the Indian universities, there are no signs of any improvement that are expected to the overall quality of the thesis that are being submitted even today. The new education policy does not understand or fails to bring about the definitive measures to improve the overall quality of the thesis that are currently being submitted by majority of the so-called PhD scholars. In addition to this, the NEP 2020 has announced the discontinuation of the M.Phil course. There are no specifications or no directives issued regarding the candidates who are currently pursuing the M.Phil Degree.

17. There are so many emerging fields like artificial intelligence, ethical hacking, nanotechnology, cyber security etc. the new education policy of 2020 has no plans for bringing about definitive improvements in the way education is imparted regarding the newest developments in various fields of technology and science. There are only a few exceptions where seats are very limited and again are out of reach of

the common man.

18. Recently, Delhi University experimented with a four-year graduate program which failed miserably. Despite of its failure, the same program has been included in the NEP 2020 even though there is clear evidence of its failure.

Conclusions/ Implications:

The New education policy of 2020 has very high ambitions of creating a knowledge economy. But at the same time, it heavily relies on privatization of education. Some basic questions arise such as:

1. How will the NEP 2020 encourage Indian Students to study in India and not go abroad for higher education?

2. What budgetary provisions will be made regarding the provisions of Bandwidth and technology needed for learning and teaching in the post corona world?

3. The education sector is expected to get 6 per cent of the GDP according to the provisions of the NEP 2020. Is this even remotely possible in the current scenario?

4. Will the foreign Universities follow reservation rules?

5. How many Indian universities are good enough to compete with universities that have a global reputation?

6. Will merit of the students again lose to nepotism and political will?

7. What will happen to the students who are currently pursuing the M.Phil. Course?

There are no concrete answers to these questions, which is extremely unfortunate. Like all others, who have words full of praises, the paper concludes that the picture might not turn out to be as rosy as it has been painted.

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Consumer Perception towards Electric Vehicles

❍ **Anjitha K Nandanan**[30]
❍ **Arathi A**[31]

Abstract:

In Kerala large numbers of people are shifting to private vehicles. But the fuel prices of these vehicles are increasing, which is a burden for the users. At the same time it is resulting in increased air pollution by emitting large amount of pollutants. So the best alternative for these vehicles is electric vehicles (EV). By using EVs, pollution can be brought down to a large extent and also there will be a huge cut down in the expense incurred by the vehicle users. Due to these reasons the number of people shifting to EV is increasing rapidly. So this study intended to find out the perception of consumers towards EVs, the barriers in the adoption of EV, the factors influencing the purchase intention of EV and also suggest ways for improving the use of EVs. The study used both primary and secondary data. The primary data was collected from hundred samples being working women from Kochi city. Percentage analyzing and hypothesis testing was used for analyzing data and arriving at conclusion. The study found out that the respondents were aware of EV and had a positive perception towards it. The major factors influencing the purchase intention of EV were identified as less fuel expenses and positive environmental effect. The study found out that the major barriers in the adoption of EV were low mileage, few number of charging stations and long charging time. The suggestions from respondents for improving the use of EVs were increased number of charging stations, reducing recharge time, more subsidies and introduction of new models.

Keywords: Electric Vehicle, Consumer perception, Positive environmental effect

Introduction:

In Kerala, the highest vehicle population is recorded in Ernakulum district. In early years women mostly depended on the public transportation facility. Recently this trend shows a slight change since the number of women using private vehicles has increased. Increase in the use of vehicles causes problems like global warming, environmental damage and air pollution. Government policies have begun to discourage the purchase and usage of more polluting automobiles. Different schemes have been implemented for the use of electric vehicles (EV). The FAME India Scheme and the National Electric Mobility Mission

Plan (NEMMP) are some of its examples. Moreover, the recent increase in the fuel price is also a factor that will encourage more people to shift towards EVs. And in near future, it is expected that the use of EVs will increase. The study tries to understand the perception of consumers especially working women towards EVs in Kochi city. It also helps to identify the factors that influence the purchase behavior and highlights the benefit of using EVs.

Objectives of the Study

- To study the consumer perception toward electric vehicles
- To analyze the factors influencing the purchase intention of EVs
- To understand the barriers in the adoption of EVs
- To suggest ways for enhancing the use of EVs

Rsearch Methodology:

- **Source of data-** Primary data are collected by questionnaire and secondary data are also used.

- **Data Collection Design-** Data is collected from primary sources by employing questionnaire.

- **Population-** The target population is the working women in Kochi city.

- **Sample and Sampling Technique-** Size of the sample is limited to 100 and convenient sampling technique is adopted.

- **Data analysis tools-** Statistical tools such as percentage analysis is used to analyse the data. Also chi square is employed to test the validity of hypothesis.

Hypothesis for the Study:

H1: There is significant association between annual income level and choice of vehicle.

H2: There is significant association between choice of vehicle and occupation.

Literature Review:

- **Ajex, Abhilash, Sini (2021)**: The purpose of the study was to look at Indian customers perceptions of EV and their intentions to buy them.The price range, range confidence, and charging infrastructure are other impediments to EV adoption. More than 60% of respondents intend to purchase an EV in theupcoming ten years, indicating that there will be a significant movement toward EVs in the near future.

- **Vishal, Ravi, Shiksha (2021)**: The study's goal was to uncover and investigate the relationship between the hurdles to EV adoption in India. The study found out that there were many barriers that led to the least acceptance of EV in the country. One of the main barrier found was high price of electric vehicle and the other one was lack of proper awareness.

- **Deepak, Vikrant, Rishi, Pankaj (2021)**: The study's purpose was to investigate

into the mediating influence of electric vehicle attitudes and the moderation of financial rebates policies in the scenario of a developing sustainable transportation market.The findings showed that the predictor variables of attitude, discern value, simplicity of usage, and discerned danger, as well as the moderation of financial incentives policies, both directly and indirectly influenced adoption intention for EVs.

- **Omkar, Shweta, Arloph (2020):** The study examines the potential market for electric vehicles in India and also consumer perceptions. If sufficient infrastructure is available, the respondents are willing to accept EVs as a future buying choice. According to the report, the initial purchasing price, the restricted quantities of refilling points, and the amount of time it takes to charge the cell are all factors that limit consumer confidence.

- **Pradeep, Pushpendu, Himanshu (2020):** This study focused on scientific, infrastructural, monetary, attitude, and outside hurdles in the Indian EV setting. The goal of the study was to determine the strength of the link between EV adoption hurdles. According to the findings, EV hurdles including performance range, total price of ownership, charging infrastructure shortages, and lack of customer understanding about EV technology are all important factors in EV adoption.

Rsult and Findings:

Mode of transportation to work

Table 1 Mode of Transportation

Mode of Transportation	Frequency	Percentage
Public transport	34	34
Private Vehicles	66	66
Total	**100**	**100**

Source: Survey data

Figure 1 Mode of transportation to work
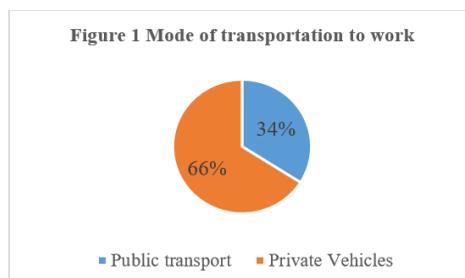
Source: Survey data

As per table 1 majority of the respondents preferred private vehicles over public transport. 66 % of the respondents used private vehicles for travelling to their workplace and 34% depended on the public transportation system to reach their workplace.

Type of private vehicle used

Table 2: Type of vehicle owned by respondents

Type of Vehicle	Frequency	Percentage
Petrol/Diesel	54	81.8
CNG	3	4.5
Electric Vehicle	9	13.6
Hybrid	0	0
Total	**66**	**100**

Source: Survey data
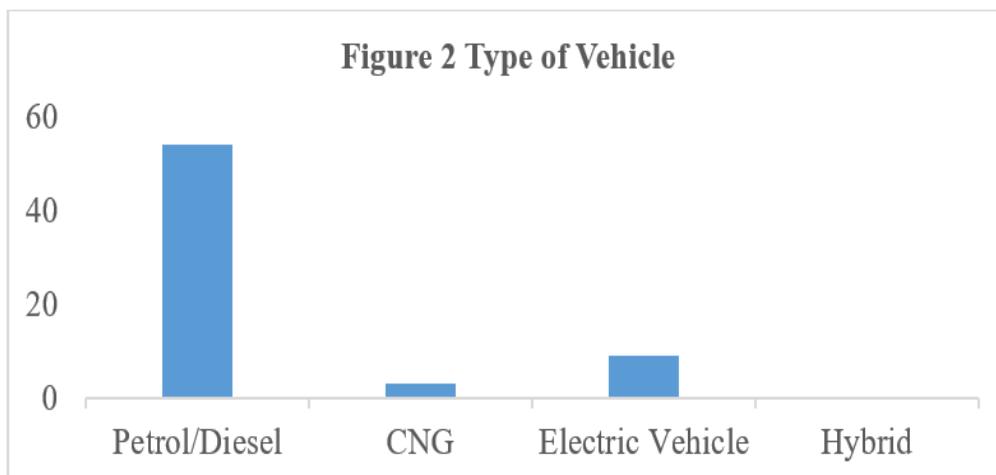
Source: Survey data

Table indicates that most of the participants own petrol/diesel vehicle representing approximately 82% of the total population. 54 respondents used petrol/diesel vehicle followed by 9 electric vehicle users and 3 CNG users. None of the respondents own hybrid vehicles.

Barriers in adopting Electric Vehicles

Table 4 Barriers in adopting electric vehicle

Barriers	Frequency	Percentage
Low mileage	28	49.1%
Long charging time	38	66.7%
Few number of charging stations	40	70.2%
Less number of models	26	45.6%
Battery replacement cost	10	17.5%

Source: Survey data

Figure 4 Barriers in adopting electric vehicle
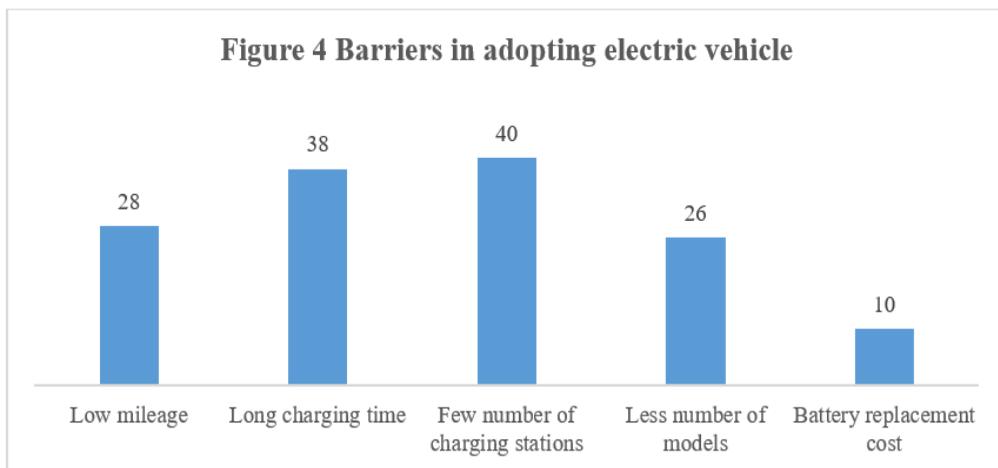
Source: Survey data

The barriers of electric vehicles were classified into low mileage, long charging time, few number of charging stations, less number of models, battery replacement cost and others. The major barrier identified was the few number of charging stations and long charging time. It was followed by low mileage, less number of models and lastly battery replacement cost. Two of the respondents expressed their opinion that the doubt to use EV during flood since battery is below the scooter and performance not yet time tested are some of the factors that they feel as barriers in adopting EV.

Factors encouraging to buy electric vehicles

Table 5 Factors encouraging to buy electric vehicle

Factors	5	4	3	2	1
Price	4	4	1	-	-
Less fuel expense	9	-	-	-	-
New trends	5	2	2	-	-
Cheaper in operations	4	3	1	-	1
Beneficial financial scheme	5	3	1	-	-
Positive environmental effect	9	-	-	-	-

Source: Survey data
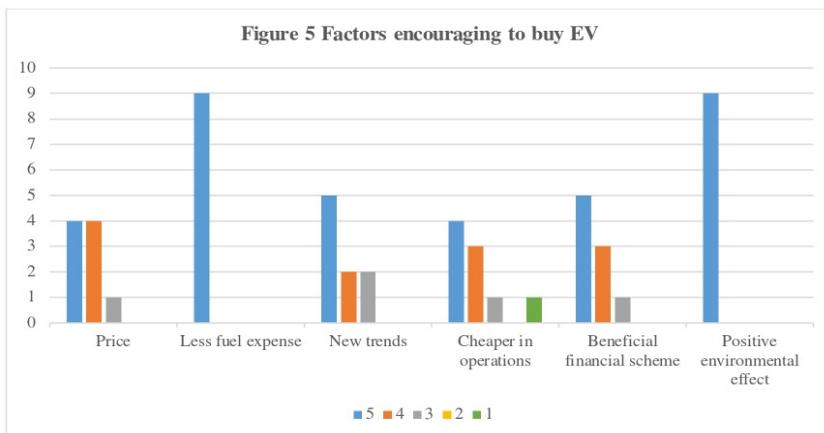
Source: Survey data

As per table 5 all the respondents rated 5 for two factors, namely less fuel expense and positive environmental effect. In case of price as a factor 5 was rated by 4, 4 was responded by another 4 respondents and the rest one respondent rated 3. The next factor new trends got a rating of 5 by 5 respondents, 4 by two respondents and 3 also by two

respondents. Cheaper in operations was rated 5 by 4 respondents, 4 by 3 respondents and 3 and 1 by one respondent each. The last factor beneficial financial scheme got a rating of 5 by 5 respondents, 4 by 3 respondents and a rating of 3 by one respondent.

Benefits of electric vehicle

Table 6 Benefits of EV

Benefits	Frequency	Percentage
Economical	6	66.7%
Reduced environmental impact	7	77.8%
Low noise level	6	66.7%
Easy maintenance	5	55.6%
Government subsidies	4	44.4%
Less legal requirement	4	44.4%
Less fuel expenses	7	77.8%

Source: Survey data

Figure 6 Benefits of EV
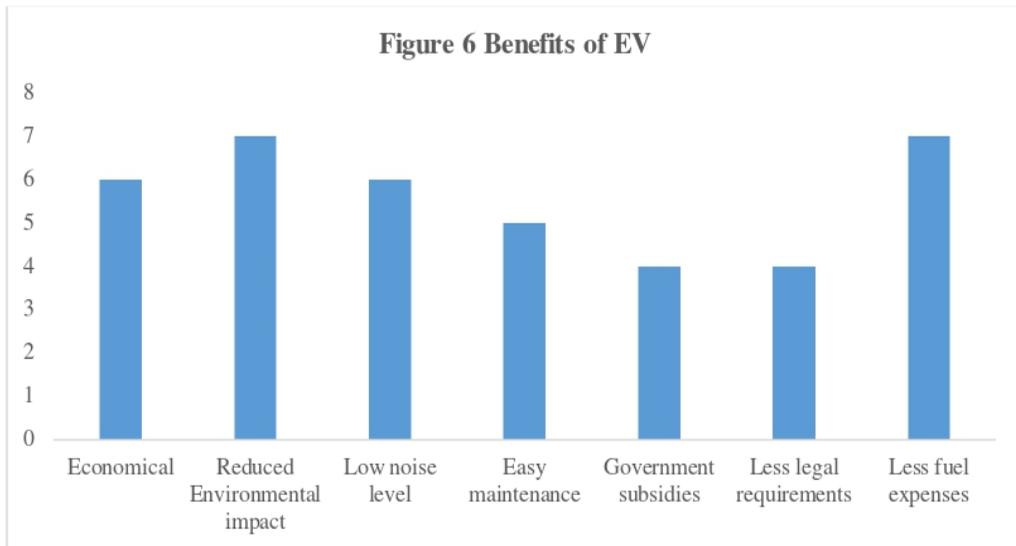
Source: Survey data

The major benefits as mentioned by the respondents were reduced environmental impact and less fuel expenses. It was followed by economical, low noise level and easy maintenance. The benefits with least response were government subsidies and less legal requirement.

Suggestions to increase usage of EV

<p align="center">**Table 7 Suggestions to increase use of EV**</p>

Suggestions	5	4	3	2	1
More subsidies	7	1	1	0	0
Reduced Price	4	3	1	0	1
More charging stations	7	2	0	0	0
Beneficial finance and insurance scheme	4	2	3	0	0
Low price for replaceable battery	3	2	3	1	0
Increase speed of charging	8	1	0	0	0
Introducing new models	5	2	1	0	1

Source: Survey data
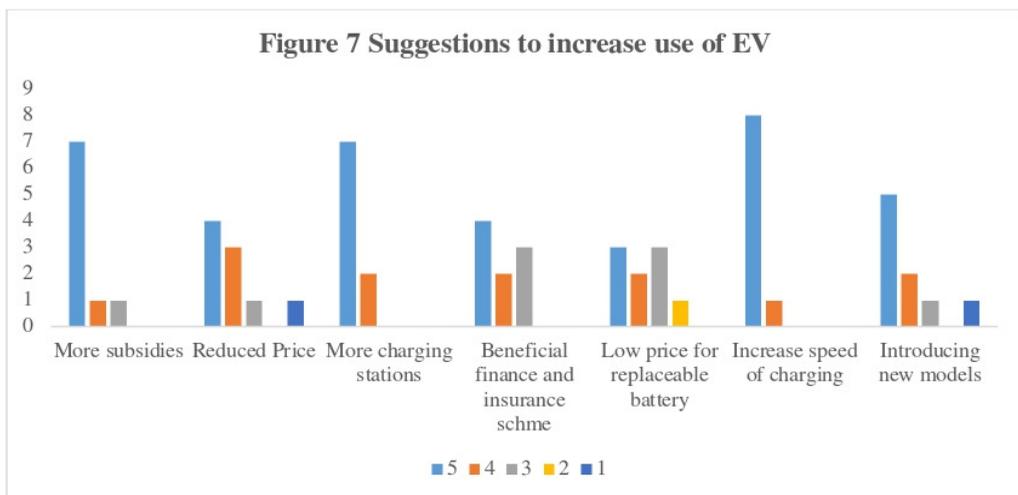
Source: Survey data

The major suggestions pointed out were increase speed of charging, more subsidies and more charging stations. It was followed by beneficial finance and insurance scheme, introducing new models and reduced price. The suggestion with least rating was low price for replacement battery.

Hypothesis Testing

Test 1: Relationship between annual income level and choice of vehicle

H0- There is no significant association between annual income level and choice of vehicle.
H1- There is significant association between annual income level and choice of vehicle.

Table 8 Hypothesis 1 testing Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.403[a]	9	.011
Likelihood Ratio	23.718	9	.005
Linear-by-Linear Association	.869	1	.351
N of Valid Cases	100		

Source: SPSS

Testing the association between choice of vehicle and income level using chi square, the p value obtained as .011 which is less than 0.05 at 5% significance level, so null hypothesis is rejected and alternative hypothesis is accepted. Hence it is concluded that there is significant association between choice of vehicle and annual income level.

Test 2: Relationship between choice of vehicle and occupation.
H0- There is no significant association between choice of vehicle and occupation.
H1- There is significant association between choice of vehicle and occupation.

Table 9 Hypothesis 2 testing

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.374[a]	6	.383

Likelihood Ratio	8.954	6	.176
Linear-by-Linear Association	5.638	1	.018
N of Valid Cases	100		

Source: SPSS

The second hypothesis studying the association between choice of vehicle and occupation sector was tested using chi square test. The test revealed p value of 0.383. The p value is greater than 0.05 at 5% significance level. Hence the null hypothesis is accepted. Thus it is concluded that there is no significant association between choice of vehicle and occupation.

The major findings of the study were:

- All respondents has a positive attitude towards electric vehicle.

- The major factors that influenced the purchase intention of electric vehicle are less fuel expense and positive environmental effect. The factor cheaper in operations was least influential in the purchase intention of electric vehicle.

- The major barriers in the adoption of EV are low mileage, long charging time and few number of charging stations.

- The major benefits of using EV are less fuel expense and reduced environmental effect.

- The major suggestions from the EV users can be concluded as increase speed of charging, more charging stations and more subsidies.

Table 10 Findings from the testing of hypothesis:

	Hypothesis	Accepted/Rejected
Test 1	There is significant association between annual income level and choice of vehicle	**Accepted**
Test 2	There is significant association between choice of vehicle and occupation	**Rejected**

Conclusion

This project intends to study the awareness level of consumers regarding EV and also to understand its acceptance in Kochi city. The main objectives of the study is to find out

the consumer perception towards electric vehicle, especially working women. For the study data was collected from 100 respondents, i.e. working women in Kochi city, using questionnaire. Convenient analysis was used to select the sample for the study. Percentage analysis was used to analyse the data obtained from the respondents. The study found out that the respondents were aware of EVs and had a positive attitude towards it. The study concluded that the main factors that influenced the purchase intention of electric vehicle are less fuel expenses and positive environmental effects. The study also found out the major barriers that restricted the adoption of electric vehicle to be low mileage, few number of charging stations and long recharging time. The respondents also gave suggestions to improve the adoption of electric vehicle which includes increased number of charging stations, reducing the time for recharge, more subsidies and introduction of new models of electric vehicles.

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Digitalisation in HRM: from HR Desk

⭘ **Pradeep R Bhandary**[32]

Abstract :

Traditional HR practices have been replaced by digital methods for software applications. The application of digitalization in the area of human resource management helps personnel teams to manage and evaluate employee performance and make fair decisions. Established start-ups around the world are primarily focused on automated product and service units. Automation not only helps reduce operational costs, but also improves the quality of product and service delivery. This article is an attempt to summarize the strengths and weaknesses of digitalization in the development of human resources for an organization. This document is based on primary and secondary information.

Key words: Digitalization, human resource, organization, employee performance, digital applications etc.

Introduction:

Established start-ups around the world are primarily focused on automated product and service units. Automation not only helps reduce operational costs, but also improves the quality of product and service delivery. The benefits of digitalization can be seen in day-to-day operations, product placement, store delivery, logistics management, supply channel management, and more. Increasing automation and digitization are also seen in the area of human resource management for organizations. Traditional HR practices have been replaced by digital methods for software applications. The application of digitalization in human resource management helps personnel teams lead and evaluate employees, manage performance, and make fair decisions.

Digitalization in HR Management:

Digitization of human resources advances in the field by creating employee programs and adopting a strategic approach to recruiting and retaining the best talent to provide a better employee experience. It means you can. Digitizing HR means replacing traditional HR processes with the latest technology. Digital HR uses software to automate HR processes and workflows. Digitized HR departments can improve data-driven decision making by storing all of the company's personal data in one place for analysis and reporting.

Digitization of talent (HR) is one of the most important changes affecting enterprises and is attracting attention. Years; HR needs to implement new practices and procedures to accommodate the rapid modernization of the workforce. Benefits of streamlined processes include creating new operational HR processes to improve communication support and access to data analytics.

Objective of the paper:

We live in the digital age, so we can't say no to the technological changes in life and business. Optimization is essential for digitization. Development and management of human resources within the organization. This article is an attempt to summarize the strengths and weaknesses of digitalization in the development of human resources for an organization.

Research methodology:

This document is based on primary and secondary information. Secondary information on the article was collected by quoting short stories from the journal's debate. The main information in this white paper was gathered from an interview with a human resources manager. This document also contains an expert report from your organization.

Modes of digitalisation in practice across the world:

1. Going paperless

Many HR processes are paperless in their daily work. This begins with the use of paper forms for benefit claims, vacation claims, and other items. In general, creating these articles in paper format requires a significant amount of tracking and organization. For paperwork that requires cross-departmental approval, a piece of paper passes through the floor of the building to obtain the required signature. Digitization provides a one-stop solution to this problem.

2. Employee self-service app

With the latest mobile apps, everything is easy. The use of intelligent applications has simplified the employee's HR process and changed the way employees interact with the organization. The mobile app helps employees get information at their fingertips without having to go to HR to get transaction information. This is the ultimate employee self-service. Track how much time the consultant spends with the client, how much he can pay, and compare it with his colleagues. Based on the data, the system makes wise recommendations to improve inefficient work styles. Another app analyzes user feedback to detect anxiety and allows employees to work to improve their health.

3. Automation in motion

Automation eliminates the need for manual labor. Traumatic tasks such as processing hundreds of medical claims can usually be automated. For example, innovative approaches to solving problems allow companies to adapt quickly to their solutions. In addition, manual work is a human error. Automation always runs error-free.

4. Recruiting through social media

The advent of social media has changed the way employees are hired. For example, LinkedIn has changed the way people view their profiles.

5. VR For Training

Learning is always better through hands-on experience or practice. With the advent of virtual reality (VR), companies can simulate real-world examples during training.

6. Gamification at work

Dynamically adapting games in a non-game context generally helps businesses motivate their employees. For example, a company can reward employees when they are in a difficult situation or when they earn KPIs just because they are good partners. Enterprises can also implement real-time leader boards to create friendly competition among competitors. This allows employees to communicate with each other and improve performance. For example, Astro provides low-age employees with points that they can use to buy gadgets and travel.

8. Borderless training

Recruitment training in countries around the world is a dream come true. Cloud-based training systems can solve problems that only require an internet connection. The days when employees had to be physically present to participate in training are over. Text video

Challenges faced by HR department during digitalisation of HRM process:

1. **Inability to experiment quickly:** All digitization processes and their operational results can only be evaluated after a long period of time. This can improve or reduce the overall performance of your organization over time.

2. **Legacy system:** HR has some good old methods and means. They are also more convenient to use. The transition from these traditional methods to digital methods causes problems.

3. **Unable to work between silos**: There are areas within your organization where you cannot share information for security and privacy reasons. However, digitization removes the barriers to these restrictions. Departments can oppose.

4. **Inadequate collaboration between IT and business units: Every** business organization has its own IT department that facilitates automation. During this period, each company had several departments as part of the labor substitution department. A better implementation of HR management digitization requires better coordination between different departments. Collaboration is difficult without coordination between departments and IT departments.

5. **Risk-averse culture:** Even the most skilled recruiters are afraid to embrace technology. It is a human tendency to resist change. As a result, there is a lack of collaboration between executives when it comes to digitization.

6. **Lack of talent / required skills:** Automation and digitization require higher skills

and talents to implement them better. This requires additional administrative costs to train HR team members. The cost of digitization is meaningless without a competent manager who is ultimately responsible for digitization.

7. **Insufficient budget:** The organization wants to present IT companies with a declaration of their intent to digitize. By providing this service, IT companies spend time and effort improving the quality of their projects. All of this software has been released and is a source of revenue for these software companies. Most midsize businesses can't afford the low cost of this program.

Conclusion:

By implementing digital transformation in your talent, you can see how technology can improve the flow of people's employment in the enterprise and free up valuable time for core operations. Adopting digital solutions for the HR process is important for organizations that offer many benefits to the services they need, reduce high-risk dual obstacles, and provide space for large providers to focus on HR. We live in the digital age, so we can't say no to the technological changes in life and business. Optimization is essential for digitization. The development and management of human resources within an organization requires proper evaluation, rational evaluation and payment. This can be guaranteed with the help of digitization of human resources.

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Impact of Socio-Economic Factors on Savings Patterns of Coffee Plantation Workers in Kodagu District

O   **Shailashree K**[33]

Abstract

Socio monetary conditions are suggesting the improvement of human life, like this coffee plantation employees also. They may be relying upon the income form coffee plantation; it assists them to run their family. This study focuses approximately socio-economic conditions of employees, in this case no full-size courting in age and gender. For this reason, within the financial system thing is not any development of month-to-month profits and month-to-month expenditure. Even though, activity possibility avails for the workers. India is likewise any such united states, wherein approximately 70 per cent of the labour force is hired within the agriculture quarter. Even though within the recent years the quantity of farming in Gross home Product is coming down, nonetheless agriculture is s the dominant zone of the budget and it affects the properly being of the opposite sectors. The study is carried out to know the socio-economic conditions of coffee labourers in Kodagu district.

Key words: Coffee plantation, savings, coffee labourers, socio-economic, status etc.

Introduction

Coffee enterprise is one of the most vital in India it creates employment possibilities, foreign exchange, earnings and contribution to the countrywide economic system. The cultivation of coffee in India has an extensive history; cultivation of coffee is an agricultural activity. It offers employment opportunity to extra than two million human beings. Financial conditions best determine everyone's existence on the same time like a country. Even though on this take a look at to analyse coffee plantation workers socio economic situations, financial condition is base to run the lifestyles. The plantation personnel, however, has been a few of the most exploited personnel in the prepared quarter.

Socio economic condition of workers

About 2.5 lakh people in the district are employed by the coffee farms (approximately

46 percent of the population). Additionally, because location beneath coffee hasn't increased significantly, daily employment generated in the region as a result of coffee production also doesn't exhibit significant changes. With an emphasis on their housing and residing conditions, the accessibility of drinking water and sanitary facilities, and property, this article investigates the broad habitation of the Kodagu district. We examine the differences in housing circumstances experienced by the majority of special social groups, including people of Scheduled Tribes and Scheduled Castes.The government's actions to provide those basic utilities through a variety of programmes and applications are also documented. Indicators of the standard of living have a significant impact on the calculation of the human development index. Five out of a total of eleven factors used in the calculation of the District Human Development Index are related to the standard of living, highlighting the importance of housing circumstances to human development. These indicators indicate the proportion of nearby households that have access to the following amenities: a) cooking gas, b) pucca homes, c) toilets, d) water, and e) power.

The values of these indicators can be immediately linked to the outcomes of the implementation of several government policies and programmes, which is a significant function of these signs.

Living situation

This section discusses the history of housing in Kodagu, including the status of rental housing, people without homes or sites, the condition of houses, and government-sponsored housing initiatives. According to the 2011 census, there are 138,303 households in the Kodagu district, including 19,794 urban households and 118,509 rural households. In the district as a whole, 67.50 percent of people live in their own homes, 15.27 percent rent their homes, and 16.21 percent live in other people's homes. Families in rural versus urban areas: in 2011 there were 85.69 percent of rural families, compared to 86.49 percent in 2001. For urban families, the comparable percentages are 14.31 and 13.51, respectively.This reveals a very slight increase in urban families over the past ten years, less than 1%. It represents a significant deviation from the Karnataka nation's pattern, which has seen an increase in urban households of 5.57 percent over the past ten years.

Family Status and Assets

Asset ownership gives a simple approach to compare and contrast living conditions across regions and reveals the family's typical mode of habitation. The table below shows Kodagu's asset reputation and compares it to the nation as determined by the 2011 Census. It examines the percentage of households in the particular area while clearly identifying the asset in the column. The last column shows the percentage of households without any of the property (especially, TV, Radio, computers, cellphone, cellular, Bicycle, 2-wheeler and 4-wheeler motors).

Table 1: Status of Household assets

Taluk	Television	Bicycle	2-wheeler	4-wheeler	Mobile phone	Banking services	No assets (Telephone, TV, 2wheelers and 4 wheelers
Madikeri	61.39	13.30	15.31	13.26	64.79	75.48	6.620
Somwarpet	61.92	16.24	18.14	9.02	60.60	70.77	12.20
Virajpet	57.13	3.61	14.36	14.87	55.90	63.38	13.75

Source: Census 2011

Kodagu's asset fame is quite different from Karnataka's. There are more people there who have access to banking services and who are proud owners of four-wheelers. In addition, compared to the country, a far lower percentage of people live in the district without any of the assets listed in the above table. However, the district falls behind the kingdom in terms of possession of items like bicycles, two-wheelers, and mobile phones. This manner can be brought on by the area's mountainous terrain (which makes bicycles and a couple of wheelers much less realistic, and makes cellular community coverage tough).

Literature Review

B. R. K. Sinha (2010), Working Conditions of Agricultural Workers: A Reflection of Socio-Economic Status, it's been stated that large segment of the agricultural labours leftovers occupied agricultural sports at the time of thirst, hunger, pregnancy (girls) or even despite their distasteful state of fitness, each physical and intellectual. Most of the rural labourers paintings more than trendy hours and additionally having half of-fed. The objective of the have a look at is to recognize the working situation of the rural people and to investigate the pattern of running conditions at age, sex, social group, and profits stages. This study is absolutely based totally at the number one information amassed at the household stage from 9 pattern villages. The author has concluded that the numbers of numerous age group people operating situations are unwanted and most of the workers belong to a decrease-earnings organization. Therefore the Researcher has cautioned that there is a need for development of proper work tradition.

Sivanesan. R (2013) research paper entitled "A study on socio economic conditions of women workers in cashew industry of Kanyakumari district" he analysed that majority of cashew enterprise girl workers confronted the trouble of very low wages and are satisfied with regularity of labor.

The hypothesis analysis famous the result that there may be no enormous dating among age of the cashew enterprise people and level of satisfaction, there may be no giant difference among academic qualification of cashew industry people and stage of delight, there may

be no massive difference between marital status of cashew industry people and degree of delight, there's no vast distinction among nature of family of cashew industry employees and degree of pride.

Average observes concluded that cashew enterprise people are not satisfied with their paintings. The researcher discovered that their preferred of living and socio monetary conditions are very terrible.

Objectives of the study

1. To find socio economic conditions of the coffee estate labourers.
2. To analyse association of some socio-economic factors (gender, age, religion, type of family, monthly income and expenditure) on savings pattern of the coffee estate labourers of Kodagu district.

Scope of the study

The study is undertaken in Kodagu district. The scope of data collection is restricted to only coffee workers employed in different coffee estates of Madikeri, Virajpet and Somvarpet taluks.

Research design

The study is an empirical one using both primary and secondary data. The micro level of empirical study was carried out with a structured questionnaire in Madikeri coffee estates of Kodagu district. Secondary data involved published sources including journals, websites and magazines.400 respondents have been selected for the study and Random Sampling technique is used. Questionnaire was used as a tool for the collection of primary data from the respondents.

Hypothesis

• There is no significant association between gender and savings pattern of the coffee plantation labourers.

• There is no significant association between age and savings pattern of the coffee plantation labourers.

• There is no significant association between type of family and savings pattern of the coffee plantation labourers.

• There is no significant association between monthly income and savings pattern of the coffee plantation labourers.

• There is no significant association between monthly expenditure and savings pattern of the coffee plantation labourers.

Workforce structure in coffee farms

Despite the fact that Robusta plantations around the world have started to mechanise, automation has not yet been successful in Kodagu due to the terrain's fluctuations. As a result, from the perspective of plantation owners, the district's reliance on labour for key aspects of coffee production is inescapable. Planters claim that they are at the mercy of

the labourers, at least during the busiest time of year. As a result, Kodagu offers a sophisticated system of rewards and opportunities for nearly year-round labour to motivate workers to be available for the planters whenever they need them and, at the same time, foster stage-playing discipline among various labourers.Additionally, for the purpose of this chapter's clarity, plantation owners can be broadly divided into three classes: small coffee planters, medium-sized coffee planters, and personal plantation corporations. These three different plantation types function by employing labourers under two different labour contracts.

Data analysis

The effort has been made toanalyse the socio-economic profile of the respondents. The results were shown in the below table:

Table 2: Socio-economic profile of the respondents

Socio-Economic variables	Frequency	Socio-Economic variables	Frequency
Gender:		*Monthly income:*	
Male	**187**	Below Rs.5000	**109**
Female	**213**	Rs.5000 - Rs10000	**221**
Marital status:		Above Rs.10000	**70**
Married	**244**	*Monthly expenditure:*	
Unmarried	**56**	Below Rs.2500	**63**
Age:		Rs 2500- Rs.3500	**132**
Below 30	**73**	Rs 3500- Rs5000	**90**
30-40	**110**	Above Rs 5000	**115**
40-50	**129**	*Savings*	
50 - 60	**70**	NIL	**45**
Above 60	**18**	Below 2000	**88**
Religion:		2000-3000	**179**
Hindu	**254**	Above 3000	**88**
Muslim	**69**	*Type of family:*	
Christian	**75**	Nuclear	**308**
Others	**02**	Joint	**92**

(Source: Primary data)

Hypothesis testing: The six hypotheses have been formulated and to and to analyse the

results Chi square statistical testing has been implemented. Before we execute to the testing, few essentials to be fulfilled like the variables measured on nominal data i.e., should be categorical in nature and the observations are independent, hence fulfilled.

Hypothesis 1:

H_0: There is no significant association between gender and savings pattern of the coffee plantation labourers.

Table 3: Comparative analysis of Gender of the respondents and Savings

Socio- economic factors		Savings				Chi square value	P value
		No savings	Below Rs.2000	Rs.2000 – Rs 3000	Above Rs 3000		
Gender	Male	38	86	42	21	.604	.895
	Female	50	93	46	24		

At 5% level of significance

From the above table 3, results of Chi Sq. test show different demographics and socio-economic factors results which indicate that Gender has no significant association with savings pattern of the coffee workers p value is more than 0.05. Therefore, the formulated null hypothesis is accepted.

Hypothesis 2:

H_0: There is no significant association between age and savings pattern of the coffee plantation labourers.

Table 4: Comparative analysis of Age of the respondents and Savings

Socio- economic factors		Savings				Chi square value	P value
		No savings	Below Rs.2000	Rs.2000 – Rs 3000	Above Rs 3000		
Age	Below 30 years	25	25	11	12	31.115	.002**
	30-40 years	15	61	26	8		

	40-50 years	31	58	32	8		
	50-60 years Above	16	27	15	12		
	60 years	1	8	4	5		
	** at 1% significance						

From the above table 4, results of Chi Sq. test shows age factors result which indicate that age has a significant association with savings pattern of the coffee workers p value is less than 0.01. Therefore, it is failed to accept the null hypothesis, the alternate hypothesis is accepted.

Hypothesis 3:

H_0: There is no significant association between type of family and savings pattern of the coffee plantation labourers.

Table 5: Comparative analysis of type of family of the respondents and Savings

Socio- economic factors		Savings				Chi square value	P value
		No savings	Below Rs.2000	Rs.2000 – Rs 3000	Above Rs 3000		
Type of family	Nuclear	65	145	75	23	25.397	.000**
	Joint	23	33	14	22		

*** at 1% significance*

From the above table 6, results of Chi Sq. test shows that type of family i.e.jont and nuclear has a significant association with savings pattern of the coffee workers, while p value is less than 0.01. Therefore, it is failed to accept the null hypothesis.

Hypothesis 4:

H_0: There is no significant association between monthly income and savings pattern of the coffee plantation labourers.

Table 6: Comparative analysis of monthly income of the respondents and Savings

Socio- economic factors		Savings				Chi square value	P value
		No savings	Below Rs.2000	Rs.2000 – Rs 3000	Above Rs 3000		
Monthly income	Below Rs.5000	41	55	12	1	63.213	.000**
	Rs.5000 - Rs10000	33	108	54	26		
	Above Rs.10000	14	17	20	17		

*** at 1% significance*

From the above table 7, results of Chi Sq. test shows that monthly income has a significant association with savings pattern of the coffee workers, while p value is less than 0.01. Therefore, it is failed to accept the null hypothesis.

Hypothesis 5:

H_0: There is no significant association between monthly expenditure and savings pattern of the coffee plantation labourers.

Table 7: Comparative analysis of monthly expenditure of the respondents and Savings

Socio- economic factors		Savings				Chi square value	P value
		No savings	Below Rs.2000	Rs.2000 – Rs 3000	Above Rs 3000		
Monthly Expend-iture	Below Rs.2500	21	37	5	0	65.545	.000**
	Rs.2500 - Rs. 3500	19	75	31	7		
	Rs.3500 - Rs. 5000	19	19	34	18		
	Above Rs.5000	29	48	18	20		

*** at 1% significance*

From the above table 8, results of Chi Sq. test shows that monthly expenditure has a significant association with savings pattern of the coffee workers, while p value is less than 0.01. Therefore, there exist an association between monthly income and savings pattern.

Conclusion

Savings and investments are collectively interconnected financial variables. Many new instruments have been delivered during the last a long time to attract the ability buyers. Though diverse new avenues are brought majority of the financial institution employees nonetheless opted for savings financial institution accounts for their periodic financial savings and investments. Majority (i.e., 179 respondents) of the personnel were having savings in banks and society. Savings become located to be unbiased for gender, but age, religion, family type, marital status, total family income, monthly expenditure of the employees have an impact on the savings. Jain and Mandot (2012) additionally observed out that demographic factors like Gender and city don't have any impact on investment choice of investors.

For this reason, from the analysis, it's far discovered that savings turned into unbiased for the gender of the employees however other socio-economic factors of the employees have an impact on savings pattern.

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Primary Agricultural Credit Societies and Agricultural Development in India

❍   **Chaithra B.N[34]**

Abstract:

In developing countries like India, agriculture is the primary source of livelihood for majority of people in rural areas and this livelihood needs to be made sustainable for future. Credit is a major input which is required for the development of agriculture. Primary Agricultural Credit Societies are the banks which are located in rural area and plays a crucial role in rural credit system by executing their activities on co-operative principles and also these banks are operate under the District Credit Co-operative Banks. Primary Agricultural Credit Societies working at community level, having direct contact with the rural people and meet their monetary obligations by providing short term and medium-term loans. But the rural people still rely upon unorganized sources such as money lenders in village, mandies, traders etc. Therefore, various course of actions is taken by Government to reduce these unorganized sources through the formation of Primary Agricultural Credit Societies in rural areas. This study has been undertaken to know the role of Primary Agricultural Credit Societies in agricultural development in India. The study reveals that, by working at the community level Primary Agricultural Credit Societies provides agricultural credit to farmers, distributes agriculture inputs and supplies domestic product requirements to member farmers. But, majority of Primary Agricultural Credit Societies face number of challenges which adversely affect the agriculture development of the society. Therefore, to serve the rural people in a better way these societies need to be strong and efficient to take necessary course of action to face challenges in competitive environment.

Keywords: Credit, Agricultural, Co-operative, Society, Finance.

Introduction:

Agriculture is the backbone of Indian economy. As per the census about 70% of rural population, depending directly or indirectly on agriculture for their livelihood. Agricultural credit is considered as one of the most required inputs in all agricultural development programmes. For a long time, the chief source of agricultural credit was private moneylenders. Because, agriculture source of credit was deficient, highly expensive and exploitative. To prevent this, a multi-agency approach consisting of cooperatives, commercial

banks and regional rural banks credit has been adopted to provide cheaper, timely and adequate credit to farmers. The co-operative movement was started in India mainly with a view to providing agriculturists funds for agricultural activities at low rates of interest and protect them from the claws of money lenders. In 1912, the Co-operative Societies Act was passed which authorized the registration of non-credit co-operative societies as well. Accordingly, primary agricultural cooperative credit societies were designated the role of providing agricultural credit to farmers, distributing critical agricultural inputs like seeds, fertilizers, pesticides, agricultural implements and machinery.

Methodology:

The study is based on the secondary data which is obtained from the annual report and financial statements of NAFSCOB, RBI and NABARD. Besides, website, published articles, research studies, journals, magazines and Government publications are also to be used to supplement the secondary data.

Objective of the Study:

1. To study the role and performance of Primary Agricultural Credit Societies in respect of agricultural credit and rural development.

2. To study the structure and progress achieved by Primary Agricultural Credit Societies in rural development.

3. To offer suggestions to improve the performance of Primary Agricultural Credit Societies

Literature Review:

Research study of **D. H. Homiga (2020)** identified that, Primary Agricultural Credit Societies play a major role in financial empowerment of farmers and giving a boost to agricultural development in India. As many financial problems are cropping up in the process of development of cooperative system the author suggests proper monitoring and evaluation system in the working process of Primary Agricultural Credit Societies.

Rakesh Mohan (2004) pointed out that, the analysis of performance of agricultural credit in India reveals that the overall flow of institutional credit has increased over the years. But there are several gaps in the system like inadequate provision of credit to small and marginal farmers, scarcity of medium and long- term lending, limited deposit mobilization and heavy dependance on borrowed funds by major agricultural purveyors. These have major implications for agriculture development and wellbeing of the farming community. Therefore, the efforts are required to address and ratify these issues.

The study of **Dr. K. Shobha, K. Siji (2018)** observed that, agricultural credit continues to be developing strategy for the agricultural sector in India. The study revealed that formal credit for agriculture increased rapidly bit, it failed to meet the needs of farmers. Therefore, the farmers resort to informal credit to meet their productive and unproductive needs. The access of farmers to credit has been constrained by their inability to offer the collateral, high interest rate, cumbersome process of getting loan and lack of awareness about interest

subvention schemes etc.

Vijayakumar J. J., and Sukumar S., (2014), their study reveals that number of primary agriculture co-operative societies, number of members, deposits and borrowing, number of borrowers and loan issued by the primary agriculture co-operative societies in India has increased significantly during the period from 2003-04 to 2012- 13. It implies that the primary agriculture cooperative societies play a major role for financial inclusion of the farmers and agricultural development in India.

Singh R. I, Singh R. P. & Singh, A. K. (2000), discussed that the services rendered by cooperatives in the form of credit and non-credit support to farmers set a pace to the rate of development in the overall economy in rural areas, especially in the poorer sections of society by mobilizing finance to the agriculture sector. The study examines that cooperative agency as opposed to commercial banks were determined as playing the vital role in providing credit. The study concluded that cooperative societies are very accessible to farmers seeking credit facilities.

The research study of **Abhiman Das, Manjusha Senapathi, Joice John (2009)** identified that, over the years there has been a significant increase in the access of rural cultivators to institutional credit and simultaneously, the role of informal agencies including money lenders, as a source of credit has declined. The study reveals that, the direct agriculture credit amount has a positive and statistically significant impact on agriculture output and its effect is immediate.

THE CO-OPERATIVE CREDIT STRUCTURE IN INDIA
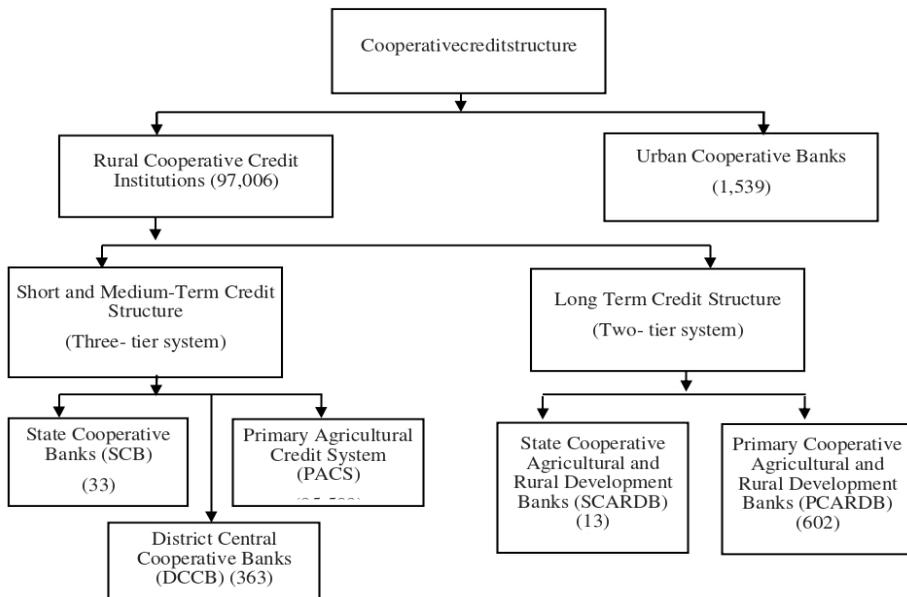
Figure1. Cooperative Credit Structure in India as on 31st March 2020.

Source: NABARD Report, Publication- Reserve Bank of India

The co-operative credit structure in India can be widely classified as agricultural credit and non-agricultural credit. As far as agricultural credit is concerned, there are two streams one for short term and medium-term credit and another for long-term credit. The short term and medium-term agricultural credit follow a three-tier structure in 20 states with the primary agricultural credit societies at the village level, Central Co-operative Bank at the district level and therefore the State Co-operative Bank at the apex level. Regarding long-term credit, there is a two-tier structure with Primary Cooperative Agriculture and Rural Development Banks at the village level and State Cooperative Agriculture and Rural Development Banks at the state level.

PRIMARY AGRICULTURAL CREDIT SOCIETIES (PACS)

The primary agricultural credit co-operative societies are considered to be the pillars of the entire cooperative edifice. Primary Agricultural Credit Societies are the bottom of the co-operative credit structure and form the biggest number of co-operative institutions in India. Most of these societies have been organized mainly to provide credit facilities and to inculcate the habit of thrift and economy among their members. The share capital of a society is divided into the units, it is called shares, contributed by members. All agriculturists, agricultural laborer's, artisans and small traders within the villages can become members of the society. The most important source of finance of Primary Agricultural Co-operative Credit Societies is members' deposits. Borrowings is the most important element of their working capital. The criteria for borrowings differ from the state to state in consistent with their liability. Punctuality in repayment of loans has hardly been observed by members, with the result there has been a steep increase in overdue all over the country.

Objectives of Primary Agriculture Credit Society (PACS)

1. To cater to the credit needs and income generating activities of farmers, artisans and other members of the society.
2. To extend selected banking services to members.
3. To disseminate knowledge of the latest improvements in agricultural, handicrafts and weaving and encourage its member to adopt them; and
4. Generally, to encourage prudence, self-help and co-operation among the members.
5. To create awareness among the farmers to adopt improved farming practices.
6. To reach up to the unprivileged section of the community through Self Help Groups, Joint Liability Groups and Tenant Farmers Groups.

Functions of Primary Agricultural Credit Societies (PACS)

1. To promote economic interests of the members in accordance with the co-operative principles.
2. To provide short term and medium-term loans.
3. To promote savings habit among members.

4. To supply agricultural inputs like fertilizers, seeds, insecticides and implements.

5. To provide marketing facilities for the sale of agricultural produces.

6. To supply domestic products requirements such as sugar, kerosene, etc.

7. To borrow adequate funds from the central financial agencies for helping the members adequately for the above purposes.

8. To attract local saving for share capital and fixed deposit.

9. To supervise use of loans and to see that they are paid punctually.

10. To store the produce of the members till it is sold.

Funds of Primary Agriculture Credit Societies (PACS)

A Primary Agriculture Credit Societies can raise funds for implementing its activities by following means:Share capital, deposits from members and non-members, loans borrowed from higher institutions (Central cooperative Banks, Commercial Banks and government), donations, entrance fee, reserve fund, Grants and subsidies from the government.

Primary Agricultural Credit Societies acquire loans from District Central Cooperative Banks or State Cooperative Banks to serve the needs of their members. The maximum borrowing power of the society is based on its liability and it vary from state to state. It is normally fixed at 1/6th or 1/8th of the total value of the net assets of the solvent members.

Loaning Policies

Primary Agricultural Credit Societies grant short-term credit on the personal security of the borrowers, while medium term credit is given either by creating charge on their immovable assets or mortgages. Repayment period is decided on the basis of incremental income derived out of the loan.

PROGRESS OF PRIMARY AGRICULTURAL CREDIT SOCIETIES

Primary Agricultural Credit Societies (PACS), the credit institutions at the community level, deal directly with the individual borrowers. As on 31 March 2020, there were 95,509Primary Agricultural Credit Societies covering 6,33,346 villages of India with a total membership of 13.82 crore members, of which 38.06% (5.26 crore) were borrowing members. As compared to the previous year, while the total membership marginally increased by 4.5%, the borrowing membership of Primary Agricultural Credit Societies increased by 2.85%. As on 31 March 2020, the deposits mobilized stood at ¹ 1,65,476 crore and the total loan outstanding by all the Primary Agricultural Credit Societies was ¹ 2,12,360 crore. During 2019-20, as per available data in respect of 84,396 Primary Agricultural Credit Societies, 47,027Primary Agricultural Credit Societies earned profit of ¹ 6,531 crore; the remaining 37,369Primary Agricultural Credit Societies incurred loss of ¹ 8,325 crore. Some of the key financial indicators of the Primary Agricultural Credit Societies are presented in the below Table:

Key Financial Parameters with respect to Primary Agricultural Credit Societies

Sl. No.	Parameter	31 March 2019	31 March 2020
1.	Number of Primary Agricultural Credit Societies	95,995	95,509
2.	Total Membership (in crore)	13.20	13.82
3.	Borrowing Members (in crore)	5.11	5.26
4.	Owned Funds (^{1} crore)	42,196	43,741
5.	Deposits (^{1} crore)	1,33,010	1,65,476
6.	Borrowings (^{1} crore)	1,38,922	1,38,571
7.	Loans Outstanding (^{1} crore)	1,15,048	2,12,360
8.	Loans Issued During the year Ended (^{1} crore)	2,05,895	2,14,553

Source: NAFSCOB

FINDINGS: It is been observed from the study that:

1. Primary Agricultural Credit Societies mainly concentrated on agricultural sectors by delivering short term and medium-term loans to farmers.
2. Deposit mobilization is less in these societies. Because there is absence of awareness among the rural people about the different schemes available in the society.
3. Along with reaching a huge number of rural people through rural financing, importance has to be given for the recovery of loan also.

SUGGESTIONS

1. The society should provide qualitative necessary agricultural inputs at reasonable price and at right time to the member farmers
2. In order to improve deposit mobilization, the society should conduct awareness programs often. This is essential to educate the rural people, to attract new customers and to popularize the various schemes and services offered by the society.
3. The society should follow easy methods for the distribution and recovery of loan from member farmers.

CONCLUSION

The study concludes that, Primary Agricultural Cooperative Credit Societies plays a major

role in the development of agricultural programs, rural financing and in promoting the economic interest of the members. By working at the community level Primary Agricultural Credit Societies provides agricultural credit to farmers, distributes agriculture inputs like seeds, fertilizers, pesticides, agriculture implements and machineries, supplies domestic product requirements such as sugar, kerosene etc. However, a number of Primary Agricultural Credit Societies face some challenges like lack of necessary funds, change in economic condition, issue of insufficient amount of loans, overdue and so on which adversely affect the agriculture development programs of the society. Therefore, to serve the rural people in a better way these societies need to be strong and efficient to take necessary course of action to face challenges in competitive environment.

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Exploring Workers Rights Development and Welfare of Cashew Workers of Kerala in a Post Covid Environment

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Abstract

Covid19 has caused tremendous destruction to the whole economy. The poor and the middle class people are more affected to corona. Now most of the daily workers are unable to find their daily work. Due to this lock down situation many factories are being shut down. This study concentrates on the workers rights development and welfare of cashew workers of Kerala in a post covid19 environment. Before the introduction of corona into the economy the workers of cashew factory has limited employment opportunities, then their socio-economic conditions of the workers was very poor. The workers are prone to different hazards and their quality of work life was very poor. They are forced to work with minimum wages. In a post covid19 environment the scenario will be entirely different. The workers of the cashew factory cannot satisfy there basic needs in this stage. The exports will be reduced in this period and thus they are compelled to do any other work. During this period the government should help the workers and give them some sort of employment. Government should encourage Foreign Direct Investment and Foreign Institutional Investment thereby it creates huge employment opportunities. Special training and education should be provided to the workers in the post covid19 stage.

Key words- Covid19, Foreign Direct Investment, Foreign Institutional Investment

Introduction:

Novel corona virus or covid19 has made the world economy into a stagnant position. Day by day the amount of patients admitted to hospitals due to corona virus is increasing. Different countries are trying to manufacture vaccine for covid19 but it is only in the developing stage. Compared to other diseases the mortality rate of the covid19 is only 3 percentage. Till now the World Health Organization has no idea of how it is transmitted. Recent studies states that it is an air borne diseases and the virus will spread in the atmosphere for at least 3 hours. Since the mortality rate is very low but the amount of spread to others is very high. Covid19 has hampered the life of the poor and the middle

class people. Due to complete lock down many people has lost their jobs and the livelihood. Many people have tremendous stress thinking about the life after the Covid19It also affect the earnings of cashew factory workers to a great extent. Before the emergence of covid19 the life of cashew factory workers were miserable. The state of Kollam is known as the cashew hub of the world. The main problem faced by the cashew workers before covid 19 was lack of employment opportunities, low wages, quality of work life and different hazards faced by the workers while working in the factory premises. There are two types of cashew factories in Kerala that is the Public factories which are owned by the government and Private factories which are owed by the private parties. The public factories are again divided into two forms. First one is called the Kerala State Cashew Development Corporation Limited(KSCDC)and the second one is called as Kerala State Cashew Workers Apex Co-operative Society(CAPEX). KSCDC has 30 factories all over Kerala and CAPEX has 14 factories located in Kollam. Total of 550 factories are owned by the private parties through out the state of Kerala. Before the emergence of covid19 the workers have very low employment opportunities. The main reason for the low employment opportunities is the shortage of the availability of raw materials. In earlier years due to the indigenous production fine quality of cashew nuts are produced within the state. Later the state of Kerala has been importing cashew nuts from African countries. India was the leading exporter of fine quality of cashew kernels. But now Vietnam is the largest exporter of cashew kernels. Cashew plants was introduced by the Portuguese in India. The main reason for this plantation is to reduce the soil erosion. Majority of the workers working in the cashew processing units are women workers and most of them belongs to the backward community. Women workers are forced to work for lower wages. Due to this wages they cannot find their basic necessities of their livelihood and also they don't know any other work other than the work involved in the cashew processing industries. With the introduction of Minimum Wages Act 1948 and Employee Protection Act the workers are able to get the minimum wages but day by day the price's of every item is increasing and these wages are only meant for purchasing these items. They don't have any sorts of savings for the future all the amount which they get is used for consumption purpose. According to the Maslow Need Hierarchy they only satisfy the first need that is basic needs. The workers don't have a good housing facility and there is no safety for the life's. But now the government has introduced some schemes like Life Mission which is a huge relief for these workers. The government factories are only providing some sort of scholarship for the cashew workers children. Private factories are not providing any other fringe benefits other than the salary. Government factories also provide them with ESI and EPF facilities which the private factories doesn't give some benefits to their employees. The workers also face different sorts of hazards while working in the cashew factory. The different hazards which they face is the physical hazards, chemical hazards, biological hazards, psycho-sociological hazards and ergonomical hazards. Most of the workers face psycho- sociological hazards to a great extent. The reason is that they work for long hours without taking a single break and majority of the factories follow the piece rate system which force the workers to work for long hours to increase their earnings. Another problems

which the workers face is the Quality Of Work Life of workers working in the cashew processing units. Lack of proper ventilation, chairs, clean and hygienic toilets Congested workspace are faced by the workers. These workers do their work in a batch and they are prone to several infectious diseases or any viral diseases. If any person who is infected by Covid19 then it will spread to all the workers hence create a vulnerable situation. Before the impact of corona the workers right and their welfare measures has been very poor. The workers go for frequent strikes and lock outs inside the factory premises. Majority of the factories in the state of Kerala has been shut down due to the enormous competition from the International market. After the post covid19 the welfare and the rights of the workers will be very low as compared to pre corona environment. The workers will get limited employment opportunities when compared to the pre covid19 situation. The workers in the cashew factory faces tremendous stress and mental tension during this period. The chances of great depression and inflation are very high during this stage. Workers will be forced to work at a lower wages in this post covid19 environment in contrast to the pre covid 19 environment. The welfare of the workers will be very low as they cannot satisfy the basic needs. Hence they are forced to do any other sort of work. They should do farming in the land and cultivate necessary crops in their lands for their survival. All other fields except the agriculture sector will be in a stagnant position. Large number of factories will be shut down in this post covid19 environment or else some factories start to work with low number of employees. Trade union will also be unable to protect the right of the workers as the economy will be in the depression stage. Workers find very difficult while working in the cashew factory during this phase. The only way to ensure the workers welfare and their rights is with the help of the state government and central government. Foreign Direct Investment in the cashew industry will also protect the workers in a whole. Recent studies states that various companies are trying to invest in India after this corona crises. If this happens then both FDI and FII will be high in India thus creates various employment opportunities and it will boost this cashew industry

Review of Literature:

(**Service, 2020b**) indicated about the debt –ridden amid covid19 lock down –cashew factory owner hangs himself. Facing the hardship of covid19 cashew owners and the workers are urging the government to intervene for a long time . The demand for them is for a special package to address the crises in this sector.

(**Binu Kumar, 2002**) pointed out the problems and prospects of cashew based industry in Kerala. The study states that there are enormous problems for the cashew industry like insufficient domestic raw materials, poor quality of raw nuts, low productivity, scarcity of high yielding variety of cashew, inadequate skilled labour for processing, problems of cashew workers and health problems. The study concluded that government should adopt certain protective policies and programmes which reduces the problems of cashew industry and create maximum employment opportunities to women for attaining the women empowerment.

(**Retheesh, 2005**) evaluates the cashew industry in Kerala problems and potential.

The study states that the socio-economic conditions depend on the number of working days available in an year. The main problem for the migration of the industry to other states is due to different government policies and the labour problems faced by the workers. Minimum wage policy along with social security measures like ESI, PF, LWF were introduced. Quality standards should be improved to the International standards.

Objective of the Study

- To study about the employment opportunities of cashew workers in the processing units after the Covid19
- To evaluate the welfare measures and rights of the cashew workers after the Covid19

Research Methodology:

The study focuses on the different welfare measures, development measures and their rights after the Covid19 period. It also pin points the employment opportunities after the covid19 period. The study is based on both method of data collection.. Primary Data are collected through well-structured questionnaires. A sample of 110 respondents are selected from the whole population. 55 respondents are selected from Private factories and another 55 respondents are selected from Public factories. The secondary data are collected from national and international journals, articles, online reports and internet.

Analysis and Interpretation:

TABLE NO-1.1 EMPLOYMENT OPPORTUNITIES AFTER COVID19

Sl. No	Opinion	No of Respondents	Percentage of Respondents
1	Very low	47	42.727272
2	Low	58	52.72727272
3	High	4	3.636363636
4	Very High	1	0.909090909
	Total	110	100

Source: Primary Data

Interpretation

Table 1.1 states that 52.72 percentage of the workers had the opinion of low employment opportunities, 42.7272 percentage of the workers had the opinion of very low employment opportunities. 3.63 percentage of workers had the opinion of high employment opportunities and 0.909 percentage had the opinion of very high employment opportunities.

FIG NO-1.1 EMPLOYMENT OPPORTUNITIES OF CASHEW WORKERS AFTER COVID
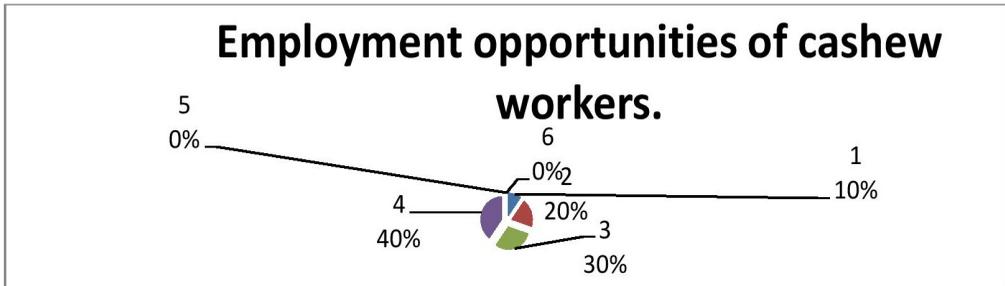
TABLE NO: 1.2 WELFARE MEASURES AND RIGHTS TO CASHEW WORKERS AFTER COVID19

Sl. No	Opinion	No Of Respondents	Percentage Of Respondents
1	Very Low	60	54.545454
2	Low	47	47.727272
3	High	2	1.8181818
4	Very High	1	0.9090909
5	Total	110	100

Source: Primary Data

Interpretation:

Table 1.2 depicts that 54.54 percentage of workers have the opinion of very low welfare measures and rights, 47.72 percentage have low welfare measures and rights, 1.81 percentage have high welfare measures and rights and 0.909 percentage have very high welfare measures and rights.

FIG NO-1.2 WELFARE MEASURES AND RIGHTS TO CASHEW WORKERS AFTER COVID
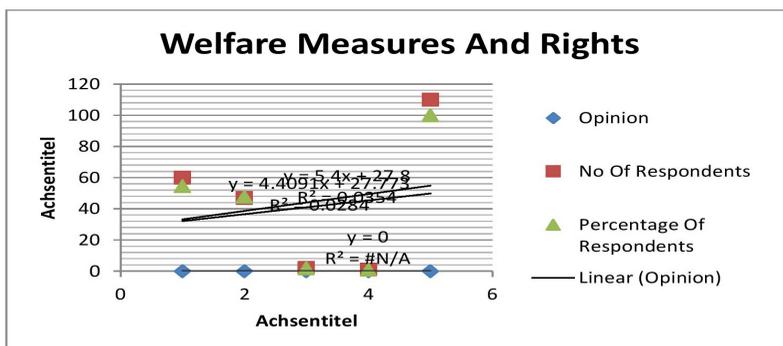
Findings:

- Majority of the workers have the opinion of low employment opportunities, followed by 42.7272 percentage of the workers have the opinion of very low employment opportunities, 3.63 percentage of workers have the opinion of high employment opportunities and 0.909 percentage have the opinion of very high employment opportunities.

- Majority of the workers have the opinion of very low welfare measures and rights, followed by47.72 percentage have low welfare measures and rights, 1.81 percentage have high welfare measures and rights and 0.909 percentage have very high welfare measures and rights.

Conclusion:

Due to the impact of covid19 in the world economy every sectors of the economy has fallen steeply. Till now there is no vaccine for this disease and all the countries are working on it for the invention of vaccine. After the corona is over then the whole world will not be in a good position. Cashew industry will also suffer from the impact of covid19. During this period the workers have low employment opportunities and low welfare measures. Government should introduce necessary steps for the upliftment of the cashew industry. They should provide with seed capital assistance, bridge finance and tax holidays for the private owners of the cashew industry. It should also promote international business in India. Foreign Direct Investment and Foreign Institutional Investment will be a great help to boost the economy. At this time the different trade union should protect the workers and give a helping hand to these workers. Very rich businessman should give assistance to the family members of the cashew workers and ensure that their children is getting the proper education facility.

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❑❑❑

Difficulties Faced by Indian Exporters During Pandemic Period

❍ **Midula C Raphy**[37]
❍ **P. Kannan**[38]

Abstract:

India went into lockdown in late March to prevent the spread of the novel corona virus, compelling manufacturers to close factories and dismissed millions of contract workers. The deep narrow in exports is in sync with the predictions of the World Trade Organization (WTO), which has stated that world trade is expected to fall between 13% and 32% in 2020 due to the COVID-19 pandemic. The most affected commodity were petroleum products in terms of exports from India a fallout of about 32 percent in January 2021, compared to the same month in the previous year. India's exports shrank by a record 60.28% in April to USD 10.36 billion, mainly on account of the corona virus lockdown. The decline in exports has been mainly due to the global slowdown implemented during pandemic, which got provoked due to the current COVID-19 crisis. The latter resulted in large-scale interruptions in supply chains and demand resulting in the cancellation of orders. Gems and jewellery shipments reduced by 98.74%, followed by leather (-93.28%), petroleum products (- 66.22%), engineering goods (- 64.76%), and chemicals (-42%).

Exports have fallen across almost all of the commodity groups. Some commodities have registered a decline by over 30-40%, particularly engineering goods, textiles, meat, cereals, plastics, and chemicals. As an immediate outcome of the spread of the COVID-19 pandemic to multiple countries, global demand has fallen significantly and many orders have been cancelled. Further, the disruption of supply chains due to the lockdown implemented due to the pandemic has aggravated the poor performance of Indian exports.

Keywords: covid19, exporters, supply chains, worldwide, commodities, global demand.

Preamble of the Study:

> "The consequences of Covid-19 go beyond getting infected or not"
> *- David Imbago, VP, PMNCH*

The COVID-19 pandemic in India is part of the worldwide pandemic of corona virus disease 2019 (COVID-19) caused by severe acute respiratory syndrome corona

virus 2 (SARS-CoV-2). On 30 January 2020 the first case of COVID-19 which originated from China, was reported in India. The breakout has been declared an epidemic in more than a 12 states and union territories, where provisions of the Epidemic Diseases Act, 1897 have been invoked, leading to the temporary closure of educational and commercial establishments which resulted in lockdown. After the announcement of two new confirmed cases due to COVID-19 by Union Health Ministry on 2 March, the BSE SENSEX witnessed a flash crash. A UN report estimated a trade impact of US$348 million on India due to the outbreak, making India one of the 15 worst affected economies across the world. Indian stock markets suffered their worst crash since June 2017 after WHO declared the outbreak as a pandemic. In India tens of millions of migrant workers were made unemployed due to the COVID-19 lockdown.

Objective of the Study:

The researcher has framed the following objectives of the study. They are as follows.

- To observe the challenges faced by the Indian Exporters in this pandemic situation.
- To analyze the overall opinion of the condition of exports due to Covid-19 pandemic

Statement of the Problem:

China has been a game-changer for Indian markets dealing in many commodities like gems and jewellery, seafood, petrochemicals, etc. The outbreak of Covid-19 had made a negative impact on the exports of China. For example, the fishing sector is predicted to bear a loss of more than 1300 crores due to a reduction in exports. Even India exports 36 percent of its diamond to China. Jaipur incurred significant losses of 8000-10000 crores due to the cancellation of four major trade events between February and April. India exports 34 percent of its petrochemicals to China. Because of export restrictions to China, petrochemical commodities are expected to furnish a reduction in prices. Due to Covid-19, the impact on India's trade is about US dollar 348 million as per the report of UNCTAD. As a result of a manufacturing slowdown in China that is adversely affecting world trade, India has become the top 15 economies that are adversely affected. By keeping all these discussions, the present research conducted a study on the impact of corona virus on Indian exports.

Scope of the Study:

1. The study will ensure that the Indian exports survive the churning and pick up steam.

2. The study will be helpful to analyze the exporters' mindset at this pandemic situation.

3. To gain knowledge about how to tackle the situation during pandemic situation for the exporters.

Limitation of the Study:

In spite of detailed analysis made in the present study, this study is not free from limitations. The following are the important limitations:

1. The study is purely based on the views of 89 respondents only and hence the

results may not be universally applicable.

2. The geographical area of this study is confined only to Palakad.

3. The study is period specific.

4. The survey is collected from respondents selected using Convenience Sampling method.

5. The limitations of this method are applicable to this study.

Literature Review:

Sivalingam Veeramani and Anam (2021),outline the various challenges faced by Indian trade during the pandemic situations along with suggestions to promote services in India. The motive is to gauge the extent to which covid has affected service imports India focusing on mode-wise, aggregate and sectoral services. Using the quarterly/monthly services exports patterns dated Jan - July 2020 obtained from WTO and RBI numerical analysis was carried out to study the current issue. The findings definitively show that there exists a steep drop in overall export of services, almost around 10% during 2020's second quarter. It is recommended that urgent initiatives/policies and strong support be leaned towards online service sectors that display potential thus leading to better opportunities. In conclusion, there exists a drop in exports but in comparison with contemporary economies, the effect is much lower.

Marco Fugazza(2020),studies the overall impact of the pandemic on exports in china. The aim is to assess how far major commodities exported by China are affected by covid-19 with a focus on CDDCs. The required dataset was extracted by means of import reports from Chinese customs office. From the results it becomes apparent that , in comparison to the previous 3 years overall exports are declining. It is suggested that despite most countries being adversely affected, China may see an increase in imports from a few other nations. In conclusion, the downward progressions of imports is an issue that needs to be attended to, and the required data to arrive at a definitive conclusion needs to be obtained to make that happen.

Rsearch Methodology & Design:

This chapter deals with the research methodology which involves investigating or inquiring using collected facts and logical interpretation. The study undertaken involves a descriptive research design as the objectives of the research have been well defined and clear. It is also termed as statistical research which deals with described facts, data, and characteristics of a phenomenon under study.

Sampling Technique:

The sampling technique involves the process adopted in collecting the data. A sample number of respondents are selected from a given population within the research boundary limits. The present study involves with non-probability sampling method which is characterised by the selection of samples based on the researcher's judgement and not randomly with convenient sampling method.

Sampling Size

The 89 sample respondents selected for this study using with convenience sampling method. The geographical area of the study is Palakad district for collecting the primary data. The secondary data has been collected from the company records, text records, and websites. The simple percentage method and likert scaling techniques statistical tools used for analysis this present study.

Data Analysis:

TABLE 1: LEVEL OF OPINION SUGGEST FOR SUPPORTING EXPORTERS AT THIS COVID 19 TIME

Descriptive Statistics	Mean	Std. Deviation
Transparency in export policies would boost confidence	3.89	2.27
Exporters must receive Government support	3.91	2.32
Export restrictions and trade barriers must be relaxed	3.82	2.42
Supply chains of essential health and food supplies must not be hindered at any cost	3.99	2.43
The government must work on enhancing trade facilitations	3.80	2.30

TABLE 2: OVERALL OPINION OF EXPORTER TOWARDS EXPORT SECTOERS

Descriptive Statistics	Mean	Std. Deviation
Exports are greatly affected	4.11	2.38
Exports are affected but not to a great extent	4.05	2.49
Not sure of the pandemic effect	4.09	2.43
Exports are not affected except for a slight delay in delivery	3.80	2.40
Exports are not at all affected by the pandemic	4.01	2.50

Major Observations of the Study:

The (32.9%) of the respondents' nature of exports belongs to 'Service Exporters' in the study area. Their legal status of organisation is partnership (28%). The 37 percentage of respondent's average export turn over percentage per year are 25 to 50%. Mostly (41.8%) of the respondents' shipment mode is 'Air Export' and respondents felt, that the Covid-19 lockdown has led to the increase in freight charges. The 26.6% of the respondents stated, the Shortage of exports has increased the demand for the products during the pandemic time. As per the weighted average score analysis 'Supply chains of essential health and food supplies must not be hindered at any cost' ranked first with a mean score of 3.99 and finally 'The government must work on enhancing trade facilitations' stood at last with a mean value of 3.80. The overall opinion on the condition of exports due to covid-19 pandemic are ranked from 'Exports are greatly affected' ranked first with a mean score of 4.11 and finally 'Exports are not affected except for a slight delay in delivery' stood at last with a mean value of 3.80.

Recommendations of the Study:

A key issue facing exporters is credit access. The extension of the interest subvention scheme available for MSME exporters could be announced immediately. Further, to tide over the current crisis situation, the scheme could be extended to all exporters as well as those manufacturing mainly for exports. For imports related to exports, banks need to prioritise credit documents and provide special cash credit funding.

Another challenge for exporters due to the current lockdown measures is delays in clearances of import containers which attract increase in demurrage and container freight station charges. Such charges should be waived to avoid cost escalation, along with relaxation in time for submission of documents. Some facilities, such as exports inspection council which provides certificates of origin, need to continue operations to avoid delays in exports.

Certain ports and airports should be specifically identified for handling exports on priority basis. To ensure that goods reach these exit points, self-certification should be considered as valid for inter-state movement.

Conclusion of the study:

After being severely hit by the COVID-19 pandemic this year, the country's exports growth is expected to rebound in 2021 on the back of recovery in economic activities and demand worldwide. However, the uncertain global trade situation due to rising protectionism, which adversely impacted exports in 2019, could have a bearing on the country's outbound shipments in the coming months. Exporters' community is hopeful that outbound shipments would start recording healthy growth rates from April 2021, helped by growth in demand in developed as well as developing countries, and effective COVID-19 vaccines that may bring life back on track the world over. The steps taken by the government to boost economic activities would help exports turn positive next year. However, there is a need to undertake structural reforms to increase the competitiveness of Indian products in the global markets. Fall in shipments of key sectors like petroleum, engineering and gems and

jewellery had led to an overall contraction in exports. The contraction hit a record in March this year when the shipments declined by over 60 percent. During the year, the sectors, which helped exports, include processed food, pharmaceuticals, medical and diagnostic products, technical textiles, chemicals, plastics and electronics.

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Investors Awareness and Preference towards Various Blue-Chip Funds

- **Anjitha K Nandanan**[39]
- **Neha Krishnan**[40]

Abstract

Indian economy is one of the world's fastest developing economy. Many number of investors are actively engaging in looking out for the best and optimal investment were in they would get a fair and decent return from it. A mutual fund is a form of professionally managed investment of collectively pooling the money from the investors by the manager of fund who is also called a portfolio manager, who in turn invests it in the various stocks, bonds and other securities. Mutual funds remain one of the tool which is preferred the most by the investors during the pandemic. The pandemic has left the investors to choose the investments which will give them a safety for their money and also a return which is fair enough. In the recent times, the investment in the various equity fund has also seen a rise, particularly in the investment of the blue chip companies. As these companies have huge market capitalization, these funds was less volatile and also provided a fair return to the investors during the pandemic. Even though the pandemic had hit the economy as a whole in a very big manner, the need for investing in various securities started to increase and mutual fund was one of them, especially in the well established companies. As the number of investors who are trying to invest in the safest funds as much as possible during the present situation prevailing is increasing and blue-chip fund which is known for its stability in the long run and which is at times more safer than the small cap funds, it is significant to study the awareness of this fund between the investors and also their preference of the various blue-chip fund options available in the current market. The study is conducted to know about the investors who look forward to the investment and also help them in creating awareness.

Introduction:

Blue-chip fund is an equity fund which offers a high performance for its investors. It is a scheme which helps the investors in investing in its blue-chip shares. Due to the current economic scenario, people have been more conscious in their investments and the term 'blue- chip' started being recognized because of its non-volatile nature.

The blue-chip is recognized just as another large-cap fund or a growth fund as the term itself has not been yet categorized by SEBI. Many large organizations has chosen this term for their large-cap funds. They are open-ended equity funds.

In the current economic scenario and the crisis which most parts of the world is facing , investors are now trying to invest into much more safer and high-return investments and one of it is this investment in the 'blue-chip' fund as this gives a highly substantial return in the long run. Blue-chip fund possesses the most popular brands which yield high sales and yields. The investment is made in blue-chip companies, i.e., the companies having large market capitalization.

In the current scenario and the prevalent consciousness of the investors, the investors have been looking for investing in funds on non-volatile nature and hence, blue-chip takes the first place.

The problem, hence to be investigated in this study is stated as, "A STUDY ON THE INVESTORS AWARENESS AND PREFERENCE ON THE VARIOUS BLUE-CHIP FUNDS WITH SPECIAL REFERENCE TO KOCHI CITY". It is proposed in this study that it is to evaluate the awareness of the investors with reference to the various blue-chip funds and also the preference as to which of the fund is more preferred by theses investors, especially their preference during the pandemic times.

Objectives:
I.   To know the investors awareness about the blue-chip funds.
II. To know the motive of the investors while investing in this fund.
III. To know the performance of the fund in terms of returns and risk during the pandemic period.

Methodology

Source of Data – The population of the study were the investors who invest in the mutual funds and 100 samples were collected using convenient sampling.

Data collection design – The study includes both primary and secondary data. For primary data, questionnaire was used. For secondary data, to get more knowledge regarding the study, published journals, magazines and project works were used.

Data Analysis Tools – Percentages and charts were used for the data analysis

Literature Review

- *Robert A. Weigand, Susan Belden, Thomas J. Zwirlein (2004)* – The study is basically looking into the stock selection of the mutual funds and the performance of the heavily weighted and lightly weighted stock out of the funds. It was found that the heavy weighted funds were more reliable than the light weighted ones on account of their performace. This study was said to be helpful to the professional investors while selecting the stocks.

- **Dr. Namrataa Kapoor Kohli (2019)** – The study mainly focused on the analysis of ten blue chip companies with respect to its market capitalization, net profit , Earnings per share and return on equity.It was found that Reliance Industries had the highest market capitalization during November 2019. The Net Profit was also highest for the same whereas in terms of EPS, Tata Consultancy Limited was ranked first. Hindustan Unilever was having the highest Return on Equity. These Blue chip funds are preferred for the long term investment. The majority of the main portfolio holders wants to have a proportion of the blue chip stocks as it increases the chance for them to recover the any loss sustained by him due to the market distress.

- **Debajit Rabha, Rajkumar Giridhari Singh (2021)** – The major area of the study was to construct a portfolio structure by using Blue-chip stocks listed under NSE. The conclusion was that the portfolio must be constructed on a monthly basis rather than weekly or daily basis as these funds were used for long term. Another area was to analyse the selected blue-chip risk and returns. Certain securities were selected and its market risk was studied and it is suggested that the decision on investing must be taken only after taking into account all the factors which may make an effect in the stocks.

- **Supriya Balasaheb Zargad, Manisha Khaladkar (2021)** – The study was basically conducted to evaluate the performance of selected blue chip systematic investment plans with reference to India. The main objectives of the study was to identify the risk involved , to evaluate the risk of the blue chip funds , to know the NAV behavior and to suggest strategies to improve the performance of SIP schemes. The study was conducted with five open ended funds for a 3 year period. And according to the findings, SIP is one of the best way for investor to invest their income and blue chip being the best investment plan.

- **Dr. Mayur Rao, Krupal Patel, Sanjay Patel (2022)**- This study is to know the investors perception towards mutual funds and equity shares. 100 responses were taken and it was concluded that mutual fund awareness is more than awareness on equity shares, their first preference is mutual fund compared to the fixed deposit and the respondents wanted to invest in these securities for a period of one year. From the respondents, it was found that the mutual fund investment was the safest tool for investment.

Result and Findings:

Questionnaires were distributed among 100 investors in Kochi City.

- ■ TABLE 1 – GENERAL PROFILE

Description		Count	Percentage
Occupation of the respondents	Student	6	6
	Business	38	38
	Profession	23	23
	Others	33	33
Frequency of Investing in mutual fund	Regular	80	80
	Irregular	20	20
Number of years investing in mutual fund	Less than a year	27	27
	1 – 3 years	36	36
	3 – 5 years	17	17
	More than 5 years	20	20

■ Regarding the awareness of the Blue-chip funds, the following were the findings:

TABLE 2 – THE AWARENESS OF THE BLUE-CHIP FUNDS

Awareness	Count	Percentage
Yes	**94**	**94%**
No	**6**	**6%**

■ The source from which the investors came to know about these Blue-chip funds were as follows:

Figure 1 The source from which the investors came to know of this fund
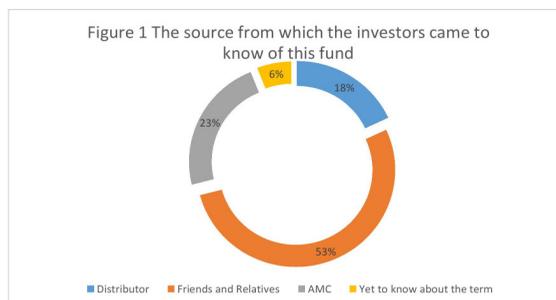
From the statistics, 53% of the respondents came to know about the blue chip fund through their relatives and friends, 23% came to know about the blue-chip funds through the various

AMC (Asset Management Company), 18% of the respondents knew through the distributors and the rest 6% are yet to know about the blue chip fund.

■ The main motives of investing in these Blue-chip funds were for the following reasons

Figure 2 Investors main motive of investing in blue chip fund
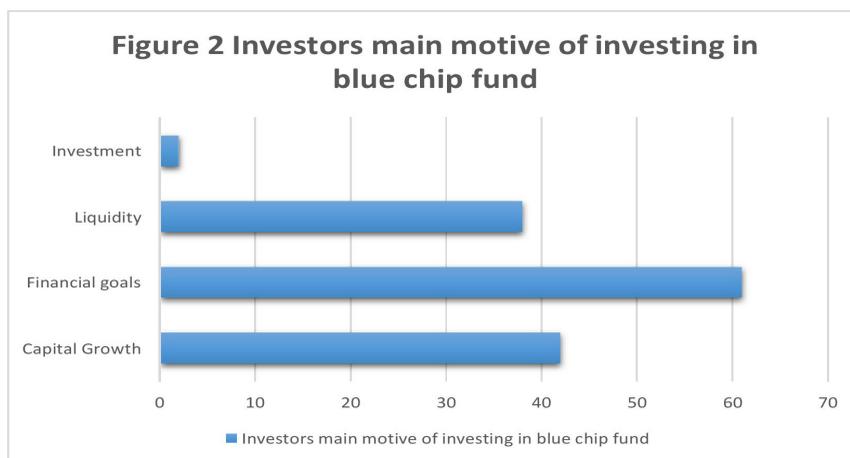
The main motive of investing in blue chip fund according to the respondents is for their financial goals which constitutes 43%. Capital growth is the main motive of investing in the blue chip fund for 29% percentage of the respondents, 27% of the respondents main motive of investing in blue chip fund is liquidity and the rest 1% is preferring the blue chip fund for investment purposes.

■   The investors who invested in the Blue-chip funds were as follows

TABLE 3 – THE INVESTORS WHO HAS INVESTED IN THE BLUE-CHIP FUNDS

Particulars	Number of respondents	Percentage
Yes	**79**	**79%**
No	**21**	**21%**

From the study, 79% of the respondents have invested in the blue chip funds and the rest 21% have not invested in the blue chip fund.

FIGURE 3 – THE SAFETY CONSIDERATIONS WHICH WERE CHECKED FOR THE INVESTMENT IN BLUE-CHIP FUND

Figure 3 If the safety considerations were considered by the investors, what were the considerations which was checked
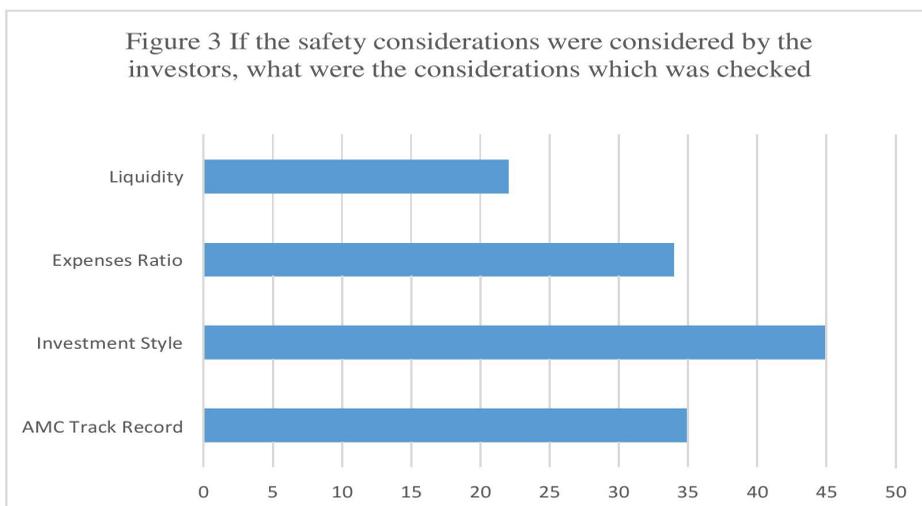
From the 94% of the investors who checked the various safety considerations before investing in the blue-chip fund, 33% checked the investment style followed by the company, 26% checked the AMC track record of the funds, 25% checked various expense ratios and 16% checked the liquidity of the company as well as the liquidity of the fund.

■ TABLE 4 THE PERFORMANCE OF THE INVESTED FUND DURING THE PANDEMIC

Particulars	Number of respondents	Percentage
Worst performance	2	3%
Good performance	65	82%
Best performance	12	15%

From Table 4, out of the 79 investors who invested in the blue chip funds, 82% of the funds invested showed a good performance during the pandemic. 15% of the blue chip funds were of the best performance and only 3% of the blue chip funds was badly performed during the pandemic.

■ TABLE 5 – THE POSITIVE RETURN IF ANY ON THE INVESTED FUND

Particulars	Number of respondents	Percentage
Yes	**72**	**91%**
No	**7**	**9%**

From Table 5, out of the 79 investors who invested in the blue chip funds, the funds which were invested showed 91% of positive return for the investors and the rest 9% did not get a positive return.

Conclusion

This study is aimed to study the awareness and also the preference of the various blue-chip funds with special reference to Kochi city. The current economic scenario has led to the importance of investing the funds into much riskless investments and also which yields higher returns. From the study conducted it was found that most of the respondents knew about the blue-chip funds. They are aware of the advantageous and also looked into various safety considerations like the AMC track record, investment style, etc. It can also be concluded that the primary motive of the investors in investing in these funds were mainly for meeting their various goals. As this is done for a longer period, the investors need to be ready for investing and holding the fund for a longer period of time. The study was conducted by collecting the responses of 100 respondents of Kochi City through questionnaires and statistical tools were used for the study to get a more precise view on the topic studied. With the start of the pandemic, when all the securities started to fall, it was blue-chip fund which provided a certain amount of security to the investors and in the volatile market, this fund performed well in general on an average. It can be concluded that the pandemic has given importance as to how

the investors see and study the investments. They also look into the investment which help them in giving a high return in the volatile market, so hence blue-chip funds tends to be one of the correct option to choose for investing in the current scenario.

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Study on Influence Level of Success Factors and Effectiveness Factors of Implementing AGILE-SCRUM Methodology on Success of AGILE Software Development Projects

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Abstract:

To develop the software products, all organizations are following appropriate software development methodologies to build their products. Through that organizations facing different challenges. Since 1990's several methodologies have been used to develop the software product from traditional approaches to iterative incremental development approaches. So, in recent days of software development, agile process methodology has been chosen by most of the software development organizations. And few of the organizations are followed and shown good success rate. But many of the organizations are not able to follow the process due to multiple reasons. This paper gives the detailed view on an influence level of success factors and effectiveness factors while implementing AGILE-SCRUM methodology on success of AGILE software development projects in embedded software development organizations in Bangalore.

Keywords: AGILE, SCRUM, Software Development Methodology, Process

Introduction:

Project management is the practice of initiating, planning, executing, controlling, and closing the work of a team to achieve specific goals and meet specific success criteria at the specified time. A project is a temporary endeavor designed to produce a unique product, service or result with a defined beginning and end undertaken to meet unique goals and objectives, typically to bring about beneficial change or added value. In practice, the management of such distinct production approaches requires the development of distinct technical skills and management strategies. Several tools and technologies are available in the market to maximize the company's business value. Many options are there for an organization to use for this purpose and AGILE comes top on the list. It has many principles that are used in the project management. Agile works on continuous iteration of development

and testing for the complete lifecycle of the product. Many organizations are adopting Agile methodologies to help increase team performance, improve customer satisfaction and increase project versatility. Organizations that have adopted Agile methodologies are able to respond to market dynamics and complete more of their projects successfully.

AGILE-SCRUM

Agile methodology is a process which has set of principles to follow. It comprises iterative and incremental software development method and focus on collaboration between cross-functional and self-organizing team. Instead of process AGILE focus interactions and collaboration to avoid unnecessary process. Unlike traditional software development method, AGILE methodology accepts the changes at any stage of the project. The project cycle is split in to two to four weeks. Frequent delivery, incremental and iterative approach, less defects, continuous testing and integration, collaborative approach and maximum return on investment are the key characteristics of the Agile Methodology. The key point of agile methodology is quick response on changes in requirement. Several Agile techniques have been proposed and used in difference domains. Agile methodologies share common principles among themselves but differ in practices. SCRUM is one among them. Scrum is an iterative and incremental agile software development method for managing software projects and product or application development. In Scrum, work is expressed in the backlog as user stories. A team may write its user stories in several ways as long as they are written from the perspective of the end user. At the end of a sprint, we move any unfinished work into the new sprint.

ABOUT STUDY

In recent days most of the software organizations are trying to understand the usage AGILE and try to adopt towards AGILE methodology. And facing lot of changes while adopting AGILE in their organizations due to multiple reasons. This study is focus usage of AGILE-SCRUM methodology in an embedded software development organizations and how effectively its followed in simple and complex projects. And the influence level of effectiveness and success factors of Implementing Agile methodology on success of the agile software development projects. The important objective of the study is, "To identify the influence level of success factors and effectiveness factors of Implementing Agile-SCRUM methodology on success of the Agile software development projects".

RESEARCH METHODOLOGY

The area of study will be embedded software development companies which is in Bangalore, Karnataka, India. The respondent for the current study will be who is working for different projects in different embedded software development organizations. The primary data will be collected by means of structured questionnaire from respondents those who are working in different embedded software development organizations in Bangalore, India.The investigator has done convenient sampling method to select the respondents for data collection. The researcher has selected 174 software professionals as respondents from Bangalore city to conduct this study.

SUCCESS FACTORS IN SOFTWWARE DEVELOPMENT PROJECTS

In the analysis used success and failure factors identified by Chow and Cao (2008) and additionally added few of the factors. The success and failure factors are grouped into six categories: organizational, people, process, technical, project and planning. Totally identified 30 success and failure factors and have used four different attributes to identify perceived level of overall project success or failures. These four attributes are the following: Quality (i.e. delivering good product or project outcome), Scope (meeting all requirements and objectives), Time (delivering on time), and Cost (delivering within estimated cost and effort).

	Factors to lead a project Success
Organizational	Strong executive support
	Committed Sponsor/Manager
	Agile methodology universally accepted in Organizations
	Collocation of the whole team instead of distributed
	Team size is not large
People	All team members are having good/required technical knowledge
	All members knowledgeable in Agile process
	Team members with great motivation
	Coherent, self-organizing teamwork
	Open Communication among team
Process	Clear and well understood project scope and requirements
	Accurate sizing design estimates
	Strong customer commitment and presence
	Have proper agile progress tracking
	Access and mitigate the risks and dependencies
Technical	Well defined coding standards upfront
	Right amount of documentation
	Regular delivery of software
	Corresponding technical training to team
	Regular knowledge sharing within team
Project	Ownership Rotation (Jenkins & TICS monitoring)

	Project type not being of variable scope with emergent requirement
	Projects with upfront cost evaluation done
	Projects with small team
	projects with no multiple dependent team
Planning	PI planning given good visibility on project priorities
	Devise the plan considering all dependencies
	Every team member involved in Story Estimation
	Availability of Release plan and supporting tools
	Adequate Resources (SW tools, Hardware, Manpower) are considered

EFFECTIVENESS FACTORS IN SOFTWWARE DEVELOPMENT PROJECTS

In the analysis there are multiple factors used to measure the effectiveness of AGILE-SCRUM implementation in the embedded software development projects. The effectiveness factors are grouped into six categories: Roles & Responsibility, People, Estimation, Process-Scrum, Process -Engineering Best Practice and Delivery Effectiveness. Totally identified 32 factors to measure an effectiveness of the overall project.

	Factors
Roles & Responsibility	Team has knowledge about customer priority and release plans.
	Both development and testing activities can be done by all team members.
	Impediments are observed and solved immediately
	Scrum of scrum
	Backlog refinement and prioritization
	Getting proper Training and exposure on new technologies.
People	Positive mind-set and work culture among team
	All team members are having good/required technical knowledge
	We work together as a team to achieve the Goal
Estimation	User stories defined properly
	Everyone from team involved in story estimation
	Team members are assigned with tasks of equal weightage
	All team members suggestions are considered during sprint planning

	Tracking velocity
Process-Scrum	Sprint review happen regularly
	Is Sprint Planning conducted at the beginning of Every Sprint
	EPCIS/Task priority will be fixed during PI planning
	Conducting retrospective at end of each iteration and recovered on next iteration which is not went well
	Do we participate on daily stand-ups regularly
	Reduction of machine time for the sprint execution
Process - Engineering Best Practice	Teams is ready to accept requirement changes at any time
	PO demo was given at regular basis
	Software tools are updated periodically to reflect status
	Prepared Appropriate Documents
	Continuous integration
	Automated unit tests
	Automated functional tests
	Automated regression tests
	Parallel Processing around the task handled along with other tasks (Peer Reviews, Technical support.)
Delivery Effectiveness	Customer satisfied with our releases.
	Do we deliver intermediate releases to client for every sprint or whenever is required
	Enough time spent on improving the quality of product.

Analysis and Discussion

In order to identify the influence level of success factors and effectiveness factors of implementing agile methodology on success of the agile software development project, the following path analysis has been conducted.

Path between success factors andsuccess of the agile software development project

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	21	675.596	34	.000	19.870

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.117	.862	.776	.533

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.154	.144	.164	.000

Unstandardized Regression Weights

	Estimate	S.E.	C.R.	P	Label
Success Level <—- Success Factor	1.696	.095	17.794	.000	Supported

The regression analysis talks about the relationship between the dependent and the independent factors. Since the p value is 0.000 which is less than the significant value of 0.05 and therefore it can be concluded that the success factor has a positive impact on the success level of the respondents. Whenever there is a 1 unit increase in the success factor, there is 1.696 unit increase in the success level of the respondents.

In order to identify the influence level of implementing agile methodology on success of the agile software development project, the following path analysis has been conducted.

Path between effectiveness factors of Implementing Agile methodology on success of the agile software development project
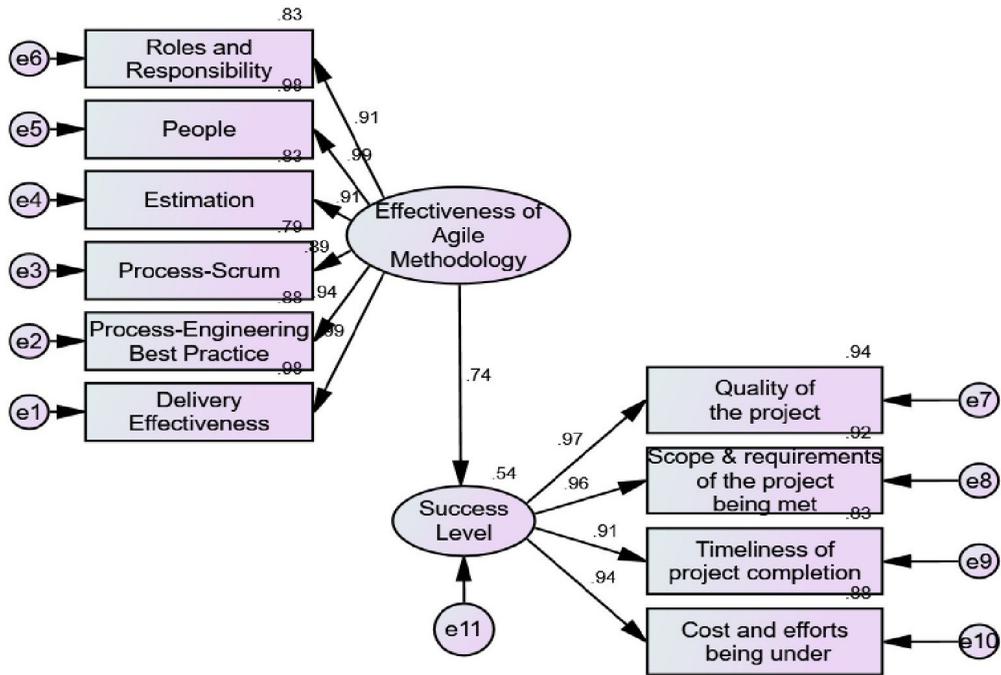
Fig.2 Path between effectiveness factors of Implementing Agile methodology on success of the agile software development project

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	21	1051.738	34	.000	30.933

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.087	.810	.693	.501

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.194	.184	.204	.000

Unstandardized Regression Weights

Path	Estimate	S.E.	C.R.	P	Label
Success Level <—- Effectiveness of Agile methodology	.769	.027	28.831	***	supported

The regression analysis talks about the relationship between the dependent and the independent factors. Since the p value is 0.000 which is less than the significant value of 0.05 and therefore it can be concluded that the effectiveness of agile methodology has a positive impact on the success level of the respondents. Whenever there is a 1 unit increase in the effectiveness of agile methodology, there is 0.769 unit increase in the success level of the respondents.

Conclusion:

Based on the study and our research findings, the study evaluates that the influence level of success factors and effectiveness factors of implementing AGILE-SCRUM methodology on success of the AGILE software development project. This research has been generated several contributions and found the effectiveness of agile methodology has a positive impact on the success level of the respondents. The literature review identified suitable Agile-SCRUM method for the development of embedded software products. The favorable evaluation of Agile methods by a large population of respondents suggests that Agile-SCRUM methodology fits for embedded software development. But still there are risk factors to overcome.

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Artificial Intelligence in Recruitment and Selection: Formulation of a Conceptual Model

❍ **Sanitha K K**[43]

Abstract

The application of innovative technologies in all segments of the business and industrial establishments become a trend in order to harvest the benefits of cost reduction, efficiency and value creation. The main reason necessitated to adopt most modern technologies because of the fast changing business environment. The front runner among those technologies is undoubtedly the Information and Communication Technology. The use and application of ICT in business is just like the oxygen for living. ICT is the vital component that determines the survival and growth of many of the organisations. Artificial Intelligence is the most important component of Information Technology which has invaluable application in the context of organisational environment. Artificial intelligence is defined as the science of making computers do things that require intelligence when done by human beings. One of the vital areas where Artificial Intelligence has immense utility in business organisation is Human Resource Management. It is a fact that the possibilities of Artificial Intelligence have been widely used in recruitment and selection. The present study examine the application of Artificial Intelligence in recruitment and selection in various facets of recruitment and selection such as screening of the application, conducting tests and interviews, making reference check and physical examination. The key subsets of Artificial Intelligence are Virtual Assistants, Augmented Reality, Machine Learning, Cognitive Computing and Predictive Analytics. The components of Artificial Intelligence technology which are applied in recruitment and selection process are Big Data Analytics, Optical Character Recognition, Intelligent robotics, Face recognition, Natural language processing, Visual scanning system and Voice Interaction.

Keywords: AI in recruitment and Selection, Recruitment Process, Artificial Intelligence in business, Augmented Reality, Machine Learning, Cognitive Computing, Natural language processing.

1. Introduction:

Recruitment and selection are the core function of Human Resource Management in an organisation. People are the source of all productive effort in an enterprise. Organisational performance depends up on the performance of individual members. If the effort and

energy of every single individual are coordinated and directed to wards the realisation of the declared objectives, the synergy so achieved would well ingrained the sum total of individual performance. An organisation is really a basic form of assemblage of human being banding together for mutual benefit. Consequently and inevitably, an enterprise is made or unmade by the quality and behaviour of its people. The distinguishing factor of an organisation is undoubtedly, the ability of its human resources to face up to challenges and utilise its vast potential to deliver required results. It is a known fact that the effective utility of all other resources such as land, capital or equipment depends on the capability of human resources. This view of human resource management is developmental in its core content. Based on the perception that human beings are the central resource in any organisation and in any society, it concerns itself with growth and betterment of employee towards higher levels of capacity, productivity and satisfaction.

Effective and efficient organizations are not built merely on investment and return. But they are made upon the quality of the workforce and its commitment to the organizational objectives. Investments is also necessary to attract, train and retain superior human capital. Human Resources (HR) constitute the most valuable asset in any organisation with a developmental perspective. It is a fact that the relative performances of economies, industries and corporate enterprises are critically linked to quality of human contribution. Even the achievements from the intervention of superior technology in any field are closely linked to its interface with human factor with high skills and viable attitude. The impact of globalisation has changed the organisational environment in all walks of life including business. The power of computers and telecommunication tools with the amazing role of technology, the entire society has converted into a knowledge economy. The twin impact of globalisation and information technology have resulted a fundamental change in the design of human resources activity.

2. Objectives:

The objectives of the study are:

i)   To analyse various components in the process of recruitment and selection in the organisation.

ii) To present a conceptual model by incorporating the principles and practice of Artificial intelligence in the Recruitment and Selection Process for improving efficiency and effectiveness.

3. Methodology:

The study is defined as an analytical one where the source of data is secondary in nature. The secondary data are collected from various sources such as Text Books, Research Articles, Government Reports and Publications from both online and offline sources.

4. Recruitment and Selection process - Discussion

It is imperative to discuss in detail the concept, importance, principles and methods involved in the recruitment and selection process. In today's highly complex and challenging

situation, the choice of right employee has far reaching implication for the organisation. A rigorous and effective selection process is needed due to the following reasons. They are:Rapid technological changes, escalating labour cost, shifting job requirement, raising education and expectation level among the employees, A new learning environment created in the organisation, High performance level demanded by increasing competition and Innovative outlook warranted from the managerial personnel. As a result, it is the responsibility of the top management to build and maintain an effective human organisation in order to undertake the issues posed by the challenging environment. The recruitment and selection process should have the capability to provide a competitive manpower.

Recruitment is defined by E.B Flippo (1981) "A process of searching for prospective employees and stimulating them to apply for the job". The need for recruitment arises out of certain situations. I) Vacancies arise due to transfer, promotion, retirement, termination, permanent disability and death. II) Vacancies arise due to expansion, diversification, growth and job re-specification.

The objective of the recruitment process is to provide sufficiently large group of competent candidate so that suitable personnel can be selected from out of them. There are two sources of recruitment. They are internal and external sources. Both sources are utilised by the organisations to fill the vacant positions. Initially higher job positions are filled from internal sources while most of the lower job positions are opened to external sources. Specialists and highly talented employees required for emerging areas are often recruited from outside or external sources. The usual external sources are Employment exchange and agencies, Advertisement in print and visual media, Walk-in recruitment, College and University centres for recruitment, Deputation from other organisation and Trade and competitive sources. The entire recruitment process is depicted in figure 1.
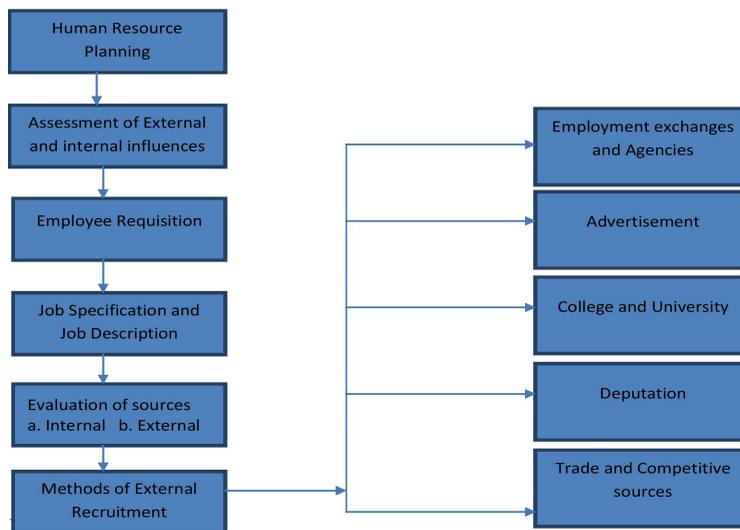

Figure 1 The Recruitment process
Source: Bhaskar Chattergy (1995).

4.1 Screening: Once a number of application have been received the next step is the to screen the candidates for final selection. Screening is the process of limiting the number of applicants to a manageable level who have sufficient qualifications and competencies to get selected.

4.2 Selection: Selection is "the process by which an organisation chooses from a list of screened applicant who best need the selection criteria for the position available" (J. M Ivancevith and W. F Glueck, 1986).

The fundamental objective of selection is to acquire such persons who are most likely to meet the enterprises' standards of performance. The employee satisfaction in the matter of his needs and wants as well as his growth and development as a member of the organisation are a part of the objectives. There are five steps in the selection process. They are: Interview, Group Discussion, Reference check and recommendation, Physical examination and Placement

4.3 Interview: The selection process start from the completion of the screening stage and the first step in the selection process is interview. It is understood from various studies that over 90 per cent of selection decision involves interview. And there is a general agreement that the interview is the most important element in the selection and placement process. There are different types of interview on the basis of the nature, purpose, type and size of organisation.

4.4 Group Discussion: Group Discussion is often used as a method of assessing candidates for rating their various skills, knowledge, attitude and emotions. The following areas are comprehensively evaluated through the process of group discussion. They are: Aggressiveness, Persuasiveness, Resistance to stress, Self Confidence, Inter-personal contact, Energy level and Oral communication.

4.5 Reference check and recommendation: In certain cases when applications are invited for a job with specific previous experiences, most of the business establishments employ this as a standard practice. And usually they ask for letters of recommendation, character certificate and testimonials from previous employers and authorities of educational institutions.

4.6 Physical examination: Physical examination is usually done in the final stage before the appointment. When the select list of candidates have been finalised, it is a usual procedure to put each candidate through a physical examination. The scope and rigorousness of the physical examination depend upon the nature and requirement of the job.

4.7 Placement: When the entire processes of recruitment and selection have been completed, the selected candidate is to place in different Departments or Branches of organisations. For this purpose the pertinent data relating to the candidate could be evaluated carefully. And also that this should be integrated with the interviewers' knowledge of job requirements. The capabilities and qualifications of the candidates

on each of the following aspects should be carefully evaluated: Work Experience, Academic qualifications and achievements, Interactive and inter-personal skills, Character traits and level of motivation. It is the duty of the human resource department to hand over this evaluation statement of the candidates to the departmental manager where the candidate is proposed to be placed. The department manager has taken in the confidence the suggestions regarding the candidates capability for his placement in the job.

5. Artificial Intelligence in Business

The application of innovative technologies in all segments of the business and industrial establishments become a trend in order to harvest the benefits of cost reduction, efficiency and value creation. The main reason necessitated to adopt most modern technologies because of the fast changing business environment. The emerging environment creates new demands from the part of various stakeholders in business. The common and must tried techniques become obsolete to address those demands and wants at the expectation of the customers and the society at large. Customers demand product and service with utmost sophistication in counts of their desires and demand. Both product and services can be produced with the support of newer methods and techniques created by the emerging technologies. The front runner among those technologies is undoubtedly the Information and Communication Technology. The use and application of ICT in business is just like the oxygen for living. ICT is the vital component that determines the survival and growth of many of the organisations.

Artificial Intelligence is the most important component of Information Technology which has invaluable application in the context of organisational environment. Artificial intelligence has been put into use in business applications just two decades ago. Within a short period it has gained much importance in business applications due to its immense utility value. The problems beyond the control of human beings could be handled comfortably with the help of machine learning. In the case of artificial intelligence thinking function of human being is replaced by the machines by the unique manipulation of the signs of algorithm.

Artificial intelligence is defined as the science of making computers do things that require intelligence when done by human beings. The main stream thinking in the knowledge arena of artificial intelligence is that how the cognitive ability of human beings can be translated into machine intelligence. The components of artificial intelligence which can be suitably used in the practical realm are learning, reasoning, problem solving, perception and language understanding which can be suitable manipulated for the purpose of solving business problems.

The changing business environment is necessitated the application of Artificial Intelligence (AI) and AI becomes a key factor for enterprises to survive and transform. Artificial intelligence is considered as the study that aim to creates intelligent machines. Now it is an integral part of the technology industry. An intelligent machine can be defined as a machine which is capable of learning and implementing ideas and actions by itself.

There are three different phases with the study and application of Artificial Intelligence. They are:

1. Neural Network: It is the period from 1950 to 1970 which witnessed a neural networks making excitement in thinking machines.

2. Machine Learning: This is the period from 1980 to 2010 which makes the machine learning a popular application.

3. Deep Learning: This is the period from 2011 onwards which convert machine learning into deep learning, a breakthrough drive in artificial intelligence boom.

Elaine Rich (1983) defines Artificial Intelligence is the study of how to make computers do things at which, at the moment, people are better". Artificial intelligence operates by combining large amounts of data with fast iterative processing and intelligent algorithms, allowing the software to understand automatically from the patterns or features in the data. This proceeds is made possible by the component of artificial intelligence which are Neural network, Machine Learning, Natural Language processing, Computer Vision, Cognitive Computing and Deep Learning

Artificial intelligence is more dynamic in character with re-programmable facility. Self-awareness and self-corrections are inbuilt qualities of artificial intelligence. We can list the following inherent benefits of application of AI in business organisations. The automated course of action with the programme, Error free results obtainable from the system, The level of efficiency is considered as excellent, Better data processing facility is a future of AI and Low latency and high time saving features are added advantages of artificial intelligence

The key subsets of artificial intelligence are:

1. Virtual assistants: Technology that uses natural language processing of text or voice to communicate with users for accomplishing there is virtual assistance.

2. Augmented reality: It is the creation of an enhanced and interactive version of reality which uses technology to overlay digital information into an existing environment

3. Machine Learning: It is a process by which technology uses large quantity of data and algorithm in order to analyse and comprehend the information and provide the same the ability to learn.

4. Cognitive computing: It is a process which combines machine learning, data mining, pattern recognition and natural language processing. Through human-computer interaction to imitate human brain functions in order to enhance decision making capability.

5. Predictive analytics: Data, statistical algorithms and machine learning technology are combinedly used to predict future outcomes.

6. Artificial Intelligence in Recruitment and Selection: Analysis

Recruitment Process involves the functions of review, screening resumes, interviewing candidates and matching suitable positions for the companies. Artificial intelligence technology has a wide range of application in these process. Among them the biggest impact of artificial intelligence is to automatically screen candidates and reduce bias. The system will learn the Artificial intelligence to learn the qualifications for successful employees in a particular position and apply this knowledge to select qualified candidates and making score and capability rating among the candidates. Many companies have used artificial intelligence software to recruit employees. And the greatest advantages of application of artificial intelligence in recruitment are 71 percent reduction in recruitment costs and a threefold increase in recruitment efficiency (Denise, 2017). One of the applications of artificial intelligence is Optical Character Recognition (OCR). It is used to identify paper resumes and pictures. Big data method is used to filter electronic resumes, analyze resumes, combine the characteristics of resume and text information extraction techniques through matching, correlation analysis and statistical analysis.

The database can be converted into a structured resume in seconds and push the candidate's resume to the company accurately and quickly. At the same time, through the analysis of resume and job matching, the system can recommend suitable positions to candidates, especially for some high-end talents. In this process, AI has the characteristics of screening the candidates without prejudice (Hutson, 2017).

Another application of AI in selection process is the use of intelligent robot. During the interview process, the company set up a recruitment model and the robot asks questions to the candidate. The enterprise can set the corresponding problem of matching posts and the keyword extension problem from candidates' answers. If the interviewer has doubts, he can re-watch the video. Artificial intelligence converts a 15-minute video interview into a set of 20,000 data points for facial movements, intonation and word selection. The system can help the interviewer greatly improve the efficiency of the interview without reducing its quality.

Next AI application is Face recognition techniques. It can be used in the examination to determine if the candidate is consistent with the document and thereby preventing others from taking the test instead of the candidate.

Another Ai application in the recruitment and selection process is the natural language processing technology. The use of natural language processing technology eliminates the need for typing, and the conversion from speech to text does not require much time, which will greatly improve the efficiency and accuracy of the recruiter's work. In addition, the system can also choose a reasonable interviewer by using the voice test method to carry out effective recruitment.

Big data analytics is another application of AI. The big data method is used to collect candidate information, screen vacancies, match the interview results of the hired personnel, analyze their personality characteristics, advantages and disadvantages. Through the

analysis of personality and IQ/EQ test, the corresponding positions for the selected candidates can be matched.

On the basis of the above analysis of application of artificial intelligence technology components in the recruitment and selection process are Big Data Analytics, Optical Character recognition, Intelligent robotics, Face recognition, Natural language processing, Visual scanning system and Voice Interaction.

On the basis of the preceding discussion on various aspects of recruitment and selection process and application of artificial intelligence sub-sets in the recruitment and selection process, a conceptual model has been developed with the following constructs. The proposed model is applicable for the present study in the effectiveness of artificial intelligence in recruitment and selection process of Abu Dhabi National Oil Company. In the context of the study, the proposed conceptual model can be applied to various sectors of economy and industrial and business organisation for their recruitment and selection process in the artificial intelligence technology environment. The constructs of the conceptual model are the following:

i) Factors influencing AI in Recruitment and Selection is the first construct of the conceptual model where the sub-variables are Cost Effectiveness, Relative Advantage, Top Management Support, HR Readiness, Climate of HR Department, Organisational Culture, Technology oriented Personnel, Organisational Approach to Change, Flexibility of HR Department, Competitive Pressure and Support from AI vendors.

ii) AI Application Components in Recruitment and Selection is the second variable. It includes the sub-variables such as Big Data Analytics, Optical Character Recognition, Intelligent Robotics, Face Recognition, Natural language processing, Visual Scanning and Voice interaction

iii) Elements of Recruitment and Selection process: It is the third construct of the model where the sub-variables are Assessment of Vacancies, Generation of Candidate Pool, Initial Screening, Employment Test, Comprehensive Interview, Fitness Test and Job Offer.

iv) Sub-set of AI Recruitment and Selection system: The fourth construct of the model, Artificial Intelligence in Recruitment and Selection System where the sub-systems consists of Intelligent Decision making and Management System, Intelligent Evaluation System, Human-Machine Interactive System and Consultant System.

v) Effectiveness of AI in Recruitment and Selection: The variables associated with this concepts are Quantity of Applicants, Yield Ratio, Quality of Applicants, Cost Effectiveness, Time saving, Reduction in Bias and Recruitment Efficiency.

7. Conceptual Model for AI Application in Recruitment and Selection
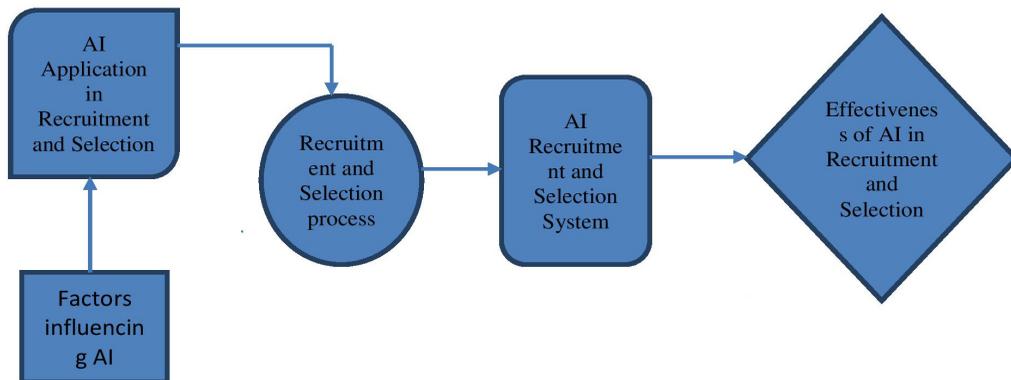
Fig 1: The conceptual model of the study

Conclusion

The study is concluded with the formulation of conceptual model for the application of Artificial Intelligence in Recruitment and Selection Process. There are five constructs developed for the construction of the recruitment and selection model. The first construct deals with the Factors Influencing the Application of Artificial Intelligence in Recruitment and Selection Process which leads to choosing the relevant intervention tools of Artificial Intelligence application such as Big Data Analytics, Visual Scanning and the like. The chosen artificial intelligence application tools are combined with the variables of recruitment and selection process such as Assessment of vacancies, Test, interview and other process lead to establish the construct of Artificial Intelligence Recruitment and Selection System. There are four AI Recruitment and Selection sub-systems such as Intelligent Decision making and Management System, Intelligent Evaluation System, Human-Machine Interactive System and Consultant System. The fifth construct deals with the Effectiveness of Recruitment and Selection by applying Artificial Intelligence which is the outcome of the model. This is the Conceptual Model for the application of Artificial Intelligence in the Recruitment and Selection process of organisation for improving efficiency and effectiveness of the process.

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Mounting Use of OTT and its Influence on the Brand Switching Behaviour of Youth towards Internet Service Providers

- **Arun GC**[44]
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Abstract

The current ecosystem of technological advancements paved way for a drastic change in the behaviour and lifestyle of people including media consumption. The immobilizing effect of COVID-19 pandemic is also accelerated the same. A mounting shift from conventional media to Over-the-top (OTT) media is a telling example of growing usage of the novel media of technological advancement among common people especially the Youth. The explosion of quality oriented and customer friendly services with minimum cost approach of Internet Service Providers paved the way for the massive consumption of newer medias especially for entertainment purpose. In the light of this change, this study tries to examine the influence of growing usage of Over-the-top (OTT) on the brand switching behaviour of Youth towards Internet Service Providers (ISP). The study is conducted among youth in the age group of between 18 to 30 years. The sample size is 480 and purposive sampling technique is used.

Keywords: Over-the -top, OTT platform, Internet Service Providers (ISP), Brand switching behaviour, Youth, technological advancement

Introduction:

Digitalization across the globe has changed the way media is consumed. Increase in number of internet connections, better networks, technological innovations and availability of smart devices have resulted in the rise of new OTT media that offers services to viewers directly via the internet. With the 45% estimated growth, India is likely to emerge as the second-biggest OTT market after United States (US)with the value of [1] 138 billion by the end of fiscal 2023. Taking into account the Federation of Indian Chambers of Commerce & Industry (FICCI, 2021) reports that there are 30–35 million OTT subscribers in India and it is rapidly growing. There seems a high probability that OTT services will soon evade the traditional media distribution channels. As a result, popular OTT service providers such as YouTube, Netflix and Spotify have seen an active role in the growth of data streaming and recording an amazing 140% rise in video streaming apps in India,

Indonesia, South Korea, Australia and Thailand. These statistics show that there exists a strong scope for OTT service providers to capitalize on the digital media as a strong communication channel (Statista, 2022).

Over-the-top (OTT)

OTT stands for "Over The Top" and refers to any streaming service that delivers content over the internet. The service is delivered "over the top" of another platform, hence christened as it is. In the earlier time, a consumer would take out a cable subscription and their cable TV provider would be responsible for the supply and availability of programming. In the modern era, users can sign up for services like Netflix or Spotify and access their offerings over the internet. The cable provider now only provides the internet connection and has no ability to control what you consume (Palomba, 2021).

OTT is a relatively new phenomenon with huge amount of growth potential. A large number of people already started to consume the OTT platform for their varied entertainment and other purposes. Lots of companies are entering the OTT space, leading to a wide variety of options for consumers, and increasing quantities of ad inventory for marketers. As more people cut the cord and move towards online-only media consumption, the way to reach these consumers will increasingly be via OTT services.

The type of OTT service most users probably interact with most regularly is video OTT. Services like Netflix, Hulu or Disney+HotStar are video OTT services, which provide users with a number of programming options, both in terms of a licensed library of TV shows and films, as well as original programming. Another major OTT market is audio, with services such as Spotify now almost synonymous with music streaming. Users can access a massive library of recording artists and podcasts via an internet connection. Apart from these, most users now use OTT messaging services like WhatsApp, Telegram or Signal, which allow them to use their internet connection to share information. Similarly, voice OTT services, like Skype or WhatsApp, are increasingly common instead of phone calls. Many OTT services operate on a paid subscription basis, but a large number also run advertisements or offer tiered packages that allow users to either pay for ad-free experiences. OTT marketing is much like legacy media advertising, usually taking place between songs or episodes, but it is delivered through the streaming media on OTT platforms. There are two main types of OTT marketing set-ups, client-side and service-side. In a client-side setup, the viewport for the streaming media loads the ad before the episode or film is shown. In a server-side ad insertion, the ad is integrated seamlessly into the frames of the media, meaning it is not possible to ad-block. However, it is a much more technically challenging proposition to support server-side ad insertion, so it is still relatively uncommon.

Growth of OTT Services in India

i.   Revenue in the OTT Video segment is projected to reach US$2.53bn in 2022.

ii.   Revenue is expected to show an annual growth rate (CAGR 2022-2027) of 8.23%, resulting in a projected market volume of US$3.76bn by 2027.

iii. The largest segment is Video Streaming (SVoD) with a market volume of US$1.07bn in 2022.

iv. In global comparison, most revenue will be generated in the United States (US$119,100.00m in 2022).

v. In the OTT Video segment, the number of users is expected to amount to 459.1m users by 2027.

vi. User penetration will be 24.5% in 2022 and is expected to hit 31.2% by 2027.

vii. The average revenue per user (ARPU) in the OTT Video segment is projected to amount to US$7.36 in 2022.

viii. The usage share of Amazon Prime Video amounts to an estimated 20% of the Videostreaming (SVoD) segment and the selected region in 2020.
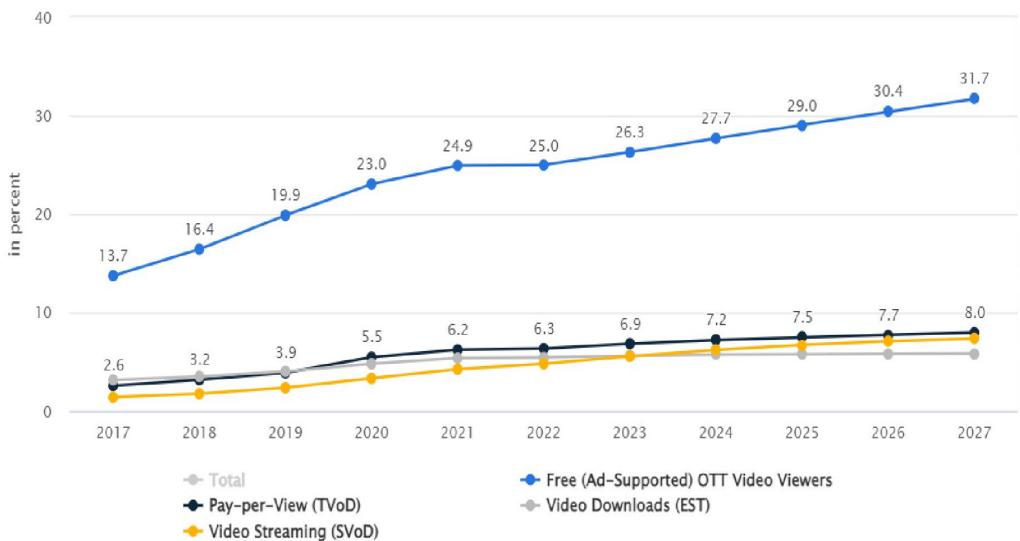
Figure 1: Penetration of OTT Services in India
Source: Statista (2022)

Internet Service Providers – India and Kerala

Internet accessibility and usage are increasing every day. No one can survive a single day in today's modern technology-based environment without using internet services in some form or another. People are spending time online for learning, entertainments and other activities. According to data from the Telecom Regulatory Authority of India, the total number of Internet users in India increased from 795.18 million at the end of December 2020 to 825.30 million at the end of March 2021, a quarterly growth rate of 3.79 per cent (TRAI).In January 2021, India has 45 per cent internet penetration rate. Kerala is India's most populous state in terms of internet users, with 54 percent of the population having

access to the internet. According to this information, around 18 million (1.8 crore) individuals in Kerala have access to the internet. Kerala's ecommerce market is dominated by cash on delivery. Cash on delivery (COD) is preferred by more than 60% of people over internet transactions. COD comes in second to UPI payment platforms like Google Pay, Phonepe, and PayTM. Kerala, according to the NITI Aayog, might be one of the greatest markets for social media marketing, direct-to-consumer launches, and so on (Statista, 2022).

Brand Switching Behaviour

Brand switching behaviour refers to consumers abandoning a product or service of one brand and favour or prefer the competitor's brand. the process of consumers transferring their use of a product or service from one brand to another for a variety of reasons. These reasons may arise as a result of the influence of better prices, advertisements, and other promotional activities, quality changes, easy access, improvements or innovations in competitive brands, desire for new products, number of available brands, decreased after-sale services and maintenance, perceived risk with existing brand, decline in satisfaction, and so on. When several competing brands enter the market with discounts, offers, a fair price, and enhanced benefits, brand switching is a common and prevalent phenomenon. As a result, it appears that the influence is one of the reasons for switching brands. The Microsoft 2018 State of Global Customer Service Survey found that 61 percent of respondents had switched brands in response to poor service, and almost half had done so in the past year. Customers might abandon a business because the low-quality service is not meeting their needs and doesn't provide value for money which forces them to opt for one of their competitors. Also, when the product or service is no longer new and exciting to consumers, they might leave just for the sake of variety (Keaveney, 1995).

Statement of the Problem

OTT platforms are today the most sought-after means of entertainment.

Lockdowns and the pandemic have propelled the usage of OTT platforms by viewers across the globe. Driven by rapid leaps in internet adoption, widespread availability of mobile devices, and the ever-increasing popularity of online video content, the global video streaming market has experienced unprecedented growth in recent years. India has 353 million OTT users and 96 million active paid subscriptions, which translates into a penetration of 25.3% (Ormax Media Report, 2022) which means that one in four Indians watched online videos at least once in the last one month. The report also reveals that there are currently 96 million active paid OTT subscriptions in India, across 40.7 million paying (SVOD) audiences, i.e., an average of 2.4 subscriptions per paying audience member. 66% of these paid subscriptions are with male audience. The top 6 metros contribute only 11% to India's OTT universe but 35% to total paid subscriptions in India. Bengaluru, Delhi and Mumbai are the top 3 cities in this regard, with more than 8 million active paid subscriptions each (Gupta and Singharia, 2021).

However, the consumption of OTT services is purely depending on an uninterrupted flow

of internet services with quality and cost effectiveness. Therefore, it is obvious that consumer will switch to more customer friendly ISPs to get better experiences of OTT services. The studies related to OTT services are less in numbers as it is at its infant stage and it is also learnt that no studies have been conducted to analyse the relationship between the usage of OTT services and brand switching behaviour of Youth with respect to Internet Service Providers. Therefore, there exists a research gap. This study is particularly focused to learn the influence of the usage of OTT services and the brand switching behaviour of Youth towards Internet Service Providers.

1. Objectives of the Study

1. To study the level of the usage of OTT services among Youth in Southern Kerala
2. To assess the switching behaviour of internet services among Youth in the State.
3. To identify the influence of the usage of OTT services on the switching behaviour of internet services among Youth.

4. Scope of the study

The scope of the study is confined to analyse the switching behaviour of youngsters towards the internet services with respect to the increased usage of OTT services. The geographical scope of the study is the southern part of the State of Kerala. The primary information required for the study is collected from the Youth.

5. Methodology

This study is descriptive cum analytical in nature. Both primary and secondary data are utilised for the study. Secondary data is amassed from the studies and reports of various researchers, Government and non-Government agencies. Primary data required for the study is collected from the youth in the age group of 18 to 30 years. A well-structured questionnaire is administered to collect the sample size of 480.The sampling technique is criterion sampling. The reliability and validity of the instrument are also ensured with Cronbach Alpha (0.076) test and with the opinion of experts of this field. The tools used for analysis include chi-square test for goodness of fit and Correlation. The significance value of the normality test is 0.043 which is below 0.05.

6. Analysis and Discussion

6.1 Analysis of the Usage of OTT Services

The level of usage of OTT services is assessed by amassing information using five point scale with respect to the usage of various OTT services such as Youtube, Netflix, WhatsApp, Amazone Prime, Disney Plus Hotstar, HBO Max. The result of the analysis is given below.

Testing of Hypothesis (H1)

H01:There is a high level of usage of OTT services among youth.

Ha1: There is a reduced level of usage of OTT services among youth.

Table: 1 Chi-Square test for goodness of fit for analysing the usage of OTT services among youth.

usage of OTT services . among youth	Frequency	Percent	Chi-Square Value	P Value
Low	42	8.7		
Moderate	92	19.1	69.65	<0.147*
High	346	72.2		
Total	480	100		

*Note: * denotes significant at 5% level*

Chi-Square test for goodness of fit for analysing the usage of OTT services among youth is portrayed in table 1. The analysis shows that majority of the youngsters are of opinion that their level of usage of OTT services is high. Besides the P Value exhibited in the table is higher than 0.05 at 5 per cent level of significance. Therefore, the null hypothesis H01 that "There is a high level of usage of OTT services among youth" stands accepted. Hence it can be concluded that the usage of OTT services among youth in South Kerala is at a high level.

6.2 Analysis of Brand Switching Behaviour

The researcher gathered information regarding the switching and staying behaviour of the Youth with respect to the Internet Service Providers (ISP). This is to understand how many respondents change their service providers within a year time. The result is depicted in table 2

Table 2: Brand Switching Behaviour

Sl.No.	Switched/ Stayed	No. of Youth	Percentage
1	Switched the brand	355	73.9
2	Stayed with the Brand	125	26.1
	Total	480	100.0

Source: Primary Data

It is seen that 73.9 per cent of the youth had changed their Internet Service Provider during the last one year whereas only 26.1 per cent of the respondents are continued with the same brand. Nearly one third is stayed with their existing brand.

Testing of Hypothesis (H2)

H02: There is no significant relationship between the level of usage of OTT services

and the brand switching behaviour of Youth towards Internet Service Providers.

Ha2: There is significant relationship between the level of usage of OTT services and the brand switching behaviour of Youth towards Internet Service Providers.

Table 3: Spearman's Rank Correlation between the level of usage of OTT services and the brand switching behaviour of Youth towards Internet Service Providers.

		Performance Appraisal System	Work Performance
Performance Appraisal System	Spearman Rank Correlation	1	.727**
	Sig. Value		.010
	N	480	480
Work Performance	Spearman Rank	.727**	1
	Sig. Value		.010
	N	480	480

Source: Primary Data

Table 3 exhibits that the P value (Sig. Value) is .000 which is less than 0.01. Since the P value is less than 0.05 the null hypothesis is rejected at 5 per cent level of significance. Hence the null hypothesis H0 2 that "There is no significant relationship between the level of usage of OTT services and the brand switching behaviour of Youth towards Internet Service Providers." stands rejected and the alternate hypothesis is accepted. Therefore, it can be concluded that there exists a significant relationship between the level of usage of OTT services and the brand switching behaviour of Youth towards Internet Service Providers.

Conclusion

The digital era has undeniably opened up avenues for OTT services to connect and engage with customers in real time. OTT is no longer a niche category, but at 25% penetration, there is still a huge potential to grow the market, especially outside the top cities. From the aforesaid discussion, it can be inferred that the degree of usage of OTT services has a high level of influence on the switching behaviour of Youth regarding ISP. In order to remain competitive, it becomes imperative for the service providers to focus on key drivers that impact the customer's decision to stay connected to the firm and provide it steady flow of sales.

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Influence of Children on Family Purchase Decision for Food Items in Super Market

❍ **Gayathry S S**[46]

Abstract

Most of the parents are unaware that how much their children influencing during their family purchasing. This particular study is focusing on the normal purchasing behaviour and the major factors influencing with the adults along with their children. This study also emphasis that on major factors that drive children to make suggestions on purchasing behaviour how strongly it influences to make decisions on different product categories. From the studies it is understood that for different categories of food such as ready to eat, ready to cook and raw food items children possess different types of persuasions to their family for purchasing it.

Keywords: Purchase decision and behaviour, children influence on family purchasing behaviour, factors influencing family purchasing

1. Introduction

In early times children were not considered as an important segment. The main reason for changing the role of children as a consumer is social and economic conditions. Based on 2010 census, India has a young population with less than 15 years of age constituting 30% of our population. The number of females is increasing in the employment sectors and the mothers are spending less time at the home and with children. This has increased the role of children in the decision making. The equation between the children and parents are changed because of the cultural and technological changes due to various factors. Now the children have so much power in the family. With changing family demographics in the globalised world children are playing an important role in decision making today. Today children are not passive users, but influential buyers and are socialised into this role from an early age. Children are assuming larger roles in household consumer decisions and have also emerged as independent consumers, thus forming an increasingly powerful market segment.

2. Statement of the problem

Purchasing of a product is not a simple task; it needs a serious processing stage with different influencing factors. Purchasing behaviour is more complex than the actual

purchasing. Than a physical effort there require a complex mental process with lot of sub actions and reactions. If

a purchasing takes place in a family and lot of individual suggestions will come for a decision. So this particular study focuses on the influence of Children on family purchase behaviour for food items in supermarkets.

3. Objectives

1. To study the factors influencing the family purchasing behaviour for food products.
2. To study the influence of children on family purchasing behaviour of food items.

4. Methodology of the Study

This is a study which is following descriptive in nature. This study mostly emphasising on the previous studies, literatures from the text books, reports from the different consulting groups and peer reviewed research papers as well as journal articles.

5. Discussion

Family purchase Behaviour

Eva Martínez and Yolanda Polo analysed the various factors influencing the family purchasing behaviour in their study "Determining factors in family purchasing behaviour: an empirical investigation". The study state that examinations the components which decide family buy conduct. The family has customarily been considered as a critical decision making unit as for the extensive amount of items and administrations which are obtained by families every day. It helps to decide the factors which apply an impact while picking a product or service (socio economic, individual, and so forth.). Focus is fixated on an investigation of the part of the companions trying to decide if there exists a specific buying design as indicated by the sex of the buyer.

Children influence on family purchasing behaviour

The issue of children's influence in family purchase decision is beginning to attract the attention of researchers of family buying processes. In the past, research on family Decision making tended to concentrate on examining variations in spousal influence, the role of the child was often over looked (Davis 1976; Ferber 1973; McDonald 1980; Miller et al 1982; Scanzoni 1980). However there has recently been an increasing recognition of the child's importance in family purchase decisions. Specifically, a number of studies have found children to have at least some influence in decisions for a wide array of products. Therefore, it seems that if researchers wish to fully understand family decision- making, children should be included in studies of family consumer behaviour. In the case of chocolates, many researchers investigated the factors responsible for the number of purchase requests children make. It was found that children primarily request products that are placed at their eye-level, such as sweets and toys strategically positioned by retailers on the lower shelves. The best way for parents to reduce the number of purchase requests from their child is to

seat the child in the shopping cart (facing the parent), thereby restricting the child's field of view.

In marketing point of view Children can be seen as forming,

- Primary Market
- Influence on their parent's decision making
- Potential future adult consumer

Our topic is based on the second factor. Nowadays children were not only passive bystanders but they have taken a substantial place in the families and have a major influence on parental buying decisions. Children were the centre of attraction in any family irrespective of country and culture. They have been involved in all activities of the family without considering the basis of priority. Products which are directly used by children are mostly decided by children themselves. Mainly teenagers apply emotional/ pressure strategies for influencing their parents. According to Elizabeth S Thomson in her study "Family purchase decision making: exploring child influence behaviour", Children have long been acknowledged as playing an important role within family and their purchase decisions. This particular study also emphasis on the important role of children who execute their pressure directly or indirectly to influences the family consumption pattern. The author also found that the children have high involvement on the family purchasing decision and it is directly influencing.

Factors influencing children on purchasing

The main factors which influence the children in family purchase decision are:-

- Child's mental movement/ behaviour
- Product visibility
- Child's gender (demographic variable)
- Suitability of the good for consumption
- Strategy used in child's request
- Parent's income
- Influencers/ friends

The impact of demographic variable like gender and age of children and parental profession creates a major involvement of children in their families buying decisions. Each generation has unique expectation, socialising way, experiences, lifestyles principles and demographics that affect this buying behaviours and their view point about a product. Marketers are creating various marketing strategies appropriate to exploit each generation's characteristics and behaviours particularly in terms of advertisement, outline view of product, services and communication.

The strategies used for promoting the product to the children are:-

- TV commercials
- Websites

- Online games
- Kid's magazines etc

Children influence on purchasing Food related food items

When shopping for food and beverages at the supermarket on behalf of their kids, nutrition is at the top of parent's list. Nearly half list nutrition value (50% of 100) as most important when choosing foods for their children. And while parents want to ensure that their kids enjoy the food, marketers need to appeal both kids and parents, in part because parents will often share the same meals but also because the foods they select for their children reflects their personal values about what is healthful. But it's about a lot more than just health, that they are convenience, usage occasion flexibility, pricing and packaging are among key factors shaping food and beverage categories for kids. Now days the children have their own preference and they choose the food what the needed. They mostly prefer supermarkets; there they get wide variety of foods which satisfies their taste and preference. The food and beverage industry has viewed children and adolescents as a major market force. Children are now the target of intense and specialised food and specialised food marketing and advertising efforts. Food marketers are interested in youth as consumers, because of their spending power, their purchasing influence and as future adult consumers.

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According to Claus Ebster "Children sated stroller are also less likely to bug their parents with purchase requests". Furthermore, parents are more likely to yield to a child's request if the product can be used or consumed in the store, such as toys, sweets and fruit, as it keeps the child busy during the shopping trip.

Super markets are providing these three categories there.

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                    ┌─────────────────┐
                    │   Food Items    │
                    └────────┬────────┘
          ┌──────────────────┼──────────────────┐
┌─────────────────┐ ┌─────────────────┐ ┌─────────────────┐
│ Raw Food Items  │ │  Ready to Cook  │ │  Ready to Eat   │
└─────────────────┘ └─────────────────┘ └─────────────────┘
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Children are mostly looking for ready to eat category. There they get wide variety of food items of different brands. The children are choosing their likely food because of the changing lifestyle. Children's influence in family purchase decisions was found to vary by product- and decision related factors, as well as by parental, child and family characteristics. A number of problems associated with previous research were also identified, including problems with construct validity, over- reliance on the survey method, and lack of theoretical explanations for observed patterns of influence. Finally, some possible avenues for future research were also discussed.

Factors influencing children on family purchasing behaviour.

Visual merchandise management

A distinctive retailing leads to improve its image in the long run. Visual merchandising can help create that positive customer image that leads to successful sales. It not only communicates the store's image, but also reinforces the stores advertising efforts and encourages impulse buying by the customer. Visual merchandising is a major factor often overlooked in the success or failure of a retail store. It is second only to effective customer relation. Visual merchandising can be defined as everything the customer sees, both exterior and interior, that creates a positive image of a business and results in attention, interest, desire and action on the part of the customer. Visual merchandising includes both exterior and interior atmospheric of a Retail outlet. In this competitive world, retailers offer similar products can differentiate themselves by the usage of Visual Merchandise.

Visual merchandising in food retailing

Visual merchandising in food retailing remains rather understudied and under-practiced since small margins in food category often require tight costs control which leads to negligence of visual merchandising. At the same time, food stores are in particular need of good store design and good visual merchandising since they sell majority of merchandise that is easily available in other stores and heavily rely on self-service. In such circumstances it becomes both a necessity and extremely hard to differentiate itself from competition. Store design is an especially difficult task when it comes to grocery and food stores because consumers generally perceive grocery and food shopping as a task and not as an experience. When headed for grocery shopping, majority of customers do not wish for an experience

but aim to make a smart, hassle free and conductive purchase in shortest time possible. Yet, at the same time, all customer have a minimum they expect to be delivered by a retailer, regardless is it about product availability and quality, personnel assistance, store cleanliness, lighting or scents. Even if customers are not looking for a shopping experience, they sure will notice the lack of one. It is the task of a retailer to know his customer needs and to excel them. Those who succeed will gain competitive advantage. Food merchandising can be a simple and cost-effective way to enhance the look of the store, create a more pleasant shopping experience for customers, and most importantly, boost sales by visually allowing customers to see things they may not have noticed before.

Implications

This study clearly shows that majority of the studies related with family purchasing behaviour patterns are influenced by children in the family. They always influence with their opinions throughout the family purchasing stages for food products. The main influence is actually for the purchase of category of ready to cook and ready to eat food items.

Conclusion

The study reveals the influence of children in the purchase decision for food items in super markets. Even though children are considered as small market segment, their role is much more than any other age category. This particular age group influences household customers in their purchase decisions especially, on ready to eat food items. Various factors such as TV ads, web pages, Kids influencing magazines and games give awareness to children on the availability and use of those food items.

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Work Life Balance of Quick Services Restaurants Employees-Special Reference to Central Region of Kerala

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Abstract

Quality of Work Life (QWL)and work life balance are an inseparable part of business development and employee's wellness, because of success of business is depending on the performance of employees. In a competitive world, success is an out come of managing the performance of employees in an organization. While looking into the Quick Service Restaurants (QSR), it could be seen that employees are the vital element and their performance and efficiency in attracting customers and increasing the profit. Hence, managing the work life balance is an important element. Hence, this study has been analyzed the factors which are influencing the work life balance of employees and also analyzed the effect of factors on work life balance of Quick Service Restaurant employees. The study was concentrated on central region of Kerala and the result will be enlighten the significance of work life balance among Quick Service Restaurant employees and also revealing about the most effective factor which need to maintain work life balance and work life quality.

Key words: Work life balance, work life quality, wellness, performance, QSRs

1. Introduction

Quality of Work Life (QWL) is simply explaining that the people are balancing their work life and personal life and everyone seems to be at least one time experienced the complexity of work and personal life. Hence, most of the people were having thoughts that, managing work life balance and improving the QWL is very important to live a peaceful life. Many studies found that QWL is the result of balancing work and personal life and one more thing is social life, because of no one can avoid their social access, social acceptance and social life pattern. Hence, managing work life balance is one of the primary objectives of human being. While looking into the QWL, it could be seen that people are looking into their growth and development through the QWL and to manage their emotions, family matters, social matters etc. Many studies argue that, QWL is influencing the performance of employee and also QWL is depending on certain stimulators and which are closely

associated with the job satisfaction of employees (Pandey M.K., Tripathi P., 2018). Some of the studies were explored the emotional and psychological need of employees, because of these are affecting the work life balance of employees. Ineffective management of these factors would lead to the worst QWL; hence, the business world is following different work life models for ensuring the QWL among their employees. Hence, here the study was analyzed the QWL among the Quick Service Restaurant(QSR) employees.

2. Significance of the Study

Quick Service Restaurant(QSR)is one of the revolutions in the food industry, and they are exploiting the time value of people and providing better and efficient services to their customers. The entry of this segment has given a driven force to the total food industry and this increases the business opportunities, employment opportunities, foreign investments, and providing a greater contribution to the Indian economy. Here, the reviews indicates that, QSRshave been changed the food habits and behaviour of people, most importantly quick services sectors are efficiently working under its dedicated employees those who are valuing time factor of their customers. Which means employees services is one of the important attractions point in QSRs. Hence, this study was mainly looked into the QWL of QSR employees in selected urban area of Central Region of Kerala.

3. Statement of the Problem

Quick Service Restaurants(QSR) are one of the segments in food industry, which are providing a different experience to the customers and mainly depending on employee's performance, because of majority of the customers were attracting towards the QSRs, because of the effective service of employees. Regarding employee's service, it could be seen that they show positive attitude and feeling, and that's increases the customer satisfaction and loyalty, hence QSRs are aiming to provide better customer experience through their employees (Salami &Ajobo, 2012). While looking into the work nature of employees of QSRs, it could be seen that, employees are working in-front-of the customers with stable positive and attitude and feeling, delivering the food without any delay or deliver within a time limit. This type of services is very difficult and maintaining these in every day is much difficult situation. Hence, handing these are creating very much stress among employees (Salami &Ajobo, 2012). Reviews of literatures explains that, highly stressed employees may could fail to provide quality services to the customers, hence this sector need to take care of employees because of employee's performance is very important in this field and the success of QSRs are depending on balancing the relationship between employees and customers in highly competitive filed. Here, it can be concluding that, job stress is highly important, because of this could be affect the quality of services and QWL of employees. In this context, the study was analyzed the factors which are influencing the QWLof QSRs employees in central region of Kerala.

4. Objectives of the Study

    1.   To understand the work life balance of QSRs employees

    2.   To analyze the factors which are influencing the work life balance of

QSRs employees

5. *Hypotheses of the study*

Study was mainly focused on the factors which are influencing the QWL of QSRs in Central Kerala. As said earlier, QWL is very important in the fast-food segment, because of employees' attitude, their performance, punctuality, efficiency etc. are influencing the customers. Reviews of literatures explains that work place environment, faire remuneration and compensation, opportunities for growth, security, use of human resources, social relevance, social integration are the common factors which are influencing the QWL of employees in every organization. Effective work place management and environment can achieve a better result in the performance of employees. Better work place environment is creating stressless working mindset among the employees, hence, majority of the business sectors are trying to provide better work place environment among their employees. In the case of work life balance, most of the studies explains that, maintaining the balance between work life and personal life are very essential for efficient performance. Conflict between personal life and work life leads to a poor QWL among employees (Arun Vijay, S. S., 2014). Adequate fair and compensation is one of the important factors which are affecting the QWL, work life balance and the performance of employees, hence providing better compensation and fair will produce an efficient result in performance (Adzei, 2012). In every fileds, growth of employees and available opportunities for attaining new carrer goal or personal goal is very important, because of countinious enrichement is leading to higher performance among employees and they can stregnten the capacity regarding the work and their performance (Franco, 2002, Beauregard, 2009, Eva, 2005). Social integration and social relevance are the essential component of balancing the work life balance of employees , because of support from colleagues, management and environment are increasing the work efficiency of employees as well as creating a positive attitude towards employees working pattern and this lead to a better work life balance and QWL (Kossek et al., 2011, Berkowitz et al., 1965; Ladebo, 2005). Organizational behaviour and its strcutre are building the trust among the employees and they are expecting that, their management will respect the employees work place and the nature of job, hence fair and adequate work place management in light of organizational structure and management is very important factor in maintaining the effective work life balance among employees (Later by Van Dyne et al, 1994).

In the light of review of literatures regarding the work life balance and its components, study has framed following hypotheses i.e.,

H_0: Effect of Safe and healthy working environment on work life balance is not statistically significant

H_0: Effect of Adequate and fair compensation on work life balance is not statistically significant

H_0: Effect of Opportunity for continued growth and security on work life balance is not statistically significant

H_0: Effect of Opportunity to use and develop human capacities on work life balance is not statistically significant

H_0: Effect of Social integration in the work organization on work life balance is not statistically significant

H_0: Effect of Social relevance of work life on work life balance is not statistically significant

H_0: Effect of Constitutionalism on work life balance is not statistically significant

6. Methodology of the Study

Study was designed as descriptive and analytical in nature based on the secondary and primary data. Primary data were collected from employees of QSRs in central region of Kerala. Central region of Kerala consists of Palakkad, Thrissur, Ernakulum, and Idukki. From among these districts, study has been randomly selected Ernakulum and Thrissur district. The exact population of QSRs was not available, but during the pilot study, it was found that selected districts consist of around 678. Based on this approximate population, study was selected 120 sample QSRs. Each of the restaurants consist of average 12 employee's strength (delivery boys not considered, because of majority of the delivery persons are associated with other online delivery system). Two employees were selected from each of the restaurants. Total 240 samples were selected for collecting the opinion in related to factors which are influencing the QWL. Purposive sampling method was used to select the sample respondents with criterion i.e., the employees have at least one year experience in the selected restaurants.

7. Data Analysis and Discussion

Table 1: Factors influencing Work Life Balance of QSRs Employees

Safe and healthy working environment	Descriptive		One Sample		Stimulus Coordinates	
	Mean	SD	t	Sig.	D1	D2
My organization provides good physical working conditions	5.54	.895	23.215	.000	.7364	-.0562
work load given is reasonable and attainable	5.53	1.449	14.211	.000	1.9846	1.1981
The time bound to deliver food doesn't give me pressure	5.70	1.204	19.302	.000	1.5335	.2810
Work timing and schedules are scientifically scheduled	6.09	.992	29.479	.000	.8523	-.7935
I am satisfied with the relaxation time provided in between working hours	5.74	1.255	18.978	.000	1.2372	-.5407

Statement	Mean	SD	t	Sig		
My organization provides all facilities needed to do my job well.	5.95	1.167	23.235	.000	1.0238	-1.0258
My organization takes all security measures to avoid the chance of work place injurious.	5.61	1.253	17.414	.000	1.1994	.0635
My organization uses a good waste management system	5.92	1.158	22.972	.000	.6829	-1.1674
Work life balance						
The time schedule does not provide enough time to participate in leisure activities with my family/friends	5.62	1.118	19.630	.000	.8181	-.1796
I place more time for my work rather focusing on family matters	5.82	1.047	23.924	.000	.6428	-.3101
It is hard enough for me to focus on work because of family issues	5.66	1.078	21.020	.000	.5195	-.1313
My personal life gives me strength enough for my job.	5.88	1.066	24.407	.000	.6123	-.8031
I have physical aches and pains (sore back, headache, stiff neck, stomachache)	5.59	1.304	16.489	.000	1.0616	-.6436
I feel strain from work which makes it difficult to fulfill my family duties	5.70	1.200	19.423	.000	.5600	-.6907
Adequate and fair compensation.						
My remuneration is reasonable with my effort and experience.	5.50	1.120	17.918	.000	.5723	.5112
I am satisfied with the HRA, TA and Quarters facilities.	5.33	1.518	11.521	.000	1.4429	1.6890
I am happy with the extra allowance paid for over-time.	5.20	1.436	10.832	.000	-.7805	1.6000
My job provides good leisure facilities	5.55	1.334	15.676	.000	.7721	1.2070
I am satisfied with the health plan and life insurance benefits.	5.70	1.158	20.070	.000	-.2748	-.5413
Salary increments are made periodically	5.52	1.326	15.388	.000	-.6873	1.1110
My remuneration is adequate enough for all my financial needs	5.01	1.733	7.225	.000	-2.6573	1.4452
My remuneration is reasonable while comparing with other QSRs	5.63	1.390	15.976	.000	.0237	1.4359

Opportunity for continued growth and security.

I feel sense of security with my job.	5.21	1.595	9.833	.000	-2.2972	.4636
I receive enough support from my organization to attend and continue my education programs	5.61	1.292	16.937	.000	-.2108	1.1374
My organization offers good future opportunities for continued growth	5.51	1.234	16.424	.000	-.7517	-.6258

Opportunity to use and develop human capacities.

I receive job training development programs to do the job better	5.79	1.071	22.962	.000	.4456	.0751
The training and development programs helped me to improve my career.	5.78	1.074	22.712	.000	.0355	-.4774
My organization provides all information for doing my work	5.75	1.032	23.333	.000	.4385	.0679
My organization provides many opportunities to apply my talents and experience**.**	5.77	1.211	20.098	.000	-.5050	-.6637

Social integration in the work organization

My organization has an internal system to resolve the conflicts.	5.62	1.201	18.334	.000	-.3764	-.4884
My organization has good superior subordinate relationship	5.65	1.115	20.097	.000	.1771	-.3098
I am satisfied with relationship with my colleagues.	5.75	.986	24.412	.000	.0893	.0299
Superiors are helpful and co-operative.	5.60	1.082	20.052	.000	-.1143	-.4738
My organization promotes team spirit and interpersonal relationship among employees	5.64	1.145	19.446	.000	-2.0965	-.7457

Social relevance of work life

This job gives me better social recognition and status	5.18	1.608	9.474	.000	-1.6215	-.5902

|						
This job creates more social responsibility	5.33	1.484	11.741	.000	-1.8463	.3394
My standard of living has improved by working in the organization	5.18	1.510	10.043	.000	-1.5812	-1.5424
I feel proud to be identified as an employee of my organization, as it increases my social prestige	5.14	1.508	9.677	.000	.3558	-1.5424
Constitutionalism						
My organization have no discrimination of any type (based on gender, social, racial)	5.45	1.318	14.689	.000	.3558	-1.8830
My organization have a internal system to resolve the conflicts	4.99	1.290	9.504	.000	-1.5071	.6025
Job gives me chance to take decision.	5.05	1.323	10.002	.000	-.7904	1.7103

Source: Primary Data
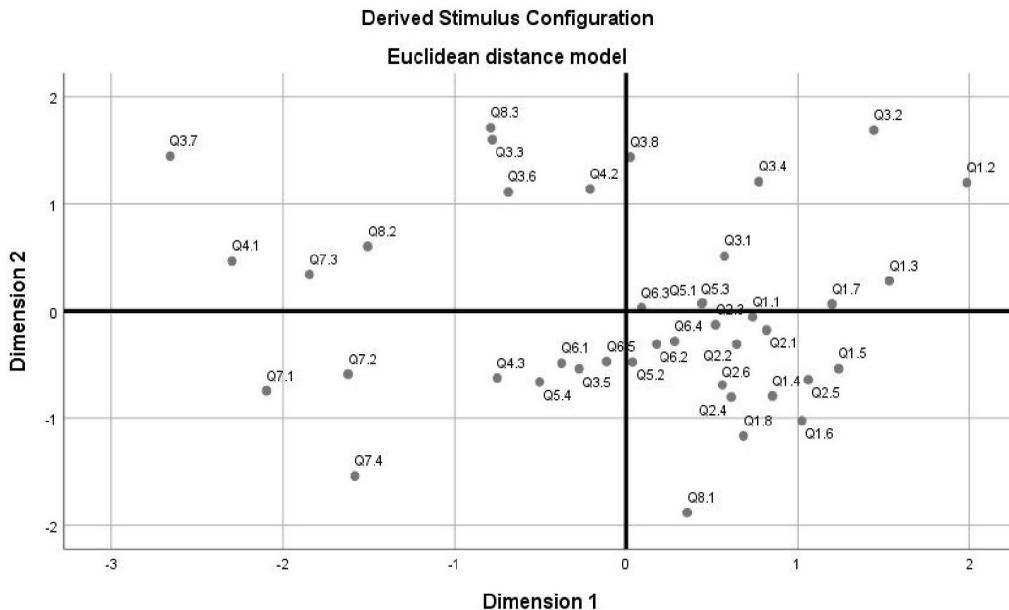
Figure 1: Euclidean Distance Model-ALSCAL

Table 1 explains that all the factors have higher mean score than the test value of 4.2,

and the result is statistically significant, which explains that respondents' opinions are statistically significant that all the factors mentioned in the table is significantly influencing the QWL and balance. The multidimensional scaling measurement shows that, these stimuluses are influencing the QWL. Result also indicating that ten variables are having positive coefficient in both dimensions i.e., Reasonable and attainable work load, time bound delivery of items, security measures taken by organizations, reasonable remuneration and extra allowances, leisure facilities, competitive remuneration, training, availability of information and relationship between colleagues are the most influential factors on work life balance and QWL.

Study was use regression model for finding the effect of factors on work life balance, here the work life balance is considered as dependent variable and the predictors are: -

Question Code	Factors	Dependent Variable
SHW	Safe and healthy working environment	Work Life Balance (WLB)
AFC	Adequate and fair compensation	
OGS	Opportunity for continued growth and security	
ODHC	Opportunity to use and develop human capacities	
SIWO	Social integration in the work organization	
SR	Social relevance of work life	
C	Constitutionalism	

Table 2: Effect of Factors on Work Life Balance

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Diagnostics		
	B	Std. Error	Beta			Dimension	Eigenvalue	Condition Index
1 (Constant)	4.884	.014		7.951	.000	1	7.546	1.000
SHW	.425	.056	.428	3.442	.009	2	.146	7.199
AFC	.241	.058	.272	4.144	.000	3	.099	8.715
OGS	.081	.047	.091	4.011	.000	4	.068	10.511
ODHC	.160	.058	.168	2.038	.001	5	.052	11.994
SIWO	.047	.055	.064	4.855	.003	6	.040	13.755
SR	.030	.043	.048	1.704	.002	7	.036	14.488
C	.022	.060	.027	2.361	.008	8	.012	25.136

a.   Dependent Variable: Work Life Balance
     F (7, 232) =2.698, p-value=.010<0.05, R^2=0.792
     Source: Primary Data, Predictors:

Table 2 explaining the effect of factors on work life balance of QSRs employees, here the result indicates that all the factors are statistically significant regarding the work life balance, which means the established model specification and predicting the movement of dependent variable (work life balance) and the predictors are predicting 79 per cent of variance regarding the model. The collinearity diagnostics index indicates that there is a

perfect collinearity (3rd dimension -8.715). While looking into the beta coefficient, it could be seen that Safe and healthy working environment (.425), Adequate and fair compensation (.241), and Opportunity to use and develop human capacities (.160) having highest effect on work life balance. Based on the result, all the null hypotheses stand rejected and found statistically significant

8. Major Findings

The study result is giving a clear clarification regarding the factors which are significantly influencing the work life balance of quick services restaurants employees. Here the study result shows that all the factors are statistically significant, which means that employees are experiencing that these factors are increasing their QWL and maintaining their work life balance. Based on the multidimensional scaling techniques, it was found that Reasonable and attainable work load, time bound delivery of items, security measures taken by organizations, reasonable remuneration and extra allowances, leisure facilities, competitive remuneration, training, availability of information and relationship between colleagues are the most influential factors on work life balance and QWL. While looking into the effect of factors on work life balance, it was found that Safe and healthy working environment, Adequate and fair compensation, and Opportunity to use and develop human capacities are having high impact on work life balance, on the other hand constitutionalism, social relevance, social integration are having lower impact on work life balance. Based on these findings, it can be concluding that QSR employees seeking a good and healthy work environment and fair remuneration.

9. Suggestions of the Study

According to the characteristics of QSRs, it could be seen that there is a direct contact happening between customer and employees as well as the restaurants are maintaining the time bound services. Hence, maintaining the work life balance is very important for improving the productivity and work life quality of employees those who are working in QSRs. Result indicates that employees are more concerned with the work environment, remuneration, and getting opportunity to use their capacity and develop their capacity. Hence, the study is suggesting to the restaurants to organize an effective working condition through the use of effective human capacity. The human capacity can improve through the periodic training program and orientation program and also manage the flexibility of working schedule. Hence, study is suggesting to develop a training program which should be compatible in the working environment. The training and orientation program will be very helpful enhance the human capacity of employees and that leads to a better work life quality.

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A Study on the Application of Social Marketing Mix Elements to Overcome the Stress Among the Public Caused Due to the Pandemic- Covid 19

○ **Veena P K[49]**

Abstract

Social marketing is the systematic application of marketing principles and theories to promote social merit or to find a solution to a social problem. While marketing theories and principles promote goods and services aiming at the generation of profits for the marketer, social marketing influences human behavior to improve the quality of the lives of individuals and society as a whole. Most of the social problems are caused due to the behaviour or pattern of living of the people eg. road accidents and outbreaks of epidemics claiming human lives. Social marketing focuses on changing the behaviour of the targeted audience or making them accept new behaviour to eradicate the evils caused due to a social problem. This study focuses on the marketing mix elements adopted in social marketing to influence human behavior and the social marketing mix strategy adopted for reducing the stress among the public due to the impact of covid 19.

Keywords: Social marketing, Social marketing mix elements, targeted audience, behavior change

Introduction

Social Marketing is the systematic application of marketing principles and theories to influence human behavior. In 1971, Philip Kotler and Gerald Zaltman coined the term social marketing and highlighted the application of marketing as a solution to social and health problems. It is a framework that draws information from different streams such as sociology, psychology, anthropology, and communications theory to influence the behavior of individuals and improve the quality of their lives. While marketing influences human behavior to generate profits for the marketer, social marketing influences individuals to accept a new behavior (eg. wearing a mask to prevent the spreading of covid 19) or to abandon an undesired behavior (eg. spitting on the road) or to modify an existing behavior (eg. consuming healthy food to boost up immunity power) for the betterment of the individual and society. Thus social marketing promotes the well-being of society by influencing and persuading individuals to participate for a social cause

that brings about a desirable benefit. The benchmark criteria of social marketing are customer orientation, behaviour change, normative research, planned approach, exchange, competition, market segmentation, and marketing mix. Social marketing mix elements were adopted by the government to reduce the stress created in society due to the pandemic.

Statement of the problem

The first, second and third waves of the deadly covid 19 virus variants have severely affected society claiming lakhs of human lives. In order to reduce the huge stress created in society, by the pandemic, nations adopted social marketing mix elements to influence the behavior of individuals.

Objectives

To study the marketing mix elements adopted in social marketing to solve social issues.

To identify the social marketing mix elements strategy to influence the society to reduce the stress caused due to the pandemic covid-19

Methodology

This is an exploratory study based on secondary data. Literature survey was carried out for collecting data from e- journals, textbooks, research reports and publications.

Marketing mix elements adopted in social marketing

The marketing mix elements of social marketing comprise of product, price, place, promotion, purse string, partnership, and policy
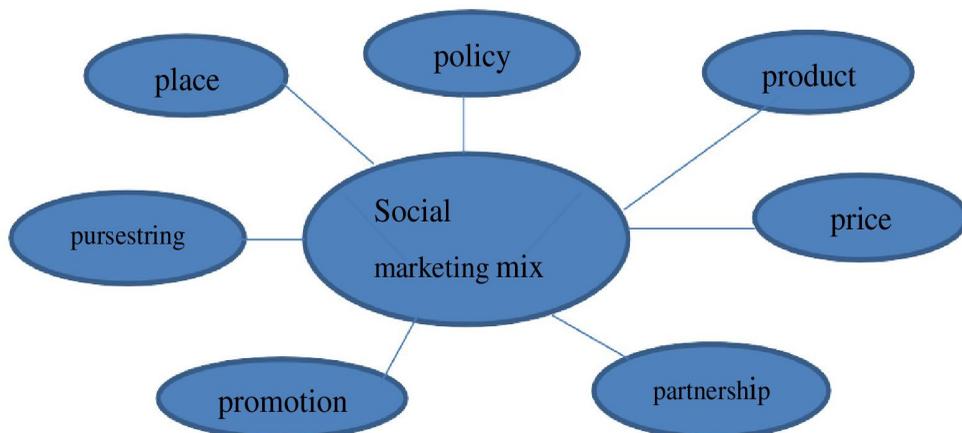
1 Product- A product is a bundle of tangible or intangible attributes that can be offered to the customers, to satisfy their needs or wants in exchange for price. Social marketing adopts a problem-solution approach, rather than a need-product approach as in marketing. Therefore in social marketing, product may be a tangible offering, an intangible service, a concept or a behavior change intended to influence the target audience to solve a social

cause. It may be any one of these attributes or a combination of two or more attributes.

Product strategy to fight the pandemic effect

To reduce the spread of the pandemic, covid 19, the government adopted social marketing initiatives. The product offered was a combination of the attributes-tangible offerings, intangible service, concept and behavior change which was never heard before.

The strategy of the government was to flatten the infection curve. To attain it, the concept of lockdown, social distancing and isolation was introduced. The society was educated to use products such as masks, sanitizers, hand wash, gloves and face shields to adopt hygienic practices. To attain the benefit of better health, society was influenced to adopt new behavior of wearing masks and practicing hygienic measures and to remain at home with care without panic.

Product

Object -(eg: mask, sanitizer, hand wash, gloves, face shield, plastic shield in shops and vehicles, food packets from Kudumbashree units and other voluntary units and free kits from government, vaccination, test kits, oximeter, vaccines)

Service- services rendered by ASHA workers, voluntary oganisations and the health sector, online education facilities offered by schools and universities, media and social media platforms offering educational and informative messages

Concept- Lockdown, Social Distancing in public places and automobiles, quarantine, isolation

Behaviour change-wearing masks, queue in shops, sanitizing, hand washing intermittently, consumption of protein- rich and food that increases immunity, exercising

2. Price- In traditional marketing, price is the monetary value offered to avail the product or service. In social marketing, price includes the amount spent for acquiring the product, the fine paid for undesired behavior and the psychic costs for adopting a new behavior or abandoning an undesired behavior.

Pricing strategy

During the pandemic, an amount was spent on procuring products such as sanitizer, hand wash, mask, vaccines, and tests and also fine was paid for not wearing a mask,

Price

Price- the cost of sanitizer, hand wash, mask, vaccination, Antigen and RTPCR tests

Fine- for not wearing a mask, violating social distancing norms in public places

Psychic costs- stress due to social distancing and isolation
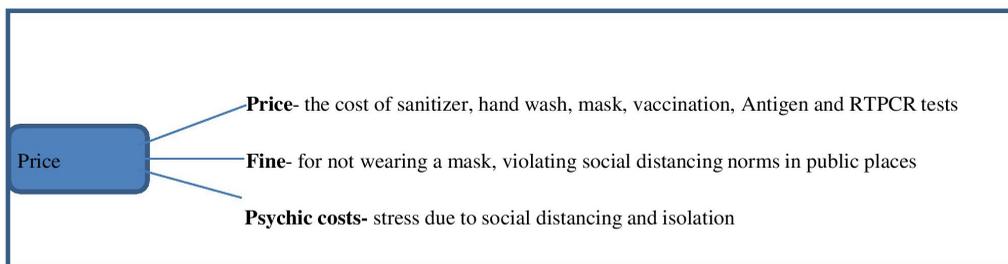
violating social distancing norms in public places and functions, conducting functions and individuals suffered stress for adopting new behavior such as social distancing and isolation which is termed as psychological costs or psychic costs.

3. Place- Place is where and when the target audience avail goods or services. The place should be made convenient and pleasant for the target audience.

The place strategies adopted for fighting against covid were, the following

- The infected were isolated and were asked to be in strict quarantine
- Identifying and publicizing the route map of the infected.
- Geofencing and using drones to find those who violated social distancing
- maintaining social distancing in shops, institutions and vehicles
- kudumbasree units and other organisations provided free food packets
- Community kitchens were set up
- hotels operated parcel service and door to door delivery
- Educational institutions and universities conducted online class

4. Promotion According to Wiebe, promotion is communication –persuasion strategy and tactics to make a product familiar, acceptable and desirable to the audience and to help them to reduce psychological barriers. In social marketing also to familiarize a concept or product or to promote favourable behaviour among the target audience, promotion tactics were applied and the promotional mix elements like advertising (print media, social media, banners and posters) personal selling, publicity and public relations were used.

Promotion strategy

For fighting covid 19 the social distancing concept and isolation were positioned as- 'Break the Chain', and 'Stay home, Stay healthy, Stay safe 'Face cover was positioned as Mask

For influencing behavior, promotion of the following messages was adopted- Avoid touching eyes, nose and mouth with unwashed hands

- While coughing and sneezing cover with an elbow

- Wash your hands frequently, moreover the educative advertisements were promoted to disseminate the manner to clean hands and adopt desired behavior.

To provide mental support
- Chief minister and the team addressed society through television with live updates regarding the pandemic

- Daily reports about the pandemic were updated through print, visual and social media

- Employees in the health department were motivated by facilitating continuous interaction with them

5.   Purse string- Funding is essential for implementing a social marketing strategy. Funds are to be identified to sustain the social marketing program. Acting through financial control is termed a purse string.

Purse string strategy- Although at the outbreak of covid 19 it was seen as a health crisis, its rapid global spread, created a major economic crisis and completely deteriorated many economies. Governments, bilateral and multilateral donors, development banks, philanthropic organisations and private organisations made huge contributions to fight the pandemic.

6.   Partnership - Working together with other organisations is termed a partnership.

Partnership strategy- For mitigating the effect of the pandemic, the government worked in partnership with various organisations - the health department, police department, local self - government units, education sector, media, community leaders, kudumbasree units, private organisations and voluntary groups. The organisations worked in synergy with the society to handle the crisis.

7. Policy – For solving a social cause policies are to be developed to enable the implementation of an appropriate strategy.

Policy strategy – To find the pandemic, the following policies were developed.

- Fiscal policy- Governments adopted appropriate fiscal policies to tackle the challenges posed by the pandemic.
- Nutrition policy- Measures were adopted to provide nutritive food to the patients, vulnerable and to society through community kitchens, kudumbasree units and various public and private organisations
- Educational policy- Though 2020 was announced as a zero academic year and schools and universities were closed, classes were arranged through online platforms. The students were provided facilities to attend online classes by different organisations and were educated to access platforms like zoom and classes were arranged through television channels.
- Physical activity policy- To improve health and reduce psychological stress, messages were disseminated to exercise regularly.

Finding and Conclusion:

To alleviate the severe hit by covid 19 virus which coarsely affected the world and locked down human activities, governments adopted social marketing programs. For flattening the curve of the infection during the first, second, and third waves of the pandemic by strengthening the public attitude, nations have successfully applied social marketing mix elements with the synergy of the public.

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An Analysis of Issues and Challenges of Women Workers in Cashew Industry

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Abstract

Women have a considerable role in development of family, society and the country. The contributions of women remained unrecognized due to lack of education, awareness and unsuccessful socio-economic environment in developing countries. However, the policy makers necessitated the involvement of women in the process of development and introduced women centered programs in recent years. Revolution in the socioeconomic status adapted nuclear family system, that necessitated the dual sources of income to have better standard of living and to strengthen their future which generated opportunities for women in the recent days. Cashew industries which provide maximum employment opportunities in urban and rural areas after beedi (Indian Cigar) industries. Therefore, an attempt is made to analyze the socio-economic conditions of women by applying mixed research approach. The study is based on primary data collected through structured questionnaire. Researcher has adopted convenient sampling technique for data collection. The researcher has taken72 samples for the present study**.** The objectives of the study are to analyze the challenges of women workers in cashew industries in Kasaragod District.

Keywords: Socio-Economic, Work Environment, Income and Expenditure Pattern, Economically Backward Community, Diseases Affected

Introduction

> *"There are two powers in the world; one is the sword and the other is the pen. There is a third power stronger than both that of women". – Malala Yousafzai*

Women encompass approximately half of the nation's population; consequently, development of a country is inseparably associated with the of development of women. In India, women represent 20.3 percent of the labour force(World Bank, 2021). More than half of the work done by women in India is unpaid, and almost all of it is informal and unprotected. Women are not well represented in private and public sectors. Discrimination against women will go and they will occupy equal status along with their male counterparts

as the economy and the society transforms in the near future. Women's economic empowerment is highly connected with poverty reduction as women also tend to invest more of their earnings on their children's education and in asset building. Employment is considered to bea vital indicator of women's achievement in the economic development. Subsequently, women participation in secondary and tertiary sector has increased rapidly after globalization. The work participation rate for females has shown as an increasing trend in the unorganized sector both in the rural and urban areas. Labour force mainly of women in cashew, coir, ready made garments industries.

Cashew processing is an export-oriented and a labor-intensive traditional industry more than three lakh persons are directly employed of whom 95 percent are women from socially and economically backward communities in rural areas (Krishnamoorthy et al, 2020).Women's employment becomes a basic requisite for the social and economic uplift of women. The cashew industry occupies a predominant position in Kerala's economy which is an important source of income for socially and economically backward groups, particularly rural and urban women in cashew processing sector. Globalization has an impact on the industry as are sultan the economic asymmetries in the trade of cashew. There search paper analyses the implications of economic reforms in the status and working of cashew workers in Kasaragod district. The Cashew nut processing industry plays an imperative role in the Indian food processing industry. It as the potential to provide a source of livelihood for the cashew rowers, empower rural women in the processing sector, creates employment opportunities and generate foreign exchange through exports. Women's employment becomes a basic requisite for the social and economic uplift of women particularly in rural and urban areas.

Objective of the Study:

- To identify the working environment of women workers in cashew industries.
- To investigate the reasons for selecting the job at cashew industries by women workers
- To examine the challenges of women workers in cashew industries.
- To analyze the socio-economic conditions of women workers in cashew industries

Research Methodology:

Present study is the combination of exploratory approach and descriptive approach. Under exploratory approach, the study attempts to explore the answers to an enigmatic question.Thedescriptiveapproachattemptstoidentifythecharacteristicsofaproblem through description. Therefore, a combined research approach is applied in the present study to draw a conclusion on the socio-economic conditions on the study of women workers in Kasaragod district.In order to collect the primary data relevant to the study, a structured questionnaire was prepared based on the objectives. The questionnaire includes the questions related to the demographic aspects, the work experience, the working environment, income and other benefits and the challenges of the women workers in the working environment.

A pilot study was conducted on ten respondents and questionnaire was modified to meet the stated objectives. Statistical tools (Percentage and Average) were applied to analyze the results.

Secondary data were collected from books, journals, magazines, newspapers, and published articles from leading journals.

The study was undertaken in the cashew industry at Kasaragod district to understand the socio-economic conditions of women working at cashew industries. Convenient sampling method under random sampling method is used to choose the respondents to collect the data through structured questionnaire. The women respondents who are available at the work place and who are willing to express their opinion were interviewed. Present study has considered responses from 72 respondents. There was no incomplete or the rejected questionnaires, since questionnaire is administered by the researcher itself.

1. ANALYSIS AND INTERPRETATION

Profile of the Respondents

Profile of the respondents includes data related to the respondent's age, marital status, education and work experience in the cashew industry.

Table 1:Profile of the Respondents

Age		Marital Status		Education		Experience	
Age	%	Status	%	Qualification	%	Years	%
18-25	16.66	Married	48.61	Lower Primary School (1-4)	16.66	0-10	22.22
26-35	26.38	Unmarried	11.11	Upper Primary School (5-7)	30.00	11-20	33.33
36-45	33.33	Separated	2.78	High School (8-10)	32.5	21-30	29.17
46-55	19.44	Divorce	5.56	First Year Pre-University	12.5	31-40	9.72
Above 56	4.16	Widowed	31.94	Second Year Pre University	5.56	41-50	5.56
				Bachelor's Degree	2.78		

Source: Primary data

WORKING ENVIRONMENT IN THEINDUSTRY

The analysis of working environment includes the data related to various tasks assigned to the workers, ways of performing the task facilities in the working area.

TASKSASSIGNED TO THEWORKERS

Various tasks assigned to the workers includes the peeling, shelling, roasting grading, packing and overall supervision.

Tasks Assigned	Percentage of the Respondents
Peeling	40.28
Roasting	12.5
Shelling	23.6
Grading	15.28
Packing	5.56
Supervision	2.78
TOTAL	**100**

Source: Primary data

The tasks assigned in the industry are according to gender. The above figure shows that about 40.28 percent of women workers are assigned to the peeling department, around12.5 percent of workers are assigned to the roasting department, nearly 23.6 percent of workers are assigned to the shelling department, nearly 15.28 percent of workers are assigned to the grading department, approximately 5.56 percent of workers are assigned to the packing department and only about 2.28 percent of workers are assigned as a supervisor in the industry. The majority of workers are assigned to the peeling department and then to the shelling department.

1.1.1   WAYSOF PERFORMING THE TASK

The work assigned to the workers has to be performed in different ways which is shown in the following table

Table 3:Ways of Performing the Task

Ways of Performing the Task	Percentage of the Respondents
Sitting on the Floor	25
Sitting on the Bench	52.77
Standing	8.33
Others	13.9
Total	**100**

Source: Primary data

Ways of performing the task have an impact on the speed of the work of the workers. The above figure shows that about 25 percent of workers are working by sitting on the floor, around 52.77 percent of workers work by sitting on the bench, nearly 8.33 percent of workers work by standing, about13.9 percent of workers work by other

way (some times sitting or standing). The majority of workers work by sitting on the bench.

FACILITIESIN THE CASHEW INDUSTRY

Facilities provided in the industries enhance the efficiency of the workers. Drinking water, Washing facilities, medical facilities, Restroom and lunch room facilities were provided to the workers.

FACTORS AFFECTING IN AN INCREASEIN THE NUMBER OF WOMEN WORKERS IN THE CASHEW INDUSTRY

Following table indicates the factors that affect the women workers in choosing the job at cashew industry.

Table 4: Factors Affecting in an Increase in the Number of Women Workers in the Cashew Industry

Factors	Percentage of the Respondents
Poverty	18.05
Illiteracy	12.5
Good salary	5.56
Easy work	2.78
Near to native	25
Permanent work	36.11
Total	**100**

Source: Primary data

Every worker in the cashew industry has a reason to join the industry. The above table shows that about18.05percent of workers are working in the industry because of poverty, around12.5percent of workers are working because of illiteracy, nearly 5.56percent of workers working because they are satisfied with the salary given, about 2.78percent of workers have the opinion that the work is easy to do, approximately 25percent of workers are working in the industry because the workplace is near to their native, and36.11percent of workers works in the industry because it is a regular job. The majority of respondents are depending on the industry because it provides regular job locally.

CHALLENGES OF THE WORKERS

Table 5 indicates that majority of the cashew industry women workers faced the problem of very low wages (23.61%), poor working conditions (20.83%), disease affected (18.06) and long working hours (19.44%).

Table 5: Challenges of the Workers

Challenges	Percentage of the Respondents
Very Low Wages	23.61
Long Working Hours	19.44
Disease Affected	18.06
No Government Support	18.06
Poor Working Conditions	20.83
Total	**100**

Source:Primarydata

IMPLICATIONS OF THE STUDY

The study grasped up various problems of the workers. Majority of the employees are affected by skin diseases even after providing gloves, soaps, oil, and other safety measures. Further study has to be conducted to know the route causes on the skin diseases of the women workers. Appropriate measures have to be taken to control the skin disease because the diseases may spread to the family. Lack of training on performing the task, and usage of protection kit also results in the skin disease. Long hours of work results in various types of health issues to the middle-aged women and the women who are above fifty years. Therefore, rest hours should be provided to the employees. Organizing recreation activities may help in reducing the stress among the women workers. The industry should collect feedback from the workers once in a year to know the issues and challenges in the process of production. The industry should offer the most benefits incentives plan for workers.

CONCLUSION

The study on the analysis of challenges of women workers in cashew industries of Kasaragod District brings out the working conditions and problems faced by the women workers. The intensifying cost of living compels the women workers to take up the job after having the responsibility of family. Women are employed but earnings are not sufficient to meet the needs of the family due to the inflation. There is a huge gap between the inflation and the rise in the wages. The government can prepare suitable strategies to amplify the safety of the laborers which helps to propose mounting the issues and challenges of feminine Workers in cashew manufactures.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था –

– साहित्यिक सम्मान देती है।

– शोध पत्रिकाएँ प्रकाशित करती है।

– पुस्तकें प्रकाशित करती है।

– सेमिनार आयोजित करती है।

– राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।

– शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।

– नेट/जे.आर.एफ. के अभ्यर्थियों को निःशुल्क मार्गदर्शन देती है।

– हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।